

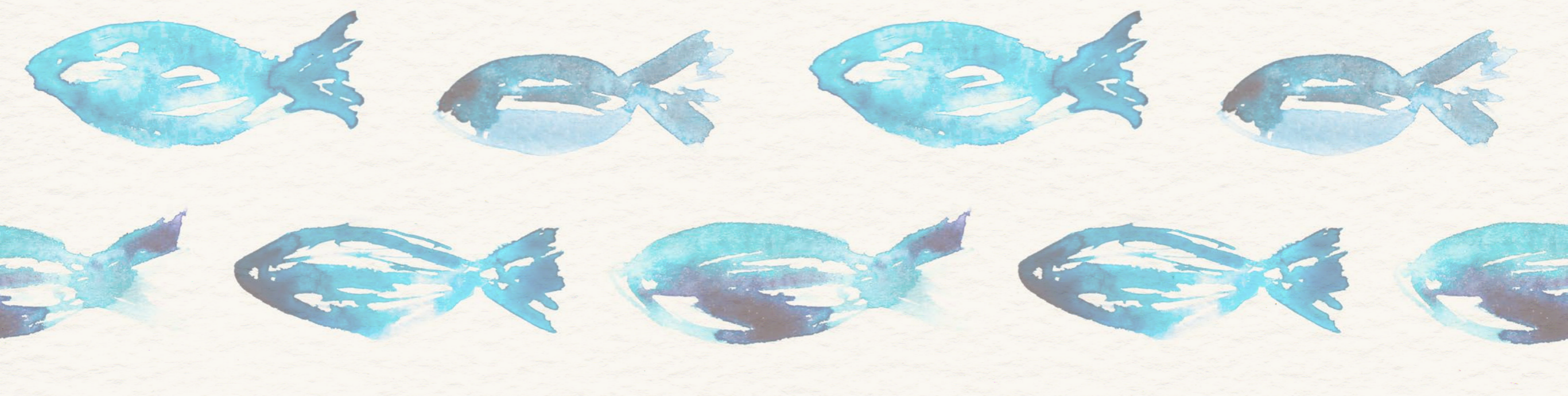
2020

Community, Liberation,  
Indigenous, &  
Eco-Psychologies  
Pacifica Graduate Institute



HEARING  
VOICES





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“Incontrovertible Recordari”  
By Juana Ochoa

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Hearing Voices is a publication of the [Community, Liberation, Indigenous, and Eco-Psychologies](#) (CLIE) specialization of the M.A./Ph.D. program in Depth Psychology

**PACIFICA**  
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## HEARING VOICES

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

order to be part of the critical work of establishing a 21st century curriculum and practice with a growing emphasis on decoloniality. As prospective students consider applying to CLIE, their most common and pressing question is “What are graduates doing?” A good way to get an overview of this is to read the student and alumni news section in each issue of [Hearing Voices](#).

We are especially grateful to the incredible artists who contributed their creative inspiration to this edition.

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



## FEATURED ARTISTS



**Sarah Dearie**  
[sarahdearie.com](http://sarahdearie.com)

Sarah Dearie is a native of New Orleans, LA. She is a graduate of the New Orleans Center for the Creative Arts and holds a B.F.A. in Sculpture from the Kansas City Art Institute. In 1999 she traveled to Salvador, Bahia, Brazil which she immediately adopted as her second home. The African cultural presence in both Salvador and New Orleans provides deep inspiration for her work. She lives in New Orleans with her husband and four children. Sarah teaches Visual Art and Talented in Visual Arts to K-3rd grade students at Audubon Charter School.



**Tracy Murrell**  
[tracymurrell.com](http://tracymurrell.com)

Tracy Murrell is an Atlanta-based artist and curator. From Artist's Statement: "Using photographs, my process begins by reducing the subjects to their essential elements, eliminating everything until they are stripped to raw imagery of line to expose their most compelling details. In the current body of work, I am focusing on the themes of identity, migration, and displacement in the human narrative by incorporating hand cut patterns, encaustic painted papers that I collage with the silhouettes."



**Juana Ochoa**  
[jochoa@amityfdn.org](mailto:jochoa@amityfdn.org)

Cover Artist, Juana Ochoa is a CLIE dissertation student. She pioneered an activism technique in her work as Director of Community Sustainability at Amity Foundation, a Teaching and Therapeutic Community. According to Juana, "Amity's mission and vision drew me in because it aligns with my own, the dedication to demasking oppressive systems and holding space, supporting, advocating, mentoring, and further habilitating the most vulnerable individuals in our society." Juana works with ultra violet reactive paint that when exposed to light, reveals otherwise unseen elements, or flashes of the spirit world.



**Gabrielle Tesfaye**  
[gabriellestesfaye.com](http://gabriellestesfaye.com)

Gabrielle Tesfaye is an interdisciplinary artist versed in painting, animation, film, puppetry, and interactive installation. Tesfaye is raised in America as a first-generation, to an Ethiopian father and mixed-heritage Jamaican mother. Her research is rooted in African diaspora, Afro-futurism, ancient puppetry practices and cultural storytelling. Tesfaye uses the body as a vessel to personify ancestral culture, transforming ancient symbolism into contemporary languages. Tesfaye is internationally recognized and celebrated. Her award winning, stop motion animation, *The Water Will Carry us Home*, has screened in festivals worldwide.



## ECOLOGIES OF KNOWLEDGE: PACHAKUTI, AYLLU, PALABRANDAR, SUBVERSIVITY

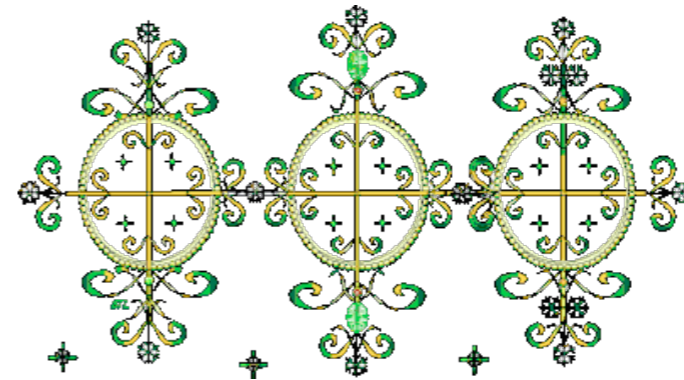
As theories of coloniality and decoloniality evolve across the academic landscape, as well as popular struggles in an epoch of climate emergency, more nuanced reflections are emerging about resilient lifeways. Many people have suggested that the U.S. needs to change the way it organizes our lives, economies, and values in order to avert the environmental disaster underway. As indigenous, Afrodescendant, and peripheral frontline communities (making up at least one-third of the billion-person population of the Americas) take the lead in demanding change (pachakuti), there has been a realization that a diversity of creative worldviews already exist that have been marginalized,





suppressed, and dispossessed by dominant modernist/colonial culture. Maria Lugones and Joshua Price (2010) write that “the continent is marked by a basic cognitive split that anticipates a certain crisis, a crossroads. This moment can be evaded or it can be embraced” (p.ixvi). At present, the academic world needs to recuperate alternative life-projects and the practices they have created through their “worlding” rituals (palabrandar) for life-support. Some of these cultures have had sustainably surviving territories (ayllu) on this continent for over 20,000 years, while ours has produced disastrously polluted waters, soils, and air in three centuries. Lugones and Price imagine an education system that could support this project: “...we would like to expand the conceptual possibilities in English for this other América, without incorporating it within a dominant understanding of the continent” (p.ixvi). This hope raises the question of how to transform current university curricula to support a respect for plural ecologies of knowledge. For some like Santos (2018), the idea seems almost impossible: “The monocultures and exclusions that have so far characterized the conventional university are crystallized in such a vast institutional magma, are so deeply entrenched in habitus, and subjectivities, that the current institutional frameworks...will not guarantee the successful deployment of the more advanced dimensions of the university refoundation project” (p.281). He proposes that what is needed is a subversity, “based on a pedagogy of conflict, an emancipatory pedagogical project aimed toward acquiring knowledges that might produce radical and destabilizing images of social conflicts, images that are, in a word, capable of potentiating indignation and rebellion. Education for non-conformity, then, is education for a kind of subjectivity that submits the repetition of the present to a hermeneutics of suspicion, an education that refuses the

trivialization of suffering and oppression by seeing in them rather the result of inexcusable options”(p.281). We hope that CLIE is gesturing in this direction, and we think we see some proof of it in the passionate and creative work of students and colleagues in this publication.



By Susan James and Helene Lorenz

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Ọṣun Festival Procession | 2019 New Orleans  
Photo Credit, Susan James

## AFRICAN DIASPORA RELIGIOUS STUDIES ASSOCIATION CONFERENCE: STEPPING INTO THE PLURIVERSITY

By Breana Johnson, Dissertation Student, Myriesha Barber, 3rd year Student, and Susan James

The African Diaspora Religious Studies Association (ADRSA) annual conference (2019) at Southern University New Orleans provided an opportunity for people rooted in, and those curious about, the cultural practices, ceremony, and embodied epistemologies of the African diaspora. The authors of this article, one CLIE faculty, and two students, attended. The gathering titled, *Africana Religions and Liberation*, welcomed scholar-practitioners from organizations and universities, with many representing a variety of Ile (Spiritual

Houses) of largely Yoruba, but also Akan, Fon, and Kongolesse derived traditions throughout the US. Surrounded by vendors hosting artwork, crafts, and goods from the local marketplace, presenters shared their scholarship about the histories, creativity, ritual, subversive resistance, insurgency, and *survivance* of African descended people. The conference opened with a call and response to honor the ancestors, followed by a petition to Elegua to open the way. The city of New Orleans showed up as a partner for



the occasion by invoking historical memory through constant interaction with Black cultural spaces, aesthetics, and ontologies. Related conference events were held in a variety of local venues. In “house party style,” we hailed an album release for Yeyfini Efunbolade, a venerated elder and initiate of Obatala, the eldest Orisa, representing feminine and masculine energies, knowledge, justice, and peace. The partying was preceded by a suite of Orisha songs performed by local batá (sacred drum) drummers, with participants joining in dance for each rhythm. The Osun festival that followed in the next couple of days included a procession of musicians, participants, and Egúngún (masked figure connected to ancestors). As a community, we carried flowers and honey to the Mississippi River to make offerings to the river deity, representing pure waters, sweetness, the divine feminine, new life, and love. A small shrine was constructed on the bank of the river where people socialized and waited in line to enter and ask questions of diviners from Brooklyn, New York, and Osogbo, Nigeria (home to the Osun Sacred Grove, a UNESCO World Heritage Site). The space reinforced a permanent connection between the pedagogies of Yorubaland and their translations throughout the diaspora, 400 years after the first transatlantic crossing. These lineages of Black fugitivity and innovation are enduring examples of decoloniality in the flesh that include collective living in an emergent world, fully integrated with the Land, all of her inhabitants, and the cosmos. Such realities represent an irreconcilable comparison to Eurocentrism/Modernism/Coloniality, where one is confronted with secular individualism and the endless challenge of repairing a culture/nature divide, resulting in siloed approaches to halt the degradation of animal, plant, and human life, without taking symbiosis into account. In essence, the conference served as a bridge between millennia-old tradition and the academy, where discussions of a “decolonial/ontological turn” is

currently sweeping in the direction of epistemologies of the south, as pluriversal possibilities.

As CLIE faculty and students, we noted the many ways the conference provided an experience of how to integrate different aspects of our specialization, not only as theory and practice, but as lifeways. While all academic presentations were focused on some aspect of Black life, they were devoid of deficit models, damage narratives, theorizations about “marginalization,” or resultant suffering, as well as the kinds of professionalized expert solutions that pervade in the social sciences. Instead they recognized and detailed the value of creative artisanal knowledge and its contributions to science, arts, education, environmentalism, and philosophy, while clearing the path for continuous futures.

For a depth psychology student within a community psychology and eco-psychology specialization, place, space and the bodily sense of things matter! ADRSA centered Black people and African scholarship by geographically inhabiting a place that is historically, socially, environmentally and spiritually significant to African Americans and the African diaspora. Unlike traditional academic settings, there was no talking about Black folks without being in an embodied relationship with Black folks, or theorizing without practice. This active engagement with centering the Black experience through place and space included hosting the conference on a historically Black campus in one of the American centers for Black socio-political and spiritual history.

The conference expanded its intellectual reaches through the richness of the geographical location and its relationship to the purpose of the conference- clarifying the bridges between Black liberation and African spirituality. Learning became an experiential



adventure, as one came to appreciate New Orleans and Black culture through food, entertainment and the atmosphere of Louisiana herself. As a student-tourist, learning came alive through the body and senses. Whether listening to the twang in the voices of her people, or joining a crowd surrounding an impromptu bucket jam session on the street, it became easily recognizable, how ADRSA was perfectly positioned to talk about African spirituality through place, space and environment. Through the CLIE lens, the eco-psychological discipline enlivens an appreciation for the relationship between human psychology, decolonial pedagogy and place-space intelligence. As an academic experience, ADRSA successfully delivered and expressed the nexus of the CLIE areas of emphasis.

Conference activities included a physical walk with history through Louis Armstrong Park, hosted by a New Orleans native, African storyteller and Hoodoo practitioner. As he shared his ancestral lineage in the midst of Congo Square, he simultaneously walked us through the history of the land itself, describing the struggle for Black liberation as tied up in the property changes of the local area. This information was quite material and pragmatic as it became clear that residential and property discrimination in the local area had deep roots in the sociopolitical history of American race relations in the south. The physicality of being in the space in which the stories took place, gave his words deeper meaning and offered a different kind of intelligence that cannot be obtained through didactic learning alone.

The relationship between African spirituality and Black liberation was quite tangible and visible. It was hard to ignore the commercialism of the city and the allure of misconceptions around hoodoo and voodoo veiled in superstition. Commercial shops lined popular

gathering places, capitalizing off tourist curiosity and exoticism of African spirituality. These sights and sounds of present-day capital gain off stereotypes and damaging myths about African spirituality, provided sobering insight into the economic and cultural appropriative aspects of Black liberation. These kinds of tangible confrontations were plenty and provided real illustrations of the relationships between spirituality and economic and political liberation as discussed in the conference presentations.

The most impactful take away regarding the ADRSA Conference was the ability to put into practice what holistic community looks like for folks of African descent. The space created by this conference allowed the room for individuals from many walks of life to join together and create meaningful connections and share their gifts with one another. These connections were not only in the physical aspects of being together but also within the context of the spirit world and the natural world, which often are rarely the focus of traditional western academic conference settings. The opportunity to engage in a ceremony at the Mississippi River during the Osun Festival was a highlight, as well as an opportunity to learn from individuals who have had experiences working with not only the physical uses but the spiritual uses of plants and roots. These connections stood as a testimony to the importance within African spiritual traditions to honor the interrelationship of all worlds, that are not hierarchical in nature, and honor the space to respect them all. These relationships giving rise to the potential that lies in continuing to create spaces for the African American community to thrive, continue to educate ourselves, and feel grounded in holistic community.



In large part the conference is a model for a pluriversity convening, in that Indigenous epistemologies are established by local scholar-practitioners who are part of transnational spiritual networks, operating across nationalities (Castor, 2017). The vision and initiative involved in providing a space where learning happens through multiple sources and knowledges that have been omitted, devalued, or fetishized within the academy is a powerful liberatory act of renunciation and reclamation. We are grateful that Dr. Iya Funlayo Wood-Menzies, Founding Directory of ADRSA will join CLIE as a guest faculty this spring, and look forward to sharing her boundless Aṣẹ (creative energy) and generosity with our colleagues.



(Left-Right) Myriesha Barber, Dr. Funlayo Wood-Menzies, Breana Johnson

Castor, N.F. (2017). *Spiritual citizenship: Transnational pathways from Black power to Ifá in Trinidad*. Duke University Press.

Photo Credits, Susan James







## “DOESN'T THIS LOOK LIKE A GRAVE TO YOU?": SPIRITUAL TECHNOLOGIES IN MY FIELDWORK

By Katie Robinson, 2nd Year Student

Novelist Alice Walker, in a 1975 article, recounts her journey of searching for, and eventually finding, and marking, the grave of writer and anthropologist Zora Neale Hurston. As she tells it, she and a community historian named Rosalee were searching through thick brambles in an old, snake-infested cemetery, occasionally calling out her name, “Zo-ra!” Suddenly, Walker found she had stepped into a 6x3 ft rectangular depression in the dry, hard ground. “Doesn't this look like a grave to you?” She asked Rosalee. Rosalee responded, “For the sake of not going no farther through these bushes, yes it do” (Walker, 1975, pp. 85).

Walker took it upon herself to engage in an act of ceremony that was informed by tradition, driven by intuition, and enacted through direct conversation with an ancestor in her vocation. My fieldwork was in her lineage, and the lineages of many other descendants of enslaved Africans who have used non-intellectual, non-rational, and non-linear knowledges to make sense of harm, to remember that we are not isolated, and to collectively listen for a way forward. Alexis Pauline Gumbs, a poet and educator, is also in this lineage. She has created two oracle

Gabrielle Tesfaye



texts, books of prose poetry that also function as spiritual technologies: tools for divination, interpreters for those in different realms, conduits for love and guidance from the more than human worlds and beyond. You ask the books a question, and the books have a response. Usually. Part of my fieldwork was engaging in a graduate experience she created at the University of Minnesota. We used her oracle texts and other spiritual technologies every session, most interestingly, to guide the revision of our scholarly work, bypassing the intellect, and the ego.

As an artist, I have experienced the ability of a good writing prompt, or a good acting exercise, to get underneath the rational left-brain functioning that typically drives the daily lives, the activism, and the general decision making of those in the United States, and westernized world. The other part of my fieldwork focused on holding space for the exploration of the use of spiritual technologies in my queer and trans, black and brown communities: what technologies are we already using to guide our art, our day jobs, and our movements? And further, what spiritual technologies could we collectively create, as Alexis has done? How can we write so that our ancestors can sing through us? I both wanted to create space for my communities to experience the therapeutic and libratory effects of making art in community (Watkins & Shulman, 2008, p. 263), and also experiment with the notion that when we move from a place other than the conscious, rational brain, (in grief, in art, in the erotic), we may be moving in concert, as opposed to out of step with emergence, what perhaps may be called the agency of the universe, and/or what is most likely to move us through the modernist-colonial paradigm and all its many iterations of violence.

Part of the theoretical background for this idea came from the notion that we cannot “go back” to the way life was before colonization. While there is a need to learn from and relate to indigenous practices as “elders”, “both with and after” them (Welsh, 2018 p. 91), there is a simultaneous need to cultivate an “intimacy with where we are” (Akomolafe, 2016, p. 4). This has been particularly resonant for me, as a mixed and black person: where in the world would I be sent back to? Which ancestor’s practices would I take up?

I was able to offer two workshops on free writing technologies I have developed, and was also able to talk with several of my community members one-on-one about their thoughts on spiritual technologies. Ideally, I would have been able to hold space for our creation of these technologies as well, but my own ancestors and guides were telling me to stop the wheels of production, and instead rest and recover from the burnout that had emerged in me as a result of the first year of graduate studies.

They also told me I needed to write poems. Instead of prose, I analyzed and reported on each encounter or workshop in poems. Additionally, instead of engaging the assigned and chosen texts linearly and intellectually, using them to add legitimacy to my ideas, I engaged them through oracle, with the number 22, as the assignment required at least 22 pages. Each poem bears an epigraph of the 22nd sentence of each significant text in my fieldwork, and the title to each poem is the 22nd word in my fieldnote for that encounter. This was a spiritual technology that I co-created with one of my community members. The poem I offer below was created in this way.



We must, in communities where we cannot trace or guarantee the spiritual practices of our ancestors, have permission to experiment with the immediate sacredness all around us, to call out to our ancestors, as Alice Walker did. We must have permission to tap into the creative, generative, intuitive, erotic parts of ourselves as guides toward new spiritual technologies and acts of ceremony, both informed by tradition, and responsive to the current moment. And further, if we are to engage in a decolonial academic praxis, we must be willing to use tools beyond the intellect for our writing and our thinking.

## BALANCE

“Back then we crossed the horizon over and over again.”

From M. Jacqui Alexander’s *Pedagogies of the Sacred*

When I think about all the rebirthing we will have to have done by the time some of us remember the language of the earth, again,

I remember that I am not all bad, and that my skin can still speak the language of the sun, who speaks the language of rebirths every single morning.

Here, we are learning to speak the language of the crack. Harm all the way down to the core of the earth, the core, which has always been love itself, holding every living thing together.

Fangs are shaped the way they are because they know the exact vulnerability of flesh.

Fierceness is the knowledge of having been soft.

There is a darkness which whispers the tune of light in its pauses.

There is a magic by which I know that every crack is the exact shape of what it would mean to be whole.

The shape of heartbreak and lungs and song are all the same open mouth asking for the shape to take to be born.



From *The Water Will Carry Us Home*, Gabrielle Tesfaye

I think about birth and ask the oracle, what do we do with all this suffering? she just smiles and whispers one word: begin.

Katie Robinson

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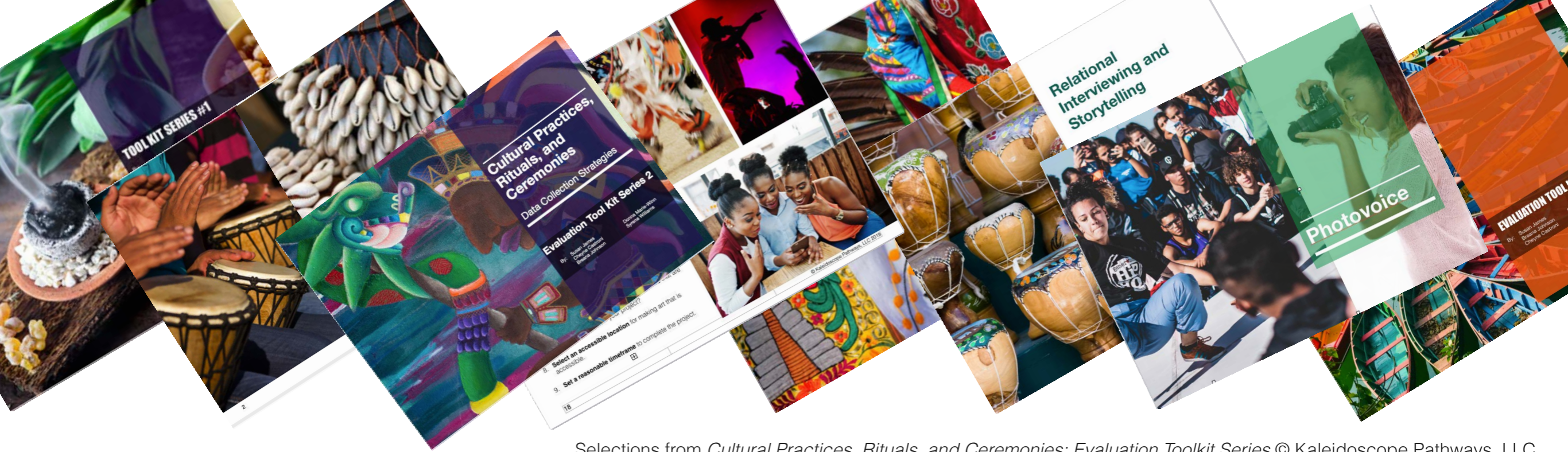
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Selections from *Cultural Practices, Rituals, and Ceremonies: Evaluation Toolkit Series* © Kaleidoscope Pathways, LLC

## INNOVATIVE EVALUATION FOR A RISING PLURIVERSE

By Cheyenne Castroni, Breana Johnson, Dissertation Students, and Susan James

Starting in the spring of 2019, CLIE collaborated with Kaleidoscope Pathways, LLC, an evaluation consultancy, founded and directed by Dr. Donna-Marie Winn, to create an internship opportunity for current doctoral students. The initial project focus was a 4-series set of evaluation tool kits for non-profit agencies to evaluate their programming focused on cultural practices, rituals, and ceremonies (CPRC). The participating non-profits were grantees of [Forward Promise](#) and members in the Forward Promise network, a national initiative funded by Robert Wood Johnson Foundation dedicated to improving the lives of boys and young men of color. Forward Promise is co-directed by psychologist, Howard Stevenson, Professor of Africana Studies and the Constance Clayton Professor of Urban Education at the University of Pennsylvania's Graduate

School of Education and Rhonda Tsoi-A-Fatt Bryant, founder of The Moriah Group. Dr. Stevenson's work examines the negative impact of racial stress and racial trauma throughout the lifespan and how families and community leaders can learn to mitigate those experiences for children and young adults. With the explicit goals of "disrupting dehumanization and ending racialized trauma," nine organizations received Forward Promise funding to create or amplify safe spaces where boys and young men of color could thrive. Relying heavily on ontologies from the African diaspora, Indigenous peoples of the Americas, Asia, and Hawaiian traditions, participants emphasized the critical role of inherited cultural strategies to improve well-being, survival, and thriving, as opposed to intervention approaches developed by professional outsiders. This





stance centered epistemologies of the South (collectivism, interdependent selfways, and artisanal knowledge), and reinforced local political autonomy. Among the values and cultural practices represented in initial Theories of Change were: bowl of light, hand of Ifá, relationships to ancestors and future generations, respect rooted in the Land, Xinachtli (female rite of passage), and indigenous restorative justice. At a 2019 national convening of grantees, technical assistance providers, evaluators, and funders, there was significant skepticism about, criticism of, and outright refusal to participate in standard evaluation strategies that could cause harm. While there was genuine appreciation for the increased resources, several programs expressed clear concern about the potential for extractive grantmaking practices (i.e., research, site visits, reporting processes) that would further drain their communities. While this position might be perceived as bold and atypical in the philanthropic arena, it was borne of real life experiences and only served to reinforce our role to support locally approved and executed evaluation strategies that served the goals and dissemination needs identified by program stakeholders. We focused on four qualitative methodologies that seemed most adaptive for use with CPRCs: storytelling, relational interviewing, photovoice, and critical arts-based methods. Using written and visual design concepts, we created tool kits that included language and images reflecting cultural contexts represented across the project. Through webinars, we discussed the concepts in the toolkits with several grantees, and published a qualitative methods brief in collaboration with Donna-Marie Winn and Syrena Williams, Kaleidoscope Project Manager.



