



HEARING VOICES
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HEARING VOICES

DEPTH PSYCHOLOGY | COMMUNITY
PSYCHOLOGY • LIBERATION PSYCHOLOGY •
ECOPSYCHOLOGY (CLE) SPECIALIZATION,
M.A./PH.D. DEPTH PSYCHOLOGY PROGRAM

This annual 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 around us and in ourselves in order to engage in collective action toward a more peaceful and just world.

DECOLONIZE MAÍZ. ARTWORK, BY ERNESTO YERENA MONTEJANO



PRAYER OF THE ANCESTORS

**ARTWORK BY
ERNESTO
YERENA
MONTEJANO**

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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 U.S. 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 ecopsychologies, 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 justice, 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

FOR THE SAKE OF A NEW JUSTICE

BY MARY WATKINS, FACULTY,
VOLUNTEER ACCOMPANIER, NEW
SANCTUARY COALITION AND FIRST
FRIENDS: DIGNITY AND
COMPASSION FOR IMMIGRANTS

One of the commitments of this specialization is to contribute to the work of social, racial, and environmental justice. A number of our students are making distinctive contributions in this arena and some of their work is highlighted below.

The U.S. has the highest prison population of all nations in the world and a highly disproportionate number of people of color involved in the carceral system. In *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, Michelle Alexander has described the use of drug laws

created during the “War on Drugs” to continue and extend racialized control over African Americans, and to further create a racial caste system in the U.S. She argues that addressing mass incarceration in the U.S. requires us to grapple with issues of racial injustice. By criminalizing people, discrimination in housing, education, voting rights, employment, and public benefits is deepened. Tragically, incarceration, euphemistically called “detention,” is begun with children. The U.S. has the highest incarceration rate of youth in the industrialized world. It too is racialized. According to the Annie E. Casey Foundation:

African-American youth are nearly five times as likely to be confined as their white peers. Latino and American Indian youth are between two and three times as likely to be confined. The disparities in youth confinement rates reflect a system that treats youth of color, particularly African Americans and Latinos, more punitively than similar white youth.

This is all too clear in California, which is one of the states leading in youth incarceration rates.

Two roots of the prison system we witness today lie in history that began 500 years ago. British lords started to enclose communal areas used for agriculture. These enclosures, created by displacing people from their commons and fencing off huge areas, allowed for land that had contributed to the survival of communities to be used for personal profit. Land was converted to grazing and to the extraction of timber. Thousands of people were forcibly displaced through these practices in England, Ireland, and Scotland. This caused massive forced migration to cities that absorbed some of the displaced into the bur-

geoning industrial factories, and left others to spiral into poverty and unintended vagrancy (i.e., homelessness). Prisons arose to incarcerate these citizens. Many were sent to the U.S. and Australia as indentured servants, triply displaced and punished through no fault of their own. In the U.S. we inherited both prisons and the practice of criminalizing people living in poverty.

During the same period, the genocidal crimes of slavery proliferated in the U.S., violently displacing, exploiting, and murdering millions of African people. In the aftermath of slavery, Jim Crow laws and “the new Jim Crow” have ensured that the hypersurveillance, criminalization, family dismemberment, and premature death of people of color, particularly those living in poverty, has become largely and deliberately inseparable from racism. Likewise, in the aftermath of the Native American genocide and colonization, largely by English invading settlers, Indigenous people of North America were also criminalized as a means of sustained control.

In addition to African Americans and Native Americans, Latinos have been incorporated into the U.S.’ racialized caste system. Also disproportionately represented in both youth detention and adult prisons, an additional network of detention centers has proliferated in the last ten years, incarcerating people without immigration documents, most of whom have not committed a felony.

We are called a carceral nation. As we try to imagine ourselves past the present neoliberal nightmare, we need to stretch our imagination toward generative ways to address racial injustice and the creation of prison abolition; toward a time when people are not forced into poverty and

then criminalized for it, be it through the prison or the detention system; toward a time when restorative justice practices gain ascendancy in our communities, and the police and those who are part of the criminal justice system, as well as others, have the emotional and interpersonal capacities to embody nonviolence. We need to work toward a time when people are able to access the kinds of education and employment training and opportunities they need and desire. This kind of prophetic imagination calls us to incarnate in the present, in small and large ways, the kinds of open, loving, and respectful spaces that are needed. These are prefigurative, as they embody in the present, even if in a partial way, the future we hope to live with one another.

For many of us, it will mean continuing to create these spaces within the carceral environment. For others, it will be to stand ready to greet adults and children as they emerge from detention and prisons, ready to create with them the kinds of environments that are needed to recognize their dignity, humanity and promise. And for still others, it will be to work to disrupt and deconstruct the school to prison pipeline, diverting youth into the kinds of learning, work, and community environments that refuse racism and embody liberatory practice. We are grateful to have very clear windows into what this looks like.

A brief preview of the articles below:

Harry Grammer, founder of New Earth, has created a charter school in Los Angeles that welcomes youth coming out of detention. He has assembled the resources under one roof that enable these youth to address their needs and to envision and meet their potential.

Aaqilah Islam, working with the Prison Education Program in San Quentin, has created a space “inside” where inmates are supported to recognize and claim their identities as learners, a crucial step in their engaging their education.

Betty McEady, employing her decades of experience in curriculum design, is partnering with the Alternatives to Violence Program to renew its transformational curriculum that is used throughout the world in communities and prisons to support the development of the emotional capacities necessary for nonviolent living.

Jonathan Horton learned from his work with adult inmates that they believed being introduced to Alternatives to Violence earlier could have prevented their incarceration. Jonathan has joined with others to bring this work to the juvenile youth facilities in Santa Barbara.

Liz Deligio, working with survivors of police torture in Chicago, addresses the question of what restores individual and community wellbeing after state violence. This groundbreaking work in Chicago, sadly, is needed in many communities in the U.S.

Lizzie Rodriguez is spearheading a restorative network consortium in Santa Barbara County, and is dedicated to diverting youth from prison. This network hopes to deepen the restorative justice approach in our schools and court system.

Soula Pefkaros is interlacing liberty pedagogy and permaculture as she co-creates a food garden with formerly incarcerated men.

Juana Ochoa is taking intensive hydroponic agriculture inside prison walls to meet both fresh food needs and offering vocational training in

methods that are revolutionizing the growing of food in urban areas.

Our students and faculty work in these kinds of diverse arenas to co-create the “quilt” of a new justice that helps the lives of individuals, families, and communities to thrive. In the brief articles below, you are offered a glimpse into the variegated and quite beautiful “quilting squares” that are being created!

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NEW EARTH STUDENTS

NEW EARTH

[New Earth Arts and Leadership Center](#) Opens in Los Angeles!

Harry Grammer, 4th Year, Founder and President of New Earth, Los Angeles

New Earth provides mentor-based arts, educational, and vocational programs that empower juvenile justice system involved youth ages 13-22 to transform their lives, move toward positive, healthier life choices, and realize their full potential as contributing members of our community.

While the non-profit I started, New Earth, has been around for over a decade, in 2015 we launched the New Earth Arts and Leadership Center, the only full-service center serving formerly incarcerated youth in Culver City and the surrounding areas. Since 2004, New Earth has provided poetry, music, gardening and counseling service to 16 youth detention facilities in Los Angeles County and recently to Orange County Juvenile Hall. However, great programs in jail are never enough to keep youth from returning back into the system. It is imperative that they receive “wrap around” attention immediately after release from detention to help strengthen the support they need once they return back

to the community. The New Earth Center provides that support in a positive and caring environment.

The comprehensive re-entry center includes educational programs, a career-training center, jobs, a vocal music studio, and other services focused on life skills and leadership. New Earth provides an on-site academic program that provides high school diplomas for its students. Our expansion lets New Earth focus on the youth that need our services the most. We work with youth who are in and out of incarceration. Many of them get locked up as young as twelve for things that gets most kids sent to the principal's office. Eighty percent of Los Angeles' detained youth are incarcerated for non-violent 'crimes' like truancy. Our goal is to put a plug in the cradle-to-prison pipeline with clear pathways to earning a high school diploma, getting a job, counseling services, housing referrals and much more. Our work keeps our youth from going back into the system so they stay inspired, productive and ALIVE! We provide two meals per day and transportation to our center door. Admission is free for students and enrollment is on a rolling basis.

Aaqilah Islam, 3rd Year Student, Faculty, [Prison University Project](#), San Quentin, CA

When I first volunteered with the College Program at San Quentin in Summer 2015, I learned that inmates face a unique and significant set of barriers to making the most of their time on the inside. I also witnessed the transformative power and brilliance of students working together to end the brutal cycles of mass incarceration. This volunteer experience offered me an opportunity to deepen my fieldwork study and expand my commitment to developing a critical awareness

and, understanding of the various contexts in which people live. During my time volunteering with PUP, the Prison University Project, I served as a Psychology and English instructor. I was exposed to the complex and unique factors that incarcerated students face in the learning process, yet I embraced a student-centered pedagogy encouraged by program staff and administrators, which placed emphasis on social justice and advocacy. In many ways I feel that utilizing this lens helps to insure that students successfully complete educational goals, see the full extent of possibilities in relation to changing the trajectory of their lives, and have real opportunities to positively impact their families and the communities where they live.

Statistics from The Bureau of Justice reveal that people with low levels of educational attainment, and people with a history of unemployment or underemployment are incarcerated at higher rates than others. In my view, these statistics affirm that far too many people incarcerated in U.S. prisons need support from policymakers, community organizations, scholars, and others who want prison-education programs to be rooted in the community. From the students' perspective, having access to quality educational opportunities while in prison influences their personal development, not only through helping them forge deeper connections with the curriculum, but also through building a sense of hope and community. Opportunities like these are crucial for the majority of the 2.3 million people incarcerated in U.S. prisons and jails, particularly when they face the difficulties of the re-entry process—adequately preparing them to think critically, creatively and with a shared purpose.



RESTORATIVE COMMUNITY NETWORK PARTNERS & CAUSE (CENTRAL COAST ALLIANCE UNITED FOR A SUSTAINABLE ECONOMY)

Building a Restorative Community: A Youth Centered Restorative Approach

Lizzie Rodriguez, 4th Year, Executive Director, [Conflict Solutions Center](#), Leader of the Restorative Community Network, Santa Barbara

The Restorative Community Network (RCN) is a coalition of individuals and organizations committed to working together to address the 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 of justice. The long-term goal of the RCN is system and policy change toward a sustainable and inclusive model of youth services in the judicial system, through the promotion of restorative practices

and collaborative partnerships. The RCN uses a multi-dimensional approach focusing on collaborative partnerships and shared resources:

1. Community Councils are held weekly with youth, families, and interested community members to discuss needs, concerns, and lived experiences. Community Councils inquire about community perceptions, opinions, beliefs, and attitudes toward the current judicial process.
2. Stakeholder Meetings are held with government officials, legal personnel, law enforcement, and youth & family service providers to share essential information about current practices, who and what is affected, and various influences on process and outcomes.
3. Restorative Workshops – through a partnership with the Alternatives to Violence Project and the Juvenile Probation Department, restorative workshops are offered through the alternative de-

tention program. Youth learn communication, cooperation, trust, and conflict management skills, while also exploring strategies to successfully completing probation.

4. The Restorative Community Network Symposium is offered to the community as a means to share findings of the successes, challenges, needs, and gaps in services from both the community and service provider perspective. Jointly, members of the RCN will strategize the strengthening of existing programs and processes or develop new programs in order to meet the needs of the community.

Pedagogies of Nonviolence: Training for Transformation, Learning for Liberation in Prisons and Beyond

Betty McEady, ABD, Depth Psychology Program; Founding Faculty and Emerita, California State University Monterey Bay; Professor, Brandman University

The works of multiple activists and scholars for social and criminal justice have redirected my attention to the inhumane disregard we tend to hold for incarcerated and post-incarcerated people. For example, Michelle Alexander (2012) in *The New Jim Crow* reminds us of our complicity in the marginalization of criminals: “Criminals . . . are the one social group in America we have permission to hate . . . Like the ‘coloreds’ in the years following emancipation, criminals today are deemed a characterless and purposeless people, deserving of our collective scorn and contempt . . . treated as less than human” (p. 141). An equally powerful social justice perspective espoused by Sylvia Wynter, former Professor of African American Studies at Stanford University, compelled me to enter doors that opened to

more humane ways of seeing and working with incarcerated and post-incarcerated populations. Wynter “asks us to think carefully about the ways in which those currently inhabiting the underside of the category of Man-as-human – under our current epistemological regime, those cast out as impoverished and colonized and undesirable and lacking reason – can, and do, provide a way to think about being human a new” (Wynter, in McKittrick, 2015, p. 3).

With these and similar perspectives in mind, I sought ways in which I could transform my own attitude and fears about incarcerated people, and at the same time support those who are seeking transformation and liberation from violent or conflicting relations. The [Alternative to Violence Project](#) (AVP) was one of those doors.

The AVP model is an experiential pedagogy that facilitates participants’ understanding and applications of pro-social skills such as: (a) cooperation and community-building, (b) non-violent communication, (c) validation of self and others, (d) self-awareness and empathy, (e) trust-building, (f) developing ability to transform conflict in non-violent ways (transforming power), (g) willingness to have fun, laugh, and play while learning, and (h) preparation of participants to become trainers in nonviolence.

I completed and earned a certificate in the AVP three-level training, which helped me to recognize my own tendency for violence and to realize my capacity to choose alternatives to resolving conflicts. Certification led to my co-facilitating trainings of others (incarcerated, post-incarcerated, as well as people in all contexts of human interactions). Recently, I was selected to serve as co-chair of the education arm of AVP/

USA. My volunteer service in this role includes (a) revising and updating of the AVP training manuals and (b) identifying the core values and best practices in the AVP model that will enhance its quality assurance, accountability, consistency, and standards of operation.

As an experienced educator for 40+ years coupled with my volunteer roles in AVP, I became curious about the pedagogical model of AVP and its transformational qualities. Knowing that it transformed my perspectives about the violence-nonviolence continuum and about alternatives to conflict resolution, I have formed my dissertation research questions accordingly:

- (1) In what ways do post-incarcerated participants perceive that AVP pedagogies fostered changes in their mindsets about violence-nonviolence?
- (2) What aspects of AVP pedagogies help AVP participants to understand, activate, and use transforming power – a central tenet of AVP – while in prison and out?
- (3) Based on the seminal research in transformative learning, what are the essential elements in the AVP pedagogic model that are transformational?
- (4) Given the current research in epigenetics and brain-based learning, in what ways does the AVP model align with basic research in these areas about changes in mindsets?

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Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness*. New York: The New Press.

McKittrick, K. (Ed.). (2015). *Sylvia Wynter: On being human as praxis*. Durham, NC: Duke University Press.

Changing Lives through Zero Waste

Juana Ochoa, 1st Year, Amity Foundation

Zero Waste is a goal that is ethical, economical, efficient and visionary to guide people in changing their lifestyles and practices to emulate sustainable natural cycles. Introducing marginalized populations to new choices to achieving sustainability can be accomplished through illustrating and illuminating the interconnectedness of global social, environmental and spiritual issues through zero waste practices. Self-sustainable programs that fit and flow with the synergy in our communities are bridging the gap between education and health, integrating innovation and technology.

Aquaponics is a zero-waste gardening system, first introduced by the Aztec people. They called it *chinampas*. *Chinampas* are a kin to the modern aquaponic systems, the cultivation of plants and aquatic animals in a closed loop “recycling system,” a combination of hydroponics, the growing of plants without soil, and aquaculture, the growing of fish. The fish produce abundant, affluent water that feeds the plants, and the plants clean the water, which is returned to the fish’s habitat; upon returning, the water then creates oxygen bubbles, allowing fish to thrive. Through collaborative efforts, we are currently developing systems on micro (in-house, backyard, multi-family), meso (organizational, school, commercial), and macro (municipal) levels.



