First Year Students

A Difficult Mystery: Incorporation Phases of the Contemporary Vision Fast
Holly Allen

Contemporary adaptations of wilderness vision quest ceremonies lack traditional coherence within non-indigenous populations. Initiates returning home to integrate their visions into daily life during the ritual’s incorporation phase, invariably encounter communities asleep to liminal perception, understanding, and reverence for the consciousness of the Earth itself. Finding minimal reception, questers’ gifts often founder or lose power and clarity.

Six seasoned vision quest guides were interviewed. Common threads developed through their personal experiences illuminate practices and values that support incorporation for returning fasters. An 1800-mile road trip was also undertaken by a researcher listening for ancestral memory embedded in places where indigenous ceremonies have addressed healing of natural environments degraded by human interventions or impacted by genocides of Native peoples. Findings indicated the hunger of the world itself for human re-connection, and provided a bridge of re-enchantment through syntheses of sacred and profane elements located at the juncture of ceremony and daily life.

Keywords: vision quest, vision fast, rites of passage, spirits of place, Native American genocide

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

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

Keywords: Okinawa, PTSD, World War II, intergenerational trauma, survivors, liberation psychology, holocaust, U.S. Marines, U.S. Military, Battle of Okinawa, genocide, historical trauma, missing narratives, postcolonialism,

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

Cross-Cultural Adaptation theory suggests that individuals will maintain a relatively stable and reciprocal relationship with the host environment in which they are currently living. For deported Mexican-born U.S. Veterans, this process poses significant challenges in that these men are in a country they consider foreign, in spite of having been born there. One major element to successful integration into a culture is the desire to become part of it. For many of these deported veterans currently living in Tijuana, Mexico, the strong desire to return to the United States leaves them feeling alienated and depressed, for their efforts are concentrated on their return and not on acculturating into the fabric of their new society. Other significant problems encountered by deported U.S. veterans are being unfamiliar with the vernacular lingo of the society, the Mexican culture of connections needed to land jobs, and the country’s unspoken ageism, keeps these men in their 40's to 70's unemployed or barely employed in a country with a base salary of around $300 to $500 dollars a month. Poverty, alienation, lack of privacy, and loneliness are among the companions deported U.S. veterans live with every day.

This study involved interviews with six Mexican-born U.S. veterans whom were honorably discharged from the military but were subsequently deported for crimes ranging from misdemeanors to felonies. These veterans all live individually although they sometimes gather in the home of one of them, which sometimes serves as a meeting point for Deported Veterans. All six of these veterans have children living in the U.S., many of whom have broken ties with their fathers because of the shame of having a deported parent.

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

Punctuating Places of Emphasis: Shaping Collective Identities and Co-creating Community
Aaqilah Islam
The Malonga Casquelord Center for The Arts in Oakland, CA

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

Telling the Story: A Way To Heal
Elizabeth Deligio
Transitional Justice Institute, http://www.transitionaljustice.ulster.ac.uk/
Healing Through Remembering: http://www.healingthroughremembering.org/

In 1998 Northern Ireland signed the Good Friday Agreement, theoretically ending decades of armed internal conflict. As the peacetime narratives unfold what is revealed, what is coded and what is silenced? This study examines witness and testimony in Northern Ireland post conflict across the disciplinary spectrum of juridical and community testimony. Two areas of tension emerge: (1) Sixteen years later testimony is still a parallel project, Republican and Loyalists narratives are laid side by side with little integration. (2) Juridical testimony remains in the hands of the Northern Ireland Police Service often blocking justice for communities on both sides. The gap between communities talking to one another and “Justice” talking to the communities has placed a deep freeze on the peace process, limited healing and put historical memory at risk. This study suggests peace accords require integrated transitional justice mechanisms for communities to share testimony, seek justice, and lean into new relationships that integrate the past instead of silencing it.

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

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

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

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

**Recovery is Possible**

Hanh Le

The Santa Barbara Rescue Mission, the Bethel House, AA/NA meetings in Santa Barbara area

Two of the most dangerous diseases of humanity are drug and alcohol addiction. They cause suffering for thousands of men, women and family members around the world. This summer fieldwork study addressed core issues of adult addiction related to early childhood trauma. Research included interviews and recovery testimonies from individuals completing a residential drug and alcohol treatment program at the Santa Barbara Rescue Mission. Interviews with the staff of Bethel House, a treatment facility for women, were also included. A series of questions were designed for each group. The primary question was the following: Is the recovery process even possible?

The study found that recovery is possible and is a process. It happens through fellowship and in communities such as AA and NA where there are foci on spiritual connection with a higher power and healthy relationships with family and community. Most importantly, people realized that practicing the AA principles as a way of life makes it possible to stay in recovery.