Below are reflections from project interns, Breana Johnson, and Cheyne Castroni.

### **Breana**

The opportunity to intern with Kaleidoscope came at the back end of my third year, amidst the infamous oral exams and transitioning through doctoral level coursework. As a self-defined novice at research, especially qualitative and indigenous methods, the internship provided an invaluable opportunity to dive deeper into the application of the research methods we value in CLIE.

My position at Kaleidoscope Pathways involved researching the application of storytelling and qualitative interviewing as narrative methods for program evaluation. The task required morphing traditionally academic language into pragmatic vocabulary for immediate application for organizations specializing in youth and community-based programming. The aim of the work was to align with and validate each program's use of CPRCs and demonstrate how to use narrative methods to illustrate program outcomes. The experience stretched the academic foundation CLIE provides to real world application, assisting community leaders and program administrators whose traditions and lifeways tend to be seen and treated as incompatible with "research."

The work involved designing multi-series digital "data tool kits", infusing art, imagery and language to express the values and efficiency of these methods. Creating the research brief and the data tool kit felt like a form of resistance and a challenge to the traditions of the institutions whom aim to financially support marginalized communities. Support from staff and community partners was deeply felt; they seemed eager to learn and were

equally committed to protecting the cultural traditions and people they serve, pushing back on positivist notions that enable harm in research and program evaluations.

### **Cheyne**

As an intern with Kaleidoscope Pathways I was able to be in service to BIPOC (Black, Indigenous, People of Color) communities who are actively engaged in various liberatory efforts with boys and young men of color. Within this capacity, I was able to flex my skills as a scholar-practitioner working directly with the methodologies learned in CLIE. The fabric of this work merged participatory action research with storytelling and critical arts within, driven by relationality. Our work vacillated from translating academic jargon-laced methods into a practical field guide for community members to utilize and to generate knowledge from their direct experience.

My own personal highlight from this work was the heartfelt knowing that emerged from being a part of the epistemological turn towards decolonizing knowledge production, which is currently underway. For me, it was a true reminder of why we do this work, why we push ourselves for our communities, why we hold place for these emergent new/old ways. It is for the smiling young faces that we encountered, who shone a little brighter when we reminded them that their stories, their art, their relationships, their culture mattered —this is a gift that will be forever etched upon my soul.





Photo Credit, Maryam Tahmasebi

# A COMPLEX RELATIONSHIP: HOW THE LOS ANGELES RIVER MANIFESTS THE INTER-CONNECTEDNESS OF COMMUNITY, COLONIALITY AND ECOLOGICAL ISSUES

By Maryam Tahmasebi, Dissertation Student

Before this fieldwork, I did not even know that the L.A. River exists, and this project gave me a whole new perspective toward the interconnectedness of community, coloniality, history, and environment. The L.A. river is over 50 miles and passes through 17 different neighborhoods. Getting a hold of the complexity of the situation and the entanglement of the economics, environmental, and community aspects of this fieldwork took a lot of time. The methodology was qualitative and participatory. I decided to open my eyes and ears, listen and observe, and start a dialogue whenever and wherever possible. Some of the main questions that I had in mind included: How much of the history of coloniality and oppression was a factor in changing the river itself and also the

communities around it? What are the traces of this very present coloniality on issues like gentrification and removing lower income Latinos from the shores of the river?

First, I started with the history of the place. The river is part of the identity of Los Angeles, although still many people who reside in L.A. do not know that it has a river. They mostly see the flood control channels all over the city and never imagined that is the L.A. River. The indigenous people of this land, long before it turned to a mega city named Los Angeles, formed their life around the river as a source of life and harmony. One of the indigenous tribes in this land are Tongva people. Jurmain and McCawley (2009) described the



situation that the Tongva people were subjected to in order to survive themselves while settlers tried to wipe them out of their lands. Acknowledging this colonial history is one of the main steps in understanding the complex relationship of the L.A. river and the communities around it. The devastating floods that started in the 20th century also changed the course of the relationship between the river and the city to this day. But this was caused more by settlers' colonial arrogance than their distorted and modernist worldview toward nature. They built the city of Los Angeles too close to the riverbed. Reading about the history of the L.A. River, the struggle of settlers in coexisting with this river is obvious. After the devastating floods of 1938, a major change happened. Kudler (2015) described it as "After a terrible flood in March 1938, the US Army Corps of Engineers began work to lower the riverbed, widen the channel, and choke the whole thing in a continuous trapezoidal concrete channel to carry the river from Elysian Park to Long Beach" (p. 1).

Second, I participated in community meetings dedicated to updating the river's master plan by L.A. County. The first community meeting that I participated in was in Canoga Park. The aim was to gather people's ideas and opinions about the future of the river. My main take away from this meeting was representation. Although the majority of the population in this neighborhood are Latinos, there were less than 10 Latinos in the room of 100 mostly white people. I paid attention to see whose voices are heard. Who is visible and who is invisible when it comes to relationships with nature and the environment, in this case the river? Then, in a synchronistic event, while I was trying to work with Friends Of L.A. River (FOLAR), which is the biggest NGO working around river, I met Alejandro. He is a board member on the Elysian Valley Neighborhood Council. Later,

he told me that he also initiated a nonprofit named Frog Town Residents Opposing Gentrification. He told me that people in this neighborhood (Elysian Valley) worry about the activity of nonprofit organizations like FOLAR, and they think it contributed to the gentrification, water pollution, and the marginalizing of Latino people who lived here for generations.

The pollution of the water and health concerns are not in the forefront of NGO's activities and they mostly focus on things that I call "white environmentalism," such as biking along the river or rafting on it. The other major problem mostly ignored by this NGO is gentrification. The people of Elysian Valley care about the river. They just do not want to lose their land to wealthier mostly white people who can afford a view to the revitalized river in the future. They want to be sure that they have a voice in the future of the river.

Lastly, when I ended my fieldwork, I realized that the L.A. River is a microcosm of all kinds of ecological issues interconnected with community issues and long-term effects of coloniality and oppression. This is a multifaceted story with many communities, personal stories, and major environmental issues involved. I continued my relationship with Alejandro and the people of Elysian Valley in the past two years and I will continue to learn from them and advocate with them against gentrification and for inclusion of their voices in the future of the river.

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# CRACK THE CONCRETE

QUEBRA EL CONCRETO

## THE TIME IS NOW AHORA ES EL MOMENTO

 **95% of LA's wetlands have been destroyed.**  
95% de las zonas humedales de L.A. han sido destruidos.

 **LA's lost 90% of its riparian habitats.**  
L.A. ha perdido el 90% de nuestros hábitats ribereños.

 **More than half of Angelenos do not live within walking distance of a park.**  
Más de la mitad de los Angelinos no viven cerca de un parque.

**Together we will liberate the River and reclaim our connection to nature.**  
Juntos liberaremos al Río y recuperaremos nuestra conexión con la naturaleza.

 **Foster Community Pride & Culture**  
Fomentar el orgullo y la cultura de la comunidad

 **Nourish Neighborhood Health**  
Nutrir la salud del vecindario

 **Reconnect the People with Nature**  
Volver a conectar a las personas con la naturaleza

 **Deliver A New Legacy For the Future**  
Promover un nuevo legado para el futuro

**Join FoLAR And Crack The Concrete!**  
¡Únase A Folar Y Quebra El Concreto!

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## THERE ARE CRACKS IN THE PAVEMENT: THE LOS ANGELES RIVER

By Brock Ramón Alvarado, 2nd Year Student

Photo Credit, Maryam Tahmasebi



My research project was an exploration of the local, place-based knowledge, and general health of a degraded urban river. The Los Angeles River was not integrated into the plans of the development of our urban metropolis, although she was critical in providing water to make this rising possible. The unpredictable river was engineered to accommodate the ethos of progress that required her exploitation as solely an economic resource. Development in L.A. cut access to a vital source - not just of water, but of existential sustenance as well. There are few more overt representations of the violence of coloniality and modernity than

those visible upon the L.A. River environment.

Through a holistic and decolonial praxis, my research revealed disparate narratives around what the river may become and also exposed many fearful concerns in communities whose demographics were mostly poor people of color. My inquiry explored the different ways local citizens interpret the river as a place of historical importance, personal nostalgia, social networks, neighborhood, aesthetics, economics, danger, psychological refuge, ecology, and political power. Empirical measurements of insect populations



taken in participation with the LA Waterkeepers along 3 sections of the River revealed contaminated waterways and the legacy of over a hundred years of use of the River as an open sewage and chemical dumping ground. What some people saw as a drainage ditch for others was a potential commercial development site. Decolonial research, through the lens of Indigenous ontologies, could contribute to an interruption of the idea of the L.A. River as a dislocated, disembodied, and disengaged abstraction narrative based on the coloniality of neoliberal expansionism.

To truly see the 21st Century L.A. River, we must first name the socio-cultural dynamics and values of neoliberal modernity that facilitated the transformation of a once verdant River habitat into the massive concrete ditch she was remade into. The historical paradigms of progress/modernity did not and do not hold the river as alive in the majority of mainstream discussions and policies past or present. Despite this, my observations along the River revealed that Nature at every bend of the River still struggles to be that which is wild and alive. The mallards and great blue heron stood in the River's currents as metaphors of resistance and served as reminders that our society must bend like riverbanks to survive the modernist exile from our place in Nature. I was awed to see that despite the concretized reality of extraction economics and the modernist paradigm of domination inflicted upon her, our Los Angeles River still fights for her right to exist. Down in the River, there do exist reasons to hope — endangered Tricolored Blackbirds, Sacred Datura (a holy plant to indigenous peoples), wild fig and melon, Black-necked Stilts, and Cooper's Hawks showed the spirit of resilience connected to the River. The othering of the River has its origination point in the culture intrinsic to colonialism; coloniality, and all other isms which appropriate, enslave, dominate, extract, defile,

and objectify for material gain. It has been the capitalist drives and ideas of manifest destiny built on the ethos of profit and progress-before-all-else that created ecological violence born through modernity. What Paulo Friere (1970) calls the “epoch of domination” facilitated the paradigm of individualized self-ways reproduced within neoliberalism that allowed “civilization” to dissociate from and thus desecrate the founding member of Los Angeles, namely the River herself.

My journey of discovery along the Los Angeles River, despite my plans, was guided by the River herself. I thought of how often in history one sets out upon a journey in search of truth, a solution to the intractable, a great love or inspiration, only to discover something quite unlike the goal that was initially set upon. In the search for understanding one thing, one may find another, equally or even more useful. My fieldwork in this context became an open-ended journey on a path guided by a decolonial praxis —which aspired to inquire, and “engage in this kind of mutual question-posing and dialogue [where] there is a good chance that [I could enter] into a developmental process that [would] perpetuate itself” (Belenky, Bond, Weinstock, 1997, p. 7). The River's life, and near death, revealed itself as the story that I was called to tell.

Before colonization, the River and the rich diversity of flora and fauna that thrived due to its clear waters sustained one of the largest concentrations of First Nation people in all of North America. Archaeological evidence shows that human beings were living in Southern California at least ten-thousand years ago and that the Uto-Aztecan speaking descendants first described by the Spanish in around 1542 had made the most of living symbiotically with Nature. Colonizers would come to call these people the Gabrielinos



and the Tongva and they were “considered to have been one of the most culturally advanced and prosperous groups in the Southwest” (Bean, Smith, 1978, p. 548). The historiography of Southern California revealed the emergent potentialities of the now. The winds of time whisper stories to those who settle into the pause to listen. So I listened and kept an internal picture of the Los Angeles River from centuries past alive as I moved along the currents of her present situation. She is still powerful. She is still present. She has patience longer than the existence of all of mankind. If one knew where to look, there were little reminders of the strength the Los Angeles River holds. I let go of what I wanted to see and allowed myself to simply witness both the beautiful and the disturbing that were revealed with each River visit.

To frame this in depth psychological terms, it was clear that what social theorists Markus and Kitayama (1994) call self-ways are one way to accurately describe the social tropes in play both in myself and in society at large. Defined as how “cultural and social groups in every historical period are associated with characteristic patterns of sociocultural participation or, more specifically, with characteristic ways of being a person in the world... these culturally constructed patterns, including ways of thinking, feeling, wanting and doing, arise from living one’s life in particular sociocultural contexts — that is, contexts structured according to certain meanings, practices and institutions” (Markus & Kitayama, 1994, p. 569). The disparities between the state of the River whose banks I stood on presently and my reflections of its banks before the arrival of colonialism and extraction economics could not be more glaring. When Indigenous ways of being in the world acted with the River in relationship, they teach us how a holistic way of being in the world created a place for everything. It was clear that the narcissism of individual self-ways

plays out in society and upon the environment as the individual, radically abstracted from Nature and source, sees all things in the world “out there” as objectified and to be commodified. The intention to move beyond my embedded modernist tendencies to work through connections became a pressing necessity to see those deeper insights. To liberate the River is to move closer toward the peace and equilibrium of all beings which includes ourselves as part of Nature and the children of Pachamama, mother of all mothers.

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Top to Bottom: Protest, Haiti; *Un Violador En Tu Camino* Flash Mob, Chile; Wet'suwet'en Hereditary Chiefs, Canada

## WATER, LIFE, AND INSURGENCY IN A TIME OF CLIMATE EMERGENCY: THE ROLE OF POLITICAL ONTOLOGIES AND PLURIVISIONS

Susan James and Helene Lorenz

*Our people's belief is that we are part of the land. The land is not separate from us. The land sustains us. And if we don't take care of her, she won't be able to sustain us, and we as a generation of people will die* (Freda Hudson, Unist'ot'en Hereditary Spokesperson).

*Recent attention has been paid to the promise and politics of 'a multiplicity of worlds animated in different ways' (Blaser, 2014, p. 49). This work has challenged the assumption of a singular world (of one material reality that is 'out-there', fixed, knowable, and potentially manageable by humans according to related knowledge hierarchies), proposing that we pay serious attention to the possibility that there are diverse ways of being within and interacting with multiple worlds (Yates, Wilson, & Harris, 2017).*

*All knowledge is the result of imposing some kind of order upon the reactions of the psychic system as they flow into our consciousness. It is not a question of asserting anything, but of constructing a model, which opens up a promising field of inquiry. A model does not assert that something is so, it simply indicates a particular mode of observation (Jung, C.G., CW 8, par. 362).*

Wet'suwet'en traditional territories cover a stretch of relatively intact coastal forest lands in Western British Columbia, where wildlife is still plentiful, and the watershed remains free of





chemical pollution. However, the Canadian government has given permission to several international companies to run gas and oil pipelines through Wet'suwet'en territory without going through the required process of "free, prior, informed consent" required by Canadian law for industrial projects on First Nations territories. These pipelines are a threat to the watershed, as well as the animals, plants, and human communities that rely on them. In response, Indigenous water protectors and solidarity activists have set up camps and blocked roads with felled trees to peacefully prevent construction.

According to Shiri Pasternak writing in the *Globe and Mail*, "The most important case on Aboriginal title in Canada was fought in 1997 and won by the Wet'suwet'en (and Gitksan) in the Delgamuukw decision. The court recognized that the underlying title continues to rest with the Indigenous nation where treaties have not been signed. This interest in the land was found to be collective, unique and proprietary in nature. Note that it was the Hereditary Chiefs who brought the case to the Supreme Court and the Hereditary Chiefs whose authority to govern was recognized in the decision"(1/15/2020). During the third week of January, 2020, Wet'suwet'en hereditary chiefs of the matriarchal clans called for United Nations intervention to monitor Canadian government and police activities in their unceded territories. "The UN Committee on the Elimination of Racial Discrimination has said it was concerned large projects in Canada could cause 'irreparable harm to Indigenous peoples rights, culture, lands, territories and way of life.' It also said it was disturbed by law enforcement's 'harassment and intimidation' and alarmed by the 'escalating threat of violence'" (Canada's National Observer, 1/7/2020).

Now the police have declared an "exclusion zone" around the territory, setting up check points to prevent activist and media access and allow construction company entry. When an exclusion zone was set up in the same area a year ago, many Canadians were horrified to learn that police were considering "lethal overwatch" which meant they were prepared to use "lethal force" against First Nations water protectors. The police planned to operate a drone over the territory and meet daily with representatives of the extractive industries at "tailgate briefings." The goal was to "sterilize the site" by "using as much violence toward the gate as you want." They deployed snipers with high-caliber bolt-action weapons for the job (Guardian, 1/24/19). At 5:00 am on February 5, 2020 the Canadian police carried out a violent predawn raid on Wet'suwet'en land backed up by dog teams, drones, and sniper assault rifles. According to Chief Don Tom, "Using armed force to take Indigenous peoples off their unceded traditional territories against their will is not reconciliation, it is colonialism in all its ugliness and hypocrisy" (retrieved from: <https://www.commondreams.org>). By Feb. 11th, solidarity activists in support of the Wet'suwet'en were shutting down ports and railroads all across Canada.

Similar punitive government policies have been developed in the United States and the UK during recent years. The U.S. Department of Homeland Security issued a recent bulletin listing extremist threats between 2018 and 2020 in the U.S. that included Neo-Nazi, White Supremacist, and Islamist terror groups alongside environmental and indigenous organizations doing non-violent civil disobedience, Black Lives Matter, and the pro-Palestinian BDS movement advocating alternative Middle East policies. To prevent demonstrations about fossil fuel extraction in the U.S., conservatives in over a dozen states have presented "critical



infrastructure protection” bills since 2017, mandating up to 25 years in prison and fines up to \$100,000 for protesters and \$500,000 fines for organizations that support them. Over 700 people have been tried in North Dakota for their participation in the peaceful DAPL protests at Standing Rock in 2016. In the U.K., Green Peace and the group XR (Extinction Rebellion) that organized massive non-violent protests on environmental policy in London last year, were placed on an extremist list alongside Neo-Nazi and Islamist terror groups. The counterterrorism police published a public report, later recalled over furious complaints, that asked the public to watch out for people “who speak in strong or emotional terms about environmental issues” and “neglect to attend school” or “participate in planning school walkouts” (*The Guardian*, 1/13/2020).

Clearly these events indicate more is going on than particular local resistance to single-issue controversies. Theorists of decoloniality have analyzed the underlying problem as relating to basic worldviews (or ontologies), suggesting that every ontology is a way of creating a worlding practice that brings into existence a life project (Blaser, 2013, de La Cadena, 2015, Escobar, 2016, de Sousa-Santos, 2018). The modernist/coloniality ontology that has dominated the academic world and is responsible for the industrial fossil-fuel economy, advocates a life project entirely different from that of the Wet’suwet’en and other First Nations ontologies. For the water protectors, in British Columbia water is life-blood passing through our bodies, plants, animals, sky, earth, ocean, rivers, and landscapes with a living complex relational intelligence; every aspect of this circulation is sacred and needs protection. It is impossible to allow the imposition of fracking with its dangerous spills and thousand percent increase in toxic wastewater into our territories. Alternatively, for industrial corporations operating from an

ontology of separations, and the governments they have now captured through finance and election manipulations, as long as end-of-pipe filtration plants can produce moderately safe drinking water through chlorination, there is no problem. This clash of worldviews is now being called “political ontology.”

The notion of political ontologies allows us to move away from analyses of conflicts through the modernist lens of individualism and particularism and instead fill in contexts of basic assumptions about the world enforced through structural violence. Then we can see that toxic pollution is not only caused by individual companies or CEOs but through a modernist ontology backed up by government policy that is enforced militarily. Likewise, racism, displacement, and genocide are not only caused by individual bias, but by a historic colonial and political worldview supported through state-sponsored terror. Similarly, violence against women and LGBTQ communities is not caused by individual sociopathy, but by a historic patriarchal system enshrined in educational, publishing, economic, judicial, media, and social institutions.

Yet despite decades of academic research demonstrating the inadequacy of individual level solutions that perpetuate the myth of personal causality, the bulk of scholarship in psychology pertaining to these issues continues to focus primarily on individual suffering. This trajectory upholds the notion of dysfunctional interaction between people’s inadequate psychological capabilities and social structures, thus further normalizing and distancing institutional causes. Most current intervention and field research, social policy analysis, advocacy, and treatment follow this logic.

By analyzing marginalization and violent encounters largely as effects of political ontology, the problems transform to a different set



of issues: How might we live together in a “pluriverse?” A pluriverse would be a world no longer dominated by a globalized modernist/ coloniality One-World World (OWW), but made up of multiple life projects, the diversity of which enhance survival possibilities just as diversity does in forests and wetlands. Given the disastrous effects of neo-liberal fossil fuel economies on environments, climate change, and social inequities, we need to be looking at other life projects for examples of how we might organize agriculture, food sovereignty, waste-removal, irrigation, city-dwelling, provisioning, and ecological restoration without destroying life on Earth. De Sousa Santos (2018) writes that modernism has caused a set of problems that it has no solution for. Such considerations have fostered worldwide community creations of prefigurative projects to explore how life could proceed otherwise, as well as calls for new forms of governance and negotiation that allow for bioregional autonomies and sovereignty. Two paths are now diverging for our future as more and more people realize the extreme dangers of current environmental policies causing global warming, massive wildfires, and apocalyptic flooding. Many will join protests. What will it be? Militarized extractive industries, lethal force, and more prisons and concentration camps for nonviolent protesters, migrants, and homeless? Or, a negotiated pluriverse of autonomous bioregions putting their life projects to the test of survival?

Increasingly journalists, local leaders, and academics are reporting on widescale resistance movements. Goodman and Moynihan of Democracy Now, reported last year, “A worldwide revolution is underway. Puerto Rico. Hong Kong. Ecuador. Haiti. Lebanon. Iraq. And now, Chile. People are rising up around the world against austerity and corruption, defying police forces unleashed to

suppress them. Many of these mass movements share a fierce critique of capitalism” (10/31/19).

The struggle of political ontologies has been going on in the Americas since the Spanish colonizers arrived here over 500 years ago. In Andean indigenous ontologies, the structure of the universe passes through cyclic rotations that transform possibilities. Many believe that in the coming era indigenous people will be the vanguard of a new epoch in global history. It is said that the last words of the Andean Indigenous leader Tupac Katari, captured and murdered by Spanish colonial forces after a failed insurrection in 1781, were: “I shall return and I will be millions.” Could that time be now?

#Wetsuweten #WetsuwetenStrong #unistoten #UnistotenCamp #indigenousrights #UNDRIP #FPIC

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Photo by Unist'ot'en  
Camp, from Indigenous  
Environmental Network

"The Unis'tot'en  
(C'ihlts'ehkhyu / Big Frog  
Clan) are the original  
Wet'suwet'en Yintah We-  
wat Zenli distinct to the  
lands of the Wet'su-  
wet'en. Over time in  
Wet'suwet'en History, the  
other clans developed and  
were included throughout  
Wet'suwet'en Territories."  
Retrieved from:

<http://unistoten.camp>



**RECONCILIATION IS DEAD.**

**REVOLUTION IS ALIVE.  
#SHUTDOWNCANADA**

PHOTO BY UNIST'OT'EN CAMP



## QUEER PRAXIS AND RESISTANCE

In *Queer Phenomenology: Orientations, Objects, Others* (2006), Sara Ahmed asks us to reflect on what it means to orientate oneself. She describes the starting point for orientation as the point “from which the world unfolds.” She warns that most often we forget the particularity of the points where we are standing and take them as givens, leading us to neglect worlds that would unfold from other points. “A queer phenomenology,” she says, “would involve an orientation toward queer, a way of inhabiting the world by giving ‘support’ to those whose lives and loves make them appear oblique, strange, and out of place” (p.179). Such a





queering offers “support” back to phenomenology by throwing into question the orientation of phenomenology itself, and, in doing so, opening the possibility of seeing differently. “To queer phenomenology,” Ahmed says, “is to offer a different ‘slant’ to the concept of orientation itself” (p. 4).

In this section on queer praxis and resistance, our writers, indeed, share different “slants,” opening up worlds that offer needed meanings and experiences. Katie Robinson asserts that queers have been good at discerning what feels good and why. Queer praxis, she says, can point us toward opening our “aperture of meaning,” so that we can experience the revolutionary nature of “profound embodied joy.”

Jason Perez, in “Queer Resistance to Static Positionalities” turns the table on those who question and deride queer people of color. He tutors us in questioning their questions in a way that allows “a powerful practice that destabilizes gender and sexuality normativity.”

Erica Hocking and Sherry Gobaleza responded in their community fieldwork to the increasing suicide rate among LGBTQ youth in Northern Michigan by opening their home to LGBTQ youth and their families, “breaking bread and sharing laughter, stories, and ceremony.” In doing so they “queered individualistic notions of healing” and are walking a path to create a transpecies sanctuary, Keeko’s Friends.

By Mary Watkins

## ON QUEERNESS AS PRAXIS

By Katie Robinson, 2nd Year CLIE Student, poet, and sexuality educator

If part of decoloniality is about naming what hurts and why, equal part must also be about screaming what feels good and why. Queers raised in a western colonial and neocolonial context, in all our vibrant multiplicity, have always been good at this, having continually broken from, acted against, and thrived outside of a colonial expectation and construct based in erotophobia. Many of us have decided to live and build community around a full bodied, “yes, this!” in the direction of pleasure as an authentic self and with others. This is a breaking that has cost some of us our families, our spirituality, and our safety, especially those of us who are transfeminine, non-binary, and at the intersections of other identities resisting oppression. It has also given some of us access to a “radical self-possession” (Alexander, 2005, p. 282), and can serve as an abundant resource as many more of us, queer and not queer, seek to break and break from other systems born from coloniality.

