



Association for the Integration of the Whole Person

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Vol. 2, No. 4 October 1, 2003

In Memoriam

*Robbert Salomon van Santen, 1926—2003
Ordained Member in Service*

Robbert's friends and family gathered in Tiburon, California last month to celebrate his life and to say goodbye. Robbert left this world on August 31, 2003. While the body that was his "container" is gone, he will remain forever a part of our lives. He continues to live in our hearts now, nurturing our souls in the same loving, extraordinarily beautiful way so familiar to anyone who was privileged to have known

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Staff Box

Marsha Calhoun, Editor
Melvin Suhd, Founder and President
Bobbi Liberton, Founding Member
Kate Markham, President

him. Robbert's experience as a survivor of the Holocaust was profoundly important in how he lived his life, and how he carried out his life's task, offering care and comfort, encouragement and assistance to his fellow beings. Robbert did immeasurable good in this world. We will miss this truly good man who inspired us and touched our lives so deeply. We will miss seeing his beautiful smiling face, the sparkle in his eyes, and the laughter he brought.

Robbert, learned, wise, buoyantly funny, and kind beyond words, we wish you well on your journey, beloved friend.

Kate Markham

(An article about Robbert van Santen appeared in Vol. 2, No. 1 issue of the AIWP newsletter.)

For Robbert

*by Jalaja Bonheim
August 28, 2003*

Heads bowed low
in grief

You saw them
sent to their death
and you vowed

Their love and their light
would not be lost
to our world.

A circle of light
this vow

A stamp of blessing
upon our world

Your journey you made
an offering of love

Now
the circle complete
your work is done.

Now
breath by breath
you are casting bridges
from world to world.

I love you, dear one!

Desktop Activism: An Answer to Your Prayers

By Kim Chernin

I love to stay home. For hours certainly, often for days, I find myself perfectly contented with my regular routine, meditating, doing yoga, seeing clients, writing and gardening. The good life of a would-be recluse! So, what's wrong? Why write about it?

Somehow, along with all this, I am a person with a need to serve. Some of this comes from my Old Left family, some from my own spiritual inclinations, and that's all fine. But some of it is a bit out of kilter. This wish to serve, as I experience it, always manages to imply that I must do something other than what I am already doing. It doesn't seem able to take writing, or working with clients, as a form of service. No matter how many books I publish, I'm not satisfied that I am doing what I should about the world.

But this is who I am, I argue with myself, a private person with a meditative inclination who enjoys sitting at her desk. Moreover, I know many people who are similarly afflicted. We see clients, we are fulfilled in our work, we know it is worthwhile, but is it enough? Is anything ever enough? Just look at the world, I tell myself. It's a mess, isn't it? How can you sit there hour after hour dwelling on your soul or those of your clients?

Recently, talking this over with a friend, she passed on to me the following idea. Her spiritual teacher had pointed out that the great teachers and the great liberators brought their message, delivered it, and left the world in serious trouble—as they had found it. If they could not succeed in transforming the world, couldn't we be let off the hook and go back to tending our gardens? But alas, the relief did not last long. Okay, I might not be able to accomplish everything, but surely that did not liberate me from wishing to accomplish something?

At that point I began to indulge in wishful thinking. What if there were a form of political activism that was compatible with staying at home? A kind of desk-top activism? Wouldn't that solve the problem?

On Sunday, March 16, the day before the planned invasion of Iraq, a friend sent me an e-mail suggesting I check in with www.MoveOn.org. She thought I would find the answer to my prayers. Given this encouragement, although I am not a friend of the Web, I looked and I saw. Pictures of people across the world who had been gathering for candlelight vigils, assembling at dusk as the sun moved west across the globe! I checked my own neighborhood, I found that a couple such vigils were planned for the Berkeley Rose Garden and the Arlington Circle. My partner and I went down to the Rose Garden and joined our neighbors . . . it was irresistible, even for a stay-at-home like me. Political activism with a candle in hand, a few streets from my home, right in my neighborhood. When we got home I checked the site—there were more pictures pouring in with digital urgency from some 130 countries around the globe. By morning, we heard that a million or more people had participated in this action. And guess what? *It had been organized in less than a week, by a group of organizers, fewer than five in number, who never had to leave their desks!*

Since then, I've become a convert. Without leaving my desk I have joined over 2 million people, we have contributed millions of dollars and signed millions of signatures. Hundreds of thousands of us called our representatives in Washington on a single day! They say god works in mysterious ways; I guess he's begun to work electronically.

It begins, it grows and builds itself through word of mouth. So here is my word, urging us, desk-dwellers and chair-sitters, to seriously take up desk-top activism, to tell two or three friends, who will tell two or three others, who will participate perhaps for the first time in political activity. Think of it, the combined power of millions of people who care mightily about the world, who want to serve it, but are too busy, or too reclusive, to leave their desks.

It's so basic, it's so simple: do it yourself and tell a friend.

Kim was ordained by AIWP in 1994 as a spiritual clinical psychologist.

An Invitation . . .

An exciting research project that we're linked to: **Love Is the Solution — Nasser Zaghi**

Many of you have noticed a small text box that appears in your newsletter stating "Love Is the Solution." This is the name of an AIWP congregation dedicated to bringing love, peace, and happiness not only to the individual, but also to all people, all countries, and all faiths. Nasser Zaghi, leader of the congregation Love Is the Solution, states that this is not simply a philosophy, but a science with its own irrefutable evidence that loving acts have resolved and can continue to resolve problems of any magnitude. Three basic elements combine to lead to the statement "Love is the solution." They are: 1) that it is every person's responsibility to meet life's challenges with an attitude of loving *acceptance*; 2) each person must act with a commitment to *fairness*; and 3) dedication to *doing one's best* in every way. It is inherent in what we call the human condition that we are touched by human kindness, understanding, passion, and matters of the heart. "Love is the solution" may at first appear to be simplistic and naïve; in reality it is a profound expression of the most powerful force for change in the world and will lead to happiness in the individual and peace in the world. Nasser Zaghi invites your participation and response. Please share any experiences that you may have had that prove that love is the solution. If you agree with Nasser's position and wish to express how these principles are present and practiced in your life, your opinions, statements, and suggestions are welcome.

The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.

- Albert Einstein

INTUITION—HONING YOUR ABILITY

By Marcia Dale Lopez, Ph.D.

“The illumined walk without fear—by Grace.” Joel Goldsmith, *The Infinite Way*

Illumination is one gift that we receive when we are open and receptive to our intuition. It lights the way. Intuition is a gift of grace as well as a skill to build and use.

We tend to block our intuition because of conditioning from childhood. When we are young we often receive messages from those around us, telling us to “stop daydreaming,” “you are just imagining things,” “be practical.” As a result, we develop a lack of trust in our intuition, feeling that it’s not valuable or true. We convince ourselves that we are not worthy of receiving anything important from inside. Many people do have a strong intuition in spite of these early endeavors to repress this gift, but it can be connected to fear. For example, your intuition would come as a warning about disaster or something unpleasant.

A need to confirm this “knowing” with an outside authority usually accompanies these intuitive messages. Certainly the desire to have feedback and confirmation is a natural one. Intuition can function as a warning system; its true purpose is guidance for the highest good.

Our intuition precedes us and shows us the way. We have the truth within us that comes from Source, providing essential insights about everything that we need to know in our life. However, our doubts have us run to doctors, psychics, and various other people to dispute or validate what we already know inside. This input can be helpful, but we need to accept and rely upon the flow of insight and inspiration that comes from within to direct us on our path.

Here is a process to clarify and strengthen your experience with intuition. The first step is to be aware of how you receive. For people that are visual, intuition comes as a picture. They have visionary experiences; their mode is “inner seeing.” It can be just a flash across the mind screen or a more complex movie. The auditory intuitive would receive words that are distinct and different from ordinary mind chatter. This is “inner hearing.” It may be a quick message, or something heard, such as a song that triggers awareness. There are people who are sentient—those who feel and know through their emotions. This is the mode of “inner feeling.” And some people are multi-sensory, in which case they receive in a combination of two or three modes. Intuition can use all of the senses. It boils down to recognizing and being comfortable with your way of knowing.

