

**Reflections on Transformative Learning**

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This paper is completed in fulfillment of the Fall 2012 journalling and essay requirements  
of an OISE graduate course (AEC1168H) entitled Introduction to Transformative Learning  
Studies, taught by Prof. Emeritus Edmund O'Sullivan.

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## **Contents**

Introduction	3
Part 1: Epic Poem on the State of the World	9
Part 2: Trauma Theory and the New Reality:	
Things Will Never Be the Same	14
Part 3 (Essay): Counselling the Perpetrators Within	16
Dominance and Control	16
Counselling Internalized Oppression – on Both Sides	17
Befriending Oppressors/Perpetrators	
Using the Principles of Non-Violence	19
A Dualistic Liberation Approach for Ending	
Oppressions and Environmental Damage	22
References	24

### Reflections on Transformative Learning

The following three sections constitute the result of my personal reflections on the learning materials, events and discussions within the Fall 2012 OISE graduate course AEC1168H entitled *Introduction to Transformative Learning Studies*, under the guidance of Prof. Emeritus Edmund O'Sullivan.

They are based partly on my journaling of initial reactions to each segment of the assigned materials and to class discussions, which shall remain private, combined with a process of looking back on the entire volume of work and class experiences from the vantage point of having read and considered these fully. They are informed as well by some fifty years of engagement in the field of world change that began for me in the early 1960s as a teenager exposed to the ideas of Jane Jacobs (1961), Rachel Carson (1962), Buckminster Fuller (1962, 1963a, 1963b), Vance Packard (1963), Marshall McLuhan (1964), and later Paul Ehrlich (1968), John Holt (1969), Ivan Illich (1970), Charles Reich (1970), Barry Commoner (1971), Howard Odum (1971) and many others who challenged the existing establishment and who began to address the changes that would be needed for humanity to survive as a species and for the planet to thrive as a whole.

My goal in so doing is to convey my own understanding of the materials I have been exposed to, and to document the transformations in my own thinking that have resulted. In particular, I am using the exercise to make clear in my own mind my updated position on the various dilemmas posed in the readings and in the class, regarding the state of the planet and its biosphere, the survival of species, the current course that many human cultures are on that is severely distressing, and in many respects destroying, the biosphere and other species, and the

challenge of stimulating co-ordinated action to modify that collision course with certain disaster, in time to salvage as much as possible of what is left.

All of what I have read in this course, along with many other materials, experiences and events I have encountered in the last fifty years, confirmed what I have long been concerned about since I was a teenager. Our world is in danger – *real danger*. There is more than enough information available to demonstrate that in dozens of arenas, damage has been caused to humans, other species, and to our common environment, and this damage has been perpetrated by human beings (Geller, 1992, p. 249).

My own experience is echoed by the writers of the course materials. Despite knowledge of these dangers, some of which has been available long before my own years of being conscious of them, many factions in the human world have not only continued to cause damage, but accelerated that damage over the last half-century, leaving the rest of us wondering why, and asking why we have not been effective enough in our own endeavours to slow, stop and ultimately reverse this trend (Geller, 1992, p. 264).

All the writers we have been exposed to are sincere and honest in their convictions, and passionate in their quest to inspire the rest of humanity to wake up to what is happening, to take stands on how to change things, and to take action to effect change (e.g. Berry, 1988, 1999, O'Sullivan, 1999, Hedges & Sacco, 2012, Macy & Johnstone, 2012, Schlitz, Vieten & Amorok, 2007, Wheatley & Frieze, 2011, and Laszlo, 2009). It is also clear to me from the writings, as it has become clear to me before and again now from other current events in the world, that despite every writer's optimism that there are ways to deal with planetary challenges, successive waves of writers and speakers have conveyed *an ever-growing urgency* for the rest of humanity to “get it”. This urgency is no less reflected in my own writings and action as displayed in my website

*Planetary Management Now* (found at [www.planetarymanagementnow.com](http://www.planetarymanagementnow.com)).

