

# HEARING VOICES

PACIFICA  
GRADUATE INSTITUTE

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This newsletter is entitled "Hearing Voices." We intend this in two senses: in our commitment to hear the multiple voices of psyche, communities, and earth—particularly those that are marginalized; and in raising our own voices that are informed by what we have closely listened to and witnessed in the world and in ourselves.

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*Noventa Nueve*, 2012, by Jose Ramirez, Boyle Heights, Los Angeles: Arte Vida y Amor  
Hearing Voices is proud to feature the paintings of Jose Ramirez. [ramirezart.com](http://ramirezart.com)

## DEPTH PSYCHOLOGY | COMMUNITY PSYCHOLOGY • LIBERATION PSYCHOLOGY • ECOPSYCHOLOGY (CLE)

Dear Reader,

With this newsletter, we are happy to share some of the news of the [Community Psychology, Liberation Psychology, and Ecopsychology](#) specialization of Pacifica Graduate Institute's M.A./Ph.D. Depth Psychology Program. Our students travel to campus three days a month (nine months a year) for three years from various places in the US and abroad. In the summer they are involved in community and ecopsychological fieldwork and research in diverse locations around issues of their passionate interest and commitment. On campus they engage in a curriculum that constitutes a bold initiative to forge interdisciplinary transformative approaches to personal, community, cultural, and ecological challenges of our time. This specialization places depth psychological theories and practices in dynamic dialogue with ecopsychology, critical community psychology, indigenous psychologies, and psychologies of liberation.

To study community and ecopsychology in the light of liberation psychology is to commit to the exploration of the profound effects of injustice, violence, and the exploitation of others and nature on psychological, community, and ecological well-being. It is a commitment to transformative practices aimed at social justice, and ecological sustainability, to *sumac kawsay/buen vivir* and ultimately peace and reconciliation.

In this newsletter, you will see these ideas in action, embodied through the work of students and faculty!

[Mary Watkins](#), Nuria Ciofalo, and Susan James, Editors and Core Faculty

# Student Fieldwork & Dissertation Projects (2014-2015)

## Chimugukuru (Feel Others' Pain as Yours) Liberation, Community Psychology in Okinawa Japan

Fujika Ariarakawa, 2nd year

In the summer of 2014, I returned to Okinawa, Japan, where I grew up. Okinawa, located in the East China Sea, is a small island where 74 percent of its total area has been occupied by U.S. military bases for 70 years. I went there to witness how locals have been psychologically affected by a foreign military operation so close to a community.

During my research work in Okinawa, I interviewed a total of 15 Okinawans from different generations and backgrounds. I wanted to understand how they notice, or do not notice the loss of Okinawans' identity and local sovereignty due to the fact of a series of colonizations by both America and Japan. From these locals, I learned that the younger generation struggles the most to address the violation of their human rights. They have given up these same rights in failing to question the system which supports the current U.S. military operation in their social environment.

Overall, this community research project points out how the "visible" and "invisible" Japan/U.S. diplomacy over Okinawa continually generates both internal and external colonization of Okinawans, including intergenerational dehumanization. I call this psychological



Fujika Ariarakawa stands near the stone monument at Cape Hedo that represents the 60'~70' movement of Okinawan restoration into Japan.

effect *Kaname-Ishi* Syndrome which means the commodification of human beings in a region that is a geopolitical keystone for a colonial country.

As a member of the Okinawa community, I am deeply passionate about liberation community work in

Okinawa. As a member of the world community, I strongly believe that restorative justice in my community can be a new model of human liberation for others who have also been affected by human rights violations of colonizing countries.



Jose Ramirez  
Tres Mamas,  
2011

# Healing and Rebuilding Our Communities

African Immigrants in New Hampshire Committed to Restoring Community Values

By Shelly Stratton, 5th year

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.

African leaders in NH, working to breathe life back into these values have also come to recognize the impact that trauma has had on individuals, families and communities, often making it difficult to rebuild networks of support and collaboration. Too often the tensions and conflicts of their countries, the wounds of past trauma, histories of oppression and the complexities that influence understanding of identity get in the way of restoring a strong sense of community.

On Memorial Day weekend immigrants from the Democratic Republic of Congo, Rwanda, South Africa, Côte d'Ivoire, and South Sudan gathered to experience the Healing and Rebuilding Our Communities workshop. The Society for Community Research and Action (SCRA, the Community Psychology division of the American Psychological Association) awarded this project with financial support to implement a community-based response to identified challenges. A Community Psychology approach recognizes the importance of seeking wisdom from within communities to inform and mobilize efforts toward social justice and community well-being.

**Healing and Rebuilding Our Communities** (HROC) was developed in Rwanda to respond to the impact of trauma following the 1994 genocide. While drawing on Western approaches to trauma and trauma theory HROC emphasizes the importance of adapting this model to the social, cultural and experiential needs of those participating in workshops. HROC facilitators offer structure to the exploration of trauma while seeking to blur the lines between "facilitators" and "participant".

The workshop explores of the causes, symptoms, and impact of trauma through shared stories and experiences, creating opportunities for the development of new layers of understanding, expression and strong community connections.

The workshop began with efforts to build community engagement and understanding of the range of perspectives in the room. Participants shared stories of struggle that they and members of their communities negotiate as we developed a collective understanding of *stress* and *traumatic stress*. We also looked at the *causes and symptoms of trauma*, developing a definition of *trauma* that reflected cultural perspectives and language. Speaking of heartbreak, loss of connections, fear, damage to community cohesion, sickness, aggression, gossip and isolation began to define the impact of trauma on individuals, families and communities. Emphasis was placed on the lived experience and understanding the fine line that separates those who have been harmed (survivors) and those who have caused harm (perpetrators), and between groups that differentiate themselves with identity politics and social boundaries.

Our discussion looked carefully at the impact of trauma on *individuals* but also considered the consequences on *families* and *communities*. The group was able to connect discussions about trauma to the complicated community tensions that often get in the way of effective collaboration and support within and among African communities in New Hampshire. Exercises that considered the *web of trauma*, and the *web of healing* helped to clarify the exchange that often takes between individuals, families and communities. We began to imagine possibilities for addressing many of the challenges that break our hearts and that damage the social fabric of families and communities. The *web of healing*, replicating the *web of trauma* exercise, provided an opportunity to consider a way forward in this work.

The second day focused on *trust and mistrust*, unraveling complicated experiences and relationships, while reweaving hope. Many reported in their evaluations that this was the most powerful day of the training. The *trust walk* was an opportunity to experience being vulnerable as they walked blindfolded and in the hands of a silent guide. They also experienced being the guide and were able to use this experience to explore what is needed to build or repair trust. The metaphor of the tree was also used to explore the *roots* and the *fruits* of trust and mistrust. Discussion about the *tree of mistrust* and the *tree of trust* enhanced understanding of the many

ways that mistrust or trust can be promoted by every day actions as well as traumatic events. We also discussed ways to nurture trust in families and communities, and resilience in the face of trauma. One particularly interesting outcome was a discussion about love. One participant expressed caution that “love” is often given high value within African congregations or ethnic groups, but that the same attitude of “love” is not always extended to *others*. This seemed to deepen the ability of participants to see how they may have played a part in promoting mistrust, and ways they might shift or renew their commitment to promoting healthy connections throughout communities.

Many participants expressed hope that more workshops and community efforts will continue to reweave their communities and promote a more compassionate response to the needs of their beloved communities.

## Working With Local Triqui Residents

**Renata Funke, 2nd year**

In my ongoing work with Indigenous Triqui families from Oaxaca, now living and working in South Monterey County, I recently achieved two milestones in my advocacy work. One was green light from my college to offer a free non-credit ESL class to 38 students at a high school in their town. The other milestone was received funding awarded by a local foundation allowing me to hire teachers and tutors to help the 23 applicants we had to turn down at the school, and to pay rental fees so we could meet at the local library branch.

Involving the Triqui learners in decisions about their instruction has been key. They decided on meeting times and provided continuous project feedback. For example, when



"Celebrating community connections during lunch break"

I asked them if they understood everything the Mexican ESL teacher explained to them, they reported having trouble following her due to her fast Spanish (their second language at best). As a result, we were encouraged to remind her to slow down. When the teacher noticed that some had problems

writing (even though they wrote their names in cursive on the sign-in sheets), I asked them if they wanted to work on the alphabet some more. Seven participants joined me, tracing and sounding out individual letters with great satisfaction.

Coming from a mostly oral culture, it made sense that they wanted to focus on different English sounds first; they also enjoyed learning the alphabet song more than other adult learners I have had sing along. As I continue to build trust with them, the next step will be to identify generative themes with them, following Freireian popular education approaches, and to check on their interests and learning needs periodically.