JUANA OCHOA, MENTOR COORDINATOR
(RIGHT) & REGINA SLAUGHTER, AMITY
FOUNDATION DIRECTOR

This system addresses food deprivation, and contributes to homeless initiatives. It offers therapeutic components, creating safe spaces for at-risk youth and serving as educational centers. It builds community, promotes sustainable efforts, and reduces fossil fuel emissions, lowering our personal environmental footprint. It is a low maintenance system which requires little attention. It is a system that when introduced to marginalized populations helps to create new choices and empowerment, and exposes the interconnectedness of global social, ecological and spiritual issues through sustainable practices. Self-sustainable programs that fit and flow with the synergy in a community can bridge the gap between education and health, by integrating innovation and technology. We are enthusiastic about the future of this system, and we anticipate deve-

opment in prison yards. In this context, this form of gardening we hope will prove to have therapeutic and vocational value, as well as, providing post-release support through our municipal development projects. We hope this will reduce recidivism.

Gardening in prisons will help to inspire a common language among internees before release from incarceration. By providing similar spaces outside the prison walls, this common language transfers out with members of the community, changing the dynamic from prisoner to community member (from number to name). Making the integration to the greater community much smoother for both parties involved. The community building aspect (feeling a part of, giving back, involved in), might just be enough, to break the cycle of incarceration.

Soula Pefkaros, 5th
Year; Photographer,
ceramic artist, and
emerging community
food activist;
Organizer, Restorative
Justice in Motion
Conference, June 2016,
Eastern Mennonite
University

Food Sovereignty, Pedagogy, and Empowerment

The centrality of food to broader issues of social justice has made its way into the American consciousness. We are “hip” to the power of food, evident in discussion of school lunches, food education, food quality standards, and farm labor rights. Still, something lacks in most contemporary US approaches towards addressing issues of food inequality; my work seeks to address this.

My dissertation proposes a gardening and food skills curriculum for previously incarcerated men. The curriculum is being designed with a liberation pedagogy. My hope is that by teaching this content in this way,



food work becomes not only therapeutic but a source of empowerment.

My efforts are informed by a tension in the field of food work: food justice or food sovereignty? This tension points to the limitations of the US food justice movement. Food justice focuses on the much-needed work of addressing the systemic racism and inequality of the US food system. Food justice efforts typically create a “work-around” the system: for example, a farmers market with vendors from the community. The problem is such responses work with the neoliberal paradigm that is a root cause of food inequality. For example, while the growth of farmer’s markets in low-income communities has increased significantly in recent years, they are patronized almost exclusively by middle/upper-middle class individuals from other communities.

Food justice models encourage individuals to create their own solutions - a needed step in the moment to a food just world. The viability of food work to transform the psychic and political oppression of the modern food system lies in creating solutions that challenge neoliberalism through political organizing and systems accountability. We need a food justice that integrates fully with food sovereignty. What this looks like is yet unclear, however we build the road by walking. My hope is that through facilitating a curriculum with a liberation/empowerment focused pedagogy, I will learn with my fellow student-teachers what steps towards a US food sovereignty movement looks like.

Finding Collective Pathways to Wellbeing

Liz Deligio, 3rd Year; Justice Coordinator, [8th Day Center for Justice](#), Chicago

What restores individual and community wellbeing after state violence? A community on the south side of Chicago is working to answer this question in the aftermath of the city passing a Reparations Ordinance for survivors of police violence. The ordinance was passed for the victims of Commander Jon Burge and the detectives underneath his command who utilized torture techniques to coerce confessions. The ordinance contains measures for remuneration, assistance with education, the establishment of a public memorial, and a community center, and ensuring the story of survivors is taught in Chicago public schools as part of history.

Since last May volunteers have been working on creating the necessary processes for engaging the survivors, families and friends, and broader community to begin implementing the different measures of the ordinance. It has been a process of unpacking nested multiplicities: trauma(s), known and new methods of resistance/resilience, and pathways to restoration. How do they inform one another? What wisdom is already in the community? How do we maintain complexity, avoiding tropes of “victim” and exoticized suffering “other”?

This April the group will host a three-day training/gathering that will focus on the following: techniques for living with sequelae and building resilience, exploring what is reparative for this community, and unpacking historical legacies in light of current realities. The methodology layers needs and perspectives from different areas of survivors’ lives to expand notions of wellbeing af-



Mothers of survivors (and one little sister). Celebration for the completion of a reparations "history" book. Photograph by Sarah Jane Rhee

ter state violence from individual/therapeutic to include collective/ community building. The gathering bridges the past and the present; resisting narratives that attempt to separate the Commander Burge survivors from the present context. Minimalized, disjunctive narratives and outright lies by city and state officials is an ongoing strategy to cloud the dire need for radical transformations between armed state actors and communities of color.

This is one piece of many that will come as groups work together to discern wellbeing and restoration after state violence.

AVP as a Restorative Vector within the Juvenile Justice System

Jonathan Horton, 2nd Year

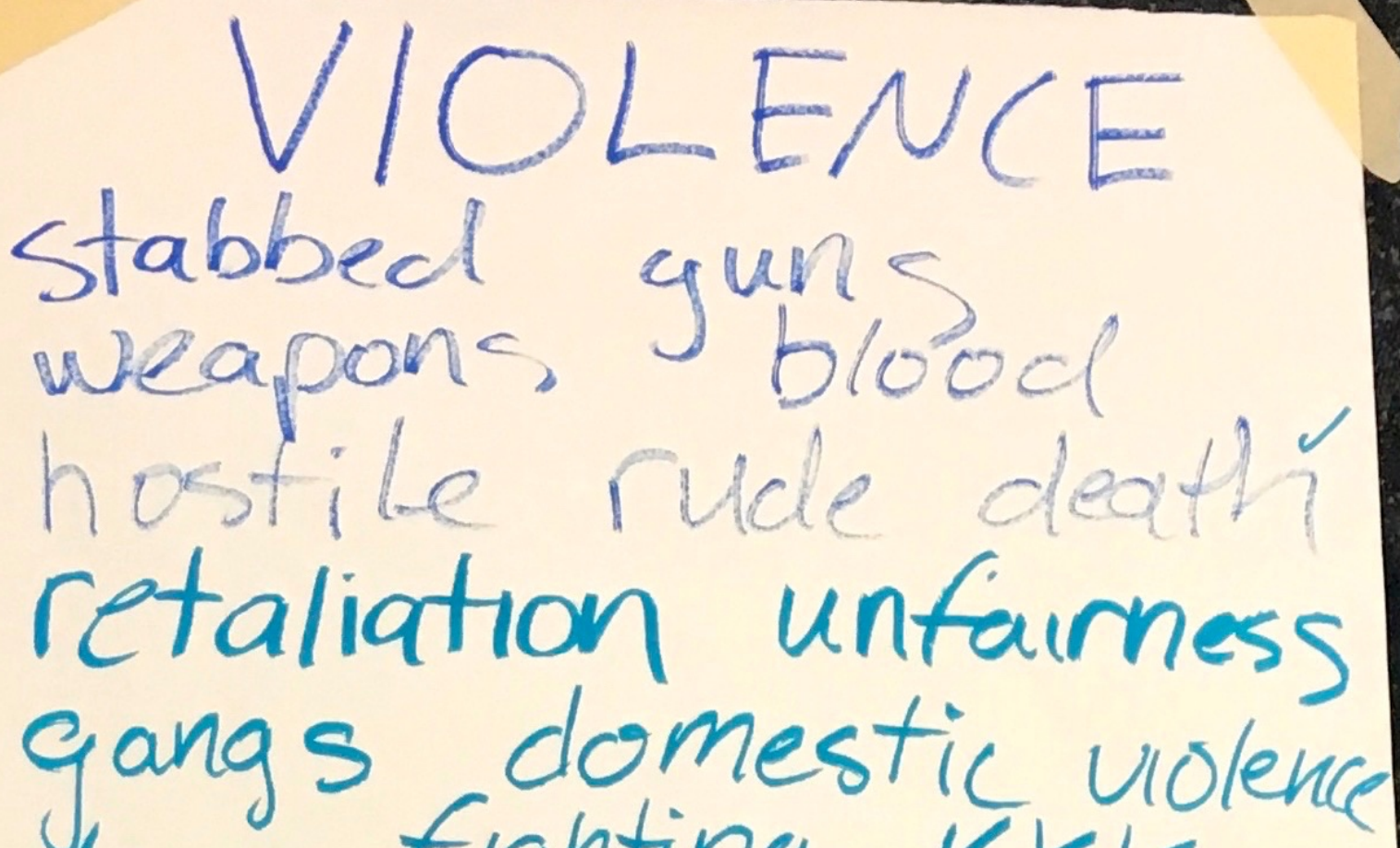
I have been involved in [Alternatives to Violence Program](#) for a little over a year now. Most recently I have participated in workshops focused on youth in the Santa Barbara county juvenile justice system. The goal of these workshops is to create a space of sharing and reflection while strategizing how to get off, and stay off, probation. One of the common things I heard from inmates in prison workshops is that if they had at-

tended an AVP workshop earlier in their lives, they probably wouldn't have ended up in the situation that

led to their incarceration. This insight makes clear the imperative of work that can interrupt the intrapersonal, interpersonal, and structural dynamics that perpetuate repeated encounters with the justice system.

One particularly powerful exercise that that we do is the "Strategies Collage," where we examine strategies and barriers to actions that can change situations that could lead to violence or probation violations. In small groups, participants share about a situation that could have led to violence but didn't and identify what the strategy was that changed the situation. They write the strategy on a card and as a whole group they are shared and placed in the center of the circle. Participants then move them around to identify linkages. This is followed by a group brainstorm around the barriers to using these approaches. These barriers are written down and create a border around the strategies. We then discuss how, with awareness of those barriers, we can plan make better use of the strategies. It is a wonderful and moving example of how inner ways of knowing can be brought forward and the power of employing that knowledge collaboratively for transformation and greater awareness.

**Group brainstorm:
What is violence?**



VIOLENCE
stabbed guns
weapons blood
hostile rude death
retaliation unfairness
gangs domestic violence
fighting



YAQUI GANAS

WHY GROUPS FOR PEOPLE-OF-COLOR AND RACIAL JUSTICE ALLIES IN CLE?

BY **HELENE LORENZ** & SUSAN JAMES

Racial affinity groups, or race-based caucuses, are processes where people of the same racial group meet on a regular basis to discuss dynamics of institutional racism, oppression, and privilege within their organization. Ideally, there are at least two groups, one of Whites and one of people of color, who meet separately and together to identify and advance their organization's racial equity goals...Caucusing can function to promote antiracist practice, advance organizational change, and support the personal and professional growth of the group members. It can also be valuable in fostering accountability and validating perceptions of institutional racism within the organization, further supporting the organization's members. Blitz & Kohl, 2012, p. 481.

In public settings, people of color find themselves between the Scylla of becoming visible and the Charybdis of remaining silent. If minorities follow an analytics of color, they run the risk of incurring white symbolic racism at best or literal violence at worst. Although some may argue that people of color maintain their dignity and counteract the culture of silence when they come to voice, participating in public race dialogue makes them vulnerable to assaults on many fronts. On one level their actions illuminate what Fanon characterized as the tenuous relationship between humanity and reason. According to Gordon (1995), 'If even reason or the understanding is infected with racism, where unreason stands on the opposite pole as a Manichaeian abyss of blackness, then a black man who reasons finds himself in the absurdity of the very construction of himself as a black man who reasons...'. On another level, by sharing their real perspectives on race, minorities become overt targets of personal and academic threats. It becomes a catch-22 for them. Either they must observe the safety of whites and be denied a space that promotes people of color's growth and development or insist on a space of integrity and put themselves further at risk not only of violence, but also risk being conceived of as illogical or irrational. Thus, white privilege is at the center of most race dialogues, even those that aim to critique and undo racial advantage. Authentic participation for whites also has its contradictions but it is not marked by oppression. For people of color, race-dialogue is more than ironic. A certain kind of violence that shifts the standards of humanity for people of color and whites is necessary if race dialogue is more than an exercise in safety but a search for liberatory possibilities. It is violent for whites and forces them to account for race in a

condition of risk, not safety. Leonardo & Porter, 2010, p. 140.

In the summer of 2015, in response to conflict around racial issues in communities and on campuses nationwide, as well as in our own classrooms, Professors Susan James and Helene Lorenz proposed a decolonial reconciliation process for CLE. The process would begin in the Fall of 2015 with two voluntary student groups, one for Students-of-Color and the other for those White students who were willing to be Racial Justice Allies. For the students-of-color, finding a space to discuss perceptions of race and coloniality at Pacifica, and their own struggles to deal with it successfully, created a haven for open strategizing. Meanwhile, the basic question put forward for the Allies Groups was whether White students could recognize when their classmates were feeling assaulted by Eurocentric or racist ideas, and could then work out how to be supportive and stand up for the values they shared. The Racial Justice Allies group allowed them to develop new sensitivities while discussing the fear of making mistakes, as well as their feelings of disruption and discomfort at the questioning of normalized assumptions and the inherited need to appear proper and good.

Decoloniality refers to efforts to disrupt social, economic, and academic paradigms that have developed for the last 500 years to support colonialism. Though colonialism has now ended in most places as a structural reality, the way of thinking that evolved with it – coloniality - is still deeply embedded in public narratives and infrastructures. Decoloniality means refusing social and economic classification based on race and gender, questioning Eurocentrism, patriarchy, and race and gender based-hierarchies, oppos-

ing the expropriation of resources, labor, and cultural treasures of the global South, denying the assertion of a linear development model that sees people-of-color and Indigenous people as “primitive” and Europeans as “civilized”, and rejecting the idea of nature as chaotic “matter” separate from humans and existing for human exploitation and domination. It proposes instead an intercultural pluriverse where many local cultural constructions of reality and systems of knowledge can be valued and in dialogue. Beyond ideas, decoloniality requires recognizing actual instances of coloniality in practice, and joining in actions to support its interruption.

The CLE groups met during each session of the Fall and Winter terms this year, and through a collaborative and participatory process, came up with the set of values and goals presented below. After agreeing on the final wording of the values statement the two groups agreed to meet together to discuss their process and next steps. Participants in the Students-of-Color Group summed up their process with audible sighs of relief because they felt as if they had an opportunity to have the issues they faced in the classroom addressed in a concrete way, including the inherent emotionality and lack of personal safety in intellectualized racial dialogue.

Students in the Racial Justice Allies group feel grateful to have had a space to find creative tools, learn to be a voice for what they believed, share vulnerabilities, participate in the shaping of the program and hopefully change the culture of the school, develop a new awareness of White fragility and entitlement, and appreciate the experience of the deep partnership, laboratory, and alchemy of the process.

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RACIAL JUSTICE VALUES FOR CLE CLASSROOMS

Proposed by the 2015-2016 SOC and RJA Groups, March 2016

Racial Justice Allies & Students of Color Group

Contributors: Kamaee Abrahamian, Holly Allen, Fujika Ariarakawa, Krista Arias, Christopher Chew, Liz Diligio, Samantha Gupta, Jonathan Horton, Aaqilah Islam, Amy Beth Katz, Hanh Le, Amber McZeal, Robin Svenson

1. Goals/Analytics: We acknowledge historic systems, narratives, and institutions that have supported and normalized Eurocentrism, coloniality, psychological abuse, and structural violence in education and society, and we are accountable for how this history affects the classrooms we are in.

Actions/Programatics: Each of us has the responsibility to understand that students or faculty of color may feel assaulted and marginalized by coloniality, and to question and challenge such discourses, and support others who do so.

2. Goals/Analytics: We recognize that we are related to and formed by past histories of violence

that we are responsible to understand; we are accountable for what we say and do in the present and the future.

Actions/Programatics: We need to learn about, speak up about, and stand up for current and historical social justice issues, and stand in support of others who do so.

3. Goals/Analytics: We value the disruption of oppressive, colonial, Eurocentric, and patriarchal narratives, even if that is uncomfortable and unfamiliar.

Actions/Programatics: We can unlearn and downsize Eurocentric paradigms, reject the performances of coloniality, abandon silence during conversations about racism, and learn about alternative philosophies, epistemologies, and practices from the Indigenous cultures of the Americas and the global South, with an awareness of, and avoiding, cultural appropriation of indigenous cultures.

4. Goals/Analytics: We value acknowledging and learning from the past and present contributions to global knowledge of all those whose histories and cultures have been silenced, disparaged, and marginalized through structures of coloniality.

Actions/Programatics: We work to include a variety of worldviews and epistemologies in research, writing, presentations, pedagogy and classroom dialogue.

