I. Introduction

This APA CODAPAR-funded interdivisional grant project has been forged at the intersection of a number of APA divisions, following a long, strong and often buried legacy of social scientists who have collaborated with community members and social movements, to generate evidence to advance the common good. The project stands on the shoulders of these activist scholars, including W.E.B. DuBois, Jane Addams, Marie Jahoda, Kenneth Clark Ignacio Martín-Baró, Michelle Fine and Thomas Teo, to address the current crisis erupting at our borders and across the United States. Through the use of community-based research and oral history as methods of critical qualitative inquiry into the lived experience of persons who are embedded in a migration history – including immigrants, refugees, asylum seekers, or detainees, and their families, this project provides critical views and perspectives of the conditions in communities and detention facilities through an archive of oral histories that reveal the desires, struggles and violence endured by all such persons seeking a new home in the United States at a time of contentious immigration policy debates.

Congruent with the UN Special Rapporteur, Dainius Puras’s, approach to Global Mental Health, our work is grounded in a rights-based philosophy. Using a human rights lens to understand the emotional suffering of immigrants and refugees within our current political climate reinvigorates our ethical imagination because the impetus for addressing well-being is grounded in a moral framework. Casting well-being in a moral framework facilitates a deeper understanding of the relationship between human rights and the social determinants of health and does not conflate access to mental health treatment with health equity (see, e.g., Chapman, 2010; Cosgrove & Jureidini, 2019).

A. Building on Public Interest Leadership Conference Health Equity Dissemination Grant

The 2019 APA CODAPAR Grant Project, and pre-funding planning and organizing in 2018, built upon earlier work done as part of a 2016-2017 grant project funded by an APA Public Interest Leadership Conference (PLIC) Health Equity Dissemination Grant Award. The project addressed health disparities that exist among immigrant and refugee populations in the United States and goals for achieving health equity for such populations both within existing legal and regulatory frameworks, as well as through policy advocacy. The target population for the initiative was Central American refugees and asylum seekers who are held in federal detention. In October 2015, United Nations High Commissioner for Refugees published “Women on the Run,”

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1 We prefer the language of “persons” in these migration contexts, but the more common terms of reference are used throughout the report with no intention of reifying persons who are migrating or have migrated to the United States. See Teo T. Subhumanism: The re-emergence of an affective- symbolic ontology in the migration debate and beyond. *J Theory Soc Behav*. 2020;1–17. https://doi.org/10.1111/jtsb.12237.
2 The 2016-2017 APA PLIC-funded project was led by Division 24 (Society for Theoretical and Philosophical Psychology) in collaboration with Divisions 9 (Society for the Psychological Study of Social Issues), 7 (Developmental Psychology), and 27 (Society for Community Research and Action: Division of Community Psychology).
profiling the global refugee crisis and describing the peril of women and children fleeing the Northern Triangle region of El Salvador, Guatemala, and Honduras into the United States, and the complex nature of the crisis. The report noted that many of these migrants have experienced extreme levels of violence—or the threat of violence—before arriving in the United States. The experience of trauma, coupled with the many other challenges faced by migrants in detention (e.g., family separation, uncertainty about the future), can result in disparate health outcomes.

The aims of the project’s program and dissemination activities were to raise awareness in psychology and its allied professions of the scope and magnitude of the immigrant and refugee health equity problem, and to foster robust, interdisciplinary dialogues, deliberations and collaborations for the purpose of advancing changes in policy at federal, state and local levels. The primary audience comprised psychologists and allied professionals, in addition to policymakers and other policy stakeholders, who may have been informed and guided by the leadership of psychology in working to improve health experience and health outcomes for refugees and immigrants. The PILC participating divisions sought to mitigate suffering and trauma, and support and advance equitable access to person-centered health care and well-being among immigrants and refugees in the United States. The range of project work included program development, policy advocacy, dissemination of information about service opportunities, and participation in a federal detention center site visit in November 2017.

In the current 2019 grant project funded by APA CODAPAR, the foregoing activities were significantly expanded.

II. APA CODAPAR Grant Activities and Collaborations, Sub-Projects, and Work Products

The 2019 APA CODAPAR grant project goals, activities, sub-projects, and work products are delineated below.4

A. Building A Network: This goal had the explicit aim of building U.S. and cross-border networks of volunteer scholars/practitioners/advocates, trained in culturally, linguistically sensitive and ethically informed research protocols for the purposes of engagements with community-based immigrant service organizations, detention center site visits, oral history collection, and policy advocacy. Relationships have been formed with many community-based organizations, as well as universities and university-based centers, through numerous convenings, forums and collaborations. These organizations are involved in a breadth of activities, spanning direct services (i.e., psychological, social work, medical and/or legal services) provision to immigrants, refugees, asylum-seekers, post-asylees, and their families; development of trauma-informed educational and training curricula for both students and volunteers; and policy advocacy. They include the St. Francis de Sales Cabrini Immigration Coalition (See Appendix Y); New Sanctuary Coalition; Stony Brook University Post-Asylum Program; NYC Anti-Violence Project; Saint Peter’s University Center for Undocumented Students; CUNY Graduate Center; Yeshiva University; Fordham University School of Law Feerick Center for Social Justice, Graduate Psychology and Social Work Programs, and Global Health Care Innovation Management Center; Refugee Mental Health Resource Network (RMHRN); NYC Chapter of the National Association of Social Workers; Bnai Keshet Kaplan Minyan Reconstructionist Synagogue, NJ; New York City Bar Association Immigration and Nationality Law Committee; and New York State Bar Association Ethical Issues and Public Health Committees.5

4 Individual project participants will be referenced by name only sans credentials throughout the report.
5 The project includes faculty from universities within and outside of the U.S., including the following: Fordham University, City University of New York Graduate Center, Saint Peter’s University, Cleveland State University, Wesleyan University, Sacramento State University, Ferkauf Graduate School of Psychology at Yeshiva University,
**B. Education, Training and Public Programs:** The grant project has developed a number of training resources to foster the building of healthy communities, and held multiple programs for professionals and community members, as well as programs planned in 2020, including:

1. “*Qualitative Research Methods and Ethics: Understanding Lived Experience,*” presented by Fredrick J. Wertz
2. “*Training Psychology Graduate Students to Prepare Psychological Affidavits for Asylum Seekers,*” William Salton and colleague Carl Auerbach of Yeshiva University
3. “*Best Practice Approaches for Interviewing Clients Who Have Experienced Trauma,*” presented by Geoff Kagan Trenchard, a staff attorney for the NYC Anti-Violence Project.
4. Michelle Fine gave a talk at the Bnai Keshet Synagogue on white supremacy, the banality of whiteness and the fragility of solidarities.
5. Division 56, in collaboration with RMHRN, delivered a webinar titled "*What Happens When Someone is Deported: The Psychosocial Aftermath Experienced by those Deported,*” presented by project member Juan Carlos García Rivera.
6. “‘Get in or Die Trying; Go Home or Die Here: Economies of Affect, Embodiment and Morality in the Violence of Contemporary Global Migration,” 2019 APA Convention Division 24 keynote presented by Professor Garth Stevens, University of Witwatersrand (Johannesburg, South Africa), and Sunil Bhatia, Connecticut College.
8. Fordham Law School Feerick Center for Social Justice detention center site visit trainings and debriefings, November 2019, and December 2019 post-site visit debriefing team meeting in NYC (See Appendices L & M).
10. 2020 Program: Program of New York City Bar Association Immigration and Nationality Law, Drugs and the Law, and Mental Health Law Committees, and New York State Bar Association Health Law Section Public Health and Ethical Issues in the Provision of Health Care Committees, March 4, 2020, NYC Bar Association (open to public). See link to program registration Here:

   - *Incarceration and Detention: Examining the Mass Incarceration and Detention Privatization Movement and Implications for the Public's Health*
   - *Wednesday, March 4, 2020 | 6:30 p.m. - 9:30 p.m*

   **Description:**
   In the United States, there has been a trend towards privatizing correctional and detention facilities and/or healthcare services for those who are incarcerated or

Lesley University, University of Witwatersand (Johannesburg, South Africa), Pacifica Graduate Institute, York University (Toronto, Canada), Connecticut College, Boston College, and University of Chicago.
detained. Privatization is occurring in all sectors of correctional facilities, from immigration detention centers, to jails, federal prisons, and New York State correctional health departments. And while New York has enacted legislation prohibiting private correctional facilities, federal agencies are running private correctional facilities in New York, such as the Queens Detention Facility operated by Geo Group for U.S. Immigration and Customs Enforcement (ICE). The privatization of correctional and detention facilities and their healthcare systems promotes subhuman care and violates human rights. This program will examine the sociopolitical incentives for maintaining these for-profit enterprises, their financing and delivery systems, and the range of constitutional, legal, regulatory and ethical issues raised by their establishment and expansion, as well as the public health implications for the marginalized and vulnerable populations they serve.

Moderator: Mary Beth Morrissey, Fordham University Global Health Care Innovation Management Center
Panelists: John Dacey, Executive Director, Abolish Private Prisons; Brian Dawe, Executive Director, American Correctional Intelligence Network and the National Director for the COPTSDC156 Coalition; and Geoff Kagan Trenchard, New York City Anti-Violence Project
Sponsoring Committee:
Drugs and the Law, Luke Schram, Chair
Cosponsoring Committees: Mental Health Law, Karen P. Simmons, Chair; Immigration and Nationality Law, Victoria F. Neilson, Chair

C. Oral History Qualitative Research and Archive: Project researchers have completed a total of 22 oral histories, with at least 12 more in progress, documenting the ecology of detention in the United States, as well as the effects of immigration policy for those who have been deported. This process also aims to document the lived experience of immigrants in detention centers through interviews with volunteers who have made site visits to detention center sites. (See letter to APA CODAPAR dated March 29, 2019, See Appendix O). The oral history archiving process is presently under way.

1. Methodology
   Our qualitative approach resembles what Mark Cave and Stephen M. Sloan describe as methods of oral historians in crisis environments.6 Cave points to the October 2, 1968, massacre of student protesters and the collecting of oral histories that evening and the next day, and months afterward by Elena Poniatowska in La noche de Tlatelolco: Testimonios de historia oral, a “collage” of oral histories, posters, and poetry. Cave also references author Dave Eggers and Lola Vollen (2008) and their nonprofit book series called Voice of Witness. He notes that their purpose was not only to document human rights crises but also to “use the humanizing function of oral history to nurture empathy in readers and inspire action on the part of the international community to the crisis to

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which they are bringing attention.” Sloan argues that crises “can offer an environment when the larger weaknesses or strengths of a society are quite visible,” and “[t]he stress of these circumstances can, for example, reveal often-obscured facets of relationships between race, class, and gender.”

Influenced by feminist and critical race theoretical frames, and drawing on a history of psychologists’ involvement in social justice, our use of oral history is intended to render visible the structural conditions within the social relations of persons and policies in detention centers. The oral histories will speak to the individual lives of parents and their children, of those returned to the conditions they fear and will flee from again, those who work within detention facilities, those who advocate for the detained, and those who resist through forms of protest and subversive efforts. Our intent is to construct a theoretical framework that draws on a contextual and historical angle of vision, situating individual experience as embedded within racialized, classed, and gendered politics and institutional settings, particularly the expanse of the prison industrial complex as a key actor within the ideology and structure of homeland security.

Through interviews, observation, and archiving documents, our methods document an ongoing crisis. Authors Cave and Sloan note the strategic use of oral history in moments of crisis, studied in the moment and longitudinally, capturing both the individual lived experience and the structural conditions in which individuals and groups are embedded. This approach creates the possibility for complexity – and to “take back the narrative” where “telling or recounting is a subversive act, especially in light of powerful external and internal forces working against it.”

This work is ethically precarious and will require what critical ethicist Monique Guishard (2016) refers to as relational accountability, where we as psychologists are accountable to the communities with whom we collect the oral histories. As such, the ethical guidance we rely on “acknowledge[s] that intersubjectivity means that participants/co-researchers are members of communities, hold knowledge of their subjective experience, and live and navigate systems that are entrenched in hierarchies of power, noting that we as researchers are also entangled in these hierarchies of power.” It will require reciprocal appropriation, recognizing that even research guided by emancipatory and liberatory interests involved “appropriating acts,” and require the ethical guidance of community research review boards who bring knowledge of “community-level risks and benefits to study participation, power between community and academic collaborators, authorship, transparency, accountability, concerns about data ownership, and the return of findings to participants among other issues.”

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12 Guishard, 2016, p. 3
2. **Oral Histories**: Below is a list of selected oral histories collected to date, including descriptions of the communities accessed through this important research:

- **Michelle Fine**: Interviewed by Frederick Wertz, documenting Michelle Fine's background, work, and service experience in jails, detention centers, and in a Southern U.S. "halfway house."
- **Sparkill Dominican Sisters**: Interviewed by Mary Beth Morrissey, documenting history of sisters’ work with migrants in New York—educational program for young readers, one sister's work as a nurse with farmworkers, and work at a "halfway house" in Southern United States.
- **University Professors and Graduate Psychology Students**: Interviewed by Mary Beth Morrissey and Frederick Wertz, documenting work of Yeshiva University professors developing graduate educational curricula for students and federal detention center site visits.
- **Anonymous**: Interviewed by Mary Beth Morrissey & Elaine Schmidt, documenting pro bono legal services provided to refugee mothers seeking asylum at federal detention center, and work of volunteers helping traumatized mothers and children tell their stories; touches on emotional challenges faced by volunteers.

i. **Interviews conducted by Wesleyan University Students:**

- **Juan Carlos García Rivera, PhD Candidate in Psychology**: Interviewed by Ori Cantwell & Carolina Mahedy, documenting experience in Exchange Immersion Program in El Salvador providing education in liberation psychology. Touches on Central American migration experience, the interconnectedness of countries’ issues, and the privileges associated with being a student migrant. García Rivera worked with Salvadorian "Retornados," which prompted the question, “What is "good" reintegration?” High rate of unstudied suicide and drug use among returned individuals. Immigration makes these people invisible. The need for justice in addition to identification of individual trauma. Need for mental health services to understand immigration law. Therapists act as bridges between disciplines. Is empathizing with clients a political act?
- **Mary Beth Morrissey**: Interviewed by Angie Soto & Jahnavi Mehta, documenting experience and pro bono legal services provided to refugee mothers in federal detention center.
- **Anonymous**: Interviewed by Kimberly Lopez Vasquez & Katherine Orozco-Hernandez, documenting experience of Liberation Psychologist who conducts mental health evaluations of those in deportation proceedings and in detention to aid their cases. Perspectives on what stories and experiences are “valued” by the current system.
- **Anonymous**: Interviewed by Katherine Orozco-Hernandez & Kimberly Lopez Vasquez, documenting experience of conveyance officer for Emblem Health and visits to Cayuga Centers. Interviews conducted with children & detention facility staffers. Work was emotionally challenging and taxing. Touches on the response of “non-people” of color. Addresses the need for grassroots mobilization.
- **Anonymous**: Interviewed by Jahnavi Mehta & Angie Soto, documenting experience of law student who visited federal detention center. Observations from CFI preps and CFI in which she sat.
- **Anonymous**: Interviewed by Hannah Allen-Miller, documenting art therapy classes for middle-eastern refugee children. Challenges faced with language barriers and the
complications of serving those who have undergone such deep trauma. Secondary Trauma experienced by those working with this population. The challenges & joys associated with this work. Practitioners are finding that their training doesn't always fit the needs of those they are serving— need to improvise and meet people where they are at (children didn't always share about their emotions or respond to the therapy, but they did seem less anxious thanks to the program).

- Claudette Antuña: Interviewed by Carolina Mahedy & Ori Cantwell, documenting experience of a scholar-activist who is an immigrant herself and performs forensic evaluations for immigrants. Previous work in prisons. Contrasts detention centers with prisons— in prisons, there is occupational relief and education. Detention centers are like "warehouses." Descriptions of wide range of mental health circumstances of detainees. Psychologists are hesitant to testify in court given fear of being challenged & interrogated.

**ii. Interviews conducted by Rakhshanda Saleem and Peiwei Li:**

- Anonymous: Interviewed by Rakhshanda Saleem and Peiwei Li, documenting experience of 9 immigration organizers/activists and 2 immigration lawyers who work directly with migrants, refugees or alyssum seekers.14

**iii. Bearing Witness, Northeast/west Ohio: Anne Galletta & Vilmarie Perez.**

- The purpose of the project is to collect the oral histories of those who are involved in immigration legal and/or advocacy work with persons who have undocumented status. The Bearing Witness project is intended to illustrate the individual and collective forms of advocacy, legal protection, documentation, and resistance to end the dehumanization of undocumented persons. Twelve oral histories are in progress.

Additional oral history interviews are in process and will be published when transcriptions are completed. The Oral History Archive will be housed on the APA Division 24 website, which will also include the 2020 APA CODAPAR-funded grant project’s materials and work products.

**D. Fostering Healthy and Inclusive Environments through Community Organizing and Formation of Regional Community-Based Ethics Clusters:** Community outreach across diverse U.S. constituencies, as well as beyond the U.S. border, has led to the development and expansion of relationships in the Northeast, Central United States and the West Coast (See Appendix P). Community-based ethics clusters comprised of psychologists and allied professionals including lawyers, social workers and ethicists, have been formed in these three regions. Numerous community-building events have been held during the grant period. For example, forums held at St. Peter’s University Center for Undocumented Students created space for conversations around immigration experiences and perspectives. A forum on sanctuary, as well as on Welcoming the Stranger—a committee of clergy, lawyers, activists, parish liaisons, community-based organizations—was held at B'nai Keshet though University of Michigan-Dearborn and Catholic Charities.

**E. Finalizing evidence-informed recommendations for “just immigration” policy advocacy through APA and the collaborating divisions. (See Appendix N)**

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14 This research was supported by a grant from Lesley University.
III. Grant Funding Allocations, Sub-projects & Outcomes:

The grant funding allocations (See Appendix T) helped build capacity across diverse community organizations. The following grant recipients received funding allocations to support their work:

- **Saint Peter’s University (See Appendix B)**
  - *Encuentros*: Civic Engagement and the Obligation of the University in Times of Crisis (See Appendix X)
  - Video clips from *Encuentros II* will be posted on our Oral History Archive

- **CUNY Graduate Center (See Appendix C)**
  - Juan Carlos Rivera’s research at the Liberation Theory Institute in El Salvador (See Appendix V)
  - Meeting of NYC/NYS advocates/practitioners/activist students (30) on the NYS DACA support campaign
  - Academic seminar on immigration advocacy and research
  - Andrea Mendoza’s scholarly writings on moral exclusion, dehumanization and immigration struggles (See Appendices C & W)
  - Professional development of the next generation of graduate and undergraduate students of color—developing intellectual and professional networks, presentations and publications.
  - Collaborating institutions:
    - CUNY Graduate Center Critical Psychology
    - Saint Peters University
    - Cleveland State University
    - Guttman Community College CUNY

- **California State University Sacramento (See Appendix D)**
  - Drew upon interview data with undocumented youth to create research-informed educational materials aimed at helping to inform and empower undocumented youth

- **Mary Watkins, Division 24, 2019 Midwinter Meeting Keynote, Nashville, Tenn., “Seeing from the South: Using Liberation Psychology to Re-Orient the Vision, Theory, and Practice of Psychology” (See Appendices I & J)

- **HEART Faith and Social Justice Panel Speakers, 2019 APA Convention (See Division 24 APA 2019 Convention Program, Appendix A1)**: Two local organizations, HEART Women and Girls and Masjid-al-Rabia, engaged in critical dialogues about the intersection of faith and social justice through their outreach work in Chicago’s Muslim communities.

- **Garth Stevens, Division 24, 2019 APA Convention Keynote, Chicago, Ill., "Get in or Die Trying; Go Home or Die Here: Economies of Affect, Embodiment and Morality in the Violence of Contemporary Global Migration," Garth Stevens, University of the Witwatersrand (See Division 24 APA 2019 Convention Program, See Appendix K)

- **Fordham Law School Feerick Center for Social Justice and Site Visitor, Federal Detention Center Site Visit (See Appendices L & M)**

Though unable to provide direct funding for certain sub-projects, the following sub-project was carried out alongside our work and shared common goals:

- **Bearing Witness to Detention and Deportation** by Peiwei Li and Rakhshanda Saleem, Division of Counseling and Psychology, Lesley University (See Appendix E)

- **Additional APA Convention immigration-focused presentations and caucuses (See Appendix Q)**
IV. Project Alignment with APA Strategic Goals and Initiatives:

This interdivisional response to the current humanitarian crisis, at and beyond the border, supported the APA’s crucial role in developing organized action that addresses the multifaceted mental health challenges faced by immigrants, refugees, and asylum-seekers in detention facilities and post-release. Through the robust team collaboration of 11 APA divisions in this project, professional and community-based networks were established across the country and across the border, facilitating services and communication by connecting advocates, community members, and service providers, supporting the APA’s broader efforts to promote practical, humane immigration policies in the United States. The research and ethics bodies, oral histories, guides and training resources have acted as primary resources for psychologists and allied professionals working with immigrants, refugees, asylum seekers, and internally displaced persons in detention centers and in the community, and have educated clinicians, researchers, advocates, and the public on the psychosocial environment of detention and needs of this population. Moreover, our research has served to generate accessible knowledge to immigrant communities to support their well-being and empowerment. Collectively articulating a counter-narrative highlighting the lived experiences of detention highlights psychology’s critical role in helping to build healthy environments that support immigrants and asylum seekers.

A. APA Strategic Goals:

1. **Utilize psychology to make a positive impact on critical societal issues:**
   a. The crisis at the border has existed before this administration; however, it has not previously received the attention it is currently receiving. This project capitalized on the direction of the public’s gaze to evaluate the psychological and public health impacts of current policies on the immigrant, refugee, detainee, and asylum-seeking populations.
   i. A theoretical analysis shows that contempt for immigrants, refugees, or asylum seekers is explicitly or implicitly fueled by a concept of the subhuman (Teo, 2020), a term that was used in fascist Germany to justify the mistreatment of minorities and enemies. The dehumanization of millions of migrants has led to a humanitarian crisis at the border and across the United States. This project, coordinated with lawyers who have access to detention facilities and advocates across the country, as well as psychologists in El Salvador and Guatemala, seeks to reframe the discourse on policies and practices in immigration by inviting immigrants, refugees, and asylum seekers, as well as those who have been returned “back,” to collectively articulate a counter narrative that highlights community through the method of oral history. Oral histories promote collaborative research in detention facility assessment through a better understanding of the lived experience and community needs of detained persons, including post-detention, and address policies and practices at these facilities that lead to exclusion and discrimination.
   ii. In 1984, Carolyn Payton published a significant article in the American Psychologist, entitled “Who Must Do the Hard Things?” With this proposal, we answer this call. We seek to honor and join the legacy of social scientists who have long collaborated with everyday people.

