



*ACPE Theory Paper of the Year*

**Holding Containers, Conscientious Education,  
and a Divine *Ajíaco*:  
My Theory of Supervision**

**Cristina García-Alfonso**

**M**y personal life and story, my struggle for freedom that results in justice and equality, shape my theory and who I am as supervisor and educator. My theory, educationally, psychologically, and theologically, grows out of my personal experiences, my struggles, my parents' example, and my relationships with various mentors. My theory is inseparable from my journey.

EDUCATION THEORY

I am an educator at heart, by choice, and through the influence of my parents. I am a native of Cuba, a country that valued free education under Communist oppression. Cuban society provided a 'free education' to anyone who wanted it—unless we challenged the Communist ideology or political system. In that case, we suffered the consequences of oppression and repression. Learning was contained and conditioned to Communist ideology. This is nicely described in Paulo Freire's words as the 'banking concept

---

Cristina Garcia-Alonso is the chaplain education coordinator and an ACPE educator candidate at Gwinnett Medical Center in Lawrenceville, Georgia. Email: [cgarciaalfonso@gmail.com](mailto:cgarciaalfonso@gmail.com). This article is an abridged version of her theory papers. The complete set of her theory papers is available electronically from the author upon request.

*Reflective Practice: Formation and Supervision in Ministry*

ISSN 2325-2847 (print)\* ISSN 2325-2855 (online)

\* © Copyright 2018 *Reflective Practice: Formation and Supervision in Ministry*  
All Rights Reserved

of education,<sup>1</sup> which holds that students are the passive receivers of knowledge that is deposited in them by the educator. This model does not encourage critical thinking, nor does it create the space for creativity, curiosity, or exploration.

As a child, I envisioned being a teacher and freely played the school-teacher with my dolls. My play was modeled by my parents' teaching style as college professors who risked an engaged teaching style. Spending the day with each of them as they taught in the university's classrooms inspired me. I saw how the students engaged in their learning, reflecting, asking questions, and finding their own answers. From my parents, I witnessed a love and passion for sharing knowledge that respected the students' ability and creativity to engage in the learning process. I chose a path where I could provide an opportunity for liberation for others. My creative and free childhood play was disrupted by the banking concept through high school, but my passion to be an educator remained and was reignited by Latin American biblical scholars who came to teach at the seminary in Cuba. They reminded me of what I believe at the core of my being about how education should be, which is Freire's understanding of *popular education*<sup>2</sup> in which the process of *concientización*<sup>3</sup> is primary. This is the dialectical process whereby students, upon reflection, become aware of their own thoughts, processes, and reality in the here and now. As a result, they take agency in their learning by bringing change into their lives. Freire's theory creates the space and basic structure for the learning environment but remains open to the outcomes and how learning for each student happens.

Like Freire, I believe there is a clear difference between authority and authoritarianism.<sup>4</sup> Learning occurs when there is safety and structure that decreases anxiety and enhances students' learning, curiosity, and reflection. This experience feels similar to flamenco dancing and the ways I witness my flamenco teacher promoting my ability as I learn the dance but also creates the structure for my learning to occur, even when I face my limitations as a dancer. For Freire, "the great challenge for the democratic-minded educator is how to transmit a sense of limit that can be ethically integrated by freedom itself. The more consciously freedom assumes its necessary limits, the more authority it has, ethically speaking, to continue struggle in its own name."<sup>5</sup>

*For instance, CW was frequently late at the beginning of the unit for group due to the many commitments he had. In individual supervision I held him account-*

*able for his clinical and educational responsibilities. I invited him to explore what was going on. He became aware of his overcommitment and how it was affecting his learning, both personally and in group. Then, he made changes to enhance his CPE experience. I recognized that maybe CW did not grasp the challenges that the program would pose in terms of his ability to show up. I used my authority to encourage him to explore his behavior and how it was affecting his clinical and relational learning. In using my authority as educator, I made interventions that preserved the structure and place of learning.*

While I am aware of the use of my power in appropriate ways when necessary, I am also convinced that I, like my parents and flamenco teacher, do not hold all the knowledge as the teacher.

Autonomy is another important concept in my educational theory. According to Freire, "A pedagogy of autonomy should be centered on experiences that stimulate decision making and responsibility, in other words, on experiences that respect freedom."<sup>6</sup> My experiences as a Cuban feminist scholar and theologian shape my being as an educator. My passion for learning and for creating a safe environment for students to learn pastoral care in ways that spark their critical awareness and process of *concientización* is key to my educational theory and practice. Freire supports my practice of freedom, promoting students' critical awareness of their experiences.

