

Brooklyn College
Graduate Program in School Counseling

Education 756.12T Contemplative Urban School Counseling 45 hours, 3 credits
 Spring 2007 Wednesdays, 4:30-7 PM; 7:10-9:40PM
 Professor David Forbes Office:2401 James, Tuesday, 2-4, Wednesday, 2-4; by
 appointment
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Course Description:

“ “ from bulletin Contemplative practices as applied to counseling in urban schools.
 Promotion of urban schools as caring, healing, growth-enhancing communities.

About the course

This course explores the application of contemplative counseling practices within an urban school setting in order to help us, students, and all members of the educational community develop more healthy, just, compassionate, and meaningful lives and relationships. It considers education as a developmental process that leads to holistic growth, wisdom, and wellness. This is especially important in urban school contexts that are seldom conducive to providing sacred, peaceful spaces that are necessary to promote inner growth and creative processes. An emerging body of literature suggests that contemplative practices in education employ higher, more integrated processes that lead to deeper learning and greater meaning. The growing work on meditative practices in counseling and teacher education recognizes that contemplative practices can promote academic achievement as well as happiness or well-being and peace of mind for its own sake. We are pioneers in the application of contemplative approaches to urban issues within school settings. Our inquiry is in the spirit of attending to all thoughts and presuppositions as a way of evolving toward wisdom and compassion. This approach is compatible with, but not reducible to, science and data-validated research and methods.

We will have an opportunity to deepen the mindfulness or contemplative approach that we began in the foundations course and to practice mindfulness as students, educators, and school counselors. It is important that we take this opportunity to create a safe, contemplative space as a place to reflect on and renew ourselves in our work, to be mindful here in the present with each other. We will also continue taking an integral perspective—examining the social, cultural, and material realms of everyday life along with the developmental levels of consciousness.

We can consider being contemplatives who are students, rather than students who are studying contemplative practices. Being mindful of our own thoughts, feelings, sensations, and conditioned patterns of being (habits) is an essential aspect of our time together. In our classroom and school counseling program, some examples to notice and attend to with compassion and non-judgment are:

- negativity, cynicism
- assuming the primary role of educational consumers and passive information-sponges
- just trying to get by or get over, not being present

- living for the future, treating people and things as means to ends
- judgmentalism; self-righteousness with respect to the superiority of one's own views
- blaming, externalizing, avoiding looking at one's part in what happens
- projecting, assuming things about others without checking them out
- anxiety, FEAR, worrying "what if"
- perfectionism, hard on self and others
- people pleasing at one's own expense (codependency or idiot compassion)
- cliquish thinking and behavior; avoiding, objectifying others who are different
- impatience, wanting it now
- anger, irritation, taking things personally when the world doesn't conform to our expectations
- over identification with one's socially constructed identity: e.g. ethnicity, background, religious beliefs

Note your own patterns and/or identify others in your own words. These indicate we are attached to our conditioned sense of self and feel the need to defend it. Mindfulness allows us to be present in the moment and be open to what is going on now, seeing how things are, rather than our projection or construction of them. "That's not the way it should be! But it is. Now what?" Over time we may come to recognize that in truth we are all connected to each other on a universal basis and that the self/other dichotomy is not an absolute but a relative relationship.

We will practice mindfulness during the class, and strive to practice stillness in the midst of uncertainty or even chaos in other areas of our life, including working in schools. That means noticing thoughts and feelings that comes up with curiosity and compassion; also noticing how things that seem solid and unchanging change their qualities over time. However, when strong feelings keep arising we have an obligation to recognize them, experience them, and first own them as our own.

We will also strive to practice **right speech** among ourselves. That means careful, respectful listening, pausing and breathing before speaking and responding to others in as mindful a way as possible.

We'll try to be mindful by using some contemplative approaches to learning: paying close critical attention to the texts we read and tracing connections between them; training ourselves to focus on our own experiences; talking and listening in groups and as a whole class; and possibly different kinds of kinds of writing.

What is required to do well is **right effort**. That means making a full honest attempt at self-awareness. Make an effort to identify areas of attachment or resistance in a non-defensive way; make an effort to notice them, let go of them where possible, and be open to considering more evolved ways of thinking and being. This can be done with **compassion**, not harsh judgment.