The second step is to take a leap of faith—to surrender and trust your intuitive process. Let it be okay to be open and allow your intuition to work naturally. Make friends with your way and give yourself permission to receive insight. Cultivate a habit of trusting hunches. If you feel disconnected or blocked and want to become clear, breathe and be a vessel. Imagine that you are a reed and insight is flowing through you, much like music through a flute. When your truth comes you have the sense that it’s right no matter what’s going on, confusion or chaos, and fear subsides. You have a feeling of inner peace.

Although the wisdom that comes through intuition is simple, it may present itself as a metaphor to be de-coded and understood. You can always ask for clarity or pose a question of your inner self. One practice that may help is to write your question down and sleep on it. Sometimes an answer doesn’t come at the time you request it—but can instead come at an odd moment, like in the shower. On the other hand, your answer may come immediately. Pay attention, and don’t dismiss anything. Notice that there will be a chill or some other physical signal that validates your insight.

The important thing about inner guidance is to stay with the experience to completion—act on what you are told without hesitation. You are only given what is yours to do. This is the spiritual stream of your truth. Be present. Follow your intuition—and turn the outcome over to God.

Marcia Dale Lopez is an intuitive counselor and spiritual mentor, holding a Ph.D. in transpersonal psychology, and has been in practice for over 25 years. She works with individuals and couples, and offers insight and meditation gatherings. Her radio show Miracles airs in New York every Saturday 11 to 12 noon on AM 1160, where she and her guests talk with listeners about healing and transformation.

Thanks for Your Generosity

AIWP is grateful for the generosity of those who have contributed recently to the fund that keeps this newsletter alive:

Annie Brook

Michael Day

Llona Doubet

Frank and Suzanna Dunne

Bonnie Firby

Frances Fuchs

John Gutting

Kiumars Lalazarzadeh

Jerrold Larson

Gurdon Lemmel

Jane and Phillip Mountrose

Donna Pall

Linda Redford

Timothy Sheffield

Patricia Wyatt

We are particularly aware of and thankful to those donors who make regular contributions to our efforts. Their encouragement goes beyond their financial generosity, and does much to inspire the work we do.

“Opting Out” of Income Tax and Social Security

By Mel Suhd

AIWP chose not to qualify under Section 1402 of the IRS code as an order where members take an oath of poverty. It is contrary to our spiritual beliefs to hold anyone to the strict level of moral and spiritual discipline required to take such a vow. However, members (ordained ministers or individuals who conduct religious or ministerial services for an AIWP local congregation) can, during the first two years of ordination or approval to perform ministerial duties, elect to be exempt from Social Security by filing form 4361 of the IRS code. The filing must be made in a timely manner—before your April 15 tax return from the second year of the official date of your ordination. *This filing is different from an oath of poverty. It is based on a statement you submit that, because of your religious principles, you are consciously opposed to accepting, for services performed as a member of the clergy, any public insurance (governmental insurance that makes payments in the event of death, disability, old age, or retirement). This includes public insurance established by the Social Security Act. After a personal study of your own scriptural principles that apply to your opposition to public or government insurance, you must prayerfully make your own decision.* Acknowledgement by the IRS **does not exempt you from income tax or Social Security tax for any income you receive from secular sources or activities.** Once approved for the 4361 exemption, you can apply for a refund for the two years of self-employment church income and parsonage funds that you reported on your personal income tax return in Schedule SE, including the monies you paid into the Social Security Fund.

For those of you who did not file form 4361, there is a window in the IRS regulations, known as the “New Belief Opportunity,” if you have changed your religious values and are now conscientiously and religiously opposed to public insurance and wish to apply under 4361. The window is based on a change of belief and a change to another faith. The details for the new “Opting Out” and the “New Belief Opportunity” are described in a book revised annually called *Income Tax Guide for Ministers and Religious Workers* by B. J. Worth, published by Evangel Publishing House. Your accountant may be familiar with the process and can assist you in filing 4361. *But*, please don’t call us because we are not qualified or schooled in taxation nor are we legally allowed to offer tax advice.

A word of caution: Without the 4361 exemption, every ordained minister who receives pay as a self-employed minister pays income tax and Social Security insurance for his or her employment on his or her own IRS tax return. Such persons also report parsonage allowance under Section SE paying Social Security insurance, *but not income tax on that amount.* All of the religious employment tax and the Social Security insurance paid is credited to that person’s Social Security retirement account. If you file for 4361 exemption, you do not show religious self-employment or parsonage anywhere on your own IRS return *and none of that income is credited toward your Social Security retirement.* Unless you have another adequate retirement program, an adequate inheritance, an adequate income from other endeavors, or substantial assets or cash reserves in lieu of retirement, I believe it is vitally important to consider the long-term consequences of limiting your Social Security income in this way. Because of the self-limiting conditions I lived by, I’m grateful that I didn’t know about 4361, since Social Security is a major portion of my present income.

The Mermaid at Midnight

(A modern bronze statue of a mermaid looks out toward mountains and sea in the harbor of the tiny Saronic Gulf island of Poros.)

The mermaid of this light-spangled harbor
is frozen in sea-green bronze. She stretches
her supine body to face the sea.
One hand curves upward to cup the moon
that lies in her palm whether empty or full.
The other curves down, pressing crested waves
again and again into their blue troughs.
She swims like this—sea-nymph conjured
by human hands that can never cup the moon.
She curves like this—sea-sprite freed
of human dreams that remain forever land-locked.
Her breasts sprout upward, beloved of foam,
shaped by longings forever unfulfilled
save in the coupling of moonlight and wave.

Ed Tick

Getting Hitched: What to Say?

When preparing to officiate at a wedding or a life-mate bonding celebration, ordained members of AIWP often ask us for marriage ceremony models. Since our faith encourages members to use models of their own choosing, or to create a new ceremony that fits the participants, we avoid recommending a specific selection of blessings. For members desiring to use all or part of commonly used ceremonial procedures and/or language, we suggest a search at either a library, a religious book store, or the internet (for example, a google search for “wedding ceremonies”), all of which will have a variety of resources. For others, this is my most recent response to a member’s request for ceremonial language:

“When two persons choose to celebrate their togetherness and commitment, there really isn’t a universally appropriate blessing that could be given to them if we believe that each person is unique and worthwhile. One of the beauties of AIWP is that it doesn’t have rituals and prescriptive edicts because ordained persons and their parishioners are free to compose rituals that suit persons involved. In the case of a marriage, this allows the couple and the minister to use blessings that are memorable and to create a celebration that includes their own concerted design.

“Have a wonderful event!” — Mel

AIWP Board of Directors

Members of the AIWP board of directors are committed to active participation in formulating or changing policies of AIWP and monitoring administrative and fiduciary compliance with the policies.

AIWP welcomes new board members Jane and Phillip Mountrose, who have graciously accepted our invitation to join the board of directors. Ordained in 1996, leaders of AIWP congregation Awakenings, Jane and Phillip Mountrose have many years of experience as spiritual counselors and holistic hypnotherapists and trainers. They are leaders and teachers in the field of Energy Therapies, Hypnotherapy, NLP, and other healing modalities. Phillip is an internationally known author and speaker. Jane and Phillip are co-authors of *Getting Thru to Your Soul*, *Getting Thru to Your Emotions with EFT*, and *Awaken to Your True Purpose*. The Mountroses' focus is on helping people realize their true purpose in life, sharing information on spiritual awakening, along with profound methods for resolving issues that help people reach their full potential.

*If you can start the day without caffeine or pep pills
 If you can be cheerful, ignoring aches and pains,
 If you can resist complaining and boring people with your troubles,
 If you can eat the same food every day and be grateful for it
 If you can understand when loved ones are too busy to give you time,
 If you can overlook when people take things out on you when, through no fault of
 your own, something goes wrong,
 If you can take criticism and blame without resentment,
 If you can face the world without lies and deceit,
 If you can conquer tension without medical help,
 If you can relax without liquor,
 If you can sleep without the aid of drugs,
 If you can do all these things . . .*

You are probably the family dog.