Women from the Triqui-speaking region of Oaxaca wearing handwoven garments for a Novena parade put on by the Catholic Church in King City, CA. Dec. 2014.



Darrell Cannon (center) was tortured by Chicago police and spent 24 years in prison for a false confession. He spent 9 years in solitary confinement. Photographer: Sarah Jane Rhee

## Community Reparations

Liz Diligio, 2nd year

In May of 1972 Jon Burge, a Vietnam veteran, was promoted to police detective on Chicago's south side. For the next twenty years Burge and other officers used torture techniques Burge learned in Vietnam to force confessions from men arrested in the neighborhood. Jon Burge and eventually sent over 200 hundred men to prison based on confessions obtained through torture. The practice finally came to light during proceedings before the Police Board in 1992, when City lawyers admitted that the evidence of Area 2 (Burge's district) use of torture established "an astounding pattern or plan... to torture certain suspects... into confessing to crimes."

This hearing came about from the activism of local grass roots movements and today more than twenty years later groups are still fighting for justice. The Chicago Torture Justice Memorial group has proposed to the Chicago's City council a unique proposal that would fund a community center in the neighborhoods most affected by Jon Burge. The community center would provide counseling, vocational training, cultural projects

and ensure the history of Jon Burge/Area 2 is taught in Chicago high schools. The proposal holistically posits the community as victims alongside the men who were tortured. The community center is part of a larger reparations proposal that intentionally links healing with justice by also calling for the release of all men still incarcerated from false confessions.

Reparations are often seen in the limited terms of money. The proposal in Chicago creates the potential for the genuine transformation of a radically cruel wound. Wounds from torture will not heal without acknowledging the reality that one of the purposes of torture is to terrorize the community. The proposal erases the illusion that the crime of torture is between the victim and the perpetrator. Instead upholding a stance that honors the vital inter-connections between victim and community with a broad understanding of impact. Psychologists from the Kovler Center, a center for survivors of torture, helped to draft the bill based on the experience of survivors. I have been working with this group to help pass the reparations bill. It is an opportunity for me to place what I am learning in CLE into spaces of grass roots organizing. CLE is helping me to co-create spaces of healing and justice.



The Alice Street Mural Project included painting three large walls surrounding the parking lot, opposite The Malonga Center; it incorporates historical figures, events, and cultural leaders such as Malonga Casquelord

Kiazi Malonga, Casquelord's oldest son teaches the traditional rhythms of Congolese drumming.



## The Arts and Community Change: Gifts from Inspiring Young Leaders

**Aaqilah Islam, 2nd year**

As social changes accelerate in communities, young people impacted by marginalization need places to meet. On that basis, inspiring young leaders emerging from the local dance and arts community in Oakland, Ca describe the purpose of The [Malonga Casquelourd Center for the Arts](#) in a liberating, multifunctional sense. Together, their stories illumine local histories, activism and the social forces that leave young people subject to the unexpected.

The Malonga Center, they say, makes it possible for them to participate in traditional Congolese, Brazilian, and Haitian dance and drum classes. It's usually not simply a meeting place for dancers and drummers, but a space preserved for young people to safely enter and

share their gifts and talents within the context of community. In fact, this would imply that when both aspects of community, people and place, receive special attention and respect it's a remarkable gift, which integrally deepens connection over time.

Established as the Alice Arts Center in 1986, The Center, a restored 1920's building, acquired the name The Malonga Casquelourd Center for the Arts in 2004. Casquelourd, a master dancer, drummer, and teacher from Cameroon, taught at the Center for 25 years and led a campaign along with the local dance and arts community when the Center's doors threatened to close due to budget constraints. He has touched the lives of many teachers, leaders, dancers and drummers in

different ways. Kiazi Malonga, his oldest son, is a Master Congolese drummer; he leads drumming classes at The Center and performs throughout the Bay Area. Kiazi affirms that the various styles of African Dance and Drumming are unique gifts, which create spaces to exert freedom, feel a sense of belonging that generates artistic perception, and can also be utilized by young people to value their individual contributions and explore collective identity.

Recognizing that young people have a key role to play in developing built environment policies and programs, inspired me to meet with a multi-generational group of interested stakeholders, from all levels of the local community, including providers, healers, advocates, students and leaders. The intent of this effort is to expand opportunities for marginalized young people to build a leadership network for mentoring and success as agents for community building.

## Deported US Veterans: Putting the U.S. First

Jaime Arteaga, 2nd year

The United States is one of the few countries that glorifies veterans of military service and places them on a pedestal. Veterans in the U.S. are



Jose Ramirez  
Plantas, 2010



“Therefore, a society that has become accustomed to using violence to solve its problems, both large and small, is a society in which the roots of human relations are diseased.”

— Ignacio Martín-Baró

Tony

considered heroes, but the adulation stops once a veteran, who is not a citizen but a legal resident of this country, has an unfortunate encounter with the law. This is the case of some Mexican-born U.S. veterans who have been deported and are forced to live without their veterans’ benefits or assistance in a country which is now foreign to them.

In 1996, immigration law was changed, thus calling for the deportation of legal residents if they are convicted of a crime. More disturbing is the fact that while a crime may be considered a misdemeanor under civil law, it can become a felony under immigration law, which takes precedence.

During my summer fieldwork in the Mexican border city of Tijuana, this past October, I interviewed six veterans who were deported due to felony charges. Although the deported veterans I interviewed were born in Mexico, they were brought to the U.S. as children, where they assimilated with great difficulty into American culture and eventually

ended up joining the country’s military armed forces. Some of these men were involved in combat while serving in the War on Terror. Although honorably discharged, many of these men chose to self-medicate with drugs and alcohol to treat the depression, undiagnosed Post Traumatic Stress Disorder or other ailments they were now suffering. This was a fateful decision that led to encounters with the legal system.

Underlying the stories told to me by three of the participants: Ruben, Gerry, and Tony, was a terrible sense of loss and betrayal from the country they swore to defend when they donned her military uniform. All three men dream of coming back to the U.S. to rejoin their families and most importantly, to acquire the much needed medical care they now need. It is unfortunate that the U.S. Department of Veterans Affairs and the California Department of Veterans Affairs both seem to have washed their hands regarding these veterans.

But one recurring theme in the interviews was that if the U.S. is attacked, these men are ready to come back by any means to don her military uniform and put their lives on the line for her once again.

## Cultural Appropriation Within the Global Village

Carol Koziol, 1st year

The world no longer is a collection of independent land masses inhabited by various groups of people, plants, and animals. Advances in technology, communication, and transportation along with man's native desire to explore and trade with distant lands have all led to the world becoming a much smaller place, a global village. As we continue to become more intimate with what has been happening in our neighbour's backyard, humanity has started to more fully grasp the affects we have on each other's lives.

Colonization has been summarized as control over spirituality, land, law, language and education, health, and family structures. Colonialism implied an inequality in the relationships between the colonial power and the colony, which often included the oppression and exploitation of Indigenous

peoples. The broader process of decolonization is not just an Indigenous issue, it is a global issue.

Appropriation can be defined simply as the cultural taking of ideas, objects, symbols, images, artefacts, or styles from other cultures. This common cross-cultural fertilization happens unintentionally and often out of cultural admiration. Unfortunately, issues arise when the cultural groups being borrowed from are exploited minorities, thus quietly perpetuating colonialism.

My personal quandary around this issue of appropriation involves how to share, in a learning environment, some of the treasures I have observed from various cultures around the world, including many Indigenous practices. The motivation for wanting to include these non-Western praxes are to

Jose Ramirez  
Parade in LA,  
2015  
(left)

Tropico de Nopal,  
2014 (right)





**"If you have come here to help me, then you are wasting your time...But if you have come because your liberation is bound up with mine, then let us work together."** Aboriginal activists group, Queensland, 1970s.

encourage new ways for Western people to reconnect to the land and through this reconnection help themselves and the earth.

In an attempt to develop some realistic guidelines, Archibald (2008) suggested seven principles relating to using first nations stories and storytelling for educational purposes including: respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy (p. ix). Archibald used the metaphor of how these seven strands weave a story basket and while each strand has a distinct shape, when they are interrelated the event takes its own life. These principles could apply to other traditions, ceremonies, stories, and lessons from nature.

There is no clear answer to the paradox of cultural appropriation within the global village. I believe we just need to be honest and fair. We need to be sure that the ultimate motivation for sharing any cultural tradition is for a higher purpose than the business of making money that perpetuates colonization through the appropriation and exploitation of Indigenous ways of knowing and being in the world.