Most of the course writings anticipate that some fundamental changes have to take place in the ways humans think, and as a consequence, how they relate to other human beings, other living species, and to the planet Earth itself and all its incredible life-supporting processes. Each of the writers has his or her own ways of proposing to change human mindsets, but common to all is the theme of transformative learning, as outlined in O'Sullivan's (1999) *Transformative Learning: Educational Vision for the 21<sup>st</sup> Century*. We need not only to learn, but to think differently as a result.

The question that each of us as class participants can ask ourselves and each other is: *what are we going to do about it?* The three sections following are my own particular response. In *Epic Poem on the State of the World* I gather momentum by using artistic form to convey the whirlwind of thoughts and feelings that arose from this course's readings and from my own history. This piece was inspired by Buckminster Fuller who used a similar poetic format in several of his writings to convey his vision of a world that could work well, if it worked differently (Fuller, 1962, 1963a).

In Part 2 *Trauma Theory and the New Reality: Things Will Never Be the Same* I have woven what I have learned in other OISE counselling psychology courses into an explanation of why the people of the Earth seem to be riding to hell at full speed with blinders on. One of the means by which humans have for the last hundred millenia lived with the inherent dangers around them is by a certain skill in denial of their presence (Macy, 1992, p.35). I suspect that in humanity's long distance past it was more balanced with a healthy wariness and vigilance that indeed has enabled us to survive real danger from other species, from the forces of the elements, and from other humans. It may only be in the last millenium or so that humanity has honed

denial into an artform, and it is perhaps no coincidence that this is the same era in which humanity geared up to become the most damaging species on the planet.

Current trauma theory holds that after being harmed by danger, it is difficult, if not impossible, for a victim of trauma to re-establish the benign denial of danger that allowed previous peace of mind. It is part of current *radical* trauma theory that returning to a state of blissful mindlessness about real danger does not represent a true recovery from trauma. On the contrary, it is important for trauma survivors to understand and find a way of living with the idea that *things will never be quite the same again*. In Part 2's very brief essay, I explore the idea that much of humanity is a traumatized population, and those who are not are in deep denial of the dangers that confront us. As more people understand the nature of these dangers the entire species will inevitably become a traumatized population, and its challenge will be to come to terms with the fact that things will never be the same again. Rather, we will need to maintain a new, keen, aware kind of vigilance in order to guarantee that planetary disasters will never again be perpetrated by human beings. Healing from this trauma and healing the planet are part of the same task.

Part 2 is also my response to two of the critical readings: Schlitz, Vieten and Amorok's (2007) *Living Deeply*, and Macy & Johnstone's (2012) *Active Hope*. I see these two books as answering the dilemma of the world in denial. *Living Deeply* teaches us how to re-establish contact with our own feelings and responses to the planet's crises, and introduces us to many varieties of "practice" that enable us to process those feelings at the deepest level. *Active Hope* addresses the art of living with the knowledge that things have gone very badly, and that no matter what we do, things will never be the same. The combination allows us to feel and to act without sinking into despair and hopelessness, and without returning into denial.

In my final and more formal essay in Part 3, *Counselling the Perpetrators Within*, I deal with part of my own specific plan of action for contributing to healing of the planet. It has become clearer to me as a result of this course experience in the fall of 2012 that one of the contributions that I can productively tackle in my remaining years is the question of assisting to change the mindset of those who we consider to be *oppressors* and *perpetrators* in the dynamics of planetary damage. It is difficult for me to conceive of operating an old-style “resistance” or “opposition” to prevailing powers, because our world is such that most people, at least in our immediate society in North America, are *both* oppressor and oppressed, perpetrators and victims. Trying to sort ourselves into two separate camps of problem-people and solution-people appears to me very problematic, if not impossible. Many of us, for example, may deplore the exploitation of workers, both in principle and in practice in our own enterprises, yet we may not think twice about saving money when the price of broccoli plunges due to high availability. We pocket the savings for our families while the farmer, wherever on our globalized world he or she may be, is likely suffering severely from the price drop and struggling to provide clothing for his or her own children. While each of us may not identify with being *the* problem – with being a greedy industrialist uncaring of pollution or a profit-seeking resource exploiter blind to sustainability – each of us holds a piece of these components within us. We have *all* been raised and conditioned to operate *within* the system that is degrading the planet. We have all internalized the tenets of that system to some extent. Some of us more than others have received and exercised privilege, power and control over others who have been oppressed, exploited and controlled. Most of us are a bit of each – one-up in some respect, one-down in others. The task ahead of us is one of dismantling a system that is *within* ourselves and others. For this task we need new tools.