Welcoming New Members in Service

Robert Aguilar, Spiritual Chiropractic Body Alignment
 Anakule, Minister of Earth Wisdom
 Carolyn Beard, Clinical Psychic Therapist
 Jean Bohling, Life Path Counselor
 William Cutherell, Minister of Healing Change
 Louisa Gluck, Spiritual Transpersonal Therapist
 Sharon Gottlieb, Minister of Metaphysics
 Kathryn Hall
 Sharon Karn, Counselor of BodyMindEmotional Healing
 Jussi Lomakka, Integrative Healing
 Hanh Nguyen, Spiritual Clinical Psychologist
 Donna Pall, Transpersonal Therapist
 Pam Savory, Pastoral Psychotherapist/Energy Practitioner
 Brian Schultes, Shamanic Pastoral Counselor
 Timothy G. Sheffield, Counselor of Emotional Spiritual Healing
 Naomi A. Tilsen, Shaman of SpiritBody Integration
 Patricia Wyatt, Interfaith Minister

And our apologies to Susan Kistin, Priestess of Whole Person Healing, whose name we fecklessly misspelled in our last issue.

Wisdom in the Wound: The Doorway to Change

How we can create classrooms of caring and halls of healing as the norm in our schools

by Dr. Shannon H. Simonelli, Center on Disability Studies, University of Hawai'i at Manoa

Overview

While teachers express that they feel burned out, overburdened, and under-appreciated by parents, principals, and school administrators, their students, conversely, are asking for more caring relationships and meaningful attention. Research shows that an emotional and meaningful attachment to teachers—derived through a demonstrated caring attitude by teachers—is a direct link to student academic achievement (Hawkins, Catalano, et al., 1992; Solomon et al., 1992, as cited in Elias, Zins et al., 1997). Many teachers feel unprepared to meet students' social and emotional needs, which is critical to academic achievement. The education system is designed for teachers to focus on test scores and standards, unaware of the extent to which a holistic and caring presence leads to student success. This system-wide unawareness sets up a breeding ground for what I have termed *educational wounding*.

What is Educational Wounding?

It is the act of imposing on students our narrow and punitive definitions of “the right way to learn” and what it means to be smart. It is derived from our own fears, frustrations, beliefs, and attitudes, which can be unconscious and unintentional. Teachers, parents, and students in general are not encouraged to develop solutions that are holistic or that address the whole Self. Research into this issue has yielded personal stories and imagery leading to the naming of this cluster of experiences as educational wounding (Simonelli, 2000).

Five themes have emerged through my research of educational wounding:

The Cult of Success—This is experienced as pressure to conform, exerted through control, judgment, shaming tactics, humiliation, and abuse that drive learners through a narrow definition of success, which excludes valid measures and value for multiple intelligences and personal interests.

The Lie—In order to succeed we may (knowingly or unknowingly) sacrifice a deeper truth about who we are. We “lie” to others and ourselves, not achieving our unique and full potential, telling ourselves that we are stupid, or not creative; over time and into adulthood we may feel like impostors in our own lives.

Posttraumatic Stress Symptoms—After experiences of educational wounding we may develop a fear of taking risks, and have anxiety about being in school, learning, or certain new situations. We may feel we are just trying to survive, that we must over-achieve to be okay, or feel tired and angry much of the time.

Broken Spirits, Crushed Souls—Through experiences that diminish us, we feel unseen, disappointed, not allowed to discover and develop who we are; we experience exclusion,

prejudice, inconsequence, and invisibility. We are not encouraged to learn to think; we instead are trained to “give them what they want,” and trained out of our own creativity and pursuing what interests us. We may feel lost and discouraged.

Re-membering, Redefining, Hope—The strength of the human spirit often helps us to find our way, to find our own authority, connect with a higher sense of self, re-member a more whole expression of who we are, and discover our unique and inherent genius. Some of us find our way through to live self-actualized lives rich in unique expression.

Case Stories

Case 1: Mary is a 28-year-old woman working on an undergraduate degree. She tells of a kindergarten experience: “One day in show and tell, I showed the class how my neighbor had shown me to write in cursive. I was *proud*, it felt like fancy big-girl writing. In front of the entire class, my teacher yelled at me: ‘You are not supposed to write in cursive until the fourth grade!’ She was really mad!” From that experience, Mary said she learned, “Don’t flourish.” In time she learned that “it is okay to be smart, just make sure you keep it to yourself.” She was educationally wounded for being “too smart.”

Case 2: “After the first grade I didn’t like school anymore and felt like a dummy,” reports Anthony, a 43-year-old acupuncturist and naturopath. “I believe my reading and learning problems are psychological and come from anxiety that I picked up from bad learning experiences,” says Anthony of

his early Catholic school experiences. “They tried to force-feed you and humiliate you. . . . I think that’s a crime, a very serious crime.” To this day Anthony feels tremendous anxiety in any new learning experience and often says he can’t pay attention to anything because of the anxiety. “[School] was more of a survival environment than a good learning environment.”

Case 3: “It’s sorta like I disappeared,” said Ron, a 40-year-old computer software designer. In the beginning of the fourth grade, Ron said, he was exuberant, bright, and involved in class. He was often the first to raise his hand to answer questions. By the end of the fourth grade, Ron said he had been “trained out” of asking questions. “I don’t recall the teacher explaining to me to share with my classmates. She just stopped calling on me, and I evidently stopped raising my hand.”

Ron loved his fifth-grade music class, because he loved to sing. But he couldn’t match the pitch pipe, so he wasn’t allowed to sing. He and four other children had to sit on the side and watch and listen to other children sing. “I was just crushed. I couldn’t participate.” Ron eventually became depressed and withdrawn, and said he was one of three students out of 900 who didn’t have his senior photo in his high school yearbook.

“Unexamined and unconscious beliefs, attitudes, thoughts, and emotions can lead to unintentional perpetuation of wounding situations, not only for students but in teachers’ own lives.”

Consequences

Working with educational wounding has made it clear that many adults embody one, several, or all of these themes from their own learning experiences. Professionals in the educational system are products of the educational system. Many have come to their professions because they want to participate in positive outcomes for children. However, unexamined and unconscious beliefs, attitudes, thoughts, and emotions can lead to unintentional perpetuation of wounding situations, not only for students but in teachers' own lives. "For teachers to cultivate the social, emotional, and spiritual development of students, they must simultaneously cultivate their own" (Kessler, 1991). "By separating emotion from logic and reason in the classroom, we've simplified school management and evaluation, but we've also then separated two sides of one coin—and lost something important in the process" (Sylwester, 1995).

The wisdom in educational wounding shows us that we must attend to the imaginative, artistic, physical, and spiritual selves of children in the learning process (Simonelli, 2000). We have emotion about what we are interested in, what has heart and meaning, about things that hold our hopes, fears, and dreams. Often passion and interest have been so squelched in early learning experiences that students cannot or will not articulate what they are authentically interested in.

My research has led me to understand that, on the whole, the traditional educational system is suffering from a "soul level" impoverishment. Often, learning is shaming, humiliating, traumatic, and disconnected from real-life experiences—devoid of excitement and passion, leaving us feeling battered, isolated, and disconnected. This diminishes the development and expression of what I call the "essential self."

When students have learning experiences that are shaming, traumatic, and painful for mind, body, or spirit, it is wounding. The student may be unaware of the experience as being wounding. Regardless, these experiences accumulate in the student's body and spirit, and are stored there. Often, it is as if a part of the student has gone away, abandoning the whole expression of self. The part that leaves often holds important keys to learning and unique expression. The wounding influences, constricts, limits, and diminishes the student's potential for positive new learning, and perpetuates the cycle of learning being linked to wounding. "Brain studies show, for example, that memory is coded to specific events and linked to social and emotional situations, and that the latter are integral parts of larger units of memory that make up what we learn and retain, including what takes place in the classroom. Under conditions of real or imagined threat or high anxiety, there is a loss of focus on the learning process and a reduction in task focus and flexible problem solving. It is as if the thinking brain is taken over (or 'hijacked,' as Golman says) by the older limbic brain" (Elias, Zins et al., 1997).