As a feminist woman of color, I use the work of bell hooks to balance Freire's writings because she adds the importance of entering the classroom as 'whole' and not as a 'disembodied spirit.'<sup>7</sup> bell hooks's understanding of a holistic way of teaching as "passionate teaching" is key.<sup>8</sup> As an educator, I define passionate teaching and learning as occurring when CPE students bring their whole experience into their learning (i.e., their feelings, thoughts, and behaviors). When I experience students struggling to name their emotions, I invite them to pay attention to their bodies and instincts as a point of entry to their feelings that could guide their pastoral care interventions. This educational intervention allows them to also become more attuned with their patients' emotions and to create more empathy within themselves as they provide pastoral and spiritual care to patients and families.

*For instance, IW, an African American student, shared in interpersonal relations (IPR) how awkward she felt accompanying a grieving wife who had lost her husband. She described the wife's crying and caressing her husband's entire body as weird. She and her peers giggled about it, I did not. I asked them, What did they think that meant? What did the rubbing of his entire body symbolize to this wife? What was she losing and grieving? As IW and her peers reflected on it, they named this woman's loss of her husband, lover, and partner, the totality*

*of who he was to her. IW later shared that she felt jealous and grateful that this grieving wife had had the chance to experience the fullness of a relationship that held passion, anger, and care, something IW had never had. In my assessment, IW as well as her peers felt uncomfortable talking about sexuality as part of the grieving experience. My intervention of not laughing and becoming curious with them in exploring the meaning of this man's death to his wife was guided by my theory of education that encompasses the fullness of who we are as individuals and promotes an understanding of pastoral care that embraces all of who we are.*

In CPE, students are involved in different learning groups: interdisciplinary clinical teams, individual supervision, the chaplaincy department, verbatims, didactics, and IPR. Group learning is where students engage the CPE model of action/reflection/action. This is crucial because they learn from each other in the context of a group process. The work of Irvin Yalom informs my group learning theory.<sup>9</sup> Students learn pastoral care in groups by sharing their experiences. Yalom's formative stages of group development are (1) orientation, hesitant participation, search for meaning, dependency; (2) conflict, dominance, rebellion; and (3) development of cohesiveness. These stages undergird my understanding and practice of group learning.

Creating a learning environment through facilitating trusting relationships with my students occurs when I make myself available to them to enrich their capacity to trust themselves and each other during CPE. This illustrates Yalom's first stage of group development in which students come together. This starts with the interview, where I assess their ability to learn individually and in a group as well as to have the ability to function in the educational and the clinical setting. I create a safe holding space for the learning to occur. While this process starts with the interview, it continues through the onboard processing. During this first stage, the students depend on me as the leader and slowly start trusting each other. The relationships deepen when we come together for class, create a learning covenant, and share stories. The storytelling is important because it allows the students to explore with each other their places of similarities and differences.

Once the students feel secure enough in their relationships with one another and have bonded, when they know they are 'in' (their opinions and feelings will be valued and accepted), they move to Yalom's second stage—conflict, dominance, and rebellion. In this second stage, students start to test their relationships and those places where they differ from each other. This stage also focuses on each person's journey, and the students start to

see their similarities and differences with each other. Finally, Yalom's third stage of group formation—the development of cohesiveness—is when students connect and form meaningful relationships with each other. This cohesiveness allows the students to take risks to express themselves and also to self-disclose what is on their minds and hearts.

Evaluation is an ongoing process that occurs in various ways throughout the unit and allows me to see the students' growth and challenges. I evaluate the students' work because it gives them data/information to know how they are growing (progress) and struggling in their work. This process concludes with the final evaluation that summarizes the entire CPE experience.