Queerness, for some, is a breaking that begins as intuition, as a question, and is sustained by the radical belief that there may be pleasure on the other side of a potentially painful and dangerous transition and/or coming out process, an unsafety which ultimately may accompany us, as communities resisting oppression, for the rest of our lives. For many of us, we believe more in something we may never have never experienced, more than we believe in the danger of our current or future situations. We possess a deep trust that we will still be holding onto enough of ourselves to exist after we break. The idea that we could survive after a gender transition, for





## ODE NA FLORESTA, Sarah Dearie

example, necessitates a faith in queerness and in our Erotic, intuitive knowledge that we will be caught and affirmed. This movement from intuitive knowledge into risky and radical action in the name of a pleasurable otherwise is queer praxis. Many of us come out, cut our hair, then come out again, transition, try new genders on, then take them off, all in reflexive pursuit of nothing other than our most authentic, free, and pleasure-able selves. We know, intimately, that our selves of this moment may hardly be able to imagine our selves of tomorrow. We also know that the transition into a yet-unknowable body may give us access to more freedom to feel good, not less.

When I broke from heterosexuality, that breaking wanted me to break from a lot of other things too. I broke, also, open, and I questioned everything I felt. “For what else have I been performing an affinity, and not actually feeling one?” “Do I really not like green olives?” “What other abundant parts of myself have I been rewarded for neglecting?” Queerness has allowed this to become an ongoing process, a way of life. The more I open to my queerness, and to my gender indifference, the more I, simultaneously, open my whole aperture of meaning. I start to practice more curious, more intuitive, more fluid, and less fixed, less dominant-colonial ways of relating to my loved ones and to those



who have harmed me. “What meaning have I assigned to my identities?” becomes “What meaning have I assigned to my wounds?” “How have I been misguided about who I am?” becomes “How have I been misguided about who others are?” Queerness is thick with lessons about curiosity, transition, rebirth, fluidity, and how we use non-rational and erotic ways of knowing to break from systems. All of these are needed in movement and ideation towards decolonial otherwise (Mignolo & Walsh, 2018).

Furthermore, when we follow queerness’s vector of pleasure, it can allow us engage the tools pleasure itself offers us to embody our liberation. When we who are interested in recovering and enacting a decolonial otherwise are honest with ourselves about what we want most, we are questioning the capitalist-colonial narrative about what humans are.

And when we, especially those of us who are fat, disabled, black and brown, women and femmes, use our bodies to feel as good as we can, it is a direct threat to capitalist-colonial systems which, at best, value our bodies for their potential labor, and worst, disempower, dehumanize, and dismember. Every moment of pleasure, whether in bodies of water, in orgasm, in laughter, in meaningful work, is an act of “radical self-possession,” or, as Alexis Pauline Gumbs writes, is an act of stealing ourselves back (2018).

Trauma isn’t the only thing that teaches us about justice. Experiences of profound, embodied joy can be just as revolutionary. When we break towards a full body yes in pursuit of an otherwise, like queers have always done, we are enacting Erotic intuition as a guiding force. As queer writer, healer and activist adrienne maree brown teaches us, “pleasure”—our access to it, our ability to feel it, and how we value it—“is a measure of freedom” (2019, p. 3) I want

to remind us, as an academic community, that our exploration of decoloniality will be richer and more complete if we actively include the decolonial potential of queer praxis, and explorations of Erotic-intuitive epistemology. Let’s get curious about what feels good!

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IEMANJA DE LUZ, Sarah Dearie

## QUEER RESISTANCE TO STATIC POSITIONALITIES

By Jason Perez, 1st Year Student

Locating my positionality in the world feels like a description of which lenses I experience the world through. It is an attempt to name the abstract and material forces that are responsible for the friction or ease I have come

to know as my lived experience. Any intersection I identify is always in reference to the dominant mainstream identities that are pulling and pushing at me. In naming my positionality I am describing my starting point for any activities I conduct in my life.

Throughout the readings in the class on Psychologies of Liberation, I resonated with the approach of Frantz Fanon and Ta-Nehisi Coates to question the solidity of their own identities by



questioning the oppositional identities that are the reference points of their own. Rather than providing the evidence of what makes their identities solid or pleading a case for why they exist, each author turns the questioning on whiteness to interrogate the ways in which it is taken for granted as a natural state of being. Each author in their own way demonstrates how whiteness itself is a hollow construction that has no stable core, that is also in flux and a performance carried out in all areas of life.

At which intersections do I come into being? I am a born citizen of the US, a citizen living in the heart of the empire. My family is Mexican, my father migrated to California as a young man and my mother is part of the second generation of Mexicans in her family to live in the states. My gender is queer, not a man, not a woman and not in between either. I was raised Catholic, but I am now uncovering a spirituality outside of the church. Each of these identities is in friction with one another, testing the limits of the next. While this method of listing identities provides data on my positionality, it does not necessarily note which identities I feel most connected too. The intersection of identity that I am most aware of in my daily life is the identity of being a queer person of color. This identity is the one that I feel most closely associated with. It is from this position of 'queer person of color' that I orient my current life around. My understanding of this position influences how I move through the world, the spaces I enter, the conversations I engage or resist, and even how I imagine the future for myself.

Even if I feel like a queer person of color this does not mean that others will register my own perception of myself and act according to my vision of what that means. Dominant messages I receive about my positionality are rooted in perceptions of my racial and sexual

deviance. When I walk in white spaces, I am immediately identified by long studying and lingering stares. I am always reminded that I am 'other' and under surveillance. I am marked in people's imaginations as a sexual deviant, which at times prompts people to avoid physical contact with me and at other times unexpectedly leads to many strangers divulging secretive sexual experiences to me that they judge as deviant. In some cases, this sharing is to bring excitement to their own lives and to connect with me in a way they imagine is real. In other cases, it is to affirm for the person sharing that they are unique and special in some way because even though they are straight they still have sex lives as interesting as they imagine mine to be. All of this is entirely unwelcomed and unprovoked by me. It is conjured through their imagination of what queer people and people of color are like. The overlapping of queerness and non-whiteness is read as an innate overt sexuality. Queer bodies are hyper sexualized as well as brown bodies. The fantasy of the promiscuous homosexual and the exotic latinx are projected onto me and create a frame through which strangers feel they understand who I am.

In other cases, I am greeted with gender policing. Cis gender homo and heterosexual people feel it is necessary to remind me that I am male bodied. In public I have been told by multiple people to "act like a boy," "stop acting like a girl," or asked "Why do you act so gay?" Each of these comments and questions is an attempt to bring me into alignment with the gender performance that makes sense in their imagination. I think of Fanon's interrogation of the solidity of whiteness in relation to gender policing directed towards me. Rather than questioning my gender and sexual differences from others, I can ask why someone else is heavily invested in their own gender performance, and how much of a construction is gender as a





whole? Questioning the questions about queer people of color is a powerful practice that destabilizes gender and sexuality normativity.

## QUEERING APPROACHES TO COMMUNITY PSYCHOLOGY WITH LGBTQ YOUTH

Sherry Gobaleza and Erica Hocking, 3rd Year Students

*Ang sakit ng kalingkigan, sakit ng buong katawan*  
Filipino Proverb, "The pain of one is felt by all"

During my time as a crisis counselor I, Sherry, saw a disturbing rise in suicide among youth, including LGBTQ youth in Northern Michigan. Conventional western psychological approaches address the youth's issues as individual. In my frustration with typical heteronormative counseling practices, I turned to something much older than psychology. I turned toward the wisdom of my ancestral Filipino practices, calling on a more soulful response to wounds exacted upon heteronormative youth

**Soren's "T" party.** Soren requested that gender binary folks dress in the opposite gender.



and LGBTQ youth by the hegemonic conditions they are forced to live in.

We have an incredibly deep need as a community for ritual and ceremony to support us in facing the cultural and structural injustices, and ecological destruction that set up the conditions for suicide. My father taught me our ancestral process of entering into the Kamalayan (community psyche) (Ferreira, 2013). We must first feed Kamalayan with ceremonial foods and offer them to the flames. This marks the beginning of the ceremony. We then tend to the flames. Together we enter the doorway to what westerners call the unconscious in order to receive guidance. The fire anchors us to life. By feeding the fire, we feed the soul.

We are queering individualistic notions of healing. As partners, we open our home together to youth and their families, breaking bread and sharing laughter, stories, and ceremony. The youth have made a point to say how much they value our relationship as a model for them. For teenagers who identify as trans, gay, or bi, to have two adults whose love is queer be present and encouraging of the youth in turn queers the dominant narratives that portray LGBTQ people as deficient, rather than people capable of loving, lasting, and-- importantly for us-- interracial/multi-cultural relationship. Why is 'queer' an important word in this work we are learning to do? We embrace the word queer as a verb, which means to take what aligns with status quo colonizer-colonized binaries and make it strange, trouble it, expose it for its limitations and hegemony by creating something else altogether, without permission from those whose political interests align with the status quo (Dunne, 2017). It means to live in a between place of liminality, where multiple worlds are inhabited, often without the ability or desire to passively fit into the

heteronormative world which thinks of itself as the dominant world (Lugones, 2003). Feeding Kamalayan helps us to honor the liminal space from where we respond mythopoetically to issues of suicide that threaten to take away our LGBTQ youth.

Going onward we are working toward building a sanctuary-farm-community model called Keeko's Friends, named after Sherry's first seizure alert service dog. This is a place of home, nourishment, and spiritual practice where all beings may find refuge.

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Erica Hocking is Co-Creator of Keeko's Friends, permaculture designer, trans-species scholar, and artist.





*From The Water Will Carry Us Home, Gabrielle Tesfaye*

## INDIGENOUS PSYCHOLOGIES AND DECOLONIALITY

By Nuria Ciofalo

Hegemonic systems of knowledge production embrace a doctrine that promotes the exploitation of others for the benefit of a few, the abuse of natural resources and animal life, the usurpation of other knowledges, and the imposition of beliefs and practices in the name of progress and civilization. Industrialization, urbanization, and the expansion of technology have been supporting the

invasive tentacles of imperial globalization, reaching out to even more remote regions where rich biodiversity exists. In spite of the insidious colonization and modern coloniality to which Indigenous communities around the globe have been exposed for centuries, their knowledge systems and praxes still exist and thrive.

Psychology has been historically legitimized within Western scientific paradigms imposed as universal truths that are taught in universities used to maintain and perpetuate colonization, oppression, exclusion, and erasure of other epistemologies and praxes.



Indigenous Psychologies are based on plurilogues of decolonial epistemologies and praxes that embrace holistic thinking, feeling, and acting and are applied to the preservation of cultural heritage and the care of Mother Earth. These are psychologies from which we must learn to address the pressing ecocide and pervasive epistemicide assisted by hegemonic regimes such as globalization, technology, the mass media, and academia.

Indigenous Psychologies are constituted by peoples' profound understanding of themselves based on their own cosmogonies, cosmologies, mythologies, axiologies, epistemologies, spirituality, relationships, dreams, and visions of the future. This source of deep understanding makes our presence in the world meaningful and strengthens our capacity to act upon our surroundings in ecologically and socially just and responsible ways.

Indigenous psychologists contest fragmentation of being and apply pluriversal approaches to the understanding of holistic manifestations of nature and culture. Important contributions to these psychologies have emerged from scholars from the Global South who are proposing alternatives to (rather than of) modernity to make the road *de otra manera* (otherwise).

Learning from Indigenous psychologies, generating affective conviviality in profound being with communities, exercising resistance to warrant epistemic and ecological justice, and building networks of solidarity are some examples of methodological approaches we can apply to co-construct pathways toward decoloniality (Ciofalo, 2019).

### **Toward Decolonial Action**

Decoloniality is made in praxis, building horizontal and reciprocal relationships, and spiritually and emotionally living in community. It is praxis that generates evidence built in the struggle of social movements that resist the destruction of nature, culture, and spirit (Gone, 2012). Catherine Walsh (2018) has viewed decoloniality as “herstory and praxis of more than 500 years... (trans)local struggles, movements, and actions to resist and refuse the legacies and ongoing relations and patterns of power established by external and internal colonialism... .” ( p. 16). In my collaborative work with Indigenous communities in Mexico, I have learned that decolonization means the struggle for liberation they have been carrying on since the colonizers first appeared in their lands, and that continues in current times. Walsh asserted,

For social movements, communities, and collectives that identify their struggles as from below or from the ground up, decoloniality is often not the referent. Decolonization is the more usual work for the efforts to confront the ongoing colonial condition; to decolonize, or to undertake and make decolonizing acts and actions (with emphasis in the verb) are the most frequent terms of reference and doing (p. 49).

For Indigenous communities, decolonization means organizing and acting to resist the still existing colonial condition. It means preserving their cultural ways, lands, and languages; collectively practicing rituals, ceremonies, and celebrations; nourishing holistic relationships with humans, animals, and ancestors; forging community cohesion for wellbeing and *buen vivir*, and taking care of Mother Earth as a sacred place. For intellectuals from the Global South, decoloniality means addressing “the shortcomings of decolonization” and building theory learnt from Indigenous praxes;



“it is the political meaning and project that matter and not the word itself” (Walsh, 2018, footnote 63, p. 56). What is most important is that both terms respond to the Zapatistas’ call to create a world where many worlds are possible, the world imagined otherwise by Silvia Rivera Cusicanqui (2019) where “un mundo ch’ixi is possible!” This is a world built by uncertainty, expressed by a multitude of languages as planetary epistemology that is engrained in local communities and territories.

The following articles weave a tapestry of possibilities and alternatives to modernity within the pedagogy of love we desperately need in our troubled times. Alma M. Ouanesisouk Trinidad shares her experience designing and implementing a course on Indigenous methodologies based on Filipino and Hawaiian psychologies that embrace relatedness, sacredness, love, and healing to reclaim, decolonize, and indigenize the approaches and tools of decolonial inquiry and praxis. Bayo Akomolafe and Karissa Ilihani Steele listen to the pleas of the Mauna a Wākea Mountain to preserve its ecology and sacredness. Barbara Bain tends the dreams of her Shasta Tribe to awake the Indigenous identity that re-creates and creates ancestral and contemporary narratives and praxes manifesting the otherwise. Bobbi Keeline-Young, a Muckleshoot Tribal Member affiliated with the Tulalip Tribes of Washington and Northern Cheyenne, analyzes addictions as a retreat from coloniality and the impact of pervasive intergenerational trauma proposing holistic healing and systems change through critical awareness, community action, and solidarity. Hawkins Lewis shares an innovative methodology of celebration applied by the Shipibo community in the Peruvian Amazon as reciprocal and decolonial praxis and medicine for *buen vivir*. Lastly, in artistic and soul-moving form, Myriesha Barber analyzes how the engagement



Gabrielle Tesfaye

with the land is a return to the Afro-centric community guided by the sacred for ecowomanist liberation.

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BECOMING, Juana Ochoa

## NOTES OF A M.A./PH.D. SEMINAR ON DECOLONIZING AND INDIGENIZING RESEARCH AND PRACTICE: WE ARE OCEAN

By Alma M. Ouanesisouk Trinidad

It is my deep pleasure and honor to have developed and implemented a course on Indigenous Methodologies in the CLIE M.A/Ph.D. program in spring 2019. As a Pinay (Filipina American) scholar of *kapu aloha* (sacred love in Hawaiian) and *mahalaya* (love and freedom in Tagalog), this voyage created a place of critical humanistic inquiry, a sense of healing for us as facilitators of such, and collective visioning and learning. It was a

profound experience for me. It came at a time when I, as a tenured woman of color professor, contemplate how I navigate in contradictory spaces—my home university which occupies and embodies whiteness and coloniality, and struggles to move towards equity vs. Pacifica, where my perceptions of the opportunities of decolonizing and indigenizing research and practice in the helping professions seem closer, within reach.

Central to my Molokai Island roots, the metaphor of “voyaging” and “wayfinding” have been useful for me, as a facilitator of learning, to ground a collective process—the embarking and navigating through the “land” and “ocean” of deep knowledge and intense observation of ourselves and the sociopolitical economic context of the healing work we do. I encourage



students to be present, bringing their whole, authentic selves and ancestral wisdom(s) throughout.

The course aims were to decolonize, reclaim, and indigenize strategies and approaches to facilitate inquiries with, for, and by communities who have historically been minoritized. It was a hope that one can, as an emerging scholar in community psychology, facilitate decolonizing and indigenizing processes in research. Building up from one's previous courses, this course hoped to continue that journey to analyze oppressive forces, imagine deeper a sense of healing, and create and implement intentional strategies to decolonize, reclaim, and indigenize.

The course was divided into three themes (by sessions). The first was an exploration on what are Indigenous epistemologies and methodologies, and their theories and concepts. On an individual level (the self), as an emerging scholar, one explored one's social locations, positionalities, and/or stances in research as it relates to Indigenous epistemologies and methodologies; specifically, deconstructing one's power and privilege in locating such in their healing work.

The second was twofold and included: a) a process to deeply decolonize one's area of interest, substantively and b) a process to decolonize potential research methods in one's area of interest. These two subprocesses, interwoven, encouraged one to examine how structural and/or systemic oppressive forces have played out in one's area of interest, and how communities have decolonized, reclaimed, and indigenized strategies and approaches in solving the issues or problems of interest. Most importantly, one imagined how they can engage, participate, involve, and facilitate in such

efforts as a scholar. An ongoing critical self and collective reflexivity was an intentional process in this session.

Lastly, the third was a process to integrate lessons learned from the strategies and approaches presented in the previous session, imagine, and develop a decolonizing, reclaiming, and indigenizing research project. Again, utilizing critical reflexivity, issues related to ethics, responsibilities, and accountability were explored and analyzed.

The inaugural teaching of this seminar provided me with renewed hope and excitement! I was profoundly humbled by the deep sharing, openness, vulnerabilities, strengths, and wisdom each revealed through our time together. It was also being in collectivity, and practicing radical love/aloha/mahal, we were able to achieve such. I have found that such processes experienced in this seminar may face challenges in spaces where whiteness, coloniality, neoliberalism, and capitalism go unquestioned. Likewise, the same spaces continue to create continuous trauma when the mission of transformation and change lacks infrastructure and accountability, and practices "lip service" to the people. I hope that the impact of this seminar will be tenfold in changing that! On a personal level, this "voyage" reaffirms my purpose in academia, and nurtures my soul in ways I did not anticipate. I look forward to teaching this seminar again! Onward and forward!

Alma Ouanesisouk Trinidad (Ph.D.) is Associate Professor of Social Work at Portland State University and Adjunct Professor in CLIE. Among her multiple research interests are the indigenization of social movements, critical pedagogies of place, culturally relevant mental health and disparities in health, social justice work, and psycho-political validity.



# AN EXCERPT FROM “WHAT A MOUNTAIN SEES THAT A TELESCOPE CANNOT”

## ...Making Room For Not-knowing

By Bayo Akomolafe

Just as it is not the human eye that sees but the whole body that sees, the proposed telescope on Mauna Kea is the arrowhead of a cultural moment that thinks of the sacred as far away. Behind the claims that the telescope's installation will fuel scientific advancement is – among many other things – an anxiety that treats the accumulation of knowledge as an unexamined good in itself. But escape is 'no longer' possible. Facts and mystery are not alien to each other. And not-knowing is no less a scientific event than generating data. In revisiting the ordinary in its sacredness, we make room for a place where knowing more is no longer helpful.

In Hawaii, a key component of what is at stake is the sacred. For the peoples of the islands, the mountain is sacred. For the scientists and their corporate funders, escape is the technology of approaching the sacred. These opposites coincide in an ecology that is potent with opportunities for engagement and unprecedented gestures. Without collapsing these matters into a single political resolution, it is possible to affirm that the scientific practitioners stand a chance of missing out on an opportunity to see how the mountain sees. An opportunity to not see through a telescope.

In what ways is not-knowing a crucial scientific product? What rituals might the protesters and scientists share between themselves, allowing them to honour and perform a 'learned ignorance'? In what ways might the site of argumentation become an altar to the telescope-that-might-have-been and the mountain-that-might-yet-be?

The mountain presents itself as a figure of mystery. Of the incomprehensible. Apophatic entanglement. There is much to be gained by not gaining more. Is there a place where knowing more is no longer helpful? The events at Mauna Kea might open up such a scandalous site of queer power...

Bayo Akomolafe (Ph.D.) is Chief Curator and Executive Director of The Emergence Network and an Adjunct Professor in the CLIE specialization at Pacifica Graduate Institute. Author, lecturer, speaker, father, and rogue planet saved by the gravitational pull of his wife Ej, Bayo hopes to inspire a diffractive network of sharing within an ethos of new responsiveness – a slowing down, an ethics of entanglement, an activism of inquiry, a “politics of surprise.”







Community Mural, Los Angeles

## KAPU ALOHA AT MAUNA A WĀKEA

By Karissa Ihilani Sarah Steele, 2nd Year Student

Beginning in the 18th century, Hawai'i became a major resource for foreign commodification following the overthrow of the Hawaiian Queen, Lili'uokalani. The illegal seizure of our lands led to the disintegration of Kanaka Maoli's (Native Hawaiian's) livelihood. Native Hawaiians were forced to adopt haole (foreign) ideology to navigate the newly colonized Hawai'i. Recently, there has been revitalization for the Indigenous culture here in Hawai'i but the dispute concerning the privatization of the 'Āina (land) persists.

I spent the last year participating in a movement dedicated to the protection of Hilo's Mauna a Wākea, also known as Mauna Kea, from the construction of the TMT telescope. Within this time, I have become a

practicing *kia'i* (guardian) of the *mauna* (mountain) and experienced the transformative power of *Kapu Aloha* (sacred love) within my community. Erupting from the epicenter of Hawai'i, the Kanaka Maoli (Native Hawaiian's) continue to resist the progression of a thirty-meter telescope by blocking the access road from those wanting to further desecrate our most sacred mauna (mountain) in the name of progress. However, this is a much larger issue than a battle between science and sustainability. This is a resistance of the continual oppression against the Hawaiian people and the 'Āina. *Kia'i* (guardians) stand together for the return of community *kuleana* (responsibility) for the protection of ancestral lands. Keeping Mauna a Wākea protected is essential to the survival of our culture. While the resistance enters into its eighth month, the *kia'i* (guardians) continue to hold themselves to the requirements of *Kapu Aloha* (sacred compassion) and invite those in favor of TMT to engage with them.



'*Kapu Aloha*' is an ancient Hawaiian term enacted by *kahunas* (shamans) in times of great unrest and is currently mandated for the *kia'i* (guardians) at the base of the *mauna* (mountain). 'Kapu Aloha' loosely translates as the power of sacred love. It is a call to act in compassion. It is a ceremonial time to reconnect with each other, culture, and sense of place. It also invites diverse conversations for the well-being of all. *Kapu Aloha* (sacred love) has the potential to create space to heal and bridge differences among one another as well as listen to marginalized voices in times of unrest. The power of *Kapu Aloha* transforms misunderstandings by recentering sacred love. For the *kia'i* (guardians) of Mauna a Wākea, standing in Kapu Aloha demonstrates our way towards a collaborative future practicing compassion for each other.

For the sake of our future generations, we stand for responsible decision making to respect all agencies, including that of the 'Āina (land). In the spirit of *Kapu Aloha* (sacred love), we show our *kuleana* (responsibility) by *malama i ka 'Āina* (caring for the land) and holding space for diverse dialogue. Together, we must cease the sacrifice of the sacred for the sake of "progress." Let us create these spaces of compassion to foster a new way of living in harmony with one another.

From my *mauna* (mountain) to yours,

*Kū Kia'i Mauna* (Guardians of the Mountain)



## DECOLONIALITY FROM THE INDIGENOUS MARGINS

By Barbara Bain, Dissertation Student

With a Red pedagogical stance, which aims at critical reflexivity and an authentic Indigenous voice, California's history of genocide and colonization is deeply personal. As an Indigenous researcher, I conduct work that addresses living ancestral memories and their direct identity manifestations, being aware of the historical events of genocide or colonization. Understanding this has impacted who, what, and the way I honor what arises in the field of research with Indigenous people and the decolonial pedagogical praxes revealed from its margins. According to Brendan Lindsay (2012, p. 128) and David Stannard (1992, p. 142–146), by the year 1900, over 98% of California's original Native peoples had been decimated by disease, war, and an unprecedentedly brutal fifty-year systematic genocide for power, gold, land, and human slaves. Genuine acknowledgment of this as an Indigenous reality has textured my research and its emergences in the field of decolonial Indigenous Psychology over the last eight years.

I am Shasta, a California Indian of Northern California, and an Indigenous researcher. In this claim I have engaged a Red Pedagogical approach to conducting narrative inquiry through storytelling with people in California who self-identify as California Indian, Indian, Native American, American Indian, and or Indigenous. This research has necessarily included Indigenous people who have migrated into California as human diaspora, most often in a multigenerational flight from colonial and genocidal





**Top Photo: My Ancestral Land,**  
Credit, Barbara Bain

**Bottom Photo: The Indian Country Today, E-weekly Newsletter. October 17, 2019 | Issue Number 71.**  
[Indiancountrytoday.com](http://Indiancountrytoday.com).

contexts. I have sought to understand Indigenous narratives around dream and identity and the ways in which pre-contact, ancestral dream practices, engaged as culturally appropriate and culturally relevant decolonizing praxes, assist building an emancipatory Indigenous identity. In the course of research, I have attempted to hold an authentic and critically reflexive space in which to see generative, emancipatory, and decolonizing emergences that maintain Native cultural continuity with the ancestral past in the contemporary present. I've sought to understand culture and identity-building praxes that honor the basic tenets of Indigeneity, to remain rooted in the natural inspired world, and to create balance between the human and nonhuman worlds.