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## Gentrification

Brandon Lott, 3rd year

For my summer fieldwork, I undertook the project of studying the history of Oakland and the dynamic known as gentrification. I was sleeping in my car for part of this journey, thus I spent a lot of time on the ground: in "The Town." The story of gentrification is a very old one. When cycling backward through history remembering the many immigrants, voluntary and involuntary, that came to these American shores 400-500 years ago, the first gentrifiers may have been the colonial patriarchs that boated out of Europe. Those brutal conquests that brought with them centuries of violence, oppression, and the legacy of slavery as well as the removal of Native people's from the lands they stewarded for thousands of years could not be on par with what we call gentrification today. However, gentrification as it is currently happening in Oakland, California goes backward into this historical narrative of colonialism, specifically, the racism, classism, and inequality it generated. There are striking similarities between colonialism and gentrification. As one of my interview respondents noted, "You may not call it colonialism, but how is it different?"



During my fieldwork, I talked to different types of people. The narratives that emerged in six interviews pointed at key themes from different angles. The main themes were:

- Race, Poverty, The Power of Privilege & The Need for Empowerment
- Capitalism, Management of a Major City & Affordable Housing
- The Soul of Oakland, and
- Impermanence

As depth psychologists we look at unconscious dynamics that play out in the individual and communal psyche. Since we are not always aware of how we are controlled by forces beyond our perception, the depth psychologist helps to facilitate integration of unconscious material. The practice of racism, free market capitalism, place as space for exploitation or "development," and the ways in which these dynamics collide have been present in our personal and communal psyche since the early formation of our nation. In order for our collective future to be sustainable, we will have to address the ways in which we are possessed by these unconscious forces. Utilizing critical consciousness with a depth psychological glance toward the unconscious embodiment of colonialism, new narratives about the



Jose Ramirez  
City of Angels, 2011

interrelationships among place, humans, non-humans, the natural and built environment, and the resources we share will have to be generated.

## The Black Mesa Indigenous Support

Jonathan Rudow, 2nd year

Black Mesa, Arizona, a stretch of reservation land Northeast of Flagstaff, has been the site of an ongoing humanitarian atrocity for over thirty years. In 1974, Congress passed Public Law 93-531, supposedly to settle a land dispute between the Dineh and the neighboring Hopi tribes. This law required the forced relocation of over 14,000 Dineh and over a hundred Hopi from their ancestral homelands. In addition to relocation, the law provided for the re-drawing of property lines, ultimately resulting in the Peabody Coal Company's acquiring of choice pieces of those lands, and to the subsequent environmental and public health issues plaguing the land and people living there today. For four decades,

the traditional Dineh and Hopi tribe members still subsisting on the land as shepherders, weavers, silversmiths and farmers, have resisted relocation from their sacred lands. The [Black Mesa Indigenous Support](#) (BMIS) group, a freestanding volunteer coalition, facilitates the help of supporters from across the world that wish to aid the people of Black Mesa in their resistance. This is how I came into connection with the land and people of Black Mesa six years ago, and why I returned again for my fieldwork last summer. The plight of these peoples cannot be summated accurately in any amount of words, but it may suffice to arrive at the simple conclusion that they need the attention and aide of anyone who is interested. Their health has deteriorated, and continues to rapidly, due to the contamination of sediment and ground water, their



Jose Ramirez  
The Streets, 2011

## Black Mesa



“Founding itself upon love, humility, and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence. It would be a contradiction in terms if dialogue—loving, humble, and full of faith—did not produce this climate of mutual trust, which leads the dialoguers into ever closer partnership in the naming of the world”

— Paolo Freire



horses and livestock have recently been confiscated in mass quantities, and their general safety is threatened daily. Any one who is interested in aide efforts may contact myself, Jonathan Rudow, at [jonathan.rudow@my.pacifica.edu](mailto:jonathan.rudow@my.pacifica.edu), or the BMIS at [supportblackmesa.org](http://supportblackmesa.org) to donate or to set up a facilitated visit.

# Zegg: A Small Community with a Great Vision

Corneliu Rusu, 4th year

Since psychoanalysis is primarily used to navigate the human unconscious, some believe that it cannot play any role in social transformation. However, nothing could be further away from reality (Bracher, 1993; Jacoby, 1983; Olivier, 2013; Watkins & Shulman, 2008). My own exploration of the use of the concepts of psychoanalysis for social change led me to the study of intentional communities, which are defined in general terms as groups of unrelated people who freely decide to live together based on values that are most often not accepted by mainstream society.

Intentional communities are strongly engaged in the process of adapting “unconscious forces of society into rational, or controlled, forms of community structures” (Enslow, 2009). These communities challenge the dominant culture that pressures each person to sacrifice his/her instinctual satisfaction and desires for the good of the larger society (Freud, 1958). Intentional communities are offering a space to express and explore what is forgotten or marginalized. They are labs for social experimentation where many people are testing new social norms with the intention of developing replicable, less repressive models of living.

In a way, intentional communities are engaged in shadow work on behalf of the entire society. The collective unconscious holds energies that can be sources of great transformation for all of us. Like the mythological hero, the intentional communities are often diving into those deep and dark pools of collective unconscious potential and are coming back with “new” ideas that have been forgotten for far too long. What is new about living collectively, sharing, and living in harmony with nature?

The world of intentional communities is also a world of dreams that are seeking actualization (Miller, 1999). Most intentional communities dream of a better world. These dreams have been called “utopian” and deemed as impossible by mainstream society. However, there is no change without dreaming. We must “have a dream” before we can transform our world.

One of these “utopian” communities actively involved in adapting unconscious social forces and creating a better world is ZEGG, a community in Germany that currently has about one hundred members. It does not come as a surprise that this community has been inspired by a psychoanalyst, Dieter Duhm, who

“The Zegg community 2012”



“Zegg community members participating in a rally for social justice and ecological sustainability”



was one of the leading figures of the student movements of 1968 in Germany. Psychoanalysis and social transformation work well together. ZEGG was founded in 1991 and since then continues to be a center for personal and social transformation; an educational hub for community living and ecological work.

I began learning about Zegg during my second year of fieldwork and continued to explore it the summer after the third year of study. During my stay I have connected with the community leaders who expressed interest in a participatory research study designed to evaluate the impact Zegg has on the life of its members and numerous visitors. I will be spending this summer working with community members on this research.

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“I think the notion of dreaming in a time where we are told that it is foolish, futile or not useful is one of the most revolutionary things we can do. To have our lives determined by our dreams of a free world-- instead of reactions to a state-imposed reality--is one of the most powerful tools of decolonization.”

— Harsha Walia, *Undoing Border Imperialism*

Jose Ramirez  
Sara and Sara III, 2015

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Jose Ramirez  
System #1, 2015

## Central American Child Refugees Unaccompanied and Unrepresented

Laurie Kindel, 5th year

In 2014, 67,339 unaccompanied refugee minors (URMs) were apprehended at U.S. borders and taken into the Department of Homeland Security’s custody. This unprecedented surge of primarily Central American youth has taxed systems of care and protection that were already insufficient to meet the

needs of these children. Inadequate legal protection makes their experience in this country fraught with difficulties and much less than welcoming.

My dissertation will examine the psychosocial distress experienced by URMs when they arrive in United States through participatory and liberatory methods to encourage URMs to tell their stories as a source of personal empowerment as they work towards functional acculturation post-custody. Part of the work will involve a critical view of

# Central American Refugees Unaccompanied and Unrepresented

the experiences of URM's in the legal system that, despite its professed offer of protection, is laden with difficulties and injustice.

I've been fortunate to be involved with the Lawyer's Committee for Civil Rights (LCCR) doing *pro bono* legal work for URM's. The work I do as a lawyer for LCCR is very different from my dissertation research. I represent these children in their claims for political asylum in the United States based on the horrific persecution they suffered in their home countries, primarily in the context of gang violence. For example, one of my clients is a 14-year-old boy from a stable loving family in San Pedro Sula, Honduras, a city with the distinction of the highest murder rate in the world. The family runs a small neighborhood store.

One of the most notorious gangs in Central American began efforts to recruit my client when he was 13, hoping to gain access to the family store for supplies. When he adamantly refused, the gang began a cycle of harassment that culminated with a physical assault and destruction of the family store. Left with little choice given the Honduran government's inability to control gang violence, my client left

for the United States, making his way alone through Guatemala and Mexico before being detained by the Border Patrol in Texas. He was held, contrary to U.S. law, for over a month in what he and other minors call the "hidalgo" or freezer, a DHS facility in Texas. The gang has told his family that if he returns to Honduras, they will kill him. His situation is only unique from other URM's in that he has legal representation. Most of these children--an estimated 78%--navigate the very complicated immigration system without lawyers. The result is that most URM's will eventually be deported without a fair and adequate opportunity to prove their claims for immigration status. I'm fortunate to have the opportunity through LCCR to provide at least a few of the kids with legal representation.



