

Spirituality: Integrating Factor in Mental and Physical Health  
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### **DESCRIPTION:**

The development of resilience--through the use of contemplative practices common to diverse spiritual traditions--can be effective in the prevention of health-risk behaviors, the promotion of pro-social behaviors, emotional and physical healing, and psychological maturation. This course introduces mental health counselors, chaplains, student life professionals, and educators to methods, research, and curricula central to this emerging, holistic approach to well being. The course emphasizes the acquisition of these skills through experiential learning. THREE CREDITS.

### **OBJECTIVES:**

1) Conceptual Learning: Students will develop an understanding of theoretical models and research that describe how the formation of personally meaningful spirituality can be used as a tool for the prevention and treatment of psychological and physical illness, the promotion of pro-social behaviors, and psychological maturation. These themes will be addressed through readings, lectures, and class discussions.

2) Skill Development: Students will receive an experiential introduction to psychoeducational methods through which contemplative practices, and the formation of personally meaningful spirituality, can be utilized within preventive interventions, clinical treatment, and transformative education. During the experiential learning portions of the class, students will engage in a structured self-inquiry project, *Know Your Self: A Curriculum for Transformative Learning*. This self-inquiry project includes writing assignments, experiential exercises, and the use of contemplative practices that help students explore:

- Their capacity for resilient responses to stressful life circumstances;
- The nature of their underlying worldview (attitudes about self, others, and life);
- Behaviors and attitudes that affect the well-being of self and others;
- Personal belief systems and spiritual perspectives;
- Religious, cultural, and family influences on spiritual identity formation.

The interpersonal atmosphere of this learning laboratory will be inclusive of, and responsive to, individuals from a diverse range of faith backgrounds and philosophical orientations, including those who see themselves as agnostics (or atheists), those who see themselves as individuals in a stage of preliminary exploration regarding their spirituality, and those who seem themselves as strongly committed to their spiritual and/or religious lives. A primary goal for undertaking this self inquiry process within the context of a *multifaith learning group* will be to learn to value differences in cultural, philosophical, spiritual, and religious orientations.

### **INTRODUCTION TO THE INTELLECTUAL ORIENTATION OF THIS COURSE:**

- Integrative dialogue between scientific and spiritual *ways of knowing*
- Multifaith perspectives (that include agnostic and atheistic worldviews)

Discussion: Science and spirituality are often considered philosophical enemies. However, it may be more useful to view them as dynamic complements that offer each other valuable methods for learning about the nature of life. For example, through studying religious "ways of knowing" scientists have been developing new methods to help individuals heal, grow, and learn. Conversely, by utilizing scientific "ways of knowing," spiritual practitioners have begun to understand more fully the nature of religious experience and the universal aspects of the spiritual practices, worldview, and ethical frameworks that are shared by their different traditions. When used together, scientific and religious *ways of knowing* have the potential to build bridges between cultures, and to identify new avenues for individual and social well being.

Recognition of the complementary nature of scientific and religious *ways of knowing* has led, with increasing regularity, to their mutual incorporation in the fields of counseling, health promotion, substance abuse prevention, behavioral medicine, violence prevention, and transformative education. These fields have begun to utilize the positive contributions of personally meaningful spirituality in preventive strategies, treatment interventions, and educational processes.

Recognition of the health-promoting and pro-social benefits of spirituality also stems from the growing impact of multicultural perspectives on the practice of counseling and psychology. Through an emphasis on the positive value of a worldview that is markedly different from, and often more religious than, the worldview asserted by the dominant secular forces within Western culture, multicultural perspectives in psychology have helped to generate a respect for *spirituality* as a resource for resilience.

The relevance of spirituality to individual and social health has been further clarified by research on the psychology and sociology of religion. This research has helped to distinguish between constructive and destructive forms of spirituality. This distinction has led to a more refined explanatory model through which spirituality can be viewed as a health-promoting and pro-social force.