### PERSONALITY THEORY

My experience as a shy child and the response I received from my environment influenced my personality and how I understand personality development or formation. Having a good enough mother, healthy attachments, and a safe emotional container influenced who I am today, resulting in how I understand human persons and my supervisory practice. D. W. Winnicott is my primary personality theorist; he provides a conceptual theory of my experience and understanding of others and myself through the lenses of attachment and integration.<sup>10</sup> In addition, to achieve full personhood one needs to integrate the shadows of the personality. Carl Jung's work on the shadow further influences my understanding of the human person and human behavior.<sup>11</sup> Together, Winnicott and Jung provide me with a basic understanding of how human beings survive and develop and transform. Influenced by both, my theory provides the tools for CPE students to deal with their internal world. Once my students have a safe container within the CPE program and feel safe and held, they can do the transformational work of exploring their shadows and moving toward integrating their whole selves. I embrace a personality theory that leads to understanding how students are formed, challenged, limited, and transformed by becoming aware of all the pieces of themselves, their own story, and their vulnerabilities. By befriending their own shadows and pains, they are able to meet the patients' pain, to sit with them in their struggles and suffering. By knowing themselves and being more integrated, they will also be able to contain their self, their anxieties, and projections; they will be able to stay

differentiated and offer authentic pastoral care that meets the needs of the patients and their families in healthy ways.

In Winnicott's understanding of the good enough mother, the mother "starts with a high degree of adaptation to the baby's needs. That is what 'good-enough' means, this tremendous capacity that mothers ordinarily have to give themselves over to identification with the baby."<sup>12</sup> In my role as a supervisor with adult learners, I, like a good enough mother, identify how the students have come to a strange environment in the hospital and the CPE program. From the various orientations to the time they go to the floors to visit patients, I am aware of their fear and the disorientation they are experiencing. In the midst of the unknown, they consult with me and may become more attached to me as they figure out their way into the newness of the program and the clinical setting. I am intentional about being calm and emotionally available to them, creating a container and a safe place for them to talk, welcoming the attachments they create at first with me, like my mother and first teacher did with me.

*For instance, OW called me during his first on-call when he received his first page to go to the ICU. He sounded nervous on the phone as he admitted feeling scared and not knowing what to do. I listened to him and validated his feelings, and we explored the nature of the call and what the staff and family might need from him. I accompanied him in his anxiety and affirmed his gifts to care for the patient and family. My supervisory assessment and intervention with OW were informed by Winnicott's theory of the good enough mother and attachment. I assessed that his phone call was a request for safety, for attachment to someone with whom he felt safe to express his fears and to receive the assurance that I was within reach if needed. I represented a 'good enough mother' for OW in the sense that I listened to his plea for help, held his anxiety, did not shame him, affirmed him, and sent him on his way. I treated him as an adult, trusting and affirming that he had the inner resources he needed to care for his patient. After his first on-call, he felt more comfortable in this role. He knew that I was an available and safe container to whom he could bring his anxieties. Feeling secure that I was within reach, his attachment to me shifted and he became more independent and confident as he developed the internal resources to handle critical cases at the hospital. In addition to our supervision time, he started using his peers and other chaplain colleagues as safe places to trust his struggles. As he became more confident in his chaplain role and the care he provided, he sought community consultations, people in a role similar to his who were willing to walk with him on his journey.*

"Holding and handling" in the life of an infant, as understood by Winnicott, is the adaptation process that the baby goes through with the mother

or parent as he or she becomes more detached yet knows that although the parent may walk away, the baby already has the image, the experience of love and care to sustain him or her until the parent returns. As a supervisor, I try to create a safe container for my students and healthy attachments so they can come and go, developing independence and internal resources.

Carl Jung defines the shadow as “the ‘negative’ side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious.”<sup>13</sup> For most students, CPE is an experience of coming to terms with their shadow(s). As a supervisor, I engage with the students by modeling and encouraging curiosity about their inner lives, the pieces of self that influence who they have been. I create safe spaces for the students to unveil their selves, to risk sharing their struggles and new insights. They ultimately have greater understanding of their personalities and the choices they make when offering pastoral care. In order to keep the work educational and not therapeutic, I am intentional about correlating their life experiences and wounds to the pastoral care experience. When they feel stuck, I often ask them: “What are you learning from that patient, and how is the patient’s experience impacting you?”

*For instance, CW shared in his verbatim presentation an encounter with a patient suffering from MS. He stated that he felt pity for the patient and the shape he was in. However, once he started talking with the patient, he realized something different: “As I sat in his presence, I began to admire his courage and his intelligence, realizing that although his body was suffering, his mind stayed strong. As I reflected on my attitude when I first walked in, I realized that I was actually looking down on this man because of his physical state. Somehow, in my unconscious mind I had begun to rationalize that sick people are somehow second-class citizens, and because I am well, somehow I possess more worth because my body is intact. I began to realize that the essence of a person lies not in the wellness of their body but in what is in their hearts and minds.” The safe container I provided enabled CW to risk exploring his negative shadow. Using Jung’s concept of befriending the unpleasant pieces of ourselves (our shadows),<sup>14</sup> I invited CW in individual supervision to further explore his shadow. He realized his deep fear of being sick and how he equates being sick with being a failure. He started to connect how this pastoral encounter sheds light on his difficulty seeing dead bodies, as he sees the deceased as the ultimate failure, when ‘everything is over.’ As he shared his deeper shadows and biases, we explored the theological connotations of this case, what it means to be a child of God, what his worth is, and what it means to be human. Drawing from CW’s Christian tradition, we explored Jesus’ ministry of healing the marginalized in light of this patient encounter. CW did not*