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gathering data on how they have been discriminated against, imprisoned and aggressively policed, with the goals of informing policy, organizing communities, circulating counter-narratives, educating those of us who enjoy the stability of “citizenship,” and rebuilding active, diverse and democratic communities across borders. This CODAPAR proposal stands on strong shoulders, speaking with a sense of response-ability to the current humanitarian crisis faced by immigrants, refugees, and asylum seekers.

2. **Elevate the public’s understanding of, regard for, and use of psychology:**
   a. Our oral histories documenting the on-the-ground work currently conducted will increase public awareness about psychology’s critical role in helping to build healthy environments that support detained persons and the role psychologists play in addressing their multi-faceted needs.
   b. Our research-informed resources serve to communicate knowledge about the psychological impact of current policies on immigrant communities

3. **Prepare the discipline and profession of psychology for the future:**
   a. Given the history of immigration to the United States and the current state of Latin American countries, immigration will continue to be a relevant and pressing issue for the United States for years to come. Our project has built critical connections between activists and scholars that will contribute to cross-sector collaboration, which is becoming ever more important in the fight to build a more humane immigration system.

4. **Strengthen APA’s standing as an authoritative voice for psychology:**
   a. Immigration is an extremely relevant issue and will affect the public health of generations to come. In a society where the voices of experts are not always respected, this project demonstrates the vital role psychology plays in evaluating the effects of public policy and the need for policymakers to consult members of the APA given their professional experience and expertise regarding immigration issues.

**V. Interdivisional Collaboration:**

The project was able to promote true collaboration between divisions through diligent attention to project-wide information dissemination and communication. Monthly meetings served as touch-stones for updating participants, deepening interdivisional bonds, encouraging discourse and collaboration, and ensuring the group stayed up to date on related issues in the news. (For a more detailed outline of interdivisional collaboration and contributions, See Appendix A).

Moreover, the project established successful collaborations with a vast network of advocates and community-based organizations who provide services to immigrants, refugees, asylum-seekers and post-asylees, and their families. These community organizations have informed and guided education and training, community participation, and development and documentation of government policies and detention facilities practices. By connecting researchers and local advocates, our project built bonds of collaboration both within the APA divisions and in various sectors outside of the academy.

**VI. Grant Funding Allocation Report:**
See Appendix T for a full delineation of funding allocations and funding recipients.
VII. Policy Recommendations.¹⁶

A. Guiding Ethical and Social Justice Aims
We have organized and carried out this project work in a shared commitment to the following guiding ethical and social justice aims:

- Standing in solidarity with, and striving to build healthy environments for immigrants, refugees and asylum seekers and their families in recognition of the shared moral obligation to ensure that persecuted peoples may live free of suffering in a just society;
- Advocating for policy reforms that assure equitable access to integrated and trauma-informed psychological, social, legal, medical and support services to address the multiple needs of immigrants, refugees, and asylum seekers and their family members; and
- Developing knowledge to support immigrant communities in their advocacy efforts.

B. Research Funding:
1. Design and fund participatory research to deepen understanding of the lived experiences of volunteers and the persons seeking asylum in federal immigration detention facilities whom they serve, as well as post-asylee persons in transition to the community, that will help to inform and guide policy making in New York and at the national level.

C. Immigration Detention and Post-Detention Access to Services:
1. **End Immigration Detention.** The U.S. immigration detention system is inhumane, expensive, and unsafe, and the U.S. Department of Homeland Security’s (DHS) Immigration and Customs Enforcement Agency (ICE) has unjustly criminalized and confined immigrants. Unsanitary conditions and dangerous overcrowding have been documented at detention centers run by the ICE and other federal agencies,¹⁷ as well as exposure to extreme cold temperatures, constant light, and lack of access to medical care, basic sanitation, water, or adequate food. Immigrants are held in mandatory detention for extended periods without due process of a hearing and are punished beyond the scale of the offense.

2. **End Family Detention.** Family separation policies as well as the continued use and expansion of family detention have inflicted trauma on children and their families. Children and their families are subject to prolonged detention within Customs and Border Control (CBD) facilities. The conditions in detention facilities are traumatizing for children and fail to meet the basic standards for children’s physical and mental health, and family separation causes irreparable harm to a child’s health. In line with the American Academy of Pediatrics’ (AAP) 2017 recommendations, children should never be placed in detention facilities, even if they are accompanied by their families. Given the inhumane treatment and negative impacts health impacts of detention, especially on families and children, the current immigration detention system should be dismantled and replaced with safe, effective, alternatives.

¹⁶ These recommendations build and expand on the 2016-2017 PILC Grant Project recommendations to address the psychological, social and legal services needs of Central American Refugees in New York.
3. **Fund and Implement Integrated Person-Centered Services**: Persons who have migrated from their homelands to the United States and are being held in detention, or are navigating entangled post-detention pathways, do not have access to the critical services and supports they need to recover from their trauma and lead decent lives free from persecution. Policies and reforms should be implemented to assure equitable access to timely, comprehensive, trauma-informed and culturally and linguistically sensitive services, including integrated psychological, social, and legal services, as well as access to the systems to connect asylum-seeking families with holistic services and supports immediately after their release from detention into the New York community. Reforms should also assure state and local benefits eligibility to families released from federal immigration detention to New York City and/or New York State.

4. **Implement Community-based Supports and Case-management Programs**: Resources should not be used on detaining people that are not a threat to their community. The U.S. immigration detention system should be replaced by a continuum of community-based support and case management programs. Community-based programs can support family integrity while reducing the cost-burden of detention on taxpayers for individuals without criminal records and low-flight risk. Community-based supports also carry the advantage of providing culturally-informed outreach and support programs that align with the values and needs of particular immigrant communities.

5. **Increase Oversight of Detention Facilities**: To the extent to which detention facilities continue to be used to incarcerate immigrants, the DHS should adopt enforceable standards and regulations to improve the conditions found in immigration detention facilities, including access to medical care, mental health services, religious services, legal representation, freedom of movement, and outdoor recreation.

6. **Facilitate Access to Legal Counsel.** Increase funding and access to legal services for immigrants facing removal proceedings, particularly for those in detention. Increase legal services funding and capacities to provide services through the training of pro bono and volunteer lawyers.

7. **Improve Collaborations across Institutions and Advocacy Organizations to Support Immigrants, Asylum Seekers, and Refugees.** Building healthy community environments to support immigrants, refugees, and asylum-seekers will require continued collaborations between on-the-ground advocates, advocacy organizations, and community members. Continued efforts are needed to bolster regional advocacy and nonprofit and legal service providers’ capacities in providing services to immigrants, refugees, and asylum seekers. Broad-based organizing and collaboration is needed to align diverse communities and build critical awareness of the conditions of oppression faced by migrants.

8. **Build on work of universities and schools as sites of community organizing, advocacy and community support and resources, as well as research informing policy recommendations.**
   - Continue collaborations of psychology across disciplines including law, social work and faith-based and pastoral ministries.
   - Support opportunities to convene educators, school counselors, psychologists, and other mental health practitioners to discuss the needs and supports for immigrant families.
• Develop appropriate educational policies (e.g., sanctuary campuses), programs (e.g., accessible internships), and institutional supports (e.g., Undocumented Student Resource Centers) to help immigrant students and their families feel welcome, understood, and supported

9. Further Cross-Border Professional Networks. Efforts are needed to further collaboration among professional networks across borders to document civil and human rights violations, track family separations, and address the root causes of forced migration.

Respectfully submitted,

Mary Beth Quaranta Morrissey, PhD, on behalf of APA Division 24 and collaborating divisions
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Interdivisional Contributions

APPENDIX B:
Encuentros

APPENDIX C:
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Michelle Fine, PhD

APPENDIX D:
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Basia Ellis, PhD

APPENDIX E:
Bearing Witness to Detention and Deportation
Peiwei Li, PhD and Rakhshanda Saleem, PhD,

APPENDIX F:
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Anne Galleta’s Piece featured in “SCORE”—SQIP’s Newsletter:

APPENDIX H:
2019 and 2020 Grant Project Website

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2019 APA Division 24 Midwinter Meeting Announcement

Appendix J
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Appendix N:
2019 APA CODAPAR Grant Proposal

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Appendix P:
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Appendix Q:
2019 APA Convention Division 24 Program: Immigration-Related Presentations

Appendix R:
2019 Updated Grant Report Timeline

Appendix S:
Planning Meeting Process Recording

Appendix T:
Grant Funding Allocation Report

Appendix U:
Project Meeting Minutes July 2018-December 2019

Appendix V:
“Retornados in El Salvador”-- A Presentation By Juan Carlos García Rivera
Appendix W:
“El Hilo: Dehumanization, Detention, & Decolonial Praxis”--A Presentation By Andrea N Juarez Mendoza

Appendix X:
CUNY Encuentros Videos

Appendix Y:
St. Francis de Sales Flyers for Harlem Procession and Guadalupe and Day of the Dead

Appendix Z:
2020 APA CODAPAR Grant Proposal

Appendix A1:
2019 APA Convention Program

Appendix A2:
2019 APA Convention Division 24 Program
APPENDIX A:

Interdivisional Contributions:

*On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees, and Asylum-Seekers* is a project representative of the larger, APA mission to support practical, humane immigration policies that consider the needs of immigrants and immigrant families. This interdivisional project has supported the missions of each participating division towards this goal by promoting collaboration across the participating divisions and increasing division capacities, as well as building external networks.

**Division 24**\(^{18}\) helped build the critical, theoretical, and ethical foundations for project and community-based advocacy on behalf of target populations. This included organizational support, such as grant planning, ensuring the coherence and feasibility of project objectives, on-the-ground advocacy, and integrating and synthesizing division sub-projects into the larger project narrative. Division 24 organized volunteers and facilitated community site engagement, tracked project tasks and goals, assisted in outcome measurement, scheduled conferencing for grant team members, and reported on project outcomes.\(^{19}\)

**Division 9** provided education and training for volunteers, psychologists, professionals, and communities of scholars through a series of three webinars. These webinars focused on training those whose work serves children and families who are in detention and/or are integrating into communities and awaiting legal proceedings post-detention. These webinars were recorded and made publicly accessible on the division’s YouTube page, offering educational and training materials for the benefit of each of the collaborating divisions.

**Division 32**\(^{20}\) conducted oral histories of those who have visited detention sites, provided interview transcription, and contributed to data analysis, among other supportive activities that came up on an as-needed basis. Division 32 liaison (Sarah Kamens, PhD) integrated the project into the optional assignments of a spring-semester undergraduate course at Wesleyan University, Research Methods in Psychopathology. Students in the course were given opportunities to volunteer on the project by conducting and transcribing interviews. They also conducted qualitative research projects as part of the course requirements utilizing the interviews as data. Six students volunteered to participate in the project, and their work has contributed to the oral history archive. In addition, a member of Division 32, Hannah Allen-Miller PsyD, LP, has conducted and transcribed interviews for the oral history project.

\(^{18}\) The 2019 APA CODAPAR Grant Project built upon a project in 2016-2017 funded by an APA Public Interest Leadership Conference Health Equity Dissemination Grant Award. This was project was led by Division 24 (Society for Theoretical and Philosophical Psychology) in collaboration with Divisions 9 (Society for the Psychological Study of Social Issues), 7 (Developmental Psychology), and 27 (Society for Community Research and Action: Division of Community Psychology).

\(^{19}\) The project is pleased to acknowledge the significant contributions of Elaine Schmidt, Olga Tomasello, and Jorge Luis Rivera Agosto for the support they provided throughout the grant period.

\(^{20}\) Division 32 is dedicated to the advancement of social justice and universal human rights. The Society for Humanistic Psychology's statement on Human Dignity and Humanistic Values explains that "human beings [...] have an obligation or duty to respect the rights of all people. These rights include the right to life, liberty, and security of person; the right to be freed from slavery; equal protection before the law; freedom from arbitrary arrest, detention or exile; and so on." The values and ethos of humanistic psychology thus stand in stark contrast to the involuntary detention of migrant and refugees, who are human beings fleeing both individual-level and structural violence—people whose fundamental rights and dignity deserve restoration, preservation, and respect.
Division 27 assisted in the development of ethical practice guidelines for psychologists and professionals providing services and support to targeted populations.

SQIP/Division 5 provided structure for a qualitative and diverse methodological approach. The division’s participation included constructing questions for interviews and reflexivity, and supporting the structure for community ethics committees or panels to support professionals and advocates in examining ethical questions. SQIP featured this grant project in its newsletter publication, “Score,” Issue (see Appendix F).

Division 45 provided support on culturally responsive interviewing for those conducting the assessments; modified the community advocacy toolkit (as part of Division 17, 27, 35, and 45 CODAPAR grant) for the purpose of this project.

Division 48 helped inform best practices and models of appropriate care in addressing the trauma experienced by individuals in detention centers. The Division also conducted interviews with those working with detainees (lawyers, community activists, first response service providers, mental health clinicians in contra costa) and provided data analysis, qualitative and quantitative interview data to support both policy recommendations and recommendations of appropriate interventions for remediation of traumas of separation and unification.

Division 39 assisted in webinar preparation and delivery. The division’s support on project webinars provided an educational resource to support the missions of the collaborating divisions as well as a wide audience of psychologists, advocates and educators. The division increased networking and sharing of resources among these professionals, with the aim of supporting vulnerable and immigrant communities. The division also acted as liaison to APA Government Relations Office (GRO) through the Immigration Working Group (Usha Tummala-Narra). It also helped to support the Garth Stevens Keynote at the 2019 APA Convention.

Division 56 provided information related to identifying and treating trauma in refugees and immigration.

Division 52 contributed the expertise and experiences of its Immigration Special Interest Group and also its Refugees, Immigration and Trauma Special Interest Group (which has international ties as well).

Division 37 is committed to the application of psychological knowledge to advocacy, social justice, service delivery and public policies affecting children, youth and families in a diverse and inclusive society. The society advances research, education, training, and practice through a multidisciplinary and culturally informed perspective. The society is interested in supporting culturally informed evidence-based practice that promotes health equity with immigrant, refugee and asylum-seeking populations, and supported the development of trainings and webinars for the project.
APPENDIX B:

**Encuentros:** Civic Engagement and the Obligation of the University in Times of Crisis

*The work is always collective... those who were foundational in building the space:*

*Jennifer Ayala, Professor of Education and Director of The Center for Undocumented Students, Saint Peter’s University*

*Michelle Fine, Professor of Critical Psychology and Urban Education*
*The Graduate Center, CUNY*
*Co-founder of The Public Science Project*

*Andrea Juarez Mendoza, Urban Education*
*The Graduate Center CUNY*

*Juan Carlos Garcia Rivera, Critical Psychology*
*The Graduate Center CUNY*

*Sam Finesurrey, faculty at Guttman Community College, CUNY*

*Anne Galletta, Professor Educational Studies, Cleveland State University*

We offer this as a final report in appreciation of the funding from Bringing Theory into Practice (BToP) and APA CODAPAR and to summarize the incredible cross-institutional, but also local university-community impact of the BToP grant on Civic Engagement, along with the funding from APA CODAPAR on immigrant justice.

We have collaborated for months across high schools, community college, four-year college and Masters programs, working on issues of immigration-educational-racial (in)justice. Our network stretches cross various “faith” based institutions (Jesuit as well as public institutions that believe deeply in what is possible, and have “faith” in the power of education for justice) and our local communities and movements. Our goals – to provoke a conversation about the response-ability of universities and to engage students (particularly but not only students of color, immigrant and those who have been denied recognition and justice) as scholars and activists in another moment of national crisis, to consider “What is the Obligation of the University in Moments of National Crisis?”

We have settled on four answers provisionally, even as each of our institutions ventures forth on many other initiatives:

1. **Curricula:** In courses, and extra-curricular gatherings, on campus and off, this work has contributed to curriculum building, so we can teach the history and complexity, the debates/dialogues/wounds and dreams/of the current moment with respect to educational-immigrant-racial justice.

2. **Pedagogy and Civic Awareness:** at each institution, we have built in oral history as pedagogy to animate civic awareness, honor the knowledges that students of color and immigrant and first generation students are already bringing to the academy and to bear
witness by developing in our students a critical consciousness and intellectual appetite to know more/stand alongside/accompany those most impacted by structural violence locally and globally.

3. **Skills, Relations and Reflections**: to develop a diverse generation of oral historians, at each institution, who are gathering narratives of struggle and desire, across various freedom movements, excavating their own and their families’/communities wisdom, learning to interview, transcribe, archive and democratize the production and circulation of knowledge/sacred stories.

4. **The “Good Enough” Academy as Sanctuary**: understanding Winnicott’s appreciation of “good enough mothering” we aspire toward the “good enough academy” where there is a deep institutional soulful commitment – perhaps a “faith” - to open the academy as a space for fragile solidarities, difficult conversations, democratic knowledge production, sanctuary and healing.

With the support of BToP and CODAPAR, braided with our individual and collective biographies as educators and researchers, we have all developed curriculum and pedagogy organized around oral histories as bearing witness, with and about allies and elders from Jersey City/Hudson County, immigrant elders from throughout NYC, “retornados” – those who have been returned/deported to El Salvador, the mothers and children we met in detention camps, and elder activists from Freedom Day 1964 in Cleveland Ohio.

We (faculty and students) presented/performed these accounts of “bearing witness and insisting on response-ability” at Saint Peter’s University on September 26, 2019 and will be presenting these works at various professional, university and community gatherings – including at the National Women’s Studies Association, Oral History Association, Pathologies of Capitalism conference in Costa Rica, in the local library in Cleveland, in state legislatures and in settings with activists, policy makers and young people across our networks.

Our work is situated in the soil already tilled by Antonio Gramsci, who scribbled in his Italian prison cell, 100 years ago, about the “morbid symptoms” that “appear everywhere” in crisis; in the passions of Oscar Romero and Ignacio Martín-Baró who understood, as Salvadoran activists-researchers-priests-martyrs that research on and by the people can challenge dominant lies, and with the soul-warming and inspiring words of the late Chicana feminist queer poet Gloria Anzaldúa who understood all struggle as a borderland, where structural violence, blood and pain float beside and mix with love, laughter, resistance and where radical possibilities are borne.

Below we give you a sense of the ENCUENTROS, our collective performance, that BToP and APA CODAPAR funds so generously supported.
We opened with a poem by Professor Ayala, and then a welcome by Michelle Fine:

We stand in stolen land, on a day of political significance, at Saint Peter’s University where the spirit of commitments of Oscar Romero/Ignacio Martín-Baró resonate, on the birthday of Gloria Anzaldúa, because Jen Ayala thinks of everything and we enter ENCUENTROS – an intellectual/ethical/pedagogical space to think, deeply, about our obligation as a university – a sacred space where we invite you to play with ideas/dissent/challenge/difficult dialogues/dance and movement, so together we might challenge dominant lies, lift up radical possibilities and secure our fragile solidarities with those most impacted at the present moment. We thank Saint Peter’s University, Guttman Community College, Cleveland State University and the Graduate Center for in-kind contributions but most fundamentally Bringing Theory to Practice for a generous grant, and the American Psychological Association CODAPAR grant led by Professor Mary Beth Morrissey of Fordham University.
Let us remember, a century ago,

1920s – Antonio Gramsci –scribbled in his prison notebooks…

“In crisis, when the old is dying and new can not yet be born, in the interregnum, a great variety of morbid symptoms appear.” We are surrounded, drowning in morbid symptoms today.

At this moment of spiking white supremacy, widening inequality gaps, state violence and sadism at the border and throughout NJ, in a nation that has historically and today, caged children and separated them from family/culture/desire/freedom dreams – again as we have with Indigenous/Black/Japanese/those in foster care.

Today, for a moment, as we gather faculty, students, community, activists, lawyers, policy makers, religious leaders, and as we consider those who are locked away, some of us in this room who are “undocumented” and trembling or live in mixed status families, or have family who have been deported. In this crisis we ask: To whom are our colleges and universities accountable?

How do colleges and universities - those who are public and those who are faith based - how do we hold ourselves accountable not only to our Boards of Trustees and the state, but more fundamentally to our students and their families, to our communities, to our values, to document, chronicle and provoke conversations about structural injustice in our midst? How do we engage our students in this intellectual and ethical praxis?

I love that we gather at Saint Peter’s – a university filled with a bold and precarious sense of debt to history, sanctuary in a deep sense, scholarship with not on,– The Center for Undocumented Students, led by the bold unapologetic and humble leadership of Jen Ayala and the students who insisted on TCUS, the relentless commitments of Professor David Surrey, the voice and courage and dignity of Professor Anna Brown, the healing spaces cultivated by Professors Edgar Rivera-Colon and Devin Heyward, the magic of President Gene Cornacchia… even as we sit just miles from a detention center – yes a concentration camp – where our friends, family, neighbors languish in despair.

In crisis, one task the academy can take up – with courage and conviction – is to bear witness, to chronicle the scars of state and corporate violence, and the ripples of resistance and radical possibilities of the academy. AND engage our students in this praxis.

For an hour we will be taught by our students – middle/high school, community college, four year college and masters, at four different universities, who in their course work and scholarship are gathering, accompanying, documenting the archiving struggles – past and future; writing a history of the present, through oral history, to document and archive open wounds, forgotten struggles, political movements and young lives navigating treacherous paths in deeply unequal times.

Today our students teach us as scholars, activists and archivists: rooted in critical consciousness and a sense of urgency they have learned here in the academy to engage intellectually, historically and ethically through oral histories.
We begin with Maria del Cielo Mendez Varillas, born in Puebla Mexico but grew up in Plainfield NJ; a youth leader at Make the Road NJ who has organized hundreds of young people following the DACA repeal. Research Assistant at TCUS and a second year student at Saint Peter’s – double major in communications and political science with minor in marketing management.

From Guttman College we hear from Viandry Mena, born in the Dominican Republic before moving to Washington Heights in 9th grade. A deep thinker, dedicated student and passionate mentor to youth researchers.

Ariadna Villeda grew up in the Bronx. A talented writer and confident speaker with an ability to enrich any learning community where we are lucky enough to be in her presence.

Viandry and Ariadna are now teaching a research collective including 12 8th-9th graders from School in the Square how to conduct/archive/transcribe oral histories with their 90 peers, over the next five years, as they engage in a longitudinal participatory study of immigrant youth, largely from the Dominican Republic, navigating high school, gentrification, racialized policing and ICE, in one of the most segregated and unequal cities in the nation –as they chase their intellectual and cultural freedom dreams.

From Cleveland State University the team spanned 8th grade (the amazing Karim Azzam), two faculty (Anne Galletta and Vanessa Jones – artist), a deeply thoughtful undergraduate dedicated to education for students of color (Dion Mungo) and Angelica Houston, a Masters student at University of Pennsylvania, working with public schools, a local library and the university, drawing on archives and oral histories to re-tell Freedom Day 1964, a crucial – and whited out – struggle for racial justice in Cleveland.

Last was a presentation by Hermanica Thelusca, a student at Guttman Community College, born in Haiti before immigrating to Brooklyn in 2012. A budding scholar, passionate activist, self motivated learner and according to her professor has a personality that lights up any community of which she is a part.