In my closing essay in Part 3, I attempt as a psychotherapist to explore exactly how we

can work with ourselves and others to discover, shine light on, and begin to modify successfully those particular internalized ideas and outlooks that are still part of the planetary problem. In other words, *how do we counsel the oppressor or the perpetrator*, in someone else, and in ourselves? It is like doing open heart surgery on ourselves. Yet what seems patently impossible in the old medical model might be exactly the right solution in a transformative learning model – to find a way of opening our hearts and our minds to each other in such a way that we can help each other change. My essay will review relevant literature on internalized oppression and non-violence and weave its conclusions into my own formulation for *counselling the perpetrators within*.

I am grateful to OISE and to Prof. O'Sullivan for crafting this opportunity to reflect on something as relevant as the future of humanity and the planet. Doing so in an academic context is unbelievably refreshing.

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**Part 1****Epic Poem on the State of the World**

*This poem is dedicated to my grandson,  
Calvin Patrick Noorhoff, who in 2008  
inherited this Earth and has the dubious  
honour of carrying the burnt mantle  
we will leave behind. I cannot help but  
feel that his bright mind and open heart  
are the very solution we now seek.*

Need time to think. Too much to do.

The craziness around me leaves no time for the world.

Toss this. Scrap that. No time to think properly.

I rebel. I think anyway. It's 1969.

Take time to read something real.

Science feels good. It makes sense.

But it was hurried. Crammed.

How can understanding nature be rushed?

Outside the UofT physics building

others talk about reality.

They say there are too many people.

That the world isn't going to work.

The resources will run out.

The wells will run dry.

What's the point of studying the universe  
if the world's falling apart?

I leave. It's 1971. To Southern Illinois  
chasing Buckminster Fuller,  
to figure out how to fix the world.

So that later I can study science  
and enjoy the beauty of the world again.

I study economics. It seems simple.  
Just let everyone own everything, so everyone can eat.

My own economics fail. Retreat to Toronto.  
Work for a living. Help government make mistakes.  
I can stand it so long, then go it alone -  
in business for me, with no bosses to answer to.  
Then reality hits with a thud. My health has been messed up.  
Chemicals are doing me in. My very surroundings are rife  
with pollution and are spoiling my life.

A twenty-year detour to open a new field.  
Environment affects health, and environment is messed up.  
A prototype of resistance: the medical profession balks.  
We go it alone, and do what is needed.  
Then economies crash, and everything's gone.

Regroup again. Start it all over.  
Scramble to survive. Rush to keep up.  
Meanwhile the world is sliding downhill.  
Species are lost, and outlook gets worse.  
Who has the time to think this all through?

Doomsday arrives. Y2K fails. Life goes on.  
Human craziness intensifies. I work on my own.  
I travel the world, telling architects what to do.

While the fishing runs out and the  
glaciers melt.

So do the contracts, when greed tanks Wall Street  
and Obama inherits the world's biggest mess.

I retreat to psychology and  
hide in the Ivory Tower.

I revive in a sea of 18-year-olds  
and compete for marks like cookies  
being tossed to obedient seals.

I do some science again and  
call it a thesis. Summa cum laude.

Then Ed catches my eye  
and the whole cycle repeats.  
Transformative learning calls forth  
all the demons of the past.  
This round it better work. It's 2012.

More species lost. Better measures  
of what's going down the tubes.  
More options for waking people up  
but more urgency that people catch on.  
And more young players to  
decide what to do next.

This round there's more authors.  
More pages to read. More details to grasp.  
More prescriptions for change.  
But the message remains: the world is a mess.