To break this cycle, the wounding requires acknowledgment. As in the Native Hawaiian healing process of Ho'oponopono, there is a process to make things right, an unwinding of the stories and feelings that are born from experiences of transgression. From a shamanic perspective, it is as if parts of the whole self are stolen away, lost, or retreat into hiding. Often these parts hold the expression of unique richness that we were born to bring forth into the world. Wounding on this level cuts deep, and can limit one's self-perceived potential, taking one further from one's personal path. Working with

educational wounding has revealed components of healing that can be incorporated into educational settings.

How to Heal Those Who Have Been Wounded

Five stages of healing have emerged through working with issues of educational wounding. The arts as a tool for discovery and self-expression have played a key role in both identifying the five healing stages and supporting the healing process. The five stages interrelate with indigenous approaches to healing as well as with founding principles of social/emotional learning. The healing stages are:

Telling our story—This means claiming time and space to speak about what is heavy on our hearts and minds. Incorporating this into learning experiences weaves our worlds together, creating a stronger fabric between our internal experiences and our external experiences.

Re-membering our wholeness—This is the experience of reclaiming lost parts of who we are and returning home to a fuller expression of our selves, often unlocking forgotten or hidden talents

Being fully seen for who we are—This is the experience of nonjudgment, of receiving another's full presence, of connecting with our vastness instead of our scarcity.

Learning to validate our own experience—This requires developing deep appreciation and "okay-ness" with who we are, and how we learn, create, think, and conceptualize the world and our place in it. This is associated with the skill of self-advocacy and standing up for our views, the process of becoming more real and solid in who we are becoming.

Identifying and pursuing what interests us—Interest and passion reawaken with healing as we re-member and re-collect parts of ourselves that have been trapped or suspended in our wounded-ness; we begin to "do our being."

The outgrowth of these sequential steps leads learners to the awakening of their unique and inherent genius, allowing the expression of each learner's brilliance, born from the process of healing. These re-membered forms of expression encourage the talents, intelligences, and gifts of each person to blossom.

What Should Be Happening

Research indicates the overall success of student learning is tied to caring learning environments that develop the student's whole Self—intellectual, social, emotional, artistic, physical, imaginative, community minded, and nature based (Gardner, 1993; Golman, 1995; Simonelli, 2000). Teachers need skills and supports to implement holistic strategies tied to our current system of standards-based education that contribute to improved achievement outcomes and success in the adult world for all students.

The process of creating learning environments that are healing is not simply about applying a technique; rather, it is about beginning with professional staff and then with students to explore the five stages of healing as relevant to learning and to create learning environments that:

Are safe—both physically and emotionally, through appropriate discipline and skills to support inviting the whole self into education,

Attend to the whole Self of teachers and students—through peer support councils for teachers and classroom practices that address the social and emotional learning of students as relevant to academic achievement,

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University for Integrative Learning: An AIWP Educational Program

From its beginning, AIWP has fostered innovative educational programs that promote its philosophy and values. The University for Integrative Learning (UIL) is the latest generation of a pioneering effort in alternative higher education that began in 1968, so we consider UIL to be 35 years old even though its name is new. UIL headquarters is in Cheyenne, Wyoming, and the administrative offices of AIWP are in Rohnert Park, CA. UIL interfaces with AIWP, a religious organization, and follows its philosophy and values while maintaining a completely nonsectarian perspective.

The Birth of UIL in Alternative Education

A contemporary foundation for the University for Integrative Learning was laid in 1964, when the elementary and secondary departments in Harvard's School of Education and the Union for Research and Experimentation in Higher Education began to develop innovative and alternative programs. As these programs expanded along diverse paths, the umbrella organization for UIL—the Association for the Integration of the Whole Person—joined forces with the movement for alternative education when AIWP was founded in 1975.

UIL Mission Statement

The University for Integrative Learning serves a spiritual learning community in ways consistent with humanistic educational philosophy and psychology. UIL places individuals at the center of their own learning processes in relation to all aspects of life.

The Connection between AIWP and UIL

Religion and spirituality are synonymous and can be found listed together in every current dictionary:

Religion: “a cause, principle, or system of beliefs held to with ardor and faith.”

Spiritual: “of religion, sacred, devotional, or ecclesiastical; not lay or temporal.”

The Association for the Integration of the Whole Person (AIWP) is recognized by the federal government as a 501(3)(c) nonprofit religious entity. The University for Integrative Learning of AIWP is a nonsectarian spiritual university that values human diversity and maintains that all learning and degrees are religious in nature. While AIWP sponsors UIL, there are no religious or spiritual requirements placed on a learner other than those of the learner's choice.

The headquarters for UIL is in Wyoming, registered under the name AIWP with the Secretary of State. The administrative office of UIL is a part of AIWP headquarters in California, at the address below. The State of Wyoming has laws that recognize the U.S. Constitution's separation of church and state, exempting legitimate religious institutions from state and federal laws other than those against performing criminal acts, practicing medicine or engaging as an organization in state or federal politics. AIWP's credo and written texts state as a major reason for its existence the belief that all learning is a spiritual mission and lifelong learning is the path to higher consciousness. Thus, it does not make a distinction between religious, spiritual, and academic learning. It all reaches a higher consciousness. AIWP/UIL is open to all who would not deliberately do harm to self, others, or the environment.

Contact: **AIWP-UIL Main Office: 6182 Country Club Drive, Rohnert Park, CA 94928; Phone: 707/586-9484; Fax: 707/586-9014; UIL e-mail: U4lifelearninghq@aol.com**

Recent Graduates

We proudly announce our most recent graduate, her major, her area of specialization, and her major study:

Sarina Kier, M.A., Integrated Special Education and Health, Developmental Disabilities, *The Art of Successful Advocacy: A Guide for Parents and Adults Who Care for Children with Special Needs*.

Learner Evaluations: What They Really Think

We ask all of our learners to “write a thorough evaluation of yourself and the learning experience you have participated in that has led to the degree to be awarded. Include your interaction with your provost, personally contracted resource faculty, and the materials and events covered during this learning period. You may be as informal as you wish. This evaluation and your remarks will not be judged academically or clinically, and will not be included in your portfolio, but will enable us to continue to develop and refine our program for future learners.” Here are some representative samples of our learners' thoughts on the process:

Andrew J. Cowley, Jr., Ph.D., Engineering Management: My evaluation of the entire process was very rewarding. I truly feel that the bells and whistles went off during my dissertation process. I had been involved in the development, practice, and teaching of an Aquatic Martial Arts Workout Program for several years. My Provost, Dr. David Schwartz, allowed my passions to evolve and become Chapter 6 of my dissertation. This allowed me to document the program in text form; something I have always wanted to accomplish.

I strongly believe the major factor in completing my degree was directly linked to the Provost who could always be counted on for assistance. I truly feel honored to have had Dr. David Schwartz as my Provost. Dr. Schwartz taught me how to drink from that fountain of knowledge.

I wish to thank UIL for the experiences and journey on the road to my Ph.D. The Provost factor allows a student to travel that road regardless of the bumps, hills, and curves.

I wish to quote Dr. David Schwartz: “Let it fly.” I did, and want to thank him and the University once again for this experience.

Marilyn Hamlin, Ph.D., Psychoanalysis: The first thing I have to say about the whole process is [to mention] the way my provost supported my learning journey. There is a quality of attention, emotional wisdom and expressiveness which is a totally unique experience in my whole educational life. I have very unambivalent feelings about the integrative learning during the time period in which our contact, once in person, in the first semester, and thereafter, once a week by phone consultation, became a subtle interplay of thoughts and counterthoughts, theory and implication, idea and exposition, old ground and common ground, old wounds and healing influence. In all, a diverse evolution of thought and action!