In an essay on “oral history as pedagogy,” Professor Finesurrey at Guttman Community College has written about the joy and praxis of cultivating in working class/immigrant/ students of color their capacity to be critical producers of knowledge, who excavate radical histories of ancestors long gone and those still here, who paved the roads of possibility they travel. From Cleveland State University, Professor Anne Galletta and colleagues are working with middle and high schools, teacher education and local libraries in Cleveland to dig up buried radical histories of protest, unearthing black student protests long ago – and of course today and tomorrow – about inequity. Maria del Cielo and Jen Ayala at Saint Peter’s University are chronicling, through a participatory action research, the struggle/victories/joys/betrayals of young people who fought for the NJ Dream Act, through Governor Christie and now Murphy, propelled by the courage and vulnerabilities, wisdom and relentless passion of undocumented students throughout NJ.

We are brought together by intellectual passions, a belief that universities are the place where we can weave tapestries of knowledge/solidarities and perspectives that don’t usually sit together, where we can invite students to hear their own voices and produce knowledge that honors the voices of their elders, where we can involve librarians in archiving the stories of who we have been/who we are/where we are going. With our panel of lawyers/scholars and activists, and our
rich audience, we are friends and comrades, teachers all for today, brought together with a small grant from Bridging Theory to Practice and APA CODAPAR, who believe that the university – like the Rio Grande – is a borderland, where there is blood and conquest and elitism, but also where ideas, laughter, social movements cross over to build a world not yet. I invite you to Encuentros.

In sum, the evening was amazing and reflective of the key areas Bringing Theory to Practice identifies as key aims: (1) active and integrative learning, (2) student well-being, (3) civic engagement, and (4) preparation for meaningful work. These areas are highlighted below.

Active and Integrative Learning

During the spring of 2019 Jen Ayala, with the help of coordinator Elsy Cruz, hosted monthly meetings across the three sites through Zoom. At that time Sam, Jen, and Anne reported on the project activities and exchanged ideas about how we were developing opportunities for our team members to stretch and grow using their experiential knowledge, community histories, and critical social theory. Members of the Encuentros group (Andrea, Choco, Jen, Cielo and one other from the March gathering) met again August 31st at TCUS to plan the immigration panel and the imagine possible futures activity. Over the summer we set up the cross-site meetings, planning for the culminating event on September 26, Encuentros in the Borderlands: Activism, Critical Youth Research and Obligations of the University. Each of the three sites engaged in planning for and initiating (and in a number of cases completing) oral history interviews. Regular meetings occurred through formal instruction in the university, sessions in branch libraries, or student-faculty-community member work sessions in spaces such as Saint Peter’s Social Justice House, a space for political and intellectual learning and activism. On Saturday, September 14, the teams from Guttman Community College and Saint Peter’s University met at Saint Peter’s and spent four hours together along with the Cleveland State University team via Zoom. During that time Sam provided training in oral history and the students from Guttman illustrated methods of oral history through the examples from their projects. The teams also planned what the September 26 Encuentros in the Borderlands event would involve.

During this same time frame, at CUNY, Juan Carlos Garcia (doctoral student in Critical Psychology) and Andrea Juarez Mendoza (doctoral student in Urban Education) were curating their doctoral research projects at the intersection of transnational ethics, epistemologies rooted in activism and bearing witness, mobilizing evidence for immigration justice in El Salvador and in the U.S. As part of an Encuentros group, with CODAPAR resources, we initially gathered in March of 2019, then following up in August to conceptualize and plan for the September 26th panel focusing on transnational perspectives on immigration and the imagining new futures creative activity.

Civic Engagement

Each of the projects involved civic bridgework between the academy or K-12 schools and the communities our students represent. A key idea was the production of knowledge outside the university, insertion of silenced histories into the canon, and the application of this work toward political and social change. Because the topics reflected the lives of elders, youth, and young adults in the communities beyond our higher education institutions, the work connected well to forms of action, healing, and further structural agitation.
Meaningful Work

A common thread through the projects was the intergenerational dimensions of the activities, with youth interviewing elders, family members, each other, and students working together across various age groups and memberships in higher education. In our September 14 training session and in the September 26 culminating event, those speaking and listening were as young as 13 and positioned in multiple educational settings. In this way they were mentors and mentees to each other. The cross-generational dimension along with the use of poetry, dance, music, stories, theory, and methods gave deep meaning to our work. A reflective debriefing among Michelle, Jen, Sam, and Anne on October 1 validated what we sensed – our team members narrated many learnings and appreciation for what they gained from each other in the project generally and particularly during the September 26 event. They come to see themselves as scholars, but also appreciate their biographies as foundational (not irrelevant to) their intellectual curiosities and trajectories.

Student Well-Being

Each of us have seen the pleasure and satisfaction among our team members toward their accomplishments. The projects have required some intellectual and political stretching for all of us. Observing the expertise from which our team members spoke on the September 26th event, we recognize the generative nature of their experience. And for those students preparing to be teachers or work in education in some capacity, the project brought them closer to understanding the ingredients in formal and informal learning that facilitate student well-being.

Many of the young researchers on our four separate, and one linked project, are living lives at the brink – in terms of housing and family stability, economic insecurity, fear of ICE, loss of family members to detention, and psychological well being. These four projects each, in our local spaces, created a sense of “chosen family,” a community of scholars and allies; spaces to be vulnerable and engaged. The trans-institutional linking of four projects across middle school, community college, four year college and graduate student, provided a sturdy bridge that held and honored our biographies, our struggles and our desires as if we were one, joined in an intellectual-political-ethical project of democratic knowledge production for a better tomorrow.

The project nurtured and sustained our oral historians – from middle school to Masters level student at University of Pennsylvania – enlightening/enlivening the room with stories of gathering and holding, circulating and reflecting, crying over and celebrating immigrant and African American, Transgenerational and transnational journeys, forgotten protests and never revealed Abuelo stories. With scholars of deportation and detention, activists and lawyers, these young oral historians showed us how Reaching Back enables us to imagine forward. They spoke of listening and holding and circulating precious stories through shared vulnerabilities and imagining a we through the academy as a borderland.

In the telling of the stories, and then reflecting on the sitting/listening/welling up/building a third space “between” we were joined and even surrounded by living ghosts of those who struggled to bring us to the US and to the stage; those who helped each of us carve freedom dreams through and sometimes despite the academy.
Even as we sat at Saint Peters University, marinating in the Jesuit tradition of liberation theology and bearing witness and yet within miles of detention centers where many of us have sat with men and women - in accompaniment and silent despair. But that night we were - within and beyond the academy - building sanctuaries of spirit and obligation with those in cages and those who came and struggled before as well as lawyers, activists, students, aunts and mothers and fathers and uncles and relatives, those here and those deported. We refused to choose what historians call percepticide – the acting of killing off what we see right after we see it because we can’t bear it.

With a delicate blend of stories, scholarship, activism, art, dance and food, and to an audience of community, faculty and students - many undocumented/DACAmented or from mixed status families and more than a few drawn to tears for a mother deported to Mexico and a father to Guatemala.

In the Encuentro, we spent four hours piercing what Maxine Green would call membranes of anesthesia, gently contesting epistemologies of ignorance through the third space of oral history and then reflecting on the responsibility to carry stories to audiences laminated in defensiveness but perhaps yearning for another world. We were protected by, and calling into the room, ancestors brought by coyotes and slave owners and boats of despair from Europe; we admitted we had been called terrorist and the N- word; we gathered stories from activists in Cleveland freedom day 1964 - activists in NJ fighting (successfully) for NJ Dream Act - elders in our family and from immigrant students in NY transitioning from middle to high school surrounded by police and ICE. And gentrification and fears and loving teachers strengthened by learning to be critical researchers engaged with struggle and possibility.

Our Products to date, and forthcoming, include:
1. university/community/professional presentations
2. collaborative academic writing on our inter-institutional praxis
3. videos: We are creating three videos on the obligation of the university in moments of crisis
   1 On the panel of lawyers, activists and scholars bearing witness rooted in the stories of those most intimately impacted by immigration crisis at border, in NJ and those returned to their home countries in the Northern Triangle
   2 A second video of the young people presenting and performing oral histories of elders
   3 A third video on Oral History as a Third Space Pedagogy, which will feature a very moving multigenerational panel speaking of the warm emotional and relational spaces between, carved open in Oral history and the debt we inherit the morning-after-interview, to move (and not bury) legacy - to challenge dominant lies, to release silenced stories, to heal even as we know that stories are never enough.

*Encuentros in the Borderlands: Activism, Critical Youth Research and Obligations of the University*

Final Program

Opening poem: Jennifer Ayala, Saint Peter’s University
Welcome: President Eugene Cornacchia, Saint Peter’s University

Introduction: Michelle Fine, CUNY Graduate Center

**Panel 1: Perspectives on transnational migration**
Moderator: Rosana Santana, First Friends of NYNJ

Katie Haas, ACLU NJ
An overview of the national picture on immigration

Andrea Juarez Mendoza, CUNY Graduate Center
El Hilo: Detention, Dehumanization, & Decolonial Praxis

Juan Carlos (Choco) Garcia Rivera, CUNY Graduate Center
What happens when someone is deported? *Retornados in El Salvador*

Li Adorno, Movimiento Cosecha
Mobilizing communities through direct action

**Table Activity: Imagining new futures**
Facilitators: Andrea Juarez Mendoza & Juan Carlos (Choco) Garcia Rivera

**Panel 2: Oral histories**
Moderator: Michelle Fine, CUNY Graduate Center

*The Fight for Financial Aid for Undocumented Students* by Maria del Cielo Mendez, Saint Peter’s University

*School in the Square: Urban Youth Navigating High School in New York City* by Ariadna Villeda and Viandry Mena, Guttman Community College

*Crafting Radical Histories: Freedom Day, April 20, 1964* by Karim Azzam, Angelica Houston, Vanessa Jones and Dion Mungo, Cleveland State University

*HBCU Truth and Reconciliation Oral History Project* by Hermanica Thelusca, Guttman Community College

Poetry reading of Anzaldua’s Borderlands: Michelle Perez

Performance by Ballet Nepantla

Event organizers: Jennifer Ayala, Juan Carlos (Choco) Garcia Rivera, Anne Galletta, Michelle Fine, Sam Finesurrey, Andrea Juarez Mendoza.

Coordinator: Elsy Cruz

MC: Michelle Perez
Biographies

ACLU NJ

**Katie Haas** is a Law Fellow at the ACLU-NJ, where she focuses on protecting people in immigration detention from inhumane conditions. She graduated from Yale College, where she majored in history. After spending two years as an assistant and paralegal at the national office of the American Civil Liberties Union, she attended Yale Law School where she participated in the Worker and Immigrant Rights Advocacy Clinic. She joined the ACLU of New Jersey as a law fellow after clerking for Judge Sidney H. Stein of the Southern District of New York.

Cleveland State University

**Karim Azzam** is a young activist in the 8th grade. He goes to Roxboro Middle School in Cleveland Heights. His favorite subject is American History, and he plans to study law when he is older. His hobbies are to take walks around his neighborhood and he likes to play on his Xbox and be a member of this project.

**Anne Galletta** is professor and chair in the College of Education and Human Services at Cleveland State University. Anne is a qualitative researcher who draws on participatory methods and critical theories.

**Angelica Houston** grew up in Baltimore, Maryland, went to Cleveland State University, where she studied biology. Angelica has a passion for education and community, which has been emphasized through her nonprofit work and current pursuit of her Master's degree in Education Policy at the University of Pennsylvania.

**Vanessa Jones** is an artist who comes from a working class background and continues the socioeconomic struggle while raising 3 Black boys in America. Dr. Jones approaches research with motherly protectiveness, feeling a sense of responsibility to shape the legacy of humanity with forces of love and strokes of justice and propriety.

**Dion Mungo** is an undergraduate at Cleveland State University, studying history, with plans to go into teaching. He is particularly committed to a meaningful education for African American boys in urban schools.

CUNY Graduate Center

**Andrea N. Juarez Mendoza** is a scholar-activist, artist, and organizer whose work has centered on community and youth-driven change in San Francisco, California. She holds degrees in Psychology and Ethnic Studies from Mills College. Andrea uses creativity-based praxis in working with organizations, large and small, to bring communities together to discuss difficult topics through art and expressive modalities. Her work is rooted in an understanding that community needs and desires must be at the center of equitable and visionary research and justice work. As a doctoral fellow of Urban Education at The Graduate Center at the City University of New York, Andrea’s current research broadly looks at immigration, family separation, dehumanization, decolonial methods, social movements and response to deportation regimes. She works as a translator with the
Feerick Center for Social Justice for mothers and children in detention; by accompanying families and individuals to court; and through a national project on documenting and archiving migration stories and responsibilities of the university through Participatory Research and art, with local universities and community organizers.

**Juan Carlos (Choco) Garcia Rivera** is from El Salvador, where he obtained a Bachelor of Science in Psychology at Universidad Centroamericana José Simeón Cañas. After his undergraduate studies, he has mostly worked in community mental health settings, supporting individuals and families. Since 2013, he has been in between El Salvador and the United States, studying, teaching, learning, and exploring transnational connections around the themes of migration, psychology, human rights, and local-foreign policy. Juan Carlos is currently a doctoral student at the Critical Social Personality Program at the City University of New York, where he is integrating his work with immigrant communities as a mental health practitioner, with psychological research and advocacy.

**Michelle Fine** is a Distinguished Professor of Critical Psychology, Women’s Studies, American Studies and Urban Education at the Graduate Center, CUNY. Fine taught at the University of Pennsylvania from 1981 – 1991, and then came to the Graduate Center. She has authored many “classics” – books and articles on high school push outs, adolescent sexuality – called the “missing discourse of desire,” the national evaluation of the impact of college in prison, the struggles and strength of the children of incarcerated adults, the wisdom of Muslim American youth. A pioneer in the field of youth Participatory Action Research, and a founding faculty member of the Public Science Project, Fine has been involved with a series of participatory studies with youth and elders, incarcerated and formerly incarcerated college students and youth working at the intersections of movements for educational, immigration and juvenile justice.

**First Friends of New Jersey and New York**

**Rosa Santana.** A native from Honduras, Rosa became involved in immigrant rights in 2010 after witnessing the injustice of detention and the impact on her own family being separated by a broken system. She joined First Friends as a volunteer, visiting immigrants in detention. Her devotion and commitment to the cause led Rosa to join the staff. She also serves as the Detainee Advocate at the Hudson County Jail where she investigates detainees grievances/complaints. She was also appointed as a Commissioner for the Immigrant Affair Commission in Jersey City, where she served for a year. Rosa has a Bachelors in Criminal Justice and is currently working on her MPA at Seton Hall University.

**Guttman Community College**

**Hermanica Thelusca** participated in the Texas based HBCU Truth & Reconciliation Oral History Project, led by Black Christian organizations and Historically Black Colleges, dedicated to gathering stories of marginalized communities. Funded to travel to Texas to collaborate with the Texas youth, organizers and clergy, she and three other Guttman Community College students interviewed elders from the African American and Chicano communities in San Antonio to document local experiences of racial persecution.

**Ariadna Villeda and Viandry Mena** are researchers on project titled *A History of the Present: Urban Youth Navigating High School in New York City*, funded by School in the Square to support a five-year longitudinal inquiry by university faculty, community college undergraduates and high school students documenting the academic journeys of a cohort of 90 Latinx students moving through New York City’s public high schools. Viandry and Ariadna have helped train 12 rising
ninth graders to conduct oral histories so these youth researchers can illuminate the joys and challenges faced by the first and second-generation immigrant students with whom they graduated middle school.

**Sam Finesurrey** Received a Ph.D. in Cuban History with a specialization in Oral Histories from University of North Carolina, Chapel Hill in 2018. His book project, “Cuba’s ‘American Colony’ in Times of Revolution, 1952-1961,” explores how, in the context of revolution, contact between U.S. nationals and Cuba’s marginalized communities at once reproduced existing hierarchies and cultivated opportunities for intergroup solidarities. For the past two years, he has served as an adjunct professor at Guttman Community College. Beginning in the academic year 2018–2019, he collaborated with a wide range of community college students on designing, collecting and archiving oral histories from the people who helped clear their paths to college: ancestors, activists and community members. In 2019, established the Guttman Community College Undergraduate Oral History Project. This year, Sam became the Director of Oral Histories on “A History of the Present” grant, a five-year longitudinal inquiry of 90 Latinx middle–high schoolers navigating NYC schools. The project, *School in the Square: Urban Youth Navigating High School in New York City*, involves a research team of university faculty, my current and former community college undergraduates from Guttman and 12 latinx high schoolers who we are training in oral histories. In addition to these NYC based projects, he has served as an advisor who participated, with a select group of Guttman students, in the Texas-based HBCU Truth & Reconciliation Oral History Project, led by Black Christian organizations and Historically Black Colleges, dedicated to gathering testimonies from communities struggling to contest historic and modern manifestations of white supremacy.

**Saint Peter’s University**

**Li Adorno.** At 7 years old, Li migrated to the United States and found a home in New Jersey. Li has organized in multiple states in the US including: New Jersey, New York, Pennsylvania, Texas, and Massachusetts. In September 2017, Li was arrested at the Trump Tower in NYC, participating in civil disobedience on the day the Trump Administration rescinded the federal program known as DACA. Li walked from New York City to Washington DC for the Dream Act, and was part of the DREAM7, a group of undocumented activists who staged a jail & hunger strike for a week in support of a clean Dream Act. For the past three years Li has been a full-time volunteer organizer at Movimiento Cosecha, a national movement fighting for dignity, respect and permanent protection for all undocumented people in the United States.

**Maria Del Cielo Mendez Varillas** was born in Puebla, Mexico but grew up in Plainfield, New Jersey. Cielo is a youth leader at Make the Road New Jersey and has organized hundreds of young people following the DACA repeal. She is now a research assistant at the Center For Undocumented Students and is currently a second-year student at Saint Peter’s University as a double major in communications and political science with a minor in marketing management.

**Michelle Pérez** currently serves as the Cultural Commissions Coordinator for the New Jersey Department of State and was former Senior Aide to the Governor in the Office of Intergovernmental Affairs. She recently completed a Master of Arts at the School of Diplomacy and International Relations at Seton Hall University, concentrating in Post Conflict State Reconstruction and Sustainability and Latin America and the Caribbean. She is an alum of Saint Peter’s University where she pursued a Bachelor of Arts degree in Political Science, as well as
secondary fields of study in Anthropology and Philosophy. She completed a fellowship with the Permanent Observer Mission of the Holy See to the United Nations in July of 2018. A dual-citizen, Michelle has served her fellow Colombian citizens at the Consulado General de Colombia, in Newark, New Jersey. Furthermore, she has served as President of the Student Government Association for the 2015-2016 Academic year, coordinated and continues to participate in community service programs such as the Saint Peter's University Food and Clothes Pantry and the Saint Peter's University Campus Kitchen. She previously held the position of a 3-year term as Youth Representative for Saint Peter's University in its Non-Governmental Organization status at the United Nations. Her great pride comes from her service to The Young Center for Immigrant Children’s Rights and the young, unaccompanied children who have suffered the most as a result of immigration policy in the United States.

Jennifer Ayala is a professor of Education and Director of The Center for Undocumented Students (TCUS) at Saint Peter’s University. She has worked on participatory action research projects with high school and college age youth in after-school settings and with teachers on integrating PAR in high school settings. She is interested in the intersections between entremundos and PAR scholarship, and in supporting undocu-communities navigating higher education.

Elsy Cruz was born in El Salvador and immigrated to the United States at a young age. She grew up in West New York, New Jersey and recently graduated from Saint Peters’ University with a double major in Biology and Business Management.

Performers

Ballet Nepantla tells stories to provoke the imagination of audiences and to help our society see the beauty of our community. Nepantla evokes stories about Mexican and Mexican American people, about family, about love, and about struggles and triumphs. Through a fusion of Mexican folklorico and contemporary ballet, Ballet Nepantla explores the "in-between" spaces of trans-historical cultures. The performances brought forth to the stage communicate the narrative of living in the middle of physical and metaphorical spaces.

With funding provided by: APA CODAPAR & Bringing Theory into Practice

December 12, 2019 Presentation and Award Conferral, Iona College, New Rochelle, NY:
The Collaborative for Palliative Care, in partnership with The Hastings Center, Calvary Hospital, and the Finger Lakes Geriatrics Education Center, University of Rochester Medical Center, held its annual palliative care conference on Wednesday, December 12th, at Iona College, New Rochelle. The Collaborative, a consortium of health and aging professionals and organizations providing interprofessional and inter-community education in generalist-level palliative care, is pushing the boundaries of palliative care beyond the biomedical model to the building of social care models and palliative environments.

The Tenth Interdisciplinary and Interfaith Palliative Care Conference, “The Next Generation of Palliative Care: Integrating Palliative and Social Ethics of Care,” featured key leaders who
addressed expanding palliative approaches to mitigating suffering across diverse immigrant and faith-based communities.

Mary Beth Quaranta Morrissey, Collaborative Founder and President and immediate past president of the American Psychological Association (APA) Society for Theoretical and Philosophical Psychology (Division 24), conferred The Dr. Mary Ann Quaranta Social Justice Award upon scholar-activists Michelle Fine and Jennifer Ayala and The St. Peter's University Center for Undocumented Students at Saint Peter’s University as co-recipient. Morrissey recognized the award recipients for their commitment to building palliative, supportive and spiritual environments fostering resilience and hope among immigrant communities in the spirit of social work pioneer Mary Ann Quaranta, former dean of the Fordham University Graduate School of Social Service (1975-2000) and a past president of NASW (1981-1983), after whom the award is named.

The Center for Undocumented Students (TCUS) at Saint Peter's University is an intellectual, ethical, and spiritual space for sanctuary, academic work, healing circles and scholarship on immigration justice. Led by powerful students, graduates, and faculty, TCUS embodies the obligation of higher education to be response-able to and accompany communities in struggle. In collaboration with The Public Science Project, The Graduate Center of The City University of New York (CUNY), TCUS hosted a series of ENCUENTROS - powerful conversations among lawyers, activists, undocumented or DACAmented students, graduates, community members, religious leaders and researchers - for popular education, healing, policy transformation and performance honoring the struggles of immigration justice. This Fall one of the ENCUENTROS events that was wildly successful and public facing - a rich collaboration between Saint Peter’s, The Graduate Center, Guttman Community College and Cleveland State University, as well as activists throughout NJ and the Nepantla Ballet - was funded by the APA Committee on Division/APA Relations under the leadership of APA Division 24, as is a new project supporting students who have mobilized for the NJ and NY Dreamers Acts.
APPENDIX C:

Sub-Project Report
Michelle Fine, PhD
CUNY Graduate Center

The APA CODAPAR funds supported two events, one academic project and support to Juan Carlos Rivera for his site visit and participation in the Liberation Theory Institute in El Salvador.

1. NYC/NYS meeting and critical dialogues of advocates/practioners/activists/impacted students (30) on the NYS DACA support campaign: $360 allocation; Joanna Beltran Giron (first year doctoral student in Critical Psychology, originally from El Salvador, working on asylum struggles and health at the border research): $800 (40 x 20 hours) allocation. As you can see, there was substantial follow up and intelligence gathering at this higher education convening on the immigration struggle.