At a personal level, I remain aware that my California Indian ancestors, and the ancestors of people I have dialogued with, survived the genocide of California Indians but nonetheless

inherited shattered identities, culture, and communities and were denied access to Native lands and places that are the foundation of Indigenous identity. My people, the Klamath River Shasta of Northern California, were located in California's genocidal goldfields. When the Shasta Indian Genocide of 1851 was complete, only 150 Shasta Indians remained. This story could be told in different versions by many California Indians and Indigenous people everywhere. In this light, California Indians who maintained title and access to ancestral lands in the conquering of the West are exceptions in Indian Country, not the rule. California Indians were scattered like stars, and the fragments of land, culture, and Indigeneity that remained was gathered and tended by reservation Indians whose fortune and blessing has been the inheritance of a place-based ancestry, culture, resources, and very often, legal identity.

From the Indigenous margins, Indigenous Psychologies co-construct decoloniality through



continual and emerging Indigenous narratives and praxes tended to and generated by Indigenous descendants, whose self-identities do not fit commonly held perceptions or pre-contextualized notions of who or what “Indigenous” or “Indian” is. Decoloniality in Indigenous Psychology is generated by self-identified contemporary Indians, the Indigenous migrant diaspora, and Indigenous people forced into the margins of the Indigenous and non-Indigenous world by ongoing Western colonization and, most importantly, by those who operate from the colonizer’s mind.

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## ADDICTION: A PLAUSIBLE RETREAT FROM COLONIALITY

By Bobbi Keeline Young, 1st Year Student

It is 2020 and I continue to witness my people succumb to the enticements of addiction (drugs, sex, gambling, shopping) with the promise of gratification by negating a current reality that chomps away at their psyche. Over and over again addiction sucks the life out of the person while leaving their family to contend with the turmoil of the loss. I’m not talking about death; I’m talking about the walking dead. Those who are physically in this world but mentally, emotionally, and spiritually checked out. Rather than the relief sought through use/behavior the addict is more damaged and further from the original desire of healing. Furthermore, there is

added pain from the wreckage created through addictive use/behavior,

I recognize this epidemic as a plausible retreat from a system of coloniality, a system that perpetuates the damage and then penalizes the casualties. It supports and maintains a lack of compassion, victim blaming, and shame-based culture inherent in the system with the continued purpose of practice of control. Treatment seems to focus on the failure of the individual rather than the failure of the system in which they live. When the addict seeks help and is confronted with a system that seeks only to treat a symptom rather than a cause, treat in part rather than whole, as well as blame the addicts for their life choices, the Native American is left defeated, unhealed, and feeling unsupported and thus returns to the addiction to fulfill its promise. Coloniality establishes the “I’m right, you are wrong,” attitude for the addict to contend. “Psychology has underlying assumptions of ‘truth’ based on collecting facts about human nature, without regard for cultural, historical and political contexts” (Nelson & Prilleltensky, 2010, p. 365). Clearly, we need to look beyond the individual in exploring the basis of many of our social problems. “Even within individual level change efforts, we see the value placed on promoting good behavior over social consciousness and critical inquiry” (Trickett, 2015, p. 201).

Native Americans are regularly portrayed as negative statistics based on stereotyped stigma; alcoholism, poor health, domestic violence, sexual abuse, and suicide (to name a few). Historically, it has been the practice of government policy to determine and label deficiencies of the American Indian population and then develop a system to fix the problem. “As Howitt and Owusus-Bempah (1994) point out, academic discussion of race has frequently been



incorporated into adverse and oppressive policies for minority races” (Nelson & Prilleltensky, 2010, p. 365). What was once a community consistently striving for balance is now plagued with insufficient means to achieve stability. The goal of assimilation through genocidal tactics was to annihilate the people, if not physically, then emotionally, mentally and spiritually. Assimilation has achieved in altering the existence of the American Indian but has not completely destroyed their being.

A heavy dosage of generational trauma without the support, tools and/or skills to bear the weight of the colonizer has impeded their peace and thus tampered with their self-acceptance which is equal to rejection of their own people. This rejection can be demonstrated in extremes by the way of accepting defeat and thus functioning as a failure (such as addiction) or overcompensation personifying the colonizer that results in self-centered, self-indulgent behavior (such as a corporate tyrant) subsequently taking on the role of the oppressor. This is where the lessons and teachings that may have brought peace and understanding through ceremony and story are absent. This lack of adaptation is a major cause of the internal turmoil due to the struggles of being native and behaving as the colonizer. The inability to adapt tends to generate self-loathing and self-sabotage, accordingly creating a vicious cycle of manifest destiny as self-fulfilling prophecy. This is compounded by the systemic effects of covert and overt oppression.

Healing and change are possible and necessary and can be achieved through community effort and solidarity; moving forward from the oppressive marginalization to a space where our people feel loved and supported. Insight into self as a connected and holistic being, awareness of the damage caused by coloniality, and

confrontation of oppression internally and externally will guide a life of recovery. There is an opportunity to make change when one can acknowledge an unjust system and its impacts on one, as well as one's participation with it.

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## FEASTS FOR FIELDWORK: CELEBRATION AS A RECIPROCAL AND DECOLONIAL RESEARCH METHOD

By C. A. R. Hawkins Lewis, M.A., Alum

My fieldwork over the past two years has been supported by the grassroots organization, Alianza Arkana, which partners with Shipibo-Konibo (hereafter Shipibo) Indigenous communities to regenerate the Peruvian Amazon. I was primarily based in the rural village Paoyhán where a new community medicinal forest garden project named Farmacia Viva Indígena (FVI) launched during 2017 in response to climate change and illegal logging. During my action research with FVI, I observed that most residents were suspicious of and reluctant to participate in the project. Further dialogue revealed Paoyhán's long history of cultural invasion, deserted development





Doncella fish and patarshca



Masato



Wrapped patarashcas

projects, and upsetting equivocations with foreigners. I witnessed that the few who willingly joined FVI also carried this collective trauma, which periodically played out in their expectations of being tricked or abandoned by Alianza Arkana. A second obstacle to participation was that FVI's Shipibo-led committee excluded other villagers, perhaps to monopolize on the project as a rare income opportunity rather than providing community access to free medicines. Freire (2005) clarified how a legacy of cultural conquest can lead to the "cultural inauthenticity of those who are invaded" (p. 153), such as seeking personal gain instead of fostering the Shipibo's ancestral sharing practices.

I took notice when the FVI committee spoke in a different tone about their longing to host an anniversary party of traditional songs, dances, and cuisine for Paoyhán. This idea stood out to me as a desire-centered research proposal (Tuck, 2009) with the potential to overcome inclusion obstacles in that nearly all of Paoyhán's 1,500 residents would be eager to participate in a celebration. Shipibo elders remember frequent feasts and festivities before recent economic



hardships and resource scarcity (Eakin, Lauriault & Boonstra, 1986; Roberts & Dev, 2016). Indigenous scholars consider celebration to be a decolonial research method through which participants investigate their indigeneity, generate convivial knowledge, and animate historical consciousness of their cultural survivance against coloniality (Smith 2012; Vizenor 2009). Religious scholar Mircea Eliade (1959) theorized that sacred time is forever recoverable during traditional festivals, thereby memorializing and remembering what trauma and oppression destroyed (Smith, 2012; Watkins & Shulman, 2008). In these ways, Indigenous celebrations exemplify “cultural-religious empowerment,” which can resist colonization more directly than the political, economic, and organizational channels of empowerment that are typically emphasized in community development work (Ciofalo, 2014).

In late August 2019, a year after the initial idea, the FVI committee hosted an anniversary celebration including a soccer tournament, performing arts night, communal lunch, traditional games, and multimedia show about the garden. The spirit of feasting and *Buen Vivir* (wellbeing; *Jakon Nete* in Shipibo) was enacted over the two days through the continuous distribution of masato (fermented yucca beverage) as well as by compensating the FVI committee for their efforts, paying women for cooking, awarding performers, and offering food or small prizes to every villager. This reciprocal form of research is distinct from Paoyhán’s legacy of outsider-funded endeavors that impose foreign ideas, don’t pay Indigenous workers, or only remunerate participants in exchange for knowledge extraction (e.g., interviews, focus groups). The results of this non-extractive approach were validating the FVI committee’s two-years of work, diffusing financial tensions with Alianza Arkana, and sharing the community garden with residents of Paoyhán for the first time.

More profoundly, feast preparations and practices honor progenitor nature spirits in order to mediate the flow of vitality between human and more-than-human communities (Abram, 1996; Santos-Granero, 2019). In accordance, Shipibo elders recount that dolphins, jaguars, merpeople, and other powerful earth-beings used to shapeshift into anthropoid forms specifically to attend village festivities. In North American myths, feasts are the medicine of communal wellbeing against the threat of individualistic greed (Kimmerer, 2013), which Indigenous psychologies have pinpointed as the defining pathology of Western societies (Forbes, 1979) that perpetuate through extractive research engagements (Chilisa, 2012; Smith, 2012).

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## ENVISIONED TRANSFORMATION.

By Myriesha Barber, 3rd Year Student, and Artist, All Images (Left)

In this study I examined how returning to the agrarian land practices of honoring and cultivating the land became a healing, political act of reclamation and self-determination for the African American community. Returning to these practices served as a deeply healing and nurturing experience for the self, the spirit, and my





community as we remembered the Indigenous practices of honoring the land and doing it together.

I used autoethnography, which is described by Pithouse-Morgan et al. (2017) as “a self-reflexive research genre in which the multifaceted, contingent self of the researcher becomes a lens through which to study interrelationships between personal histories, lived experiences, and wider sociocultural concerns” (p.127) to honor the experience of the self as it relates to the community, as well as an Indigenous research method that prioritizes interpersonal relationality and storytelling. In addition, I applied an eco-womanist approach to dismantle the interwoven ideologies of oppression based on race, class, gender, and species that sanction the oppression of nature. The applied practices involved getting back to the land and being in community through creative art processes both poetic and visual. Anythym (2018) stated that,

Arts-based researchers turn to art as a way of apprehending the ineffable aspects of human experience. We examine, we consider, we describe, but most especially, we evoke. We engage the imagination. We linger in the liminal spaces ... to make sense and create meaning out of difficult and complex questions that cannot be answered in a straightforward or linear telling [sic]. (p.26)

The following poems written by myself and Sister Yvette Muhammad, with whom I worked during my fieldwork at the Eden Community Garden describe best our embodied and spiritual experiences engaging our creative sacredness, tending the land, and healing in community.

## **In the Earth, There are Signs**

**By Yvette Muhammad**

In the Earth, there are Signs

Best Knower, Firm and Resolute Creator.....

Triple black darkness, Soil filled with abundant life  
and accepting of death...

Light-weight, heavy-lifting, fighting to the death,  
every Ant stays busy in his way...

Buzz, shake, sip and share,  
there's healing in the belly of the Bee...

Cast! Worms casting that tea, casting that Black liquid gold...

Bright, revealing, exposing, the Sun shines on the just as well as the unjust...

Drink, wash, splash, swell, the relief and destruction  
of the Rain...

A tiny Seed to sow, then to reap and sow again...

Freedom, Justice and Equality in the garden womb,  
the sanctuary....

Thankful Stewards from here and there, We do our  
part, because in the Earth there are signs...





Artist, Gabrielle Tesfaye

## Ancestral Memory

By Myriesha Barber

The memory that lies in our bones, our hearts and our minds.

Memory of what matters.

What you have to continue fighting for.

What the meaning of community is.

How important all the relationships in your life are.

Relationships within, with each other and with the land as it relates to everything in the past and everything we want to bring into the future.

In this place of ancestral memory, we hold the knowledge of;

What we need. What we can do. And the possibilities of the future.

The concept of Sankofa encompasses these principles.

Sankofa meaning to go back and get it

Go back and get what you need from the past in order to move into the future in a new way.

Reclaiming land,

reclaiming community,

reclaiming our sole purpose

are the pieces that we need to complete this big web of life.

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# ACCOMPANIMENT OF FORCED MIGRANTS AND ASYLUM SEEKERS

By Mary Watkins

Tapachula, Mexico, Oct. 21, 2018

Credit: Ueslei Marcelinov/Reuters, Public Radio International

For most of the life of the U.S.- Mexico border, from 1848 to 1990, it was simply a line on a map and 276 obelisk markers placed on the earth. People living in the border region went back and forth with ease between Mexico and the U.S., creating as they did so a vibrant binational culture of their own. Workers from the south, primarily Mexican, came and went with the seasons, able to work a harvest or two and then return home to their loved ones, pueblos, and cities. As the U.S. began to fortify and militarize its border during the advent of NAFTA, this seasonal flow was ended. Migrants were trapped on this side of the border, unable to visit family without great risk and expense.

The border has increasingly become a place of danger. If one needs to cross without documents, one is at risk from coyotes who often extort money and abandon their charges, from members of drug cartels who are themselves crossing back and forth across the desert and mountains, from U.S. Border Patrol agents, and from the sizzling desert and frigid mountains one has to traverse. Now, if one is trying to cross legally to seek asylum, the dangers are multiplied. The U.S. is requiring asylum seekers to wait on the Mexican side for months for their credible fear interview or be transported to wait in Guatemala, a country many of its own citizens are fleeing due to gang and cartel kidnappings, extortion, torture, and killings. Both

strategies are violations of international law regarding asylum seekers.

In Tijuana, thousands of individuals and families are being forced to sleep on the streets, where they become easy prey for violence, extortion, and rape. Once their immigration “number” is called and they are permitted to enter the U.S. for their credible fear interview, they are placed in what is called *hieleras*, ice boxes for at least several days. They can only have one layer of clothing; most are sleeping on crowded floors with an aluminum foil cover in extremely cold conditions. If they pass their “credible fear interview,” the gateway to the asylum seeking process, most are transferred to a gulag of detention prisons to await their “processing,” an ordeal that lasts months to years.

One form of resistance to these policies is psychosocial accompaniment. It can take a variety of forms as the articles that follow point out. One thing they have in common is a kind of reverse osmosis, of both citizens and non-citizens in the U.S. flowing toward the border, detention centers, the desert corridors, and other sites where asylum seekers struggle to find their way. While migrants seek their way from the border, they are met by individuals and groups who are expressing their solidarity and humanitarian support through a multiplicity of ways, as you will soon read.



## BORDER LINES

Kate McConnell, 3rd Year Student

Like metaphysical corrective lenses, the bifocals of my unconscious mind constantly see separation through one perspective and then seek psychic reunification of the rifts that plague historic and modern human relationships. For me, naming separation as a war tactic/crime is a compelling plot twist that outlines the narrative of dehumanization in our history. Examples of the more horrific episodes include, forcing enslaved Africans from their homelands and then tearing them apart from wives, mothers, children, and kin on this shore, as well as placing Native Americans into foster care with white families in an explicit form of cultural genocide.

Alas, in following the news of the caravan from Central America that was making its way to the U.S.- Mexico border beginning in October 2018, I was bereft at the accounts of children taken from their parents to be detained alone, in cages, and in prison-like conditions. This brutal policy of family separation was followed by the MPP (the dubiously dubbed “Migrant Protection Protocol” or “Remain in Mexico” policy) that was put into effect in January 2019. To deter migration, it made asylum seekers wait for their “credible fear” interviews and court dates on the Mexican side, where theft, homelessness, sexual violence, extortion,





discrimination, hunger, etc., were daily realities. This implanted deep fear into desperate parents that they may endure prolonged suffering and perhaps be torn from their children in a journey whose primary purpose was often for their children's protection from violence, poverty, and persecution back home.

With my heart being torn apart by confounding news stories giving conflicting messages about how dire the circumstances were for these migrants, I felt drawn to see the situation for myself and put my body on the line. The first opportunity came with a peaceful protest organized by the American Friends Service Committee called "Love knows No Borders" on December 10, 2018. I was synchronistically scheduled to fly to session at Pacifica at that time and could not rationalize going to class when an event that embodied the liberatory justice psychology of the CLIE program so deeply was taking place so nearby. My fellow classmate, Brenda Perez, and I went to San Diego's Peace Park at the border with Tijuana to join hundreds in an interdenominational group that came to protest the violent policing.

Touched by the impact humans could have on shifting consciousness, I later decided to do my fieldwork with an organization and legal rights clinic in Tijuana called Al Otro Lado (at the recommendation of CLIE Specialization Co-Chair Mary Watkins). On Monday through Thursday, Al Otro Lado opens its doors to provide free health and legal clinic for asylum seekers. Volunteers and staff members take an empowering approach that prepares and equips people with the knowledge they need to be able to self-advocate and make informed decisions around their asylum process. Among the deluge of Central American refugees, I was surprised to conduct practice credible fear interviews with countless

Cameroonians (escaping a brutal Civil War I had to self-educate myself on fast!), Russians, and Cubans. I was moved at how these diverse asylum seekers shared resources and made small gains for better conditions in Tijuana, demonstrating an inspiring brand of resilience. That said, doubt and disheartenment linger at this crossroads for our collective consciousness due to both the precarious situation for so many people and the insecurity of the projects and organizations committed to support them. To increase your awareness and encourage participatory action, I urge you to read [AFSC's 2019 annual report](#) on the impact of Custom and Border Patrol's current detention policies for children at the border.

Kate McConnell (right) is Strategic Partnerships Manager, Facilitator of Inner and Intergroup Processes to Heal Racism, Crossing Borders Education







Photo Credits, Leah Garza

## FIELD WORK WITH THE ANGRY TIAS AND ABUELAS OF THE RIO GRANDE VALLEY

By Leah Garza, 2nd Year Student

The more I press into the curriculum in the CLIE program, the more I am attracted to looking into inequitable structures that I/we have taken for granted in our histories and our collective memories. Some of these structures are so embedded in my perception of the world, that were it not for deeply critical thinking, I might have continued to see them almost as natural. The US-Mexican border is one of these structures. I made it the focal point of my first endeavor into community and ecological fieldwork. As I pursued research into the many ways the border impacts life for both humans and ecosystems, I became interested in understanding work being done in the Rio Grande Valley in the southern part of Texas. It was important for me to

understand this region because it is the place my family is from. I could not separate the research I was doing from the long history of the Garza family from San Benito, TX. I grew up in a Mexican American family of civil servants, police, and border patrol agents who committed their lives to policing the structure that divides us from our ancestral homeland. This parallel research pursuit of both the politics of the border, and my own family confronted me with how the border crosses through the lives of so many individuals and families.

The current administration has tried since its inception in 2016 to close the borders, secure funding to build a border wall, and convince the American public of the





fabricated story of the dangerous immigrant. For every attempt to close the border and spread these xenophobic perspectives, there are countless people resisting through direct action and organizing. I got the opportunity to travel to the Rio Grande Valley and meet a group of women engaged in direct action, the Angry Tias and Abuelas of the Rio Grande Valley. They are a grassroots organization of women who live in the Rio Grande Valley, who had reached a breaking point where they could no longer tolerate witnessing the harsh practices the government was implementing at the US-Mexico border, like detention and family separation for asylum seekers.

The Angry Tias are such an incredible entity because they demonstrate what can awaken within us through witnessing systemic violence. They formed because each of the founding members had taken an active stance to support the wellbeing and dignity of asylum seekers. Individually, they each knew another woman who had taken a similar stand, and they came together to form an organized body. Most of them did not come from activist backgrounds. They are almost all between the ages of 45-75. And, they come from various socioeconomic and racial demographics. As I spent time with and got

to know some of them, I was able to ask “what was it that shifted them into activism?” I wanted to know if they could pin point a moment or memory or visual that they witnessed that propelled them from bystander to resistor. Many of them reflected on the feeling in their own bodies of pain and helplessness when seeing images of detained children in facilities in their hometowns. One member said that hearing the audio recording of children screaming in the detention center was the catalyst. The next day she found herself passing out sandwiches to asylum seekers stranded at a bus station.

So many of us have felt the same pain in our bodies as we witness this violence on the news, and can't help but feel powerless, because how can you take a stand against a structure that is so old and immovable that it seems like a part of nature? There are a great many things I could mold and manipulate from my experience in the field to bolster myself as a scholar or build my ego as a researcher, but the most important question that I have returned with is, what can I do right now, with the resources I have, to resist the harsh U.S. immigration policies and uphold the dignity of asylum seekers at the border?

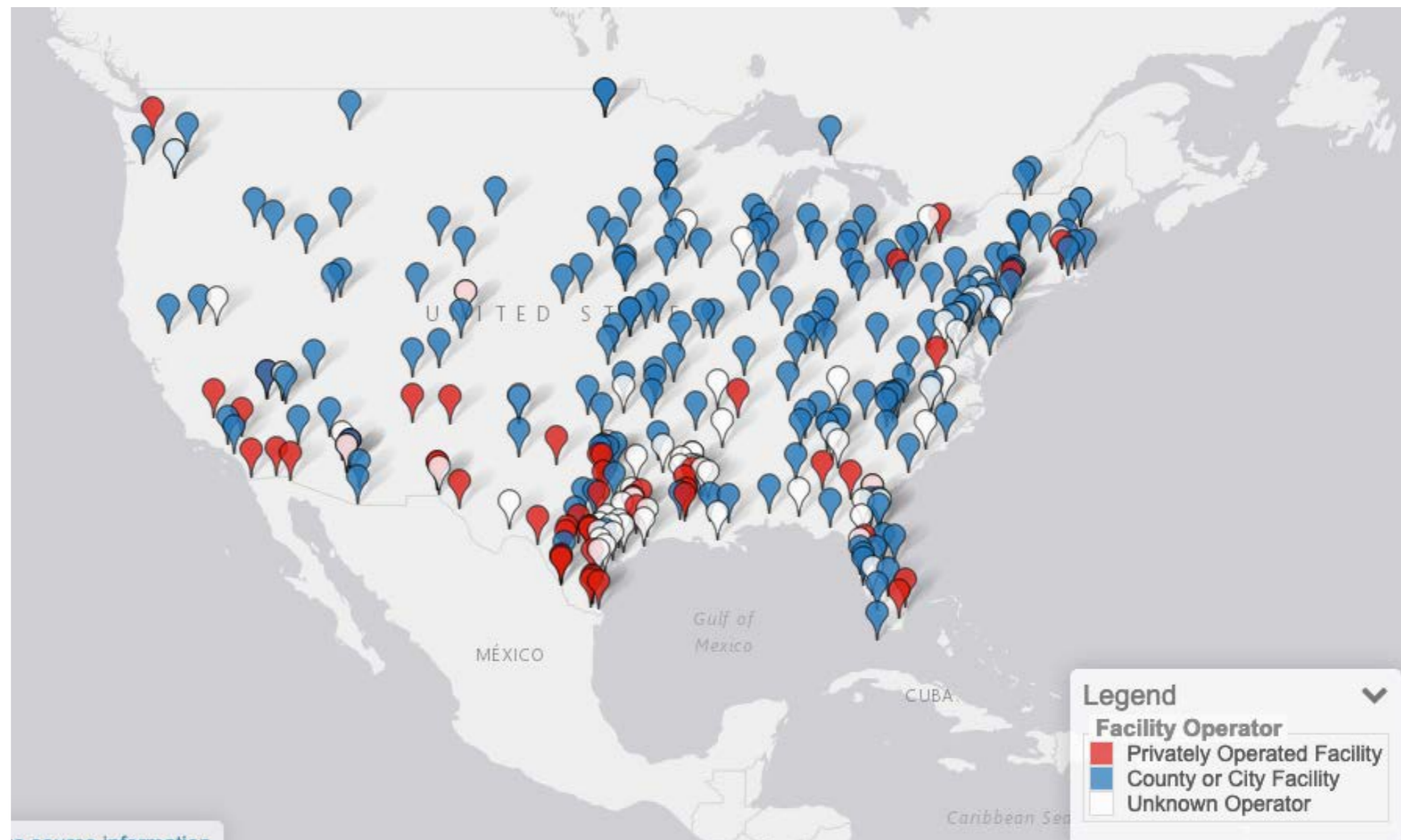


# THE U.S. CRIMINALIZATION AND IMPRISONMENT OF FORCED MIGRANTS

By Mary Watkins

Having studied forced migration at the U.S.-Mexico border since 2002, I knew when Trump was elected that we would witness a proliferation and deepening of the suffering of forced migrants. I returned to tools of forensic evaluation that I rarely used after graduate training in clinical psychology. In 2017 Dianne Travis-Teague (Director of Alumni Relations at Pacifica) and I gathered Pacifica clinical alums and other psychologists in the region to train them in how to do psychological evaluations for immigration court. Psychological evaluations are useful to asylum seekers and to others fighting deportation because they can be used to validate the

US Detention Centers  
Credit: Freedom for Immigrants





traumatic events that drive people from their homeland. They can substantiate the need for psychological treatment that is often unavailable to asylum seekers in their countries of origin; and, sadly, they can predict the psychological consequences of being forcibly returned to places where one was tortured, extorted, falsely imprisoned, and threatened with death. In most situations, asylum seekers live under the constant fear that if they return, they will be murdered.

This work has taken me to detention centers south of San Diego, east of Los Angeles, in El Paso, and in New Jersey. I have worked with asylum seekers from Russia, Cuba, Mexico, El Salvador, Honduras, Guatemala, and Bangladesh. In short, their stories are horrifying—filled with torture, kidnapping, and the witnessing and experiencing of unspeakable violence. Their escapes for their lives have been harrowing and narrow.