5. Goals/Analytics: We value critical readings of foundational academic texts written in colonial contexts that contain racist and sexist language and concepts.

Actions/Programatics: Questions about coloniality in foundational texts should be promoted and supported in classroom discussions.

6. Goals/Analytics: We value relational communities where all people feel welcome and can be supported in working through difficult issues and new concepts. We understand that it can be problematic for SOC to sit in classrooms where coloniality is maintained uncritically.

Actions/Programatics: We will avoid shutting down uncomfortable conversations with responses that pathologize or exoticize others, compare, reduce, minimize oppressions, or psychologize issues that are structural and historic.

7. Goals/Analytics: We are attentive to, and critical of, the tendency to center White and dominant culture experience in education, and we support instead decentered and intercultural analyses.

Actions/Programatics: Discussion of coloniality, racism, the deconstruction of racial categories, and structural violence should not be centered on the difficulties and feelings of White students in addressing these issues.

8. Goals/Analytics: Because we live in a discriminatory and violent culture and students arrive at Pacifica with many different levels of experience and privilege it is important to address coloniality early in the curriculum.

Actions/Programatics: The program should teach decoloniality during the first quarter. The faculty should support students-of-color and racial justice allies groups as long as students feel the need for them.



STREET ART, ENSENADA

THE BORDERLAND INITIATIVE

BY MARY WATKINS

In 2011, when this specialization began, the faculty joined together to create a Borderlands Initiative. In response to a tragic decade of post-9/11 racist xenophobia toward forced migrants, particularly from Mexico, we committed to finding ways to accompany migrants and their communities and to strengthening ties between ourselves and Mexican scholar-activists working on these issues. We were inspired by two of our current students, Themis de la Pena Wing and Sergio Escamilla Sanchez, who created with others The [Malintzin Society](#), committed to “bridging groups, peoples, and cultures,” and offering binational conferences to this end. I worked alongside an inspired group from PUEBLO (now [CAUSE](#), Central Coast United for a Sustainable Economy) to conduct an oral history project with neighbors without documents, in an effort to educate the Anglo Santa Barbara community about the daily experiences and aspirations of their immigrant neighbors from Central America. This work, *In the Shadows of Paradise: Testimonios from the Undocumented Community in Santa Barbara* has been used in faith and community

groups, as well as highschool and community college classrooms to bring readers into an intimate relationship with immigrant struggles in Santa Barbara. I also worked with [Borderlinks](#) in Tucson to create a day of immersion education for Santa Barbara citizens about the destructive effects of the Secure Communities Program on their immigrant neighbors, hosting dialogue between these two communities. These issues, among others, were highlighted in [Up Against the Wall: Re-Imagining the U.S.-Mexico Border](#) (2014) by Ed Casey and myself.

As the Syrian refugee crisis has raised the issue of forced migration even further into international consciousness, we continue to seek alternatives to wall-building, xenophobic exclusion, and criminalization of migrants. Below you will find excerpts from our initial proposal, and an exciting academic partnership with Colegio de la Frontera Norte (COLEF) that Nuria Ciofalo has created, opening the door for binational exchange and dialogue. This summer Ed Casey, keynote speaker, and I will be speaking in Slovenia, a country presently constructing a fence to wall out asylum seekers, at a conference called [“Bordering/Debordering: Toward A New World Culture of Hospitality.”](#)

The Borderlands Initiative, 2011

Beginning Vision

In a world beset by massive forced migrations, we need to study how the borders of our nations, states, cities and towns, neighborhoods and psyches are created, maintained, and enforced. We need to bring our imagination to how these borders could be graced by intercultural communication, peacebuilding, ecological sustainability, open political discussion, and a vibrancy born of

cultural hybridity. What we are able to learn about this in our own local community needs to be placed in dialogue with what others are learning in their own.

Locally, the land beneath Pacifica Graduate Institute was home to the Chumash people. Through Spanish occupation it became part of Mexico. The Chumash were forced to live within the borders of the mission, and later their terrain was reduced to a reservation in Santa Ynez by the U.S. government. A century and a half ago, through occupation and invasion in Texas and purchase, it became redefined as part of the United States. Today in Santa Barbara and Carpinteria we enjoy a community that is composed largely of Anglos, Mexican-Americans, and Mexicans. Too often, however, these neighbors live in distinct worlds--economically, politically, socially, and psychologically. There is a resonance between the wall at the U.S.'s southern border with Mexico and the metaphorical and quite real walls that divide these distinct worlds in Santa Barbara. In gratitude to this place Pacifica calls its home, the Borderlands Initiative is an invitation to bring our awareness to the borders in our own community, while being part of building social networks and a strong collaboration between other organizations and groups with common goals to re-imagine borders here and elsewhere. It seeks to nurture intercultural exchange and understanding, initiatives for the common good through educational exchange and immersion programs, art projects, service/reverse service learning projects and fieldwork, and scholarly endeavors. We hope it will be an initiative that will draw across Pacifica's community of staff, faculty, students, and alumni, while linking us to the wider Santa Barbara community, and to others interested in and advocates of the idea of a lively Borderlands

region. “Borderlands,” as suggested by Gloria Anzaldúa: “are physically present wherever two or more cultures edge each other, where people of different races occupy the same territory, where under, lower, middle and upper classes touch, where the space between two individuals shrinks with intimacy.”

The problems besetting Mexicans in Mexico that contribute to forced migration to the United States have many roots in American policies, as do the those suffered by the Chumash who were also forced to move from their native land to a bordered place called “the reservation.” The difficulties for those who have migrated to Santa Barbara from Central and South America also have roots in current federal policies such as the Secure Communities Program, and the failure to create comprehensive immigration reform, including legislation to allow youths without documents to apply for federally insured loans for college education and to embark on a less imperiled path toward citizenship.

Despite the U.S. government’s attempt to boldly separate Mexico from the U.S. by a set of security walls and surveillance systems, the border region of Mexico and the United States has a history of permeability, facilitating an exchange of people, arts, languages, spirituality, and culture. The appreciation and sharing that arises from this vital exchange builds relationships between peoples that are needed for meaningful movements toward peace, justice, and sustainability. Tragically, the border is now afflicted with a differential permeability based on privileges of class and citizenship, depending on the direction of your travels. While those who pass from North to South are greeted by a culture of hospitality, by those who receive foreigners as valued guests

and “amigos,” those traveling from South to North risk their lives and find themselves maligned as alien intruders and ‘criminals.’

As we develop a depth psychological community psychology that is sensitive to and facilitative of these goals, we seek to create further dialogue between Euro-American approaches to healing and Indigenous approaches from the Americas.

ACADEMIC EXCHANGE WITH THE COLEGIO DE LA FRONTERA NORTE IN TIJUANA, MEXICO

BY NURIA CIOFALO

In September of last year we signed an academic exchange agreement with the [Colegio de la Frontera Norte](#) (COLEF), located across the border in Tijuana, Baja California, Mexico. COLEF was founded in 1982 as a Center of Border Studies in Northern Mexico. There are now six centers along the US Mexico border in Nogales, Matamoros, Nuevo Leon, Ciudad Juarez, Piedras Negras, and Monterrey. The centers focus on research and policy development on trans-border issues such as immigration, economics, environmental impact assessments, and cultural change. COLEF has 13 academic departments in diverse areas: 1) Cultural Studies; 2) Population Studies; 3) Public Policy and Social Development; 4) Environmental Studies, 5) Public Economy, and 5) Migration Studies—among others. It is funded by the National Council of Science and Technology (CONACYT) to conduct high quality

research that can advise policy makers on informed actions to address imperative social, cultural, economical, and ecological issues. Bina-tional research and collaboration for action is needed to truly impact the pervasive conditions of un-reflective human action. COLEF has es-tablished academic exchange agreements with numerous institutions in the US and abroad. We are honored to be part of this community of scholars and practitioners.

Under this academic agreement, students can attend classes in both institutions. Up to three PGI students can apply for a year-long resi-dency at COLEF to attend classes, consult the library, network with re-searchers and professors, and conduct fieldwork. COLEF students may take up to 10 credits of classes at Pacifica, and arrange for a year-long exchange residency to network with faculty and students or to conduct fieldwork. Two of our students, Renata Funke and Themis de la Peña

MURAL IN COLEF'S DINING HALL

By [Malaquías Montoya, 1994](#)



Wing, initiated this promising collaboration and attended classes in COLEF. In addition, two faculty from COLEF, Norah Schwartz and Christine von Glascoe, taught the Advocacy and Policy Development class this winter quarter. They are senior researchers and faculty in the Department of Population Studies. Norah and Christina have worked for many years in agricultural worker health on both sides of the US-Mexico border. Between them they have studied the health, living and working conditions of Mixteco and Triqui workers in San Quintin in Baja California and the health of children of farmworkers in the San Joaquin Valley in California. Their work has highlighted the horrific impacts of pesticide exposure on the health of migrant farmworkers, for whom there are scarce resources in spite of their hard labor and the bounty of food they put on our daily tables.

Our PGI-COLEF collaboration will allow us to reciprocally expand our academic horizons as well as our praxis community across borders to reach our dreams, values, and goals. As we develop a depth psychological community psychology, liberation psychology, and ecopsychology that is sensitive to and facilitative of these goals, we seek to create further dialogue with people from different cultures and live side-by-side—in neighborhoods, cities, regions, and nations—learning from each other and building a world without borders (*un mundo sin fronteras*).

Renata Funke, 3rd Year, Dean of Education Services. Hartnell College, King City, CA

My exchange visit to COLEF provided first impressions of a graduate program in border studies and experiences of the lifeworld from our Southern neighbor's perspective. Crossing into

Mexico by trolley from San Diego with pedestrians returning from work in California to homes more affordable in Baja California was different than driving or flying in as a tourist. Video footage viewed for a COLEF class taught by Dr. Manuel Valenzuela, exposed another facet of the underworld of Tijuana and of the imaginative, dangerous ways youth engaged it, spraying graffiti or lighting up the night sky with flames coming out of diesel-lined mouths. My question about a border identity, "identidad fronteriza," brought an invitation to look at a kaleidoscope of phenomena, documented in books on "*narco-corridos*" or songs sung by drug traffickers, on society's neglect of youth and "*juvenilecide*;" on the plethora of youth gangs – all rich terrain for mythical thinking and archetypal analysis. It was also a personal journey, adding another "border" experience to a string of crossings into otherness that begun during my childhood when Europe was full of borders. The earliest crossing was entering a playground from the tenement building for refugee families I was born into, encountering children on the other side of the lawn who repeated strange, hateful words; another in front of a TV screen, watching parents in consternation look at a wall being built between East and West Berlin on August 13, 1961; then a visit to the ominous "Iron Curtain" separating us from family members in Thuringia across the Bavarian Forest, with rows of barbed wire in between trees that looked the same on either side. My recent visit to COLEF reverberated with these early layers while adding new consciousness.

It also brought contacts with students working with Indigenous families in the diaspora closer to California, and hopefully future collaborations on research I have begun with Indigenous families in Monterey County.



RENATA FUNKE & THEMIS DE LA PEÑA WING

Themis de la Peña Wing, 4th Year

I am deeply thankful for the opportunity to be part of the academic exchange with COLEF. I was born in Mexico City and have family in Tijuana but this was my first trip to this interesting city that borders with the United States of America (USA). This was the first time that I walked across the border between USA and Mexico. Renata and I arrived at the entering gate in San Ysidro and met a Mexican man who crosses the border daily to work in San Diego. He returns at 9:00 p.m. to his home after a long, daily journey. We listened to his stories and he took this beautiful picture of us crossing the border.

COLEF, located in San Antonio del Mar, hospitably opened its doors to us. The impressive building in front of the sea has an extensive library, a good and cheap dining hall, excellent professors, and young graduate students. I was positively surprised with the quality of this institution. COLEF students receive a scholarship from CON-

ACYT to pay for their meals, books, and housing. Their tuition and transport from the city of Tijuana to COLEF is free.

We took classes in the Cultural Studies Program. From Dr. Valencia, who studied in Europe, we learned about queer theory and biopolitics of sexuality. From Dr. Valenzuela we learned about territorialized power and gangs, urban cultures, and youth movements. From Dr. Olmos we learned about the role that music plays in the cultural psyche. From Dr. Anguiano I learned about research methodologies. I noticed the difference of having all these classes in Spanish. I became aware that I could listen with my heart more than with my ears, since Spanish is my mother tongue. I imagine that our contribution to COLEF could be in adding our depth psychological perspective to future collaborations in research and writing.



ARTWORK BY ROBERTO MAMANI MAMANI

CULTURAL WORK/ FIELDWORK

Each summer first and second year students immerse themselves in a community or ecopsychological issue or situation they are passionate about, learning to bridge between the theoretical knowledge they are gaining in the classroom and the knowledge that lives in the communities they are working with and learning from. Often summers become years, and years dissertations, and dissertations provide the gateway into the particular call of the next stage in one's life.



CHILDREN DESIGN AND PRESENT A BIRTHDAY CARD

EMPOWERING NIGERIAN YOUTH IN COMMUNITY THROUGH ART

BY SIA ALEXANDER,
2ND YEAR,
FOUNDER,
CHILDREN'S
WORKSHOP, LAGOS

I have been working in the southwest Ikoyi community of Lagos, Nigeria for the last five years to establish a thriving creative space for youth in the surrounding shanty towns. The youth live in makeshift huts bordering the Nimbus Art Gallery and Bogobiri House Hotel Cultural Complex and possess very little if any access to creative arts curricula and activities. The purpose of my fieldwork in general is to offer therapeutic art, music, dance, drama, and nature exploration for the youth in a structured, dynamic, safe, and free space. In particular, my last two visits have been made with the intention of filming a documentary of our Children's Art Workshop and compiling a book written and illustrated by the youth. As we have been working with all modes of art, from photography to painting, to filming and theater, producing a documentary has come easily and the children happily contributed on all sides of the production. Similarly, conception of the book project was born out of the natural progression of the youth's developing illustration and writing skills through years of workshop participation.

The main space in which we convene is the cultural complex that houses a boutique hotel and an African art gallery. We utilize the

myriad rooms both indoor and outdoor for our meetings, our installations, and our creative endeavors. We also venture out into the wider Lagos community in order to explore natural areas, art exhibitions, festivals and traditional crafts markets/shops. Our project developed quite organically at the ecotone between the cultural complex which caters to expatriates, returnees, and the local worker-class indigenous community. In working as the curator for the Nimbus Art Gallery, I found myself interfacing with young children who streamed in from the neighboring streets looking for food, drawn by the music, and intrigued by the art. Very naturally a symbiotic relationship ensued whereby the youth brought life, energy, and inspiration to the venue, and our facilities provided a respite from often hostile streets, as well as constructive and fun activity to channel the children's innate passion for creativity. Our work is inspired by the intention, "to build simple communities in which people live a simple life" (Thich Hnat Hanh, in Hanh & Berrigan, 1975, p. 138). In other words, my field work is not my own; it is an ongoing activity of this Lagos community which started long before it became a "project" and will continue long after these projects have been completed. My role is informed by the concept of "the ethnographer [who] participates in the daily routines of the setting, develops relations with the people in it, and observes all the while what is going on" (Emerson & Fretz, 2011 p. 9)

So far the work has yielded some remarkable results. First and foremost are the results of our practical application of Paulo Freire's writings on conscientization and the psychology of oppression. We have witnessed first-hand how "communities of resistance should be places where people can return to themselves more easily, where

the conditions are such that they can heal themselves and recover their wholeness" (Hanh, in Hanh & Berrigan, 1975, p. 125). Through this work, I have been able to place my expectations in perspective and understand how the work is a manifestation of community, not of one individual. I have come to realize that entering into the community and joining ongoing efforts to thrive and survive is a synchronous event and, therefore, the importance of collectivity in appraising and evaluating the work has been made crystal clear. In many instances, we have found ourselves "identifying so completely with those whom we are observing that all possibility of reporting is arrested, made inconceivable" (Hanh & Berrigan, 1975, p. 14). Moreover, many myths have been debunked both on the side of local views of Americans and on the side of outsider/western views of the local peoples. A wonderful synergy of understanding has been created, such that distrust, misinformation and disrespect between the local African community and African-American expatriates working on site have been alleviated.