In addition there will be more traditional academic requirements, e.g., combine careful analytical reading, writing, and dialogue with honest reflection on your own emotions,

responsibilities, and place in the world. This in turn will require that you read and reflect on each week's material by Wednesday's class, develop and present your ideas in writing assignments, and contribute actively in class.

We will also be committed to thinking about and seeking empirically validated measures that correlate with contemplative experiences. While the contemplative realm cannot be reduced to materialist, empirical reality, it can manifest effects within the empirical world that can be recognized to some extent.

Course Objectives:

(CACREP standards are listed in parentheses)

- To critically reflect on the role of the school counselor as an advocate for quality education and full self development for all from the highest level of consciousness commensurate with one's development and life conditions (Professional Identity).
- To further explore the interface of multiculturalism and spirituality with respect to the social and cultural context of the school, the various urban and special populations, and the work of the counselor within it (Social and Cultural Diversity).
- To reflect on one's own development and that of the urban school population and how one promotes optimum development from the highest level of consciousness commensurate with one's development and life conditions (Human Growth and Development).

Mission of the Brooklyn College School of Education

The School of Education at Brooklyn College prepares teachers, administrators, counselors, and school psychologists to serve, lead and thrive in the schools and agencies of this city and beyond. Through collaborative action, teaching and research, we develop our students' capacities to create socially just, intellectually vital, aesthetically rich and compassionate communities that value equity and excellence, access and rigor. We design our program in cooperation with Liberal Arts and Sciences faculties and in consultation with local schools in order to provide our students with the opportunity to develop the knowledge, proficiencies and understandings needed to work with New York City's racially, ethnically and linguistically diverse populations. We believe that teaching is an art that incorporates critical self-reflection, openness to new ideas, practices and technologies, and that focuses on the individual learner's needs and promotes growth. Our collective work is shaped by scholarship and is animated by a commitment to educate our students to the highest standards of professional competence.

Conceptual Framework of the School of Education

We focus on the four themes from the Brooklyn College School of Education (BCSOE) conceptual framework:

- 1) developing collaborative learning communities
- 2) fostering critical self-reflection and reflective practice.
- 3) Educating for social justice, and
- 4) Addressing issues of race, ethnicity, class, cultural and linguistic diversity, religion, sexuality and special needs

(available at <http://dephome.brooklyn.cuny.edu/schooled/conframe.htm>)

Knowledge Base

The material in the course is designed to meet the Council on Accreditation of Counseling and Related Educational Programs (CACREP) curriculum standards for counselor education core areas and school counselor programs. The specific standards relevant for this course are: professional identity, social and cultural diversity, and human growth and development; with respect to school counseling: foundations and contextual dimensions. The broader knowledge base is mindfulness and social justice.

Program Statement of Expectations for Students in the School Counseling Program

The Graduate Program in School Counseling at Brooklyn College prepares students to become professional school counselors and to assume positions of leadership in the field. To fulfill these responsibilities, faculty must evaluate students based on their academic, professional, and personal qualities. Our program works to establish a learning community where students can develop professionally. We do this by providing an environment in which students' rights and responsibilities are respected and by the dignity and worth of each student.

However, a student's progress in the program may be interrupted for failure to meet academic standards or if a student's interpersonal or emotional status interferes with education/training related requirements for self or others. For example, in order to ensure proper training and client care, a counselor-in-training must abide by relevant ethical codes and demonstrate professional knowledge, technical and interpersonal skills, professional attitudes, and professional character. These factors are evaluated based on one's academic performance and one's ability to convey warmth, genuineness, respect, and empathy in interactions with K-12 students and their families, classmates, staff and faculty. Students also should be able to demonstrate the ability to accept and integrate feedback, be aware of their impact on others, accept personal responsibility, and be able to express feelings appropriately.