2. Nov. 20, 2019 Academic Seminar on Immigration Advocacy and Research, featuring Sonia Sanchez, Friederike Windel, Juan Carlos Garcia, Andrea Juarez Mendoza and Jana Sladkova - funders included Public Science Project, Sociology, Urban Education, CODAPAR, Earth and Environmental Science, Social Welfare - CODAPAR allocation $400 - audience was more than 50.

3. Carlos Garcia Rivera, Martín-Baró Liberation Anniversary and Institute, El Salvador, $500 toward travel and lodging.

4. Andrea Mendoza: research on moral exclusion, dehumanization and immigration struggles, $400 toward expenses.
APPENDIX D:
Sub-Project Report
Basia Ellis, PhD

<table>
<thead>
<tr>
<th>REPORT DATE</th>
<th>PROJECT NAME</th>
<th>PREPARED BY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date: December 19, 2019</td>
<td>Project: Research-informed materials for undocumented youth</td>
<td>Name: Basia Ellis</td>
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Project Overview:

<table>
<thead>
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<th>TASK</th>
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<tr>
<td>Analyze interview data</td>
<td>PI, CODAPAR research assistant, 2 research assistants from CSUS</td>
<td>Code and analyze interview data acquired in Chicago with undocumented youth; identify major themes, concepts, and interview excerpts to be included in educational materials</td>
</tr>
<tr>
<td>Develop research-informed materials</td>
<td>CODAPAR research assistant</td>
<td>Translate findings identified in research analyses into accessible and visually appealing guides for building resilience, agency, and well-being in undocumented youth</td>
</tr>
<tr>
<td>Circulate materials</td>
<td></td>
<td>Promote materials developed with local organizations and community members through in-person meetings and online connections</td>
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Funding:

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<th>CATEGORY</th>
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<th>INDIVIDUALS OR ENTITIES WHO RECEIVED FUNDING</th>
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<tbody>
<tr>
<td>Oral history interview analysis</td>
<td>$840</td>
<td>Hugo Escobar Martinez, research assistant</td>
<td>Collaborative work analyzing data</td>
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<tr>
<td>Disseminate research-informed materials</td>
<td>$200</td>
<td>Basia Ellis</td>
<td>Will disseminate materials in March</td>
</tr>
</tbody>
</table>

Summary & Conclusions:

In line with CODAPAR grant goals, the current project aimed to develop research-informed educational materials to help inform and empower undocumented youth. Specifically, I received funding to hire a student research assistant to work with me to analyze interviews conducted with undocumented youth, and to develop accessible, research-informed, psycho-educational materials for young people impacted by undocumented status. The interview data was originally collected for the purposes of documenting the experiences of undocumented youth enduring the Trump campaign and presidency. In addition to providing oral histories, interviewees were asked to share life lessons and provide advice for others enduring status-related barriers (i.e., how to maintain resilience, what skills are needed to stay in college). The goal of the current project was to identify themes in the knowledge shared by these interviewees to develop accessible and visually appealing
psycho-educational materials for young people seeking deeper understandings of what it means to be undocumented and how to maintain well-being and resilience despite the status-related barriers and uncertainty about the future.

To analyze interview data, the research assistant and I have worked closely with two other undergraduate students funded by the College of Education at California State University (for an estimated $1500 per student) to discern central themes in the experiences of our undocumented youth interviewees as well as identify central concepts and practices important for undocumented youth to maintain well-being and resilience. This has involved first training the students on basic qualitative research principles and strategies and then overseeing their work from coding to analysis and writing. The CODAPAR research assistant, who has a background in communication studies and graphic design, received $840 to acquire this basic training (10 hours for $14/hour) as well as take the lead in translating our group’s findings into accessible and visually psycho-educational materials (50 hours for $14/hour).

To date we have completed all analyses of the interviews, identified themes relevant for the educational materials, chosen interview excerpts to include in materials, and currently, the CODAPAR research assistant is in the process of organizing the latter into accessible and visually engaging educational materials. These materials will be available freely online and in person by February. I have received an additional $200 from the CODAPAR grant to cover costs of travel as I plan to disseminate our materials in person with community members in the Sacramento region.

This project developed through collaborative engagements with other CODAPAR team members as well as resources disseminated in CODAPAR meetings. For example, my research assistants developed their research skills by studying webinars circulated by CODAPAR grantees about the nature of qualitative research as well as what it means to conduct ethical research with immigrant communities. The grant has also helped further my collaboration with Dr. Kevin Ferreira van Leer, CODAPAR member from Division 27, who has consulted me in my research and agreed to support dissemination of the research findings. Lucia Melano, clinical psychology doctoral candidate at The Wright Institute who is also involved in CODAPAR, has also provided guidance and consultation on this project.

OUTCOMES/UPDATE:
While the project is at its last stage, I anticipate we will need a few more months of collaborative work to finalize our materials and distribute them. Specifically, the CODAPAR research assistant will complete a first draft of the educational materials by the end of February. I will then take time in March to showcase these materials at local immigration community events as well as two educational conferences at California State University Sacramento: the Multicultural Educational Conference and the conference for the National Association for Chicana and Chicano Studies.

CONCLUSION:
The project aligns with the aim of CODAPAR to build educational materials to inform publics about the life histories of undocumented groups and develop materials to help empower undocumented communities.
Our current research project documents the experiences of immigrants, refugees and asylum seekers. To respond to the mounting humanitarian crises, a group of advocates, lawyers, and psychologists from 11 APA divisions (including SQIP), launched a multifaceted, community-based study to examine detention policies/practices and to bear witness. We name the project, “On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees and Asylum-Seekers.” Bearing witness allows injustice to be seen and felt, to provoke critical awareness, and to urge the privileged to listen and act on conditions of oppression (Fine, 2006). The research collective has successfully received an APA Committee on Division/APA Relations (CODAPAR) grant to support this effort. As co-investigators, we jointly submitted a research proposal to the Faculty Development Large Grant at Lesley University. Our project received the highest grant ($5000), formally awarded to Dr. Saleem and available to both co-investigators, in addition to a course release granted to Dr. Li.

We entered the larger project as research affiliates, representing Society of Qualitative Inquiry in Psychology (SQIP). We proposed a critical qualitative study to bear witness through documenting immigrant grassroot organizers and activists’ oral histories, pertinent to how they navigate the intersections of legal, political, economic, cultural and transnational issues, and complex ethical and moral dilemmas. We are currently conducting interviews and will complete this project by summer 2020. Thus far, we have completed 11 interviews with grassroot organizers, activists and lawyers, generating more than 18 hours of audio recorded data. All of existing interviewers have been transcribed. We are simultaneously engaging in data analysis, while aiming for completing at least 20 interviews in total. We will present our work at the Pathologies of Capitalism Conference in Costa Rica in April 2020, and have submitted a proposal to the SQIP Conference 2020 as well. Preliminary work from this project was presented at APA convention 2019, titled “Developing Ethical Praxis in Support of the Returned and Detained”.

APPENDIX F:

Divisional Contributions by Outcome:

**Building a Network:** Division 24 led grant-project planning and implementation, supported the project’s community-based advocacy efforts, organized volunteers, and facilitated community site engagement. It also oversaw grant project compliance, tracked tasks, goals, and outcome measurement, and provided administrative support for the project. Division 24 supported the development of regional community-based ethics clusters in the Northeast and, in collaboration with Division 48, Sacramento. SQIP organized a community-building event at St. Peter’s Center for Undocumented Students, which created a space for conversation around immigration experiences and perspectives. SQIP engaged in community network building at B’nai Keshet through a forum on sanctuary, as well as with Welcoming the Stranger—a committee of clergy, lawyers, activists, parish liaisons, community-based organizations—for ethics-based guidance on focus of research, networking for oral histories, and ongoing participation, as well as through networking with advocates at the University of Michigan-Dearborn and Catholic Charities.

**Education, Training and Programs:** Division 24 is involved in the development of an evidence-based education and training for undocumented youth in Sacramento region. Division 32 supported the project’s first webinar, “Qualitative Research Methods and Ethics: Understanding Lived Experience,” presented by Fredrick J. Wertz. Division 9 hosted webinars focused on training those whose work serves children and families who are in detention and/or are integrating into communities and awaiting legal proceedings post-detention. Division 27 has assisted in the development of ethical practice guidelines for professionals providing services and supports. SQIP held presentations at Saint Peter’s, Guttman Community College and CUNY Graduate Center on Retornados. Division 45 has ensured that the project’s work is culturally informed and sensitive to racial, cultural, and linguistic issues. Division 39 supported the webinar, “Training Psychology Graduate Students to Prepare Psychological Affidavits for Asylum Seekers,” presented by William Salton and Carl Auerbach. Division 52 presented a workshop at the 2019 APA convention called “Bridging Education, Guidelines, Research and Advocacy in Addressing the Immigration Crisis.” Division 56, in collaboration with the Refugee Mental Health Resource Network, hosted “Intervening with Displaced Children and Families: Refugees, Immigrants, and IDPs.” In collaboration with RMHRN, the division also delivered a webinar titled, “What Happens When Someone is Deported: The Psychosocial Aftermath Experienced by those Deported.” Divisions 24, 27, 32, 45, 48, and 52 also co-sponsored the keynote symposium at the 2019 APA Convention in Chicago, with Professor Garth Stevens of the University of Witwatersran on the economies of affect, embodiment, and morality of the violence of contemporary global migration.

**Oral History Research and Archive:** Division 32 supported a sub-project at Wesleyan University—six undergraduate students (Carolina Mahedy, Katherine Orozco-Hernandez, Kimberly Lopez Vasquez, Ori Cantwell, Angie Soto, and Jahnavi Mehta) conducted and transcribed 6 interviews with professionals who work with immigrants, refugees, and asylum seekers. Another Division 32 member, Hannah Allen Miller PsyD, LP, contributed to the oral history archive by conducting and transcribing interviews. The transcripts will become part of the project’s oral history archive. SQIP led an oral history sub-project in Ohio documenting the legal, social, political, and psychological dimensions of the structures in place related to policies of detention, deportation, and surveillance; Division 52 contributed to this oral sub-project. Division 37 is supporting a nationally-representative study of migrant, largely
undocumented individuals from Mexico and their children.

**D. Fostering Healthy and Inclusive Environments through Community Organizing and Formation of Regional Community-Based Ethics Clusters:** Divisions 24, 32, SQIP, 39, 45 and 27 participated in community outreach across diverse U.S. constituencies, as well as beyond the U.S. border. Community-based ethics clusters comprised of psychologists and allied professionals including lawyers, social workers and ethicists, have been formed in these three regions. Numerous community-building events have been held during the grant period.

**E. Finalizing evidence-informed recommendations for “just immigration” policy advocacy through APA and the collaborating divisions.** All the participating divisions have participated fully in the development of these recommendations.
APPENDIX G:

Anne Galleta’s Piece featured in “SCORE”—SQIP’s Newsletter:

Scholar-Activism, Oral History Methods, and Cross-Divisional Immigration Advocacy

In the United States, 11 million undocumented immigrants face threats such as family separation, deportation, insufficient legal representation, widespread racial profiling, vulnerability for exploitation, inhumane containment, and overt and subtle discrimination. These persistent threats are one of the most pressing problems of our time and one that demands a multi-sectoral and interdisciplinary response. In the summer of 2018, a number of APA divisions worked collaboratively within and beyond the profession to document and address state policies and practices harmful to immigrant children and families. This work continues under the leadership of Mary Beth Quaranta Morrissey, former president of Division 24. It is supported by two years of funding from the Committee on Division/APA Relations (CODAPAR). To carry out this work, members of Division 5 - Section 3 - the Society for Qualitative Inquiry in Psychology (SQIP) have played an active role in addressing the methods and ethics of key project activities and engaging in scholar activism in the area of immigration advocacy.

The CODAPAR project supports the development and advancement of strategies and practices fostering psychologists’ work in multiple capacities and in collaboration with on-the-ground community leaders who are addressing immigrants’ needs. In year one, co-sponsoring divisions 24, 32, 9, 48, 27, 45, 39, 52, 56, 37, and section 3 of Division 5 (Society for Qualitative Inquiry in Psychology, or SQIP) established a volunteer scholar/practitioner network trained in culturally, linguistically sensitive and ethically informed research, which engaged in the following activities: documented detention facility policies/practices and immigrant, refugee, and asylum-seeker lived experience; organized community ethics panels to guide the project; and developed evidence-informed recommendations. Guidance through webinars was provided for clinicians, educators, lawyers, and those in other professions (Auerbach & Salton, 2019; Carll & Garcia Rivera, 2019; Minero, Kwong, & Cadenas, 2019; Trenchard, 2019; & Wertz, 2019). CODAPAR products also include informative brochures, such as Division 39 (Sections II & V), Child First, and the Psychotherapy Action Network’s What to Expect When You are Reunited with Your Child, an accessible pamphlet in Spanish and English that outlines healing strategies families can use in response to their child’s trauma from family separation (Psychotherapy Action Network et al., 2018). In year two, the co-sponsoring divisions will support a series of nationwide critical dialogues (nested within regions) that will inform the development of a set of “bottom-up” or grassroots strategies for collaboration among psychologists and community leaders to amplify the advocacy work to protect immigrants. Strategies will be culturally responsive and sensitive to geographical localized contexts and will be made publicly available as a report.

Along with their CODAPAR peers, SQIP members used qualitative approaches for understanding and documenting local, state, national, and international immigrant conditions. Many of us employed oral history methods, particularly what is described by Cave and Sloan (2014) as oral history in crisis environments, which the authors note possesses a “humanizing function…to nurture empathy” and inspire action. An example of an oral history exploring the role of scholar-activists involved in bearing witness and extending the work of activist scholars in psychology, such as W.E.B. DuBois, Marie Jahoda, Kenneth Clark, and Ignacio Martín-Baró, is featured in Michelle Fine’s oral history, which was conducted by Fred Wertz (Fine, 2019). Through
interviews, observation, and archiving documents, oral history methods have allowed for a
documentation of ongoing humanitarian crises.

Influenced by feminist and critical race theoretical frames and drawing on a history of
psychologists’ involvement in social justice, this use of oral history is intended to render visible the
structural conditions within the social relations of persons and policies in detention centers, across
immigrant communities, and in immigration courts. Along with collaborating divisions of
CODAPAR, SQIP members have constructed theoretical frameworks that draw on a contextual and
historical angles of vision, situating individual experience as embedded within racialized, classed,
and gendered politics and institutional settings (Weis & Fine, 2004), particularly the expanse of the
prison industrial complex as a key actor within the ideology and structure of homeland security.
The oral histories speak to the individual lives of parents and their children, of those returned to the
conditions they fear and may flee from again, those who work within detention facilities, those who
advocate for the detained, and those who resist through forms of protest and subversive efforts.

This work is ethically precarious and requires what critical ethicist Monique Guishard (2016) refers
to as relational accountability, where we as psychologists are accountable to the communities with
whom we collect the oral histories. As such, the ethical guidance we rely on “acknowledge[s] that
intersubjectivity means that participants/co-researchers are members of communities, hold
knowledge of their subjective experience, and live and navigate systems that are entrenched in
hierarchies of power, noting that we as researchers are also entangled in these hierarchies of
power” (Guishard, Halkovic, Galletta, & Li, 2019). The methods, ethics, and emerging oral history
narratives from this work were featured at Saint Peter’s University in September of this year at a
gathering entitled Encuentros in the Borderlands: Activism, Critical Youth Research, and the
Obligations of the University. Considerations for the ways in which oral histories produce
documentation of structural violence as well as provide forms of psychological support were
evident in the presentations of social psychologists, historians, legal rights providers,
undergraduate and graduate students from Latinx and Black communities, community leaders, and
academics. Facilitating the conference were Jennifer Ayala and Michelle Fine, who spoke of the
potential of universities and our disciplines to be “bold enough to be accountable to bear witness,
provide sanctuary and build with our students an archive of stories never heard that reveal both
structural violence and radical possibilities” (Ayala et al., 2019). Topics discussed during the
Encuentros in the Borderlands session include the following: the ways in which oral histories may
provide individual and collective healing (Ayala & Mendez, 2019; García Rivera, 2019;
Finesurrey, Mena & Villeda, 2019; Juarez Mendoza, 2019); the “connections/bonds between
separated or displaced people that help us heal and resist dehumanization,” which Andrea Juarez
Mendoza (2019) refers to as El Hilo; psycho-social accompaniment (Watkins & Shulman, 2008)
and methods of bearing witness through artistic renditions of the experience (Finesurrey, Mena &
Villeda, 2019; García Rivera, 2019); collectively refusing stigma associated with the term the
“deported” among those returned to El Salvador and in its place using Retornados (García Rivera,
2019); the mobilization of community leaders and youth in immigrant neighborhoods to remove
barriers to accessing higher education (Ayala & Mendez, 2019); and the cultivation of networks
across legal and social professions to advocate for and actively oppose immigration policies
harmful to children and families (Perez & Galletta, 2019; García Rivera, Galletta, Li, & Halkovic,
2019).

This work will continue through 2019-2020 with the approval of the second year of this
CODAPAR initiative, led by Divisions 48, 17, and 24. Within SQIP and across the divisional
memberships of CODAPAR, the exploration of methods, ethics, and sharing of oral history narratives will provide knowledge and the basis for informed action with regard to protecting immigrants from harm and supporting humane policies and practices in immigration reform.

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Trenchard, G. K. (2019). *Best practice checklist for interviewing clients who have experienced trauma.* Webinar sponsored by Division 9, Society of Psychological Study of Social Issues (SPSSI). Retrieved from https://spssi.box.com/s/jn4m81mwqvwfnz4oziqfokrm3d5h7t0


APPENDIX H:
2019 and 2020 Grant Project Website

2019 CODAPAR Grant Project
On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees, and Asylum Seekers

Grant Project Summary:
The 2019 CODAPAR interdivisional grant proposal has been forged at the intersection of a number of APA divisions (24, 5, 9, 27, 32, 37, 39, 45, 48, 52, and 56), following a long, strong, and often buried legacy of social scientists who have collaborated with community members and social movements, to generate evidence to advance the common good. This project proposal stands on the shoulders of these activist scholars, including W.E.B. DuBois, Jane Addams, Marie Jahoda, Kenneth Clark and Ignacio Martínez-Bobo, to address the current crisis emerging at our borders and across United States. Through the use of community-based research and oral history as a method of critical qualitative inquiry into the lived experience of detainees, this project will provide an assessment of the conditions in detention facilities and an archive of oral histories to reveal the desires, struggles and violence endured by migrants seeking a new home in the United States at a time of contentious immigration policy debates.

A theoretical analysis shows that contempt for immigrants, refugees, or asylum seekers is explicitly or
CODAPAR 2019 Grant Project Final Grant Report
On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees, and Asylum Seekers

CODAPAR Grant Project: Oral Histories
On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees, and Asylum Seekers

1. Dr. Michelle Free interviewed by Dr. Frederick Werz Sr. [interview & transcript]
2. Dominic Siers interviewed by Mary Beth Morrissey [interview & transcript]
3. Professor with Students interviewed by Dr. Frederick Werz Sr. & Mary Beth Morrissey [interview & transcript]
4. Anonymous interviewed by Mary Beth Morrissey & Elaine Schmidt [interview & transcript]

Wesleyan University Transcripts
1. Juan Carlos Garcia Rivera interviewed by Ori Conwell & Carolina Mahedy [transcript]
2. Mary Beth Morrissey interviewed by Angie Soto & Johnovi Melts [transcript]
3. Anonymous interviewed by Kimberly Lopez Vasquez & Katherine Orozco Hernandez [transcript]
4. Anonymous interviewed by Katherine Orozco Hernandez with Kimberly Lopez Vasquez [transcript]
5. Anonymous interviewed by Johnovi Melts & Angie Soto [transcript]
6. Anonymous interviewed by Hannah Allen [transcript]
7. Claudette Antunia interviewed by Carolina Mahedy & Ori Conwell [transcript]
Appendix I:
2019 APA Division 24 Midwinter Meeting Announcement

2019 Annual Midwinter Meeting

Society for Theoretical and Philosophical Psychology
Division 24 of the American Psychological Association

The Society for Theoretical and Philosophical Psychology (STPP-APA Division 24) will hold their annual Midwinter Meeting in Nashville, Tennessee on March 1-March 3, 2019. The purpose of the conference is to build community and share ideas related to the theory, practice and improvement of psychology as a professional/academic discipline and agent for social change. The presidential theme for this year’s conference is: “What is Social Justice?” Keynote speakers are Mary Watkins, chair of the Depth Psychology Program at Pacifica Graduate Institute and Coordinator of Community and Ecological Fieldwork and Research in the Community Psychology, Liberation Psychology, and Ecopsychology specialization (http://mary-watkins.net/), and Bruce Jennings, Associate Professor at Vanderbilt University who is also editor-in-chief of Bioethics, a lecturer at Weill Cornell Medicine, a senior adviser at the Hastings Center and the director of bioethics for the Center for Humans and Nature. (http://www.bruce-jennings.com/). There will also be a special panel on the interface between theoretical work and social activism featuring participants who bridge these two priorities in their work.

Conference Registration: Please visit https://www.eventbrite.com/e/2019-stpp-midwinter-meeting-tickets-47336686303 to register.

Early registration (on or before December 31, 2018):
- Members/Affiliates: $180.00
- Non-members: $190.00
- Students/Post-Docs: $60.00

Late registration fee (after January 1, 2019):
- Members/Affiliates: $195.00
- Non-members: $205.00
- Students/Post-Docs: $70.00

In addition, single-day rates are available: $30.00 for students and $60.00 for faculty, independent scholars and practitioners. We encourage people to register online in advance, but on-site registration will also be available during the conference.

*All fees listed here include a small additional service charge; total figures can be viewed at the registration site.

Free 2019 Division 24 Memberships: Attendees who are not currently members will be offered free first-year memberships upon arrival at the conference.

Room rate: $169.00/night (35 rooms are reserved at this reduced rate; we recommend booking as early as possible).

Program Committee:
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For more information please visit our website: https://www.theoreticalpsychology.org.
Appendix J:  
Mary Watkins Keynote Address  
APA Division 24 Midwinter Meeting  
March 2019, Nashville, Tenn.

Seeing from “the South”:
Using Liberation Psychology to Re-Orient the Vision, Theory, and Practice of Psychology
Mary Watkins

Like most of you, I am on a long journey with the discipline of psychology. It is one of my life partners. For a very short period, I idealized it. I have been both educated by it and disappointed by it. At times it has flooded me with excitement, and at others suffused me with shame. Bidden and unbidden, it is a source of abiding interest, but also of continuing resistance and defection.

My formal education in psychology was based in the northeast of the U.S. and Switzerland. My informal psychological education was based in the South of the US. While growing up in New York, I did so in a completely Southern white Memphis family. My formal education rooted me in phenomenology, depth psychologies, developmental psychology, and the clinical paradigm. My informal education rooted me in a felt sense of the profound racial injustice around me, an injustice that clearly affected individuals and also families, schools, neighborhoods, towns, and institutions; an injustice that not only oppressed victims of racism but that psychically and interpersonally deformed perpetrators of it.