The youth also have gained a deeper sense of personal power in articulating their needs and aspirations and a greater valuation of their community ecosystem. Through the healing power of art, they have begun to embrace themselves in more positive ways and to stand up against the onslaught of westernization, post-colonial propaganda, and social dis-cohesion based on class, tribe, and color. In our fieldwork community, "there is a feeling among people that they are incomplete if they are not with each other" (Hanh, in Hanh & Berrigan, 1975, p.145). We have seen a metaphorical joining of hands in which individuals from all walks of life come together in community to support, honor, and heal as a collective. In

short, the 1st principle of Kwanzaa, *Umoja* or Unity, stands out strongly in the ways in which our work has primarily impacted the community. A deeper sense of oneness amongst all members has definitely been a tangible result of our participation in creative art exploration with the local youth.



LIVING QUARTERS STRUCTURES: BAMBOO, TREE BRANCHES, WOODEN POSTS AND PALM FRONDS.

Creating Together: [Sristi Village](#) and the Power of Ecological Inclusion

Jonathan Rudow, 3rd Year, Service Coordinator at Tri Counties Regional Center

The Sristi Foundation is an inclusive farming community in Thazuthali, India that brings people of all abilities to live and work together in harmony. G. Karthikeyan, known as Karthik, the founder and community member, recognized the need for persons with physical and intellectual disabilities to have a place where their talents could be recognized and utilized in ways they saw fit. The Tamil word “Sristi” means “Creation,” and high-

lights the intention of the foundation itself: to create a world in which all people are respected, are equal, and are striving together to live a sustainable and peaceful existence. Together, the community members are working hard to restore the land with the culture’s original, permaculture-style farming practices, as well as adding new and innovative practices every day with the help of their many multicultural volunteers.

My field work here was to discover the lived experiences of people with intellectual disabilities in India, and to inquire about how these farming practices had impacted their lives. The results were unanimously positive, showing trends that began with stories of hardship and mistreatment prior to Sristi, and ended with new found senses of self and well-being. I had the privilege of working alongside many of these talented individuals, helping to build chicken

coops, a clothes-washing basin, installing new cement flooring, and working in the fields to prepare and tend the new crops. Despite the differences in language, abilities, and cultural practices, we were able to see each other deeply, if only for a brief moment. My stay was a formative experience in my life, and has led me to the goal of starting a sister organization in the U.S. To see the transformation in the stories and hearts of those I met there was enough to create in me a new sense of possibility for truly living together.



Da Nang and Agent Orange: Stories of Past, Present, and Future

**BY HANH LE,
3RD YEAR,
INTERN,
MARRIAGE
AND FAMILY
THERAPIST,
RESCUE
MISSION
SANTA
BARBARA**

I grew up in Vietnam during the post-war era. I only know about the damage and destruction to my country and my fellow Vietnamese people through the conversations of my parents, my neighbors, and the people in the community.

During the 1990s in Hanoi, I heard people start to talk about the Hoa Binh Village (Peace Village), an orphanage that models the acceptance of children who have life-long disabilities caused by dioxin (Agent Orange). I remember my mother telling me a story about one of her coworkers who was a veteran, and who had a child who was born without eyes due to the toxicity of dioxin. Her coworker had been exposed to dioxin during combat in the Vietnam War. Like many others after the war, this soldier returned home, got married, and had children without knowing his body had been damaged by Agent Orange. Agent Orange, a toxic chemical that was sprayed by the U.S. Army, was used to defoliate the tropical forest in order to destroy the Vietnamese Army that was stationed on the ground. It was sprayed on roughly 10% of Vietnam. The “hot spots” are now home to 12 million Vietnamese.

The stories about the victims of Agent Orange strongly affected me. I wanted to meet them in person, listen to their stories, and witness their

resilience in overcoming daily life struggles and their disabilities in order to be contributing members of society. I chose Da Nang, Vietnam for my 2016 summer field work to study about the long-term impact of Agent Orange on the people and their land.

Da Nang is a beautiful coastal town in central Vietnam with easy access to the Pacific Ocean. Because of its geographical location, Da Nang was chosen to be a location to build a U.S. Military Airport and a U.S. Naval Base during the Vietnam War. When the war ended, there were barrels of Agent Orange left unattended at Da Nang Airport for years and the chemical leaked into the environment, contaminating the soil and the underground water resources. It caused serious regional health problems for residents and animals.

I met the members of the Da Nang Youth Disability Association in the summer 2016. The majority of them have physical disabilities related to mobility, and some of them are the second generation of Agent Orange sufferers. Their hospitality and optimism truly taught me a valuable lesson about patience, acceptance, resilience, and hope, as they overcome their disabilities to maintain productive lives. I didn't hear complaints about their disabilities; instead, they told me stories about their jobs, their families and friends, their engagements with the Association, and their leadership in educating community members about Agent Orange in their hometown. These youths are proud to be a self-help and self-supporting association, and to be partnering with the local chapter as well at the national level.

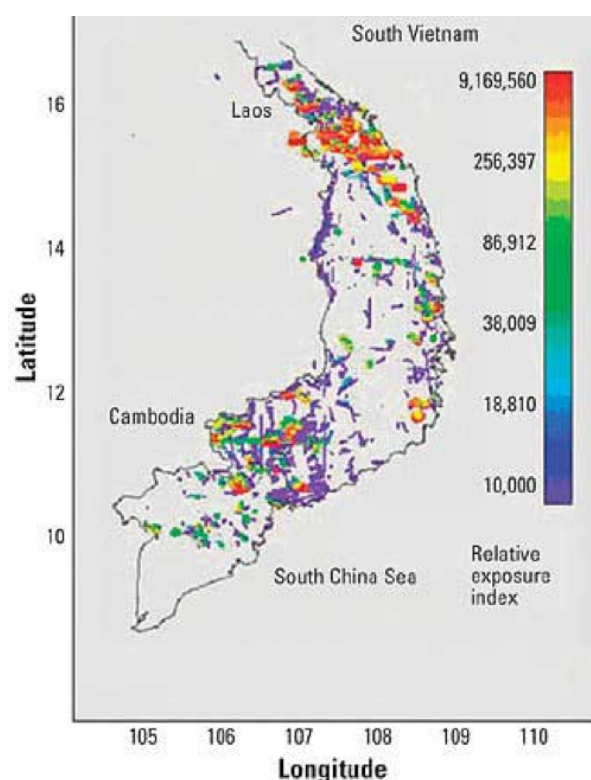
Even though Da Nang is considered a “hot

spot” due to the toxicity of Agent Orange throughout its regional natural resources, the local people still have not received any official training, education, and prevention strategies concerning the risks the chemical has to their health and to the development of future generations.

The legacy of Agent Orange in Da Nang and in Vietnam is very complex and there are urgent matters that need to be addressed and recognized by the United States and Vietnamese governments. There are appropriate actions that can be taken immediately by these two governments and there are sources to help with cleaning up and clearing out the environmental toxicity. It is very important to provide support and social services to Agent Orange victims in Vietnam to help them have a better life.

For my dissertation topic area, I have chosen to conduct research about the long-term impacts of Agent Orange on well being of people and the environment of Da Nang. I hope to have the opportunity to work with Da Nang Youth Association to help provide knowledge about the threats of Agent Orange to the local people and to partici-

pate in advocacy work at the governmental level for the rights of Agent Orange sufferers.



DRUZE MEN'S PERSPECTIVES ON VIOLENCE AGAINST WOMEN

Maysar Sarieddine - Pacifica Graduate Institute | DPC 883 Fieldwork 2

Chouf, Lebanon



THE MICROCOSM OF FAMILY VIOLENCE CAN ONLY BE UNDERSTOOD FULLY WHEN IT IS SEEN AS PART OF THE MACROCOSM, THE CULTURE AND HISTORY OF VIOLENCE IN WHICH IT OCCURS. ARTWORK BY MAYSAR SARIEDDINE

Revolutionizing the Treatment of Lebanese Women

BY MAYSAR SARIEDDINE,
4TH YEAR

In a male-dominated country, Lebanese females are constantly working their way to climb the social ladder and revolutionize their place within the society. Although Lebanese women have proven over the years that they are able to make a change, they still struggle to fight for stability and fairness in treatment; not only from men but even the current societal norms. In response to this situation in my home country of Lebanon, I found it crucial to start within myself, and create a concrete action plan to address this pressing issue.

My dissertation study was a qualitative critical ethnography that sought to understand how domestic violence and gender roles influence the current Lebanese culture - a culture that unconsciously suppresses women due to the influences of the society's values, beliefs, and preferred identities on the mindset of their people. Let me ask you this, if you can make a change, why not start within yourself and hope to influence others? In this study, I also explored how to address the issue of violence against women through healing and transformation at the cultural level. I wondered how collective visioning and re-imagining, as a

community, might help to remedy violence against women in Lebanon.

Through the interviews with the male and female Lebanese university students, I learned what they felt was important to transform violence against women and for the society to hold women in an equal light to men. Participants felt that people need to constantly re-examine the behavioral practices that may be approved by society, but which are pernicious in terms of women's place in society. Male and female Lebanese participants all believed that increasing community/family awareness pertaining to respect for women would be the most effective methods of addressing gender-based violence. In addition, the practice of self-reflection, the proper understanding of cultural responsibility while exercising harmony and discipline within the individuals, and the achievement of a balanced responsibility between males and females were also deemed significant. Meanwhile, the participants' key solutions to violence included the act of critically renouncing discrimination against women through the reduction of confrontation as well as the removal of gender role biases.

With the methods and practices discovered above, I am hoping to make concrete changes over time. By pursuing these simple actions, Lebanese women can slowly take their place and violence should be decreased. As an activist engaged in Lebanese women's revolutionizing, I plan to open a center for nonviolence in Beirut, Lebanon, in the future. Hopefully, the center will be an educational hub, providing services to NGOs operating in this area, and raising awareness to help change the culture of violence that pervades the region.

Wolf: Lost & Found. An update from the field

Susan Grelock, 4th year

In the 2014 documentary, "Kingdom of Dreams and Madness" about the Japanese Studio "Ghibli," we see rows of illustrators sit in small cubicles carefully drawing the thousands of stills that are needed to make one of the magical films that the studio produced. A sign with this advice is posted on the wall: "Please quit if you: 1. Have no ideas; 2. Always rely on others; 3. Shirk responsibility, 4. Lack enthusiasm."

This is good advice for people entering the tedious work of hand-animation, and an equally helpful advice for dissertation candidates who are at the beginning writing stages. Both art and dissertation work need to be fueled by new ideas, self-motivation, responsibility, and enthusiasm to become animated.

Growing from my previous work and my personal calling, my dissertation is considering how our interconnection with other species emerges in the arts. I am looking especially at wolves and how they are emerging in plays, stories, painting, dance, and music across the planet. I am interviewing artists, region by region. Right now I am arranging to go to Washington and Idaho.

In Washington I recently found a woman who was called to paint wolves in much the same way I was, and I am excited to meet with her. After a year of sitting alone with my ideas, reading, and writing, it is quite exhilarating to finally start moving into action. I am so curious to see how this vision in my mind is taking form in the world. I am quite relieved I did not quit!



SERGIO ESCAMILLA WITH MEMBERS OF THE CANDELARIA COMMUNITY

Homeless in La Candelaria, Mexico City

BY SERGIO IGNACIO ESCAMILLA SÁNCHEZ, 2ND YEAR

Homelessness is an issue that has multiple facets and cannot be seen from the Western paradigm solely. As informed by Liberation Psychology and Indigenous Psychologies, this imperative issue has to be contextualized and decolonized to get a truly deep understanding about how a homeless community lives, struggles, and dreams in its daily fight for survival. Mexico City, a magnet for persons coming from every corner of the country who hope to find better conditions, is one of the most populated cities in Latin America where public resources for social programs are scarce due to systemic discrimination, unemployment, high rates of extreme poverty, and an incipient universal medical coverage. As a result, you can find struggling people sleeping almost anywhere, around market places in search for food, many times on constant guard to steal money, phones, or jewelry to buy cheap drugs or dangerous chemical substances that they often inhale to numb their despair.

I conducted my summer fieldwork with a group of this city's inhabitants who are homeless and hung out around one of the biggest popular markets: el Mercado de la Merced near La Candelaria de los Patos. I assessed the nuclei of life contradictions and the meaningful themes of

this community applying a depth psychological approach and using diverse forms of art-based inquiry, such as theater of the oppressed, within a societal context of discrimination, domestic violence, and injustice. I observed that in spite of the daring circumstances, they get along, chat, eat, drink, and together amuse and intoxicate themselves. The main lessons learned that emerged from this study are: (1) to accept that the homeless inhabiting el Mercado de la Merced have their own particular conception of life, different from a Western paradigm, detached from material possessions, and living day by day—even if they feel the need to intoxicate themselves in order to survive amidst the challenges they face, and (2) they are not asking for a shelter or a home but to be compassionately accompanied to heal their psychic wounds and find better alternatives.

Participatory art project in Candelaria





Modern Northern Sierra Miwok Three Coiled Basket Design

MÍW'ÏY-A-T-I' 'UČÙ: OUR PEOPLE ARE LIVING

CREATING SACRED SPACE TO REMEMBER, CELEBRATE SURVIVAL, AND REVITALIZE A PEOPLE THROUGH TRADITIONAL MIWOK BASKETWEAVING: A NARRATIVE HISTORY

BY SKYE KEELEY-SHEA INNERARITY, 2ND YEAR

Roots are essential, but without the proper care and weaving of these roots we are left with fragmented pieces that easily become lost or forgotten- this is true of basket weaving, true of narrative history, true of cultural connection, and the ability for us to make meaning in this world. We give thanks for what has been offered, what we

will receive, and what will be given. (Innerarity, 2015)

During my fieldwork this summer, I engaged in traditional gathering and curing of plant material from Northern Sierra Miwok homelands and in basket weaving sessions with active basket weavers. I visited San Francisco State University's "Interwoven: Native California Basketry Arts from the Missions Forward," a collection of more than forty baskets created by Californian Indians during the Mission era. This exhibit embodies not only historical events but also the coloniality still being perpetuated. My fieldwork explored the lived experience of California Indian peoples in the healing practices of traditional basket weaving and sharing narrative histories. I paid particular focus and attention to the psychological significance of cultural preservation and perpetua-

tion of tradition, and to the psychological significance of stories of remembrance, stories of celebration and survival, and stories of cultural revitalization. The findings suggested that by engaging in traditional Miwok basket weaving, a sacred liminal space is created where narrative histories are naturally shared amongst members and participants of the basket weaving circle. The analysis of the stories revealed generative themes surrounding remembrances of relatives and ancestors, celebrations of survival, and stories involving revitalization of traditional aspects of the Miwok culture. The connection across time and space with the land, liwa (language), art of basket weaving, and sharing of narrative histories revealed to be an act of individual decolonization affording us the unique opportunity to engage in "prolix animism or inter animation" (Freeland, 1951, p. 345). Enactment in this sacred liminal space allowed us to breathe life into these narrative histories, keeping the spirits of the ancestors alive, sustaining us, and giving us hope for our children's future.

Freeland, L. (1951). Language of the Sierra Miwok. Indiana University Publications in Anthropology and Linguistics Memoir 6 of the International Journal of American Linguistics, 17(1), 154, 164, 178, 345. Baltimore, MD: Waverly Press, Inc.



DISSERTATION SPOTLIGHT

Tirzah Firestone, a rabbi and a psychotherapist in Boulder, CO, defended her dissertation this winter. She has a long history of being engaged with healing intergenerational trauma legacies at the cultural, ancestral, and personal levels. When asked why she chose the Community Psychology, Liberation Psychology, and Ecopsychology specialization, she said it is “because it offered the opportunity to study depth psychology at the cultural and collective levels, with a hands-on focus to the world's current crises...and because the professors sincerely walk their talk in the world.”

Every doctoral degree is based upon a completely original contribution to the field. My own offering is original, but also the fruit of many others' lives, suffering, and scholarship. It takes place at the intersection of three fields: depth psychology, neuroscience and traumatology, and Jewish biblical literature and mythopoeses.