Tragically, they discover that escaping was only the beginning of new difficulties. When they reach the U.S. and ask for asylum, they are now treated as common criminals. Farmers, shop keepers, pro-democracy activists, students, journalists, mothers—are all imprisoned in a U.S. gulag of immigrant detention prisons that has been growing steadily over the last two decades. 73% are run by private corporations, eager to profit off this new “industry,” and willing to cut corners to increase profits, even if this leads to increased misery and even deaths.

In 1994, the U.S. government imprisoned 5000 migrants a day; now it is over 39,000 a day. In any one year, 360,000-400,000 people suffer the injustices of migrant detention. This costs taxpayers \$134/day for each adult and \$319/day for any individual with accompanying family. Asylum seekers who are free to await their

immigration hearing outside these prisons have a very high rate of showing up for their hearings, arguing against the need to detain so many who have already suffered so much.

To learn more: Follow and join the work of the [Detention Watch Network](#); read Kanstroom’s, *Deportation Nation: Outsiders in America*; go to the border with a group like BorderLinks in Tucson or Global Exchange, so you witness firsthand what is happening.

To help: Join a visitation program for the detention center nearest to you; join nationwide protests for the abolition of ICE (Immigration Enforcement Control), a government agency only established recently in the wake of 9/11; reach out to refugees and immigrants in your city and town to welcome them and assist with their getting settled; raise money for bond funds to help detainees leave imprisonment while they await their hearings. Make time to work with one of the human-rights based organizations at the border, such as Annunciation House in El Paso, Al Otro Lado in Tijuana or one of the shelters on the Mexican side where asylum seekers are being forced to stay by the U.S. government until they have their “credible fear interview.”





## PATHWAYS TO PRISON ABOLITION

Angela Davis has underscored that prison abolition demands radical imagination and action to transform the structures of our society that create and sustain the prison industrial complex. In early November 2019, Psychologists for Social Responsibility organized a conference on Healing Justice: Ending Mass Incarceration at the Wright Institute in Berkeley. Alum and founder of New Earth Harry Grammer, dissertation student and transformative educator Aaqilah Islam, and faculty Mary Watkins addressed pathways to prison abolition. Here are some excerpts from Aaqilah and Mary's presentations.

### Reimagining Self and Institution: Why Does the Prison Classroom Matter?

By Aaqilah Islam, CLIE Dissertation Student, Facilitator of Transformational Education

I primarily work with incarcerated and formerly incarcerated men inside of two California State Prisons. In this setting, I've taught classes with a higher education program and currently, I facilitate a year-long rehabilitation class with the GRIP (Guiding Rage into Power) Program. Through collaboration with guest teachers, California Department of Corrections and Rehabilitation (CDCR)





staff, and members of the local community--including incarcerated and formerly incarcerated individuals--my work focuses on supporting the incarcerated in their efforts to utilize education in reimagining both self and institution. The catalyst of our individual and collective work is the prison classroom.

Reconceptualizing the relationship between self and institution leads me to pose these questions: What is the prison classroom? What does it cultivate? . . . And, what is it becoming? I usually explore these questions through a practice of witnessing, which has revealed that the prison classroom is not only a transitional space where students can focus on their transformative needs, but from a post-humanist stance, it also helps to reconnect both human and material agencies, enabling students to experience embodiment on a different scale (Ulmer, 2017). Furthermore, the prison classroom destabilizes socially constructed relational boundaries and instead challenges incarcerated individuals and the prison to raise awareness of the flow, transformation, and rhythm of rehabilitation. To adequately respond to this challenge, both students and members of the prison staff must be equipped with skills and gifts/traits that allow them to succeed in taking dedicated risks, expressing passion, and communicating what's not being said. These gifts/traits are generally called non-cognitive skills. I've seen students utilize them to reach educational goals, succeed in recovery or other life goals, launch criminal justice reform programs/organizations, and engage in policy advocacy. Within the context of transformational education, these changes occur by integrating liberatory practices and methodologies in the learning space and throughout prison culture. This includes a relational approach that reshapes institutional identity and helps students produce and

strengthen new perspectives with intuitive styles of bringing something new into existence.

Take, for example, the way Massumi (1987) prefaces his translation of Deleuze and Guattari's text, *A Thousand Plateaus* by positing, "The question is not: Is it true? But: Does it work? What new thoughts does it make possible to think? What new emotions does it make possible to feel? What new sensations and perceptions does it open in the body?" One could potentially pose the same questions about the processual character of modalities of transformation that help students express a sense of freedom inside of the learning space.

The emergence of non-cognitive modalities of transformation encourages students to think critically about the imposed identity of criminal, felon, or offender. Such work often helps them produce a transformative mode of identity—one that includes an awareness of intersectionality, and links agency with affect, emphasizing an embodied sense of the relations and interactions that materialize between place, space, time, and the environment. Although a transformative mode of identity focuses on traversing artificial relational boundaries between personal and structural acts, events and forces, so is the goal of rethinking the role of rehabilitation in bringing to the fore new territories, or paradigms of teaching and learning from which processes, mental states, events and relational rhythms manifest, transform, evolve, and become.

## **Italian Lessons For Prison Abolitionists**

By Mary Watkins

In *Are Prisons Obsolete?*, Angela Davis encourages us to engage our radical imagination to conceive and create alternatives to incarceration. To lend us a long view, she reminds us that slavery,



lynching, and segregation were an institution and practices that many saw as natural and inevitable, in the way many see prisons today. Those who contested them were seen as extremists and fanatics.

I want to add to this long view by drawing some lessons from how another similar institution to the prison, the mental asylum, was challenged and eradicated in Italy. In its stead, in cities like Trieste, structures were created to address the human needs of those who would otherwise be incarcerated in mental asylums.

In 1978 Franco Basaglia, a psychiatrist, convinced the Italian Parliament to close all mental hospitals, to prohibit building new ones, and to replace them with community-based living and treatment that affirmed the rights and dignity of those who had previously been incarcerated in asylums. What can prison abolitionists learn from this successful campaign to abolish the carceral treatment of those diagnosed with severe mental illness? How do we take an institution that is conceived of as natural and inevitable and make it into a limit situation susceptible to dismantling through limit acts?

What are the limit acts that Basaglia and his colleagues enacted to achieve the end of the mental asylum in Italy that we can learn from as prison abolitionists?

- Facing, naming, and calling out the horror of conditions “inside” that constitute social death. They allowed themselves to be sickened by the institution.
- Confronting the false narratives that equate the institution with rehabilitation

- Identifying the pillars of support for the institution (i.e., the nurses in the asylum and the prison guards, citizens who say NIMBY, etc.)
- Making explicit the hidden functions of the institution and clarifying who and what the institution serves (see Gilmore re the use of the prison as a geographical solution to deindustrialization, underemployment, etc.)
- Making clear that the institution is self-perpetuating even though it is not in service to its stated aim (for instance, how do the prison guard unions perpetuate prisons as they are today, lacking in rehabilitative functions?)
- Humanizing life inside the institution, not as an end in itself but as a step to the destruction of the carceral environment and the beginning of creating liberatory environments that would be moved “outside”
- Inviting inmates to be equal interlocutors, welcoming the questions they pose to the institution and its staff. Nourishing democracy in action.
- Building non-carceral, respectful relationships between people on the “inside” and people on the “outside”
- Replacing reform efforts with destroying the institution from the inside
- Welcoming civil society into the institution and into dialogue with its inhabitants; bringing the outside “in” in order to lay the groundwork for the kinds of relationships that would need to be in place outside when the institution was destroyed. Building counterspaces, contact zones, insubordinate spaces (Tomlinson and Lipsitz)





- Challenge and change false representations about who the people are who are “inside,” building the critical awareness and the will of civil society to end the institution
- Replacing judgment (i.e., diagnosis) on people with attention to their needs (dignified housing, adequate supportive services, inclusion in the workforce and in the community)
- Use of the legal system to support the closure of these institutions, to prevent the re-opening or building of new ones, and their replacement with community-based living that addressed the needs of former inmates
- Remove roadblocks to housing, employment, education, healthcare
- The restoration of citizenship in its fullest sense
- The nourishing of psychosocial accompanying as a practice with the aim of assisting the person in their evolving life project and helping them interface with systems to gain the resources they need to live a dignified life



# PACIFICA OUTREACH PROJECT: LINKING CLIE STUDENTS AND ALUMS WITH STUDENTS IN A CALIFORNIA STATE PRISON

By Mary Watkins

For many years, I have been getting letters from inmates who are interested in Pacifica Graduate Institute and have wanted to engage in studies. Most do not have BA's and so graduate study is not possible. None can travel to Pacifica. And none have access to a computer for online study. I have had to sadly write back that it is not possible, while offering to be a pen pal. This year I got a letter from an inmate at Soledad State Prison who had read my and Helene Lorenz's book *Toward Psychologies of Liberation*. He knew one of our graduate students, Aaqilah Islam [see her article here] who co-facilitates the GRIP program "inside"—Growing Rage into Power. He posed the question: "How can I study liberation psychology at Pacifica?"

His timing was just right. I had just returned from an [Imagining America](#) conference about decarceration. There I had met Erin Nerstad who told me about a Humanities in Prison program she was creating with Susan Derwin, the director of the Interdisciplinary Humanities Program at UCSB. While their program is fully funded and has paid staff, I began to see how we might use its skeletal structure to offer some courses informally and without credit. Ed Casey and I met with them and learned that the educational work was accomplished through a correspondence method. Prompts for essays were given for each reading. Each graduate student

volunteer was paired with one "insider" and carefully read and commented on the insider's essay.

I am painfully aware of how much some Pacifica students long for teaching experience. I am also painfully aware of the devastating effect on inmates of the elimination of Pell Grants for prisoners. Pell grants are given to low income people who go to college. Since prisoners make virtually no income, they used to qualify for these. This enabled colleges and universities to create undergraduate prison programs. Education is the number one best approach to reducing recidivism. Research confirms that there is 30-70% reduction in recidivism when inmates have turned to education during their incarceration. Prisoners received less than 1% of Pell grants. Then came the "tough on crime bill" in 1994—the Violent Crime Control and Law Enforcement Act—that eliminated these grants for prisoners. Most prison college programs closed. Under Obama, a small number of Pell grants were extended to some prisons to help inmates transition from prison.

There are many people who are incarcerated who turn to devoting themselves to learning. Without adequate books, no computers, and rarely ever a formal college program, this is a difficult turn, indeed. At first, I sent Aaron, the man who wrote me, the syllabi for *Psychologies of Liberation* and for *Ecopsychology* and the books he would need. Soon he had assembled a few more students. One of them was Heelíni. I began to make the *Psychologies of Liberation* syllabus more amenable to a correspondence method. CLIE alum, Elizabeth Zinda, took the lead with Ed Casey to revise the *Ecopsychology* syllabus. Within the first six months, there were eight "inside" students and eight "outside" "tutors" in CLIE who wanted some teaching experience and insight into prison. Heelíni has





recruited another eight. On the Pacifica side, we have three faculty, four alums, and ten graduate students involved. After an announcement to the wider faculty, Dennis Slattery from the Mythological Studies Program came forward to generously offer a class on *The Hero with a Thousand Faces* by Joseph Campbell.

While filling the needs for educational opportunities in the prison and for teaching opportunities for Pacifica students, this “outreach” also is a means by which people on the “outside” can come to better understand the experiences of those on the “inside.” Now that I have a class on the “inside” and one on the “outside” studying the same books, I can share essays between them, creating another bridge. In a forthcoming class on phenomenology, our focus will be on some of the testimonios of inside students with regard to prison abolition.

Some people are strongly opposed to Pell grants for inmates. They argue that prisoners get to have an education that many of their victims and their victims’ family members can’t. Prison guard unions have fought against them because many guards can’t afford the time and money for such an education. While understandable, when these programs shut down it ends up costing the taxpayer more (because of recidivism; about \$40,000/year per inmate), creates more dangerous prison conditions, and, of course, abruptly closes a rare door of opportunity for many inside who are ready to put their thoughts to good purposes.

In the words of some of the “tutors”:

The written exchanges between myself and a student at Soledad have been educational and enlightening. Initially the process of mailing hard-copy was frustrating but it forced our dialogue and



relationship to develop organically over time, which allows both of us to pause and reflect while slowly building trust. The student has shared his thoughts and feelings about several of the readings, as well as his personal experience within the criminal "justice" system and what currently gives his life meaning. The one-on-one interaction has been mutually beneficial and I'm eager to continue learning alongside my student and via my colleagues' sharing of their teaching/learning experiences.

Miles Carroll, CLIE Dissertation Student

My soul leapt when I first read Mary's call to the Pacifica community to participate in the outreach opportunity with Soledad students. It was a delight to work with Ed to craft the Ecopsychology syllabus for what I hope may be an enriching experience for the students. Having read my student's letter sharing about his college courses and groups that keep him busy, I tried to imagine what kinds of essay questions might contribute to bodily awareness, a sense of belonging in place, human and other than human community, and possibly new ways of thinking and feeling about justice. I was very humbled when I received his first essay which sharply critiqued the premises of Ecopsychology in favor of objective science. My anticipated joy in reading about the wonderful openings into ideas and feelings the reading and writing would inspire took an important turn toward a check on my assumptions. I realized that while there is some diversity in ideas within the PGI community, my educational experience was of being on more or less similar pages with others at PGI. Responding to this first paper gave me a valuable opportunity to stretch beyond the familiar realm of CLIE ideas and try to validate and connect with a person more grounded in empirical science on the value of attention to and meaning of lived, bodily experiences. I

stressed that my hope is that he come away from this course with a sense of valuing his own lived experiences. The remaining essay questions ask that he speaks from his own experiences and feelings. I look forward to reading what he shares. My hope for myself in this experience is to continue to drop assumptions, to learn more about people who are incarcerated, and to be better equipped to engage this learning more deeply within a context and framework of ecopsychological justice.

Elizabeth Zinda, PhD, Alum

When I started participating in this project with a student about 6 months ago, my expectations were limited but my imagination was open to all the possibilities that this method of teacher/student relationship can bring into our lives. The method seemed simple enough: a student eager and volunteered to learn but confined in a prison, a teacher eager to teach and the only way of communication being the good old fashion handwritten snail mail. That being said, I never could have imagined the depth of joy and vastness of blessings this project brought to my life. When I volunteered for the project, I thought that I would be helping an inmate to learn about "Psychologies of Liberation," it turned out that I was receiving much more than I imagined. For instance, with everything going on at the end of 2019 in my personal life and in my country of origin (Iran), I was in a dark place when I received a post card with a white peace bird on it from Christian, my student, with this sentence, among many others, shining through: "Keep up the good work, Maryam, stay strong, motivated, and positive out there..." I am humbled by this student/teacher horizontal relationship, and the opportunity to experience an attempt in decolonial relational psychology in practice. I think this method of teaching (through handwritten letters)



extracts deeper nuances from the readings. It is a combination of learning and re-learning the material in a new light.

Maryam Tahmasebi, Dissertation Writer

### What can you do?

- Educate yourself

Watch the documentaries: [College Behind Bars](#) and The [Dhamma Brothers: East Meets West in the Deep South](#)

Read: Michelle Alexander, *The New Jim Crow: Mass Incarceration in an Age of Color Blindness*; Angela Davis, *Are Prisons Obsolete and Abolition Democracy: Beyond Empire, Prisons and Torture*; Ruth Wilson Gilmore, *The Golden Gulag: Prisons, Surplus, Crisis, and Opposition in Globalizing California*; Drew Leder, *The Soul Has No Bars: Inmates Reflect on Life, Death, and Hope*

- Explore a fuller reading list at [Abolition Futures](#)
- Volunteer for [Critical Resistance](#); get a prison pen pal, join a visitation program, offer to teach inside, learn how to co-facilitate with [GRIP](#) (Growing Rage into Power) or [Alternatives to Violence](#)
- Support the re-institution of Pell Grants; disrupt prison pipelines by building needed social resources

### If I Created a Public Homeplace, by Heelíni Gutierrez

In the Psychologies of Liberation course, Heelíni Gutierrez reflects on his experience of public homeplaces:

Here within prison I am part of a program called Guiding Rage into Power (G.R.I.P.). It is a program that teaches inmates non-violence, Emotional Intelligence, Cultivating Mindfulness, and Victim Impact.

We create a Homeplace by collecting information from up to 30 members and place it in a “Tribal Book.” This can be names of origin, places of origin, Ancestral names/places, family members, victims’ names, and friends. This book then is placed in the center of our circle to create a space for dialogue.

Our tribe spends a year going through and processing the many traumas we have suffered as perpetrated on our victims, their families, and our communities. The program is voluntary and creates community as we support each other in facing our fears, shames, hurts, and impact on our victims.

We also change our beliefs that enable us to objectify other people, commit crime, and self-destruct through violence. I really enjoy being in the room with other GRIP members, knowing I can be myself and be accepted and not hide behind a mask of my own making.

If I created a public homeplace, it would be painted with ancestral designs and colors to invoke the teachings that come with those symbols.

This homeplace would invoke warmth, acceptance, and community as a place of resistance against consumerism, waster, capitalism, oppression, inequality, and monocultural domination. There would be educational areas, agricultural areas, and spiritual areas.

It would be a tribal based collective which encourages consensus and equality for all peoples who seek to honor the ecology, earth, and basic human rights.



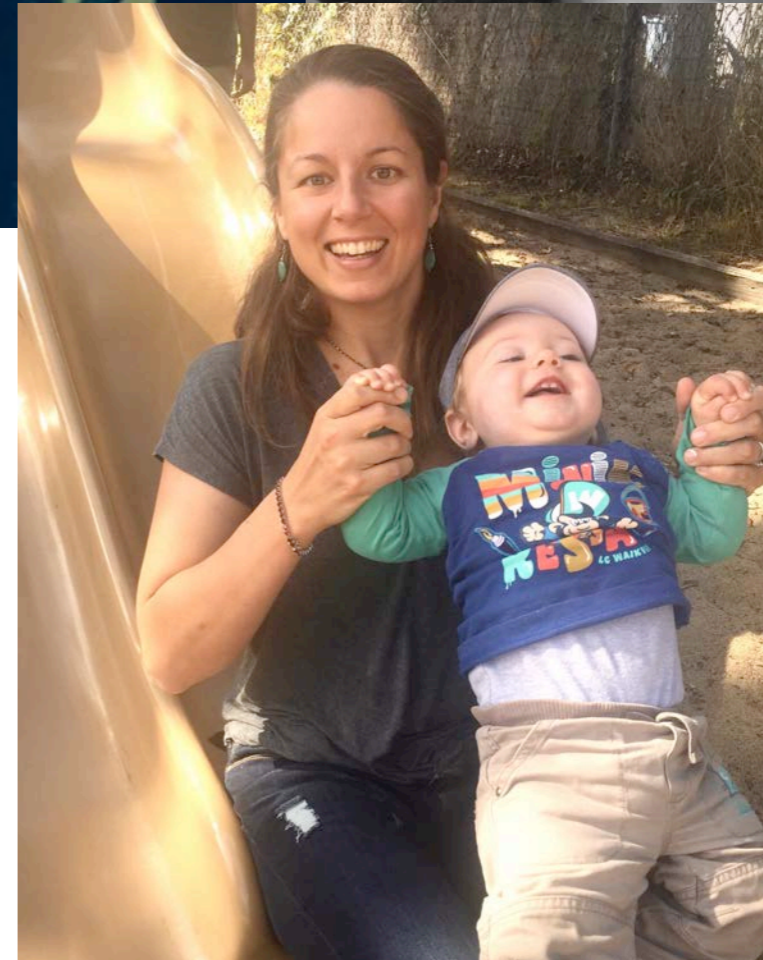
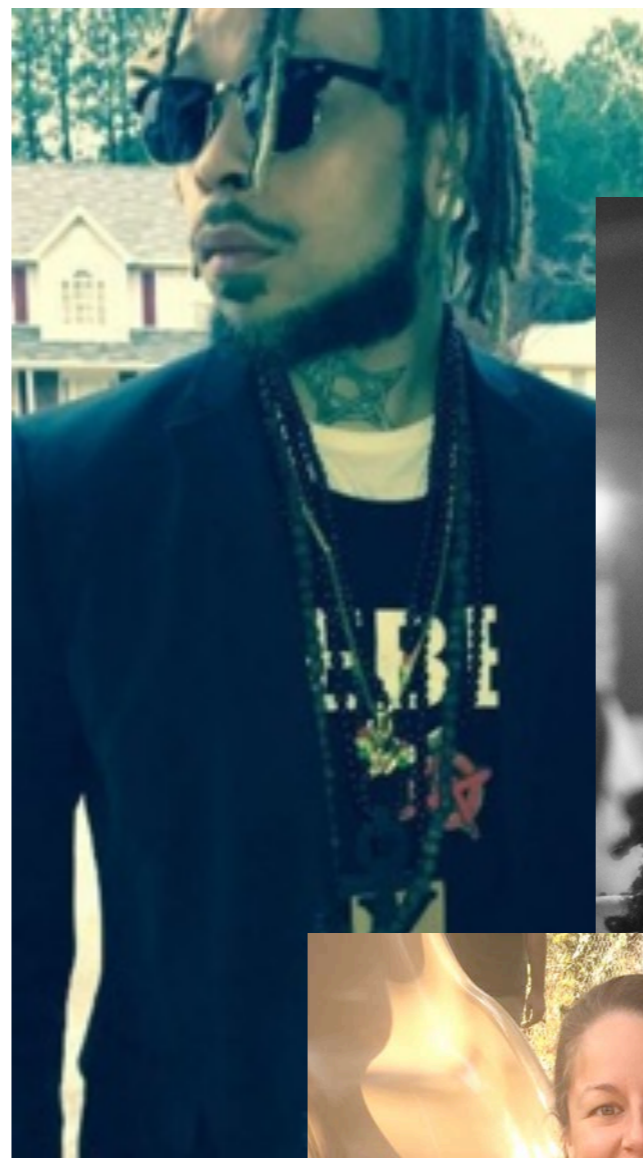
## OUR PARTNERSHIP WITH THE SOCIETY FOR COMMUNITY RESEARCH AND ACTION (SCRA)

IN THE FALL AND SPRING OF 2019, CLIERS ORGANIZED TO SUBMIT A SPECIAL ISSUE ON DECOLONIALITY TO THE COMMUNITY PSYCHOLOGIST. THE CLIE EDITORS SHARE THEIR EXPERIENCE:

### ON DECOLONIALITY AND POSITIONALITY

By Breana Johnson (Right), Tarell Kyles (left), And Mari Larangeira (Center)

In the fall of 2018, we had the opportunity to collaborate on a CLIE submission to *The Community Psychologist Special Issue: Decoloniality and Positionality*. The project was both a challenge and a privilege. Stepping into the role of co-editing revealed itself to be more complex and intense than any of us originally expected. Below we briefly describe the process of our shared experience, as well as some concluding statements reflective of our individual experiences and our hopes for how this work can be furthered.





Upon the settling of the three of us as the co-editing team for this project, our first steps were to build rapport amongst ourselves and to clarify a vision for a feasible scope for the project given the deadlines we would need to meet and with considerations of everyone's other coursework, and external commitments. Our next tasks were to create working definitions of decoloniality and positionality, while crafting the call for papers from our CLIE peers. Once we had received all the submissions, we organized a blind peer review of the articles. The peer-review process was a first for all of us, however, it went surprisingly smoothly as student-scholars from within the CLIE program stepped up to read the articles and provide feedback. We are grateful to those who participated in that part of the process.

We used Google Docs to create a system for organizing the peer-review feedback and selected the articles to be published based on the strength of topic to the issue, diversity, and complementarity with other articles. We divided the articles amongst the three of us, each taking the lead on 2-3 of the submissions, while giving the other two the opportunity to participate in generating feedback for the authors. The editing and re-editing was sometimes a tedious and challenging process. However, we were inspired by the courage and dynamism presented by the articles and their authors. Our hope is that those student-scholars with whom we had the pleasure of working closely on this project felt supported and encouraged throughout the editing process.

Collaborating with fellow students to produce a joint project was bigger than any individual contribution and required us to leverage the values of solidarity and integrity that characterize the CLIE program. The experience was both one of professional development

and academic expansion. Academically, the project required deeper scholarship into decoloniality and its applications. We strove to remain inclusive in this process-eager to make space for the emerging, diverse set of voices within the program. Our intention was to capture how decolonial resistance takes many forms, some nuanced, some overt-but all necessary for transforming the manifold expressions of structural violence.

From Breana: I hope this project encourages further risk taking in scholarship for CLIE students. I hope current and future students will see the special issue as permission to take academic risks and deepen the footholds in spaces we have already begun to claim. Often, being a CLIE student can feel like speaking a different language from the rest of the world and as if we exist on a far off island. Opportunities like TCP allow us to bridge gaps and lessen that sense of isolation, while also reconfirming that our scholarship is unique, valuable and has a place in larger academia. My last hope is that the editorial leadership and presentation of our collective work, leaves every student and faculty member proud to be apart of our CLIE program.

From Mari: I also hold the hope that this project encourages students to take further risks and challenge academic apartheid in all ways it arises. I have great appreciation for the willingness of the faculty of the CLIE program to encourage CLIE to take those risks, challenge academic establishments, and publish works that express that critical perspective. I am grateful for the opportunity to have been a part of this collaboration and I learned a great deal practically and personally from the project.



From Tarell: We engaged the colonial/modern paradigm from various entry points. While each entry can be read separately, this collection is best read in its entirety, as a collective provocation, not just for academic interest, but for all students and seekers of decolonial praxis, liberation, and collective wellbeing.