Academic interest in contemplative practices and spirituality has been further strengthened by a new conceptual model of the physical universe that is being explored by a small, but growing, number of physicists. This interpretation of quantum field dynamics proposes a functional unity between physical matter, the energetic fields that form physical matter, and a fundamental form of consciousness that may be embedded within these energetic fields. This interpretive model supports an intellectual framework with which to understand religious/spiritual experience as an inherent aspect of human consciousness—and is remarkably similar to the non-dualist cosmologies that exist within our religious traditions as their mystical/esoteric substrate. The integration of these modern and traditional models of the physical world has helped to identify the universal characteristics of "core spiritual experiences" that are common to our diverse spiritual/religious traditions.

These emerging ideas

- offer fresh perspectives with which to view the theory and practice of psychotherapy, medicine, and education
- suggest the value of integrative, multifaith dialogue as a means...
- to better understand the goals of spiritual development
- to achieve greater social harmony and justice within our increasingly multifaith and multicultural society and world.

**REQUIREMENTS:**

Consistent attendance; participation in class discussions and activities; completion of assigned readings; completion of assignments (self-inquiry project, conceptual papers). Written assignments must be typed (double-space, full margins). Bibliographic references must be in APA format. Papers must be submitted on time.

Students in the class are expected, but not required, to participate anonymously in research being conducted by the instructor. Participation will involve submission of a second copy of the student's written self-inquiry project (using an anonymous ID number rather than a name). These submissions will not be reviewed by the instructor until grading for this course has been completed.

**GRADING:**

The self-inquiry project (participation and reflection papers) will be graded on a Pass-Fail basis.

Conceptual papers will receive a letter grade evaluating comprehension of theoretical, clinical, and educational issues, as well as the clarity of written expression.

Grades will be determined using the following guidelines: Good quality graduate level work: B+; Acceptable graduate level work: B; less than acceptable at graduate level: B-, C+, C, F, INC; excellent graduate quality work: A-, A.

The criteria for determining a final grade will include: class participation (attendance, verbal interaction with theoretical material, participation in self-inquiry project experiential exercises, personal awareness concerning one's own behaviors and attitudes): 60%; conceptual papers: 40%.

**ASSIGNMENTS:**

NOTE: Retain a printed copy and a computer diskette copy of each paper! Learn to SAVE documents on your computer BEFORE you lose them!!!!

**A. Conceptual Learning:****1. Mid-Semester Conceptual Paper** (5 pages maximum) Due:

Choose two articles or one chapter from the assigned readings that have contributed to your intellectual understanding of how contemplative practices (and/or personally meaningful spirituality) can contribute to well being. Thoroughly explain the concepts, research, and psychoeducational methods discussed in the readings you have selected. Discuss the applications of these concepts as you observe them being used in this class and as you might use them in a clinical, educational, or religious setting.

**2. End-of-Semester Conceptual Paper** (5 pages maximum) Due:

Choose two additional articles or one additional chapter from the assigned readings that have contributed to your intellectual understanding of how contemplative practices (and/or personally meaningful spirituality) can contribute to well being. Thoroughly explain the concepts, research, and psychoeducational methods discussed in the readings you have selected. Discuss the applications of these concepts as you observe them being used in this class and as you might use them in a clinical, educational, or religious setting.

### **B. Clinical Skill Building/Self-Inquiry Project:**

Each class will include an experiential learning component in which students will participate in the structured self-inquiry process: *Know Your Self: A Curriculum for Transformative Learning*. Participation in this self-inquiry process will help a student to build the clinical and/or educational readiness to lead other individuals in its use.

As part of this process, each student will choose one health-promoting and one pro-social behavior that s/he would like to develop more fully. The student will then use the strengthening of these behaviors as a focus for participation in this self-inquiry process. During the in-class exercises, students will participate in the use of contemplative practices and a variety of expressive arts modalities that will enable them to explore each self-inquiry topic in depth.

At the end of each class, students will receive a written, self-inquiry assignment related to the particular focus of that class. Students will write a 2-3 page typed paper on each topic. (Other expressive modalities can be used as complements to the written assignments.)

Each student will become a member of a dyad (or trio) that will meet periodically in class, and that will communicate periodically outside class, throughout the semester. These dyads will enable each student:

- to have the opportunity to share self-selected aspects of their self-inquiry process with a peer
- to practice basic clinical listening skills and responding skills with a partner.

