

Enterprise Newsletter

CULTURAL COMPETENCE AN EDITORIAL VIEW

So much has been said about cultural competence with reference to race, culture, sexual preference, gender, etc. And yet, it seems to me that no one has addressed cultural competence with reference to mental illness. This question has led me to ask the following: If you accept the premise that a cohort (big word) of people who have various mental illnesses that within this group there may indeed be representative of its own culture or sub-culture; and if this is correct why has no one noticed and attended to the needs, let alone addressed those needs, of this cohort (big word again)? Has prejudice with respect to this culture been addressed? How is cultural competence with respect to mental illness defined and then described? Is there a culture defined by type of illness e.g., Manic

Depression vs. Malingering? Why are so many clinicians apparently prejudiced to and speak pejoratively of this culture of mental illness? Hummm.

Not to be rhetorical but it seems to me that a specific culture exists within the group of people who exhibit symptoms of various forms of mental illness and that there exists major prejudice toward this group and its culture. Indeed. Have you ever wondered about the language of mental illness; its lexicon, the vernacular, the slang? Oh yes, and here is a goodie. You know how people will often refer to a culture in the negative using a word or group of words? Well, why is it that when attempting to describe or refer to a person with mental illness there is more often than not a pause as if the speaker is trying to find a word that fits without being pejorative or at least negative – and the pause is about being politically correct?

Let's put this all together. When asked of the man from where he came his reply was, "Why, from the land of the other." Silly rabbit. "From the land of the other?" was the reply. "Why yes, from the land of the mirror where all see themselves."

Culture is identity and identity is about "the group" and the group is about us, you and me. And if we speak negatively about ourselves my question is simply why? Could it be that we see ourselves reflected in the greater group that sees us as a reflection of itself and does not yet know how to address the most fundamental question of cultural competence? Exclusion is reflection unwanted and thus met with refrain.

With most respect to all,
Michael Payne,
Director
Mental Health Programs
Community Action Marin

HISTORY OF APRIL FOOLS DAY

The history of April Fool's Day, sometimes called All Fool's Day, is not clear. There is no first "April Fool's Day" that can be pinpointed on the calendar, although it is known to date back at least to the sixteenth century. Most historians believe that April Fool's Day originated in continental northern Europe and then spread to Britain. *Some popular theories on the origin of April Fools' Day include:*

The Gregorian Calendar

Some say that April Fools' Day was celebrated soon after the adoption of the Gregorian Calendar. Prior to that time, much of Europe celebrated March 25, the date of the Christian Feast of Annunciation, as the beginning of the new year.. The celebration culminated on April 1 and was celebrated in much the same way as it is today with parties and dancing into the late hours of the night.

In 1563 King Charles IX decreed January 1 to be the first day of the year. Eighteen years later, in 1582, Pope Gregory XIII introduced the new Gregorian Calendar, and New Years Day was moved to January 1. Upon moving the official New Years Day from April 1 to January 1, there were some people who hadn't heard or didn't believe the change date, so they continued to celebrate New Years Day on April first. These people were called "April fools" and often had tricks played on them. They were subject to ridicule, and were often sent on "fools errands" or were made the butt of other practical jokes.

Although this is a popular and widespread theory, it is not the only theory for the origin of the holiday, and many of the customs and traditions of the holiday were already well established prior to the calendar change.

The Arrival of Spring

Some believe that the custom is related to the arrival of Spring with the unpredictable and capricious April weather.

Also the Spring Equinox marks the end of winter and the beginning of spring and the new growing and planting season. Many cultures celebrated this time of year with jubilant festivals where people would wear disguises and play pranks on each other. Many historians believe April Fools' Day evolved from some of these festivals.

May Day (May 1)

In many pre-Christian cultures May the 1st (May Day), which falls approximately halfway between the spring equinox and summer solstice, was celebrated as the first day of summer. This marked the beginning of the new growing and planting season. Someone who did this prematurely would be called an April Fool.

Today, April Fools' Day has spread around the world with different nationalities specializing in their own brand of humor at the expense of friends and family.

THE APPELLATION

Michael L. Payne
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November 2013

"Sanctuary! Sanctuary!"

Silence – no reply.

Painfully, pitifully I weep.

The cut across my breast lengthens, deepens.

I scream in terror.

No blood gushes forth, ecstasy to release. (pause)

Emptiness.

"Debase me still with your verbal cutlass."

"So many scars, (pause)

What then one the more?!"

"Disfigure me as you may, steadfastly I remain
Defiant, still!"

"No labels heaped upon me shall I not endure,
For unlike you,
I to myself am known."

"Tho freely I admit,
To you I liken and would combine our realities."

"Social animal...
That, I am."

"You, however, deny me entrance
Stating differences between us;
I acknowledge yes and praise these so."

Verbally you thrust again cutting more; (long pause)
Inscribing your abhorrence.

"If you will not have me,
Where go I with Sanctuary deaf to my plea?"
"Towards what then shall I embark?"

"To innocence?"

"Oh for want of innocence!"

"Yey that I again might know youth."
"That in its wake there would come again
The reassurance that I am what I believe."

"Truth would then my cup overflow;
And the bottom of the well having not yet been perceived,
I could, resting in the beauty of a cloud, a statement
Matter of fact make."

"But dreams are for the young who are unaware."
"The parched earth having never felt,
They do not know how the feet immersed in blood
Lure flies."