So what can I do? Is there still time?

Do I don my old cape and  
rescue the world from its  
uncertain fate?

Or shall I hide behind my shingle  
and bide my sweet time – fixing old people  
who are losing their minds?

The irony here is that I can't resist;  
my nature is clear and  
there's really no choice.  
Fixing the world is still  
on top of my list -

There's plenty to do and lots of it's fun.

But this round is different, and I will take care  
to assemble an army of young ones who dare  
look ahead to their future.

My time may be shorter but my  
nerve is still sharp. I know what to do  
and I'm not giving up.

Because this round is for Calvin.

---- by *Grandpa Bruce*

## Part 2

### Trauma Theory and the New Reality: Things Will Never Be the Same

In the short discussion following I explore a phenomenon that has been frustrating would-be world changers for many decades. That is the extent of denial that we encounter among our acquaintances and in our families. Joanna Macy summed it up neatly: “... as a society we are caught between a sense of impending apocalypse and the fear of acknowledging it”. She says we repress the pain that comes with knowledge of the problems around us. “We block it out because it hurts, because it is frightening, and most of all because we do not understand it and consider it to be a dysfunction, an aberration, a sign of personal weakness” (Macy, 1992, p. 33).

This is manifestly true for those of us in positions of relative privilege. Our comfort, safety and security allow us the luxury of denial. For those who have been oppressed, however, the pain has been unavoidable. For them, the reality of the world is raw, for they are in the midst of it. Hedges and Sacco (2012) portray that eloquently in their book *Days of Destruction Days of Revolt*. Current trauma theory holds that after being harmed by danger, it is difficult, if not impossible, for a victim of such trauma to re-establish the benign denial of danger that allowed previous peace of mind. Rather, they maintain for some time a heightened stance of wariness and vigilance. Mainstream psychology sometimes attempts to return trauma victims back to the denial stage; *radical* trauma theory holds that returning to a state of blissful mindlessness about real danger does not represent a true recovery from trauma (Burstow, 2003). On the contrary, it is important for trauma survivors to understand and find a way of living with the idea that *things will never be quite the same again*. As the person heals, the heightened sense of vigilance is replaced by an aware sense of alertness that will provide better protection from disaster in the future.

Because of oppression and poverty, much of humanity is already a traumatized population. As more people understand the nature of these dangers the entire species will inevitably become a traumatized population, and its challenge will be to come to terms with the fact that things will never be the same again. Rather, we will need to maintain a new, keen, aware kind of vigilance in order to guarantee that planetary disasters will never again be perpetrated by human beings. Healing from this trauma and healing the planet are part of the same task.

I see Schlitz, Vieten and Amorok's (2007) *Living Deeply*, and Macy & Johnstone's (2012) *Active Hope* as answering this dilemma of the world in denial, and as providing prescriptions for getting through the daunting process of fixing the planet together. *Living Deeply* teaches us how to re-establish contact with our own feelings and responses to the planet's crises, and to explore new ways of thinking and feeling about our connection to the planet and to other species, that are powerful enough to motivate us rather than paralyze us. The authors show us how we can: "see with new eyes" (p. 14), increase the likelihood of thinking transformatively (p. 33), nourish the seeds of change with ourselves (p. 67), initiate a suitable form of daily practice that will help us cultivate new ways of being (p. 87 & 115), integrate that practice into our lives and our relations with others (p. 134), shift our consciousness from an individually oriented worldview to a more collective one (p. 160), and cultivate a sense that everything is sacred (p. 178). Similarly, Joanna Macy (2012) offers us a keener sense of gratitude (p.43), ways of honouring the pain we experience about our ailing world (p. 57), different perspectives on power (p. 105), the inspiration to connect better with others (p. 121), enough courage to believe that we can turn things around (p. 185), ways of supporting each other through the work required (p. 201), and how to generate energy and enthusiasm from the crises and uncertainties that we face (p.229).