Students will offer each other feedback regarding the kinds of response that they find most helpful to their own growth and exploration.

The self-inquiry papers will be submitted to the instructor as an appendix to their conceptual papers. *Students participating in the research project will also submit an anonymous second copy of their self-inquiry papers to a separate research folder.*

### **C. Assigned Readings and Class Topics:**

Assigned readings are listed in the description of class topics (see p. 6). Asterisks (\*) indicate required texts that can be purchased at the Lesley University bookstore. Other required journal articles are included in a reading packet that can be photocopied. "Advanced Supplementary Readings" are not required and are not part of the reading packet. These materials contribute to the development of each class topic and lecture.

### **CLASSROOM ACCOMMODATIONS AND SUPPORT SERVICES:**

Lesley University is committed to ensuring the full participation of all students in its programs. If a student has a documented disability, and, as a result, needs a reasonable accommodation to attend, participate or complete course requirements, then he or she should inform the instructor at the beginning of the course. For further information about services through Lesley University for students with disabilities, please contact the following Student Affairs offices:

Stacey G. Harris, Director of Disability Services at (617) 349-8194 or (617) 349-8530 (message), (617) 349-8544 (TTY) or e-mail: [sharris@mail.lesley.edu](mailto:sharris@mail.lesley.edu) or the Disability Services Assistant at (617) 349-8655.

On-campus students with learning disabilities/Attention Deficit Disorder should contact Maureen Riley, Director of Academic LD Services at (617) 349-8464 or e-mail: [mriley@mail.lesley.edu](mailto:mriley@mail.lesley.edu)

### **EXPERIENTIAL LEARNING IN THE CLASSROOM SETTING:**

The ethical guidelines of the Division of Counseling and Psychology include the following statement about multiple roles. "While it is common in clinical training for students to experience some therapeutic benefits from their academic work, it is incumbent on the faculty member to clarify that clinical training is not psychotherapy. As such, the student-teacher role is not a psychotherapeutic relationship - the faculty member is not in the role of therapist and the student is not in the role of a client. All core and adjunct faculty must address this issue in their course syllabus and orally discuss with students during the introduction to this course. This is particularly important in courses which are highly experiential in nature."

### **GROUND RULES, AND AGREEMENT FOR PARTICIPATION, IN THIS EXPERIENTIAL, SKILL-BUILDING COURSE**

**Like many clinical skill-building courses, this course requires psychological self-exploration and self-disclosure.**

No students will be expected or coerced to explore personal material that would be uncomfortable for them to share as part of our experiential exercises or self-inquiry process. This course is structured to allow students to regulate the depth of personal explorations. However, it should be recognized that clinical skill building classes of this kind inevitably involve the exploration of personal psychological issues.

**At the same time, clinical skill-building classes are not structured to provide psychotherapeutic treatment of personal issues.**

The goal of a skill-building course is to provide experiential training that enables students to understand and utilize psychotherapeutic techniques and approaches. The goal of such a class is not to provide psychotherapy. It is assumed and expected that students will either be in psychotherapy or have psychotherapeutic services available in the event that they need to explore personal psychological material that they encounter during this class.

**In the experiential components of this course, students will also be introduced to traditional forms of centering prayer and expressive arts group activities that are integral aspects of psychospiritual growth. These include meditative prayer, songs/chants, and simple circle/folk dances.**

Students will not be expected or coerced to participate in any experiential activities with which they feel uncomfortable. However, to participate in this class, it is expected that students will try some of these experiential modes.

**To attend this course, students must understand and agree to adhere to these principles and requirements regarding personal learning. Participation beyond the first meeting of this course will constitute informed agreement.**

If you would like to discuss these issues, and your readiness for this class, with Dr. Kass privately, please arrange a meeting with him prior to the second meeting of this class.

### **OFFICE HOURS WITH DR. KASS:**

Thursdays, 1:30 – 3:30 PM: Division of Counseling and Psychology, 7 Mellen Street. Students can arrange a meeting or a telephone conference with Dr. Kass during office hours by calling Janice Cooke, Administrative Coordinator, (617-349-8331). Meetings must be arranged in advance. Alternate times can be arranged directly with Dr. Kass (617-349-8340).