As in the structure of my dissertation, I have identified a parallel process which stands as a fact of integrative lifelong engagement in learning. *Part One, Tiger Talk--The Process* speaks of an essential energy we humans are born possessing. The roots of this content are manifest through old learning when I was 19 years old, studying the works of William Shakespeare. I lived in Stratford on Avon, England for six months of study abroad. Adjunct interest in my final project paper, entitled "The Element of Time in *All's Well That Ends Well*," led me to set about reading the entire body of Shakespeare's writing. These readings hatched an organically dramatic subtext to all the events in my life—an emotional underscoring—a theatrical context, if you will, into which my developing adulthood would play itself, upon all the stage of life.

Part Two, Say What You Mean, The Practice speaks towards the preverbal, penetrates to the core of resident organic structures, open and closed, bringing forth a return, a repetition, a cycle which patterns the individual human necessity for emotional growth, developmental intelligence and maturational longevity. When I was 40 years old, I turned from the practice of theater and began to read the works of Sigmund Freud. For the next seven years of study at a psychoanalytic institute, the meaning of what I was learning would rend asunder the territory of my old life. Disintegrative information comes with the psychic pain of its own wilderness. To have a provost who could connect emotionally at base level zero, and support the integrative waymarks of my learning, without tampering with my defenses and the emotional territory which must be traveled to write a dissertation, is surely a coincidence between the human and the divine. There were other "divine" supports, as well. The element of longevity has been intentionally cultivated with the practice of Tai Chi and Yoga.

Part Three, The Way of Self Advocacy, The Performance took the longest to write because my conjoint performance with UIL served to bring forth a living map of the territory of self-advocacy. This whole part was a surprise to me, even as I was writing it. It was as if the information gripped me, wrote me, informed me. And, I feel humbled by the process. All in all this was the best learning experience of my life, to date. It was potent. Power packed. Economical. Direct. It wasn't easy. It isn't false. I am filled with a new respect for the process which is my life. I would suggest that the only way to refine this doctoral program is to have the intention of refining it. By doing the work of the program, I surely did my part in the refinement of our whole integrative endeavor. I am grateful to have become a part of UIL.

Five Barley Loaves and Two Small Fish

John R. Seeley, ordained in 1976, is one of the founders of AIWP. He is a very active nonagenarian who has a full practice as a spiritual psychiatrist and as a social and political activist. Among his several published books are *The Americanization of the Unconscious* and *Crestwood Heights: A Study of the Cultural of Suburban Life*. On August 30, he sent the following fax to our offices:

No one, I'm sure, can come close to repeating the miracle of the loaves and fishes. But I bring you news: We are offered a chance to feed a multitude and our gift also multiplies many times over. We have a chance (for a year) to feed the poorest of the earth, God's poorest (and perhaps dearest) children for next to no money cost. I will tell you below how this comes about and works.

I'm sure I am not alone in being haunted by vivid visions of this state of affairs. I am also confident that it is not the only scandal that lies heavy on our consciences and tears at our souls. But for me and I hope others, it is somehow especially shocking, most unbearable. When I sit down to eat or when I lie down to sleep I hear the cries and moans of these little ones, and the softer moans of their caretakers who cannot still them for lack of the food to do so.

Here, very simply, is how it works. As things stand, we are blessed in having an anonymous fellow-parishioner who "matches" (i.e., doubles) every non-pledge dollar that is put in

the collection plate. So our every \$1.00 becomes \$2.00. Then the Los Angeles Regional Food Bank has—for a year—a Foundation Grant that matches (doubles) every dollar it receives. So our \$1.00 becomes \$4.00 and every one of those dollars moves into hungry little mouths \$12.00 worth of food. So our \$1.00 has become \$48.00. Few of us, doubtless, are accustomed to making gifts in the thousand-dollar range but here a twenty-dollar bill will come near that—that is, it will effectively give \$960.00 in food. Who can say "No"?

I am willing to be a beggar for God's sake. I am willing to beg, plead, cajole, agitate to make it possible that substantially fewer than 500,000 children, on our very doorsteps (i.e., here in this pampered country) go to bed hungry every night.

Of course, I would not beg what I will not give. Again, a parishioner has made part of my giving easier. Mar Jennings, who so often brings me home from church, has offered to take me there as well, so the \$20.00 a week I had to pay for taxis goes into the plate. (So this is really Mar's gift.) I hope to match that gift so that between the two of us, we may beget \$99,840.00 worth of food. If even a handful of fellow parishioners at St. Matthew's will join us, and if God continues to give me time and strength, I hope to carry my begging bowl to the larger religious community, and thence . . .

May many hear and heed the command, "Feed my sheep."

Donations to this worthy project, if you are so moved, are welcome. Please make checks payable to John R. Seeley, and mail to: John R. Seeley
2339 Amherst Avenue
Los Angeles, CA 90064

What We've Been Writing

We first became interested in **Linda Joy Meyers's** work while glancing through, then reading carefully, her remarkable doctoral dissertation for UIL, in which she presented a beautifully evocative and psychologically profound memoir that traced four generations of women, with their associated graces, gifts, and thick darkness. It was with gratification that we found she had developed a very practical way that others might mine their personal histories for healing and insight. Based on the premise that "writing helps to heal the body and the mind, and perhaps even the soul," *Becoming Whole: Writing Your Healing Story* (San Diego, CA: Silver Threads, 2003; PN171P83M94 2002) celebrates the power of writing to help us position ourselves beneficially within the universe, and within our own lives.

The first section of the book, "Healing with Memoirs," addresses writing as a medium for healing, involving the threefold process of writing, reading what you wrote, and sharing it with others and being witnessed. Just the physical act of writing—using our arms, hands, fingers—to type or to inscribe our memories releases intuitive capabilities and loosens the hold that trauma may have over us when it remains stored in the body. Allowing ourselves just to write, freely and without judgment, through such exercises as freewriting (when the pen doesn't leave the paper for 20 minutes, regardless of what you write) can provide enchanting liberation. The author shows how various forms of writing (poetry, diaries, journals) can let us find and make sense of elements of our lives, before focusing on the autobiography as a healing story.

The author's clarification that "a story has a beginning, a middle, and end—a created structure" is refreshing when so many authors today don't seem to understand this. Tidying up your life experiences so that they are presentable to others (that is, making them coherent and aesthetically engaging, not necessarily comfortable or reassuring to read) may require agility—jumping from first person to third person, for example, in the effort to achieve an authentic voice, or even writing as though you were one of the other characters in your story. She points out that you can always switch to journaling for a while so you can forget about structure and write just for yourself. When you return to your story, as both character and author, you gain perspective and become your own compassionate witness—a healing in itself. The sensual detail of good writing keeps us in our bodies as we remember, and our bodies will bring forth memories that our minds have forgotten.

Meyers points out that writing exclusively about trauma is not necessary for healing—it can be equally healing to accentuate the positive. The important thing is that your writing be "deeply true." Writing helps put experience/trauma into context, seeing yourself and your life as a story, in which all the

characters have their own stories as well. For one student who had experienced suffering at the hands of her parents and been haunted by this for years, writing the story "didn't make what had happened right, but it put her parents in the context of their own past and limitations rather than letting them remain the out-of-control monsters who still frightened her." When you are the author, you are the boss—unthreatened, and able to process both pain and joy in your own good time. When you have finally placed emotionally volcanic material on the page, you gain a peculiar perspective that broadens your soul as you see how you fit into the greater scheme of things.

"The Psychology of Memoir Writing" prepares us for the impact that our research and expression of our past may have on us and on others about whom we speak, with a sensitively presented consideration of the ethics of writing about your family. Part three, "Writing the Memoir," is full of strategies for getting started, refining, and deepening your autobiographical work, with exercises at chapter ends. The appendices and examples of student work appearing throughout the book

provide a inspiring examples of vital writing

In Winter

*He felt suspicious of this woman,
of the yes she lived unambivalently,
of the distance she traveled that he
had never known.*

*How could he know of the years in which that yes
grew within her
the way a bamboo leaf bends under the
weight of mounting snow?*

*How could he trust it? Seeing only
the sudden slide of snow to the ground,
and the leaf not stirred.*

- Risa Kaparo

Embrace, a book of poems by **Risa Kaparo** (Oakland, CA: Scarlet Tanager Books, 2002; ISBN# 0-9670224-6-0) was inspired "by an old fairy tale in which a handless maiden comes upon a drowning child. Despite the impossibility, she reaches to save the child and the hands miraculously appear. We all experience such moments—where impossibility is overcome by necessity—where we are challenged to extend beyond our sense of limitation—where we have no choice but to embrace the gift of what is" (p. xii).