Honduran Gangs  
Frequently  
Target Small Family  
Stores for Supplies  
and Rent



# Possibilities for a 21st Century Depth Psychology: A Dialogue between Susan James and returning faculty member, [Helene Shulman Lorenz](#)

[Helene Shulman Lorenz was core faculty of Pacifica for 8 years and helped to develop the Depth Psychology Program. She was also Academic Dean, and active in the work of increasing diversity at Pacifica.]

**Susan:** Helene, It is such a gift to have you to join the faculty in CLE. The combination of your distinguished scholarship and analytical training at the Jungian Institute in Zurich, along with your legacy in Civil Rights, feminism, social activism, and liberation work in various parts of the world, bring an invaluable contribution to CLE. In addition, your range of experience with Indigenous spiritual practices and healing traditions, Condomblé in particular, and your wisdom about the lineages of depth psychological concepts are incredibly enriching to our vision. Having the opportunity to “sit in” on your Jungian psychology class last quarter was just a pleasure, and a wonderful pedagogical experience. I hope in this dialogue we can make some links between your vision of the future of depth psychology and mine of the development of the CLE program.

**Helene:** I am so grateful for the warm welcome from you, Mary Watkins, and Nuria Ciofalo, and have been inspired by the work you all are doing, the curriculum you have put together, and the quality of the students you have brought into the specialization. It was very energizing for you to participate with me in my first course, as it allowed me to reorient and make connections with all the new ideas you are developing. I am very thankful as well to all the other faculty, staff, and students who were supportive of my re-entry to the program after so many years.

**Susan:** In your paper, “The presence of absence: Mapping postcolonial spaces” you write about Jung’s psychology, ” you say the following:

**Potentially, depth psychology could be in discussion with other disciplines about very complex notions of personal and social identity, always in the process of negotiating internal and external conflict through dialogue and creativity. If Western official history has been a one-sided and dissociative fiction, there must be a restorative process needed in our social, educational, and community discourse, a ‘chutnification of history’ where the unheard stories and perspectives which have been absent but preserved, are brought into dialogue with Eurocentric culture.**

**How do you see depth psychology progressing in this area?**

**Helene:** Throughout his life, Jung believed that the psychology that could begin to make clear the outlines and particularities of the human soul had not yet been achieved. He felt this effort was impeded by the specialization of the sciences and by the medical emphasis on pathology. In the 1930’s he began to imagine a new type of psychology, “complex psychology” that would constitute a vast cross-cultural and transdisciplinary research project of the future, encompassing and grounding biological, ethnological, medical, philosophical, cultural-historical and religious studies. He thought the basic subject matter of the new psychology would be how humans construct images, symbols, and meanings that allow them to build bridges into the future through imagination and dreams. He thought we should not try to reduce human striving and desire to simple causal elements in the past, for that would be like trying to explain a cathedral “in a textbook of minerology, on the ground that it consisted very largely of stones.” He advised future researchers to:

...hang up exact science and put away the scholar’s gown, to say farewell to his study and wander with human heart through the world, through the horror of prisons, mad houses and hospitals, through drab suburban pubs, in brothels and gambling den, through the salons of elegant society, the stock exchanges, the socialist meetings, the churches, the revivals and ecstasies of the sects, to experience love, hate, and passion in every form in one’s body. (CW7, para.409)

Jung wrote again and again, that he never wanted to start a “school” of professional psychology and actually did not want followers. He wrote in his letters, “There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me.”

I believe the CLE program is very true to Jung’s vision of the future psychology, and that’s why I think there is such a good fit between Jungian psychology and the other subjects you teach in the curriculum.

**Helene:** Why is it important to you to bring unheard stories and perspectives into dialogue with Eurocentric psychologies that have silenced them?

**Susan:** The idea that EuroAmerican psychology is useful for understanding the epistemological assumptions of cultures throughout the rest of the world is a fatal misconception, and an unfortunate imperialist notion that permeates many factions of the field. It is important to be mindful of the role of mainstream psychology in maintaining systems of oppression, and particularly false beliefs about racial differences (Richards, 1977 in Pickren, 2009). Intelligence testing and the eugenics movement were born from psychological theory about the racial superiority of whites over people of color, and people of African descent in particular (Pickren, 2009). As a discipline psychology has been complicit with systems of violence that silence and subjugate groups for purposes of domination. It has largely accepted the ahistorical views of social history, and pathologized belief systems and cultural practices, creating an ongoing cyclical role for itself in fixing, treating, intervening, and rehabilitating individuals, families and communities who are forced to navigate violent systems, some of which prey on them for consumerist gain. As CLE focused psychologists, it is our role to unearth the stories and epistemologies of silenced groups, rewrite and restore distorted histories, seek solutions containing reparation, and engage in participatory community-centered, generative strategies for sustained well-being. Perhaps EuroAmerican psychology can enter into these dialogues with the recognition that it is in part, a redemptive act, as well as a corrective to its scholarship.

**Susan: In your Jungian psychology class you make clear the distinction between the medical/psychiatric strain and the critical/cultural/spiritual strain of Jungian psychology. Why is it that the critical/cultural/spiritual, the area where you focus your work, is the lesser known?**

**Helene:** Sonu Shamdasani, who has shaken up the Jungian world with his publications of Jung's *Redbook* and his historical analysis of Jung's work and its reception in *Jung and the Making of Modern Psychology: The Dream of a Science*, suggests that with the professionalization of psychology in the English speaking world after World War II, Jungian psychology was narrowed down to a technical specialization. The profound elements of social critique, cross-cultural research, epistemology, evolution, synchronicity, and divination were often ignored in the struggles between competing interpretations of pathology and practice. Other writers like Neil Altman, Philip Cushman, Elizabeth Danto, Nancy Hollander and Russell Jacoby have stressed that surrounding political contexts (such as McCarthyism in the United States) had a powerful effect on depth psychology's retreat from social justice issues toward a refuge in disease models and individual therapies that did not challenge the status quo.

**Helene: Why do you think the critical/ cultural/ spiritual aspects of Jungian psychology are important to the CLE program?**

**Susan:** Understanding the critical/cultural/spiritual aspects of Jungian psychology is organically mapped to the work we do in CLE. The cultural/spiritual in particular are essential components of the worldview in so many of the settings where our work is located. They are critical to what Linda James Meyers refers to as "optimal conceptual systems," and represent the cultural lineage of most communities worldwide. As critical psychologists it is important to understand that a cultural/spiritual framework by nature is emergent from, rather than applied to the groups we work with. This distinction can protect against adopting a neo-colonial approach. The application of the more medical/ psychiatric aspects of Jungian psychology run the risk of carrying an interventionist, or an imperialist tone that can easily reinforce Eurocentric ideologies. Moreover, a secular psychology has little to no chance of addressing CLE concerns, as we've seen in the incremental accomplishments of comprehensive community initiatives (CCIs) and empowerment strategies in Community Psychology over the past four decades. In fact, in the last century, there has been no academic psychology that, on its own, has produced the methodologies to adequately address the well-being of those at the margins. It is simply not sufficient.

In the 21<sup>st</sup> century we have access to the principles and understanding of synchronicity, divination, and acausal occurrences in many cultures. Jung saw such practices on par with experimental design, although he knew little of their mechanisms, with the exception of what he learned about China from Richard Wilhelm. When writing about the "one-sidedness of Western man," he writes,

This narrow perspective is alien to the Eastern view of the conception of super-reality. Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides. Eastern reality includes all this as a matter of course. (CW8, para. 743)

In CLE we teach Indigenous psychologies and research methodologies as epistemological systems equal to EuroAmerican psychology and its standardized research methodologies, not as marginal styles. From this lens, reliable information, or data can be extracted from visual image, cultural symbols, song, performance, poetry, ceremony or divination, to be considered alongside more conventional data collection strategies such as interview, and ethnographic and narrative methods. In addition, as you discuss in your essay "Synchronicity for the 21<sup>st</sup> Century":



A new field of consciousness studies explores differences between communities with generally monophasic consciousness like the scientific establishment, that view the normal waking state as the only sources of knowledge, and communities with polyphasic consciousness where dream, trance, and other altered states are also considered meaningful.

William James described such states and the circumstances under which they can be accessed, as experienced by a variety of world cultures as crossing a “threshold.” Knowledge acquired at this edge can be integrated methodologically to move the unseen into consciousness, to address individual and community concerns.

Above all, in CLE our aim is to avoid methodologies that carry a top down, or a researcher saturated lens in research design and question development. Bagele Chilisa (2012), as well as you and Mary Watkins (2008) remind us to assess how the voices of the marginalized appear in the research process. This may be the most critical aspect and ethical responsibility of a researcher. It is important that we adopt a critical perspective in our research and constantly ask ourselves, “Does our research have a clear stance against colonization?” This is also part of the indigenization of research methodology, and essential to our axiological assumptions. It is not enough that our work brings forward new knowledge around the social justice, peacemaking and environmental justice issues that concern us. At the same time it is our responsibility to shed light on systems of structural violence and stand against them.