*Keywords:* Addiction, recovery, recovery principles, the recovery process, staying in recovery, recovery fellowship, adult recovery, drug and alcohol residential treatment facility, recovery testimonies.

**Revealing the Unconscious: African Centered Nature Based Activities for African American Men**

Jonathan D. McCray Sr.

Previous studies report that African American men have the lowest life expectancy (70.9 years of age) among Whites, Asians, and Hispanics in America. African American men are at higher risk for diseases such as diabetes, hypertension, stroke, and prostate cancer. This research examines African American men experiencing nature-based African centered practices, such as ceremony, ritual, and drumming. Interviews and observation were performed with 10 African American men participating in African centered indigenous practices for three consecutive days in nature. Participants’ ages ranged from 30 to 61 years old. The result of this study reveals the significance of participating in communal rituals. For instance, participants identified and acknowledged symbolic connections to nature. This fieldwork study highlights participant interviews which show how African
centered activities performed in nature reduce and contribute to individual and collective well-being.

*Keywords*: self-awareness, authentic self, natural environments, nature, stress, well-being, self-sufficiency, African centered practices, communal, mindfulness, healing

**Working with the Dineh: A Participatory Study of Generational Gaps and the Search for Patterns in Psychic Material**
Jonathan Rudow
Black Mesa Reservation Land, AZ, USA.

The Black Mesa reservation land is located Northeast of Flagstaff, Arizona, United States. The Dineh (i.e., the Navajo) and the Hopi people reside here, and have been subject to the plight of ongoing social justice issues surrounding the advent of the Peabody Coal Company’s operation of several mines near their residential areas. Given the affects of colonization, and industrialization of this area, many of the youth have become disacculturated, and have moved off the reservation land into nearby cities. This study utilizes observational, narrative and phenomenological approaches to decipher the overall effects of generational gaps between the youth, the second (i.e., middle) and the elder generations. The underlying component of the study was a search for psychical patterns (i.e., patterns of thought or meaning found in the psychic material of a particular group of people) for the purpose of determining their capacity to be mapped and understood cross-culturally in order to bridge psychical and social gaps. The study’s focus was on discovering whether or not the youth were active in preserving their cultural traditions and values, and whether they desired to return or remain on the reservation, or if they were primarily interested in creating a life off of the reservation. The findings suggest that the youth are interested in maintaining cultural values, and that psychical patterns may be found within spiritual imagery, and applied for the purpose of explaining cultural, social and political positions.

*Keywords*: Black Mesa, Navajo, Dineh, generational gaps, psychical patterns, spiritual imagery, social justice, phenomenology, cross-cultural, patterns of thought, disacculturation, Peabody Coal Company

**Race First**
Wanda Sabir
Universal Negro Improvement Association, African Communities League Centennial Celebration, Harlem, NY

When I began my summer research, it was with the goal of finding *home*. Where is *home* for the millions of African decedents of the formerly enslaved dispersed throughout the western hemisphere? What is this connected yet disconnected multitude thinking about land and home and citizenship? Does anyone claim a shared ancestry with those with similar histories? How did African people then and now experience such unspeakable horrors yet remain a people? My journey led me to Harlem to find answers. There I learned
that the Hon. Marcus Mosiah Garvey’s Universal Negro Improvement Association-African Communities League (UNIA-ACL) is still situated (1914-2014—100 years later) as the government for the millions of Africans in the Diaspora. I had not known that Garvey was elected in 1920, at the first of six International Conventions of Negro People of the World, to the position of President General of the UNIA and Provisional President of Africa. As expatriates, black Americans and other Pan Africans can apply for dual citizenship in continental Africa, with the UNIA recognized as the government for Pan African people. Black American citizens are expatriates and retain African citizenship. With the right to return implicit in this status, do Pan Africans see Africa as home? Presently, there is a designated seat for the Diaspora in the African Union or AU.

With Appreciative Inquiry in tow, I was extended an invitation to participate in the centennial celebration. Though unable to host the AI as planned August 11-17, I was given the opportunity to share the query electronically with all the current chapters (Dec. 2014-June 2015).

Can a people lose the land and retain their peoplehood status? If so, how?

*Keywords:* Diaspora Citizenship, Peoplehood, Marcus Gavey's Universal Negro Improvement Association-African Communities League (UNIA-ACL), Africa Diaspora, provisional

### 2nd Year Students

**Experiences on the Land in the Salisbury, Vermont, Area**
Peter Charles Benedict
Salisbury, Vermont, and surrounding region

This phenomenological study of the experience of being on the land in the Salisbury, Vermont, area, where the principal researcher’s family has had a summer cabin for several generations, concluded that the experience contains multilayered ecopsychological strata reflecting a number of invariant core themes: the land itself and the continuing cycles of the natural world and changing landscapes; feelings of home, eternity, beauty, serenity, as well as hard work, in being attracted to and in connection with nature and its enduring natural cycles; the natural and human histories of the place; connections to land involving connections to people and community; common practices of living on the land and stewarding its natural resources, such as gardening; enjoying outdoor recreation and activities on the land; and, an invariant element of the experience but not always in awareness, differing societal and family perspectives on relationship to land and property.