The problem I undertook: The impact of historical trauma on a population. This topic is a pressing one, and many of us at in this specialization at Pacifica are engaged in it in some form, as we

witness the proliferation of minority oppression, a catastrophic global refugee crisis, and the impact of rootlessness on the world's children.

In my study I examined what happens when massive psychological trauma on a group remains undigested. Hand in glove with the relatively new research about historical trauma is the understanding that trauma, if unintegrated, continues to transmit itself transgenerationally.

My specific focus was on the profound impact of transgenerational trauma upon Jewish psyches and the very soul of Judaism. Through case studies, autobiography, and research I demonstrated how trauma residue passes from generation to generation, depositing what epigenetic researchers describe as silt on the cogs of a finely tuned machine after the sea water of a tsunami has receded, leaving a molecular residue.

As we see in current events, the normative human response to times of terror and threat is rarely love and compassion. More often we see a spike in racial bias, fear, hatred, and a desire for vengeance. As a spiritual leader in the Jewish community, I have been particularly concerned that the undigested historical trauma in my own culture is eclipsing essential Jewish values, such as the tradition's longstanding commitments to justice, human dignity, and Tikkun Olam—repair of the world.

My research involved ten Jewish individuals who are at variance with typical trauma responses. Among the ten, three types of Jewish historical trauma were prevalent: a) trauma due to the Nazi Holocaust; b) death of children in suicide bombings and other war incidents; and, c) military

(moral) trauma in the defense of the State of Israel.

My research question: Given that trauma has a tendency to perpetuate itself, how can a victim of trauma find a way to overcome the unconscious and normative societal pulls toward trauma's continuation to manifest wisdom and moral leadership?

My interviews with my "Breakthrough Narrators" gave me seven answers. In (very) abridged form, you must:

1. Harness your pain
2. Apply critical inquiry
3. Find kindred souls
4. Resist the call to fear, blame, and dehumanize
5. Redirect any sense of specialness you may carry
6. Face and own evil
7. Reclaim the best in your heritage

While each culture and its trauma legacy is unique, owing to its cultural history and complexities, I believe that the alchemical process necessary to transmute trauma into wisdom and moral leadership is universal. We need many warriors doing the courageous inner/outer work of defying collective standards and turning trauma's dark residue into a generative legacy for the future.

ALUMNI SPOTLIGHT

Mary Watkins: Students often ask me “What are Depth Psychology Program graduates doing now?” This annual column introduces several alums a year, engaged in various forms of community and ecopsychological work. This year I am happy to introduce you to two alums who are in the national news: **Jennifer Freed and Gordon Lee**.

Jennifer Freed graduated in 2003. Her dissertation, *After Sex*, explored why many young teenage girls have become sexual and sexualized. Her summer community fieldwork planted the early seeds for her nationally recognized AHA! program. AHA! describes itself as an “educational program promoting social emotional learning, peace building, and joy through creative expression.

We welcome youth who are excited to be part of learning, motivating, loving, empowering community.

AHA! is committed to transforming the world by empowering teens to create peaceful and connected communities. As advocates and allies for a socially and emotionally intelligent culture, AHA! teens focus on:

- resilience and creative contributions
- diversity and interdependence
- restorative approaches



- inclusive behaviors
- joyful, optimistic attitudes
- respect, empathy and reciprocity as the basis for social equity”

Mary: Jennifer, how did this begin?

Jennifer: In my first year of fieldwork we gathered 20 teens and 15 adult facilitators, including colleague and Depth Program alum Brent Blair. We focused on social and emotional learning through the creative arts. Our first summer program was so successful and joyful that we were featured on the front page of the Santa Barbara Newspress. AHA! has always been about good

news and creative solutions instead of FEAR AND REACTIVITY. We have always maintained a unique 1 adult to 6 teens throughout our 16 years. Since that summer, the program has grown to serve thousands of youth by providing a range of services to teens and families year-round through after-school, summer, and in-school programs in Santa Barbara County. AHA!'s mission is to develop character, social and emotional intelligence, imagination, and social conscience in teenagers.

Mary: Jennifer, I remember when you were planning your first summer fieldwork, you suggested the following vision. Instead of treating youth as though they carried a set of problems they needed to be cured from, they should be approached as potential healers of themselves and others. You imagined developing a community where youth would learn healing modalities like e-racism, theater of the oppressed, council, and dreamwork. How has this vision evolved?

Jennifer: From the beginning AHA! has seen youth as leaders, not followers. Now brain research has proven what we always intuited: teen brains are primed for "out of the box" thinking, intimate social connections, excitement and adventure, and need to be encouraged to problem solve instead of being told what to do.

Our programs in and out of school, and during the summer, engage youth in explorations of their passions, pains, and dreams with the adult facilitators as allies and co-participants. Youth constantly reshape our programs with their current needs and feedback. We are the hosts of their burgeoning worlds, not the "authorities."

The distinguishing factor about AHA! is JOY. We believe all of us learn best when we PLAY and

we deeply connect. We confront the most difficult topics such as self-hatred, abuse, parents with addiction, bullying, etc with a foundation of WONDER. We all face unbearable pains in our lives, some of us more than others. AHA! exercises and curriculum help us connect through these experiences and our multiple identities with EMPATHY and LOVE. Our AHA! Peace Builders have reached out to more than 8000 others through their peer led connection circles. This year alone 100 Peace Builders facilitated 1000 Connection Circles – enough to introduce 4000 additional peers, family and community members to this peace-building and community-building practice. Young people can and will transform their cultures when they have the tools they need.

Please see ahasb.org and peaceq.com

Mary: Tell me about your Ally Leadership Program.

Jennifer: In this program, we have multiple goals:

- Healthy emotional management
- Relationship skills
- Celebration of diversity
- Conflict management/violence prevention
- Life purpose/talent, motivation, and inspiration
- Relationship success skills
- Public speaking skills
- Job skills and career development
- Nutrition and healthy living

Mary: What are a few of your most treasured lessons that you have learned from committing yourself to the development of emotional intelligence in the youth of Santa Barbara?

Jennifer: Everything you give comes back to you, and often unexpectedly. The alum who becomes a major activist and leader! The alum who stops you on the street and tells you he raises his kids right because of AHA! The young man who turns his life around and becomes an AHA! facilitator. The young woman who gives you a beautifully hand made drawing of you and your partner. The many young people who become the loving ear for the struggles of their peers. I have learned that being part of something so positive is a great thing in this world fraught with real systemic problems and CRAZY leaders.

Mary: In Santa Barbara you have been doing work across severe divides: racial, ethnic, and economic. How do you help to build bridges between parts of the youth community?

Jennifer: We provide the trainings and the youth can then do this bridge building naturally. Youth want to be TOGETHER. Youth want a world of ONENESS. Youth want to learn how to LOVE instead of to FEAR. We supply the training to be KIND and INCLUSIVE and BECOME UPSTANDERS and they eagerly undo DIVISION and PREJUDICE and they become AHA! Peace Builders.

Mary: What would you like to share with younger members of our community about starting a nonprofit and working to sustain it?

Jennifer: Starting a nonprofit is like birthing a baby and getting an entire village to help you raise that baby FOREVER. It is a calling, not a

job, and it requires a vision beyond the ups and downs to sustain you and it. The most important thing of all is that you create a work culture you would like to live in because you will, in fact, be living in it. Also find a partner who makes you laugh all the way through every obstacle. I am the luckiest woman alive that my love partner Rendy Freedman is also the co-executive director of AHA! Our love is strengthened by our love for our community and our commitment to have lots of vacations.

Mary: Congratulations on being the keynote speaker in May at the Summit for 350 Youth and for the debut of your new book, *Peace Q: A Handbook for Bringing Peace and Understanding into our Life and our Community!* Your organization recently received a very prestigious award and recognition. Please tell us about it?

Jennifer: AHA! was featured in the New York Times recently for being one of the top agencies in the nation providing social and emotional learning in an after school format

Our program was studied for a year by a national research team and they found that we were able to significantly move the dial for our participants in the following domains: Empathy, Emotional Management, Teambuilding, Problem Solving, Initiative, and Responsibility. We are also co-authors of the first national manual for Social and Emotional Learning for teens. You can download it for free at selpractices.org.

Gordon Lee, President of Psychologists for Social Responsibility, Co-author *On the Edge of Hope and Healing: Flipping the Script of Filipinos in Hawai'i; Dissertation, Excavating Memories,*

Reconstructing Narratives: The Nikkei Diaspora and the American Transnational Experience; Departments of Education and IndoPacific Languages, University of Hawaii at Manoa.

Interview with Mary Watkins

Mary: Can you explain a little about your interest in liberation psychology and its implications for community work, organizing, and activism?

Gordon: This is where I started from. I asked what was missing from community organizing and activism.

Psychology is, can be, a fundamental component, framework for community engagement. It is more than a “field” or a “practice.” It’s not only about learning to live a productive life, or learning useful coping mechanisms. It is a method of understanding the world. It’s a different way of seeing and understanding the world through ourselves, and ourselves through the world.

One realizes that politics and social reality are not separate from psyche or psychology; nor is psychology separated from the “real” world, the political, economic, and social. Psychology is not just about personality, or a universalized notion of human behavior (and how to manipulate it), separated from social narratives and constructions, institutional and corporate structures and practices, things like race, gender, class. All of those latter things have a clear and definite impact on the psychology of individuals, and not necessarily the same impact, but conditioned and influenced by the particular social construction of the narrative and depending on which side of the “fence” one happened to grow up and live on.

I realized that you can’t understand one without the other. Or, the other without the one.

This is a huge lesson, learning. It cannot be underestimated, over-emphasized. Even now, this is not very well understood - in both the social activist and the psychology circles.

I had experienced something of this in my youth, but without reflection or discernment. Most importantly, I experienced it without a framework. So, I had forgotten much of that for a long time until I went to Pacifica. There, I was forced to remember. After that, during and after Pacifica, it, this praxis, began to emerge (thanks to you, Helene, classmates, other practitioners, and younger folks from the Nikkei and Chinese communities). First, it was focused in working in Bay Area communities and on my dissertation. Then, teaching at SFSU and meeting up with folks from PANA Institute (Institute for ILeadership Development and the Study of Pacifica and Asian North American Religion), and going on pilgrimage with my students to Manzanar (Nikkei concentration camp in the Eastern Sierras). I then moved home to the Islands and began to teach in and with the Filipino community.

Liberation psychology is, but is not limited to, a “body of knowledge.” It is a praxis, which means a lot of different things. You can’t learn it by just reading books or taking classes. It is not exclusively cognitive. But this is a longer story which I describe in my book *On the Edge of Hope and Healing*.

I can say this. That in the beginning, there were a lot of “failures,” of experiencing what happens when we don’t have this kind of framework or not knowing how to use it. Yet, there were also moments of amazement and wonder, of realizing



Dignity Colibri

that this actually works and it is a praxis . That was the most amazing thing and somewhat startling to me at that time. And of course, it took time.

I think one thing I have to mention here is the framework, methodology, and epistemology of social biography. When I say this, I really mean psychosocial biographies or “stories” that connect the individual with their world and their world with and through their lives. It emerged out of my classes at SFSU, and it has constantly evolved ever since then. Social biography is not just a noun; it is a verb and an incomplete one, meaning it is never finished. Social biography can be both “healing” and transformative, personally and collectively. At the same time, it is not a cure-all, and it is incomplete if not connected or related to social engagement.

Mary: What issues have you worked on, using insights and practices from liberation psychology.

Gordon: You know, it's not like one has “answers.” It's more like one learns how to listen and to ask questions. That's the starting point. The so called answers emerge from the community, from the students, in a space, a *vas*, constructed on the basis of a series of precepts and prac-

tices of respect, relationship, and deep listening. In the context of these dialogues, discussions, or sharing, what emerges is a sense of co-creation, but only after a sometimes long period of discomfort and disorientation.

And only if there is a guide and a framework. The guide holds the space by holding a framework, and part of that framework is what some refer to as liberation psychology. However, not everyone “survives” the process. It is experienced as “hard” by most. Some folks resist, some get depressed, angry; some think it’s not learning because they are so used to experiencing and thinking that learning is memorizing. They have learned by the banking model, described by Freire. If they don’t receive deposits, they think that their account is empty.

My teaching focus has largely been with youth: undergraduate and some graduate level students, and a few high school students. Because of this, the issues that have emerged have centered on internalized colonization and racism, gender and some class issues. Most of my students have been students of color, predominantly Filipino, Pacific Islander, Asian (Chinese, Japanese).

With this community individuation and decolonization emerge in the form of questions: what should I study and major in?; what do I do after graduation?; should I, can I go to graduate school?; what will my parents say if I tell them what I really want to do and be? Sometimes, we ask about the issues and questions of the diaspora: who taught me to hate the color of my skin?; who taught me to hate myself?; what does it mean for me to be Filipino, Samoan, Japa-

nese?; where is home, can I go home, and what happens if I go there?

In a deeper sense, this pedagogy and the effects of it have raised the question and notion of h*storical selfhood, as spoken about by E. Fernandez. For colonized people and communities who and what we are as individuals, as communities, and even as nation-states, has largely been defined by our colonizers. Who and what are we, absent our oppression? How can we develop a praxis of decolonization and liberation when we don’t even know who we are and where we came from? When everything we know about ourselves and our ancestors was written by our colonizers? Yet, these kinds of questions can lead to substantial and significant resistance as well as liberation. It is oftentimes scary and extremely disorienting to be challenged or asked or even invited to be free, when freedom isn’t something one has known or experienced for generations.

Yet, even in these conditions, the results, at least in the best cases, have been an amazing kind of leadership development and personal transformation. Personal growth through community engagement; and through community engagement and pedagogy, further and deeper personal growth – students becoming leaders and teachers in their communities and in other communities of color. Nevertheless, it must be recognized and acknowledged that this is not true for many.

Mary: Pilgrimages have been an important part of your pedagogy. What was and is your vision for these pilgrimages for students and faculty? What are some of the lesson?. For you, what are the spiritual dimensions of community work?

Manazar. First. I experienced and practiced pilgrimage from and with two extraordinary

women of color, Rev. Debbie Lee and Dr. Joanne Doi. I learned about cognitive dissonance and morphic resonance. I experienced a practice of recovering collective and community memory. We pilgrimed from the SF Bay Area to the Manzanar Concentration Camp located near Independence, CA, east of the Sierras, not far from Death Valley, to join with many Japanese Americans and others to remember, mourn, and honor those Nikkei who were incarcerated for their crime of being Japanese during WWII. After 9-11, the concentration camp experience had powerful h*storical, social and political lessons and implications.

Excavating Memories, Reconstructing Narratives: This was the title of my dissertation at Pacifica. This is what Pilgrimage is, at least in part. One digs through many layers of experience, generationally, h*storically, personally, through a decolonial lens and framework. One connects those layers to the present and ultimately to the future, to ourselves as well as the generations that are coming into being. By excavating, that is, remembering, mourning and honoring, it enables us here in the present to re-connect and re-construct the past. Such reconnecting and re-constructing allows us to see and understand ourselves differently, and thereby to envision a different future.

In *Touching Peace*, Thich Nhat Han says:

We have to live in a way that liberates the ancestors and future generations who are inside of us. Joy, peace, and harmony are not individual matters. If we do not liberate our ancestors, we will be in bondage all our life, and we will transmit that to our children and grandchildren. Now is the time to do it. To liberate them means to liber-

ate ourselves. This is the teaching of interbeing. As long as the ancestors in us are still suffering, we cannot really be happy. If we take one step mindfully, freely, happily touching the earth, we do it for all previous and future generations. (p. 36)

Stations of the Cross: Kalihi: After returning home to the Islands, I was invited to participate in what was envisioned as a way to move people politically in a meaningful way through a deep engagement with the Sacred. The belief was that social and political issues needed to move people. To do so necessitated reaching them in their depth dimension, soul, or nakem (Ilocano).

I have participated in five annual "Stations of the Cross." All of them have taken place in Kalihi, a working class, migrant, people of color community in urban Honolulu, the largest and most densely populated area in the Hawaiian Islands. It has been known as a ghetto, as crime infested and dangerous. Yet, in the past, it had been a fertile *loi kalo* (taro fields) and the site of one of the most abundant native Hawaiian fish ponds on the island of Oahu. It has also been the home to many generations of working class migrant communities of color, from Asia, the Philippines, and the Pacific Islands of Oceania.