### **Part 3 (Essay)**

#### **Counselling the Perpetrators Within**

##### **Dominance and Control**

In any society in which oppressions operate, in which one group or individual exercises power over another group or individual, both sides operate within a dominant paradigm which justifies the oppression. Those who are oppressed internalize this paradigm and begin to believe bad things about themselves that were used by the perpetrators to erroneously justify the oppression. They adopt a mindset of inferiority as part of a plausible explanation for their maltreatment. Those who were oppressive also internalize the paradigm and begin to believe its erroneous tenets about others that they used to justify their oppressive actions. They adopt a mindset of superiority as part of a plausible explanation for their power and associated privilege. (Adam, 1978, Small, 2012a, 2012b).

The history of humanity has unfolded with an endless succession of conquests, dominance and control by one group over another. Each is ultimately resolved by some uprising that challenges existing power and wrestles control into another set of hands. Then the process continues and repeats. The complex weavings of power-over and power-under continue into our present time and are such that virtually no one can avoid being part of one side, the other side, or both sides at once (Foucault, 1980).

It is my contention that the model of “resistance to dominance” is no longer adequate to the task of reforming what is presently wrong with human societies operating on planet Earth. While uprisings hold promise of immediate release from oppressive dictatorships, as evidenced by the *Arab Spring* of 2011-2012, they do not directly deal with the aftermath in which



generations of people succeeding continue to wrestle with the internalized remnants of oppressive systems. The fact that racism did not end after the civil rights movement of the mid-20<sup>th</sup> century, and that sexism did not end after the feminist revolution, and that eastern European ethnic conflicts did not end after the collapse of the Soviet Union and the fall of the Berlin Wall in the latter part of the 20<sup>th</sup> century, all point to the conclusion that in addition to resistance of oppression, we need something more.

Resistance to oppression has rightfully been based on no longer accepting the victim position. In the face of relentless power and oppression, it seems that the only way out of this position is to rise up and take over from the oppressors. In its most brutal form, uprisings literally eliminate the oppressors, in genocide, but this model of change is fortunately rejected by most of the world. Removing them from power is seen as the alternative. But in a world where power is interwoven, and most have some power-over as well as power-under, who shall we oust? And will the new powers become oppressive in turn? It is time that we figure out how to address oppression where it really operates – *within* the minds of human beings. Addressing oppression at its immediate source is what George W. Albee describes as a “primary prevention program” for reducing the incidence of oppression. Without it, he suggests, we are “dancing in the dark” (Albee, 1992, p. 219).

### **Counselling Internalized Oppression – on Both Sides**

There are two fields of current study that can be useful in addressing the mindsets of human beings who are stuck in old ways. The first is internalized oppression – the psychology of mindsets formed both within contributors to oppression and within those oppressed by their actions (Small, 2012a, 2012b). The second is non-violence – the technique of emerging from oppression by means that do not harm others, and that hold in mind the inherent value as human

beings of those who have erroneously oppressed you (Pelton, 1974, Staub and Green, 1992, Hastings, 2005, 2006).

The first important piece of information is that it is possible to assist people who have been oppressed: a) to recognize their oppression; b) to distinguish among their feelings those that are internalized from the oppressive circumstances; c) to reverse the hold that internalized oppression has on them; d) to resist further oppression; e) to heal from the effects of the oppression; f) to assist others in their oppressed group to do the same; and g) to rebuild those aspects of their selves and their culture that were inhibited or harmed by the oppression (Jackins, 1976, Adam, 1978, Kaufka, 2009, McCubbin, 2009, McLellan, 1995, Ruth, 2006, and Watts-Jones, 2002).

What is less known is that it is similarly possible to assist people who have been oppressors and perpetrators of harm to: a) recognize the harm that they are causing; b) identify feelings and attitudes that are internalizations of hegemonic norms that include patriarchy, racism, colonialism, classism and other systems of oppression; c) reverse the hold that the internalized attitudes of the oppressor side of the norm have had on them; d) discontinue oppressive language and practices; e) recognize the limitations on their own lives and capabilities that participation in oppression has required of them, and reverse those limitations; f) assist others in their oppressor groups to do the same; g) re-engage with the people who have been the object of their oppressive actions in a new and equal capacity; and g) participate in the rebuilding of new human cultures that will surpass the old oppressive cultures and norms (Jackins, 1976, Ruth, 2006, and Small, 2012a). It is most interesting that much of this work began in the 1970s within peer counselling networks built by Jackins (1976) and others that were then (and still are) disdained by mainstream psychology because of their acceptance of

individuals without academic credentials as capable of assisting other fellow humans in psychological healing.