"Nor how the wind that is time
Forces one's eyes to close."
"No longer do I walk unstained."

No longer am I able to answer with conviction
That there is truth and mankind is wise."

"All I am able to say is...
I still survive!"

"Sanctuary! Sanctuary!"
Silence – no reply.

Thence I away embark.

"I will not forget you."

"Others may."

"I know I will see you again."

"I have chosen not the embrace."

"These moments so precious...
Beauty sensed hidden within this torment,
Ever stronger I become, every wary."

"A petal falls from some rose;
As one we become."

"There events on the morrow
Of which I will partake."

"I will not forget you."

Yet...behind me now,
I steal a glance.
Perhaps to dream.

"Sanctuary!
Sanctuary!"
Silent – no reply.

Remembrance - PAM LAUBE
March 15, 1953 - March 30th, 2014

POEM:

When I am dead, my dearest,
Sing no sad songs for me;
Plant thou no roses at my head,
Nor shady cypress tree:
Be the green grass above me
With showers and dewdrops wet;
And if thou wilt, remember,
And if thou wilt, forget.

I shall not see the shadows,
I shall not feel the rain;
I shall not hear the nightingale
Sing on, as if in pain;
And dreaming through the twilight
That doth not rise nor set,
Haply I may remember,
And haply may forget.

Remember me when I am gone away,
Gone far away into the silent land;
When you can no more hold me by the
hand,
Nor I half turn to go yet turning stay.
Remember me when no more day by day
You tell me of our future that you plann'd:
Only remember me; you understand
It will be late to counsel then or pray.
Yet if you should forget me for a while
And afterwards remember, do not grieve:
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile
Than that you should remember and be
sad.

by Christina Georgina Rossetti (1830-1894)



PAM LAUBE WAKE
Enterprise Resource Center
32670 Kerner Blvd., Ste C
San Rafael, CA

April, 24, 2014
2:00-5:00pm

*The ERC will be closed
at 1:00pm for the
Wake to start at 2:00pm*

Pam Laube was previously Asst. Director of CAM's Mental Health Programs. She moved to the Adult Case Management Team at Community Mental Health to provide Case Management Services to County clients. She served clients in Marin for almost 15 years before she became ill.

She will be missed.

**THE TELLER GALLERY
HOURS
5-8:00pm Fridays
Starting April 4th**



The Theller Gallery, located at 1108 Tamalpais Avenue, San Rafael, is our new venue for artists who have or have had in the past clinical psychiatric diagnoses defining an abnormality or abnormalities in brain function resulting in behavior, perceptual, and or thought processes outside what is considered societal norms. This cohort or population of artists are often unable to fully participate in and with society's needs and are therefore excluded from society's rewards e.g., employment, continuous monetary gain, fully realized life potential through careers, health and well-being, social interactions, and so on. Indeed, a majority of these artists are on

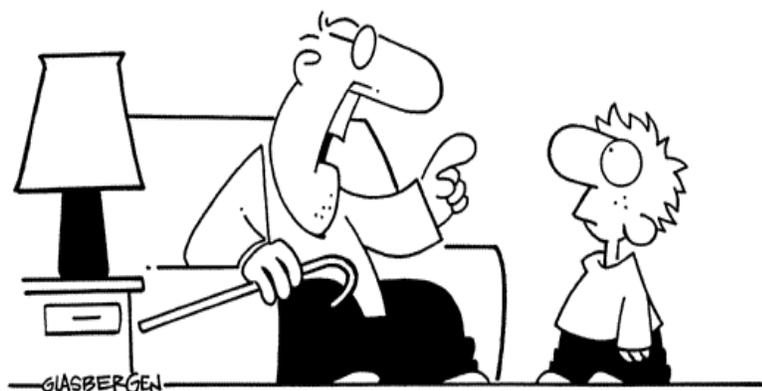
State and or Federal disability programs and in the most extreme cases are unable to provide for themselves basic needs often that may include the lack of self acquired food, clothing, and shelter.

The Theller Art Gallery is a venue through which these artists are able to express and show their art and talents. The Gallery is a non-commercial enterprise being part of the Mental Health Programs of Community Action Marin, an anti-poverty agency with more than a forty-seven year history of providing services to those in need in Marin county.

A word about compensation: sale of a piece or pieces is

permitted but the amount charged for the sale is established solely by the artist and unlike traditional galleries requiring a percentage of the sale our Gallery receives none. Indeed, Community Action Marin encourages the artist to keep all profits from the sale of their piece or pieces. Also, there are no costs or charges to an artist who chooses to display their art at the Gallery.

The sole purpose of the Gallery is to provide an avenue through which art can be displayed and sold at no cost to the artist; and a few words about shows. The intent of the Gallery is to change exhibits every two to three months with alternating single artist showings in between.



“You can live a perfectly normal life if you accept the fact that your life will never be perfectly normal.”

ENTERPRISE
RESOURCE CENTER
3270 Kerner Blvd., Bldg. A, Ste C
San Rafael, CA 94901
PHONE: 415-457-4554
WEBSITE: camentalhealth.net
HOURS: 9:00am-4:00pm
Sat-Sun 10:00am-4:00pm
LAYOUT: Amber
SUBMISSIONS TO:
abyassee@camarin.org

The Theller Art Gallery Reception



On March 27th, we invited Gail Theller to a reception to meet & greet the artists who had submitted their art work to the new Theller Art Gallery.