Kalihi is the site of the grave of Joseph Kahahawai, one of five young people accused and indicted for the rape of a white woman in the 1930s. At a trial he was not found guilty and released. Upon his release the husband of that woman, who was a U.S. Naval officer, along with other U.S. military personnel, kidnapped Joseph and shot and killed him. This cemetery and gravesite has been one of the stations for a long time.

At the station, the story of Joseph is remembered. We pay our respects to his memory and to the community of his time. We ask what were the conditions, social and political, that led to his murder and death. We ask if, and to what extent, those conditions still exist today, and, if so, who are the Joseph Kahahawai's of today. We ask whether those conditions will change and, if so, how.

In addition, each Station asks those who remember to also tell their stories, how the lives of those we remember and honor are related and connected to them, to their experiences, and to their lives.

Stations has been the site of some of the most moving experiences of my last five years. During the walk, it strikes us in the soul. We feel the emotions of injustice, then and now, and not just of others, but of ourselves. We don't always know what to do with them, but somehow we learn to feel once again. We learn to name things for what they really were and are. We begin to see the narratives and constructions that have covered up the truth, the truth of the past but also of the present. It is not an end, but a beginning. So far, it has helped many of us walk with the original vision, and by doing so it has changed us and changed our understanding, relationship, and views of Kalihi.

Mary: Congratulations on becoming the president of [Psychologists for Social Responsibility](#). Tell us about some of the racial justice initiatives in PsySR that you have been working on. What are your hopes and goals?

Gordon: PsySR has traveled a relatively long journey related to racial justice. PsySR has been a significant h*storical organization in the field of

psychology since the early 1980s, fighting against nuclear war. It has, however, been primarily white. It is beginning to change but that change is not always easy. But it should be acknowledged that PsySR is no worse than the field of psychology, generally.

I am the first person of color to become President of the organization. In some ways that is a significant step forward and a reflection of where our organization is moving towards. In 2016, we are organizing and hosting a racial injustice conference in Chicago. As far as I am aware, this is the first one of its kind for PsySR. So I am excited and looking forward to it.

As I understand it, the conference's intention is threefold:

To provide a space where youth and community folks can have their voices deeply heard and acknowledged.

To present and provide a framework, a liberating and decolonizing psychology that frames and names our experiences of racial oppression as, in part, torture, and

To open up a space where these two voices can come together, in a way that honors both and calls forth the emergence of something new, a praxis of racial justice and transformation, both individual and collective.

I am very much looking forward to this gathering and hopefully, the beginnings of these two threads coming together. I hope folks from Pacifica will be excited as well. I hope to see some of them there this April in Chicago.



CHILEAN BLUES, MIXED MEDIA MURAL ON WOOD, BY STEPHANIE HOOPER, THOMAS JONES, PESKADOR, CHRISTIAN MUNOZ, XIMENA SOZA, TEODORO SAAVEDRA, AND SARAH SISKIN. PHOTOGRAPH BY SUSAN JAMES

STUDENT NEWS

WHEN THEORY BECOMES
PRACTICE: EMBODIED
COMMUNITY, LIBERATION,
AND ECOLOGICAL
PSYCHOLOGY

BY AMBER MCZEAL,
3RD YEAR,
PRODUCTIONS
MANAGER, LA PEÑA
CULTURAL CENTER

In January of 2016, I was fortunate to begin working at [La Peña Cultural Center](#), Berkeley, CA. As Productions Manager, I have an awesome opportunity to employ many of the concepts introduced within CLE—arts as liberatory praxis, community empowerment through cultural exchange, and expanding critical consciousness through dialogue and discourse. La Peña is a 40 year old cultural center founded by Chilean exiles fleeing the Pinochet regime. The newly-established Chilean community founded the center as a place to nurture and incubate art and as a space to gather. Over the years, La Peña became a hub for folkloric arts traditions, political resistance, and producing music that inspires social change.

Through my course work at Pacifica, I was introduced to decoloniality; a concept that has become central to my intellectual and creative work. Decoloniality is the active contestation of the acceptance and normalization of colonial structures and frameworks. These include institutional, economic, gender, aesthetic,

and ecological hierarchies, which are constitutive of the colonial being-ness.

A shift in perspective and gaze is required to achieve the movement toward decoloniality. La Peña cultural center is founded upon decolonial principles.

Just recently, we deepened our partnership with the City of Berkeley by becoming an

Emergency Response Resiliency Center. In the case of natural disasters, the center will transform into a site of replenishment. Offering the decolonial perspective, we decided to introduce the City of Berkeley's Resiliency Team to the community by partnering them with an Indigenous Mexican market event, Tlaoli Markets. The idea is to introduce environmental concepts through an indigenous lens. The Tlaoli markets are a series of events curated by our artists in residence, DANCE MONKS. Their theme centers on the Indigenous Mexican folklore surrounding corn—a cosmology that's wholly earth-based. I am humbled and honored to offer my skills and talents to this center, especially those that I have gained through CLE.

SINGING A "HERO"

Congratulations to CLE dissertation writer, and LA Waterkeeper's Community Programs Manager, Michael Quill! Michael is being celebrated in Los Angeles as an "Unsung Hero" for his work con-



AMBER MCZEAL

necting people to Santa Monica Bay and working to promote education about how to protect the marine protected sanctuaries. The award was presented by the California Community Foundation that launched a photo exhibit, "[Portraits of Compassion: Celebrating ordinary people doing extraordinary things](#)." "We want this exhibit to turn inspiration into action," said Antonia Hernández, president and CEO of the California Community Foundation. "The Unsung Heroes teach us that acts of kindness, compassion, generosity and courage have a ripple effect that will multiply over countless lives."

Michael took his dialogical skills right out of the classroom and into his conversations with fishermen and community members, building shared advocacy for the waters we depend on. In addition, he has extended his work to welcome youth. "This is an opportunity for those underserved, an opportunity for them to come out with us and learn citizen science and spend time on the water," Quill said. "And as they do that I

saw that something would shift. And it is being part of what we are. The water is something that is our life source, we all came from water. ...This gets youth between 18 – 22 back into nature to experience a connection to the planet, a connection to their community....[They] go back to their communities to talk about the things they saw,” Quill said. “The story just evolves. And having these ambassadors who are new to all this come and telling people about this, that’s a great thing.” “Everything we do inland affects our waters,” Quill said. “We have to change core behaviors; change consciousness. Those changes can’t be imposed by governments; change has to come from within our community. That’s my big message.”



MICHAEL QUILL, PHOTOGRAPH BY STELLA KALININA

MY NEW JOB AS HOMELESSNESS POLICY DIRECTOR FOR THE LOS ANGELES MAYOR

BY ALISA ORDUNA, 4TH YEAR

Inspired by Dr. Angela Davis’ idea of a society without prisons, I enter my current position as the Homelessness Policy Director for Los Angeles Mayor, Eric Garcetti, inspired by many Black femi-



nists whose work taught me of critical race theory.

Hillman called us to follow the image to find our vocation. Consciously and unconsciously I have been following the image of the wandering African man – the trickster archetype Eleggua – from

the Afro-Cuban Lucumí tradition: the one who walks with a knapsack of his things in tow. It is he who has led me toward my career in working with homelessness policy and services for the past twenty years. However it is only now, through my Pacifica experience and a depth-psychological approach that I am beginning to understand the complexity of homelessness and its archetypal attributes that mirror back our psychic projections of segregation of mind and soul.

Homelessness has become the “Civil Rights” issue of our time. While homelessness impacts people of all races, nationalities, and gender, African-Americans are disproportionately impacted by homelessness. In Los Angeles, African American men represent close to 50% of the homeless population, yet only 9% of the total census. In one community called Skid Row, designed in the late 1970’s to “contain” homelessness, African Americans make-up 85% of the population. The disproportionate representation is reflective of the high incidence of mass incarceration and an inability for people to connect to the economy due to a lack of more advanced technical skills.

In my current position I advise the Mayor on policies that seek to improve the quality of life of people experiencing homelessness and increase their access to housing. I work with many community stakeholders to overcome historical stigmas and prejudices that have isolated people experiencing homelessness and have kept them out of the community. The facilitation skills learned during my studies in CLE such as, appreciative inquiry, council practice, and dialogue come into play in this space.

Recently the City adopted a set of 62 recommendations as part of the [Comprehensive Homelessness Strategy Report](#). This document captures the voices and ideas of over one hundred stakeholders including persons with lived experiences. Working in collaboration with many partners, including the County of Los Angeles, we are now in the process of implementing the strategies of this report.

One of the largest policy shifts brought forth by this Report is the City’s adoption of the “housing-first” approach. Through this model, people are able to move into housing as they are, no longer having to meet certain benchmarks to prove that they are “housing-ready.” This “loss of control” over who is able to receive housing raises many debates among current homeless providers and the community at large – hitting a border within our collective unconscious that we must deconstruct if we are ever to erase the social boundaries that segregate us.

Some days are very difficult as it feels that a little coalition of a few is trying to move mountains. However, through one conversation at a time- with a person experiencing homelessness, with a community to accept them, or hosting a dialogue between the two- I am leading an effort that is making incremental change. Friends and family used to ask, “What can you do with a doctorate in depth-psychology?” Now I answer, “seeing the world as it wants to be seen- and in doing what I do, I have found a place where I can make a significant contribution.”

WOLF PAINTING INSPIRED BY A DREAM
BY SUSAN GRELOCK, 5TH YEAR



New Employment Related to this Specialization:

Barbara Bain: Founded Indigenous Awakening Consulting, a non-clinical consulting service offering individual consultations and community building through Dream Work, Community Psychology, Ecopsychology, Liberation Psychology, and Indigenous Psychology. She works with indigenous and non-indigenous individuals, tribal nations, communities, and political organizations that seek to build progressive relationship based frameworks between themselves and the world. She utilizes dream work as a tool to access vision, vocation, purpose, and identity.

Kristopher Chew: Drug and alcohol counselor, Care Forward Health, Beverly Hills, CA

Brandon Lott: Case Manager at Urban Strategies Inc. in San Francisco.

Marialidia Marcotulli: advisor & strategic development work, Loom Interactive, an IOS app for SandPlay; development work for the [Prison Yoga Project](#) which has brought Yoga into over 100 + prisons in the USA; advisor, Earth Charter Initiative.

Amber McZeal: Productions Manager, [La Peña Cultural Center](#).

Alisa Orduna: Homelessness Policy Director for Los Angeles Mayor.

Michael Quill: Community Programs Manager at [Los Angeles Waterkeeper](#); member, California Marine Protected Area Watch Governance and Strategy Committee

Lizzie Rodriguez, Executive Director of Conflict Solutions Center.

Liz Stone: Co-founder and co-coordinator of Transforming Peers' Lives in Santa Rosa, CA.; Management coaching, staff training, and consultant to leadership of peer-run drop-in center, Santa Rosa, CA

Samantha Gupta: Intern, Interfaith Chaplain, Homeboy Industries; Facilitator, Victim-Offender Education Group - Insight Prison Project; Facilitator, Radically Engaged Compassion - PRISM Restorative Justice Ministries

Madeleine Spencer: Consultant, Santa Ana Business Council, a nonprofit assisting in economic development and business improvement

Gabrielle Zhuang: Clinical Supervisor, [The Relational Center](#)

Publications

Bain, B. (2016). [Dreaming, the Future, and the Indigenous Image](#). Temple of Santa Barbara.

Koziol, C. (2015). Cultural appropriation within the global village. *The Community Psychologist*, 48(2), pp. 16-18. Retrieved from

http://www.scra27.org/files/2314/3555/1891/TCP_482_Spring_2015.pdf

Palamos, K. (2015). Your skin becomes the doorway. *Ecopsychology*, 7(2), 113-113.

Stone, E. (2016). Who decides? Self-direction is key to Self-Help: Preliminary musings. *The Community Psychologist*, 49 (1), 20-21.

Quill, M. (2015). Surrendering into the waters of psyche. *Jung Journal: Culture & Psyche*, 9(1), pp. 46-50.

Talks

Barbara Bain, Death and Rebirth in the Dream, Temple of Santa Barbara.

-- Dreamers and Lovers, Temple of Santa Barbara.

Harry Grammer, Juvenile "In" Justice, Grammy Museum

-- Opening talk, New Earth Arts and Leadership Grand Opening

Gupta, S. L. (2015). Process-Relational Organizing for Social Change: The Culture Repair Movement. Lecture presented at Ecology of Community Conference in Claremont School of Theology, Claremont, CA

Gupta, S. L. (2015). Letter to My Ancestors: Stories from Hiroshima and Nagasaki. Sermon presented at the Universalist Unitarian Church of Riverside, CA.

Carol Koziol, Walking the Earth Path: A Depth Reflection on Vision Questing. Women's Leadership Community, Minneapolis, MN.

Karen Palamos, New Perspectives Center for Counseling, San Francisco, CA.

"Ecopsychology and Counseling, the importance of thinking beyond the individual". 9/2015

Michael Quill, Marine Protected Areas and Sustainable Fisheries, Santa Monica College

--Depth Psychology and Community Programs, Antioch University, Los Angeles

Lizzie Rodriguez, Restorative Justice & Mediation Training For Schools and Youth Service Providers in Santa Maria,

--CA Restore Youth / Restore Community Impact of Restorative Workshop for 1st & 2nd offender youth, Santa Barbara Juvenile Probation

--Women's Fund of Santa Barbara Restore Youth / Restore Community - Impact of Restorative Workshop for 1st & 2nd offender youth

--UCSB Legal Education Association for Diversity Mediation Skills and Restorative Justice

--SCRA Conference - Lowell, MA Social Dreaming Matrix Co-Presenter

--SCRA Conference - Lowell, MA A Freirean Approach to Community Healing Co-Presenter

--AVP-CA Annual Gathering HROC - Healing and Rebuilding Our Communities

--Santa Barbara Pro Youth Movement Restorative Community Network Building a Restorative Community - A Youth Centered Restorative Approach

Madeleine Spencer, Breaking Borders: Dialoguing on Immigration, Chapman University. I have hosted six Community Oriented Policing Forums and eight Arts Round Tables (using World Cafe

Dialogs with Community to build an arts infrastructure in Santa Ana and to highlight our Public Conservatory for the Arts)

--XQ Challenge Team Member, Creating the 21st Century Schools in Santa Ana: Circulos

--Santa Ana Media Summit (Communication is at the Heart of Everything, How to Narrate the Story of Community in Santa Ana)

--The Story of SACReD/ Passing the Transparency Law

--Project Homelessness Coalition

Liz Stone, facilitated several workshops each month to community members in Sonoma County, CA on living successfully in recovery which included personal stories by peers (whom she helped train) talking about their recovery from mental health (and often homelessness and/or substance misuse)

Gabrielle Zhuang, [Compassion LAB: Engendering Empathy](#)

--Engendering Engagement: A journey toward non-profit collaboration and creating beloved community. To be presented at the International Community Psychology Conference.

Teaching

Barbara Bain: Dream Work and monthly workshops regarding Depth Psychology at Temple of Santa Barbara.

Renata Funke: As dean, I have been encouraging faculty at my community college to share statistics on working conditions in California agriculture, and to feature the English and Spanish students' bilingual poetry in public readings.

Harry Grammer: Teaching the F.L.O.W. (Fluent Love of Words) Program at Camp David Gonzales Youth Detention Center, Los Angeles

Lizzie Rodriguez: Viridis Graduate Institute - Conflict Resolution / Non-Violent Communication

Maysar Sarieddine: Introduction to Psychology. Lebanese American University (LAU) in Beirut, Lebanon. Gender and Violence, Fall 2016.