Issues of social and environmental justice were absent in my study of phenomenological psychology at Duquesne University and very rarely evident in the developmental and clinical psychology I studied at Clark University. By the time I completed graduate school in 1982, my library was noticeably divided: social justice, ecological, and spiritual issues on one set of shelves in my bedroom and psychology on other shelves in my office.

In the early 1980’s, fresh from graduate school, my work weeks were as divided as my library: individual clinical work with children and adults on weekdays and group social action work in the evenings and on weekends. Each operated in its own register of emotion and concern, rarely intersecting. It seemed like both psychotherapists and clients had learned to draw a tight circle around what was defined as problematic psychologically and worked assiduously to keep within the local confines of the individual and the immediate family. I began to reflect on how I colluded with this circumscription, enabling me to slowly understand and then challenge individualism as an adequate underlying paradigm for psychological theory and practice (Watkins, 1992).

I was deeply uncomfortable with the split I was living. I learned as much as I could from authors like Fromm, Homey, Laing, Sullivan, and Szasz about how to heal this divide, but it was an unexpected turn to the South—to Brazil-- that gifted me with the glimmerings of the perspective I needed to understand and address the split. I was adopting my first daughter from Northeast Brazil and I began to immerse myself in all things from the Nor’este of Brazil: music, poetry, food, history, and the work of Paulo Freire. As I read Freire’s Pedagogy of the Oppressed, I witnessed a person who understood the deep interpenetration of the psychological and the cultural, seeing both from the perspective of the history of colonialism. I began to understand that turning a blind eye to the paradigm of individualism had made it impossible for me to deeply grasp that the psychological unfolds within history; that psychology itself was bound to be affected by the 500 years of colonialism that was at its apex in the first part of the 20th century and which has since then morphed into neoliberalism and transnational capitalism. I have a very specific body memory from
the first day I deeply entered the doors of *Pedagogy of the Oppressed*. I realized I had been looking for a missing half of psychology and suddenly there was the promise of it.

Freire had to learn to re-orient himself to create his form of liberatory pedagogy. He reflects on some of his own lessons in moving from the position of teaching others to learning with them. His work was inflected with the values of liberation theology, particularly its preferential option for the poor. One night he was asked to speak with a roomful of workers and he shared with them how he understood the situation they were in and what he thought they should do. On the drive home, he noticed that his wife, Elsa, was giving him the cold shoulder and he inquired why. She confronted and confided in him, “Look, Paulo, it does not work like this.” Freire says he answered, “What did I do? I spoke serious about serious things.” She said, “Yes, of course. All you said is right, but did you ask them whether they were interested in listening to you speak about that? You gave them the answers and the questions” (Horton and Freire, p. 65). He had utterly failed to listen to them, to understand what they knew about the situation, and what kinds of transformation they deeply desired and were willing to work for together.

According to Freire this moment marked the beginning of his most important contribution to liberatory education, the process of “conscientization,” a problem-posing methodology that seeks to bring into awareness what people know about their struggles and their dreams for themselves and their communities so that they can together act to transform their situations. This kind of experience helped Freire to decenter and deprivilege his own knowledge. The path from Freire’s work led me to that of Frantz Fanon, Ignacio Martín-Baró, Virgilio Enriquez, and Marie Langer, further entrances into key concepts and practices in liberation psychology.

In his short life, Martinican psychiatrist Fanon (1967), with his cogent grasp of the work of Merleau-Ponty, Lacan, and Sartre, eloquently laid out how psychology not only left out the experiences of people of color but was used against them in the colonial psychiatry of North Africa. He rejected the use of psychology to make individual accommodations to unjust and destructive social environments and worked to place phenomenological inquiry into the service of sociopolitical and psychological liberation. His work prefigured what is now called decolonial or critical phenomenology.

Spanish born Jesuit and social psychologist Martín-Baró (1994) brought the insights and commitments of liberation theology into dialogue with psychology, naming this orientation from the South, “liberation psychology.” From his perspective in El Salvador in the 1980’s, psychological trauma was not only an individual affliction, but the shared suffering of whole communities struggling with violence, poverty, and oppression. As a psychologist, he sought not only to accompany the oppressed but to transform the situations in which they suffered by using psychological research to inform the wider world of the violence being inflicted on the Salvadoran people.

Virgilio Enriquez (1992), like Martín-Baró in El Salvador, came to reject the naïve deployment of American psychology in the Philippines. Both studied psychology in the US, but when they went on to use North American psychology in the South, they discovered its limits. Enriquez came to realize that Filipinos enjoyed their own forms of psychology that were overshadowed and endangered by the imperialism of North American psychology. His work decisively linked liberation psychology to indigenous psychology, rejecting what Freire called cultural invasion—interpretations and interventions imposed from outside a given culture.

Marie Langer (1992), author of *From Vienna to Managua: Journey of a Psychoanalyst*, offers a model for cultural synthesis in psychoanalytic work. In cultural synthesis, Freire offered, people “do not come to teach or transmit or give anything, but rather to learn, with the people, about the people’s world” (Freire, 2000, p. 180)—there is a synthesis of worlds through efforts of mutual understanding. Langer learned to move fluidly between the direct service of providing
psychotherapeutic accompaniment to refugees fleeing state terror to work on co-constructing a national mental health system for Nicaraguans deeply affected by the losses from a civil war and by centuries of colonial exploitation.

Like liberation theologians’ challenge to priests who supported exploitative elites, Langer directly critiqued colleagues in the Argentine Psychoanalytic Association, which she founded, who were colluding with a repressive class system, profiting themselves from their treatment of elites and separating mental health issues from the pernicious psychosocial effects of class struggle. She urged psychoanalysts to use their knowledge to facilitate rather than to oppose progressive social movements (Hollander, 1997; Langer, 1971).

Her vocal human rights activism, denunciation of atrocities, and her advocacy to democratize mental health care led to her placement on a death squad list in 1974, causing her to seek asylum in Mexico. There she treated refugee survivors of the brutal military dictatorships in Central and Latin America and helped to create The Committee on Solidarity with the Argentine People, which helped new refugees with housing, clothes, work, and psychological care, while working to document the human rights abuses they had suffered in Argentina (Hollander, 2010).

In 1981, she joined with twelve psychologists and medical doctors with psychoanalytic training to form the Internationalist Team of Mental Health Workers, Mexico-Nicaragua. They worked together to accompany Sandinistas in Nicaragua as they created their first national mental health system. The Sandinista government wanted to create a mental health system with universal access and a focus on prevention (Hollander, 1991). I see such efforts as a decommodification of psychology, a giving away of what others may find useful in a given context, even if this undermines the economic security of our professional practice.

“Accompaniment” is a term sprinkled throughout the literature of liberation theology and liberation psychology. It has compelled my attention for the last ten years. As I began to track it, I found it used in arenas as diverse as social medicine, peace activism, human rights, pastoral support, social psychology, animal rights, and liberation psychology. The concept is used when speaking of accompanying the ill who are also poor (Farmer, 2011), those caught in prison and detention systems (Lykes, Hershberg, & Brabeck, 2011; Ragbir, n.d., New Sanctuary Coalition), political dissidents (Romero, 2001), refugees (Jesuit Refugee Service), those suffering from occupation (Ecumenical Accompaniment Programme in Palestine), victims of torture and other forms of violence, those forcibly displaced (Sacipa, Vidales, Galindo, & Tovar, 2007), those suffering from human rights violations (Mahoney & Eguren, 1997), and those attempting to live peacefully in the face of paramilitary and military violence (such as the peace communities in Colombia, see Fellowship for Reconciliation, n.d.). In Latin America, “psychosocial accompaniment” has arisen as a role that is distinct from that of psychotherapist or psychological researcher, though it may include elements of each. In countless other situations of human and environmental duress, accompaniment is engaged in without recourse to the term.

Paul Farmer, the co-founder of Partners in Health, describes accompaniment:

To accompany someone is to go somewhere with him or her, to break bread together, to be present on a journey with a beginning and an end. There’s an element of mystery, of openness, of trust, in accompaniment. The companion, the accompagnateur, says: “I’ll go with you and support you on your journey wherever it leads. I’ll share your fate for a while—and by “a while,” I don’t mean a little while. Accompaniment is about sticking with a task until it’s deemed completed—not by the accompagnateur, but by the person being accompanied. (Farmer, 2013, p. 234)

Indeed, accompaniment conveys the relational horizontality and the solidarity that emerges through committed co-presence. When “psychosocial” is added as an adjective, accompaniment gains a
dimensionality that is resonant with conscientization, inclusive of seeking to understand historical and sociocultural context and engaging in transformative action.

Through these vignettes I have brought before us key compass points for re-orienting psychological theory and practice to liberatory ends: liberatory pedagogy, conscientization, decolonial phenomenology, an interdependent paradigm that restores social and historical context to the individual, collective trauma, the preferential option for the poor and the marginalized, indigenous psychologies, cultural synthesis, and psychosocial accompaniment.

As my own re-orientation was taking place, an opportunity arose to explore what psychological work might look like if it was released from the clinical paradigm and while inflected by depth psychologies, deeply influenced by the insights, social justice aims, and practices of liberation psychology. In a graduate program that I co-founded 23-years ago, many of my students and I submitted ourselves to this re-orientation from the South and nourished the fieldwork we were doing with the insights and practices of liberation psychology. Some colleagues argued vehemently that this was not psychology at all, certainly not depth psychology—but maybe sociology, perhaps social work. As I defended to depth psychologists the logic of linking individual and community well-being, I discovered it had already been—historically speaking-- at the roots and heart of psychoanalytic practice.

It would be difficult to tell from much of the contemporary mainstream practice of depth psychologies in the US that psychoanalysis was conceived in an atmosphere of acute consciousness of social inequalities and their impact on mental health. In Freud’s Free Clinics: Psychoanalysis and Social Justice, 1918-1938, Elizabeth Danto (2005) chronicles this now rarely considered early history of the psychoanalytic movement, forged in the aftermath of the economic and social devastation of World War I.

Many early psychoanalytic practitioners were engaged Marxists, socialists, or social democrats, whose practice of depth psychology issued from hopes of liberation on social and psychological fronts, fronts which were seen as inextricably intertwined. In the early period of psychoanalysis in Red Vienna, psychoanalysts were deeply involved in initiatives to create and staff free clinics for psychoanalytic treatment, free clinics for reproductive health care and education for women, initiatives to help women struggle against various forms of domination, abuse, and control, experimental schools for inner-city children, school-based treatment centers for children traumatized by war and poverty, settlement house psychology classes for workers, the first child guidance clinics, suicide prevention centers, attention to building conditions for peace and stability in Austria and Europe, support of the kindergarten movement, and architectural initiatives for public housing that would help build urban families’ sense of community, a sense understood to undergird psychological health (Danto, 2005). For these analysts there was not a strict divide between their work in private practice and their work in what I call “public practice.”

In 1918 Freud gave a speech in Budapest on awakening the conscience of society. He expressed that suffering was not distributed evenly in a society, but was “imposed unfairly and largely according to economic status and position” (Danto, 2005, p. 19). In this talk, Freud reversed his earlier assertion that low or no fees compromised psychoanalytic treatment in the eyes of the patient and he retracted his image of the psychoanalyst as a medical entrepreneur. From this point forward, Freud became an advocate for free psychoanalytic clinics, flexible fees, and lay analysis. He worked to wrestle psychoanalytic practice from the medical establishment and attempted with his colleagues to expand the circle of those who could benefit from psychoanalytic treatment to include the poor. The first psychoanalytic free clinic was in Berlin. It adopted the practice of doing initial intake evaluations that were blind to capacity to pay. Analysts who were part of the international society agreed to donate a day a week to provide psychoanalytic care to those who could not afford it or to contribute the equivalent in funds for the clinics.
Psychoanalytic understanding of psyche in the context of culture grew dimmer as psychoanalysis was transplanted from Europe to America during and after World War II. Many Jewish émigré analysts sought refuge in America. Russell Jacoby (1983) argues that the transplanted analysts suppressed their history of social and political engagement in Europe to avoid delays in the US naturalization process. Many felt this suppression continued to be necessary because of the political climate in America as the Cold War deepened and McCarthyism erupted. Those with allegiances to Marxism and socialism were afraid they would be seen as communists and traitors. Émigré analysts sought economic security by flight from the kinds of public and socialist initiatives popular in Vienna to private practice models that uncritically embraced capitalism’s brutal divisions in the provision of healthcare. Psychoanalysis became relatively indifferent to racial and cultural issues, and insufficiently reflective of its own cultural location within a multicultural society (Altman, 1995).

As psychoanalysis retreated from interest in and commitment to social justice, it took refuge in disease models that undergirds a perceived need for individual treatment. Lay analysis was outlawed in America against Freud’s wishes. This pushed psychoanalysis away from cultural criticism and public practice toward medicalized practice. Economic stresses on the healthcare system forced a wide adoption of the disease model, locating pathology almost entirely within individuals, requiring diagnosis of psychopathology, and systematized interventions in order to gain payment from third party insurance. A principal problem with this model is that it locates pathology almost entirely within individuals.

Once the consulting room and the therapist were segregated from the community, the daily life of the people who consulted them, and the community life beyond their view, the office became not only a quiet and hopefully safe place for the client to work on their private and psychological life, but a place and a practice that segregated the psychologist from the life of communities and those caught in what sociologist Saskia Sassen (2014) calls “elementary brutalities.” The consulting room can be seen as a place of refuge from grappling more directly with issues of social, economic, and environmental justice. It can be a place of defense that makes it less likely we will be working alongside people who feel the brunt of neoliberalism and coloniality. If we live in economically, racially, and ethnically segregated neighborhoods; if we practice our spirituality in a homogenous group, our segregation is compounded. As our privilege increases and is more solidified with advanced professionalization, without great effort we can find ourselves increasingly separated out from others whose experiences are quite different from our own.

Ten years ago an opportunity arose to use curricular space at Pacifica Graduate Institute to create a doctoral depth psychology specialization that emphasizes the integration of critical community psychology, liberation psychology, Indigenous psychologies, and environmental justice. During these years fieldwork at Pacifica has deepened and profited from coursework that supports insight into coloniality and decoloniality, Indigenous approaches to research, and attention to anti-racism work. Over 500 pieces of fieldwork have emerged over 23 years, many deeply oriented by liberation psychology. Each year students and myself study them phenomenologically. I have tried to discern some of the characteristics of psychosocial and eco-accompaniment which have been useful. I want to briefly describe some of them here.

Your president, Mary Beth Morrissey, has asked me to speak about my work on forced migration and border issues over the last fifteen years. I will use some aspects of my own fieldwork experience, in concert with others, to exemplify some of the principles of this work.

**First Principle: Discern “the call” you experience and reflect on its relationship to your own autobiography and positionality:** We ask ourselves and students to be aware of the issue or issues that are compelling our ecopsychosocial attention and to work to become aware of
how this issue often intersects or resonates with our lives and our own complex positionality in relation to it.

I am a relative newcomer to the southwest, having spent the first 45 years of my life in New York and Boston. Due to my teaching at Pacifica, I moved west and began to try to understand my city: Santa Barbara, a city of 38% Mexican and Mexican Americans and the rest predominantly white, Anglos. In 2002 I had the opportunity to travel with a group of young Quakers to an autonomous community, Maclovio Rojas near Tijuana, to accompany them at their request during a period when the government was trying to displace them in order to sell the land to transnational companies that were building maquiladores. On the way there, we stopped at Friendship Park, where Tijuana and the most southern part of the US meet at the edge of the Pacific Ocean (Casey & Watkins, 2015). There I first encountered the US wall. Yes, there was already a wall there even then! I had a sickening feeling when I first saw it. A wall between two friendly peoples, a wall to keep out people who are struggling to feed themselves and their families when the US has created policies that worsen this struggle, a wall in the middle of historically bicultural communities, a wall that separates family members, a wall that marks our unjust conquest of land. Trying to understand my own community in Santa Barbara, where so many live in the shadow of this wall, strengthened my sense that I should commit to border studies and action. From my own autobiography, it resonated with my informal education in US racism.

The border crystallizes many of the profound social problems of our time. It is indeed a wound, as Gloria Anzaldúa described it, una herida, una cicatriz, a scar across the land. It permits the free flow of consumer goods but makes unfree the passage of human beings. The wall is not aimed at keeping people out or guns in. What it does achieve is to make immigrant labor cheap, laborers afraid and disenfranchised, without any path to citizenship and voting. Those who fail in crossing are swallowed as cheap labor by the vast maquiladores at the border. Many who succeed in crossing the border never get past the multiple checkpoints and become entrapped in the abandonment zones of the colonias in Texas.

The border is a place where United Statesians must grapple with what it means to shut the door on people who are fleeing unlivable conditions, conditions created in part by our own country and our ways of living.

**Second Principle: Guard against cultural invasion by immersion, listening and learning:** An awareness of psychology’s history of cultural invasion has led to fieldwork where fieldworkers are not bringing interventions to places they do not know and are not known by. This does not mean that they do not have skills and theories in their backpacks, but it does mean that if they are entering a situation or community as an outsider that their first work is listening, learning, immersing themselves, building relationships. This takes time and patience, but it yields understanding of local knowledge and approaches. It creates the groundwork for potential solidarity.¹

Over the next several years after 2002, I took advantage of several approaches for immersion at the border; through Borderlinks, a Tucson organization that helps groups travel to both sides of the border in Arizona, speaking to Border Patrol, migrants, maquiladora workers, humanitarian organizations that provide food and water in the desert, and to those sustaining the sanctuary movement; through Global Xchange that focuses on human rights issues at the border in Tijuana and also in Chiapas; and by language study. I spoke with migrants and with people assisting them, and helped to place water in the desert for people crossing in extremely high temperatures, a practice that has now been criminalized.

**Third Principle: Join into the ongoing work of the community:** With a better understanding of migration from Mexico, I located a Latino organization in my city, PUEBLO, working on issues of immigration that would welcome the presence of an Anglo. I faithfully
attended their meetings, got to know members, and helped with whatever was needed. While I suffered feeling out of place, unable to understand much of what was said in Spanish, I began to grasp what those without documents were suffering in my community. One year into this, a young member said she had a dream of creating an oral history of the undocumented community in Santa Barbara, but she was unsure of how to go about this and wondered if any people wanted to help and sought volunteers.

**Fourth Principle: Engage in participatory and dialogical inquiry:** This initiated a year and a half of a small group of young people in their twenties without documents, interviewing each other and their families, translating these interviews, working together to identify themes, organizing a book, and then introducing it to the community. This created forums for people without documents to speak to citizen neighbors about their lives and challenges. It enabled topics like racism, economic inequality, poor housing, harassment by the police, seizure of cars to become community topics.

**Fifth Principle: Forego expertism and practice horizontality and shared leadership:** Initially, many of the young people looked to me for direction and while providing background about creating oral history, I tried as much as possible to move into a more horizontal and off-center position, enabling other members of the group to assume leadership. At the same time, there were opportunities for speaking and sharing their work that I could access through my professional privilege, such as speaking at a Grand Rounds at the local hospital. Now with feet in both Anglo and Mexican communities, it was possible to use my positionality to create bridges between communities that are rarely in meaningful contact.

This occurred when the so-called Secure Communities Act swung into place, striking terror into the heart of families, while Anglo community members barely noticed. BorderLinks announced that increased dangers at the Arizona-Mexico border was making their border immersion delegations unsafe. They proposed instead creating border immersion programs in our own communities. In Santa Barbara we invited representatives of immigrant groups to present to a largely Anglo audience their concerns and struggles. We included representatives from the police department, the county jail, and Border Patrol so that attendees could gain a fuller picture of the issues from multiple viewpoints.

**Sixth Principle: Understand history critically and engage in ongoing efforts of conscientization:** For a year, I spent some of my free time each week in the history archives of my city, trying to piece together how Santa Barbara, a Mexican town that was more important than Los Angeles in 1860, had become a wealthy Anglo enclave, oblivious to its history of creating an internal colony of Mexicans and Mexican Americans from those who present first. In 1930 citizens and non-citizens of Mexico were lied to in order for Anglos to expel them. Social workers at the behest of the city government promised them land and tools in Baja. They were gathered on to cattle cars. Once in Baja, they discovered the hoax. I was able to bring forward this history in gatherings and in the newspaper.

**Seventh Principle: Engage in border crossing, reverse osmosis:** As I got to know families affected and afflicted by detention and deportation, the emerging American gulag of detention centers began to come into focus. To deport almost half a million people a year, the Obama administration had to expand detention facilities. Now we have roughly 200 facilities that are imprisoning 50,000 migrants. Our country is now laced not only by prisons but by detention centers.

For accompanists from the outside, those who have not grown up in or a part of the community they are working with, accompaniment often entails reverse border crossing; what I call reverse osmosis. While others attempt to avoid prisons and detention facilities, for example, those practicing reverse osmosis seek to provide witness and accompaniment there.
New Sanctuary Coalition in New York City requests accompaniment from citizens for immigrants needing to report to Federal Plaza for immigration check-ins and immigration hearings. Often family members cannot attend to provide support since they do not have documents and are afraid of being themselves apprehended. If a person is detained, someone needs to be present and knowledgeable to contact family members so they can know where their loved one is. As you wait for the hearing to begin, often several hours, people share their stories and their fears of being uprooted, for instance, after living here for 20 years, having children here and a spouse from whom they would be separated if deported. After hearing about some of their stories of being detained, I volunteered at Sojourners, affiliated with First Friends in New Jersey. It is a visitation program that pairs an accompanier with a detainee. The accompanier visits regularly until the detainee is released or deported. To enter into a detention center in the US is to enter a dark awareness of the warehousing of human lives our government is engaged in. Approximately 360,000 people were detained in 2016 in the US alone. Our country detains more people than any other in the world. Elizabeth Detention Center is literally in the warehouse district of Elizabeth, NJ. The detention prison was formerly a warehouse—no windows, no access to the outside.

For the last two years, post-Trump, I have retooled myself to provide pro bono forensic reports for asylum seekers, women migrants without documents who are caught in domestic violence here, and those fighting their deportation due to the extreme hardship it would cause their citizen or permanent resident family members. Less than 50% of asylum applicants are granted asylum. Without a lawyer, one’s chances are practically zero. If your case is presented in places like Atlanta, regardless of the merit of your case, you are likely to be denied.

Even if one wins asylum, the path to creating a life in the US is extremely hard for people without English, financial means, and without their families. Befriending asylees and accompanying them in the process of getting resettled can make a difference in the outcome of any particular situation. Psychologist Mary Pipher (2003) realized that refugees arriving to her private practice often needed a very different kind of relationship and set of experiences than those of psychotherapy. This requires the clinicians amongst us to leave our offices and to practice border crossing and reverse osmosis, foregoing behind whatever measure familiarity and authority we enjoy there.