This autobiographical collection is divided into six sections: "This Rare and Perilous Life," "The Legacy," "The Impossibility of Eros," "Intimations by Fire," "The Mouths of Women in Love," and "To Be Lifted Like a Child to a Kiss." In these poems, the author explores and transforms ordinary and extraordinary pain, joys, regrets, and various comforts into discrete gifts through her words. The poem, "In Winter," included in this issue gives some small hint of the flavor and depth of her work. Risa was ordained by AIWP as a minister of counseling, healing, and mediation in 1986.

Recover with Me (Fort Meyers, FL: The Recovery Press), by **Lynn "Kaye" Kesselman**, is a twelve-step recovery program that differs from others in several ways. First, the author wrote it while experiencing his own recovery, addressing his own need to make sense of every idea before he was able to try it wholeheartedly. Second, he focuses on his own experiences in the first three parts of the book: "My goal . . . is to help you take the steps informally with me, before you try to apply them to yourself." By providing this preliminary fellowship, he opens

the opportunity for recovery to others who are stalled before they begin. A self-proclaimed “wise guy,” he initially resisted the twelve-step program of recovery because he felt that those who recommended it “didn’t understand as much as I did, especially about me. I saw its simple instructions working for many people who did just what they were told and didn’t question it so much, but that simpler, trusting path was not for me.” Yet his own questioning path “worked so wonderfully well for me and for others . . . that I decided to take their suggestion and write it all down for others to use; other guys like me who ask a lot of questions and don’t give their trust to new ideas so easily.”

This book rings authentically true on every page, and confronts many of the issues that have annoyed/confused/irritated/distracted those of us whose cognitive makeup (and perhaps intellectual honor) demand that we examine concepts before adopting them. Even for those without recovery issues, it’s a respectful guide for exploring the darker intricacies of our selves and souls. Lynn Kesselman was ordained by AIWP in 2002 as a psychotherapist, CCDC.

Some books are meant to be read and remembered; others become intimate daily companions to be turned to as needed. *An Inspirational Guide for the Recovering Soul* by **Barbara Sinor** (available through www.Astara.org) is both: a welcome, ongoing opportunity to crystallize our thoughts and gain immediate inspiration, comfort, and insight simply by opening to any page, and a resource for remarkable quotes, rituals, and exercises. As Sinor describes it, “It is a small hardy book to be used over and over again by the reader through many years. The book is targeted to those adults searching for recovery with an inspirational lift. It is written to address all areas of recovery: post-traumatic stress from any origin, childhood abuse or trauma, chemical/alcohol addiction, recovery from current world affairs, or just as an inspirational boost for the soul.

“The reader of *An Inspirational Guide for the Recovering Soul* is instructed to open the book at any page with an issue or thought in their mind to receive comforting quotes, messages, insight, suggested rituals and exercises. The inspirational quotes are taken from inspirational and spiritual texts or from teachers such as the Dalai Lama, Thich Nhat Hanh, Gary Zukav, Paramahansa Yogananda, Louise Hay, Marianne Williamson, Lao Tzu, and Shakti Gawain.

“Each quote contains a brief message to ponder while reading the accompanying page, which guides the reader to delve deeper into exploring the Recovering Soul. The exercise, insight, or ritual follows the theme of the previous quote and brings the reader toward a sense of spiritual understanding regarding their issue of focus.”

For example, in the book, these words from Shakti Gawain, “We will discover the nature of our particular genius when we stop trying to conform to our own or to other people’s models, learn to be ourselves, and allow our natural channel to open” lead us to Sinor’s guidance on the opposite page:

“When flying in a plane one’s perspective or depth perception becomes a bit distorted. What looks like inches of land below is miles; what appears to be tiny green spots are in reality huge trees and lush meadows. Do not misjudge the power you possess within your own mind. What seems to be a fixed, non-changeable attitude or habit is only a belief ready to be altered or re-created. There is a channel, a door, which you can open now to allow the light of new hope to enter. Do not be discouraged by those around you, illusions are everywhere . . . Find the door leading to your true-Self” (p. 106).

Barbara Sinor was ordained by AIWP in 1998 as a Transpersonal Counselor.

Up from the Basement: A Psycho-Spiritual Journey from Darkness into Light (Lincoln, NE: Writers Club Press, 2002; ISBN# 0-595-24138-7), by **Stewart “Sebastian” Lampe**, is a very personal discourse about the author’s struggle with his need for psychological recovery and change. His painstakingly comprehensive documentation of his journey of internal processing as he develops awareness at the physical, intellectual, emotional, and spiritual levels is actually a story about a story, in that it contains no specific personal references to events unique to the author’s life. Lampe simply describes what it is like to be him as he explores in the abstract his experiences of deeply felt issues such as fear, depression, and forgiveness. The stream of consciousness style is intended to inspire the reader to compare and contrast his or her own personal traits and internal introspection. As Lampe remarks, “This work of growth . . . is seen not as striving for perfection, but as repeatedly training my mind in a thought process based on loving kindness and self-love” (p. 108). The story is interspersed with applications of the basic principles of *A Course in Miracles*.

This is not a book that is long on plot—the reader must be willing to become immersed within the author’s mind, without the comfort of knowing the exact events and ramifications of his personal history. The focus is always on the immediate now, sometimes in relation to past events (such as the experience of birth), revealing patterns of thought and belief that arise and cause us pain when they harden into the background of our lives.

Stewart Lampe was ordained by AIWP in 1992 in the areas of meditation and psychological counseling.

In the last issue of this newsletter, we included an excerpt from **Ann Juaregui’s Epiphanies: A Psychotherapist’s Tales of Spontaneous Emotional Healing** (Roseville, CA: Prima Publishing, 2003, ISBN# 0-7615-6376-8), much to the pleasure of many of our readers. This book is an exploration of human consciousness, drawn from the author’s personal experiences and work she has done with clients in psychotherapy, specifically related to epiphanies, which she defines as “the conscious recognition that the mind’s edge has dissolved and a discovery is in the making” (pp. 157-158). “We know the world is bigger than our minds can comprehend. And then sometimes the mind can be surprised out of its own compartments, and in the moment of surprise, we see—we remember—that there is more, much more” (p. 148). Following the author through her explorations of the phenomena of epiphanies, including fractals, prayer, quantum physics, and metaphor encourages our fluidity, our often-hampered ability to

Continued, page 12

What We've Been Writing, continued from p. 11

release the boundaries that we use to make sense of the universe according to what we think we know. As Juaregui states, “Moments of surprise come, compelling us with their grace, even when the problems of life seem too daunting to bear. Making room for our stories of epiphany—agreeing to tell them—we rivet our attention on to these moments, watch for the objections that conspire against them, and explore their power for healing. ‘Look at this!’ we say, ‘look with me.’ And in the saying we are changed. And so is the world” (p. 186).

The title of *Helping not Fixing: A Manual for People Who Want to Let Go and Love*, by **Jim De Maio** (Colombia: Alberto de la Rosa Cortés, 1998; ISBN# 958-96668-0-9) is pretty self-explanatory. Jim was ordained by AIWP in 2001 as a relationship counselor, and the purpose of this book is to apply *A Course in Miracles* to human relationships.