Students with Special Needs

The Graduate Program in School Counseling is committed to creating an institutional climate in which students with disabilities can thrive. If you have any type of disability for which you require special accommodations to promote your learning in this class, please contact your instructor as soon as possible to discuss your needs. The Office for Students with Disabilities is the organization on campus that can help you with special accommodations (e.g., extended exam time). You may wish to contact this office at 951-5363, 1303 James Hall to verify your eligibility and the options for accommodation related to your disability

Course Requirements

1. Required weekly readings: Course Packet available at Far Better Copy, 43 Hillel Place. Phone: 718-859-3137. Open 8 AM till 7 PM M-Th; F till 5, Sa, Su 10 AM till 3. Approximately \$40.
2. Attendance & quality, thoughtful, informed participation (10%.) Your presence, and presence, is required. Three or more absences will prevent you from getting a B or better, the minimum grade for maintaining good standing. Lateness: Please see the professor and make arrangements if you must be late. Case by case consideration.
3. Prepare a presentation of readings for one week with one or two other students. (10%)
4. Keep a weekly Journal: Engage in a contemplative practice. Find regular time to meditate, or breathe, or body scan; practice doing something slowly, deliberately. Pay attention to your body, feelings, behaviors. Note what happened during meditation, and also describe any reactions to certain readings—what was useful, confusing or unresolved. Observe your own breathing, behavior, body sensations, feelings, and attentional states (e.g. anxious/distracted, spaced out, focused, alert, sleepy). Notice how you feel during stressful situations and in everyday ones at the internship site or elsewhere and what was going on with you at the time, what you were thinking, how you handled it, whether you were able to be mindful. What you would have done/do differently if you were more mindful. Refer to readings where relevant. Parts of the journal may be shown to others if you wish. a) use journal entries as the basis for any small group discussions in class and b) most important, incorporate your thoughts and feelings and some of the journal entries into the project described below.
5. Course Project/Presentation: Look at the readings; use them to find something you want to focus on if you need them. Apply mindfulness to any problem you experience/see. You may collaborate with another student. Minimum 12-15 pages. Do not use writings from another class assignment from another professor or from a previous course. Develop a project on applying mindfulness/contemplative practices to a concrete problem in an urban school at your internship site. Include a section in which you discuss your own practice of mindfulness, issues, insight, own development over this course. This might include sections from your journal. Discuss and if possible build in an informal evaluation component. For example, how would you know you, and/or the student(s) and/or teacher(s) are more mindful, self-aware of feelings, and have found ways to deal with their feelings or problems? There does not have to be a clear, successful outcome; what is important is the process and noticing your experiences as they change; practicing letting go and allowing for awareness of new responses or new events as you practice the courage to sit with difficult situations and feelings. Carry out the project as much as possible in the school, beyond just the design, and describe what you've learned from it (presentation= 10%; written project= 70%)

Examples

-Counselor (YOU/ other counselors):

Mindfulness as applied to:

- a) stress reduction and personal wellness: mindfulness, health, spiritual development; stress of being a student in a bureaucracy, i.e., school stress (Brooklyn College issues included); e.g. cases of judgment, anger, anxiety, taking on too much (codependency)
- b) working in a bureaucracy (see school below); relationships with difficult bureaucrats, colleagues, and students; setting limits/boundaries; the mindful school counselor
- c) balancing work/personal life, family pressures, societal stressors; being a student and educator.

-School (as a whole system; or teachers):

Mindfulness as applied to system's stress and wellness:

- working in a bureaucracy--issues of healthy/stuck, ill, organization; dependency, power, authority, boundaries, morale, collaboration, effectiveness, colleagues with problems;
- creating a caring community of learning—non-aggressive, safe, healthy and clean environment, acceptance and respect of everyone, encouragement of success and development
- support, meaningful celebrations, rituals; relation to surrounding community
- social justice, advocacy
- create a space and time to develop **the inner life** of students and teachers in an environment that is often not interested in it.

-Students:

Mindfulness as applied to stress and wellness: victim of violence or crime, loss of family member, mourning, family systems issues, single women parents, adjustment to new culture and language, living in poor, unhealthy, unsafe, neighborhood, migration and displacement, asthma, weight/eating issues, sickle cell, HIV, drugs, alcohol, anger, anxiety, depression, gangs, prison, surviving the streets, physical conflict/aggression, girls' issues/ boys' issues, sexuality, sexual harassment; media, music, rap, fashion, athletes' issues; dilemmas for African American youth. Peace making, inner peace, conflict resolution.