**Susan: Scholars from Africa, Europe, and the Americas have drawn parallels between Indigenous and traditional healing practices and Jungian analysis. I certainly see a great deal of affinity between your presentation of Jungian concepts and the philosophies of Yoruba-derived religions as practiced in the diaspora. I found it interesting in your class that you link Jungian psychology to ancient practices worldwide. Can you expand on the connections?**

**Helene:** Jung wrote frequently about what he saw as the rootlessness and one-sidedness of contemporary European mass culture focused on materialism and competition. After the experience of two world wars that killed millions of people, and the dropping of the atomic bomb on Hiroshima, he feared the culture would lead to world annihilation. Because he believed that through his research on dreams, symbols, and symptoms he had discovered an alternative worldview, he began to search through the texts and practices of the past as well as from other continents to discern where else such an

alternative worldview might reside. According to Shamdasani, “Jung was proposing to rework individual psychology radically on the basis of ethnopsychology.”

If you follow the clues in Jung’s collected works, you can see that he carried on a massive research project that led him from the American psychologist William James to 18<sup>th</sup> and 19<sup>th</sup> century European philosophers of the unconscious, to various traditions of medieval alchemy and kabbalah, to ancient Chinese philosophies and divination practices, to classical Mediterranean and Indian religion, myth, and augury, to North African outlooks on Gnosticism and ritual, to fieldwork in Africa, India, and the Americas.

Today, now that we have the benefit of a more richly developed and critical post-colonial anthropology (that often regards with admiration small-scale non-European cultures with sustainable, adaptive, healthy ecological practices and cosmologies based on the interconnection of all life), we can carry Jung’s research forward. All over the world people are dreaming of a better life. The CLE program with its stress on placing depth psychologies, indigenous psychologies, ecopsychologies, and cultural transformation through liberation psychologies in dialogue with creative local projects, can be part of the change in the world that Jung believed was on its way.

**Helene: I know you believe strongly in the curriculum and the work we are doing in the program. How well do you think we are achieving our goals?**

**Susan:** As a faculty, Mary, Nuria and I spend significant time reviewing and revising the curriculum according to the needs we and our students identify. Most importantly, the curriculum has to provide excellent training for students to tackle the complex and multi-layered issues that concern them, in an impactful way. This requires staying current with the scholarship and research pertinent to the specialization, as well as policy implications that have consequences for the communities we work in. We are so pleased with the quality of interdisciplinary faculty that have joined our efforts. As evidenced in this volume of “Hearing Voices,” our students have a wide range of interests and our role is to ensure that they have the necessary tools to effect the change they would like to see in the world.

(Helene’s articles cited in this dialogue can be accessed online in full at [academia.edu](http://academia.edu) or [heleneshulmanlorenz.net](http://heleneshulmanlorenz.net))

Second Edition

# Witnessing Whiteness



**THE NEED  
TO TALK ABOUT  
RACE  
AND HOW  
TO DO IT**

## Depth Alumni Spotlight



### Shelly Tochluk,

Chair, Education Department, Mount Saint Mary's University, Los Angeles

After graduating from Pacifica's Depth Psychology Program in 2005, a friend sat with me to "find the book hiding within my dissertation." The result was *Witnessing Whiteness: The Need to Talk about Race and How to Do It*. It is a comprehensive introduction to 1) the history and consequences of exploring white racial identity, 2) lessons learned through cross-racial partnerships, and 3) ideas for personal and collective movement toward racial justice.

As groups wanted to use the text for collective "book club" type growth purposes, I developed an 11-part workshop series, reviewed and refined in partnership with the YWCA in Tulsa, Oklahoma. The series comprises 33 hours of content agendas, facilitation

guides, and handouts. It was published online as a free download at [www.witnessingwhiteness.com](http://www.witnessingwhiteness.com) in 2010.

Schools, congregations, and community organizations across the U.S. utilize the series to engage in productive dialogues about race. Some groups are multi-racial, while others focus on whites talking with whites. The dialogues help white people invested in racial healing support one another to disentangle unconscious prejudices and conditioning embedded in the deep psyche by our social milieu.

A recent CBS news show aired a story in the fall of 2014, during coverage of the uprising in Ferguson, Missouri, featuring a *Witnessing Whiteness* group that has been meeting for four years. It offers insight into the value of

# Depth Psychology Program Alumni

white people coming together with one another to talk about race.

My next stage of work involves reflecting on how spiritual and racial justice advocacy principles can appear at odds with one another and how to hold the tension between the two. For example, how do I respond to a sense of deep, inner truth while also listening to requests from people of color in the service of racial justice? To which voice am I most accountable?

Other questions include: How can a focus on personal psycho-spiritual healing allow me to remain a bystander to injustice? How do I understand the role of suffering in the world? How is my white body meaningful when I recognize myself as a spiritual being? And, what concerns exist about white people participating in indigenous healing ceremonies?

These questions, among others, have been developed into six thematic essays currently being edited for a book, anticipated publication date March 2016. Anyone interested is encouraged to contact me to join my email list: [stochluk@msmu.edu](mailto:stochluk@msmu.edu).

## Preservation Services Network, Huron, CA

**Jeannemarie Caris-Mcmanus, Ceo/ Executive Director, Westside Family, Depth Psychology Program Alumna**

It's been seven years since I first drove into Huron, California in January of 2008. My dissertation research led directly to my current job. I was hired as the project manager for a two-year grant from the California Endowment to work with six agencies that provided services to victims of domestic violence. After that I joined the board of the agency I now direct. In August of 2010, I was invited to become co-Executive Director with Amparo Yebra. A year later, Amparo decided she wanted to work more directly with the families

and I became the sole ED/CEO. Amparo is our Senior Director of Services, today.

Our small staff serves more than 4,000 families each year, delivering more than 20,000 services. We feed more than 1,200 families a month. This is a farm worker community and with the drought, times are very hard. We are able to function at this level because we have a huge corps of volunteers from the community, and a few, select and highly skilled people from outside the community who lend their helping hands. Our mission is the prevention of child abuse and neglect.

Huron is the most impoverished, incorporated city in California and the one with the highest percentage of Mexican-Americans and MexicAmerIndians (98%). It is a closed, rough place that is characterized by its isolation, violence, and poverty. Almost no one speaks English. The families of Huron are the descendants of the Braceros who came to work in our fields from 1942-1964 as temporary, migrant laborers.

I would like to give you an idea of what I do everyday. Today I am preparing a grant to address homelessness in Huron, especially homeless families. The grant is not due for eight months, however in order to bid I must join a coalition, convene a Strategic Planning summit in Huron with the Mayor and the City Manager, and develop a collaboration, a staffing and operations plan, a budget and get my own board to participate and approve it all. We are also moving our physical location three blocks away – but it requires me to design our new space and work with contractors with a \$100,000 budget to make it happen – all before mid-September or the City of Huron will lose the community development grant that is paying for our improvements. My top priority, at the moment, is the creation of a client management database that will provide the analytical tools to help me to understand the impact our work is having on both individual families and the community. Without the capacity to evaluate outcomes we are not competitive from a funding point of view. I got a special project grant of \$20,000 to make that happen. I had to select the software platform, the consultant, and work with the funder to release the funds. I also have to design the processes of data input and operations

took me two years to pull this team together, but it is well worth the effort. I've learned so much as an Executive Director, especially in adaptive leadership development and executive management. It is very different from the strategic management consulting work I did in the corporate world. There really should be a course on the role of the Executive Director in non-profit management -- from a hands-on practical point of view!

I've lived through difficult things in Huron and I've changed so much. I've softened and am much less of a perfectionist. I no longer hold out my values (cherished as they may be!) to others, impose them and call that transformation. I feel that my mission is to serve the organizational capacity (staff, board, collaborators, and stakeholders) that makes our work with the families possible. I am still very stressed financially as the agency can only afford to pay me for part-time work, and of course I am working many more hours than that. I've raised over a million and a half dollars for our agency, and still that is not nearly enough. My motivation for being there has evolved and matured. Amparo Yebra, Aurora Ramirez, and myself still promote a culture of love in the relationships we have with the families we serve, and among ourselves. At last I understand the practical admonition not to be attached to the outcome of your work -- the value for me has come from just continuing to show up, doing my best, and learning to live with an open heart. I recently attended a meeting convened by the Fund for Rural Equity (a collaboration in which we have participated that is funded by the Hewlett, Packard and James Irvine Foundations to support capacity building for agencies that serve low-income communities of color in California). A question was asked, "can you give us an example of someone who has been transformed by your work?" I sat there running images of clients and their continued suffering through my head, realizing that no one had

been transformed. Families had been helped, certainly. Some made significant progress, but no one had been transformed. The generational problems of poverty and violence for the mixed-immigrant status families of Mexican ancestry that we serve are so complex and not easily transcended. I didn't know what to say, when another Executive Director from Fathers and Families in Stockton stood up and said, "I have been transformed, that is who has benefitted from my work." Me too.