He tells us, “The helper sees the other person as all right and wants only to help them see themselves as all right, while the fixer sees the other person as broken—needing to be fixed—not acceptable as they are. . . . Once we stop fixing, we will realize that we can always help each other” (p. 11). When we realize that we are all one, all perfect creations of God, we can help others through “1) encouragement of the fearful; 2) setting boundaries with inappropriate behavior; [and] 3) being a safe and supportive person” (p. 69). This appears to boil down to 1) sharing courage with others so that they can face their situations truthfully and bravely, willing to see their own contributions to their predicaments even if that means seeing themselves in an unattractive light, 2) informing others of the criteria according to which you are willing to play with them rather than telling them what they have to do, and 3) letting people know you care enough about them to just be there with them, or let them alone, as they see fit. The author provides plenty of examples that illustrate his concepts, as well as exercises to help the reader understand and apply the ideas in his or her own life. All in all, the tone of this book is reminiscent of the catechism that we studied as a child, but considerably sweeter and much more humane; this is not surprising, since the author is a practicing Roman Catholic who credits the Course in Miracles with helping him to stay in a church—to use his words—“that needs reformation today as much as in the days of Martin Luther.”

When the state or the church are more important than the individual, and its leaders demand or insidiously promote absolute allegiance, tyranny exists, no matter what the political or religious label.

- Melvin Maier Suhd

Wisdom in the Wound, continued from page 7

Incorporate the arts—as a tool for self-expression, intellectual development, and instructional differentiation, allowing for multiple intelligences to be built upon for overall achievement,

Value social and emotional learning—both in the classroom and in the general school climate through policy and practice, and

Allow for interest-driven, project-based learning—that addresses multiple standards and ties curriculum in a relevant way to student interests and real-life experiences.

Summary

Bringing awareness to wounding experiences allows us to work in a conscious way with the adaptive (or mal-adaptive) choices we make as an outgrowth of these experiences. Wounding experiences are soul making experiences; when they are acknowledged and worked with they deepen the power and expression of who we are. Understanding the issue of educational wounding and its healing opens the doorway to creating learning environments that address the whole Self through social and emotional learning activities and projects that allow students to authentically pursue what interests them. The arts play an important role in the healing process and offer a vehicle for diverse learning strategies, which foster success in learning. Ideally, education is about upliftment, discovery, empowerment, and the development of a strong, resilient sense of self that is grounded in skills, talents, achievements, and new learning. Understanding the dynamics of educational wounding and finding the wisdom in the wound offers teachers and students an opportunity to create classrooms of caring and halls of healing as the norm in our schools.

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Dr. Shannon Simonelli is an assistant professor at the University of Hawai'i under the University Centers for Excellence in Research, Education, and Service at the Center on Disability Studies. Her work focuses on statewide school improvements. She is a consultant on educational wounding, educator, creative arts therapist, and facilitator working with adolescents and adults in a variety of settings including secure facilities. She is an artist, dancer, day dreamer, and mother to a teenage daughter; she was ordained by AIWP in 1997 in Body Spirit Integration Counseling. She can be reached at Shannon.simonelli@cds.hawaii.edu, 808/956-8710.

Our Kind of People: Members in Service Tell Us Who They Are, What They Do, and Why

When our members in service apply for ordainment with AIWP, we ask them to reflect seriously on their commitment to their ministries and to provide personal assessments of the meaning of AIWP ordination. Here is a selection of some of the thoughts that our questions have evoked.

I have found that I am drawn to the serving of working with others at a one-to-one level, working on unfolding their potential and sense of self with them. This increases their own self-esteem and self-respect through working with them through sometimes difficult emotions and supporting them, listening and loving. In addition, I feel that whether this is a professional path or just when I am with a friend, I am guided by spiritual wisdom, which not only helps me with this work but becomes the work. The AIWP tenets and philosophy of being dedicated to energizing and supporting the well-being of others are fundamental principles of my own belief system and life practice. The opening up of people to their own essential spiritual nature and potential for life is an important part of my work.

I believe that every person as a manifestation of God has a right to self-respect. Part of this respect involves the right to be heard, to be valued, to have one's own life validated in some way. So many people have neither received unconditional love and respect from others, nor do they know how to give it to themselves. . . . The basic spiritual energy of unconditional love and acceptance is often enough in itself to cause massive shifts within a person's own view of himself or herself. Empowering the person to become a master rather than a victim within his or her own life is done by nurturing and valuing the person. Very often in a [pastoral] counseling session, this in itself is enough for the person to see more clearly an issue, or release an emotion, or become more in touch with his or her own thoughts and feelings. (Wendy Crampton, ordained as a Transpersonal Therapist and Minister in 2002, serving in Ireland)

* * * * *

The purpose of my ministry is to offer a holistic approach to support authentic living. A holistic approach recognizes that each human being engages life through physical, mental, emotional, spiritual and means. Thus, to conscious, one must aware of and live a joyful life, learn to be and integrate these four aspects of being into a congruent whole.

Each person is different; each deserves to be honored for his or her uniqueness. I offer support for those who wish to explore their authenticity and express their creative potential in a manner that is aligned with the individual's highest wisdom. This is a path of inner attunement, deep trust and soul recognition.

It is the mission of my ministry to empower individuals to live authentically. This requires that the individual learn to discern between the urgings of the ego and the urgings of his or her highest wisdom. Such discernment is developed in an environment of safety, trust and loving support. It is the work of

this ministry to create such an environment and coach the individuals into greater self-love, self-trust, self-awareness and self-support. Through this process the individual is supported to make choices that empower that person's authenticity.

I do not espouse a set of beliefs; instead I support the individual to honor his or her own choices as to belief systems and spiritual practices.

I see all people as intelligent expressions of life energy. All paths are sacred. All are respected. These are the principles that govern this ministry. (Jerrold Larson, ordained as a Holistic Healer and Spiritual Mentor in 2002, serving in New Mexico)

* * * * *

There is no moment in my life in which I am separated from my physical, mental, spiritual, and emotional process. Love of life in all its aspects leads me to become moment by moment more conscious of my part in that life. The desire for an integrated awakening is seeded in every person, and I commit my life to working for that integrated awakening in myself and others. To do this is both my spiritual vow, my religious undertaking and my right as a human being, and to do it free from any persecution is in agreement with the principles of the Constitution of the United States. I accept that my membership in the Association for the Integration of the Whole Person will be denied or revoked should I interfere with or injure others. However, more compelling is the knowledge that I would be wounding others and myself at a spiritual level should I behave in a manner that would require that revocation of membership. . . .

Merriam-Webster's Collegiate Dictionary (10th edition) reads: "minister - servant; to minister - to give aid or service; and also minister - a diplomatic representative (as an ambassador) accredited to the court or seat of government of a foreign state."

This last I enjoy in the symbolism of its language. I am diplomatic when I work in that I must ask myself, "How can this person best hear him- or herself?" I am a "representative as an ambassador" for the invisible world, and perhaps speak the language of that country a little more fluently than the person I am working with. The "seat of government of a foreign state" could be the core beliefs of the person I am working with.

Humor aside, a minister's duties and responsibilities are primarily to enable the "other" to find within the healer, spiritual mentor, everyday earthly good companion, and relationship to the Divine; and to support that journey of self-discovery. To do this, the minister must continue to pursue his or her own journey, acting with integrity towards self and congregation.

All those privileges and responsibilities stated by the AIWP in relation to the IRS can be accepted and undertaken according to the law of the United States. It is a criminal act for anyone, ordained or not, to defraud the IRS. (Susannah Tyrrell, ordained as a Transpersonal Therapist in 2003, serving in New Mexico)

*If it does not bring you joy,
then why are you doing it?*

- Archangel Zadkiel

www.TheTempleofSelf-Ascension.org

Love is the solution.

- Nasser Zaghi

IMPORTANT NOTES TO ORDAINED FOLKS: *DOES THIS MEAN YOU?*

Quarterly Reports

AIWP is seen by the IRS as one church. AIWP headquarters is responsible for all communication with the IRS regarding church-related income and expenses (exception: 1099s). Local congregations do not communicate directly with the IRS regarding any church-related income or expenses. No church-related income/expenses (other than contracted fees shown on 1099s) are reported separately to the IRS by any local congregation. It is therefore **essential** that all congregations report church-related financial business to AIWP headquarters on a quarterly basis. A quarterly report to AIWP headquarters is **required** if church-related income is received and/or expenses are incurred by the congregation.