Possible projects:

- *--Tracking your own development or areas of struggle with an administrator, colleague, student, parent. *A necessary part of any project
- Mindfulness support groups with counselors and/or teachers; introducing practice of mindful schools to interested administrators, teachers
- Helping students with anger and other emotions; dealing with studying, test-taking: *bare attention*; applying mindfulness to conflict resolution/intra-group (within one group of e.g. leaders, marginalized students, children of immigrant parents, general discussion group, all guys, all girls, etc.) and/or inter-group relations (peer mediation, setting up mindful dialogues between groups through cultivating patience and receptivity or openness to others); helping students deal with the distractions of popular culture/mass media and find their authentic selves. Use of contemplative practices, meditation, visualization, quieting the mind, in journaling, creative writing, artwork.
- Helping teacher(s) deal with stress reduction, frustration, personalizing in a class or with student(s); giving workshops or leading support/meditation sessions with

administrators, teachers; helping teachers create a sacred/mindful space in their classrooms.

6. Based on classroom behavior, interactions with the professor, interactions and collaborative work with peers, group discussion, role playing, dyadic and triadic work in class: Passing score on the PAF. The *Professional Assessment Form (PAF) for School Counseling Students* provides an opportunity for program faculty to raise a concern about nonacademic student professional and personal development in order that the noted deficiency can be addressed in a developmental manner (i.e., advisement, consultation, counseling). Dismissal from the school counseling program can occur if program faculty have determined that personal or professional limitations will prohibit a student from becoming a successful professional school counselor. Faculty are bound by ethical code to insure the quality of professionals entering the field remains high and must act to prevent unqualified students from gaining entrance to the field.

In each course, the professor completes the PAF twice for each student, at the mid-term and at the end of the semester, to indicate whether the student's professional and personal development meet minimal standards for a professional school counselor. The mid-term PAF identifies areas of concern, but does not affect the student's course grade. If a student receives a rating of a "0" or "1" on the mid-term PAF, indicating that there is an area of concern to be addressed, the professor will meet with the student to recommend a plan to address the area of deficiency. If the student receives one or more "0's" on the final PAF, the student's final grade for the course will reflect that the behavior exhibited in the course does not meet the minimal standard for professional or personal development of a school counselor. As such, if a student receives a "0" on the final PAF, the student may not receive higher than a "C" for the final course grade, regardless of the grade earned by his or her academic work. If a student receives one or more "1's" on the final PAF, the final course grade will not be affected. However, students receiving a "0" or "1" on the final PAF must meet with the professor and the Program Head before the beginning of the next semester to agree upon a plan of action to address the area of deficiency.

Zen Koan Counter-Rubrics

If you aim for an **A** you won't get an **A**

If you try not to aim for an **A** to get an **A** you won't get an **A**

For an **A**, just **B**

For an **A**, just **B**-in' Aint enough

Commentary:

Give everything your full attention without concern for/attachment to the outcome: effort without desire.

"Happiness is the absence of the striving for happiness." Chuang-Tzu

Guidelines for Evaluation: Given that we must have grades, the professor is committed to making his grading policy as transparent and fair as possible but ultimately he is authorized to use his professional judgment to the best of his ability.

Grade-grubbing: be mindful of patterns of whining, litigious arguing, and/or feeling like your self-worth is crushed if you don't get the grade you want. It isn't.

Remember: Your ability to get a job is NOT based on your grades. Rather, it comes down to your overall quality as an evolved, caring person of integrity. Your professors will recommend you based not on your grades but on how you present yourself as a decent human being who is committed to his or her highest development.

Academic Rubrics

Quality

- A Exemplary, outstanding
- A- Accomplished, high quality
- B+ Very good; student did a solid job
- B Adequate, good; meets standards; acceptable
- B- Not adequate; did not fulfill requirements
- C Poor (One or more zeroes on final PAF)
- F Failure; no work given without arrangements with professor; or inadequate fragment; or plagiarized work (see below)

A) Oral Presentation:

Co/lead a class discussion based on the readings.