### David Anderson Hooker

Adjunct Faculty

In September 2014, Professor David Anderson Hooker defended his dissertation entitled **Performing Greensboro: Using Foucauldian Analysis to Deconstruct 'Trouble in Mind' and Generate Alternative Community Narratives**. He was awarded *cum laude* recognition



from Tilburg University in the Netherlands for his excellent and imaginative research effort. In 2012 and 2013, David, in collaboration with Mary Louise Frampton, a professor at UC Berkeley's Boalt Hall Law School and co-director of the Henderson Center for Racial Justice, conducted an 18-month listening project in Greensboro, North Carolina to explore the impact of Greensboro's Truth and Reconciliation Commission on the perceptions of race relations in the community. The dissertation

research emerged from the results of the listening project.

One finding from the listening project was that traditional models of inquiry and the familiar approaches to restorative justice (like standard TRC's) may not be able to respond to the deep and persistent causes of socially constructed division and marginalization, which are embedded in the narratives and performance of identities. As scholarship evolves to embrace race and other identity markers as social constructs, so too should methods of community engagement incorporate constructionist principles and practices.

Using the intersections of race, gender, and class in Greensboro as examples, and building on the hallmark principles of narrative mediation but extrapolating for more collective processes, his research designed and introduced two community engagement dialogue practices, which he calls *narratively modified focused conversations* and *narrative restorative community conferencing*. The dialogue practices weave together focus groups, *Freirian emancipatory dialogue*, principles and questioning practices drawn from narrative mediation, restorative conferencing, and emerging collective narrative practices.

To test the methods, community members viewed "*Trouble in Mind*," a play by Alice Childress which was performed by the Triad Stage, a local theater company. Using the play as a Freirian code or problem-posing material, the participants joined in a discussion that analyzed first the play and then the problematics of the Greensboro community that result in unequal lived experience across racialized, gendered, ethnic, and geographic lines. The content of the conversations was also analyzed in the light of Michel Foucault's conceptualization of *power/*

knowledge and Judith Butler's conceptualization of *performativity*.

In the context of a Foucauldian power analysis, the research results suggest that socially constructed divisions in communities, even those that have been legally and violently produced and reinforced over a long time, can best be discussed and mitigated in *discursive* and *performative* terms. David believes that his approach also holds great promise for the deconstruction of a variety of conflict-saturated narratives, for opening up compressed narratives to fuller articulation, and for building action agendas toward radical community transformation. The full dissertation can be found at: [https://pure.uvt.nl/portal/files/4072335/Hooker\\_Performing\\_15\\_09\\_2014.pdf](https://pure.uvt.nl/portal/files/4072335/Hooker_Performing_15_09_2014.pdf)

As a result of the conversations initiated through his research, a local group has formed calling themselves the *Greensboro Counter Stories Project (GCSP)*. In March and April 2015, the GCSP will host a citywide conversation to analyze and improve community/police/local government relations. The core of the conversation model will utilize the narrative restorative community conferencing model developed for the dissertation.

## Student News New CLE Related Positions

**Holly Bordwell:** Program innovator and volunteer director for Wohelo Family Camp, Golden Empire Council Camp Fire, Northern CA, a day, overnight or weekend outdoor adventure for autistic children and their families; Encore Consultant, Metropolitan Family Services, Portland, OR, as a volunteer I use my professional skills to support the program development, training, and evaluative needs of nonprofits in the Portland area who are not in a position to hire a professional consultant. MFS is a social justice non-profit agency dedicated to

creating a world where children never go hungry, young people are always educated, families are financially stable, older adults remain connected and all humans are healthy, happy and cared for.

**Deborah Bridge:** Executive Director, ProsperRochester, Inc, Rochester, N.Y.

**Pesach Chananiah:** Organizer, United Nurses Associations of California/Union of Health Care Professionals, a Southern California affiliate of AFSCME

**Renata Funke:** My current work as a college dean/administrator has proliferated into increasingly community psychology, liberation psychology, and ecopsychology related activities, including a grant-funded project to reach out to semi-literate local indigenous populations and a transition program I am administering at the Soledad Correctional Training Facility.

**Samantha Gupta:** I'm currently serving as a Chaplain Intern at LA County Hospital and Homeboy Industries through the St. Camillus Center for Spiritual Care - Urban Interfaith Chaplaincy Program. I am also serving on the board of Urban Partners Los Angeles, a non-profit ministry of the First Unitarian Church of Los Angeles.

**Jennifer Knight:** Facilitates a weekly community support group for those effected by heroin use, as well as heading the committee aiding in this community problem

**Brandon Lott:** Employment Coach for the Path (Positive Access to Housing) Program that is a collaboration between Alameda County and Rubicon Programs. In this position I will be helping homeless or in risk of becoming homeless participants to secure employment with the hopes of them eventually managing the housing on their own and moving towards self-sufficiency. This position is a great space to practice all of the elements

of this CLE specialization, and specifically for me, to evaluate programs and organizations that work with marginalized groups.

**Soula Pefkaros:** In January, I began working with the Center for Justice and Peacebuilding at Eastern Mennonite University. I am working as a project manager for a Restorative Justice (RJ) consultation that will take place this Spring. The consultation, the first phase of a three-year process, seeks to examine some of the critical questions facing the field of RJ. We will explore issues related to power, privilege, and identity within RJ, and discuss the shape of the future of the field.

**Marialidia Marcotulli:** I co-created Edition Local which strives to preserve and build resilient and rooted communities through open and equal collaborations with makers, craftspeople, raw material providers, storytellers, and artisans. We hope to empower both producers and consumers, while making marginalized communities visible again. We sell goods, not commodities, that possess integrity and longevity and belong to a greater ecosystem of meaningful work, inter-generational skill-sharing, and social entrepreneurship, in hopes that we can weave together strong relationships and local economies founded in the common good."

**Jess Masterson:** I am serving on the Organizational Board for The Depth Psychology Alliance, and on the Editorial Board for *Immanence: The Journal of Applied Mythology, Legend, and Folklore*

**Michael Quill:** In addition to my role as Community Programs Manager at LA Waterkeeper, I am teaching underserved youth a SCUBA. Our first ocean dive is March 8, 2015!

**Linda Ravenswood:** Linda has been working with Dr. Robert Romanyshyn on his manuscript originally titled "The Frankenstein Prophecies."

“Over several months from the end of 3rd year, through workshoping with actors in Los Angeles, I wrote the play, which I am now calling *How to Make a Monster: The Frankenstein Prophecies*....”

the heart of the work emanat[es] from a desire to investigate technologies’ place in our bio world, about the sentience of objects, of machines, of ecosystems.... I have been working throughout the project with an eminent Boal scholar and practitioner, so much of the work we are making is grounded in Liberation Psychology, Community Theatre, and ...depth psychologically astute Arts in Praxes principles.”

**Lizzie Rodriguez**, Co-Executive Director of Conflict Solutions, is a Center Rotarian in Carpinteria Morning Rotary. Last summer she participated as a co-facilitator for Healing and Rebuilding Our Communities’ (HROC) “Training for Trainers” in Rwanda

**Madeleine Spencer**: “I am currently consulting in communications with the Santa Ana Building Healthy Communities Initiative. In a workgroup called “Equity for All,” we are working on Cooperative Development and have three emerging cooperatives including *Tierra y Dignidad*, a financial cooperative and a series of micro-farms linked to this is our Food Justice Movement which has started three gardens and is training community in aquaponics so growing plants and breeding fish are beginning. In our Tenant Rights work we have an Anti-Displacement Campaign that is just beginning but has exciting movement happening. We have developed a Community Timebank which is being piloted and will be made public in June called Santa Ana ValHora. We are working on Equitable Economic Development and have a Wellness District Resolution from a large coalition of community members, businesses, unions, non-profits.

**Shelly Stratton**: “I am working closely with the Bhutanese community of New Hampshire to develop trainings and ongoing support related to trauma awareness and resilience. We are working to incorporate cultural perspectives and values in our efforts to develop psychosocial supports, while also incorporating understanding of the impact of trauma.”

**Rain Warren** has been selected to serve on the Senior Facilitator Body of the 25th Annual International Black Summit: a dialogue with takes place each year during the first weekend of August and is attended by people of Black African descent from around the world. The Purpose of the International Black Summit is to provide an opportunity for participants to engage in ontological dialogue and empower their individual and collective visions for the Black community and the world.