Gabrielle Zhuang: Mindfulness Drop-In Class at The Relational Center; "Get Empathy," Teaching Relational Public Narrative to High School Students

Awards

Harry Grammer, Pacifica Chancellor's Award for Excellence; Certificate of Special Congressional Recognition

Micahel Quill, UNSUNG HERO of 2016 Awarded by California Community Foundation

Lizzie Rodriguez, Pacifica's Wendy Davee Award for Service

Aaqilah Islam, Pacifica Chancellor's Award for Community Service

Grants and Evaluation Awards

Harry Grammer, New Earth has received grants in 2015 from the Annenberg Foundation Weingart Foundation Parsons Foundation California Community Foundation Rose Hills Foundation Joseph Drown Foundation Bancroft Foundation Collins Foundation

Michael Quill, August 2015- July 2016 Resources Legacy Fund - Marine Protected Areas Watch & Outreach and Education

-- February 2016 - February 2017- Whale Tail Grant - Sacred Places Institute for Indigenous Peoples project with Sherman Indian School

Lizzie Rodriguez, grants written by her and funded for the organizations she is affiliated with: Towbes Foundation \$6,000, Towards Mediation Skills Training Scholarships for underserved individuals

--Women's Fund of Santa Barbara, \$60,000, Towards Restore Youth / Restore Community

--UCSB Community Affairs Board, \$5,000, Toward training UCSB student in mediation skills and a free Isla Vista Mediation Clinic

FUND For Santa Barbara, \$10,000, Restorative Justice Services

Liz Stone, \$1200 MiniGrant from the Practice Council of SCRA (Society for Community Research & Action, APA, Div. 27) for a "No Labels, No Limits" PhotoVoice project.

Dissertation Topics:

Barbara Bain, Dreams and Identity: Transmodern American Indian Cultural Identity and the Dreaming Psyche

Harry Grammer: How Do Eco-Liberatory Praxes in the Wilderness Affect Formerly Incarcerated Urban Youth of Color?

Susan Grelock: Wolf Lost & Found: How Human Interconnection with Other Animals is Expressed in the Arts

Brandon Lott: Embodied Policy: Urban Alchemical Policy Design

Marialidia Marcotulli,:Liquid Integrity

Michale Quill: Exploring the Call to Waterkeeping

Karen Palamos: Intergenerational Severance and the Transmission of Information: The Possibility of Reconnectivity

Lizzie Rodriguez: Toward a Restorative Community: A Case Study of a Community Collaborative

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

Maysar Sarieedine: Domestic Violence In Lebanon: A Depth Psychological Perspective

Madeleine Spencer: Civic Poiesis

Shelly Stratton: Recognizing Culture, Resilience, and Adaptation in the Voices of Rwandese and Congolese Refugees: Conscientization and the Weaving of Intercultural Understanding



IMAGE RETRIEVED FROM CARIBBEAN CULTURAL CENTER AFRICAN DIASPORA INSTITUTE

TRADE/ITIONS: TRANS-ATLANTIC ORISHA SACRED TRADITIONS SYMPOSIUM

BY SUSAN JAMES &
AMBER MCZEAL

*We lay in a dungeon. Many of us lying in death, 21 times 21 times 21 and more. Crossing water on backs with sores and bellies empty except for those filled with air or swollen with child. Lying in rot and mood blood with skinless ankles and wrists, black skins turned yellow from chains acting like saws on our fearful flesh. Rocking... Once they crossed, they graced all things with the wisdom of Ashé. Wind. Sky. Earth. Fire. Thunder. M. Jacqui Alexander. *Pedagogies of Crossing: Meditations on Feminism, Sexual Politics, Memory and the Sacred* (p. 288).*

Amber: Last month we attended a symposium at The City College of New York entitled *Trade/itions: Trans-Atlantic Orisha Sacred Traditions* symposium hosted by the [Caribbean Cultural Center and African Diaspora Institute](#) (CCCADI), a forty-year-old cultural organization focused on African descendant culture, founded by Executive Director, Dr. Marta Moreno Vega. The event explored the intersection of African spiritual traditions with 21st century activism through the lens of art, culture, and philosophy. The symposium was designed to demonstrate the social im-

pact of these traditions throughout the Americas: Brazil, Cuba, Haiti, Puerto Rico, Trinidad, and the United States. Dr. Robert Farris Thompson, author of *Flash of the Spirit*, was honored and opened the event with a brief presentation of his decades of literary and visual works. His words offered academic context to the depth of breadth of knowledge and wisdom he has encountered in the African traditions.

As a young African American woman focusing my research on Black Womanhood and decoloniality, his mention of African feminine empowerment piqued my interest. Dr. Thompson introduced *Nana Bukuu* as the “courage and accomplishment of women, sublimed to the form of an Orisha” (Thompson, 1983, p. 68). Within the African spiritual systems, feminine empowerment is not an anomaly. Female deities within African spiritual systems are bearers of machetes and swords, as well as cooling fans and soothing waters. Their identities are not shaped and formed by the same gender restrictions and binaries that construct modernity.

In the premiere film screening of [Yemanjá: Wisdom from the Heart of Brazil](#), the role of women as progenitors of ancient knowledge and wisdom, which kept the psyche intact through the threat of undoing known as the Trans-Atlantic slave trade is not only evident, it is celebrated and revered through communal ritual and procession. These African mothers possessed the knowledge, which brought coolness amidst the fires of coloniality. Similar to the concept within the Mande culture—*yere-wolo*—these foremothers shared the wisdom and practice of “giving birth to oneself” through facilitating the stripping away of superficial coverings and tapping into the true inner nature of the self and the world

around them (Thompson, 1983, p.196). The wisdom of these foremothers holds great implications for the future trajectories of healing and intervention, especially among African American communities. Healing is an act of resistance.

Susan: *Traditions* was in many ways an historic moment where Orisha practitioners, colleagues and novices came together to focus on diaspora community activism and to birth a way forward. Attentive to the deliberateness of the survival of Yoruba derived practices through the middle passage genocide, chattel slavery and historical trajectory that has been our legacy in the Caribbean and the Americas, the symposium reinforced the idea that Orisha traditions serve a psychological, spiritual and somatic function in individual and community well-being. In the *Yemanjá* film we are taken into the *terreiro*, or *ile* (meeting place, or house); sacred dwellings where knowledge is transferred within an *egbe* (astral family), where people come to have problems addressed, and congregate to learn the lessons of the *Odù* (Oracle). In New York City such spaces are found in apartments, basements, backyards, and porches, and are often officiated by *Iyalorisha*, or women priests. Similar shrines throughout the diaspora are places for divination, ceremony, health care, and ancestor veneration. They are where offerings, plants, herbs, food and feasts are prepared and consecrated, and blessed drums are stored. They are also safe havens for conversation among each other about our lives, personal and collective challenges, and affirmations. Perhaps most importantly, they are places where intergenerational knowledge is transferred through teachings, dialogue and communal engagement in ritual. This has implications for psychology because it recognizes the existence of local, culturally based methods lo-

cated in community settings that contribute to wellness.

For me the symposium was a reprieve from the usual secularism of academic events. Transitions between sessions were made with song and call and response, led by the amazing [Iyalorisha Amma Whatt](#). Iyalorisha Angela Fontanez began the film panel discussion by reciting a *mo'juba*, to acknowledge our ancestors and to invite them in, thereby creating a sacred space, as is done in the beginning of any Yoruba spiritual gathering. Scholarship was subsumed within spiritual ritual, art and music. Three stunning altar (or throne) installations graced the lobby entrance. They paid homage to Orishas Yemanjá, Oshun, and Ogun, and were designed by Paolo Bispo from Brazil, Pablo Orestes Hernandez from Cuba, and Michael Manswell from Trinidad, respectively. *Orin* Orisha (Orisha songs), and salsa were constant contributors to an atmosphere of cultural immersion, away from mainstream influence. Dialogue to explore a range of subject matter impacting our communities included *patakís* (fables, oral narrative handed down through generations, based on divination and oracle) as ways of interpreting all life situations and environmental context that impact our communities and ourselves.

One of the most striking observations of *Trade/itions* was the absence of psychologized language and deficit modeling, which did not obscure addressing racism within the conversation, but the psychological states and constructs often assigned to African descended people by psychologists were largely absent (i.e., lowered esteem, internalized oppression, double consciousness, unformed identity, grief, woundedness, trauma in multiple forms). Instead the sub-

stance was affirming, restorative, inherently decolonial, asset focused, resistance oriented, and interconnected among people, ancestors, spiritual realms, Orisha, and the natural world, in contradiction to the prevailing paradigm. It also reaffirmed the notion that Yoruba philosophy, as typical of Indigenous values, holds that its agricentric traditions are organically and inextricably linked to environmental justice. In a review of Frédérique Apffel-Marglin's *Subversive Spiritualities: How Rituals Enact the World* by, about Indigenous epistemology and "bio-cultural patrimony" in the High Amazon of Peru, Pramod Prajuli writes:

Shamanism enables one to experience directly—and thus to understand—how the humans, the non-humans, and the other-than-humans are entangled. The regeneration of the biocultural heritage of this region means the simultaneous regeneration of the shamanism and of the forest with its other-than-human plant spirits (p. 6).

This sentiment is aligned with Yoruba philosophies along with the idea that "physical matter and spiritual matters are not exclusive of each other," making in Prajuli's view, modernity and indigenous worldviews incompatible. This issue was raised during the roundtable discussion, NextGen: Legacy and living in Orisha. The panelists and audience members considered the challenges of transmitting Indigenous values in a capitalist, Eurocentric context. In a spiritual tradition where practitioners have been historically subjected to violent and genocidal persecution, and otherwise demeaned as being primitive, backward, and unsophisticated through acts of coloniality, any raised visibility of practice has justifiably arrived slowly and with caution. Moreover, organizations with liberatory missions simi-

lar to CCADI, or Executive Directors with the prophetic vision of Iyalorisha Marta Moreno Vega are few, as are teachers with longevity in the tradition that are available to train younger generations. Occasions such as this, when intergenerational practitioners and allies gather in the spirit of intercultural activism and resistance, are demonstrations of hope for the possibilities of new paradigms for living to emerge.

Along with panel discussions, film, music and dance performance, *Trade/itions* paid tribute and honored elders Dr. Robert Farris Thompson, Babalorisha John Mason, Iyalorisha Lourdes López, Iyalorisha & Akpon Amma McKen. These keepers of the culture hold an abundance of historical knowledge about the philosophies, art, dance, music, and religion, as well as the socio-political context and social challenges that have shaped the trajectory within which Yoruba practices have unfolded in the diaspora. Please enjoy parts of their bios below.

Dr. Robert Farris Thompson starting with an article on Afro-Cuban dance and music published in 1958, has devoted his life to the serious study of the art history of Afro-Atlantic world. His first book, *Black Gods and Kings* was a close iconographic reading of the art history of the forty million Yoruba people of southwestern Nigeria. Other published works include, *African Art in Motion, Flash of the Spirit* (1983), *Face of the Gods, and Tango: The Art History of Love*. Thompson also published an introduction to the diaries of Keith Haring. Some of his works have even been translated into German, Portuguese, French and Flemish. Additionally, Thompson also studies the art of Guillermo Kuitca and José Bedía, and has been anthologized 15 times. Dr. Thompson is the Colonel John Trumbull Professor of the His-

tory of Art at Yale University and is initiated into the highest level of priesthood in Yoruba religious traditions in Nigeria, Cameroon and Cuba.

Babalorisha John Mason is a leading internationally noted scholar, educator, writer, poet, playwright, musician, composer, photographer, Yoruba religious art sculptor and installation artists, diviner and priest of Obatala initiated in 1970. In 1970 he co-founded and is currently director of the Yoruba Theological Archministry, a non-profit research center located in Brooklyn, NY.

Iyalorisha Lourdes López is a master seamstress and internationally known for her work in the confection of clothing and regalia used in the sacred tradition of La Regla de Ocha.

Iyalorisha & Akpon Amma McKen, a celebrated 2009 NEA National Heritage Fellow, has been a lifelong member of a vibrant community which describes itself as Yoruba traditionalists, or Lukumí, practicing a way of life and religions of West Africa. McKen is recognized as a Priestess of Yemonjá. She holds several roles and titles in Yoruba, including the title of Akpon, a lead singer and officiator for drumming and dancing celebrations. (Adapted from Caribbean Cultural Center African Diaspora Institute, *Trade/itions* Program, 2016).

Trade/itions can be understood as a ritual of restoration that served a regenerative function for participants. The symposium inspired many in the audience to commit to continuing the work that began there by offering skills, services and support through ongoing engagement with CCCADI. May our efforts endure.

Ase. Axé. Ashé. (The power of the spoken word/may it be so).



LACANJA CHILDREN WATCHING VIDEO

BRINGING RESEARCH RESULTS BACK TO THE COMMUNITY

BY NURIA CIOFALO

During my sabbatical in the spring quarter of 2015, I went back to the community of Lacanja Chansayab, located in the Lacandon Rainforest of the state of Chiapas. My main purpose was to share lessons learned from my visit to this community in the spring quarter of 2012, when I took my first sabbatical. At that time, two teachers of the only elementary school existing in this community, a community artist, and I engaged a group of schoolchildren in doing community-theater. I implemented a “Dream Circle Project” in which a group of children and I dialogued about our night dreams. The Lacandon culture gives high importance to dreams. When you walk around the community people ask you “what have you dreamt?” instead of “how are you?” Thus, I used this strategy to engage children in reading, writing, and performing.

We constructed a story informed by their dreams, wrote little books, and adorned them with colorful drawings. We presented a theater performance to the larger community at the end of the school year. Their dream told a story entitled: “The River and

Kisin.” Kisin is the God of Death. This community has a strong and beautiful river that runs throughout its locality and beyond. It is called, the Lacanja river. In their story, the children built a bridge to face Kisin and this God’s ghosts. They banded together and sent Kisin and the ghosts away, blowing with their full lungs. It has become a common lore among the Mayan Lacandon to refer to the Lacandon rainforest and to themselves as “the lungs of the world.” Environmental protection agencies are making this ecological area, called the Blue Mountains, responsible for cleaning our global pollution. It seems the children needed their mighty lungs to evict this pervasive threat, and send it “to live in another planet” for the Lacandon children to live in peace and harmony.

The theater performance and project were videotaped with involvement of community members. I placed it on vimeo for them to watch via internet (<https://vimeo.com/74905129>). The community has two internet cafes and the school has recently been connected as well. I sent the link to the schoolteachers and the actor and activist who collaborated in this project. They in turn showed it to the children. However, it was very important for me to bring the product of our joint efforts and reflect on lessons learned face to face. I brought my computer and books in which I found their story reported as cultural legend by foreign anthropologists, who never shared these products with them. We watched the video together and read their story in these books. We performed it again and again, reflected on it, and improved it. We played instruments, danced, and sang together.

This story was inspired by their unconscious and it is still alive and preserved in their culture. It not

only lives in their souls but in the majestic pyramids of Bonampak, Palenque, and Yaxchilan. This theater performance was informed by their ancestral ways of knowing and became a healing strategy for cultural survival.

We concluded our celebration visiting the sacred site of Bonampak. The community provided two vans to transport the children, parents, and volunteers to the pyramids. Some parents contributed with musical instruments and played and sang for us. Volunteers engaged the students in chanting and dancing together. We showed gratitude to the ancestors and sang to them. We drew the Bonampak murals on sketch paper and climbed the pyramids. Lastly, we had snacks and refreshments and went joyfully back home.



BONAMPAK FIELD TRIP



FACULTY SPOTLIGHT

Dr. Janice Johnson Dias holds a Ph.D. in Sociology from Temple University with a specialization in urban and political sociology. Her research focuses on impoverished mothers and children. She is a recipient of grants from Robert Wood Johnson Foundation Active Living Research New Connections and the Research Foundation of New York to examine low-income Black mothers' perceptions of neighborhood safety and the relationship to their daughters' physical activity. Johnson Dias' work is multidisciplinary and utilizes both quantitative and qualitative methodologies. Her research on welfare-to-work organizations has appeared in the top-most ranking policy journal, *Journal of Public Administration Research and Theory*. She has also published in well-respected sociological and psychological journals such as *Gender and Society* and the *American Journal of Community Psychology*.

In addition to her academic work, Johnson Dias has extensive experience working with a diversity of social service and community agencies including educational institutions and social service organizations. Johnson Dias specializes in building collaborations dedicated to sustainable social change. She has extensive experience working with a wide array of human services agencies (private and public) including educational, employment and health institutions across the US; such experiences have facilitated her ability to bring together diverse stakeholders. Over the past two years, Johnson Dias has been working with community based organizations in Memphis, Tennessee and Long Island, New York, where she designed and conducted moderator training for facilitating dialogue and solution-building across multiple constituencies. Her work on Long Island on black girls' mental, sexual and physical health issues earned the collaborative a special Congressional honor. Johnson Dias is President of [GrassROOTS Community Foundation](http://grassrootscommunityfoundation.org), a public health and social action organization dedicated to health and wellness programs for women and girls.