- Degree of overall preparedness
- Ability to collaborate and team facilitate (collaboration)
- Familiarity with subject matter
- Degree of thought, insight, able to grasp, draw out implications of subject matter
- Ability to stimulate quality discussion, summarize, raise questions, draw conclusions

B) Written Requirements: Typed, double-spaced, 12 font, up to 1" (non-fat) margins, stapled, no plastic cover (save the planet). Proof read and read aloud. Always keep a copy. See below for more suggestions.

Scoring rubrics based on criteria below:

Based on the following:

Keenly insightful, thoughtful, integration of thinking and reading based on readings, references, and class discussion
 openness to new experiences, high tolerance for uncertainty
 personal and intellectual curiosity, questioning
 self-aware of defenses, feelings, biases, mature position
 (self-reflection)

Clear, well written communication; flows;
 Lively writing; personal investment comes through

responsive to question;
 appropriate, relevant attributions
 Excellent integration of material;
 comprehensive; command
 of material; supports
 case with evidence
 Specific insights rather than generalities or clichés
 Potential contribution to the field
 Raises questions for further inquiry
 Inclusive, integral awareness of social
 context and multiple experiences
 (diversity)

Critical awareness of inequities of
 power relations, structural constraints
 and need for social change
 (social justice)

Some advice on written work (adapted from David Kahane, Philosophy Dept., University of Alberta)

Be clear

Please write as clearly as possible. Avoid jargon, long words, and convoluted sentences. One way to test the clarity of your sentences is to read them aloud: if a friend or brother or sister or parent were listening, could they follow easily? If not, consider being more succinct and to the point. Keep sentences and paragraphs relatively short. It's fine to write in the first person; it saves words and improves clarity.

Be charitable

Before you agree or disagree with someone's ideas—whether they belong to the author of a reading or to an imagined critic of the reading—you have to make clear the structure of their ideas (or rather, those of their ideas that are relevant to your own). If your attribution of a view to an author is likely to be controversial, offer textual evidence for your interpretation.

Use quotations and citations sparingly

Refer to the text to show you've read and have thought about it. If you're saying something about an author's argument that's likely to be puzzling or controversial, give a page reference from the course packet so that your reader can see whether s/he agrees with your interpretation—do this by just putting the page number in brackets like this. [99] However, don't use up a lot of space with quotes. Only quote the text (writing it out word for word) when you plan to make special use of a passage, or think your interpretation of the passage is likely to be especially controversial. When you quote the text, give a page reference in brackets like this. [99]

Use gender-neutral language

There is a commitment in North American education to the non-sexist use of language: reflect this in your use of pronouns. Use ‘he’ and ‘man’ when you want to refer to males, or to be true to the sexist language of a text — these terms can no longer be assumed to denote all humans. For more about this, see the American Philosophical Association guidelines on the non-sexist use of language, which are on the web at: <http://www.apa.udel.edu/apa/publications/texts/nonsexist.html>

Give yourself time to revise

Spend time editing successive drafts of your assignments (except when we’re doing free writing!) Make your argument as succinct and organized as possible. Be sure to proof-read your final draft: missing words, misspellings, and poor syntax all serve to undermine the reader’s confidence in the thoughtfulness of your position.

Avoid plagiarism like the plague

F is given when paper has been plagiarized, i.e., written by someone else (e.g. spouse, partner, friend, other student, internet paper service) or has significant parts taken word for word from an internet article or other written source with no display of originality, even with attribution. Plagiarism means representing someone else’s ideas or words as your own: it can take the form of straightforward copying, paraphrasing, using another’s ideas or structure of argument without attribution, sloppy citing or footnoting, and so on.

Some examples:

- It is plagiarism if you copy something word-for-word without clearly indicating that these are someone else’s words and citing the source.
- It is plagiarism if you paraphrase someone else’s writing — rearranging or changing their words, but keeping some of the structure and ideas — without clearly indicating that these are someone else’s ideas and citing the source.
- It is probably plagiarism if the details of the ideas you express in an assignment aren’t yours and you don’t let on whose they are.

Understand what constitutes plagiarism and avoid it in all its forms. If you are unsure about whether a particular use of sources, manner of footnoting, form of collaboration, etc., might constitute plagiarism, or if you feel desperate enough to consider any of forms of it, please see me and I will gladly talk it over.