*have an answer right then but was honest in acknowledging that as he continues his current first CPE unit, he is becoming aware of aspects of himself that he was not previously aware of.*

Resistance offers a hint of the shadow's presence and power. CPE students come into the program with their anxieties and struggle with the unknown components of the process and the clinical setting. Through care, respect, and trust, I create relationships (supervisory alliances) with my students so they can use me and the program as a safe container to bring their struggles, grief, work, and growth. We engage in a process of discovery where we walk into their inner world as they learn more about themselves by being with patients and families in the clinical setting. Yet there are times when I experience the students being resistant to learning and to further exploration about themselves. Resistance is triggered when students bump against their shadows, the parts of themselves that have been in the unconscious and are coming to the surface, becoming conscious.

CPE students are adult learners, independent persons who have the choice and agency of whether to do the inner work of self-reflection and transformation. Facing resistance can be too painful for some. In such situations, I rely on Winnicott as my critical purchase, particularly his concept of being a container. I become a container for uncontained fear, a safe container (open, affirming, a good enough mother) for students to bring their fears, pain, and hurt without judgment. Yet, I am also aware of my administrative and supervisory roles. I am mindful of my responsibility as a supervisor and chaplain to ensure adequate care while holding the CPE learning experience of my students. As a supervisor, I respect the choice of some students to not deal with their shadow (pain) directly. Sometimes CPE can only plant a seed that may grow later. I see my role as a supervisor as someone who plants seeds and walks such journeys with the students, trusting that there is a time and a season for each of them to do the work they need even if I do not see the end results of their work. I respect my students' freedom and agency in the CPE process, honoring who they are as God's children.

#### THEOLOGY

My understanding of God today is best described as an *ajíaco* (stew), a rich mix of corporal, emotional, intellectual, ancestral, and earthly experiences that offer a unique flavor to all that constitutes who I am. Thus, God-talk,

theology—the core of what I believe about the Divine, persons, creation, human suffering, and relationships—are all defined by this *ajíaco*. The ingredients of this *ajíaco* are many—Catholic, Afro-Cuban, Baptist, and ecofeminist. My theology and supervisory practice are influenced by the work of Brazilian ecofeminist theologian Ivone Gebara<sup>15</sup> and by my own published work on body<sup>16</sup> and liberation theology.<sup>17</sup>



This is a typical Spanish depiction of Jesus' sacred heart (by an unknown painter).

Human beings are complex creatures, created in God's image, bringing forth into life and the world all of who we are, our genetic, cultural, and religious DNA. At the core of our being, I believe that we human beings are good by nature. It is the fabric of our being. My understanding of persons as good by nature emerged from the nonverbal Catholic pictures present in the house where I was raised—Jesus' Sacred Heart and a small picture of twelve guys (Michelangelo's *Last Supper* painting) around a table eating supper.

As a five-year-old child, these two images and the memory of my paternal grandfather making a funny sign in front of his face

(the sign of the cross) before we

had dinner together convinced me of the sacredness of the ritual in connection to Jesus and the apostles. These pictures representing my Catholic and Spanish heritage depicted a God who showed love, tenderness, and vulnerability. Jesus' heart remained open to others and therefore to me. This is a Jesus who celebrated being in community with others, leaning toward the disciples and allowing them to lean on him. Thus, it imprinted in my heart

a belief in humanity and the invitation to remain open to others in their goodness.