For the past eighteen years a group of Colombian social, political, and clinical psychologists from Pontifical Javeriana University have done just this as they accompany families that were forcibly displaced by paramilitaries from the countryside to the capital of Bogatá. Many of these displaced persons have experienced acute and chronic violence and often the loss of family members (Sacipa-Rodríguez, Vidales, Galinda, Tovar, 2007). The accompanists were seeking to construct a daily practice that was consistent with their understanding of social commitment (Sacipa-Rodríguez & Montero, 2014). The members of this group --Social Bonds and Peace Culture--committed themselves to resist the trivialization of death and the rampant depersonalization of others that characterized daily reality in a society that has been torn for decades by armed conflict.

Stella Sacipa-Rodriguez describes her team’s perspective on psychosocial accompaniment: …we conceive psychosocial accompaniment as a way of offering displaced people support and providing spaces for expressing and recognizing the emotional impact these violent events have had on them.…

Psychosocial accompaniment is a process marked by respect, acknowledgment of the human dignity of the person who has suffered displacement, a process which seeks to establish bonds and bridges for the renewal of confidence in a work of successive, respectful rapprochement, aimed at opening up the psychosocial relationship, to reach the heart of others from within oneself, through mutual recognition in everyday dialogue, in...
active listening and in shared work and play.¹

….We believe that accompaniment should be directed toward the affirmation of displaced persons as subjects in their own stories and the reconstruction of the social fabric of the community. (2014, p. 67)

8th Principle: Open yourself to learn what is needed rather than supplying what you already know: The psychologists found that in accompaniment one is often faced with needs that the accompanist has very little knowledge about. Together they must learn new skills or gather resources to meet these needs. For instance, many of the displaced families wanted it to be clear in public records and memory that their loved ones were falsely assumed to be guerillas. They also wanted to know where their loved ones’ remains are so that proper burials could be conducted. Honoring these deep desires, the psychologists needed to become knowledgeable about and effective in interfacing with relevant judicial and public authorities and processes.

9th Principle: Commit to working across levels of organization: The Colombian psychologists, as Fanon before them, emphasize that a fuller recovery from such psychosocial suffering requires societal circumstances that make meaningful work, peace, and a dignified life possible. For the psychosocial reconstruction of a community to be ultimately effective, it must be part of a total approach that includes changes in the social, economic, and political life of the country. For these reasons, at a systems-level, the psychologists have also been exploring their possible contributions as psychologists to creating cultures of peace in Colombia. They embrace UNESCO’s call for cultures of peace founded on “solidarity, active nonviolence, pluralism, and an active posture against exclusion and structural violence.”¹

Let us place these principles into dynamic relationship with one another: Of all the forms of psychological research, participatory action research (PAR) is one of the most compatible with the practice of accompaniment. In PAR, a researcher partners with a group or community to offer research support for the questions they are seeking answers to. Instead of participants serving the research agenda of someone outside of their community, the researcher partners agree to serve the research needs of the community. The researcher may or may not be a member of the community. Community members formulate research questions, conduct research conversations, analyze data, and discern meaningful ways of disseminating findings that assist in the achievement of shared goals.

Liberation psychologist M. Brinton Lykes’ work over three decades offers an inspiring example of participatory action research as accompaniment. Lykes accompanied Mayan women in Guatemala as they suffered the effects of genocide, struggled to give testimony, and worked together to make the genocide known in the wider world.³ More recently, through the Post-Deportation Human Rights Project (PDHRP), Lykes has been collaborating with human rights lawyers, immigrant community groups in the U.S., deportees, and families without immigration documents to explore the effects of current U.S. detention and deportation policies on Salvadoran and Guatemalan families residing in the Northeast U.S. A major goal “is to reintroduce legal predictability, proportionality, compassion, and respect for family unity into the deportation laws in the U.S. through successfully defending individual deportees, thereby setting new precedents and creating a new area of legal representation.” Through her long-standing accompaniment of Guatemalans who suffered genocide, she was intimately aware of the need of many to migrate to the U.S., the conditions of precarity they suffer in the U.S. without legal documents, the lack of representation most suffer when deportation proceedings are initiated, and the family fragmentation that results both from forced migration and forcible deportation. Her team has interviewed family members who were separated due to forced migration and returning deportees. She describes the overall project:

The current interdisciplinary and participatory action research (PAR) project was
designed to create collaborative spaces for bridging the growing chasms between citizens
and non-citizens and for deepening a shared understanding of and response to injustices that
immigrant families (many of which include U.S.-born citizen children) face....Fals Borda
calls for the activist researcher to assume a moral and humanistic orientation that includes
altruism and solidarity. Thus, he describes PAR as a “life project” which includes research
and actions. (Lykes, Hershberg, Brabeck, 2011)

Lykes honestly acknowledges that accompanists who hold social privilege must question
the paradox of personally benefitting from the colonial power they are seeking to disrupt and
transform. Accompaniment can easily go awry if the colonial framework of “helping,” “charity,”
and “being of service” are not thematized and deconstructed. Too often, humanitarian, community,
and psychosocial work occurs within the same structure of colonial relations that gives rise to a
community’s suffering in the first place. Hierarchical relations are mindlessly reproduced, ignoring
or denigrating the knowledge of community members. Interventions from the outside can displace
and disable indigenous approaches better suited to the particular local context. Ameliorative actions
(Prilleltensky, 2005) can neglect the deeper causes of distress, particularly those of systemic
injustice. When this occurs, creative and transformative work that could have emerged from
processes of dialogue and collaboration across differences in experience and knowledge is
thwarted. Disempowerment for community members prevails, while “solutions” fail in places that
were not deeply understood in advance of the application of knowledge derived from elsewhere.

**Mutuality of Accompaniment**

There is no doubt that I entered the study of psychology with a simplistic and naïve desire
to “help” people, largely ignorant of the effects and implications of my own positionality and the
wider sociocultural and historical contexts of psychosocial suffering. Only in time have I come to
understand the wisdom articulated by an Aboriginal Activist Group in Queensland, Australia in the
1970’s,

> If you come here to help me,
you are wasting your time.
> If you come because your liberation is bound up with mine,
then let us work together.

Now I place the word “mutual” in front of psychosocial accompaniment to underscore this
interdependence of one person’s liberation with another, one community’s with others.

Thirty-four years after my introduction to Freire’s work, my library is no longer as
segregated and my work week is no longer so divided. Derek Hook described this from Fanon’s
perspective: “forms of psychological intervention should not...be separated ...from forms of
political intervention or activism; rather they should (ideally) be synchronized, used in tandem” (p.
102).

In an article in your division’s journal, *The Journal of Theoretical and Philosophical
Psychology*, Walsh and Gokani (2014) help us to confront the reality that if our own social,
ecomic, and professional standing is enhanced by neoliberal capitalism, it is likely that our work
will at best be reformist and at worse be collusive with the very status quo that manufactures these
disorders. We need to struggle to extricate ourselves as much as possible from those structures that
have negative consequences for others and find ways to improvise libertory psychosocial work
apart from the models dictated by a capitalist service economy. This is indeed a “life project” in
Fals-Borda’s sense, and in the words of liberation theology and psychology may require a process
of conversion that I believe a commitment to accompaniment nourishes.

The compass points of psychology as a whole will never be those of liberation psychology,
since psychology as a discipline has multiple and conflicting teloi. But for those who seek a more
just and peaceful world, a world where as Freire says it will be easier to love, the re-orientation of
psychology from the South offered by liberation psychology offers important coordinates for our theorizing and practice.


Appendix K:
2019 APA Convention: Division 24 Program Garth Stevens Keynote Address

https://drive.google.com/open?id=1A1O_D9RAyPpbMF5SX322OwKMUOkNfz_s
Appendix L:
Dilley, TX Detention Center Visit

Mary Beth Morrissey and Elaine Schmidt participated in Fordham University’s sponsored week-long trip to the South Texas Family Detention Center in Dilley, Texas. Mary Beth Morrissey provided pro bono legal counsel to recently arrived mothers and children seeking asylum. Elaine acted as Mary Beth’s Spanish language interpreter. This trip included rigorous pre-trip training in person and online through videos, provided resources, a day-long, in-person training at Fordham on November 9th, and a group-wide conference training call on November 12th.

The trip lasted from November 16th-23rd with a group composed of lawyers, interpreters, and some students from places like New York, Washington DC, Massachusetts, Kansas, Missouri, California, and outside the U.S. The group participated in several in person trainings and debriefing sessions, which included but were not limited to the following topics:

- Recent changes to on the ground conditions
- Elements of asylum
- Third Country Asylum Bar
- CFI Interview Preps
- Writing Declarations

Our time in Dilley was spent among various responsibilities in order to support the on-the-ground staff, including:
- Credible Fear Interview (CFI) preps. The CFI is the first step in asylum process, where we help prepare clients to go before an asylum officer/answer questions about why they wanted to come to the U.S. i.e. persecution, abuse, etc.
- Researching country conditions
- Preparing declarations for clients who have received negatives on their CFIs

Two nights during the week in Dilley, the on-the-ground staff conducted debriefing sessions to share and process experiences. Updates were sent to the CODAPAR group at large and conversations surrounding the week occurred during group-wide conference calls in order to bear witness to the reality on-the-ground in Dilley.
NOVEMBER 2019 DILLEY PRO BONO PROJECT
ALUMNI, STAFF & OTHER VOLUNTEER SERVICE TRIP
Appendix M: Reflection by Moses Silverman on Dilley, TX Detention Center Visit

Moses Silverman was a fellow volunteer providing pro bono legal services to assist the Dilley Pro Bono Project. His reflection was published on Protecting Immigrant Families website and circulated via email to their network. His reflection serves as further description for the work conducted on the November trip to Dilley.

I travelled to Dilley, Texas in September and November 2019 to work with the Dilley Pro Bono Project at the family detention center (jail) for women and children who recently crossed the southern border to seek asylum.

The 10-15 hours a day working in the jail were hard. It’s overwhelming to see a jail filled with women and beautiful children. And it’s heart wrenching to hear their stories of the violence and hardships they endured in their home countries (mostly Honduras, El Salvador and Guatemala) and their journeys. My first assignment was to put out tissue boxes.

Prior to the time I was in Dilley, there had been a feeling of great accomplishment at the Dilley Pro Bono Project, since over 95% of the women and children were released after Asylum Officer’s interviewed them. But things had just changed when I arrived because our government dramatically moved the goal posts. Most significant was a new regulation requiring asylum seekers crossing the southern border to apply for asylum (and be rejected) in another country they entered before coming to the United States. This made almost all of the women and children ineligible for asylum unless they were Mexican. To make matters worse, procedures at Dilley were made more difficult. Rather than having sometimes sympathetic Asylum Officers do interviews in person, interviews were being transferred to Border Patrol Agents who conducted the interviews by telephone; and appeals were transferred to less sympathetic judges in New Mexico, who hear appeals that average about 15 minutes by video conference. The result was that the success rate dropped dramatically. Most of the women and children we tried to help have been or will be deported to the nightmares they were trying to escape.

Coming home was also hard. It’s hard to live with the suffering of the courageous women and children in Dilley seeking safety and a better life in our country and to realize that despite our efforts we failed to help most of them. It’s hard to reconcile that suffering with our lives. And we just saw a small part. Sitting in comfortable and secure homes with all that we could possibly want, it’s hard to imagine the hardship of the tens of thousands of refugees now being forced by our government to wait on the dangerous Mexican-side of the border in over-crowded shelters and on the streets, and the millions of refugees around the world, with no homes, with no country that wants them and with no home to return to.

During my second trip to Dilley there was a large number of volunteers from the New York City area. Working as hard as we did in Dilley, we barely had time to get to know each other; but it was clear to me that this was a group of people worth knowing. I thought it would be helpful to me, and I hoped to them, if we could get together again.

And so my wife and I invited everyone to our apartment in Manhattan for a Sunday brunch two weeks after we returned from Dilley. Instead of the tacos, arroz y frijoles we lived on in Dilley, we had more a more traditional New York brunch of bagels and lox – and some guacamole.
About 15 people came. Getting to know each other confirmed that this was a group of people worth knowing better. Many were young professionals working in immigration and other public service fields. Others were in the academic world. The youngest was two years out of college, and a few of us were lawyers starting (active) retirements. All had a passion for what we had done and compassion for the women and children we met. We expressed our sadness and disappointment, and we shared our great concern about what our country is doing and discussed what can be done.

We had a group discussion in our living room like the “big table” discussions we had at the end of long days in Dilley. We told the stories of our own families’ immigration to this country—from Latin America, Europe, Asia and Africa—with nothing but hopes for a better life. We talked about the difficulties readjusting to our lives and the effects of secondary trauma. We told tragic stories of the woman and children we worked with. And we cried – together. We parted knowing that we were a community of people who cared, who tried, and who were frustrated by the limits of what we were able to accomplish. As we parted, I felt better knowing that these people, and others like them, will not accept what our country is doing and will struggle to do what individuals can do to help people who desperately need help. I felt a little better about our country and the future.
# Appendix N:
2019 APA CODAPAR Grant Proposal

## Cover Page

### PROJECT INFORMATION

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<th>On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees and Asylum-Seekers</th>
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<td>Division 24, Society for Theoretical and Philosophical Psychology</td>
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| Co-Project Coordinators: | Jorge Luis Rivera Agosto  
jlr2245@columbia.edu  
Olga Tomasello  
olgatomasello@gmail.com |

### CO-SPONSORING DIVISIONS

<table>
<thead>
<tr>
<th>Div.</th>
<th>Participant/ Email</th>
<th>Division President/ Email</th>
</tr>
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| 24   | Society for Theoretical and Philosophical Psychology  
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Lisa Cosgrove: lisa.cosgrove@umb.edu  
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Olga Tomasello: olgatomasello@gmail.com  
Jorge Luis Rivera Agosto: jlr2245@columbia.edu | Mary Beth Quaranta Morrissey  
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<td>Society for the Psychological Study of Social Issues (SPSSI)</td>
<td>Sarah Mancoll</td>
<td><a href="mailto:smancoll@spssi.org">smancoll@spssi.org</a></td>
<td>Wendy Williams</td>
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<td>Society for Peace and Conflict Studies: Peace Psychology</td>
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<td><a href="mailto:Alice.locicero@gmail.com">Alice.locicero@gmail.com</a></td>
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<td>Society for Qualitative Inquiry in Psychology (SQIP) (Division 5)</td>
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<td><a href="mailto:skirschn@holycross.edu">skirschn@holycross.edu</a></td>
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<td>Helen Neville</td>
<td><a href="mailto:hneville@illinois.edu">hneville@illinois.edu</a></td>
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<td>Claudia Antuna</td>
<td><a href="mailto:Antunaclau@aol.com">Antunaclau@aol.com</a></td>
<td>Merry Bullock</td>
<td><a href="mailto:apadiv52@gmail.com">apadiv52@gmail.com</a></td>
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<td>Diane Castillo</td>
<td><a href="mailto:Diane.castillo@va.gov">Diane.castillo@va.gov</a></td>
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<td>Jennifer Kaminski</td>
<td><a href="mailto:mjkaminski@cdc.gov">mjkaminski@cdc.gov</a></td>
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ABSTRACT (150 words)
To address growing concerns about treatment of immigrants and asylum-seekers in federal detention centers, 11 APA divisions propose to use best psychological science and research-informed practice to document detention policies/practices and lived experience of persons detained presently or in past, as follows:

I. BUILDING A VOLUNTEER SCHOLAR/PRACTITIONER/ADVOCATE NETWORK
protocols for site inspections, policy documentation, and detainees’ oral histories.

II. DOCUMENTING/ANALYZING DETENTION FACILITY POLICIES/PRACTICES

through facility staff/operator interviews.

iii. **Documenting immigrant, refugee and asylum-seeker lived experience** – women, men, children (including separated children), and unaccompanied minors – through oral histories.

iv. **Organizing community ethics panels to**: 1) generate ethical frameworks for documenting the inhumanity of detaining immigrants; and 2) review project methods and research to ensure ethical responsibility to those we observe, interview, and with whom we produce our archive of stories.

v. **Finalizing evidence-informed recommendations** for “just immigration” policy advocacy through APA and the collaborating divisions.

BUDGET SUMMARY BREAKDOWN

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BUDGET RATIONALE

- **Co-Project Coordinators**: Jorge Luis Rivera Agosto, who is fluent in Spanish, and Olga Tomasello will serve as co-project coordinators. A stipend of $2,500 in total will be allocated to support their joint project coordination time. They will also donate substantial in-kind time. They will perform the following tasks:
o Coordinate volunteers and facilitate development of the network of advocates working to provide services to persons presently detained or living in community sites post-detention.

o Facilitate communications with independent advocates across United States and multiple countries, as well as with detained persons in the United States or returned back to their home countries, acting as point-person in collaboration with critical site programs.

In addition, project coordination will receive additional logistical support from in-kind hours of time donated by two CUNY Graduate School doctoral students of Dr. Michelle Fine, valued at $25,000 for Varnica Arora and $12,000 for Juan Carlos Garcia Rivera.

- **Site Visits**: Funding will be needed to cover the local transportation of over 20 advocates and community ethics panel members at various U.S. site-visit locations, including facilities in the Northeast, Texas, and San Francisco.
  
  o Estimated total cost of each site-visit (4 site visits in total) including multiple volunteers: $1000.

- **Equipment**: Portable printers are needed for site-visits for documents and forms required for various services.

- **PRODUCTION COSTS**:
  
  o The production of interview questionnaires, facility assessment guidelines, and ethical guidelines. Preparation of materials in both English and Spanish.
  
  o The publication of the final report will include publication fees, printing fees, color figure charges, and graphic design.

- **Webinar Trainings**: The costs of webinar production will be paid through division funding. Three webinars will be developed, and $1000 in honoraria will be provided to two speakers needed for Webinar 1 and three speakers needed for Webinar 2. Webinar 3 speakers will volunteer their time as members of this project. Ten hours of service will be contributed per webinar.
PROPOSAL (pp. 5 -8)

**Rationale: On the shoulders of activist scholars**

This CODAPAR interdivisional grant proposal has been forged at the intersection of a number of APA divisions, following a long, strong and often buried legacy of social scientists who have collaborated with community members and social movements, to generate evidence to advance the common good. This project proposal stands on the shoulders of these activist scholars, including W.E.B. DuBois, Jane Addams, Marie Jahoda, Kenneth Clark and Ignacio Martín-Baró, to address the current crisis erupting at our borders and across United States. Through the use of community-based research and oral history as a method of critical qualitative inquiry into the lived experience of detainees, this project will provide an assessment of the conditions in detention facilities and an archive of oral histories to reveal the desires, struggles and violence endured by migrants seeking a new home in the United States at a time of contentious immigration policy debates.

A theoretical analysis shows that contempt for immigrants, refugees, or asylum seekers is explicitly or implicitly fueled by a concept of the subhuman, a term that was used in fascist Germany to justify the mistreatment of minorities and enemies. The dehumanization of millions of migrants has led to a humanitarian crisis at the border and across the United States. This project, coordinated with lawyers who have access to detention facilities and advocates across the country, as well as psychologists in El Salvador and Guatemala, seeks to reframe the discourse on policies and practices in immigration by inviting immigrants, refugees, and asylum seekers, as well as those who have been returned “back,” to collectively articulate a counter narrative that highlights community through the method of oral history. Oral histories will promote collaborative research in detention facility assessment through a better understanding of the lived experience and community needs of detained persons, including post-detention, and address policies and practices at these facilities that lead to exclusion and discrimination.

In 1984, Carolyn Payton published a significant article in the American Psychologist, entitled “Who Must Do the Hard Things?” With this proposal, we answer this call. We seek to honor and join the legacy of social scientists who have long collaborated with everyday people gathering data on how they have been discriminated against, imprisoned and aggressively policed, with the goals of informing policy, organizing communities, circulating counter-narratives, educating those of us who enjoy the stability of “citizenship,” and rebuilding active, diverse and democratic communities across borders. This CODAPAR proposal stands on strong shoulders, speaking with a sense of response-ability to the current humanitarian crisis faced by immigrants, refugees, and asylum seekers.

**GOALS AND MEASURABLE OUTCOMES**

The interdivisional grant project of the applicant divisions will focus on conditions in federal detention facilities for targeted populations and groups of immigrants, refugees and asylum seekers. The project scope will include the following components:

i. **Building a Network**: Culturally and linguistically sensitive and ethically informed guides will be developed for site inspections, interviews and documentation of oral histories for the purposes of fostering the building of healthy community environments to support detainees. Volunteers will assess conditions at DHS and HHS/ORR detention facilities, including day
programs. Division 24 will facilitate access to detention facilities for purposes of site inspections and interviews in collaboration with community allies.

➢ **Outcomes:**

1. Develop and disseminate research protocols and guides for site inspections and detainee interviews that will foster the building of healthy community environments to support detainees; 2. Conduct at least 4 site visits; 3. Recruit and train at least 20 volunteers to network who are on the ground in detention facility sites and site communities.

ii. **Documenting Detention Facility Policies and Practices:** Interviews will be conducted with DHS and HHS/ORR staff and the operators of the facilities (including ICE staff, the for-profit or not-for-profit entity staff running the facility), documenting policies and practices at facilities and performing a cross-facility analysis of such policies and practices.

➢ **Outcome:** Conduct and disseminate policy analysis of at least 4 detention facility policies/practices employing diverse methodologies.

iii. **Describing and Documenting Immigrant/Refugee Lived Experience through Oral History Methods:** Interviews will be conducted with immigrants/refugees/asylum seekers: women (including pregnant women and mothers), men (including fathers), persons who do not identify in a fixed gender category, children (including separated children), and unaccompanied minors in detention centers and in the community post-detention release.

➢ **Outcome:** Conduct, transcribe and archive at least 20 oral histories that document ecology of detention in the United States.

iv. **Organizing Community Ethics Panels:** Working with Dr. Jennifer Ayala (Director, Center for Undocumented Students, Saint Peter’s University), and Dr. Mary Beth Morrissey (Fellow, Fordham University Global Health Care Innovation Management Center; Immediate Past Chair, NYC Bar Association Bioethical Issues Committee), we will convene a New Jersey-New York community based ethics panel of undocumented and documented immigrants, persons living in mixed-status households, DACA students and advocates. A second local community ethics panel will be organized in San Francisco to support independent advocates. Panels will (1) generate ethical frameworks for documenting the inhumanity of detaining immigrants; and (2) review project methods and research to ensure ethical responsibility to those we observe, interview, and with whom we produce our archive of stories. Panels will review cases and employ reflective practice and dialogical approaches in examining ethical practices to ensure conformity with ethics guidelines and expand what “just immigration” ethics should entail. Community ethics bodies will support professionals in responding to ethical challenges and by providing services and support to target populations.

Ø **Outcome:**

1. Develop and train advocates on protocols for community-based ethics panels; 2. Create at least two community ethics panels; 3. Create archive documenting meetings and reviews of ethics panels.

v. **Final Stories and Recommendations:** Draft final report elaborating an archive of stories of desire and violence across borders and the United States, as well as describing and documenting ecology of detention and making
recommendations for policy advocacy through APA and its collaborating divisions.