Professional Assessment Form:

**Brooklyn College School Counseling Program
Professional Assessment Form ***

Student _____ Semester/Year _____ Date _____
Faculty _____ Course Number _____

Rating Scale

N=No opportunity to observe

0=Does not meet criteria at program level

1=Meets criteria minimally at program level

2=Meets criteria consistently at program level

Program Expectations

1. The student conducts self in an ethical manner. N 0 1 2
2. The student relates to peers, professors, and others in a manner consistent with ASCA professional standards (see Ethical Standards on website). N 0 1 2
3. The student is responsible with respect to punctuality, attendance, follow-through on assignments, and accountability to peers and staff. N 0 1 2

Maturity

1. The student demonstrates appropriate self-control (such as anger control, impulse control) and interactions in interpersonal relationships with faculty, peers, and clients. N 0 1 2
2. The student demonstrates honesty, fairness, and respect for others. N 0 1 2
3. The student demonstrates awareness of her/his own belief systems, values, needs, and limitations and the effect of these on her/his work and interactions with others. N 0 1 2
4. The student demonstrates the ability to receive, integrate and use feedback appropriately from peers, teachers, and supervisors. N 0 1 2
5. The student exhibits appropriate levels of self-assurance, confidence, and trust in own ability (neither extreme lack or grandiosity). N 0 1 2
6. The student follows professionally recognized conflict resolution processes, seeking to informally address the issue first with the individual(s) with whom the conflict exists in a respectful manner. N 0 1 2

Integrity

1. The student refrains from making statements which are false, misleading, or deceptive. N 0 1 2
2. The student respects the fundamental rights, dignity and worth of others. N 0 1 2
3. The student respects the rights of individuals to privacy, confidentiality, and choices regarding self-determination and autonomy. N 0 1 2
4. The student respects cultural, individual, and role differences, including those due to age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language, and socioeconomic status. N 0 1 2

Professional Assessment Form, page 2

For each "0" or "1" please add explanations and descriptions of relevant behaviors, interactions, and dates below.

Category/#:

A suggested mindfulness participation checklist (for your reference) adapted from David Kahane, Philosophy Dept., University of Alberta

- ❑ I come to class prepared—having done the reading really carefully and reflected on it.
- ❑ I take part wholeheartedly in class activities even when these are unfamiliar. I'm willing to give the prof and the class the benefit of the doubt—to imagine that I could learn from things that don't come easily to me, or that at first seem puzzling or silly.
- ❑ I listen to all contributions carefully, even if I don't agree. And I *seem* to be listening, too!
- ❑ I ask for clarification if something is unclear.
- ❑ I'm willing to take risks—in how I think about things and how I experience things. And I recognize that others are taking risks, and do my best to treat them with respect and kindness and contribute to creating a space where people feel safe to take risks.
- ❑ I'm mindful of what I'm feeling in response to others' comments or actions, including any tendency to judge, criticize, show and/or feel impatience, and react without awareness.
- ❑ I examine and question ideas rather than people, and do it in a measured way.
- ❑ I speak to the whole group whenever possible, rather than making things a conversation with the prof, or some other particular participant.
- ❑ I am mindful of my body language, tone of voice, facial expression, and eye contact as means of communication.
- ❑ I don't hold back from voicing my opinion because I feel that I am too advanced for the class OR because I feel that everyone else in the class knows more than I do.
- ❑ I don't interrupt others while they're speaking.
- ❑ I practice taking a few breaths to process what was just said and to make sure I am feeling responsible for what I say. I am mindful of my feelings about silence.
- ❑ I do my part to keep discussion moving and building. I try to tie my contributions to points that have already been made, for example, and don't ignore the thread of discussion in order to say what I planned to say all along.
- ❑ I don't have private/side conversations during group discussions.
- ❑ I tie my contributions to class readings when appropriate, and engage charitably with those readings.
- ❑ I try to be succinct and focused in my contributions, rather than rambling on (part of being mindful of right speech).
- ❑ I take seriously ideas that seem frighteningly or ludicrously radical, unfamiliar, or heretical OR that seem unduly conservative, parochial, or timid OR that come from perspectives very different from my own.
- ❑ I am mindful that aspects of my own experience and perspective might shape my response to particular positions and class activities in ways that are not yet fully clear to me.
- ❑ I am open to changing my mind if there seems good reason to do so.