My experience of the Divine has been and is *felt* through my body. My DNA carries African blood and thus the history of a people who were forced to come to Cuba as slaves. They came with their African history, their gods (orishas), and their religion. These were the people of the Earth; they knew and felt God, as I do, through their bodies, music, water, passion, dance, and drums. While I unconsciously held the richness of my Afro-Cuban heritage within me, I also integrated my Baptist heritage that also started in nature, as a Baptist high school classmate in boarding school told me stories about God in an orange field. All of a sudden, the unspoken God of my childhood and the pictures depicted in my household kitchen and felt in my encounter with the earth, playing, dancing and swimming, had a name, a story, and new meanings. This was the beginning of a spiritual and transformative journey where I chose to dedicate my life to God. I grew curious about God and opened my heart to be touched by the Divine, who also opened to me and made me feel more alive than ever, leading me to my theological studies. My theological training in seminary in Cuba and my embrace of the Baptist tradition affirmed important values.

People are good by nature and have been created for goodness, and yet I also recognize that part of the experience of being human is that we experience pain, suffering, and fragmentation from our core being and from others. There have been painful events in my life that have caused me to reflect on God and suffering. In such times, among other activities, I searched for hope and community in biblical texts. I have found my feminist writing and interpretation of Tamar in Genesis 39, who also finds a way out of her struggles, to be especially helpful.<sup>18</sup> Tamar cried out for me when I did not know to cry for myself. Therefore, I passionately wrote about those stories in the Hebrew Bible, and they became a channel for my wounded heart to heal. From this experience of suffering, I started experiencing a God that was very real and felt incarnated in my body. My strong belief in a God who knows about human suffering firsthand, by losing his child and a piece of his self on the cross, allowed me to contextualize God and my own suffering experience. In my supervisory practice, I encourage my students to be mindful of their bodies, to trust them as a reservoir of knowledge that is felt, not learned. I constantly invite them to be in touch with their feelings and to allow themselves to feel whatever they feel.

In my experience of suffering and oppression in Cuba, it was my family and a few friends within my faith community that, along with God, sustained me on my journey. These perspectives on sin, redemption, hope, and salvation affect my supervision of students who, like hospital patients, carry their own wounds and are striving toward wholeness. In my supervisory role, I have learned to honor my students' pain and struggles and to accompany them on their journeys as they reflect on their process and seek wholeness.

*For instance, CW is an African American conservative student whose embedded theology supports the promise of healing after fervent prayer. After he offered care to a grieving family who lost their nineteen-year-old son in ICU, CW started questioning his theology and growing resentful toward a God who did not heal the patient. Along with his peers, he explored the question of theodicy, sin, hope, and redemption. Honoring his African American roots, I explored with him other images of God within his Christian faith tradition or understanding of suffering as well as living in the tension and messiness of suffering and humanity.*

I believe God has dreams for our lives that are based on the potential God sees in us. However, we also work with God in creating our present and future. We are co-creators with God who created us to be in relationships with the Divine, with ourselves, and with others. The ways in which we relate to other human beings are a reflection of the ways in which we relate to ourselves and to God. My relationship with God and who I believe God to be is expressed in my corporal reality. In my own theological work around body theology, I affirmed this deep theological understanding rooted in passages of the Bible where the person as a whole is celebrated in relationship to God, the earth, and others.<sup>19</sup> To believe that God as the ultimate reality is manifested in my body is to embrace the wholeness of my humanity, where the body, mind, and soul are one unity and are also in connection with the Earth.<sup>20</sup> Brazilian ecofeminist and Liberation theologian Ivone Gebara supports this theological perspective. For her, "There is beauty in this indissoluble unity and in the intercommunication that invites us to develop life options that refuse to put off justice and tenderness for tomorrow, or happiness until some imagined eternity; life options that take a new look at what seems ephemeral and accidental—at the passing moment, a sunset, a flower . . . even at death itself."<sup>21</sup> Gebara takes God's expression in our corporal realities to another level, urging us to pay attention to the 'here and now,' to the struggle for justice that happens in this life, in the ordinary

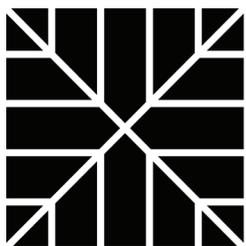
moments of our daily lives when people, patients, and families are dealing with death itself.

Gebara's here and now understanding shapes my supervisory practice as I am aware that my students come, for the most part, with heady theological understandings deeply rooted in the split between body and soul. As they sit with patients and families who are enduring human suffering and death, I invite them to look at the patient as a whole and to reflect on the experience of inviting God into their messiness, feeling their suffering. In doing so, the students start to integrate their images of God in their care and in their own lives. They are also able to parse out aspects of their embedded theology that seem oppressive and to embrace new images of God that are life-giving. In Gebara's ecofeminist perspective, this process is what she calls an epistemology (knowing) of God that is holistic (we are part of the whole/Earth), affective (emotions, feelings, and reason united) and inclusive (recognizing the diversity of our experience).<sup>22</sup> Gebara's work is a reminder of the 'theological integration work,' as I call it, that my students and I engage in during the CPE program. I deeply believe that God is present in the work we do and that the invitation is to remain open and curious about what the Divine reveals to us in the learning and clinical environments.