The co-authors are sixteen CLIErs. Thirteen first, second, and third year students: Breana Johnson, Tarell Kyles, Mari Larangeira, Hawkins Lewis, Brenda Perez, Santos Lopez Chavez, Deborah Najman, Tierra Patterson, Archana Palaniappan, Ross Dione, Stephanie Knox-Steiner, Chenoa Siegenthaler, and Maryam Tahmasebi; two dissertation students: Kamee Abrahamian and Jonathan Rudow, and alumna Christa Sacco.

Our special issue is available in *The Community Psychologist* (Spring 2019, Vol 52, 2; pp. 6-29 and 59-64), a publication of The American Psychological Association, Division 27, Society for Community Research and Action <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>.

## SCRA BIENNIAL AT NATIONAL LOUIS UNIVERSITY IN CHICAGO

By Nuria Ciofalo

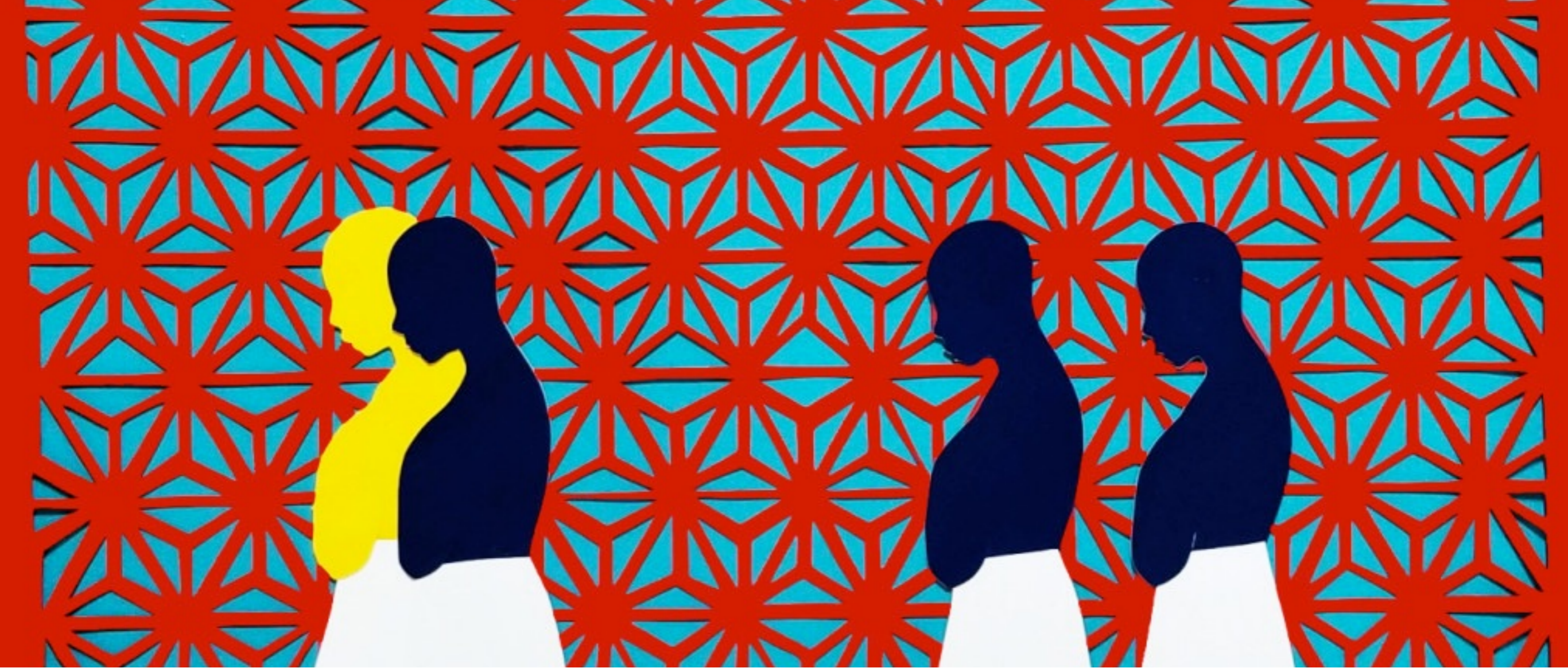
In June, nine CLIErs: Marcia Alexander, Pesach Chanania, Ginger Cacnio, Hawkins Lewis, Brenda Perez, Christa Sacco, Madeleine Spencer, Karissa Steele, and Maryam Tahmasebi attended and presented at the SCRA Biennial at National Louis University in Chicago. We presented together in a roundtable that was very well attended and full of vibrant inspiration and exchange.

Our roundtable was entitled: “Co-constructing Decolonial Pedagogy and Building Transformative Solidarity.” We invited dialogue about ways of teaching, learning, and practicing that may contribute to co-construct a decolonial pedagogy that departs from Eurocentric regimes of knowledge. CLIE Faculty and students shared our tentative understandings, collaborative research, and strategies to decolonize the academy. We understand that decoloniality in the academy may manifest when epistemologies that have been silenced by and excluded from hegemonic Western epistemology are centered. Furthermore, it may be evident in the vibrant discussions in our classrooms that de-construct how universities maintain neoliberal capitalism and its expansion causing violent imperialism, anthropocentrism, racism, heterosexism, ableism, classism, cultural genocide, epistemicide, and ecocide. It may also manifest in the ways in which knowledge is applied in our work with communities that have been marginalized and excluded from hegemonic academic discourse.

Applying transformative solidarity among communities and universities to co-construct alternatives to modernity and coloniality, we can pursue the promotion of creative and transformative praxes. This roundtable invited plurilogue to co-construct a decolonial pedagogy building transformative solidarity and imagining innovative pluriversities (instead of universities) that embrace alternatives to the pervasive market education, caused by our current political system, that maintains coloniality, patriarchal oppression, marginalization, and exclusion.

Marcia, a dissertation student, presented a poster at this conference. She shares her experience:





**SEARCHING IN MOROCCO II,**  
Tracy Murrell

**R.O.A.R. (Reaching Out Across Rifts)**

By Marcia Alexander

It is June 26th and I am pinning my bright pink 3x4 foot poster to the far edge of one of the soft fiber board rows at the far end of the poster room. The poster represented my experiences in the San Diego Women's March 2017, standing a short distance away from the poster I watch reactions to my work. At the top, under

the heading, "Reaching Out Across Rifts," Ashley Judd shares her experience of the roar she heard at the 2017 Women's March On Washington:

And then it really started, a 360 degree rumble from way, way back in the crowd. ...

The roar was a rumble, a wave, a crescendo, an aria. There was a visual to it as well. ...



That roar was personal, political, spiritual, special. Together We Rise (2018, p.158)

Her aria was my aria as I stood in San Diego's 2017 sister march. I stood pressed by female bodies as the roar of awakened hearts tumbled back towards us like a surfer's wave we were all waiting to catch. I was there because Toni Morrison (2002) gave me, in her poem "Eve Remembering," an empowered Eve who devoured "an apple fire red and humming insight" (Five Poems). I was there because Gloria Anzaldúa gave me an Eve who birthed a new consciousness. And I was there because Susan Griffin (1996) reminded me that in the discovery of suppressed stories, for healing to take place, we would need "to listen back into the muted cries of the beaten, burned, forgotten and also to hear the ring of speech among us" (p. 153).

That marching moment of hope and passion stands in the foreground of the pink poster.

Gloria Anzaldúa's push towards discovery of "other realities, archetypal, primal systems of shifting consciousness" (2002, p.1) captions the painting of an earthen arch stepping out into the ocean, a bridge to new understandings. Susan Griffin's reminder that it is in the listening into life of annihilated voices that we find each other frames a sea of pink hats and, most transforming of all for me, Toni Morrison's rebirthing of a glorious, powerful knowing Eve describes the portrait of a proud African-American Eve, extending an arm confidently holding a deeply red apple given by a tree of life mature and full of wisdom. The community I thought I knew no longer exists. My ruptured heart is in the words and images of the pink poster and I ask those who pause before the poster "What experiences have grabbed you and ruptured your understanding of

community?" I ask this because I believe that shared stories and experiences witness the breaking open of systems of violence allowing movements into new hope-filled realities.

As I stand slightly apart from my work, a young African-American man looks at me and asks "Is this your poster?" I reply "Yes." He smiles and asks if he can take my picture next to my work. "Yes." This moment is transformative for me because I am a white, privileged elder female and my world continues to be turned inside out by the words, images, and courageous histories of women of color. The smile of the young man gives me hope that, in the words of Toni Morrison (2002), we are being led "from gardens planted for a child to wildernesses" (Five Poems) that will continue to rupture hearts leading us to new communities of hope and healing.

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## SCRA Biennial Panel Discussion

By Brenda Perez

I was invited to participate as an expert in a panel entitled: “Revisiting Collective Histories to Envision and Build Socially Just Futures: From Wakanda to Our Local Communities,” at SCRA Biennial Conference.

The panel presenters were three doctoral students at the University of California, Santa Cruz. As an invited discussant, I reviewed each of the presenter’s scholarly work focused on collective histories to envision and build socially just futures based on the movie *Wakanda* by Marvel Comics. I discussed their presentations entitled:

1. *Wakanda forever*: Themes of collective trauma and healing in Marvel’s *Black Panther* by David L. Gordon, Jr., MSSA
2. Using social biography in a YPAR program with children to democratize knowledge production by Sylvane Vaccarino-Ruiz
3. Exploring the hidden worlds of resistance enacted by Latina women: A focus on letters and memories by Christine Rosales

I concluded that each student’s work brilliantly touched upon many social topics in an imaginative way and focused on contributions to conversations about psychologies of liberation, as well as social justice discourse.

**ON THEIR WINGS WE WILL FLY,**  
Tracy Murrell



# COMMUNITY RESEARCH AND ACTION (CRA) AT THE UNIVERSITY OF PORTLAND

In October, three CLIEs attended and presented at the Community Research and Action (CAR) at the University of Portland. Renate, Jonathan, and Shelly share their experience:

## **Our Experiences at the CRA Regional Conference in Portland**

By Renate Funke, Jonathan Rudow, and Shelly Stratton

Two doctoral students from Pacifica's CLIE program presented at the 12th annual Community Research and Action in the West Conference, Jonathan Rudow and Renate Funke. The CLIE program was also represented by alumna Dr. Shelly Stratton. This year's conference took place at Portland State University on October 25, 2019, with the theme "Bridges not Walls: Connecting Communities through Research and Action." Four sets of presentations were held in four separate rooms of the beautiful Native American Student and Community Center over the course of the day.

Renate presented aspects of her research with various farmworker populations on California's Central Coast as part of a Family and Well-Being symposium with a focus on expanding the criteria for farmworker advocacy evaluation. Jonathan held an experiential session on Compassionate Listening—a praxis of peacebuilding and conflict transformation—for bridging divides in the Trump era; demonstrating methods for developing empathy and understanding in participants' and researchers' relationships to personally challenging material. Shelly presented outcomes of her work with

The Center for African Immigrant and Refugees Organization (CAIRO) along with CAIRO interim Executive Director and Lewis and Clark Graduate student, Abdisalan Muse, and Somali parent and PSU student, Soad Abdi. Their presentation covered CAIRO's efforts to facilitate a long-term participatory action research (PAR) project with Somali immigrant parents in Portland. They discussed accomplishments in engaging Somali parents and students in self-advocacy within the educational systems; their utilization of a Freirean approach to empower Somali parents in discerning patterns of oppression or negligence in systemic contexts and to recognize their own cultural wealth; as well as the ongoing successes and difficulties of building partnerships with school districts in the region.

The conference was kicked off by Dr. Brett Russell Coleman, Assistant Professor of Health and Community Studies at Western Washington University, who presented on the topic of engaging contradictions versus solving problems in the context of academic research and systems-based action. Overall the conference was brimming with life and nuanced approaches to furthering the work in the field of community psychology and our shared efforts out in the world.






## PLACE AND BELONGING AT PACIFICA

By B. Ramón Alvarado, Deborah Najman, and  
Tierra Patterson, 2nd year Students

Sense of belonging is connected to racialized narratives, identity, and relationship to place and is influenced by living in a colonial modernist paradigm. What we believe about ourselves and where we feel we belong is determined by society's conscious and unconscious values surrounding race. To foster the conditions which promote a healthy community, highlighting the People of Color (POC) presence, and our contributions at Pacifica Graduate Institute is important. Sense of self is both relational, based on positionality, and enacted (or not) in each person's physical place, which can support a sense of empowerment. Every being's experience at Pacifica, on this land, elicits a "relationship between the world and our body [and the] senses never work in isolation, rather, our embodiment is emplaced within a wider ecology interrelated with the materials, people, culture, historic context and a multiplicity of sensory phenomena, experienced simultaneously" (Pink, 2011). These complex inter-relational experiences involve the human, non-human, more-than-human, and includes the spirit realm here at Pacifica.



**TE DESEAMOS  
SEGURIDAD  
Y PAZ**



As such, creating a space on campus that acknowledges our presence as students of color is an important way to create an internalized value of self and to strengthen the Pacifica community in a way that extends beyond color lines through their acknowledgement. Conversations about the meaning of space at Pacifica manifested at Students Of Color (SOC) meetings during the fall, eliciting this piece by three members of the group. Formalized thought and praxis through critical acknowledgement of the need for a safe/sacred space strengthens POC resilience in an environment where we might not feel as though we belong. Many POC students do not feel as though we belong when arriving at Pacifica in recognition of what is a mostly White student population, beyond the CLIE specialization. Unfortunately, when conversations around identity do happen, white fragility and privilege often come up. This speaks to the fact that racist tropes infect all of our psyches in various ways and reflects the collective trauma of slavery, genocide, and the responsibility of reconciling those events with each person's own experience with injustice and healing. Our collective soul-wound manifests in many particular experiences that cannot be universalized yet provide an opening for developing interconnectedness and community building.

Everyone is unique individually and culturally and we strive not to universalize but rather to harmonize. James Hillman calls this process the 'poetic basis of mind' - a radical imagining that precedes a collective healing between groups of people. This facilitates the idea that "through schools and periodicals, discussion and lectures, [we are] intellectually quickened and awakened" (Du Bois, 1994, p.96) - ideally without the intrusion of racial hierarchies both internalized and imposed. This article, this place, each body, is a potentiality and a germination point for an existence without

hierarchies - one way to curb privilege. Hierarchy is a salient feature of capitalism/coloniality, while interconnectedness draws on our commonness without erasing our unique experiences as diverse individuals. The goal is not to get agreement on universal values but to draw deep from our particularity while at the same time recognizing our common connections that exist due to racial oppression. Regardless of where we come from, when we arrive at the Pacifica campus we must acknowledge that we are each visitors on a stolen place and a space remade through coloniality.

In order to honor the history of the land on which our campus is situated and the people who came before, it is important to note that this was historically Chumash territory. The Chumash people inhabited the central and southern regions of California for thousands of years prior to colonization, and continue to be present today. This includes the region of land now known as Montecito, California that hosts our CLIE program campus on Ladera Lane. According to the Santa Ynez Band of Chumash Indians (2009), the Chumash call themselves "the first people" and consider the Pacific Ocean their first home. They assert:

"As hunters, gatherers, and fishermen, our Chumash ancestors recognized their dependency on the world around them. Ceremonies soon came to mark the significant seasons that their lives were contingent upon with emphasis given to the fall harvest and the storage of food for the winter months" (Santa Ynez Band of Chumash Indians, 2009).

This focus on inter-dependency with the human and more-than-human world is key to the notions of relationality and reciprocity, a common thread found amongst many indigenous cosmogonies - which we would benefit from at Pacifica.



Colonization began in 1769 and followed with the decimation of the Chumash population due to exposure to European diseases. Spanish missions were built to assimilate the remaining Chumash people and further estranged them through the process of what Ed Casey (2009) terms *implacement*. This type of displacement impacts cultures – particularly those that have a direct relationship with the land, intertwined with self-identification. We must remember the origins of the people and land we inhabit, especially while pursuing our education at Pacifica. We must acknowledge the harm that occurred here and our complicity as it continues to be enacted on the First Nations through coloniality.

Pacifica students are fortunate to be able to study amongst the beautiful tapestry of mountains and ocean. We are able to commune with nature, the rich history of the land and the people who shared this space before. The history of this land speaks of religion, spirituality, ritual, and trauma. The more-than-human presence is palpable. While the SOC are able to find representation and belonging with nature and the more-than-human presence, the institution itself does not reflect this diversity or the painful history of the land. Within Pacifica, the lack of representation and acknowledgment of the SOC and the more-than-human triggers exclusionary experiences for the SOC and perpetuates coloniality.

Despite our attempts to create a safe space with the SOC group, one hour a month is not sufficient. In this hour we still grapple with concepts of identity, cultural differences, breaking down microaggressions, providing support for triggering curriculum and creating a place to bear witness. SOC do all of this while simultaneously navigating the complexity of relationality and interpersonal tensions within a predominantly white institution where

we are often unacknowledged except through some CLIE curriculum. In this hour we are able to bear witness with others familiar with this experience. This provides a sense of belonging in an environment where SOC are more likely to resemble the services staff as Pacifica does not have the same representation of ethnic diversity in other departments.

So what does it mean to find belonging in a space with complex history that is currently embedded in a modernist paradigm, characterized by what Friere (1989) refers to as the epoch of domination? Perhaps it first requires acknowledging all of our cultural and racial experiences and the very real effects of those experiences in a widened idea of our social ecologies of place and place-making. This is a challenging task given the multiplicity of perspectives. Recognition, acknowledgment, imagery that reflects POC bodies, and an honoring of the Chumash are good places to start in order to offer SOC at Pacifica a sense of empowerment that helps diminish the hierarchies of narrative, identity and relationship to place.

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# CLIE AND DEPTH PROGRAM ALUMNI BOOK REVIEWS

## Wounds into Wisdom: Healing Intergenerational Jewish Trauma

Rabbi Tirzah Firestone, PhD, CLIE Alum, founding rabbi of Congregation Nevei Kodesh in Boulder, Colorado

Review by Karen Silton, 3rd Year CLIE student, mosaic artist, and founder of Communities Create

*I have learned that we can recognize, choose, and redefine our own destinies, even in the aftermath of ruinous events. Humans are created with the capacity to heal from wreckage, transform fear into compassion, and turn tragedy into strength.*

Rabbi Tirzah Firestone



After finishing *Wounds into Wisdom*, Rabbi Tirzah Firestone's newly published book, I was touched by the way she wove together spiritual, intellectual and psycho-social threads that relate to what is known as traumatology—a field of social research that has developed over the past century because of the way that both humans and non-humans, individually and collectively, have increasingly experienced more trauma, catastrophe and tragedy. Firestone draws from her own personal legacy of trauma as a second-generation Holocaust survivor, her own witnessing and experiencing the effects of epigenetics, and the alchemy of her collective past (genes) and her individual present (experience). Trauma and its sequelae (dissociation, hyperarousal, isolation/shame and repetition) are felt not only by those who experienced the trauma firsthand but are passed on to their children, and grandchildren. Firestone enhances our understanding of inherited trauma by acknowledging both its bitterness and its sweetness. "We can ask: What does this terrible wound inspire me to do that I would never have thought to do otherwise?"

Through the use of stories, and interviews including some with her own family, the author compassionately chronicles the many heartbreaking experiences which, through Firestone's psychotherapeutic lens, helps bring meaning to both the tellers and the reader. Her wisdom and love are ever present as she weaves survivors' stories in the various shades of darkness and light which emerge in their telling.

Firestone takes the reader beyond just the Jewish experience and illuminates a universal theme: the perpetration of trauma by some who have experienced it. One example is the legacy of intergenerational trauma which colors much of contemporary Jewish

consciousness, a culture in which fear of persecution and feeling impotent recreates in life and imagination the terror of the past, as well as a military state with "hardened hearts," indeed, even the re-dramatization of camps by imprisoning and traumatizing of Palestinians. We see this similar cycle of violence playing out with some victims of sexual abuse who sexually abuse others.

Firestone repeatedly asserts how we all have a choice in relation to the way trauma will ultimately affect our lives and how to make meaning and sense in spite of something totally senseless. *Wounds into Wisdom* gently reminds us that a new present, a new future which releases humanity from its traumatic past is possible.

This book is rooted in Tirzah's doctoral dissertation research in CLIE. She interviewed Palestinians and Jewish Israelis who had both a loved one murdered in the Israeli-Palestinian conflict and who were able to emerge as bridge builders and peacebuilders. Tirzah is the founding rabbi of Congregation Nevei Kodesh in Boulder, Colorado. She was ordained by Rabbi Zalman Schachter Shalomi in 1992, is a leader in the international Jewish Renewal Movement and a renowned Jewish scholar and teacher. She teaches nationally about modern applications of ancient wisdom and ancestral healing: how to transform patterns of suffering from our past and bring forth clarity, wisdom, and blessings for ourselves and those who come after us. Since the release of her book, she has been conducting workshops on the healing of intergenerational trauma.



## **Oshun's Calabash: Dancing across Cuba into the Memory of the Embodied African Soul & Finding Home**

Alisa Orduña, CLIE Dissertation Student & Senior Advisor to the Santa Monica Manager on Homelessness

An interview with Alisa D. Orduña by Mari Larangeira, CLIE Dissertation Writer

Alisa Orduña has recently published a book about her fieldwork journey to Cuba to deepen her training in African dance traditions. The book details the unexpected revelations she experienced in Cuba, and how it set her upon a path of making peace with the past and understanding her life's calling.

ML: Alisa, I found this piece thought-provoking and inspiring on so many levels. It is quite amazing that the book is only 60 pages, yet it sweeps back and forth between history and the present as you weave a narrative of personal catharsis and travel to Cuba in a context of slavery, colonialism, police brutality in the U.S. today, and your own path with African spirituality and dance. The book left me wanting to know so much more. First, can you tell me about the title of the book and what it means to you?

AO: The goddess Oshun (also written as Osun) arrives to the world in the African spiritual tradition of Ifa. Within this cosmology, her mytho-narrative states that she was the first feminine energy to arrive to the world to harness the energy of creation, beauty-aesthetics, business skills in the marketplace, and the common bond that keeps humanity together. One of the Ifa scriptures, "Ose-Tura," describes how the male energies refused to allow Oshun to

continue in the making of Earth. She got so upset that she returned to heaven. In her absence all the rivers dried up, it ceased to rain, plants perished, and the new Earth turned into chaos. The male energies went to heaven to seek guidance from Olodumare, the supreme being. He asked, "Where is Oshun?" This set the foundation of the Ifa philosophy in honoring a balance between feminine and masculine energies to make Earth hospitable for humans. The "calabash"-- a concave bowl made out of a gourd-- represents Oshun holding the vessel of humanity. That's where I got the name, "Oshun's Calabash".

ML: In the book you describe the dances you learned in Cuba, and what it was like to dance there, without mirrors, which are usually present in the studios in the U.S.. Would you describe what it was like to learn through rhythm and sound as opposed to visual information, and how that connected you to the deities the dances invoked?

AO: In addition to the lack of mirrors-all dance classes are hosted with live drummers. In Ifa cosmology, communion with the spirits is invoked through song, dance, and drumming. It is believed that a spirit called Ayan Agalu enters the drum to call the specific Orisa (spirit) into the space. Each Orisa has its own song, and thus the singers sing the specific incantations for the Orisa being celebrated. In folkloric dance classes, while there is often a lead singer, dancers must learn the chorus part of the songs and sing while dancing. The dancers thus become vessels to carry the energy, aesthetics, and movements of the Orisa so that the audience - representing greater humanity- can experience the presence of spirit. Afro-folkloric dances in any cultural tradition (Brazilian, Cuban, Trinidadian) emphasize embodied experience. It is a performance dialogue



between dancers, singers, and drummers that transforms the space into a portal for the Orisa to come and bring healing to humanity. Even in non-sacred ceremony dance classes, one still can feel the energy.

ML: You described in the book a dance one of the Cuban companies performed for your group of American visitors, choreographed to Billie Holiday's rendition of "Strange Fruit." You wrote that when the song began and the dancers appeared you were initially overwhelmed by feelings of anger and pain, but as the dancers performed, something else happened for you. Can you describe that moment and its meaning for you?

AO: This was a very intimate dance between a male and female dancer, where literally their bodies intertwined in a beautiful and intimate way. At the time, I was in the shadow period of my work at Pacifica - what many describe as the "dark night of the soul" where we go into the darkness to understand the roots of the work calling us. I had been studying the act of lynching and trying to find archetypal meaning as a way of dismantling the narrative of power in white supremacy as natural and inherent. I had to understand these traumatic, violent, acts from a place greater than a biological evil in white people because if not, it felt like I was being forced to accept the idea that propensity toward violence was greater than my divine right to be. And at the time, my inquiry centered on the Cartesian split that privileges intelligence of the mind over matter and silences the wisdom of the body. I was deep in my process with this when I set out for Cuba, but seeing the two bodies come together to create an image of love in the dance before me, set to this song about lynching, just at the time of the acquittal of George Zimmerman, the murderer of Trayvon Martin. Well, it was very

cathartic for me. It was a symbol from the universe saying my purpose in coming to the planet was to work through the wounds of racial separation toward the unification of humanity. It was a painful conclusion as it felt like in doing so, justice of past acts of violence could go undone. But the clarity of purpose was a relief and powerful moment.

ML: At the end of your book you tell your readers that you are preparing to embark on another journey, this time to Nigeria, to be initiated into the priesthood. How did your journey to Cuba impact your spiritual path?

AO: The experience in Cuba allowed me to be a part of a community where practicing Ifa was normal. In the US, there is still judgment toward non-Christian or non-Abrahamic beliefs. There are also many negative perceptions regarding African Traditional Religions conceived in the institution of slavery as a form of social control and cultural genocide. In Cuba, for the first time, I was in a broad community setting where I did not have to hide my spiritual awakening and practice, opening up my inner dialogue with spirit and Osun in particular - leading me toward acceptance of my spiritual calling to initiate into the priesthood of Osun.