## **Class 1:**

### **A. Introduction**

Meet class members; discuss course objectives and syllabus; discuss participation in the experiential training component of this course: *Know Your Self: A Curriculum for Transformative Learning*; discuss participation in research project; intellectual orientation of course.

### **B. Lecture/discussion:**

**Topic:** *An introduction to spiritual development as a vehicle for transformative learning that promotes leadership skills, individual well being, and social well being.*

**Content overview:** *The Story of the Ocean and the Wave*; growing recognition within the social sciences of the relationship between spirituality, health and pro-social behavior; the need to focus on preventive approaches to individual and social well being; resilient attitudes as a key to preventive approaches; internalized spirituality as a resource for resilience; spirituality and religiosity as overlapping concepts; need for gender-sensitive and culture-sensitive definitions of spirituality; "working definition" of spirituality used within this class:

a developmental process in which individuals become increasingly rooted in the awareness of their connection to the Spirit of Life and to each other, and through which they develop the skills to face the conditions of their lives with the following qualities: an empowered self, a sense of purpose, loving kindness, inner peace, and the courage to place the needs of others on an equal footing with their own.

### **C. Self-Inquiry Project**

**Topic #1:** *Learning Goals and Objectives: Building Resilience and Positive Behaviors through an Exploration of Your Spirituality*

**Overview:** An exploration of your interests in your own well being, the well being of others, and the development of your spirituality. Setting personal learning goals for participation in this curriculum through use of the *Spirituality and Resilience Assessment Packet* and *The Behavioral Checklist for the Well-Being of Self and Others*. While completing this checklist, each student will choose two behaviors to strengthen during this class: 1) one behavior that contributes to your well being, 2) one behavior that contributes to the well being of others.

### **D. Assigned Readings (to be read for Class 1):**

NOTE: These readings will be distributed in class.

Kass, J. (2001) *The Story of the Ocean and the Wave*. In Kass, J. *Spiritual Resilience*. Book manuscript in preparation.

Emerson, R.W. (1950) *The oversoul*. In, B. Atkinson (ed) *The selected writings of Ralph Waldo Emerson*. New York: Random House. pp. 261-278.

"The Sycamore," a poem by Wendell Berry.

### **Advanced Supplementary Readings for Class 1 (not required):**

#### **Mentoring and Transformative Learning for University Students and Other Adult Learners**

Parks, S.D. (2000) Big questions, worthy dreams: Mentoring young adults in their search for meaning, purpose, and faith. San Francisco: Jossey-Bass.

Daloz, L. (1986). Effective teaching and mentoring: Realizing the transformational power of adult learning experiences. San Francisco: Jossey-Bass.

Palmer, P.J. (1997) The courage to teach: Exploring the inner landscape of a teacher's life. San Francisco: Jossey-Bass.

Mezirow, J. (1990) Fostering critical reflection in adulthood: A guide to transformative and emancipatory learning. San Francisco: Jossey-Bass.

Taylor, E. (1997). Building upon the theoretical debate: A critical review of the empirical studies of Mezirow's transformative learning theory. *Adult Education Quarterly*, 48(1), 34-60.

Pelikan, J. (1997) The idea of the university: A reexamination. New Haven: Yale University Press.

#### **Building Cultures of Peace and Altruistic Behavior**

Boulding, E., Mayer, F. (2000) Cultures of peace: The hidden side of history. Syracuse: Syracuse University Press.

Boulding, E. (1989) One small plot of heaven: Reflections on family life by a Quaker sociologist. New York: Pendle Hill Publications.

Boulding, E. (1990) Building a global civic culture: Education for an Interdependent World. Syracuse: Syracuse University Press.

#### **Causes of Alienated and Health-Compromising Behaviors**

Bellah, R., Sullivan, W., & Tipton, S. (1987). Habits of the heart: Individualism and commitment in American life. NY: Perennial Library.

Putnam, R. (2000). Bowling alone: The collapse and revival of American community. New York: Simon & Schuster.