Opening a Bank Account for a Local Congregation

As a congregation leader (minister), you may wish to open up a local congregation bank account to avoid mixing income and expenses of the church with personal or other non-religious activities. AIWP banks with Washington Mutual. If you have access to a local Washington Mutual branch, an account can be opened for you by headquarters in Rohnert Park, at the Rohnert Park branch, and you may use your local branch to make your deposits and withdrawals. Your name, address, social security number, driver's license number, and birth date will be needed. Headquarters will present an approval letter for the account to be established, using the single AIWP EIN number for all local congregations of AIWP. You will receive a signature card in the mail. You must have your signature on the card notarized and send the card to headquarters, keeping a copy for yourself (it is not necessary for a headquarters board member or administrator to be a signer on your local congregation account).

If you prefer to use a bank of your own choice, headquarters will provide a letter approving your opening of an account using the AIWP EIN number. This letter would be taken to the bank together with a copy of AIWP's IRS 501(c)(3) letter dated August 27, 1984, with the EIN number appearing in the upper right hand corner, the Articles of Incorporation, and the State of California certificate of incorporation.

Always keep your AIWP ordination handbook available. As you can see, there will be many occasions to use and refer to it.

THE RIGHT TO SERVE

OR

ARE WE ALL OUTLAWS?

Those who seek ordination through AIWP receive a study packet that contains an article written by Claude Steiner in 1974 entitled, "We Are All Outlaws." In light of this awesome period where our constitution, the "essential Bible" that has made this country an honored nation, is literally being torn asunder, it is fitting to be reminded of our history and to repeat aphorisms like Anais Nin's, "The risk it takes to remain tightly closed in a bud is more painful than the risk it takes to bloom." Taking risks that seem inconsequential is essential for the survival of the "dike" that keeps us from being flooded out of existence by the erosion of our constitution. Claude Steiner and Russell Lockhart risked being open, fully aware that our freedoms call for constant vigil and dissent if we are to preserve, extend, and protect the rights of all persons of good will from those who would restrict those rights to a monarchical few. I believe that now, more than any previous time in our history, the words of Nin, Steiner, and Lockhart need to be reviewed, to inspire more of us to move the "plows" and make furrows so "buds" can bloom.

Russell Lockhart, ordained in 1976, was one of the founding members of AIWP. As a brilliant scholar, educator, writer, and psychologist, he has graced us for over 30 years. His book, *Words as Eggs*, published in 1983, is a benchmark in honoring the works of Jung as well as brilliantly conveying his own etymology that advances Jung's work to higher levels. The following brief description of the book is a small window that I'm sure will pique further viewing:

"The image of therapy as a song of healing speech was an extraordinary achievement of the early Greek mind. At that time, speech was felt to be civilization's greatest treasure, the divine gift that brought meaning to all things. For these early explorers of the word, a word did not just name a thing, it named its meaning."

For AIWP, Russell's plow made a furrow that helped to fertilize the ground so that AIWP could blossom to the point where it is today. Because of the arbitrary and capricious nature of civic acts, we could have been confined to fallow ground if it weren't for the letter on the opposite page, Russ's brilliant response to the American Psychological Association's query regarding AIWP's right to free persons, by ordainment, to serve others as counselors and therapists and offer other services of a helping nature. I have included the complete letter, including names and Russ's professional roles at that time, because although vested challenges still exist, the risk he took concerning his profession was even more critical then. His letter relieved us of more intensive obstacles. We have had no further challenges from that powerful organization since.

- Mel

A Letter to the APA

November 11, 1976

Dear Mel,

Enclosed is a copy of a letter I have sent to Brenda Gural of COSPEC (APA) in response to the Committee's recent request for my thoughts regarding the relevance of certification of clinical experience for a religious organization.

Please feel free to use the letter in any way you wish.

Best wishes,

Russ

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Los Angeles, California 90024

CONFIDENTIAL

Brenda Gurel, Ph.D.
Secretary, COSPEC
American Psychological Association
1200 Seventeenth Street, N.W.
Washington, DC 20036

November 10, 1976

Dear Dr. Gurel:

Thank you for your letter of October 28, 1976, regarding COSPEC's continued effort to gather information relevant to activities of organizations which have the potential for circumventing state licensing requirements for the practice of psychology. I am assuming from your letter that this investigation is a broadscale one and not limited to an investigation solely of the Association of the Integration of the Whole Person (AIWP), my sponsorship of which the Committee has called into question for possible violation of ethical standards.

In my letter to you of September 15, 1976, I attempted to answer the specific concerns of the Committee in reference to specific sections of the APA Code of Ethics which the Committee indicated were potential areas of ethical violation. Since I have received no response from the Committee in relation to the substance of my reply, it is difficult to know the exact intent of the question the Committee now wishes me to respond to. Specifically, you wish me to indicate how I think the requirement of certified clinical experience is "relevant" to an organization having a religious or theological orientation. This does not seem to me an *ethical* question but one of relationship between the realms of human experience. In my own mind, I cannot neatly separate into boxes the use of techniques of self-understanding from religious and philosophical concerns. The use of psychological techniques, methods, approaches of whatever variety (or by whatever name one uses) deeply affects and penetrates an individual's soul and that is both a philosophic and religious realm. George Albee sees this clearly and even calls for the emergence of "applied philosophers," "philotherapists," even "*clinical* philosophers" (*American Psychologist*, 1975, 30, p. 1157), as one means to "throw off the domination of the sickness (or defect) model." It seems to me that AIWP is actually in the forefront of such a move.

It should be obvious that AIWP is religious not in the institutional, doctrinaire, or dogmatic sense, but in the original sense of *re-ligio*, to be "bound again," in service as *therapeutes*, "healers of the soul." In early Greece, when philosophy was still connected with its religious roots, Socrates and Plato were *therapeutes*, or, to use Albee's more modern term, "clinical philosophers." Theirs was not a religion of church and dogma, but a commitment to the idea of self-realization as medicine for the soul. These were not empty terms then, but the substance of living reality. I cannot speak for AIWP, but as I view it, AIWP is a reaffirmation of this approach to life. A deeply penetrating statement of this orientation can be found in James Hillman's *Re-visioning Psychology* (New York: Harper, 1975), should the committee be interested in considering another perspective on this issue.

In short, I do not see the Committee's question to be one of ethics. If you would please clarify for me the *ethical* issue which you seem to see, I will once again attempt to answer.

Sincerely,

R.A. Lockhart, Ph.D., Director
Psychophysiology Research Laboratory
Camarillo-NPI Research Program
and
Associate Research Psychologist-UCLA



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God is sitting in heaven when a scientist prays to Him. “God, we don’t need you any more. Science has finally figured out a way to create life out of nothing—in other words, we can now do what You did in the beginning.” “Oh, is that so? Tell Me . . .” replies God. “Well, says the scientist, “we can take dirt and form it into the likeness of You and breathe life into it, thus creating man.” “Well, that’s very interesting. Show Me.” So the scientist bends down to the earth and starts to mold the soil into the shape of a man.

“No, no, no . . .” interrupts God. “Get your own dirt.”

Credo

of the Association for the Integration of the Whole Person

Love of life and people is achieved through an integrated awakening of physical, mental, spiritual, and emotional processes. Life itself is a religious experience as realized in the temple of my being. I am performing a religious service when my thoughts and deeds involve an affirmation of life. My congregation is both myself and those who seek my support in striving towards an integration of the whole person. To serve others, for fee or gratuity, who seek my assistance in the pursuit of this religious experience is both my commitment and my right, free from any persecution. My service is supported by the Association for the Integration of the Whole Person in agreement with the Constitution of the United States. Membership in the Association for the Integration of the Whole Person will be denied or revoked if I interfere with or injure the rights of others, perform criminal acts, or practice medicine without a license. My service, whether for fee or gratuity, is limited to the areas for which I have been qualified.