Syllabus Schedule:

1. Wednesday January 31

Introductions, overview of course, approach

2. Wednesday February 7

I. Personal:

Stephen Levine *A Gradual Awakening* Chapters 1-6

Charlotte Kasl, *If the Buddha Dated*, excerpts

Pema Chodron, “How We Get Hooked, How We Get Unhooked”

3. Wednesday February 14

Thich Nhat Hanh, *Peace is Every Step*, part 1

Ronna Kabatznick, *The Zen of Eating*, Intro, chapt 1

Jon Kabat-Zinn, *Wherever You Go, There You Are*, excerpts

Wednesday February 21 NO CLASS; “A Monday”

4. Wednesday February 28

II. Counseling/Therapy:

Ken Wilber: “The Pre/Trans Fallacy”

Mark Epstein *Thoughts without a Thinker*, Chapter 6, “Bare Attention”

Christopher Germer, “Mindfulness? What is it? What Does it Matter?”

5. Wednesday March 7 **Give professor a 1 page proposal of project idea**

David Forbes, “Finding the Zone: Beyond the Social Construction of Masculine Gender Identity” *Encounter*, Spring, 2006

Monitor on Psychology, “Finding the Peace within Us”

Dorothy Hunt, “Being Intimate with What Is: Healing the Pain of Separation”

DVD: Mindfulness-Based Cognitive Therapy for Depression, Zindel Segal

III:Healing/Compassion

6. Wednesday March 14

John Welwood, *Toward a Psychology of Awakening*, chapters 9 & 10

Ken Jones, “Mindful Social Action”

Bill Moyers, “For Stress Reduction, Meditate: Interview with Jon Kabat-Zinn”

7. Wednesday March 21

James Garbarino, *Lost Boys*, chapter 8

Daniel Goleman/Mark Greenberg, *Destructive Emotions*, chapter 11

8. Wednesday March 28

Judith Simmer-Brown, “Commitment and Openness: A Contemplative Approach to Pluralism”

George Mumford, “Mind like a Mirror”

Earthlyn Marselean Manuel, “Moving toward an End to Suffering”

Alice Walker, “This Was Not an Area of Large Plantations”

Wednesday April 4 NO CLASS; Break week

III. Education:

9. Wednesday April 11

Krishnamurti, "On Education"

Mary Rose O'Reilley, *Radical Presence: Teaching as Contemplative Practice*, chapters 1-3

Rachael Kessler, *The Soul of Education*, chapters 1 & 2

10. Wednesday April 18

Tobin Hart, "Opening the Contemplative Mind in the Classroom"

John Miller, *Education and the Soul*, chapter 4

Norman Fischer, "Teaching Meditation to Children"

*Robert B. Wall, "Tai Chi & Mindfulness-Based Stress Reduction in a Boston Public School", *J. Pediatric Health Care*, 19, 2005

V: Mindfulness at the workplace:

11. Wednesday April 25

Michael Carroll, *Awake at Work*, Part three, "Working with Others"

Saki Santorelli, "Mindfulness and Mastery"

12. Wednesday May 2

VI: Researching Mindfulness

*Roger Walsh & Shauna Shapiro, "The Meeting of Meditative Disciplines & Western Psychology", *American Psychologist*, April, 2006

Angela West, et.al, "Measuring Mindfulness in Youth: Development of the Mindful Thinking in Action Scale for Adolescents"

Amishi P Jha, "Contemplation and Education: Scientific Research Issues Relevant to School-based Contemplative Programs"

13. Wednesday May 9

Presentations

14. Wednesday May 16

Presentations

Week of Finals week Paper due

Pre-conv

Purple: Safety. Tribe, clan Enchanted forest (primitive)

Teachers, bureaucrats: Paternalistic, nepotism.

Students: Passive learners: Some kids. Rituals and routines. Honor them. Class like a family, tribal loyalty, rites of passage, honors ethnicity, respects local tribal ethnic ways.