Ms. Warren has served in leadership capacities with the organization since 1992. Ms. Warren participated in a 10 Day Non-violent Communication Training based on the work of Marshall Rosenberg. Many of the tools learned at the training and those gained while at Pacificia Graduate Institute were used in her work with groups of youth from around the world brought to the United States by the US Department of State to explore US culture, build international relations, and learn leadership, peace-building and dialogue skills. She serves as a volunteer facilitator for the Freedom to Choose Workshop at Valley State Prison for Men in Chowchilla, CA. and recently worked with a prison population classified as "sensitive needs" to include transformed gang affiliates, law enforcement, sex offenders, gay and transgender inmates. She also volunteers at the Women's prison 2 to 3 times a year. The Freedom To Choose Workshop was originally created for people serving life sentences in prison, with the intention of supporting them in living more meaningful lives, whether or not they ever parole. The Freedom to

Choose Workshop teaches communication skills, relationship skills, and also works at the emotional level, offering a specific skill set to heal the underpinnings of anger, thus preventing conflict. These skills also support people in healing the causes of addictive behaviors and are congruent with the 12-step model. Emphasis is placed on forgiveness as a foundational life skill.

## Talks and Teaching

**Tirzah Firestone** spoke on a panel entitled "Putting Humanistic Principles Into Practice: Building Local Capacity In The Middle East To Heal Communal Trauma" at the 2015 APA Division 32 Annual Conference, March, 2015, Chicago, Illinois

**Renata Funke**: “I have shared aspects of my work with the local indigenous populations at my college, notably at the Board of Trustee meeting, and provided an update to the central library branch in Seaside, Monterey County.

**Samantha Gupta**: "Culture Repair: Thoughts on the Possible," a panel presentation on permaculture and culture repair in youth organizations, 8th Annual International Conference on Peace and Nonviolent Action, hosted in Jaipur, India in January 2014.

**Soula Pefkaros**: “I taught a course on “Building Communities” at the Summer Peacebuilding Institute, Center for Justice and Peacebuilding, Eastern Mennonite University.

**Michael Quill**: Panel member, Whittier Law School Conference on Environmental Justice – Marine Protected Area Enforcement

**Lizzie Rodriguez**: Ten Rotary speaking engagements for Santa Barbara County Foundations Roundtable; panel member, Restorative Justice; panel member, UCSB Reads 2015 program on Restorative Justice.

## Talks and Teaching

Continued

**Madeleine Spencer:** Presentations [on the initiatives cited above] at Chapman University, University of Irvine (UCI), Cal State Fullerton (CSF), among others, as well as to following business associations (Santa Ana Business Council, South Main Merchants association, Bristol Street Business Coalition) and neighborhood associations (Connect to Council-- a group of 6 consolidated neighborhood associations, Santa Anita Neighborhood Association, Madison Park Neighborhood Association among others).

## Student Publications

Firestone, T. (2014). "Trauma Legacies in the Middle East." *Tikkun Magazine*.

Firestone, T. (2014). "The Jewish Cultural Complex." *Psychological Perspectives*.

Masterson, J. H. L. (Co-Editor) (2014). *Depth Insights: Seeing the World with Soul*, 6.

Masterson, J. H. L. (2014). Book review: [Change your story, change your life. Depth Insights: Seeing the World with Soul](#), (6).

Masterson, J. H. L. (in press). Engaging with families and family systems. In D. Fisher & N. Michon (Eds.), *The helper's guide for Buddhist communities in the West*. Hacienda Heights, CA: Buddha's Light Publishing.

Masterson, J. H. L. (in press). Story, storytelling, and Buddhism. In D. Fisher & N. Michon (Eds.), *The helper's guide for Buddhist communities in the West*. Hacienda Heights, CA: Buddha's Light Publishing

Quill, M. (2015). [Michael Quill on water: Surrendering into the waters of psyche](#). *Jung Journal: Culture & Psyche*, 9:1.

Stone, E. (February, 2015). "An introduction to creative placemaking." *SCRA-Community Psychology Practice Council: Theory Into Action Bulletin*.

## Grant/Evaluation Awards

**Pete Benedict** worked as a member of a workgroup for online learning initiatives of the Society for Community Research and Action (SCRA). "We conducted an evaluation of the first series of webinars that the SCRA held last fall. SCRA is expanding its outreach and its online initiatives are part of this."

**Renata Funke:** I received \$17,000 from the Community Foundation for Monterey County for a project called PAL ("Providing Access to Literacy"), a collaboration between my college and the public library system, to be piloted in South Monterey County; my college was awarded a \$0.5 mio 2-year project by CDCR ("California Department of Corrections and Rehabilitation") that I am administering in Soledad.

**Harry LeRoux Grammer:** Founder and CEO of a Los Angeles based non-profit organization, New Earth. He founded New Earth in 2004 as a response to Los Angeles' 80% recidivism rate among previously incarcerated youth. He developed and designed its key programs – Fluent Love of Words (FLOW; poetry and music), Down to Earth Horticulture Program, Beyond Boundaries Wilderness Program, and Giant Leap, a case management system that includes court advocacy, job placement, mentoring and referral services. This year Social Venture Partners awarded Grammer and New Earth a \$20,000 prize (a \$15,000 Judge's Award and a \$5,000 Annenberg Audience Award) for his vision to impact the lives of more youth across Los Angeles County. Under Grammer's leadership, foundation funders like Parsons, Annenberg, Weingart and California Community Foundation became

grantmakers to the organization as well.

**Susan George-Rydberg:** Clinical Nurse Leader Award for Innovative Practice at Kaiser's First Annual Nurses Clinical Conference in Pasadena CA Dec 2014

**Jennifer Knight:** "I won a grant proposal to run a community support group for those effected by heroin users. This is a 6-month project which in will be using a participatory action research model in working with the community."

**Michael Quill:** 12 month grant to expand the Marine Protection Area Watch

**Lizzie Rodriguez:** \$5,000 from UCSB's Community Affairs Board to offer Mediation Training and Mentorship for UCSB Students. This will help initiate an Isla Vista Mediation Clinic for Landlord/Tenant issues and other Dispute Resolution Services. \$5,900 from the Fund for Santa Barbara to the Alternatives to Violence Project to fund peer-facilitated workshops teaching life skills and nonviolence to youth involved with Santa Barbara Juvenile Probation, Palabra, and YStrive. \$10,000 from the Fund for Santa Barbara to Conflict Solutions Center of Santa Barbara County / Restorative Justice Partnership Initiative for continuing support for alternatives to incarceration by bringing together youth perpetrators with the victims of their crimes in Santa Maria

**Shelly Stratton:** "I received a grant from Society for Community Research and Action (SCRA) to provide a Healing and Rebuilding Our Communities workshop for the African community (primarily Congolese) in New Hampshire."

## Dissertations In the Making

**Helen Louise Azzara**, *Awakening the Soul of Dementia: A Life Inside*  
**Holly Bordwell**, *As Feet Touch the Earth: An Ecotherapeutic Heuristic Study of Addiction to Food*  
**Pesach Chaniah**, *The Alchemy of Organizing: A Depth Approach to Relationship, Identity, and Power*  
**Deborah Bridge**, *A Phenomenological Study of Time Spent in Nature when Near End of Life*  
**Tirzah Firestone**, *Transforming the Jewish Trauma Legacy*  
**Susan Grelock**, *The Return of the Wolf: How the Arts Can Heal our Dissociation from the More-than-Human World*  
**Tirzah Firestone**, *Historical Trauma in Jewish Psyches: Transmuting Trauma into Wisdom*  
**Nancy Grace**, *Can Music Help Keep the World Alive?: An Ecopsychological Exploration of John Luther Adams' Inuksuit*  
**Harry LeRoux Grammer**, *Beyond the Wild: Youth in the Wilderness, Post-Incarceration.*  
**Leslie Harper**, *Write of Passage: A Collaborative Inquiry Into the Boomer Generation's Experience of Re-visioning Aging*  
**Laurie Kindel**, *Listening to the Voices of Unaccompanied Minors*  
**Jesse Masterson**, *Embodied Ecological Inquiry into the Nature of*



Mirian Vilela, Executive Director,  
Earth Charter International



[Video](#)

Displacement and Right Relationship between Humans and Place  
**Soula Pefkaros**, *Empowering Pedagogies for Eco-Literacy in the Age of Incarceration*  
**Michael Quill**, *Exploring the Call to Waterkeeping*  
**Linda Ravenswood**, *Stewardship*  
**Cornel Rusu**, *Social Transformation through Community Living*  
**Madeleine Spencer**, *Civic Poiesis*  
**Shelly Stratton**, *Recognizing Culture, Resilience, and Adaptation in the Voices of Rwandan and Congolese Refugees:*

Conscientization and the Weaving of Cross Cultural Understanding.  
**Lorraine Warren**, *The Message in the Bones: Lessons Learned from Rwanda Genocide "Survivor Leaders"*  
**Elizabeth Zinda**, *Pit Bulls and Psyche in the U.S*



Jose Ramirez  
Yagna, 2015

## Ecopsychology News

### Pacifica Hosts Mirian Vilela

Mary Watkins

This winter CLE proudly hosted [Mirian Vilela](#), Executive Director of the [Earth Charter Initiative](#) in Costa Rica, for a week of teaching, as well as for a keynote presentation at the annual Ecopsychology Network of Southern California meeting which CLE co-sponsors. Vilela shared with us the [principles of the Earth Charter](#)

that are being used internationally to build sustainable societies. At the Ecopsychology Network meeting, Linda Buzzell, fieldwork advisor in CLE and co-editor of *Ecotherapy: Healing with Nature in Mind*, offered the three principles of permaculture-- Earth Care, People Care and "Fair Shares"—as a further ethical base for our work. Mary Watkins used the four principles of the Earth Charter as a [guide to vocations for psychologists](#). These pillars are respect and care for the community of life, ecological integrity, social and economic justice, and, democracy,



# Ecopsychology

nonviolence, and peace. Drawing on twenty years of student and faculty fieldwork and research in the Depth Psychology Program at Pacifica, she looked at the geography of work that has evolved and that points us toward a different way of being a psychologist in our shared world.

