

How to be a Community Advocate and a Scientist

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History of Science, Race, and Culture

1494- Columbus

4 concepts of imperialism: imperialism as economic expansion, imperialism as the subjugation of others, imperialism as an idea or spirit with many forms of realization, and imperialism as a discursive field of knowledge

1799-1851- Dr. Samuel George Morton and Craniology

1900-1940 Eugenics

1932-1972 Tuskegee Syphilis Experiments

2003 Havasupai tribe issued "banishment order" against Arizona State University because the university was using blood samples they gave for studies on diabetes for other purposes.

Literature:

- The System is set up so that the truth is white. The most damaging consequences of the white ownership of truth and presumed innocence is the silencing of people of color. –Karen Dace
- The research setting is a, "significant site of struggle between the interests and ways of knowing of the West and the interest and ways of knowing of the Other" – Linda Smith
- "Hybrid knowledge" – Edward Duran
 - Katsi Cook and Mothers Milk Project
- Traditional medicine in Bantu tribes of South Africa have different ways to describe the same natural phenomena as the institutionalized science we know
 - This paper also talks about figuring out efficacy of these tribal healings by scientific experimentation within western institutions.

Research Questions:

Can you engage with both science and community in a way which recognizes and respects both knowledge sources as valuable to the health of a community?

How do scientist and community advocates now, navigate the two spheres of knowledge both institutionally trained scientists and holder of knowledge present and relevant to their own community?

Methodology:

Specific focus on psychology as an area of Western science.

A qualitative study of a community health advocate in a local organization called United Women of East Africa.



About United Women of East Africa:

UWEAST is a community organization focusing on health services, education and advocacy for the well-being of the East African community, women and families.

"At the starting point the focus was for women and the youth. The women saw that there was no place of belonging, there was no home for themselves, so the ladies came together and decided to start up and organization. They wanted to create a place they could meet and talk about issues facing the community. So they started coming here and bringing kids, and they started cooking their for kids. That's where it started to take form." –Awichu Akwanya



Conclusions:

To navigate the two spheres you have to connect with the community. The knowledge you gain from institutionalized science can be helpful. Its your job to get information and bring it back to the community, with that, the community can decide what to do with it. Further investigation of other UWEAST staff will help strengthen analysis and conclusions.

Interview Takeaways:

Interview was done Spring 2019. The interview was conducted in the main room of the East African Community and cultural center. During the time of the interview the space was also being used by children in the community. The children knew the advocate interviewed and would come talk to him every once and awhile.

Interview Takeaways :

- You can connect to the community by sharing experiences to start the healing and education process
- Food has been a big way he connects with the community
 - Connection is necessary for healing.
 - Connecting to the community builds the trust necessary to be able to communicate information. The truth is held by those who have proved themselves to be trustworthy.
- In this center, you support people going out and growing and learning, but there is a responsibility to learn and bring the information back to the community.
- They had a mental health summit which allowed the community to decide what was necessary for the wellness of their community

Works Cited:

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- Sobiecki, J. (2014). The intersection of culture and science in South African traditional medicine. *Indo-Pacific Journal of Phenomenology*, 14(1).