Johnson Dias is a graduate of Brandeis University. She completed her postdoctoral study at the University of Michigan, Gerald R. Ford School of Public Policy, National Poverty Center. Janice taught, *Psychology of Violence and its Prevention* to our second year cohort in the Fall.

(retrieved from:

<http://grassrootscommunityfoundation.org>)

Dr. Alejandro Vallega was born in Santiago, Chile, and went into exile with his family in 1974. Since then he has

lived in Argentina, the United States, Austria, and Italy. He was first formally trained as a visual artist in Boston, and then went on to study philosophy at the St. John's College Great Books Program in Annapolis. He received an M.A. in ancient philosophy from Boston University, and a PhD on 20th-century European philosophy from the University of Vienna, Austria. His work focuses on the articulation of

thought and its histories unfolding in exteriority or alterity, from a Latin American perspective, i.e., the development of philosophical thought beyond and from the oppressed and ignored periphery of North American and Western European philosophy. Central to this work is the decolonizing of modern consciousness/identities. This involves several critical and constructive aspects: 1) The critical analysis of the relationships



and limits between Western philosophy and Latin American thought and the deconstructive articulation of the modalities and orderings that sustain traditional interpretations of philosophical thought. In terms of Latin America this work involves a double critical move: on the one hand, the decolonization of the Latin American mind, on the other, the articulate expression of Latin American concrete experiences that may contribute to the development of world philosophies. Along with these appears the transformative re-reading of the traditional canon and its exponential expansion in light of the excluded voices, traditions, and ways of being. Some of the primary influences in his work are fundamental ontology, deconstruction, hermeneutics, Marxist critical theory, the work of Frantz Fanon, aesthetic theory, Latin American thought (including indigenous and popular culture), and his experience as a visual artist (he continues his activities as a painter to date).

Professor Vallega is the author of *Heidegger and the Issue of Space: Thinking On Exilic Grounds* (Penn State Press, American and Continental Philosophy Series, 2003); *Sense and Finitude: Encounters at the Limits of Art, Language, and the Political* (Contemporary Continental Philosophy Series, SUNY Press, 2009); and, *Latin American Philosophy from Identity to Radical Exteriority* (Indiana University Press, 2014). Among other edited works, he is the editor of the English translation of Enrique Dussel's *Ethics of Liberation* (Duke University Press, December, 2012.) He also was the guest editor for the special issue of *Epoché* on Italian philosopher Giorgio Agamben (*Epoché: A Journal for the History of Philosophy. On Giorgio Agamben*, (Vol 16, number 1, Fall 2011). Professor Vallega is the author of many articles on aesthetics, Continental thought, and de-

colonial philosophy. Among his editorial activities he is Head Editor for Latin America of the World Philosophies Series published by Indiana University Press; member of the Editorial advisory board of the American and European Philosophy Series published by Penn State University Press; member of the Scientific Editorial Board, *Revista de Estudios Globales y Arte Contemporáneo*, Universidad de Barcelona, Spain; and member of the Editorial Board of *Editorial Kanankil*, Mexico.

Internationally, Professor Vallega was co-director of the [Collegium Phaenomenologicum](#) in Umbria, Italy in 2004, has been active part of the faculty since 1998, and member of the director's board since 2005. He will direct again this summer 2016. He is member of the faculty of the [Center of Study and Investigation for Global Dialogues, Decolonizing Knowledge and Power International School, Barcelona, Spain](#). He has also taught at the Ph.D. Program in Esthetics of the School of Fine Arts of the Universidad de Chile, Santiago, Chile.

Bio and photo provided by Dr. Vallega

Alejandro taught, *Frontiers of Psyche-in-Community-and-Nature: Myth, Image, and the Sacred* to our third year cohort in the Fall. The course focused on theories of decoloniality.



THREE CLE STUDENTS WIN 2016 ALUMNI & CHANCELLOR AWARDS

AAQILAH ISLAM (LEFT), HARRY GRAMMER (CENTER), LIZZIE RODRIGUEZ (RIGHT)

Aaqilah Islam is 3rd year student and the recipient of **The Chancellor's Community Award**. She is a teacher in the Prison University Project at San Quentin Prison. Their mission is "to provide excellent higher education programs to people incarcerated at San Quentin State Prison; to create a replicable model for such programs; and to stimulate public awareness and meaningful dialogue about higher education and criminal justice in California." As part of her community fieldwork at Pacifica, she taught a class in developmental psychology at the prison. She was aware that she had many fathers in her class and wanted the course to provide a space for reflection not only on their own developmental passages, but those of their children (and sometimes grandchildren).

She soon realized that many students needed a more protected space in which to discuss their ideas and experiences, to assemble writing skills, and to forge a positive vision and self-identity of themselves as learners. She created this additional space, reflecting on the particular needs of her students, many of whom had experienced impoverished educational environments in which they did not have the opportunity to share their thoughts and

have them be valued. She was particularly attuned to the work of moving from the imposed identity of being a prisoner to a chosen and embodied identity as a student/scholar.

Harry Grammer is a poet/ musician and founder of New Earth. He is the 2016 recipient of **The Chancellor's Award for Excellence**.

As the Founder and Director of New Earth's Programs, Harry brings his leadership and visionary spirit, along with an extensive background in teaching poetry and self-expression to incarcerated and at-risk youth. Since the program's inception in 2002, he has been an integral part of growing the organization.

For ten years, Harry has been the head instructor for all New Earth programming offered to over 2,500 incarcerated and formerly incarcerated youth per year in Los Angeles County. In addition to developing and teaching core curriculum, and designing new programs, Harry also trains and manages New Earth teaching staff. He has a stellar track record—with an 83% success rate in keeping the kids he works with out of the juvenile probation system once they are released. Harry was the winner of the Los Angeles Social Venture Partner's 2013 Fast Pitch Competition as well as the recipient of the 2012 Josephine "Scout" Fuller Award from Psychologists for Social Responsibility (PsySR).

"The desire to look at the issues in my work from a depth psychological and phenomenological perspective brought me to Pacifica," says Grammer. "Pacifica has been a launch pad for my work. Although I was deep into my work prior to Pacifica, the studies and relationships I made have redesigned my approach. Mary Watkins has been a tremendous mentor for New Earth

and for me. I am eternally thankful for her support. I'm looking forward to receiving my doctorate degree, and feel that it will help move this work in ways not possible in the past."

Lizzie Rodriguez, the recipient of the 2016 **Wendy Davee Award for Service**. Lizzie is a force of spirit, compassion and commitment, who shares her leadership and talents locally and beyond.

During her studies at Pacifica's MA in Depth Psychology (with an emphasis in Community Psychology, Liberation Psychology and Eco-psychology) program, Lizzie somehow found time to train as a mediator at the local Conflict Solution Center (CSC) on top of a job in hotel management. With her conflict resolutions skills, Lizzie volunteered to serve on the steering committee for Santa Barbara's local partnership in the international non-profit organization, "Alternative to Violence Program." In this capacity, and using facilitating experiential exercises, Lizzie helped bring new approaches to responding to conflict to youth and adults in schools and prisons.

Driven to expand her work internationally, Lizzie volunteered to help with a reconciliation project in Rwanda. Starting as a volunteer and then Program Coordinator with the Healing and Rebuilding our Communities (HROC) in Rwanda, Lizzie continues her work with HROC and is now the U.S. Coordinator. An example of her work in this role is offering trauma healing workshops for refugees and others relocated to the U.S. from countries experiencing war and mass violence.

Lizzie works as the Executive Director of the Conflict Resolutions Center (CRS), which has offices in both Santa Barbara and Santa Maria. In the past year, CRS has begun offering free mediation-



tion training to UCSB students involved in landlord/tenant mediations. These students are now beginning to offer free mediation to tenants, property managers and roommates. Further, CRS is now training school and youth service providers in Santa Maria in School-Based Restorative Justice Approaches. Lizzie says that the intent of this program is to reduce the number of youth who enter the juvenile justice system. Those of us in Santa Barbara may have seen the recent front page article announcing Mackenzie Junior High in the Guadalupe School District, which serves a large demographic of farm working families, as the first school to implement School-Based Restorative Justice Approaches.

Another local initiative Lizzie is involved with is Restorative Approaches in Juvenile Probation. Through a partnership between Alternatives to Violence Project and the SB Juvenile Probation Dept., the Conflict Solutions Center is offering ju-

veniles probation workshops, which include Victim Impact Panels that are intended to reduce future harmful behaviors and increase both empathy for perpetrators and empowerment in victims.

Lizzie has been instrumental in facilitating the new Restorative Community Network, a Santa Barbara based community collaborative of individuals committed to working to address issues that contribute to juvenile crime by utilizing Restorative Practices and collaborative partnerships. This group is currently planning a 2016 Symposium titled, "Toward a Restorative Community: A Youth-Centered Restorative Approach".

Lizzie is an inspiration, a role model and a deserving recipient of the Wendy Davee Award for Service. She is the Representative of Pacifica's Diversity and Inclusion, Student Subcommittee.

Edited from earlier version by Annie Parry, PhD.



IN MEMORIAM

BY DEBORAH BRIDGE,
CLASSMATE

Jesse Masterson (1961-2016)

On January 7, 2016, this learning community lost one of the members of its inaugural cohort that first came together in October 2010. (Richard) Jesse Masterson left this realm shortly after being diagnosed with pancreatic cancer. Jesse had recently returned to his home in Melvern, Kansas to care for his aging parents. He had previously worked at numerous colleges and universities across the U.S.: Emporia State University, University of Arkansas, Ohio University, Rhode Island School of Design, Sam Houston State University, and Naropa University. Jesse held a variety of spiritualities including Buddhism, Wicca, Druidism and Shamanism. He was consistently demonstrating in action and words his deep respect for and connection with other than human beings. He was often seen walking the grounds and communicating with various trees around campus. Jesse participated in the construction of the labyrinth that currently is a part of the Ladera campus. Having done so he leaves a part of himself in that place.

In memory of Jesse his dissertation advisor, Ed Casey, shared the following thoughts: “He was truly one of a kind -- unmatched and unmatched. I was honored to become his advisor, and I had complete confidence that he would write a brilliant dissertation. His proposal was already remarkable. I was so very enthusiastic, and happy to recommend it highly to the other committee members. Sadly, he passed at the very point where he and I had projected that he would begin to write out the full work. It was to be an elegy -- in prose -- of the land on which he had grown up in Kansas.”

As a member of our community and a friend Jesse offered deep listening and caring, as well as vulnerable sharing of himself. He did not shy away from vulnerability in the learning environment. He brought his whole self as consciously embodied human, spiritual practitioner, lover of the world, and scholar, to his learning community and to his academic work. Overall Jesse had a very soothing presence, modeling calmness, patience, and walking through life with kindness and gentleness. On his facebook page he referred to himself as Orchestra Conductor of the Universe. May his conducting now be from a new perspective. Namaste.

Grace Lee Boggs (1915-2015): Honoring A Movement Elder

by Gabrielle Zhuang, 2nd year, Clinical Supervisor, The Relational Center, Los Angeles; Psychotherapist, www.koretherapy.org

It's because I have a sense of history, and it's what gives me a sense of place in the world and a sense of empowerment....we can do something to change the world.

Grace Lee Boggs, On Being podcast interview with Krista Tippett:



We're in a very, very profound crisis. It's so obvious that no one in the power structure, either the corporate power structure or the political power structure, knows what to do or is willing to do what's necessary in relationship both to global war and global warming. It's so obvious that conditions are getting worse for the great majority of Americans. It's so obvious also that we face a very serious danger from people who feel, see themselves only as victims. And we have to somehow, in a very loving way, help the American people to recover the best that is in our traditions. [Interview with Amy Goodman, 2008](#)

I am from the .5 generation, a foreign born child of immigrants, growing up in the culturally homogenous Fargo North Dakota. My bi-cultural identity had developed out of a painful awareness of being tethered to two cultures-- Chinese and American-- but not belonging fully to either.

In college I arrived to a learning community where other students were also exploring their hybridity and it was here that I began to consciously negotiate whether I felt Asian American and Chinese American enough and if I would choose this hyphenated status. I began exploring history and learning the contributions that people of Asian descent made throughout the long stretch of this nation. This helped me make the connection that I am a beneficiary of the rights and freedoms longed for, fought for, and won by these ancestors. I found that to embody this identity of hyphenated status not only linked me to their history, but it also meant it was incumbent upon me to know the voices of these revolutionaries and to add to this chorus as their voices lived in me. One of these voices belongs to Grace Lee Boggs.

Grace Lee Boggs was a critical thought leader, movement builder and movement sustainer. Born in 1915, she was the 1st generation daughter of Chinese immigrants. She received a PhD in Philosophy in the 1940's. The 1940's! As a woman and an Asian American, it was unprecedented.

Before Asian American and feminist movements began, she worked within the Black Panther movement, alongside Malcolm X and C.L.R. James.

Grace and her longtime partner and collaborator, Jimmy Boggs, settled in Detroit, and established the Boggs Center in their home. Drawn by the needs of the post-industrial age of Fordism, they would use their home as a workstation and community center to re-imagine, create, and take action toward the greatest problems of our time. With a constant stream of visitors, scholars, journalists, students, community organizers, and ce-

lebrities, Grace and Jimmy were enlivened by the continuous development of critical consciousness, the sharing of action ideas, and a soulful hope that emerged through these communions. They would engage brave issues such as inequality, institutional break down, and the dehumanizing effects of corporate globalization. In her last book, *The Next American Revolution*, she reflects that we need more than critical mass to propel change forward; we need critical connections (p. 50).

In her later years she focused on the local rebuilding of Detroit, exploring transformations of governance, education, work and wellness and become deeply involved in the urban agricultural movement, revitalizing vacant lots into life sustaining plots.

Detroit, which was once the symbol of miracles of industrialization and then became the symbol of the devastation of deindustrialization, is now the symbol of a new kind of society, of people who grow their own food, of people who try and help each other, to how we begin to think, not so much of getting jobs and advancing our own fortunes, but how we depend on each other. I mean, it's another world that we're creating here in Detroit. And we had to. I mean, we didn't do so because we are better people than anybody else, but when you look out and all you see is vacant lots, when all you see is devastation, when all you see — do you look at it as a curse, or do you look at it as a possibility, as having potential? And we here in Detroit had to begin doing that for our own humanity. ([Interview, Democracy Now, 2011](#))

Boggs led a life nourished by dialogues and relationships. She writes that “linking love and revolu-

tion is an idea whose time has come, we urgently need to bring our communities to the limitless capacity to love, serve, create for and with each other." (p 47). Having witnessed and participated in many rebellion-based revolutions in her time, one of the last lessons she shares with us is a belief that in revolution there is evolution. In rebellion there is an explosion of anger, which Boggs reflects was a limitation in the 60's movements. In an evolution-based revolution there is a new way of imaginative thinking that is not based on taking or controlling power but an explosion of re-creating, reorienting, and redefining. I believe this lesson is particularly critical today if we glance at our present theater of politics. Boggs asks, "Can we accept their anger as a challenge rather than a threat, out of our new vulnerability, can we recognize that our safety now depends on our loving and caring for the peoples of the world, as we love and care for our own families?" (p 30)

<http://graceleeboggs.com>

<http://boggscenter.org>

<http://www.onbeing.org/program/grace-lee-boggs-a-century-in-the-world/1060>

Grace Lee Boggs whose Chinese given name, Yue Ping (玉平), means "Jade Peace," passed away last year in October. A centarian and vibrant, indefatigable visionary has graced our nation with her legacy of embodied theory and practice of community liberation.

References:

Boggs, G.L., (2012). *The Next American revolution: Sustainable activism for the twenty-first century*, California, University of California Press.

Tippett, K., Boggs, G.L. (August, 27, 2015). On Being A century in the world Podcast. Podcast retrieved from <http://www.onbeing.org/program/grace-lee-boggs-a-century-in-the-world/transcript/7829>

To find out more about Grace Lee Boggs:



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