*Keywords:* land, Vermont, Salisbury, native, family, nature, community, environment, natural, property, indigenous, garden, outdoors, phenomenology, stories

**Lessons from the Land: Loss, Grief & Interconnection**
Karen Bishop
This paper documents a one-week participant observation and journey into healing from loss through community with others in nature. Three wilderness guides and six participants, ranging from young adult to senior citizens, embarked on a shared quest for understanding through the teachings of the Four Shields of nature. Each of us, including our guides, had endured some sort of loss in our lives that impacted us deeply. The types of losses varied: the death of a spouse, a child, a parent, or other family member, the loss of one’s own health and well-being with serious illness, the loss of career and relationships due to addiction, or the losses associated with the serious illnesses of loved ones. We camped in the wilderness of the high desert where we individually explored the environment, shared insights together in the group, and eventually embarked on our own individual, 24-hour solo vision fasts to seek quiet wisdom from the lives around us. Together, we shared our grief and found solace in community with one another and the land.

Keywords: grief, loss, community, nature, healing, Four Shields, medicine wheel, ecology, self-knowledge, soul, interconnection

Realizing Transformation: Insights on the Journey from Youth to Adult and Dismemberment to Rememberment

Christie Cramer
Penny Lane Centers, North Hills, CA

In an effort to identify ways to increase the probability that the transitional youth of Penny Lane Centers successfully transition into self-sufficient adults, the fieldworker of this case study spent about six months working with the youth, administrators, and executives at Penny Lane Centers in North Hills, CA. The research approach included frequent participatory individual and group interactions and dialogues with the youth and staff at Penny Lane, followed by personal reflections with the lenses of community, liberation, and depth psychology.

During the study, a transformational agenda for the youth was developed, and many challenges with the transitional youth programs were identified and mapped to this agenda. The final recommendation of the study is for these findings to serve as a catalyst for a follow-on phase to this work, one in which the transitional youth themselves are involved in critical participatory action research, setting their own priorities, and building skills through action and reflection that will support their transition to adulthood.

This study arose from an inner struggle in the researcher regarding her commitment to continued work with Penny Lane and, at a deeper level, her struggle to identify her calling and to integrate depth psychological and spiritual healing into her work moving forward.

Keywords: transitional youth, emancipated youth, transformation, evaluation participatory action research, capability building individuation, healing, true/false self, idealized self, soul, awakening the heart
**Transformational Media – Art of Community**
Holly Duffy
KCSB-FM

This fieldwork sought to explore what is shared and experienced for individuals and communities through media: community art, television, radio, and online blogs, videos, and social media. In addition, this fieldwork aimed to discover what potential changes can take place if focus is placed upon personal, societal, and ecological transformation with community arts.

Drawing from available community media sharing resources in Santa Barbara, California, I began radio show programming summer training at KCSB 91.9 FM to produce a program titled, “Art of Community.” This created a rewarding sense of community through creating, sharing, and listening to audio programs with others who have similar ideas, initiatives, and desires to express local entertainment, news and concerns with others.

After experiencing many obstacles with the KCSB 91.9 FM radio programming certification, I shifted focus toward studying the emerging nature of social technology and created a blog titled “Art of Community Blog.” I can blend my interests with community arts, ecology, and an internet based expression of artistic and online community mediums, such as blogs, podcasts, videos, and social media networks.

*Keywords:* community, art, transformational, media, blogs, KCSB, blogging

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

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

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

Through a Child’s Eyes: The Experience of Killing for Personal and Family Sustenance
Shayne Rivers
Multiple Northern California Family Farms

American Western Society has continued to separate itself from the natural environment. Natural processes such as eating and death have become sterilized to the point of unrecognition. Few consumers of the current food distribution process understand the process from living animal to fried steak. This is most apparent in the relation that children have to their food. In my first year fieldwork I explored the experience of killing an animal for the first time for my own sustenance. In the second year I attempted to understand the same process through the eyes of a child. Before the turn of the century, children assisted on the farm processing the family sustenance needs and many young men were expected to hunt to help supplement what was not raised. Children were not separated from the process of death and its connection to the food on their table as they are today. I looked through a depth ecopsychological lens at what this separation of children from natural food processes means for our society and our environment.