ML: Before we end, can you tell me a little bit about where you are in your dissertation process and what you are working on?

AO: I am creating a process of conscientization that I call Osun Consciousness to help staff and volunteers involved in the homeless services delivery system feel and become aware of unconscious anti-Black biases in their body through invoking these biases through Black expressive art forms rooted in the Ifa spiritual belief system. These will include song, spoken word, mask-making,



performance, and, of course, dance. I believe if we all learn what biases feel like in our bodies - actions of human survival mechanisms of fight, flight, or freeze-we can learn to hold them without judgment and move through them without responding, creating opportunities for relationships with others that we may have been previously conditioned to fear.

ML: Amazing. I can't wait to read more of your work. Thanks again!

Her website is: <https://adorduna.com>

### **A Jungian Inquiry into the American Psyche: The Violence of Innocence**

**Ipek Burnett, Depth Psychology Program Alum & Chair of Voice of Witness Board**

**Reviewer: Maryam Tahmasebi, CLIE Dissertation Student**

As an immigrant to the United States myself, I felt an immediate relationship with the author of the book, Ipek Burnett. Although she has lived in the U.S. much longer than I have, I could relate to her positionality and point of view as a woman, scholar, and an immigrant from the Middle East. From the very first lines, I also could see her deep love for America. It was obvious to me that she cares deeply about America, her second home. Throughout the book, she demonstrated this love with passion, fairness, and a genuine intention to provide a mirror for Americans to look into the American psyche and soul. She looks through a depth psychological lens into complicated American history and does not shy away from America's dark shadows.

In this book, the author tries to discern the relationship of the American psyche to innocence. In doing so, she brings history, poetry, literature, and politics along. The critique of America's delusion about her innocence and her identification with the myth of exceptionalism are explained using the tools of Jungian psychology, as well as those of James Hillman's archetypal psychology. In her conclusion, she describes the innocence of the American psyche as a wound that needs tending:

When we look at the wound, it looks back at us, awakening us to a violent legacy. The wound speaks "the language of vulnerability." Its somber insights break through the fragile surface of consciousness, exposing the layers of muscle, bone, and ligament of the collective unconscious beneath the longings, griefs, regrets, and doubts. The wound marks a moment of rupture. It exists betwixt and between, a threshold revealing the outside (historical, social, political factors) and inside (the psychological realm) at once. It offers an opening. (p. 113)

This is how the author puts the mirror in front of the collective psyche to reflect on innocence as a violent legacy for America, not a value to uphold. The author has suggestions to heal this collective wound at the end of her book:

Once examined by critical thinking and moral imagination, and treated with the salve of empathic understanding, the wound will begin to heal gradually from its deep core to its edges until a scab of self-awareness forms on its surface. And in the end, when the scab falls off, a fated scar will always remain in the collective consciousness as an embodied reminder of both America's vulnerability and violence. (p. 115)



One desire I was left with was to learn more about the author's positionality and its relationship to her work in this book. I was left curious to know how she sees herself in this complicated puzzle of the American psyche at this time in American history. This might be an interesting subject to explore in her future writings.

### **Sacred Laws, Spiritual Healing & Doctoring Songs: Interviews with Bernice Torrez, Kashaya Pomo**

Edited with Commentary by Ismana Carney, Depth Psychology Program Alum & Director of Trio Student Support Services Programs, Chesapeake College

Review by Bobbi Keeline-Young, 1st Year CLIE Student

Ismana Carney was tasked with an honorable and invaluable undertaking when she was chosen to write this book for Bernice Torrez. Bernice was, as she says, foreordained for the work that she performed as she lived. Throughout her life, even as a child, she was able to retain the information that was presented to her, be it songs and dances or genealogy. Because of this she was a revered and loved woman for she was able to provide the tribal people in the area with their own history and return of their spiritual ways. This book is a concentrated account of the spiritual activities of the Kashaya people of California. The descriptions of the history, songs, dances, symbols, regalia, roles, spirits, tools, rules, complex ceremonies, and sacred objects are thoroughly explained in great detail. Bernice depicts the beauty and the intimidating aspects of working with the spiritual world. It was written with technical details as well as story.

While reading, at times I could 'see' objects and 'feel' the power of ceremony by the precise depiction of events and visual account of

items. As a northwest Native American, it was intriguing to be able to relate to many of the sacred beliefs and interesting to find the differences as well. I appreciated that Bernice and Beverly Ortiz (Introduction) both warned the reader that the misappropriation of the information was forbidden and expressed the harm that would befall if the warning was not heeded. The history of the Kashaya people as told through Bernice was fascinating. The history is not the typical depiction of the boarding school experience nor the stereotypical broken Indian. It is a history of strength, survival and revival and reinvention of the Kashaya sacred divine. Bernice, as well as Ismana, have delivered a comprehensive account of the traditional and contemporary-traditional ways of handling life in every aspect through ceremony and prayer. This is a rare find; a one-of-a-kind in that it provides such detail for Native American ceremonies and spiritual ways (specific to Kashaya). This will be a book of reference for Native Americans and scholars of the people.

### **Carnivore Minds: Who These Fearsome Animals Really Are**

G.A. Bradshaw, Founder of Kerulos Center for Nonviolence, Alum of the Depth Psychology Program

Review by Erica Hocking, 3rd Year Student, Co-Creator of Keeko's Friends, permaculture designer, trans-species scholar, and artist

Gay Bradshaw's *Carnivore Minds* is a courageous book that enfolds psychology, ethology, and neuroscience into a cohesive and deeply persuasive call for paradigmatic change throughout the anthropocentric western world. With Bradshaw, we traverse land and sea to meet our animal kin in their worlds, where maternal



nurturing, cooperation, insightful action, and ancient moral codes are the norm, not the exception.

Sharks, grizzly bears, orcas, crocodiles, rattle snakes, pumas, and coyotes have all been met since European colonialism with severe and systematic violence that has eroded their psychological sense of self, culture, family structures, and habitat. This violence has been justified by the claim that carnivores are not individuals with their own values and rich relational contexts, but are loners--nothing more than hard-wired steely-eyed psycho-killers. This reduction of our animal kin to such a stereotype has resulted in human-caused complex psychological trauma and ecological collapse of entire species.

As each chapter unfolds we catch a glimpse of truth about these animals through the eyes of those who have worked alongside them for years. Science and experience are carefully woven together as we begin to witness myth deconstructed before us revealing an incredible agency and psychological depth to other-than-human animals that in many ways surpasses what industrialized Western civilization has shown itself capable of.

Bradshaw crafts a compelling argument for change. Be advised, this book will inspire, teach, ignite the soul, and touch the heart. Carnivore Minds takes us on a transformational journey where we learn to see with fresh eyes and open heart. From here the ethical turn scientific inquiry desperately needs to embrace is clear. Yet, as Bradshaw argues, knowing the facts is not enough, we must commit to act in solidarity with our furred, finned, and scaled family. We are left then with a critical open-ended question, what will we do with what we know?

What Bradshaw herself has done is remarkable. Since graduating, she has founded Kerulos Center for Nonviolence, the mission of which is to translate the understanding of animals as fully sentient into practice. In her dissertation at Pacifica, and later in her acclaimed book *Elephants on the Edge: What Animals Teach Us About Our Humanity* (Yale University Press, 2010), Bradshaw exposed Elephant PTSD. Bradshaw's research at Kerulos forms the scientific architecture of Animal rights and self-determination. Through education and sanctuary programs, she has helped many to bring human lives and values into alignment with Nature, while creating a sanctuary and caring daily for injured and abandoned animals such as Tortoise and Hares. Her work has inspired the development of transspecies psychology and her life is a model for interspecies mutual accompaniment.

### **Wikileaks: The Fourth Global Estate: An Interview with Freelance Writer and Depth Psychology Program Alum Nozomi Hayase**

Mari Larangeira, Dissertation Writer in CLIE

Depth Psychology Program alum Nozomi Hayase has recently published a book titled *Wikileaks: The Fourth Global Estate* (2018). The book is a collection of Nozomi's published essays covering Wikileaks and the journey of founder Julian Assange from renegade web-based journalist, to persecuted asylum seeker taking refuge in the Ecuadorian embassy, to prisoner in a U.K. prison where he is currently being held, reportedly in rapidly deteriorating health.

Nozomi received her doctorate from Pacifica in 2014. Her dissertation examined the roots of corporate/nation-state colonial



hegemony and its consequences for the collective psyche. As part of her research, Nozomi analyzed whistleblower Chelsea Manning's courageous act of turning over to Wikileaks several secret videos of U.S. military actions in Iraq and Afghanistan in which innocent civilians were killed. These videos led to the Wikileaks' release of the famous "Collateral Murder" video, which was widely viewed and sparked outrage across the nation. Nozomi described Manning's action as an example of a shift towards "a new interconnected subjectivity." In December 2019, I had the opportunity to speak with Nozomi about her book and the importance of the work WikiLeaks is doing.

ML: What inspired you to write this book?

NH: Well, I was not really intending to write a book about this. The book is a compilation of articles I have written about Julian Assange and Wikileaks since 2010. I have felt compelled to document the war on the First Amendment waged by the U.S. government. I want people to know about the battle that is happening between Wikileaks and an interlocking of corporations and nation-states.

ML: I really learned a lot from reading your book. Why do you think it's so important to educate people about Wikileaks and the persecution of Julian Assange?

NH: Wikileaks has sought to inform people about governments' wrongdoing and their war crimes. By informing the people, the people can deny consent. Wikileaks strives to dismantle the illusion of democracy. Once we understand how the system works, we can try to create a different system. Wikileaks has provided information about how the world works, revealing power structure as networks maintained through the use of secrecy, restriction, and the control of

national and global communication and information. Wikileaks - which is such a small organization - has been able to challenge the world's most powerful institutions. I think that is pretty incredible.

ML: I am engaged with the Extinction Rebellion movement to engage people around the climate crisis. I'm often frustrated by how difficult it is to get people to come out to protest or disrupt business as usual. What do you think it's going to take to mobilize people? Do you think information is enough?

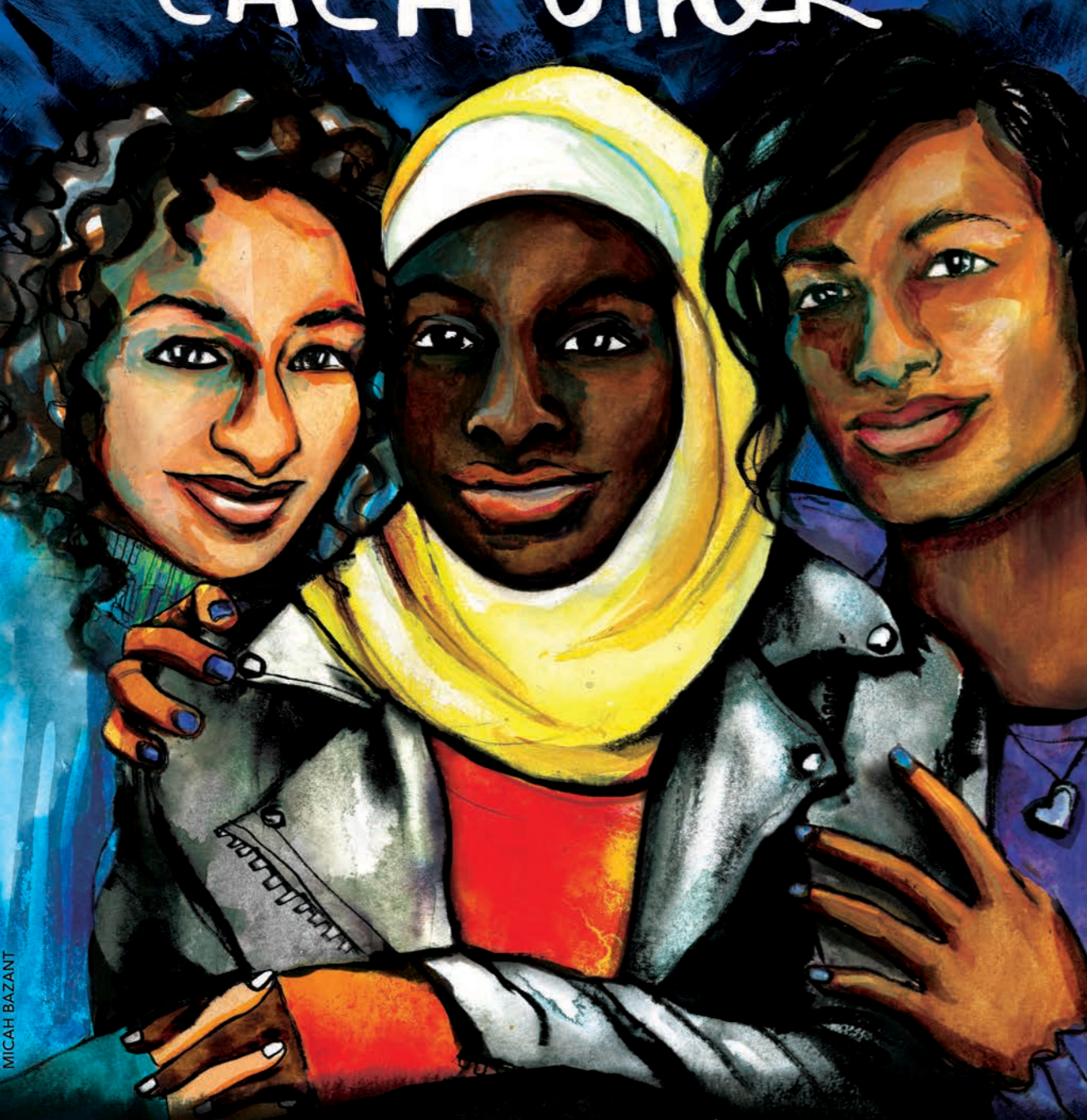
NH: I think there is an ineffectiveness in political engagement. There is a strong temptation to change the world, but the only thing we can really change is ourselves. That is also the hardest thing to do. I was very engaged in social activism for 10 years, but I began to realize the limitations of political activism because the system is rigged. There is no democratic process here. Now I have a more radical vision of a change process from the bottom up through innovation. For example, Elon Musk created a shift in the demand for electric cars and in this way is partially solving the problem of carbon emissions. I believe we need to spend more energy creating new alternatives that give people choice. In this way there is no need for a fight and change can be a more smooth and joyous process.

ML: I think there is still power and potential to move towards positive change in protest. What do you think about the momentum around Greta Thunberg and the Occupy movement?

NH: Yes, I do think social activism helps to connect people on the heart level and that is very powerful and necessary. Ordinary people don't want war and destruction. But so many people have become entrenched in institutional hierarchies and have lost their connection



We ALL Belong Here  
We Will DEFEND  
EACH OTHER



with self, the planet, nature, and humanity. People are conditioned to act and think in a certain way. People are victims of corporate culture, once you are cut off from your own heart and knowing, you stop caring. Greta Thurmberg is very inspiring in the way she has helped shift the narrative around what our goals should be. Through her courageous action, she empowers us, reminding us of our own significance.

ML: Very true. What else are you doing in your professional life now?

NH: I work as a freelance journalist. I have been covering issues of free speech and transparency, including the vital role of whistleblowers and cryptocurrencies in strengthening civil society. Julian Assange's full extradition hearing is set to start on Feburary 24. I am now focused on informing the public, especially the American people about the U.S. extradition case against Julian Assange.

ML: Thanks for taking the time to talk with me today and good luck with your book!

To further explore Nozomi's work, here are links to her Common Dreams author page and her dissertation.

<https://www.commondreams.org/author/nozomi-hayase>

<https://pqdtopen.proquest.com/doc/1615424886.html?FMT=ABS>





*From The Water Will Carry Us Home, Gabrielle Tesfaye*

## CLIE DISSERTATIONS TO CELEBRATE!

**Helen Louise Azzara, *Awakening the Soul of Dementia: A Life Inside***

The biomedical model dominating dementia care is based on the negative assumption that persons with dementia have been deprived of their personhood. This study considers a different consciousness of care in which people with dementia are seen as vital human beings with heart and soul. This research explores how creative self-expression can be utilized to maintain the personhood of a person with dementia. The theoretical and philosophical concepts that underpin this research study are based on Kitwood's person-centered dementia care model. This thesis employs a qualitative research design with a depth-psychological, person-

centered and imaginal approach using a single case study. The participant selected was an 88-year-old female with moderate dementia who resided in a nursing facility in Southern California. Data was collected through participatory-observation, one-on-one conversations, a semi-structured interview, audio recordings, field notes, arts-based methods and reflexive journals. The data was analyzed by a thematic analysis developed by Braun and Clarke. Four categories, eight themes and one subtheme were revealed. This inquiry also culminated in a written monologue to give primacy to the participant's own voice in the study. Furthermore, Dewing's (2008) process consent model proved to be a valuable approach in



gaining informed consent from the participant; thus adding to the literature on obtaining consent from those with dementia.

Recommendations for caregivers are suggested in relating to persons with dementia, one not dependent on memory or logic but rather on imagination and love.

### **Deborah Bridge, Tending Aging Souls Through Connection with the Natural World: A Depth-Ecopsychological Study**

In 2011 the first of the Baby Boomers turned 65, the age defined by the American Psychological Association as the beginning of “old age.” Individuals reaching this age are referred to as senior citizens. Although much attention has been given to the outer, physical aspects of the aging human body, less attention has been given to inner, psychological aspects of increasing life spans. This study explores the connection between the human and natural worlds by turning a depth-ecopsychological lens towards an understanding of the human relationship with the natural world in order to determine how one may move through the final stages of life in a way that is congruous with being a constituent of the natural world. A hermeneutic dialogue between the concept of the medicine wheel, alchemy, and depth psychology, according to work of C. G. Jung, is employed. The medicine wheel, or sacred hoop, defines the space or place in the natural world in which the transformative processes of alchemy and individuation take place. This study reveals how C. G. Jung’s process of individuation, an inner, psychological process of transformation, is reflective of processes of transformation found in the natural world as described by alchemy. This awareness of the process of individuation being metaphorically reflected in the processes of alchemy reorients the idea of nature as being outside of the human individual and brings it within.

### **Elizabeth MacLeod Burton-Crow, Poultry, Parrots, and People: Exploring Psyche Through the Lens of Avian Captivity**

What was the last interaction you had with a bird? Was it a cordial conversation with a parrot or indirectly, as while devouring deviled eggs? The colorful ways in which avian and human lives are connected are as nuanced as they are pervasive. Perhaps this is unsurprising, given that globally, birds are held in captivity by the billions. Despite the massive scale at which our lives intersect, we often fail to recognize the psychological aspects of bird confinement. This project dives below the surface to examine the largely unconscious forces that underlie bird captivity by exploring psychosocial dynamics between poultry, parrots, and people. Employing a heuristic methodology, emergent themes are woven into a 30-minute film, *A Bird Tail* to develop conscientização, the cultivation of a critical awareness of how captivity shapes avian-human relationships, the psyches of individual humans and birds, and ultimately our collective, trans-species cultures. Told from the perspective of an avian alchemist, the film explicitly navigates across species lines through imagery and voice by providing a bird’s eye view of numerous challenges faced by captive-held birds, including death, disease, and trauma. A central purpose of this exploration is to bring these subsurface currents to light so that we as humans can begin to dissolve those psychological constructs and projections that prevent authentic cross-species connection and cause such profound harm.

### **Pesach Chananiah, A Psychological Theory of Being “Out-Here”: Broad-Based Organizing, Transformative Education, and Relational Empowerment**



This dissertation uses an autoethnographic, participatory action research approach to consider James Hillman's 1992 call for therapy to be a "cell of revolution," rather than a response to the pathological or disadvantaged—"a kind of building of doorways, opening conduits, and making channels" (Hillman & Ventura, 1992, p. 208). Through case studies in a broad-based organizing initiative and transformative education program, and phenomenological interviews with participants of both, this study explores what a relational approach to empowerment makes available for community psychology. It asks: what modes of praxis from the case studies can contribute to a psychology at the level of organization or community which is both preventive and liberatory? In addition to theory around empowerment and relational self, Paulo Freire's concepts of conscientização and dialogic pedagogy provide a framework for viewing the processes and concepts involved. These case studies inform a model of applied community psychology which links inner freedom and power with freedom and power in the world, through relational methodologies, and resulting in an understanding of being "out-here."

### **Elizabeth Deligio, Coming Home: Restoration After State Violence**

For over twenty years, former Commander Jon Burge of the Chicago Police Department used methods of torture to coerce confessions from men and women of color on the South Side of Chicago. With the cooperation of the state's attorney's office and the courts, over 100 people of color were sentenced to prison, some even to death row, for crimes they had not committed. This gross violation of state power continued a long history of police, state, institutional, and racialized violence perpetrated against the Black community in Chicago. Engaging a qualitative case study methodology, this

research examines how individuals and communities "come home" in the aftermath of state perpetrated violence. The data collected from an examination of archival materials, interviews, and focus groups revealed four themes: the need to integrate social justice work with psychological work, the need for psycho-social redress of historical harms in the community, the need to acknowledge and engage the ontologies and temporalities that emerge in the wake of violence, and the need to witness the site of rupture caused by state violence as a dialectal opportunity rather than a pathological problem. The research engages psychosocial accompaniment, liberation psychology, and decolonial studies as critical lenses to guide the visioning of a robust, just, and liberatory response from the field of psychology to victims of state and racialized violence.

### **Renate Johanna Funke, Claimsmaking and Conscientization: A Case of Farmworker Advocacy on California's Central Coast**

An advocacy initiative spearheaded by the Central Coast Alliance United for a Sustainable Economy is examined against a complex sociohistorical background, from a variety of perspectives. These include the global and local context of agriculture and their intersection in California as its residents grapple with a maze of regional, statewide, and federal policies in a system that profits from the "illegality" of immigrants. The method of case study is used to showcase grassroots activism, and its impact at various levels is examined through the life-world and discourse of multiple players, over three years. Special attention is given to the heterogeneity of the area's Mexican workforce, notably the subpopulation of recently arrived, Indigenous farm laborers from Oaxaca, highlighted in its cohesive traditions, challenges in the diaspora, and the social energy it brought to the initiative. Its strengths and weaknesses,



opportunities and threats are revealed through investigative journalism and critical ethnography, relying on archival and interactive sources. Theories from the emerging field of social change evaluation help situate it while methods from community, liberation, Indigenous, and eco-psychology point to tools of use for marginalized populations. The lens of depth psychology further elucidates root causes in the polarized public's disregard for the land and disdain for the people working on it. Given the neocolonial setting, the study attempts a degree of epistemic equity, using decolonial approaches born from struggle in the global south that contribute notions such as people power/contra-power, and conscientization.

#### **Harry Leroux Grammer, IV, From Incarceration to Eco-Liberation: Formerly Incarcerated Youth in the Wilderness**

How do formerly incarcerated urban youth of color experience eco-liberatory praxes in the wilderness? This study explores the convergence of wilderness and eco-liberatory praxes for formerly incarcerated youth of color. The research was designed to understand how vast wilderness spaces affect young people who have lived in urban communities and juvenile prisons. Growing up in mostly closed environments the youth in this study have had limited exposure to the immeasurable freedom the wilderness offers. The data collected were interviews, poems, and conversations around the campfire and during hiking, as well as my own fieldnotes of observations. The youth's stories were richly descriptive of their new experiences in nature, as well as of memories from their lives back home. Using narrative inquiry and a phenomenological approach to analyze the data revealed key themes, such as their search for peace and how they found it, their need to self-govern post-

incarceration, and a great desire to explore what nature has to offer. This research discusses the importance of inviting youth to co-create their own wilderness liberatory experiences. It reveals what is possible for youth when their stories and hopes surface in the liminality of the wilderness, creating a space for a deep sense of liberation from their exhausting and stressful past. The youth express need for a rest from the urban streets of their communities and these eco-liberatory practices in the wilderness provided a place of solace and empowerment.

#### **Susan Michelle Grelock-Yusem, Wolf Lost & Found: Reframing Human-Wildlife Coexistence with the Arts**

This qualitative research was motivated by the desire to understand how conservation work can engage our psychic connection to the more-than-human. The work used grounded theory and phenomenological methodologies; data was gathered with interviews and arts-based inquiry and analyzed through the lenses of depth psychologically oriented ecopsychology and community psychology. Participants included artists, storytellers, and biologists who have created work about wolves and live in the southern portion of the Yellowstone to Yukon corridor in North America. The research specifically explored what calls artists to create work about wolves, and how their work expresses a sense of interconnection with wolves. The findings suggested that when an artist has a strong sensitivity to the more-than-human, their art-making gives them a channel to express this and supports the development of their individual identity. Additionally, four key themes arose in the dialogues with the artists: embracing a sense of community, providing context, connecting with place, and playing with the Western cultural boundary between humans and other animals.



Conservation projects could benefit from these findings by consciously embracing these same ideas in their work using what this research defines as Critical Conservation Communication.” While it is impossible to prove that art directly contributes to conservation goals, this work proposes that art can remind us of our connection to other animals and the life beyond human-constructed reality. This imaginal reconstruction of an ecological orientation can be an ally to conservation goals in Western culture.