## Pacifica Becomes Institutional Sponsor of the Earth Charter

In the wake of Mirian Vilela's inspirational visit, Pacifica has become a formal institutional sponsor of the Earth Charter. Pacifica's founder and Chancellor, Steve Aizenstat, contributed to the creation of the Earth Charter twenty years ago. He shares:

My engagement with the Earth Charter further deepened and underscored my commitment to *anima mundi colendae gratia*, our school's vision statement of tending to the soul in and of the world. From my early involvement in the generative phases of the Earth Charter to my ongoing engagement with its new applied programs and community initiatives, I feel privileged to participate in this extraordinary global initiative. My working with Mirian Vilela and like-minded others offers a way forward, giving voice to a call to action that is, quite frankly, the "medicine" needed for expression of the grief I feel for social injustice, the destruction of landscapes, and the extinction of creatures in the world. And, too, the Earth Charter further opens my aesthetic appreciation of the beauty in the world that shines through when in the company of a soul-centered community. It is with great pleasure that Pacifica has now become a formal institutional partner of the Charter.

Endorsers of the Earth Charter are asked to

- Actively promote the Earth Charter and follow the [Action Guidelines](#).
- Contribute to the Earth Charter Initiative and to [Earth Charter-inspired action projects](#) in whatever way is most appropriate.
- Implement the Earth Charter in your professional work and personal life.

CLE encouraged the Earth Charter Initiative to develop an internship possibility for our students and others. Marialidia Marcotulli, a 4<sup>th</sup> year CLE student, was an intern at the Earth Charter Initiative for her community

and ecological fieldwork. She worked on issues relating to water in Costa Rica. We encourage other students to pursue their fieldwork through an internship at the Earth Charter.

## Faculty Eco-Talks

**"The End of Place As We Know It,"** University of Strathclyde, Glasgow, Scotland, Sept. 16-18, 2014  
Ed Casey, "Going to the Edge of Place If Not to Its End," Keynote address

Mary Watkins, "Transmuting Place, Relationships, and Psyche in the Borderlands/*La Frontera*"

### **1st Transformative Knowledge Workshop:**

**"Transformations to Sustainability,"** International Social Science Council (ISSC), Potsdam, Germany, Nov. 17-19, 2014

Paper: "[Psychic, Social, and Eco-Decolonization for the Commons-to-Be.](#)"

### **North American Drama Therapy Association 35th Annual Conference, Yosemite, CA, October 31, 2014**

Craig Chalquist, "All the Stage is a World: Performing the Landscapes Performing Us," keynote presentation

Linda Buzzell, "The Many Ecotherapies," Keynote address, Ecotherapy Symposium, University of Brighton, June 20, 2014

## Ecodreamer Guests

The monthly gathering of ecopsychology students and faculty has welcomed several guest speakers and presentations this year so far:

**Alisa Orduna**, *Summer of the Gods* film presentation and discussion

**Mirian Vilela**, "Social movements and new approaches for good governance – the Case of the Earth Charter"

**Nuria Ciofalo**, "Environmental Impacts of the Global Carbon Footprint: Survival and Resistance ('Survivance') in a Mayan Community"

**Mary Watkins**, Documentary, *Taking Root: The Vision of Wangari Maathai*.

**Ben Werner**, "The Sustainable Living Research Initiative"

## Earth Charter/Carta de la Tierra Conference, University of Coahuila in Saltillo, Mexico

### Nuria Ciofalo

On International Earth Day, April 21, the Earth Charter/Carta de la Tierra Conference started its first gathering day at the University of Coahuila in Saltillo, Mexico. Mirian Vilela, invited me to participate in this conference.

Many representatives of the Latin American Earth Charter Network, several government officials from Mexico and other Latin American countries dedicated to environmental sustainability, and professors and students from the University of Coahuila and other national and international universities attended the conference. Each day was initiated with an Indigenous ceremony led by two Indigenous groups, the Huicholes from Jalisco and the Otomies from Hidalgo. They prayed to the Earth and the Gods and blessed all of us attending to start the day with gratitude to Mother Earth and all what we receive from her. There were many interesting presentations. For example, Brazilian Oscar Motomura, Co-president of the Earth Charter Council, talked about the importance of *unlearning* in order to create a paradigm shift that is centered in the nourishing of our relations with nature. He called us to avoid silence and participate in the construction of this new paradigm that conceives the social system as a biological organism that is alive and not mechanical and hierarchical. The Director of UNESCO in Mexico, Nuria Sanz, invited us to celebrate diversity and to include the cosmologies and wisdom of Indigenous communities in Mexico and the Americas in our development of new paradigms that sustain the natural environment and the rich cultures and biodiversity existing in the region. Mirian Vilela reminded us that the Earth Charter principles should be used as a compass to guide our interdependent relations with humans, other species, and nature.

In general, all presentations were very much aligned with the values and fundamental principles of our CLE specialization. It was deep joy to meet professionals who are working in government, non-governmental organizations, or academia and are also committed community and environmental activists. The conference ended with a panel in which commitments of the



Earth Charter in Mexico were voiced. One that in particular called my attention dealt with the recognition of Indigenous wisdom and the acknowledgement that Indigenous communities in Mexico have managed the rich biodiversity and natural environments existing in this country in successful and sustainable ways. For this reason, the Earth Charter in Mexico made a commitment to learn from them. Lastly, I was thrilled to meet the local Earth Charter representative in Chiapas, Eder Medina, who has committed to work with the Mayan Lacandon community I worked with during my last sabbatical and with whom I will continue to work in my forthcoming sabbatical this spring quarter.

Jose Ramirez  
Vida, 2013



# CLE Announces New Paul D. Coverdell Fellows Partnership with the Peace Corps



The Community Psychology, Liberation Psychology, and Ecopsychology specialization is proud to announce its partnership with the Peace Corps' Paul D. Coverdell Fellows Program. The Coverdell Fellows Program provides graduate school scholarships to returned Peace Corps volunteers who complete a degree-related internship in an underserved American community while they pursue their studies. Fellows selected for the program will receive \$2,500 per quarter for up to 12 quarters in CLE.

Internships in underserved communities are an integral part of each fellow's degree. By sharing their Peace Corps experience and global perspective with the communities they serve here in the United States, returned volunteers are supporting the Peace Corps' Third Goal commitment to strengthen Americans' understanding of the world and its people. Professional placements at non-profits and government organizations help students further develop their skills.

The Paul D. Coverdell Fellows Program began in 1985 at Teachers College, Columbia University and now includes more than 90 university partners in 33 states and the District of Columbia. The program is specifically reserved for students who have already completed their Peace Corps service abroad. For more information, visit [www.peacecorps.gov/fellows](http://www.peacecorps.gov/fellows).

CLE is featured as a "Program of Public Hope" by [Grassroots Economic Organizing \(GEO\)](#).

[Read our story here.](#)



## Grassroots Economic Organizing

Catalyzing worker co-ops & the solidarity economy

[www.geo.coop](http://www.geo.coop)

**Admissions**

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

**Diane Huerta**, Admissions Counselor

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**Financial Aid**

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

**Amanda Greene**, Financial Aid Coordinator

t. 805/679-6136.

e. [agreene@pacifica.edu](mailto:agreene@pacifica.edu)

**Scholarship Information**

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

For information on gainful employment [click here](#).

<http://www.pacifica.edu/depth-gainful-employment?highlight=WyJlbXBsb3ltZW50Il0=www.pacifica.edu/gainful-employment-Depth.aspx>



Jose Ramirez  
System #3, 2015

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