

## MCFT PRE-PROGRAM READING LIST

The readings below provide valuable background for an approach to therapy that emphasizes cultural democracy, equity, and relational justice. They are from related disciplines such as sociology and philosophy and include multicultural/multinational voices and perspectives. Most are books; some are articles. Read at least two. People enter the program with a range of experience and prior background in these areas. Pick topics that stretch your thinking and expand your awareness of the sociopolitical context and history within which families live and personal identities are defined. In the program we apply these ideas to understanding client experience and socially responsible clinical practice. If concepts in the readings are new to you, don't worry. You are not expected to have mastered them. We all continue to grapple with them as we grow and are transformed by new information and relationships.

Binaohan, B. (2014). *Decolonizing trans/gender 101*. Biyuti Publishing

Alliance for Racial and Economic Justice. (2010). Liberated narratives: Being accountable for self, friendship and community. In C. Berman-Cushing, L. Cabbil, M. Freeman, J. Hitchcock, & K. Richards (Eds.), *Accountability and White anti-racist organizing: Stories from our work* (pp. 180–2005). Roselle, NJ: Crandall, Dostie, & Douglas Books.

Anzaldúa, G. (1981). El mundo zurdo: The vision. In C. Moraga and G. Anzaldúa. (Eds.), *This bridge called my back: Writings by radical women of color* (pp. 195–196). New York: Persephone.

Anzaldúa, G. (1987). *Borderlands/la frontera: The new Mestiza* (2nd ed.). San Francisco, CA: Aunt Lute Books.

Behar, R. (2003). *Translated woman: Crossing the border with Esperanza's story*. Boston, MA: Beacon Press.

Battalora, J. (2013). *Birth of a white nation: The invention of white people and its relevance today*. Houston, TX: Strategic Books Publishing and Rights Co.

- Brave Heart, M. Y. H. (1998). The return to the sacred path: Healing the historical trauma and historical unresolved grief response among the Lakota through a psycho-educational group intervention. *Smith College Studies in Social Work*, 68(3), 287–305.
- Brave Heart, M. Y. H. (1999a). Oyate Ptayela: Rebuilding the Lakota Nation through addressing historical trauma among Lakota parents. *Journal of Human Behavior and the Social Environment*, 2, 109–126.
- Brave Heart, M. Y. H. (2000). Wakiksuyapi: Carrying the historical trauma of the Lakota. *Tulane Studies in Social Welfare*, 21–22, 245–266.
- Brave Heart, M. Y. H., Chase, J., Elkins, J., & Altschul, D. B. (2011). Historical trauma among indigenous peoples of the Americas: Concepts, research, and clinical considerations. *Journal of Psychoactive Drugs*, 43(4), 282–290.
- Cancian, F. M & Oliner, S. J. (2000). *Caring and gender*. Walnut Creek, CA: Alta Mira Press.
- Collins, P. H. (1998). *Black feminist thought*. New York, NY: Routledge.
- Collins, P. H. & Bilge, S. (2016). *Intersectionality*. Cambridge, MA: Polity Press.
- Comaz-Díaz, L. (2007). Ethnopolitical psychology: Healing and transformation. In E. Aldarondo (Ed.), *Advancing social justice through clinical practice* (pp. 91–118). Mahwah, NJ: Lawrence Erlbaum Associates.
- Comaz-Díaz, L., Lykes, M. B., & Alarcón, R. D. (1998). Ethnic conflict and the psychology of liberation in Guatemala, Perú, and Puerto Rico. *American Psychologist*, 778–792.
- Coontz, S. (2005). *Marriage, a history: From obedience to intimacy or how love conquered marriage*. New York, NY: Viking.
- Crenshaw, K. (1991, July). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299.

- Deloria, V. (2003). *God is red*. New York, NY: Putnam.
- Du Bois, W. E. B. (1982). *The souls of Black folk*. New York, NY: Penguin Books.
- Duran, E. (2006). *Healing the soul wound: Counseling with American Indians and other Native peoples*. New York, NY: Teachers College Press.
- Escobar, A. (2004) Beyond the third world: Imperial globality, global coloniality, and anti-globalisation social movements. *Third World Quarterly*, 25(1), 207–230.
- Escobar, A. (2007). Worlds and knowledges otherwise: The Latin American modernity/coloniality research program. *Cultural Studies*, 21(2–3), 179–210.
- Galeano, E. (1973). *Open veins of Latin America*. New York, NY: Monthly Review Press.
- Grosfoguel, R. (2003). *Colonial subjects: Puerto Ricans in a global perspective*. Berkeley: University of California Press.
- Hammes-Garcia, J. (2004). *Fugitive thought: Prison movements, race, and the meaning of justice*. Minneapolis, MN: University of Minnesota Press.
- Hooks, b. (2000). *Where we stand: Class Matters*. New York, NY: Routledge
- Keating, A. (2013). *Toward a post-oppositional politics of change*. Urbana, IL: University of Illinois Press.
- Lloyd, S. A., Few, A. L., & Allen, K. (Eds.) (2009). *Handbook of feminist family studies*. Los Angeles, CA: Sage. (especially chapter 3 racial-ethnic feminisms; chap 4 queering the family, & chap 6 transnational intersectionality)
- Loewen, J. W. *Sundown towns: A hidden dimension of American racism*. New York, NY: Simon & Schuster
- Lorber, J. & Moore, L. J. (2007). *Gendered bodies: Feminist perspectives*. Los Angeles, CA: Roxbury Publishing.

- Lugones, M. (2005). Radical multiculturalism and women of color feminisms. *Revista Internacional de Filosofía Política*, 25, 61–75.
- Lugones, (2010). Toward a decolonial feminism. *Hypatia*, 25(4), 742–749.
- Maturana, H. R., & Varela, F. J. (1992). *The tree of knowledge: The biological roots of human understanding, revised edition*. Boston, MA: Shambhala Publications.
- Medina, J. (2013). *The epistemology of resistance: Gender and racial oppression, epistemic injustice, and resistant imaginations*. New York, NY: Oxford University Press.
- Mignolo, W. (2000a). *Local histories/global designs: Coloniality, subaltern knowledges, and border thinking*. Princeton, NJ: Princeton University Press.
- Mohanty, C. (2003). *Feminism without borders*. Durham, NC, and London: Duke University Press.
- Moraga, C. & Anzaldúa, G. (2015). *This bridge called my back: Writings by radical women of color, 4<sup>th</sup> Ed.* Albany, NY: State University of New York Press.
- Prilleltensky, I., & Prilleltensky, O. (2006). *Promoting well-being: Linking personal, organizational and community change*. Hoboken, NJ: John Wiley.
- Wade, P. (2010). *Race and ethnicity in Latin America* (2nd ed.) London, UK: Pluto Press.
- Yancy, G. (2017). *Black bodies, white gazes: The continuing significance of race, 2<sup>nd</sup> Ed.*