### **Marialidia Marcotulli, *Liquid Integrity: A Study of the Human Relationship with Water***

The human relationship with water has shifted from one of cooperative engagement as displayed by indigenous peoples before European colonization, to the treatment of water as an on-demand commodity. To harness water’s natural power is also to gain control over its access and distribution. The introduction of scarcity further advances this power dynamic by introducing a zero-sum game within an anti-commons paradigm. With our current climate chaos, a shift in critical consciousness is necessary to address governance agendas in the areas of water as commons-community, water as alive and autonomous-liberation, and the rights of ecological ethics. This qualitative study investigated the community’s water narratives along with the unintended consequences of a water moratorium originally enacted as an environmental strategy to halt development and protect community well-being. The study examined the social and political model the moratorium gave birth to, the relationship of individual residents with water, and the shadows that are cast by adopting water scarcity as a guiding principle of community advancement.

### **Soula Maria Pefkaros, *Empowering Ecopedagogies in the Age of Mass Incarceration***

This research explores the intersection of mass incarceration, ecopedagogies, and liberation pedagogy. A gardening and food skills course, using liberation pedagogy and ecopedagogies for curriculum design, was implemented at a transitional home for recently incarcerated men. The study sought to understand the impact of the curriculum on participants using a qualitative research approach. Narrative data was collected through group dialogue and one-on-one interviews. Interviews were recorded, analyzed, and coded for emergent themes and categories. Researcher observations and notes support interview data analysis. The study yields implications regarding both the value of this kind of curriculum and its feasibility in carceral settings. The research indicates that the curriculum has strong potential to support empowerment, personal agency, ecotherapy, the strengthening of community, and interest in health. Correlating data with research on recidivism and reentry indicates that the curriculum can support successful reentry for the incarcerated. The research suggests the need for adaptable liberation-oriented interventions in carceral settings, which are inherently resistant to liberation work and are rife with lack of predictability and inconsistency.

### **Corneliu Rusu, *The ZEGG Intentional Community—Keeping the Spirit Alive***

This ethnographic study of ZEGG explores the challenges a radical intentional community faces when it rejects mainstream economic and social norms, creating a new culture governed by new norms. ZEGG, an intentional community in Germany, began as an experiment in community living in the 1970s and 1980s, under the



leadership of Dieter Duhm, a German psychoanalyst. The community operated in various locations across Germany before finally buying a farm and settling more permanently in Flaming in 1992. The study is based on several months of participatory observation, carried out over the course of four years, and 42 interviews with community members and visitors. As required by the participatory research methodology, designated community members were involved in every stage of the study and their feedback was incorporated into the final version submitted for publication. To survive and thrive, ZEGG had to organize, find ways to finance its operations, and adjust its mission. The loss of its charismatic leader threatened its existence at the very beginning, but, in the long term, it allowed for more flexibility and helped the community adapt and survive for over 25 years. Presently ZEGG is a dynamic, financially stable community with over a hundred members and several thousand yearly visitors.

### **Christa Marie Sacco, Towards Psychologies of Decoloniality with People in Sex Work**

Today's public conversation around prostitution forces people who work in the sex industry to identify as either powerless passive victims of sexual slavery with no agency or lifeworld of their own; or as empowered sex workers who enjoy their labor. I argue that sex workers' life histories offer a counter-text and a voice of resistance to the very structures that seek to control and define them. Sex workers have agency. They use their agency to construct their occupational fields as sites of resistance to the stigmatizing and demeaning dominant paradigm. The current study provides space for people who work or have worked in the sex work industry to come together in a shared participatory research process of dialogue, self-

expression, storytelling, and strategic action with the goal of defining and creating liberatory outcomes for healing ourselves and our local communities. Although the study did not complete the proposed methodologies of shared data collection and research design, ground work is laid for future research directions through a critical autoethnography of the researcher's process of entering the field and building community with sex workers and people with experience in the sex industries. Part of the interpretation of findings includes a qualitative impact assessment of policies of criminalization. The study dialogues with multiple positions regarding liberation and survival with the conclusion that the movement of sex workers in Los Angeles is as strong as our continued ability to build relationships across difference.



**Graduation 2019**

**(Left to Right)  
Helen Louise Azzara,  
Susan Greylock,  
Cornel Rusu,  
Deborah Bridge**



## A SAMPLER OF CLIE STUDENT AND ALUMNI NEWS

### Teaching

Brock Ramón Alvarado, I successfully opened nine new gardens at seven distinct affordable housing communities with full scale day long educational workshops; conducted follow-up micro workshops; helped to facilitate knowledge of harvesting, sustainability, fertilizing, composting pruning watering techniques, environmental value, and habitat creation for various species of threatened taxa such as Monarch butterflies and





Lange's metalmark butterfly, and other pollinators such as honeybees.

Liz Deligio, adjunct, Peace, Conflict, and Justice Studies, DePaul University

Renata Funke, college-level Social Psychology classes at the Soledad prison

Ishtar Kramer, Core Faculty, California Institute of Integral Studies

Signe Porteshawver, Facilitation of a 6-week education series with SURJ Bay Area focused on the history of racial oppression and resistance, and the development of white racial literacy, a program called Study & Action.

Michael Quill, The Creeks To Coast Program, focuses on the interconnected co-creative nature of our watersheds, oceans, natural and human influences. Curricula includes classes and hands on experiential fieldwork in the LA River and on the waters of Santa Monica Bay.

Corneliu Rusu, Associate Professor, Southern Adventist University, TN

Christa Sacco, Adjunct Faculty, American Jewish University. Course Title, Prejudice and Inequality: Sociological Perspectives

Maysar Saredine, Adjunct professor, Lebanese-American University, Beirut

Jamilah Shabazz, African American history with an emphasis on Africana women, West Los Angeles College

## **Other Professional Employment**

Kamee Abrahamian, Arts and Creative Expression Tactic Lead at AWID; Assistant Project Manager, Darkspark “Four Directions”

Brock Ramón Alvarado, Wellness and Sustainability Specialist in Resident Services Department at Community Corporation of Santa Monica (CCSM). Led the development of CCSM's Resident Council where I supported the co-creation of asset inventory, engaged membership into action-based outreach, and helped to build community resiliency and activism through dialogic praxis and generative concept development.

Barbara Bain, Lead, The Guardian Team Harm Reduction, Santa Barbara, Ca.; Indigenous Awakening Consulting, Santa Barbara, CA

Deb Bridge, Aging in Place in Santa Barbara

Ginger Nepomuceno Cacnio, Education and Liberation Organizer, HANA Early Childhood Center. My work involves intentionally integrating social justice and liberation to the early childhood curriculum entitled: “Cultural Organizing.” I help to organize teachers and staff to collectively and collaboratively assist in children’s sociopolitical development. We advocate for needs-based family organizing and organizational effectiveness from a justice and equity lens.

Carl Chavez, Trauma Mental Health Therapist at Kids and Families Together

Sherry Gobaleza, Ongoing clinical consultant at Safehouse Progressive Alliance for Nonviolence in Boulder, Colorado

Harry Grammer, Founder and CEO, New Earth Organization



Laurie Kindel, Clinical Interventionist, working with children impacted by community violence, at a neighborhood elementary school in East Oakland.

Marialidia Marcotulli, Advancement & Strategic Planning Consultant, Prison Yoga Project

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

Amber McZeal, Project Development (Contractor): San Francisco Department of Public Health (MCAH)-Expecting Justice Racial Equity in Healthcare Network.

Juana Ochoa, Director of Community Sustainability, Amity Foundation (Los Angeles, CA)

Signe Porteshawver, Nature-Based Human Development Guide, Earth Axis Within; Administrative Assistant, Kohenet Hebrew Priestess Institute.

Michael Quill, Marine Programs Director, Los Angeles Waterkeeper

Lizzie Rodriguez, Chief Collaborative Coordinator - Restorative Community Network; Lompoc Unified School District Santa Maria Joint Union High School District--Contracts to implement School Based Restorative Approaches

Maysar Saredine, Founder, The Inner Space, Beirut, Lebanon

Maryam Tahmasebi, Adjunct Faculty, Pierce Community College, Psychology Department. Course: General Psychology

Elizabeth Zinda, NGRI Specialist Administrator, Office of Forensic Mental Health

## **Publications**

Abrahamian, K. (2019). Myrtle / A Mother's Mind, BTWN | The Between Journal.

Abrahamian, K. (2019). Excerpt from a Work-in-Progress: Motherhood is Speculative (Non)Fiction: A Rhizomatic Writing Experiment Examining Motherhood and Matrescence, *The Community Psychologist*, 52, 2. <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/special-feature/>

Abrahamian, K. (2020). 5 QPOC Visionary Fiction Projects to Look Out for in the Not-So-Distant Future. Autostraddle. <https://www.autostraddle.com/5-qpoc-visionary-fiction-projects-to-look-out-for-in-the-not-so-distant-future/>

Clark, L. (2019). Power and Oppression. In Jason, L.A., Glantsman, O., O'Brien, J., & Ramian, K. (Ed.) *Introduction to Community Psychology: Becoming an Agent of Change*. <https://press.rebus.community/introductiontocommunitypsychology/chapter/intro-to-community-psychology/>

Firestone, T. (2019). *Wounds into wisdom: Healing intergenerational Jewish trauma*. NY: Adam Kadmon Books.

Johnson, B., Kyles, T., & Larangeira, M. (Eds.). (Spring 2019). Special feature: Decoloniality and positionality. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>



Lopez Chaves, S. (Spring 2019). Ayotzinapa: We will not forget. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>

Najman, D., Patterson, T., & Palaniappan, A. (Spring 2019). *Breaking through barriers: A decolonial approach*. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>

Palmer, G., Fernández J.S., Lee, G., Masud, H., Sonja Hilson, S., Tang, C., Dominique

Thomas, D., Clark, L., Guzman, B., & Bernai, B., (2019). Oppression and power. In Leonard, A.J., Granstman, O., O'Brian, J.F., and Ramian, K.N. (Eds). *Introduction to community psychology: Becoming an agent of change* (pp. 160-182). <https://press.rebus.community/introductiontocommunitypsychology/>

Orduna, A. (2018). *Oshun's Calabash: Dancing across into the memory of the embodied African soul and finding home*. Create Space.

Perez, B., & Lewis, C.H. (Spring 2019). Indigenous images on gentrified lands: Decolonizing ecological praxis through community activism. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>

Rudow, J. (Spring 2019). Researching while White: Self-criticality in Decolonial allyship. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>

Sacco, C. (Spring 2019). Pathways to decolonizing the sex industries. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>

Stratton, S. (Summer, 2019). Identity attunement and awakening the capacity for intercultural accompaniment. *The Community Psychologist*, Vol 52, 3. <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpsummer2019/special-feature/>

Tahmasebi, M., Larangeira, M., Knox-Steiner, S., Siegenthaler, C., & Dionne, R. (Spring 2019). Accessibility and decoloniality: Using students' tensions and struggles in the Community, Liberation, Indigenous and Eco-Psychologies Specialization to imagine a decolonial university. *The Community Psychologist*, Vol 52, 2; <https://www.scra27.org/publications/tcp/tcp-past-issues/tcpspring2019/>

## Professional Talks

Marcia Alexander, (June, 2019), "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity Roundtable," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL.

Marcia Alexander, (June, 2019), ROAR: "Rifting Out Across Rifts," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL.

Brock Ramón Alvarado (10/2/19), Community Gardens as a Path to Healing and Resiliency in Low Income Communities, Westside Coalition Community Meeting, Los Angeles

Barbara Bain, Decolonization and the Dream: Lucidity Festival 2019; Decolonization and Anti-Oppression for Supportive Allyship Panel: Lucidity Festival 2019.



Ginger Nepomuceno Cacnio (June, 2019), "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity Roundtable," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL. Roundtable

Pesach Chananiah, (June, 2019), "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity Roundtable," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL.

Renate Funke (10/25/19). Expanding the criteria for farmworker advocacy evaluation in the global-local context. Presentation as part of the Family and Wellbeing Symposium at the 12th Annual Community Research and Action in the West Conference, Portland State University, OR.

Hawkins Lewis, (June, 2019), "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity Roundtable," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL.

Amber McZeal, Fanon: Decolonizing the Psyche II - From Theory to Practice, Matatu Festival

Soula Pefkaros (February 2019). Rewilding Justice: On Sourdough and Transcending Incarceration, Peacebuilding Institute, Eastern Mennonite University.

Brenda Perez (October 2018). Los Angeles River, Activism and Policy Alliance of River Communities (ARC) & Coalition to Preserve L.A. (October 2018) "Restorative Justice for The Arts: Community Muralism, Ecosocial Justice, and Decolonial Pedagogy." - Midwest Eco Conference at the University of Illinois at Chicago.

(January 2019). "Gentrification as Ecopsychological Warfare." Women's Center for Creative Work Organization in Los Angeles, CA

(April 2019). "Indigenous Images on Gentrified Lands: Mural Artivism In Highland Park, LA." Art & Psyche Conference, University of Santa Barbara in Santa Barbara, CA.

(June 2019). "Revisiting Collective Histories to Envision and Build Socially Just Futures: From Wakanda To Our Local Communities;" SCRA Biennial Conference, National Louis University, Chicago, IL.

(June 2019). Roundtable: "Co-Constructing Decolonial Pedagogy and Building Transformative Solidarity." SCRA Biennial Conference, National Louis University, Chicago, IL.

(August 2019). "Restorative Justice for the Arts: Mural & Graffiti Artivism, Ecosocial Justice, and Decolonial Praxis." University of Santa Cruz, Santa Cruz, CA.

(November 2019). Panel member, "Responding to Mass Violence." Psychologists for Social Responsibility, Chapter Meeting, Pacifica Graduate Institute in Santa Barbara, CA.

Michael Quill, Reconnecting to The Earth - Engaging Our Community in Marine Experiences, UCLA Science Policy Group.

Michael Quill, Community Stewardship of Marine Protected Areas, LA Rod and Reel Sustainable Fisheries, Marina Del Rey Anglers.

Christa Sacco, (June, 2019), "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity Roundtable," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL.



Madeleine Spencer, (June, 2019), "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity Roundtable," Society for Community Research and Action, Biennial Conference, National Louis University in Chicago, IL.

Karissa Steele (June 2019). Roundtable: "Co-constructing Decolonial Pedagogy and Building Transformative Solidarity." SCRA Biennial Conference, National Louis University, Chicago, IL.

Lorraine "Dr. Rain" Warren (2019), Keynote Speaker, Listening for Fulfillment, Conference for Global Transformation.

## Grants

Kamee Abrahamian, Canada Arts Council Touring Grant (2019) for "Ensouled"; Festival & Community Screening Tour Ontario Arts Council Multi & Inter Arts Project Grant (2019) for "Ensouled"; PEC Arts Council Market Development Grant (2019) for "Transmission" at the Vancouver Queer Film Festival Canada Arts Council; Visual Art Travel Grant (2019) for "Herstories of Divine Love"; Installation in Armenia Creative Armenia Spark Grant (2019) for the "Ensouled" Illuminated Chapbook SPRUCETON ARTIST RESIDENCY (2019)

Brock Ramón Alvarado, "Food for the Soul" grant from LA County, 3rd District Supervisor, Sheila Kheul's, totaling \$15,000 of which \$9,500 will be applied specifically toward an urban farm garden project at 815 Ashland, an affordable housing community.

Ginger Cacnio will be a 2020 fellow of the New Leaders Council in Chicago.

Renate Funke received a grant for "Engaging and integrating local youth" to assist the Juntos Unidos club of Oaxacan Indigenous students at Greenfield High School with funding for cultural activities.

Lizzie Rodriguez, Society for Community Research and Action Mini Grant for VOICES: A police and community restorative dialogue - Accompaniment, Collaboration, Advocacy, and Solidarity

Aaqilah Islam, Facilitator, GRIP (Growing Rage into Power) Program, Soledad State Prison.

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

Renata Funke, accompanying the women in Community Changers, Guadalupe; working with local Oaxacan youth at Greenfield High

Erica Hocking is working to open a small-scale farm and sanctuary that seeks to mentor LGBT youth and provide learning and nourishment opportunities for wider community.

Tom Martinez is collaborating with the Arizona Interfaith Power and Light, the Arizona Faith Network, the United Church of Christ's national Council for Climate Justice and the UCC's initiative to lessen the stigma around mental illness to become "W.I.S.E." (welcoming, inclusive, supportive and engaged).

Signe Porteshawver, Organizing with Showing Up for Racial Justice (SURJ), Bay Area Chapter; Participant and trainee with the Animas Valley Institute



Christa Marie Sacco is a policy advocate for the mental health consumer/survivor movement in Los Angeles

## Awards

Kamee Abrahamian, LAMMY FINALIST for LGBTQ Anthology (2019) for “Dear Armen” in Q2Q: Queer Canadian Performance Texts

## Arts-Based Community-Based Work

Kamee Abrahamian, World of Q: Diasporic Futurisms (interdisciplinary arts & storytelling) Vancouver Queer Film Festival (Vancouver, BC) Ancestral storytelling & mixed media art (youth workshop): Baxter Center for the Arts (Bloomfield, ON)

Marialidai Marcotulli, Marin County’s arts and culture steering committee

Amber Mc Zeal: I am involved in a production called Revival! See the description below. "REVIVAL: Millennial reMembering in the Afro NOW, is an Afro Futurist, devised dance theater work, inspired by the founding of the Committee on Black Performing Arts (CBPA), which marks its 50th anniversary this year. Utilizing the stories and characteristics of the Yoruba deities known as Orisha, REVIVAL is a multimedia and multisite experience exploring the people and events that have catalyzed movements for social change through time. A non-linear narrative, REVIVAL is driven by the core question, what parts of our myths and stories do we choose to recall, remember, and re-invent in order to carry us forward repaired, restored, and revived?" I continue to work with Deep Waters Dance

Company as a Creative consultant, bridging the House/Full project from its origins in the Bay Area to sit-specific locations in New Orleans, in collaboration with a creative community of black women in New Orleans, my hometown. The production will take place over the winter solstice in New Orleans. The creative project centers the needs, perspectives and cultural vision of each homeplace.

Brenda Perez, Indigenous Images on Gentrified Lands: Mural Artivism in Highland Park, Los Angeles; I am currently working on creating a Mural Legal Defense Fund for the restoration of whitewashed murals in Los Angeles and beyond.

Karen Siltan, Founder, Communities Create

## NEW JOB SPOTLIGHT



### Step by Step

Susan Grelock-Yusem, CLIE Alum, Vice President, Marketing and Communications, ForterraWhen I entered CLIE (then, CLE), I’d had a career in marketing and communications. In school, I wrestled with the contradictions between my professional work and being a depth-based psychologist. In my dissertation, I worked to reconcile these interests and researched the role of the arts in conservation



communication. A few months after completing my PhD, I was faced with “what now?” A job popped up at a nonprofit in Seattle, called Forterra. I had been watching them for many years, as I was interested in their unique work combining land stewardship with community development. It was an entry-level role, but my husband encouraged me to apply to make an introduction. I followed that advice and within weeks I was offered an executive level role, rebuilding the marketing and communications team. One of the things that really interested the leader of the org was my academic

training, especially the combination of liberation, community, and eco-psychologies.

I soon moved to Seattle and jumped right into a role that makes use, every day, of my experience in marketing and communications, as well as my insights as a depth-based community and eco-psychologist. The path behind is always so clear, though ahead it is sometimes just step by step. I certainly never pictured myself in a marketing role, with *Toward Psychologies of Liberation* on my desk.



Susan Grelock-Yusem

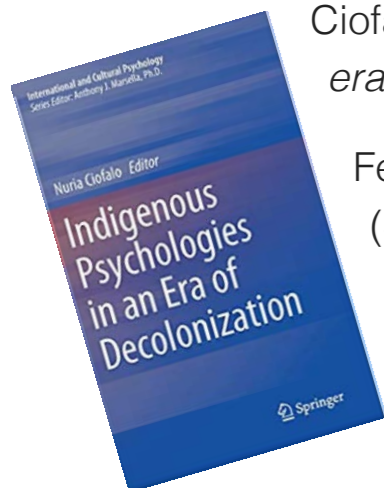


## A SAMPLER OF FACULTY PUBLICATIONS AND AWARDS

Cane, P. (2016). *Refugee accompaniment: Capacitar practices of self-care and trauma healing for refugees and those who accompany them* (New translations!: Spanish, German, French, Arabic versions). Santa Cruz, CA: Capacitar.

Ciofalo, N. (2019). *Indigenous psychologies in an era of decolonization*. New York, NY: Springer.

Fetterman, D. (2019). *Ethnography step by step* (4th edition). Thousand Oaks, CA: Sage.





Layton, L. (2019). Transgenerational hauntings: Toward a social psychoanalysis and an ethic of dis-illusionment. *Psychoanalytic Dialogues* 29(2), 105-121.

Schutzman, M. (2019). *Behold the elusive night parrot*. Los Angeles: Beverly Books.

Schutzman, M. (2019). *Radical doubt: The joker system after Boal*. New York: Routledge.

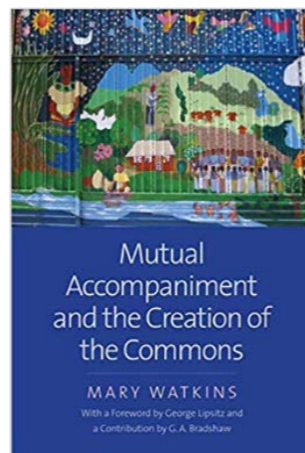
Watkins, M. (2019). *Mutual accompaniment and the creation of the commons*. New Haven, CT: Yale University Press.

Watkins, M. (2020). Toward A Decolonial Approach to Accompaniment from the "Outside." In G. Stevens & C. Sonn (eds.), *Decoloniality, knowledge production and epistemic justice in contemporary community psychology*. New York, NY: Springer.

Zepeda, S. (2019). Creating an Altar for the Healing of our Younger Self" and "Decolonizing Spirit in the Classroom con Anzaldúa. In Lara Medina and Martha Gonzales (Eds.), *Voices from the ancestors: Xicanx and Latinx spiritual expressions and healing practices*. Tucson, AZ: University of Arizona Press.

### **Awards and Grants to Faculty**

Megan Austen-Rosen received a grant from Cedar Sinai Medical Group for research/clinical work in developing a collaborative care program in primary care.



Patricia Cane received the 2019 Nell and John Wooden Ethics in Leadership Award, Ukleja Center in Ethical Leadership, California State University Long Beach. The Ukleja Center's Nell and John Wooden Ethics in Leadership Award is presented annually to a person or organization whose contribution to a relevant community – local, national, or global – is built on ethical behavior and visionary leadership. The goals of the award are to promote ethics in leadership, recognizing its application, and to honor a great couple whose lives epitomized the Ukleja Center's mission, vision, and values.

David Fetterman was awarded the honor of Top Anthropologist of the Year, 2019, by the International Association of Top Professionals. He also won the President's Award of the American Anthropological Association.

Lynne Layton received the Society for Psychoanalysis and Psychoanalytic Psychotherapy 2019 Leadership Award. Initially called the Service Award, in 2002 the award was renamed to highlight the importance of those members who contribute through their efforts to develop and implement initiatives and innovations in more effectively serving the membership as well as the wider psychoanalytic and psychological community.

Mary Watkins received The Award for Distinguished Theoretical and Philosophical Contributions to Psychology, APA Div. 24 (Society for Theoretical and Philosophical Psychology)'s highest award which recognizes the recipient for life-time scholarly achievement.

Suzy Zepeda was awarded the 2019 Academic Senate Research Travel Award, UC Davis, to attend the Queer History Conference, San Francisco, California.



# R. JESSE MASTERSON STUDENT SUPPORT FUND FOR COMMUNITY, LIBERATION, INDIGENOUS, AND ECO-PSYCHOLOGIES (CLIE) STUDENTS, PACIFICA GRADUATE INSTITUTE ALUMNI ASSOCIATION



R. Jesse Masterson, a beloved member of the first Community, Liberation, Indigenous, and Eco-Psychologies Specialization (CLIE) cohort of Pacifica's M.A./Ph.D. Depth Psychology Program and a treasured board member of the Depth Psychology Alliance, was a devoted educator committed to multicultural understanding. He brought attention to the impossible choices many graduates students are forced to make between paying for tuition, medical insurance and care, utility bills, and food. He died of pancreatic cancer on January 7, 2016 while completing his dissertation on the embodied self in nature. This fund, sponsored by the Pacifica Graduate Institute Alumni Association (PGIAA), provides interest-free loans to CLIE students who are financially struggling to complete their graduate work. Its long-term viability depends both on contributions and on repayment of funds. A three-person committee of a faculty, an alum, and the director of the Alumni Relations reviews requests and distributes funds. Presently these are Mary Watkins, Elizabeth Zinda, and Dianne Travis-Teague.

Since the fund was established in 2019, it has raised \$5500 in donations and has dispersed these funds to multiple students.

We are very grateful to students, alums, and faculty who have made donations.

[Donations](https://alumni.pgiaa.org/givingx/r-jesse-masterson-student-support-fund-for-community-liberation-indigenous-and-eco-psychologies) may be made online (below) or by check:  
<https://alumni.pgiaa.org/givingx/r-jesse-masterson-student-support-fund-for-community-liberation-indigenous-and-eco-psychologies>.

Checks (via USPS) are payable to:

R. Jesse Masterson Student Support Fund, c/o Pacifica Graduate Institute Alumni Association (PGIAA), 1187 Coast Village Road, Suite 728, Santa Barbara, CA 93108







## ADMISSIONS, FINANCIAL AID, & SCHOLARSHIPS

### Admissions

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

### Admissions Advisor

t. 805.879.7305 e. [CLIE@pacifica.edu](mailto:CLIE@pacifica.edu)

### Financial Aid

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

[financial\\_aid@pacifica.edu](mailto:financial_aid@pacifica.edu) (financial\_aid)

### Scholarship Information

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

For information on gainful employment visit:

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

BACK COVER: DREAM TRANSPORT, Sarah Dearie