METHODS OF IMPLEMENTATION

Our qualitative approach resembles what Mark Cave and Stephen M. Sloan (2014) describe as methods of oral historians in crisis environments. The purpose is to “use the humanizing function of oral history to nurture empathy” and inspire action. Influenced by feminist and critical race theoretical frames, and drawing on a history of psychologists’ involvement in social justice, our use of oral history is intended to render visible the structural conditions within the social relations of persons and policies in detention centers. The oral histories will speak to the individual lives of parents and their children, of those returned to the conditions they fear and will flee from again, those who work within detention facilities, those who advocate for the detained, and those who resist through forms of protest and subversive efforts. Our intent is to construct a theoretical framework that draws on a contextual and historical angle of vision, situating individual experience as embedded within racialized, classed, and gendered politics and institutional settings (Weis & Fine, 2004), particularly the expanse of the prison industrial complex as a key actor within the ideology and structure of homeland security.

Through interviews, observation, and archiving documents, our methods will document an ongoing crisis. Authors Cave and Sloan note the strategic use of oral history in moments of crisis, studied in the moment and longitudinally. This approach creates the possibility for complexity – and to “take back the narrative” where “telling or recounting is a subversive act, especially in light of powerful external and internal forces working against it” (Cave & Sloan, 2014, p. 272).

This work is ethically precarious and will require what critical ethicist Monique Guishard (2016) refers to as relational accountability, where we as psychologists are accountable to the communities with whom we collect the oral histories. As such, the ethical guidance we rely on “acknowledge[s] that intersubjectivity means that participants/co-researchers are members of communities, hold knowledge of their subjective experience, and live and navigate systems that are entrenched in hierarchies of power, noting that we as researchers are also entangled in these hierarchies of power” (Guishard, Halokovic, Galletta, & Li, in press). It will require reciprocal appropriation, recognizing that even research guided by emancipatory and liberatory interests involved “appropriating acts” (Guishard, 2016, p. 3), and requires the ethical guidance of community research review boards who bring knowledge of “community-level risks and benefits to study participation, power between community and academic collaborators, authorship, transparency, accountability, concerns about data ownership, and the return of findings to participants among other issues (Guishard, 2015)” (Guishard et al., in press).

DIVISION CONTRIBUTIONS (SEE ATTACHMENT FOR FULL DESCRIPTION):

- **Division 24** will help build the critical theoretical and ethical foundations for project and community-based advocacy on behalf of target populations; lead grant planning and oversee execution tasks; organize volunteers and facilitate community site engagement, as well as provide volunteers on the ground at various sites.

- **Division 9** will provide education and training for volunteers, psychologists, professionals, and communities of scholars through a series of three webinars.
• **Division 32** members will visit detention sites, conduct interviews, provide interview translation, and contribute to data analysis.

• **Division 27** will assist in the development of ethical practice guidelines for psychologists and professionals providing services and support to targeted populations and will support the organization of ethics panels.

• **SQIP (Division 5)** will construct questions for interviews, questions for reflexivity, and structure community ethics panels in support of professionals and advocates in examining ethical questions and methods.

• **Division 45** will ensure that research methods, data collection, analysis, and applied work are culturally and linguistically informed and sensitive to racial and cultural issues. The division will assist with data collection and analysis and help recruit interviewers and evaluators.

• **Division 48** will help inform best practices and models of appropriate care in addressing the trauma experienced by individuals in detention centers.

• **Division 39** will provide data analysis; conduct interviews; develop materials for distribution to those working with families; and assist in webinar preparation and delivery. The division will also act as liaison to APA Government Relations Office (GRO) through Immigration Working Group (Usha Tummala-Narra).

• **Division 52** will contribute the expertise and experiences of its Immigration and Refugees, Immigration and Trauma Special Interest Groups (which have international ties), and facilitate employment of a “policy brief” format for documenting findings.

• **Division 37** will provide support to the team in the development of trainings in light of the division’s expertise and experience in such work, especially as related to families and children.

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**APA STRATEGIC GOALS AND INTERDIVISIONAL GRANT PURPOSES**

This interdivisional response to the current humanitarian crisis, at and beyond the border, will support APA’s crucial role in developing organized action that addresses the multifaceted mental health challenges faced by immigrants, refugees, and asylum-seekers in detention facilities and post-release. Through the robust team collaboration of 11 APA divisions in this project, professional networks will be established across the country and across the border, facilitating services and communication by connecting advocates, community members, and service providers, supporting the APA’s broader efforts to promote practical, humane immigration policies in the United States. The research and ethics panels protocols, oral histories, facility assessments, guides and training resources will act as primary resources for all psychologists in addressing the lived experience of persons in detention or in community post-release, and will educate clinicians, researchers, advocates, and the public on the psychosocial environment of detention. Inviting detained persons to collectively articulate a counter narrative highlighting their lived experience will lead to increased public awareness about psychology’s critical role in helping to build healthy environments that support detained persons.
## 2018 INTERDIVISIONAL GRANT PROGRAM

### Project Timeline Template

*(You will be asked to update this timeline on your interim and final report)*

<table>
<thead>
<tr>
<th>Schedule</th>
<th>Tasks to be accomplished</th>
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</table>
| **Pre-Funding** | - Conduct exploratory site visits.  
- Conduct exploratory research on archive process.  
- Organize network across United States and across borders.  
- Recruit volunteers to network.  
- Plan and organize 2019 site visits.  
- Team conferencing and convening to operationalize goals.  
- Develop and disseminate research protocols.  
- Develop and disseminate community ethics panel protocols.  
- Develop and disseminate guide for documenting conditions in detention facilities.  
- Develop and disseminate guide for oral history interviews.  
- Disseminate protocols, guides, and family reunification, ethics guidelines and other resources in Spanish and English. |
| **I: January 1–March 31**  
(Quarter #1) | 1. Training sessions for all participants via webinars and zoom technology and at targeted community sites.  
2. Purchase equipment.  
3. Site visit #1.  
4. Data collection and data analysis.  
5. Organize 1st community ethics panel in NY-NJ.  
6. Map plan for archive process. |
| **II: April 1–June 30**  
(Quarter #2) | 1. Complete first quarter site visit(s); second round of training.  
2. Site visit #2 and ongoing data analysis.  
3. Community ethics panel #1 will accept cases/matters for review.  
4. Organize /community ethics panel #2 in San Francisco.  
5. Commence implementation of archive process.  
**INTERIM REPORT**  
Submitted May 30, 2019 |
| **III: July 1–September 30**  
(Quarter #3) | 1. Complete final rounds of training.  
2. Site visit #3 and ongoing data analysis.  
3. Community ethics panel #2 will accept cases/matters for review.  
4. Ongoing archive process. |
| **IV: October 1–December 31**  
(Quarter #4) | 1. Complete final site visit #4 and interviews.  
2. Complete data analyses and draft report.  
3. Complete archive process and plan for continuity.  
4. Review and finalize report.  
**FINAL REPORT**  
Submitted Feb. 21, 2020 |
| **Post-Funding** | - Dissemination of findings and recommendations.  
- Continuity of project work through other funding sources. |
SUPPLEMENTARY INFORMATION

On the Shoulders of Activist Scholars

This CODAPAR grant has been forged at the intersection of a number of APA divisions, following a long, strong and often buried legacy in the history of social science: the paths carved by social scientists and psychologists in particular in researching alongside communities for social justice. These projects, summarized below, have been centrally engaged in the relatively eclipsed history of community policy research, undertaken by racially and economically diverse collectives of researchers, activists, community members, educators, students, and sometimes musicians/artists, alongside communities in crisis, to advance the common good.

We begin with a sociologist trained by Williams James, working at the intersections of sociology and psychology, on questions of racial justice. In the late 1890s, in Philadelphia, the great scholar W. E. B. Du Bois, who had worked with William James at Harvard, was asked by Philadelphia’s Susan Wharton to investigate “the Negro problem.” Understanding that the invitation was framed in a way that focused problematically on the Black community as the source of concern, Du Bois nevertheless took up the challenge and proceeded, with community members, to systematically map the housing, health, education and financial conditions in which poor Blacks were managing difficult lives. He meticulously documented how problems that showed up in the Black community, “the Negro problem,” could be traced back to history, structures, and policies of exclusion and discrimination. Du Bois produced scholarly documents, including the groundbreaking sociological text The Philadelphia Negro (1899) and also wrote policy documents, newspaper articles, published a novel, The Quest of the Silver Fleece (1911/2008); and produced an extravagant pageant, The Star of Ethiopia, to educate the African American public in the North and the South about their history and sociology.

Equally committed to community based research, and in the same historic era, in 1889 in Chicago, sociologist Jane Addams and her partner Ellen Starr established Hull House, as the first settlement house in the United States, for recently arrived immigrants living collectively with Addams’s and Starr’s elite friends. In the Hull House Center for research, study, and debate conducted across class and life stations, residents of Hull House and the professional researchers working with them collaboratively investigated truancy, typhoid, midwifery, housing, garbage collection, and cocaine use. Hull House initiated the research with/by residents including elite women and poor immigrants, publishing again scholarly articles, popular education materials, writing essays for newspapers, and like Du Bois, launched a drama club and theater group for “dissemination.”
In 1982, social psychologist and Jesuit priest Ignacio Martín-Baró returned from graduate School at the University of Chicago to El Salvador to initiate a series of “the people’s” research projects at Universidad Centroamericana, where he was the Director of the University Institute for Public Opinion. “Nacho,” as he was called, argued that participatory research, of and by “the people,” was essential to “challenge the official lies” of the dictatorship. In his short career, Martín-Baró seeded and launched a line of liberation psychology, by and for the people. A counterinsurgency unit of the Salvadoran government elite murdered him, and five colleagues, in November of 1989.

While Martín-Baró was committed to publishing only in Spanish for his Latin American communities, in the 1990s a set of Boston-based psychologists organized to translate his brilliant and inspiring writings on critical participatory research, available in *Writings for a Liberation Psychology: Ignacio Martín-Baró* (1994).

During this same era, in the late 1980s, the Center for NuLeadership coalesced within the Greenhaven Think Tank, at Greenhaven prison in New York State. A research team of men in the prison, led by former Black Panther Eddie Ellis, was dedicated to investigating and preventing the rising numbers of Black and Latino men consigned to the New York State prison system. Under the direction of Ellis, who was imprisoned for 23 years, and with the help of psychologist Kenneth Clark, the men of the Center—all incarcerated “street penologists”—designed a study that systematically determined that 85% of the New York state prisoners were Black and Latino, and 75% of them originated in seven neighborhoods downstate. Members of the Blacks’ Resurrection Study group and the Latino-based group Conciencia integrated the Seven Neighborhood results into a Greenhaven Think Tank (1997) policy document. They urged a nontraditional policy analysis of the seven “symbiotic neighborhoods”—Lower East Side, South Bronx, Harlem, Brownsville, Bed/Sty, East New York, and South Jamaica—to the then 62 state prisons. The policy document recommended a nontraditional vision: that these men, while in prison, should be trained in community development, mentorship, and adult education and once paroled back to those communities, should be funded to help rebuild the community through internships, mentoring, and community programs. The men even detailed their vision for a prisoner-run model prison. While Ellis has since passed away, the center survives in Brooklyn, and the soul of the center, like much of the leadership in the seven neighborhoods, can be found in cohorts of men and women formerly involved in what they call the “criminal punishment” system.

In 2012, a group of mothers and grandmothers in the South Bronx, working with a public interest lawyer, contacted social psychologists Brett Stoudt, Maria Elena Torre, and others at the Public Science Project (PSP) at The Graduate Center, CUNY (Stoudt & Torre, 2014). For years the women had been gathering evidence—videotaping, with their phones, out their windows—of the brutal interactions of the New York City Police...
Department (NYPD) with their sons; trading views from varied floors in their apartment buildings; archiving and analyzing the patterns; following their friends to the police station to “prove” their boys’ innocence. Now they were asking for help to develop a more systematic community-wide survey. The Morris Justice Project, a deeply rooted community survey of aggressive policing in a 40-square-block area of the Bronx, gathered empirical evidence from more than 1,000 residents on over-policing and the consequences for children, community safety, and democracy. The findings were introduced as legal evidence into the stop-and-frisk *Floyd v. City of New York* case, have been shared with the Coalition for Fair Policing, and have been replicated by young people in the community group Make the Road in Brooklyn. The research team of mothers, grandmothers, community members, and researchers from the Graduate Center has presented their findings at the White House conference on Citizen Science, to police departments in Toronto and Paris, and at a variety of academic meetings. They shared their work throughout the Bronx and Brooklyn, with the mayor’s office, and in advocacy campaigns. As a team they facilitate Stats ‘N Action workshops at the Yankee Tavern for community people to get familiar with local policing statistics, hold Know Your Rights sessions, and distribute cleverly designed fliers of their findings at Yankee Stadium. The T-shirts they distribute are tagged with open-ended survey responses that read, “It’s not a crime to be who I am” or “Why do I always fit the description?” The shirt is most sobering in child’s size Small.

Across all the projects just described, we can trace a deep strain and long history of critical social scientists working with everyday people gathering data on how they have been discriminated against, exposed to environmental toxins, imprisoned and aggressively policed, with the goals of informing policy, organizing communities, making films and music, and rebuilding active democratic communities across borders (for a fantastic contemporary set of essays on critical community based research see Sean Massey and Ricardo Barreras *Journal of Social Issues* on Impact Validity as a Framework for Advocacy Based Research, December 2013, 69, 4). This CODAPAR proposal stands on strong shoulders, speaking with a sense of “response-ability” to the current crisis erupting at our borders and across the United States.

**Methodology**

Our qualitative approach resembles what Mark Cave and Stephen M. Sloan (2014) describe as methods of oral historians in crisis environments. Cave points to the October 2, 1968, massacre of student protesters and the collecting of oral histories that evening and the next day, and months afterward by Elena Poniatowska in *La noche de Tlatelolco: Testimonios de historia oral*, a “collage” of oral histories, posters, and poetry. Cave also references author Dave Eggers and Lola Vollen (2008) and their nonprofit book series called *Voice of Witness*. He notes that their purpose was not only to document human rights crises but also to “use the humanizing function of oral history to nurture empathy in readers and inspire action on the part of the international community to the crisis to which they are bringing attention” (Cave & Sloan, 2014, p. 10). Sloan argues that crises
“can offer an environment when the larger weaknesses or strengths of a society are quite visible” and “[t]he stress of these circumstances can, for example, reveal often-obscured facets of relationships between race, class, and gender” (p. 264).

Influenced by feminist and critical race theoretical frames, and drawing on a history of psychologists involvement in social justice, our use of oral history is intended to render visible the structural conditions within the social relations of persons and policies in detention centers. The oral histories will speak to the individual lives of parents and their children, of those returned to the conditions they fear and will flee from again, those who work within detention facilities, those who advocate for the detained, and those who resist through forms of protest and subversive efforts. Our intent is to construct a theoretical framework that draws on a contextual and historical angle of vision, situating individual experience as embedded within racialized, classed, and gendered politics and institutional settings (Weis & Fine, 2004), particularly the expanse of the prison industrial complex as a key actor within the ideology and structure of homeland security.

Through interviews, observation, and archiving documents, our methods will document an ongoing crisis. Authors Cave and Sloan note the strategic use of oral history in moments of crisis, studied in the moment and longitudinally, capturing both the individual lived experience and the structural conditions in which individuals and groups are embedded. This approach creates the possibility for complexity – and to “take back the narrative” where “telling or recounting is a subversive act, especially in light of powerful external and internal forces working against it” (Cave & Sloan, 2014, p. 272).

This work is ethically precarious and will require what critical ethicist Monique Guishard (2016) refers to as relational accountability, where we as psychologists are accountable to the communities with whom we collect the oral histories. As such, the ethical guidance we rely on “acknowledge[s] that intersubjectivity means that participants/co-researchers are members of communities, hold knowledge of their subjective experience, and live and navigate systems that are entrenched in hierarchies of power, noting that we as researchers are also entangled in these hierarchies of power” (Guishard, Halokovic, Galletta, & Li, in press). It will require reciprocal appropriation, recognizing that even research guided by emancipatory and liberatory interests involved “appropriating acts” (Guishard, 2016, p. 3), and require the ethical guidance of community research review boards who bring knowledge of “community-level risks and benefits to study participation, power between community and academic collaborators, authorship, transparency, accountability, concerns about data ownership, and the return of findings to participants among other issues (Guishard, 2015)” (Guishard et al., in press).

Division Contributions

**Division 24** will help build the critical theoretical and ethical foundations for project and community-based advocacy on behalf of target populations; lead grant planning and oversee execution tasks and on-the-ground advocacy. Division 24 will provide assistance in assuring the coherence and feasibility of project objectives. The Division will draft and edit grant narratives and integrate and synthesize division information. The Division will
also organize volunteers and facilitate community site engagement, track tasks and goals, assist in outcome measurement, schedule conferencing for grant team members, and report on project outcomes. (At present we have psychologists ready to conduct interviews in New York, New Jersey, California, Ohio, Colorado and Texas.)

**Division 9** will provide education and training for volunteers, psychologists, professionals, and communities of scholars through a series of three webinars. These webinars will focus on training those whose work serves children and families who are in detention and/or are integrating into communities and awaiting legal proceedings post-detention. Division 9 members, including members of the Policy Committee and members of the Graduate Student Committee, will organize and moderate the webinars. Division 9 staff time will be contributed (e.g., of the Policy Director, Sarah Mancoll, and of the Communications Director, Cyndi Lucas), and the webinar platform (GoToWebinar) will also be contributed. Division 9 will also host the recorded webinar on its YouTube page for public access.

**Division 32** volunteers will visit detention sites, conduct interviews, provide interview translation, and contribute to data analysis, among any other supportive activities that come up on an as-needed basis. Division 32 will compose a summary of the relevance of the findings for humanistic psychology, which will be submitted to the Division 32 newsletter and journal. The report will focus on the relationship between the research findings and humanistic values, human rights, and dignity. The report will also provide suggestions about the preservation of human rights and dignity in migrant and refugee populations. Humanistic psychologists are dedicated to the advancement of social justice and universal human rights. The Society for Humanistic Psychology’s statement on Human Dignity and Humanistic Values ([http://www.apadivisions.org/division-32/publications/newsletters/humanistic/2014/01/dignity.aspx](http://www.apadivisions.org/division-32/publications/newsletters/humanistic/2014/01/dignity.aspx)) explains that “human beings [...] have an obligation or duty to respect the rights of all people. These rights include the right to life, liberty, and security of person; the right to be freed from slavery; equal protection before the law; freedom from arbitrary arrest, detention or exile; and so on.” (para. 4) The values and ethos of humanistic psychology thus stand in stark contrast to the involuntary detention of migrant and refugees, who are human beings fleeing both individual-level and structural violence -- people whose fundamental rights and dignity deserve restoration, preservation, and respect. The Division 32 liaison (Sarah Kamens, PhD) will also integrate the literature review and/or data analysis for the project into the pedagogical objectives of at least one spring-semester undergraduate course at Wesleyan University. Students in the course will be given opportunities to volunteer on the project.

**Division 27** will assist in the development of ethical practice guidelines for psychologists and professionals providing services and support to targeted populations and will support the organization of ethics panels.

**SQIP/Division 5** will provide structure for a qualitative and diverse methodological approach. The division’s participation will include constructing questions for interviews,
questions for reflexivity, structure for community ethics committees or panels for supporting professionals and advocates in examining ethical questions.

**Division 45** will ensure that the research methods, data collection, analysis, and applied work are culturally informed and sensitive to racial, cultural and linguistic issues. The division will also provide training on culturally responsive interviewing for those conducting the assessments; will modify the community advocacy toolkit (as part of Division 17, 27, 35, and 45 CODAPAR grant) for the purpose of this project; assist with data collection and analysis; assist with writing the CODAPR grant as needed; and help recruit interviewers and evaluators.

**Division 48** will help inform best practices and models of appropriate care in addressing the trauma experienced by individuals in detention centers. The Division will also conduct interviews with those working with detainees (lawyers, community activists, first response service providers, mental health clinicians in contra costa) and provide data analysis, qualitative and quantitative interview data to support both policy recommendations and recommendations of appropriate interventions for remediation of traumas of separation and unification. Additionally, the Division will assist in creating a culturally and linguistically mindful evaluation tool that will be used to interview individuals impacted by detention centers.

**Division 39** will provide data analysis, including 60 hours of on-the-ground interviews, 2-3 days of service, and 6-10 clinicians-experts. Division 39 will develop materials for distribution to those working with families in English and Spanish and will assist in webinar preparation and delivery. Ten hours will be contributed per webinar in order to reach and inform a wide audience of psychologists, advocates and educators, and increased networking and sharing of resources among these professionals, with the aim of supporting vulnerable and immigrant communities. The division will also act as liaison to APA Government Relations Office (GRO) through Immigration Working Group (Usha Tummala-Narra).

**Division 56** will participate in site visits and provide information related to identifying and treating trauma in refugees and immigrations, as well as develop trauma-informed policies regarding the providing of asylum.

**Division 52** will contribute the expertise and experiences of its Immigration Special Interest Group and also its Refugees, Immigration and Trauma Special Interest Group (which has international ties as well). Division 52 will facilitate employment of format for “policy briefs” for the purpose of documenting findings and recommendations.

**Division 37** is committed to the application of psychological knowledge to advocacy, social justice, service delivery and public policies affecting children, youth and families in a diverse and inclusive society. The society advances research, education, training, and practice through a multidisciplinary and culturally informed perspective. The society is interested in supporting culturally informed evidence-based practice that promotes health
equity with immigrant, refugee and asylum-seeking populations, and will support the team in the development of trainings and webinars.