In my supervisory work with my students, I become a container for them to safely journey within themselves, God, and others as they process and discover their own freedom. As a human being, I continue to journey with God toward all that is free and life-giving. This is my core theological belief about my purpose as a supervisor: to accompany my students on their journeys toward whatever needs to be freed or, if they are already living within their freedom, to affirm such freedom and journeys. I believe that the more they integrate their theological understandings and stories, the better the pastoral care they are able to provide to patients and families. Such integration also allows them to remain open to see the Divine not only in themselves but also in others, regardless of their faith traditions or their cultural backgrounds. Embracing their own 'theological otherness'<sup>23</sup> allows them to embrace the patients' and families' uniqueness as children of God. Personally, I continue to embrace and integrate my theological uniqueness, all the flavors of my own *ajíaco* that will continue to influence my supervisory practice and my ability to be with my students as a companion on their journeys towards their liberation.

## NOTES

- 1 Paulo Freire, *Pedagogy of the Oppressed*, 30<sup>th</sup> anniversary ed., trans. Myra Bergman Ramos (New York: Bloomsbury Academic Press, 2000), 71–86.
- 2 Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy and Civic Courage* (Lanham, MD: Rowman and Littlefield, 1998).
- 3 Freire, *Pedagogy of Freedom*, 18, 79.
- 4 Freire, *Pedagogy of Freedom*, 60.
- 5 Freire, *Pedagogy of Freedom*, 96.
- 6 Freire, *Pedagogy of Freedom*, 98.
- 7 bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York: Routledge, 1994), 193.
- 8 See bell hooks, *Teaching Community: A Pedagogy of Hope* 1<sup>st</sup> ed. (New York: Routledge Press, 2003), 139–56.
- 9 See Irvin D. Yalom, *The Theory and Practice of Group Psychotherapy*, 4<sup>th</sup> ed. (New York: Basic Books, 1995).
- 10 D. W. Winnicott, *Home Is Where We Start From: Essays by a Psychoanalyst* (New York: W. W. Norton, 1986).
- 11 Carl C. Jung, *The Essential Jung: Selected Writings* (Princeton, NJ: Princeton University Press, 1983).
- 12 Jung, *The Essential Jung*, 144–45.
- 13 Jung, *The Essential Jung*, 87.
- 14 Jung, *The Essential Jung*, 87. Jung also uses shadows as projections of the unconscious.
- 15 Ivone Gebara, *Longing for Running Waters: Ecofeminism and Liberation* (Minneapolis: Fortress Press, 1999).
- 16 Cristina García-Alfonso, “Language del Cuerpo, Language de Dios,” *Journal of Hispanic/Latino Theology* 7, no.3 (February 2000): 35–45.
- 17 Cristina García-Alfonso, *Resolviendo: Narratives of Survival in the Hebrew Bible and in Cuba Today* (New York: Peter Lang Publishing, 2010).
- 18 Cristina García-Alfonso, “El Silencio del cuerpo: una lectura de Génesis 38:1–40,” in *Apuntes: Reflexiones teológicas desde el margen hispano* 19, no. 3 (Fall 1999).
- 19 García-Alfonso, “Language del Cuerpo,” 35–45.
- 20 García-Alfonso, “Language del Cuerpo,” 35–45.
- 21 Gebara, *Ecofeminism*, 57.
- 22 Gebara, *Ecofeminism*, 62–65.
- 23 This is my own terminology; I understand other people’s theological richness and my own as unique and distinct.



# Graduate Theological Union

An institution of higher learning unlike any other, the Graduate Theological Union in Berkeley brings together scholars of the world's diverse religions and wisdom traditions to advance new knowledge, share inspiration, and collaborate on solutions. We carry out our work by:

- Educating scholars for vocations devoted to study and service
- Equipping leaders for a world of diverse religions and cultures
- Teaching patterns of faith that encourage justice and care of the planet
- Serving as an educational and theological resource for local communities, the nation, and the world

[www.gtu.edu](http://www.gtu.edu)