Keywords: food distribution process, family farms, child’s perspective, killing of animals for food

Gentrification and the People’s Narrative of the Future of Oakland
Brandon Lott

This fieldwork is a phenomenological glance at the depth psychological dimensions of gentrification and their implications for the future of Oakland, Ca. I studied the history of Oakland, Ca as well as interviewed six individuals who are situated in the discussion from varying angles. The interviews and the history which I studied helped to guide my abstraction of depth psychological phenomena. What has been revealed to me is how the history of race, class, and marginalization defined by the power of capitalism continues to play out through the ever-changing development of The United States. This also reflected the power embedded in privilege as well as the disempowering aspects of poverty. These elements are portrayed by who has access to the new development in Oakland, CA, which are the people who have the most resources - financial, educational, and social. The last element that was revealed to me was the need for the emergence of a new story from the collective psyche. This latter piece, the emergence of a new story, utilizing Ignacio Martín-Baró’s concept of “The People” and Tom Holm’s “Peoplehood Matrix” is the pivot of the future of this work; collective visioning for an alternative future.

Keywords: gentrification, place, capitalism, racism, soul (of place), empowerment,
impermanence/change, displacement, Oakland, San Francisco, privilege, poverty

**Blood at the Roots: (Re)Membering Meaning of the Black Lived Experience through Poetic Expression**

Alisa Orduna
Callie Rose Literary Café, Inglewood, CA

I pursued a phenomenological inquiry into the meaning of performance poetry as it persistently appeared through customers at a newly established urban literary arts café during the time period of June 2014 to October 2014. Spoken word expressions were observed through formal and informal Café programming, including a weekly open mic session, a tribute event, vocal recital, children’s storytelling, poetry performance, interviews, a Council Practice, and casual Café conversations. Although a phenomenological inquiry, an ethnographic research method was used to collect data to extrapolate meaning through semi-structured interviews, review of video performances, and observations documented in field notes. A narrative analysis was used to then gather general themes emerging out of the data. Through this study, the significance of oral storytelling through performance poetry emerged as a critical epistemology in giving meaning to the African-American lived experience since Reconstruction.

*Keywords*: Black literary art tradition, expressive arts, narrative analysis, phenomenological inquiry, performance poetry, trauma, W.E.B. DuBois’ “Double Consciousness”

**Learning to Trust: Laying the Foundation for Community Projects and Research Through Working with Cambodian Refugees**

Karen Palamos
CERI-Center for the Empowerment of Refugees and Immigrants, Oakland, CA

How do we, as community workers, build a sense of trust through our interactions? What does it mean to build trust? This fieldwork involved my offering to co-create an ongoing, weekly project with a group of women who are Cambodian refugees. The women do not speak English, and I do not speak Khmer. In spite of this communication hurdle, I was invited to meet, create, and engage in a project at the Center for Empowering Refugees and Immigrants, in Oakland, CA. By including me into their own group process, we decided to do a project together sewing women’s pants. With a sewing machine, fabric, needles and thread we completed several garments, and in the process shared frustration, laughter, satisfaction, compassion, and built mutual trust. This truly hands-on fieldwork has encouraged me to search deeply to examine how building trust with others ultimately involves openness with the intentions of both myself and of the community. We have learned that, in the words of one of my Cambodian partners, “Language does not make a difference.” My experience in working with this community of Cambodian women is one of laying the foundation for Indigenous participatory action research to take place. Building trust is an essential first step which then creates the foundation for the co-creation of research or other community projects.
Keywords: Community, community workers, Cambodian, trust, trust building, creative project, group process, indigenous participatory action research

Druze Men’s Perspectives on Violence Against Women
Maysar Sarieddine
Chouf District- Mount Lebanon, Lebanon

This research aimed to explore the perceptions and personal experiences of Druze men that are related to violence in general, and violence against women in particular. Sixteen individual dialogues were conducted with selected Druze men in order to uncover societal structures and cultural ideologies that influence or promote oppressive and violent behavior towards women and other persons perceived as inferior. Reflection and analysis uncovered fear and patriarchy as major factors that influence men’s decisions, emotions, behavior, actions, and beliefs. Fear of excommunication from the community, punishment by village elders, or loss of support from within and outside of the family drive people to adhere to the rigid and traditional rules of the highly patriarchal society. Men are perceived as superior, women are inferior, and violence, control, and oppression are normal tools to use in upholding this demarcation. The dialogues provided the men, for the first time, a platform to explore their thoughts, beliefs, and emotions, and reflect on their past experiences as starting points for their liberation from the constraints of patriarchy. My hope is that liberation will be begin to be realized when the participants inspire other men to similarly reflect and analyze their philosophies and ideologies, and together work towards the eradication of patriarchy, and subsequently, violence and oppression against women.

Keywords: Druze; liberation; men’s perspectives; patriarchy; violence against women