Purple Parents: ethnic traditions, tied to past rituals, attitudes without change. School, learning, to reinforce ties to group

Purple: School as whole: Need for safety, security, rituals, family, tribal, supportive.

Alternative to gang.

Counselor: Conduct new rites of passage and rituals, placate old spirits, enlist aid of new ones.

Red: Power. Empire. Jungle.

Teachers: Uninspired, works for money and self; power and control; big boss=principal. Power struggles. Spontaneous fun, creativity.

Students: Egocentric, me first, Rewards/reinforcement for learning. Tough-love tactics necessary for some. Controlled freedom, work on respect. Tests of worthiness;

Acknowledge turf wars; indiv fights vs system

[behavioral]

Parents: Use reward and punishment with parents at this level. Power

Red: Counselor: reward and punishment; tough love, encourage individual assertion from ethnic tribe.

Too much: too selfish. Too machiavellian, power only.

Exploit perceived power symbols and fight it through. Show what's in it for me.

Conventional:

Blue: Truth. Moralistic/ Prescriptive Cathedral (proper hierarchy)

Teachers: Duty, obligation, rules, not might or fear, one true way; ranks clear

Students: Conformist, good boy/girl get rewards later, one true way

Parents: Fulfill proper conventional roles authorized by god etc

Guilt as consequences, orders from authority, obey righteous gain; moralistic lessons, Blue truth from authority, proper place for all, bureaucratic, teach moral ways, cautious careful, law abiding, rewards to come

Structure, work ethic, Needs clear direction, certain outcomes, regular schedule.

[trad counselor] knowledge to serve hierarchy

Counselor: Some healthy; Too conformist, apologist and hack for system.

Change must come from on high down chain of rightful authority and fit with tradition.

Use blue terminology and honor the past. Avoid attacks on old order

Orange: Prosperity. Rational/economic Marketplace

Teachers: Scientifically established standards

Students: Individualistic, competitive; self-interest

Parents:

School : material outcomes rather than spiritual

Goal oriented, bottom line results, progress, consult experts, find best, winners, aims to win, gain high status, mentors & guides, high expectations displays affluence, security for the elite, seeks material things, prosperity. Provide opportunities for success. Knowledge as information for success

Trad counselor for middle class kids success track

Too selfish and greedy destroys whole system

Change based on showing personal advantages to be gained and new opportunities for growth

Green: Communitarian. Commune

Everybody is equal and has right to be heard; everything is relative, harmony in group, consensus, all collaborate, accept any input, communal spoils explore feelings, shared experiences, social development, learn cooperation, participative activity, highly accepting, social safety nets, P.C., thrives on belonging needs acceptance, sacrifice feels good; renews spirituality emotional acceptance as peer pressure to be harmonious (same note vs. different notes in a chord.) Render meaningful services over profit. [emerging, pitted vs orange: green is ineffective] Complacency sets in. Cut demands and let people get by doing less to avoid hurt feelings. Permissiveness. Expensive give-aways and soft touches that forgive too much. When Green swamps: regresses to orange economic drives, blue dogma. Knowledge for greater good

Counselor: Affect, consensus important; but Too nice, relativistic, permissive= ineffectual and wrong. Change through group discussion.

Second tier:

Education for wisdom, not just schooling

Yellow: Systemic: Natural habitat

Big picture of all change inevitable; principled; resolves paradoxes, competence gets spoils, self-directed, non-rigid structure, tuned to own interests, shifting roles, power is dispersed, life is learning, intrigued by process

Turquoise: Holistic. Global village.

Scans macro synergy of all life; restore harmony; blend natural flows; life gets spoils, access to world; blend feelings & tech; maximize brain; global awareness, grows consciousness, seeks outreach, interconnected community, diversified, belong to universe, do something here, as one with life-force.

Don't fear what if

Don't feel compulsive have-to.

Flexible, creative, competent

Celebratory. Broad range of life choices and beliefs along with responsibilities
Learning and understanding motivate not payoffs punishment, people have diff
competencies and capacities which is OK* vs rigid standards, vs rigid hierarchy, respects
dignity of each.

Feelings and knowledge together