Having taught peer counselling for the last twenty years, and having counselled individuals on their internalized oppressor attitudes (e.g. sexist men) within my private psychotherapy practice, it is my intention to elaborate further in future publications on the specific methods of counselling internalized oppression, on both sides, and to create networks specifically oriented to cleaning up the internalization of oppressor/perpetrator attitudes within people, particularly those within dominant cultures. Further, it is my intention to seek and train allies who will befriend people who knowingly or unknowingly participate in oppression, and convince them to participate in opportunities for such individuals to understand and work on their own internalization of systemic oppressive attitudes and instructions. Finally, it is my intention to continue to confront mainstream psychologists and suggest that they take up John Mack's challenge to “work closely with policymakers, corporate leaders, economists, and many people representing other related disciplines and groups committed to social change”, to bring about a new “psychology of the environment” (Mack, 1992).

### **Befriending Oppressors/Perpetrators Using the Principles of Non-Violence**

To assist people in changing their internalized oppressive attitudes, you need access to them, and there has to be sufficient trust built between them and you, to allow you to work together. Alternately, they can be accessed by people whom they already trust, but who have been able to confront their own internalized attitudes and are therefore able to help others like them through the process. This latter process can operate somewhat like creating a “snowball”, which necessarily starts small but ultimately involves large numbers of people because each one who gains clarity on internalized oppressor attitudes may be able to influence several others.

Ideally, the resulting chain reaction spreads throughout a populace. An example is the work of the late Ray Anderson, former Chairman and founder of Interface Inc., whose actions within his own company to make his products and activities more sustainable (and in the process saving his enterprise millions of dollars) have influenced other CEO's to re-examine their own operations (Interface, 2008).

To accomplish the infiltration of the ranks of an oppressor group, we may need to drop any stereotyped views of the oppressor-as-enemy, since enemy images tend to lead people to focus only on the negative characteristics of such a group and none of its positive aspects (Silverstein, 1992, p. 147). If we are to befriend oppressors or perpetrators and act effectively as their counsellors, directly or indirectly through others we have affected, we will have to uphold a cardinal rule of effective counselling, as well as of the non-violent movement: *hold unconditional positive regard for others*.

I refer to non-violence here as being a set of principles for fighting injustice, as well as a way of life itself, that were demonstrated by Gandhi in South Africa and India:

“One of the central concepts of Gandhi's philosophy is *ahimsa*, which literally means non-injury. In a more positive sense, it can be taken to mean love or active goodwill. *Ahimsa* is predicated upon the belief in the sacredness of life, and can be more explicitly interpreted as action based on the refusal to do harm. ... Non-violence, then is action that does not do or allow injustice.” (Pelton, 1974, p. 14).

Martin Luther King embodied a similar notion in his fight for justice against racial discrimination in the United States (King, 1958). Pelton (1974) writes:

“... enduring conflict resolution cannot rest upon forced concessions but must ultimately stem from changed attitudes. Martin Luther King, Jr.'s dream, consistent with the tenets of nonviolence, was of an integrated community of diversity, not a defiant stand-off of coexisting peoples in a polarized society.” (p. 224)

Tom Hastings (2006) suggests that “dialog is always possible” and that it is “virtually always happening” (Hastings, 2006, p.189). Certainly the course authors reviewed herein and cited earlier have attempted in the most open way to initiate dialog with all others in the world by publishing their visions of human transformation leading to tangible change in human activities on this planet. In order to implement those visions, we may need to establish more personal dialog, individual to individual, and access as well each other's *internal* dialogs in order to help each other change what is inside each of us.