**Project Goals and Measurable Outcomes (Table Format)**

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<thead>
<tr>
<th>Goal</th>
<th>Objective</th>
<th>Outcomes</th>
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| **Building A Network** | • Culturally and linguistically sensitive and ethically informed research protocols and guides will be developed for site inspections, interviews and documentation of oral histories, and documentation of community ethics panel reviews for the purposes of fostering the building of healthy community environments to support detainees.  
  • Volunteers will assess conditions at DHS and HHS/ORR detention facilities, including day programs. Division 24 will facilitate access to detention facilities for purposes of site inspections and interviews in collaboration with community allies.  
  • Organize and moderate educational training webinars for volunteers, psychologists, professionals, and communities of scholars—specifically for those whose work serves children and families who are in detention and/or are integrating into communities and awaiting legal proceedings post-detention  
  • Provide critical theoretical and ethical foundations for project and community-based advocacy on behalf of target populations | • Development and dissemination of research protocols and guides for site inspections and detainee interviews that will foster the building of healthy community environments to support detainees  
  • Conduct at least 4 site visits  
  • Recruit and train at least 20 volunteers on the ground in detention facilities and communities in which such detention facilities are situated.  
  • Complete questions for reflexivity.  
  • Conduct at least 3 educational training webinars:  
    o Public access to the training webinars  
    o Each of the three webinars to attract at least 100 registrants.  
    o Each webinar to be evaluated by webinar attendees afterward through a short survey.  
    o Webinar attendees represent a diverse cross-section of psychologists in terms
<table>
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<tr>
<th>Documenting Detention Facility Policies and Practices</th>
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| • Interviews will be conducted with DHS and HHS/ORR staff and the operators of the facilities (including ICE staff, the for-profit or not-for-profit entity staff running the facility), documenting policies and practices at facilities and performing a cross-facility analysis of such policies and practices. | • Document policies and practices (at least 4 sites).  
• Policy analysis of detention facility practices and dissemination of analysis. |

<table>
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<tr>
<th>Describing and Documenting Immigrant/Refugee Lived Experience through Oral History Methods</th>
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<tr>
<td>• Interviews will be conducted with immigrants/refugees/asylum seekers: women (including pregnant women and mothers), men (including fathers), persons who do not identify in a fixed gender category, children (including separated children), and unaccompanied minors in detention centers and in the community post-detention release.</td>
<td>• Archive at least 20 oral histories that document ecology of detention in the United States</td>
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<tr>
<th>Organizing Community Ethics Panels</th>
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| • Panels will review cases and employ reflective practice and dialogical approaches in examining ethical practices to ensure conformity with ethics guidelines and expand what “just immigration” ethics should entail. Community ethics bodies will support professionals in responding to ethical challenges and by providing services and support to target populations.  
• Panels will focus on the following:  
1. Generate ethical frameworks for documenting the inhumanity of detaining immigrants; and  
2. Review project methods and | • Develop and disseminate protocols for community-based ethics panels and protocol training  
• Create at least two panels: New York-New Jersey community-based ethics Panel; San Francisco community-based ethics panel  
• Create archive documenting meetings/reviews |
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<tr>
<th><strong>Final Stories Recommendations</strong></th>
<th>Issuance of a final report elaborating an archive of stories of desire and violence across borders, as well as describing and documenting detention facility conditions and making recommendations for policy advocacy through APA and the collaborating divisions.</th>
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| research to ensure ethical responsibility to those we observe, interview, and with whom we produce our archive of stories. | ➢ Convene a New Jersey-New York community based ethics panel of undocumented and documented immigrants, persons living in mixed-status households, DACA students and advocates. 
➢ A second local community ethics panel will be organized in San Francisco to support independent advocates. |
Appendix O: APA CODAPAR Project Letter Update

March 29, 2019

Re: APA CODAPAR Grant Update:
On the Shoulders of Activist Scholars

Dear Members of CODAPAR,

I am writing on behalf of our 2019 Interdivisional CODAPAR Grant Project, On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees, and Asylum-Seekers, to provide an update on the progress of our work to date.

We are pleased to share that we have held numerous meetings of our full group, as well as sub-project and caucus meetings, in the first three months of the grant period (January - March 2019).

Division 24 Member Dr. Fredrick J. Wertz delivered the project’s first webinar, titled “Qualitative Research Methods and Ethics: Understanding Lived Experience.” The second webinar, “Training Psychology Graduate Students to Prepare Psychological Affidavits for Asylum Seekers,” facilitated by Division 39, will be led by project member Dr. William Salton and colleague Dr. Carl Auerbach of Yeshiva University on April 1, 2019 from 2:00-3:00 p.m. Presenters in upcoming webinars will include prominent psychologists Dr. Mary Watkins and Dr. Michelle Fine, and immigration attorney and advocate Geoff Kagan-Trenchard, Esq.

To guide the ongoing project planning and dialogues, we have consulted widely with psychologists and other advocates in allied fields who have been immersed in this advocacy on many different fronts and have generously shared their wisdom with us.

As a result of these consultations in the field with on-the-ground advocates, we have become aware of a vast network of community-based services being delivered to immigrants, refugees, asylum-seekers and post-asylees, and their families in some instances, in diverse types of settings. In order to advance our project goals as described in our proposal (i.e., building a network that supports the fostering of healthy community environments; understanding the lived experience of immigrants, refugees and asylum seekers, as well as the professionals who are providing evaluation, counseling and support services; and creating local community ethics bodies), the project will go beyond the four corners of our original proposal and include engagement with such community-based organizations that provide these services. For example, we anticipate being able to access post-asylees, persons who had been in detention but have been granted asylum and are now living in the community.

We have already developed relationships with community organizations that are providing these types of supports, as well as several universities involved in the work, including:

- The New Sanctuary Coalition, New York City: Immigration Clinic
- Stony Brook: Post-Asylum Program
Several projects were developed and supported in collaboration with these organizations. Though RMHRN and Division 56, project member Juan Carlos García Rivera, aka "Choco," delivered a webinar titled "What Happens When Someone is Deported: The Psychosocial Aftermath Experienced by those Deported." Future webinars are being developed in collaboration with NYC Anti-Violence Project attorney Geoff Kagan-Trenchard and with Dr. Mary Watkins, professor at Pacifica Graduate Institute. Mr. Kagan-Trenchard will discuss trauma-informed approaches to service, and Dr. Watkins will present on psychological accompaniment. Dr. Michelle Fine gave a talk at the Bnai Keshet Synagogue on white supremacy, the banality of whiteness and the fragility of solidarities as the synagogue welcomed a family of five from Honduras seeking sanctuary. Dr. Mary Beth Morrissey has been working with New Sanctuary in its pro se immigration clinic in her capacity as a practicing attorney. She is also working with New Sanctuary’s social work professionals. Jen Ayala has organized the Encuentro event at St. Peters (see attached). And as an example of university-based project, Wesleyan University psychology students are conducting oral history interviews of volunteers under the supervision of faculty instructor Dr. Sarah Kamens, also a project member.

In working with community organizations, we have sought to balance education and training, community participation and development, and documentation of government policies and detention facilities practices as informed and guided by the work of psychologists, lawyers, advocates, and community organizations working within these communities.

Additionally, we are planning a site visit to the South Texas Family Residential Center in Dilley, Texas, end of June, and delivery of services at the Elizabeth, NJ detention center.

It’s the consensus of our interdivisional group that our project can only be strengthened through collaboration with advocacy groups and community networks that provide services through such community-based networks outside detention facilities. If you have any questions about our expansion of this community-based work, please do not hesitate to contact me (Email: mamorrissey@fordham.edu; mobile: 914-714-2241).

We thank you for the generous support CODAPAR is providing to our project.

Mary Beth Quaranta Morrissey, PhD, MPH, JD
President, Division 24
Appendix P:
APA CODAPAR Project Interim Report

**Project Title:** On the Shoulders of Activist Scholars: Building Healthy Environments for Immigrants, Refugees and Asylum-Seekers

**Which divisions have participated and what have been their contributions?**

Building a network/Community Ethics Panels: Division 24 led grant-project planning and implementation, supported the project’s community-based advocacy efforts, organized volunteers, and facilitated community site engagement. It also oversees grant project compliance, tracks tasks, goals, and outcome measurement, and provides administrative support for the project. Division 24 supports the development of community based ethics panels in the northeast and, in collaboration with Division 48, panels in Sacramento. SQIP organized a community-building event at St. Peter’s Center for Undocumented Students, which created a space for conversation around immigration experiences and perspectives. SQIP engaged in community network building at B’nai Keshet through a forum on sanctuary, as well as with Welcoming the Stranger—a committee of clergy, lawyers, activists, parish liaisons, community-based organizations—for ethics-based guidance on focus of research, networking for oral histories, and ongoing participation, as well as through networking with advocates at the University of Michigan-Dearborn and Catholic Charities.

Education and Training: Division 24 is involved in the development of an evidence-based education and training for undocumented youth in Sacramento region. Division 32 supported the project’s first webinar, “Qualitative Research Methods and Ethics: Understanding Lived Experience,” presented by Dr. Fredrick J. Wertz. Division 9 hosted webinars focused on training those whose work serves children and families who are in detention and/or are integrating into communities and awaiting legal proceedings post-detention. Division 27 has assisted in the development of ethical practice guidelines for professionals providing services and supports. SQIP held presentations at Saint Peter’s, Guttman Community College and CUNY Graduate Center on Retornados. Division 45 has ensured that the project’s work is culturally informed and sensitive to racial, cultural, and linguistic issues. Division 39 supported the webinar, “Training Psychology Graduate Students to Prepare Psychological Affidavits for Asylum Seekers,” presented by Dr. William Salton and Dr. Carl Auerbach. Division 52 will be presenting a workshop at the 2019 APA convention called “Bridging Education, Guidelines, Research and Advocacy in Addressing the Immigration Crisis.” Division 56, in collaboration with the Refugee Mental Health Resource Network, hosted “Intervening with Displaced Children and Families: Refugees, Immigrants, and IDPs.” In collaboration with RMHRN, the division also delivered a webinar titled “What Happens When Someone is Deported: The Psychosocial Aftermath Experienced by those Deported.”

Divisions 24, 27, 32, 45, 48, and 52 are also co-sponsoring the keynote symposium at the 2019 APA Convention in Chicago, with Professor Garth Stevens of the University of Witwatersrand on the economies of affect, embodiment, and morality of the violence of contemporary global migration.

Research and Advocacy/Oral Histories: Division 32 supported a sub-project at Wesleyan University—students conducted 6 interviews with professionals who work with immigrants, refugees, and asylum seekers. The transcripts will become part of the project’s oral history archive. SQIP led an oral history sub-project in Ohio documenting the legal, social, political, and psychological dimensions of the structures in place related to policies of detention, deportation, and
surveillance; Division 52 contributed to this oral sub-project. Division 37 is supporting a nationally-representative study of migrant, largely undocumented individuals from Mexico and their children.

What were the goals of the proposal and what progress has been made toward each goal?:

1) Building a network of scholars/practitioners/advocates. We have held numerous meetings, as well as sub-project and caucus meetings, since the launch of the project. Relationships have been established with a community-based organizations that provide services to immigrants, refugees, asylum-seekers and post-asylees, and their families, as well as several universities, including the New Sanctuary Coalition; Stony Brook: Post-Asylum Program; NYC Bar Association: Immigration and Nationality Committee; NYC Anti-Violence Project; St. Peter’s University: Center for Undocumented Students; Refugee Mental Health Resource Network (RMHRN); Bnai Keshet Kaplan Minyan Reconstructioist Synagogue, New Jersey, among others.

2) A goal of the grant project proposal was to conduct facility/staff operator interviews and disseminate policy analysis of at least 4 detention facility policies/practices. After consultations with on-the-ground advocates and service providers, we found this goal will be better realized by working with community based organizations and service providers/professionals who work with immigrants, refugees and asylum seekers in detention. Expanding the focus outside of detention facilities will allow for a better understanding of the lived experience of immigrants, refugees and asylum seekers, as well as the professionals who are providing evaluation, counseling and support services.

The grant project has developed a number of training resources to foster the building of healthy communities, some of which include:

- “Qualitative Research Methods and Ethics: Understanding Lived Experience,” presented by Dr. Fredrick J. Wertz
- “Training Psychology Graduate Students to Prepare Psychological Affidavits for Asylum Seekers,” Dr. William Salton and colleague Dr. Carl Auerbach of Yeshiva University
- “Best Practice Approaches for Interviewing Clients Who Have Experienced Trauma,” presented by Geoff Kagan Trenchard, a staff attorney for the NYC Anti-Violence Project.
- Dr. Michelle Fine gave a talk at the Bnai Keshet Synagogue on white supremacy, the banality of whiteness and the fragility of solidarities.
- Division 56, in collaboration with RMHRN, delivered a webinar titled "What Happens When Someone is Deported: The Psychosocial Aftermath Experienced by those Deported,” presented by project member Juan Carlos García Rivera.
- “‘Get in or Die Trying; Go Home or Die Here: Economies of Affect, Embodiment and Morality in the Violence of Contemporary Global Migration,” presented by Professor Garth Stevens of the University of Witwaterrand (Johannesburg, South Africa)

3) Documenting immigrant, refugee, and asylum-seekers lived experience/the ecology of detention in the U.S. through oral histories, has been successful. Division 32 has conducted 6 interviews with multidisciplinary professionals who work with immigrants, refugees, and asylum seekers on conditions in detention centers, life post-detention, migrants’ well-being, and experiences
conducting this kind of work. SQIP/Division 5 has led an oral history sub-project documenting the legal, social, political, and psychological dimensions related to policies of detention, deportation, and surveillance with immigration lawyers working with immigrants. The interviews will be transcribed and included in the project’s oral history archive (in development).

The final project goal is to develop evidence-informed recommendations and policy advocacy through the APA and the collaborating division. This project goal is in process and will be further developed as the other project goals are realized.

What tasks remain to be accomplished with this project?

A large portion of the project goals have been met. A further analysis of conditions at DHS and HHS/ORR detention facilities will be conducted, as possible. Although the oral history project is well under-way, further oral histories will be conducted with those working in detention facilities and post-asylees. The oral histories that have been conducted will be transcribed and archived. A final report documenting the ecology of detention in the United States will be developed, which will elaborate on the stories collected through the oral histories and will offer recommendations for policy advocacy through APA and its collaborating divisions. Community Ethics Panels will be further developed across the country, with a focus on building on the initiatives currently taking place in the Northeast and in California/San Francisco.

Do you have any concerns about the completion of this project? *

The goal of the project is to address growing concerns about the treatment of immigrants and asylum-seekers in federal detention facilities. In order to do this, the project proposed documenting the lived experience of persons detained in federal detention facilities presently or in the past. However, after consulting with psychologists and other advocates working on-the-ground in detention facilities and with community-based-organizations, we have become aware of the ethical challenges of conducting interviews with immigrants, refugees, and asylum seekers within detention facilities. In order to advance our project goals (building a network that supports the fostering of healthy community environments; understanding the lived experience of immigrants, refugees, and asylum seekers, as well as the professionals who are providing evaluation, counseling and support services; and creating local community ethics bodies), the project will engage the advocates and community-based organizations that provide services in detention facilities to ensure that the projects research and practice is ethically informed. We do not feel that this will delay the completion of the project, but it has altered the focus of the project from working within detention facilities to working with advocates and organizations who conduct work within these facilities.

As can be seen above, the project has already established successful collaborations with a vast network of advocates and community-based organizations who provide services to immigrants, refugees, asylum-seekers and post-asylees, and their families. These community organizations have informed and guided education and training, community participation and development, and documentation of government policies and detention facilities practices. In working with these advocates and community organizations, we have found that are project goals will be better realized.

A final report will be drafted elaborating on the archive of stories of desire and violence across borders and the United States and will describe and document the ecology of detention, making
recommendations for policy advocacy through APA and its collaborating divisions. Oral histories will continue to be conducted throughout the year, with further collaborations with community-based organizations, advocates working on-the-ground, and potential detention site visits. The time needed to compile and complete the final report may extend beyond the grant project deadline, but we expect the research and policy analysis to be completed by the December deadline.
### Appendix Q:
2019 APA Convention Division 24 Program: Immigration-Related Presentations/Dialogues

<table>
<thead>
<tr>
<th>Date</th>
<th>Title</th>
<th>General Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thursday, Aug. 8</td>
<td>CODAPAR Immigration Advocacy and Refugee Caucus</td>
<td>Division 24 and the APA CODAPAR grant project invite members of collaborating divisions, as well as any and all interested parties, to join us for a dialogue about ongoing advocacy work on behalf of immigrants, refugees, and asylum seekers.</td>
</tr>
<tr>
<td>Friday, Aug. 9</td>
<td>On the Shoulders of Activist Scholars: Building Healthy Environments for Refugees and Immigrants, Mary Beth Morrissey (Fordham University) and Alexis Halkovic (University of Colorado Denver), co-chairs; Sunil Bhatia, Connecticut College, discussant.</td>
<td>This symposium examines the conditions of civil immigration detention for immigrants, refugees, and asylum and the inhumanity of such conditions as well as interventions that would disrupt spaces in which detained persons are held.</td>
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<tr>
<td></td>
<td>Ethics as Lived Social Practice, Mary Beth Morrissey, Fordham University; Erin Thrift, Simon Fraser University; Usha Tammala-Narra, Boston College</td>
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<td>Caring for Generalizability: Subhumans and Humans in the Migration Debate, Thomas Teo, York University</td>
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<tr>
<td></td>
<td>Reflecting on Reunification: A Process and Bi-Directional Perspective, Larry M. Rosenberg, independent practice</td>
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<td>Oral History in Unbearable Times: Developing Ethical Praxis in Support of the Returned and Detained, Juan Carlos Garcia Rivera, The Graduate Center, CUNY; Alexis Halkovic, University of Colorado Denver; Peiwei Li, Lesley University; Anne Galletta, Cleveland State University</td>
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<tr>
<td>Friday, Aug. 9</td>
<td>Collaboration Strategies for Psychologists and Activists to Protect Immigrants from Harm</td>
<td>Drop in to discuss taking part in developing a new proposal as an extension of the current immigration CODAPAR grant that Division 24 and many others are implementing.</td>
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<tr>
<td>Saturday, Aug. 10</td>
<td>Keynote Symposium (Garth Stevens): Get in or Die Trying; Go Home or Die Here</td>
<td>Discussion surrounding the problems of migration and social justice, including an address by invited speaker Garth Stevens from the University of Witwatersrand, Johannesburg, South Africa.</td>
</tr>
<tr>
<td></td>
<td>Theorizing Toward Radical Transformation: Rethinking the &quot;Social&quot; in Social Justice, Sunil Bhatia, Connecticut College</td>
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## Appendix R:
2019 Updated Grant Report Timeline

<table>
<thead>
<tr>
<th>Schedule</th>
<th>Tasks accomplished</th>
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| **Pre-Funding** | o Conducted exploratory site visits in community.  
o Conducted exploratory research on archive process.  
o Organized network across United States and across borders.  
o Recruited volunteers to network.  
o Held numerous team conferences to operationalize goals.  
o Disseminated protocols, guides, and resources, such as family reunification resource and Global Psychosocial Network (GPN) *Statement on the Roles of Mental Health, Psychosocial, and other Healthcare Professionals and Volunteers in Migrant/Refugee Camps, Detention Sites, Border Areas, and Transit Zones* ([http://www.globalpsychosocial.org/pilot-project/gpn-statement/](http://www.globalpsychosocial.org/pilot-project/gpn-statement/)). |
| **I: January 1–March 31 (Quarter #1)** | o Conducted training sessions for all participants via webinars and zoom technology and at targeted community sites.  
o Organized community ethics panel in NY-NJ.  
o Mapped plan for archive process. |
| **II: April 1–June 30 (Quarter #2)** | o Second round of training.  
o Commenced implementation of archive process.  
o Submitted **INTERIM REPORT, May 30 2019** (See Appendix P) |
| **III: July 1–September 30 (Quarter #3)** | o Continued ongoing work to develop networks.  
o Continued ongoing oral history collection and archiving process.  
o Continued ongoing network building and conferencing across projects and regions.  
o *Encuentros* held Thursday, September 26th at St. Peters, NJ (See Appendix B) |
| **IV: October 1–December 31st (Quarter #4)** | o Conducted Dilley Texas Detention site visit.  
o Completed archive process and planned for continuity.  
o Reviewed and finalized report. |
| **V: January 1–March 2020 (Quarter #5)** | o Prepared and submitted **FINAL REPORT, Feb. 21, 2020**  
o Planned for second CODAPAR-funded project phase in calendar year 2020 with Germán and steering committee. |
| **Post-Funding** | o Dissemination of findings and recommendations on Division 24 Website (See Appendix H). |
|   | Continuity of project work through other funding sources.  
|---|---
|   | Ensure smooth transition into 2020 grant project. |
Appendix S:
Planning Meeting Process Recording
https://docs.google.com/spreadsheets/d/1-_BCRRmbd3d7IPxu2trBDRzRogD7n8o-m-tX3_Omtk/edit?usp=sharing
## Appendix T:
Grant Funding Report

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CODAPAR BAL.
$ 8,098.13
ALLOQUATED - Per Division
CODAPAR FUNDS - Per Division
$ (7,498.13)
Division
$ (500.00) From DIV 24 APA
$ (100.00) From DIV 39
$ (8,098.13)
Appendix U:
Meeting Minutes July 2018-December 2019
https://drive.google.com/file/d/1BqGHx0kj54QuqcPc3i5ugrvrP0SnDp7r/view?usp=sharing
Appendix V:
“Retornados in El Salvador”-- A Presentation By Juan Carlos García Rivera
https://drive.google.com/file/d/1reXZCKt1T4c2lWij-i-yciWCb1ANoblK/view?usp=sharing
Appendix W:
“El Hilo: Dehumanization, Detention, & Decolonial Praxis”--A Presentation By Andrea N Juarez Mendoza
https://drive.google.com/file/d/1EgktvnFQEXY9T1OtayRcOR6rLgUeE1XI/view?usp=sharing
Appendix X:
CUNY Encuentros Videos
https://drive.google.com/drive/folders/1fM4ZbvfYDy1mIRnch43LEpxb6TBf9cr?usp=sharing
Appendix Y:
St. Francis de Sales Flyers for Harlem Procession and Guadalupe and Day of the Dead
Appendix Z:
2020 APA CODAPAR Grant Proposal—headed by Germán Cadenas
https://drive.google.com/open?id=133ow1vhS4hSJTWV0XtvDgjvs3V8UXAfI
Appendix A1:
2019 APA Convention Program
Appendix A2:
2019 APA Convention Division 24 Program
https://drive.google.com/open?id=1QQXLE-t-FABF2cL-VU3Tok_OJ4iuP_E8


Carll, E., & García Rivera, J. C. (2019). What happens when someone is deported? The psychosocial aftermath experienced by those deported. Webinar sponsored by Divisions 56 (Trauma Psychology), 35 (Society for the Psychology of Women), 52 (International Psychology), and 55 (American Society for the Advancement of Pharmacotherapy).


CODAPAR Collaborating Divisions. (2019, August). Collaboration strategies for psychologists and activists to protect immigrants from harm. Proposal submitted to Committee on Division/APA Relations (CODAPAR).

Fine, M. (2019). Oral history of a scholar-activist. Conducted by Fred Wertz and sponsored by Division 24 (Society for Theoretical and Philosophical Psychology). Retrieved from https://zoom.us/recording/play/0EVg7A4_03RP1NsNSsL01aYTLIGx6t4Ss0U7keylHZS4tAFRb9jApPltqB_u00Be?startTime=1571680693000


Psychotherapy Action Network, Division 39 (Section II & V), & Child First. (2018). *What to expect when you are reunited with your child*. Brochure produced through collaborative partnerships supported by CODAPAR.


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This summary draws on information from the 2018 and 2019 Interdivisional Grant Program Proposals as well as other project sources. Word length constraints limit inclusion of the breadth of activities represented across the collaborating divisions.

The project includes faculty from universities within and outside of the U.S., including the following: Fordham University, City University of New York Graduate Center, Saint Peter's University, Cleveland State University, Wesleyan University, Sacramento State University, Ferkauf Graduate School of Psychology at Yeshiva University, Lesley University, University of Witwatersand (Johannesburg, South Africa), Pacifica Graduate Institute, York University (Toronto, Canada), Connecticut College, Boston College, and University of Chicago.