Helping each other through our own internal remnants of the oppressors and perpetrators within us, making direct connections with others whom we perceive in some way to be oppressors and perpetrators, and in turn helping them through it by first understanding who they are and what their thinking and motivations really are, together constitute a powerful, nonviolent approach to resolving the inherent conflict between those who wish to save the Earth, and those we think are destroying it. Since those who are damaging the Earth (in some cases including ourselves) are also part of the human family, we cannot solve the problem by eliminating them or isolating them, since that would emulate the injustices that we fight to end. Talking with and befriending others, no matter who they are, is not “rocket science”; the skills are relatively easy to learn. In this low-tech model of change, the challenge is just to start, anywhere. As long as you continue the process, you will eventually accomplish significant change.

Tom Hastings sums it up eloquently:

“Seeing the point of precious contact in our great human diversity is the challenge to those of us who believe in nonviolence. Keystrokes, brushstrokes and psychological strokes are all part of the art, part of how we will join each other to save this wonderful, irreplaceable Creation and each of Her exquisite, equally irreplaceable creatures.”  
(Hastings, 2005, p. 4)

**A Dualistic Liberation Approach for Ending Oppressions and Environmental Damage**

I am therefore proposing a three-step challenge to those of us who have dual citizenship in the critical problems of the world – that is, those of us who are both oppressors and oppressed, or both perpetrators and victims. As oppressed we may suffer the least debilitating of injuries compared to other fellow humans who have been deeply targeted by oppressive systems. Our pain may be merely that of seeing the destruction around us and feeling powerless. Or we may belong to a particular group that has been marginalized, giving us at least a taste of what it feels like to be at the bottom. Our privilege may be only partial, and we may have refrained as much as possible from participating in oppressive or environmentally damaging activities, but we nevertheless have enjoyed some form of advantage somewhere within a relatively affluent society.

There are three challenges:

1. Recognize how oppressive norms have been internalized in our own heads.
2. Learn how to help each other examine these oppressive norms within our selves and to extricate each other from all their influences.
3. Reach out to those more heavily entrenched in oppressive activities, penetrate their defenses and assist them in turn to overthrow their own internalized norms.

In parallel, resistance movements worldwide need to continue to assist those who are victims of oppression to recognize the oppressions they have struggled under, to throw off the internalized norms that helped them feel bad about themselves and allowed oppression to continue, and to provide the support and resources necessary for the rebuilding of their selves and their cultures.

People who are in the position of “partial privilege” have the advantage that they more

easily pass in the halls of power. They are more likely than heavily oppressed groups to be able to gain access to and audience with people in positions of power. As recipients of advantage they may feel a certain debt to others to do something with that privilege that will liberate others.

Armed with powerful methods for opening hearts and minds, they have a chance of reaching the sources of oppression: the internalized thoughts, feelings and attitudes of the oppressors. Having cleared their own hearts and minds with the assistance of fellow dual-citizens, they are in a unique position to restructure the system from within.

Simultaneous with inner repair of all those who have been impaired at either end of the oppressive dynamics of our societies, there is a parallel need for proactive community psychology, to help knit people back together as communities as the bonds of dominance are loosened and severed. James Kelley (2006, p. 251) asserts that “thinking psychologically and ecologically are interdependent approaches” and that ecological concepts are essential in understanding and shaping community development. He cautions also that any changes introduced to a community have consequences, and that thinking ecologically helps us anticipate these. As people work through their own personal roles in our ecological crises and alter their values and behaviours to match, community values and norms will also shift, though this process will take time (p. 258). With Joanna Macy's concept of the *Great Turning*, we cannot underestimate the massive social re-orientation that will necessarily take place in every possible social venue (Macy, 2012, p. 5). Compared to the current path, however, those are problems that we should perhaps welcome. Robert Jay Lifton's concept of the resilient, many-sided or *protean* self that we are developing in current times assures us that we will be up to challenge of the many changes required. He describes the protean path as one of hope, in which individual people move toward “global belonging” (Lifton, 1993, p. 232).

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