Riesman, D. (1969). The lonely crowd: A study of the changing American character. New Haven: Yale University Press.

Slater, P. (1971). The pursuit of loneliness: American culture at the breaking point. Boston: Beacon Press.

#### **Spirituality in Modern Society**

Whitehead, A. (1967) Chapter 12: Religion and Science. In Science and the Modern World, New York: The Free Press. pp.181-192.

Carter, S. (1993) The culture of disbelief: How American law and politics trivialize religious devotion. New York: Anchor Doubleday.

Barlow, SH, Bergin, AE. (2001) The phenomenon of spirit in a secular psychotherapy. In, BD Slife, RN Williams, SH Barlow (Ed) Critical issues in psychotherapy: Translating new ideas into practice. Thousand Oaks, CA: Sage Publications.

Darley, J., & Batson, C. (1973). From Jerusalem to Jericho: A study of situational and dispositional variables in helping behavior. *Journal of Personality and Social Psychology*, 27, 100-108.

Ghose, S. (1981) Mystics as a force for change. Wheaton, Ill: Theosophical Publishing House.

Orru, M., Wang, A. (1992) Durkheim, Religion and Buddhism. Journal for the Scientific Study of Religion. 31(1):47-61.

Koenig, H, McCullough, ME, Larson, DB (2001) Handbook of religion and health. New York: Oxford University Press.

Tillich, P. (1952) The courage to be. New Haven: Yale University Press.

Otto, R. (1932) Mysticism: East and West: A comparative analysis of the nature of mysticism. Wheaton, Ill: Theosophical Publishing House.

Steinsaltz, A. (1980). The thirteen petalled rose: A discourse on the essence of Jewish existence and belief. New York: Basic Books.

Pennington, B. (1988) Centered living: The way of centering prayer. New York: Image/Doubleday.

Freedman, S. (1993) Prologue--another beggar; Twice called. In Upon this rock: The miracles of a black church. New York: Harper Collins. pp.1-20; 21-63.

Jung, C. (1958) Psychotherapists or the clergy. In Psychology and religion: West and east. Princeton: Princeton University Press, pp.327-354.

## **Class 2:**

### **A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #2:** *Developing Tools for the Journey: Acquiring Compassion for Self and Others through Empathic Self Reflection (ESR)*

**Overview:** Practicing ESR by writing an autobiographical sketch of your spiritual development, particularly as it may have been affected by:

- Your family and the social environment in which you grew up
- The religious organization(s) in which you have participated
- Your cultural identity (gender, race, ethnicity, social class, sexual orientation, physical abilities)

### **B. Lecture/discussion:**

**Topic:** *Helping adults develop self inquiry skills: The role of empathic self reflection in the formation of compassionate attitudes towards self and others.*

**Content overview:** The role of empathy and empathic self-reflection in human development; Rogers' research on empathy; Rogers' metaphor of *the potato plant*; relational conditions that facilitate or harm psychological growth; principles of empathic self reflection (ESR).

### **C. Assigned Readings (to be read for Class 2):**

Thich Nhat Hanh (1987) *Suffering is not enough*. In, Being peace. Berkeley, CA: Parallax Press.

Walker, A. (1989). *God is inside you and inside everybody else*. In Plaskow, J. and Christ, C. (ed) Weaving the visions: New patterns in feminist spirituality. New York: HarperCollins. pp.101-104.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 1 (Modern Society and the Quest for Human Happiness); Chapter 2 (No Magic, No Mystery).

\*Spretnak, C. (1991) States of Grace. New York: Harper Collins. Chapter 1 (Saving grace: on the relevance of the wisdom traditions to our times).

Kass, J. (1994) *The marginalization of spirituality*. Symposium title: Transforming the Curriculum: Training for Diversity. Paper and symposium presented at the Annual Meetings of the American Psychological Association, August 12, 1994, Los Angeles, CA.

Rogers, C. (1961). *Some hypotheses regarding the facilitation of personal growth; the characteristics of a helping relationship*; pp. 31-57. In, On becoming a person. Boston: Houghton-Mifflin.

Doehring, C. (1995) *Power dynamics and relational boundaries in clergy sexual abuse*. In, Taking care: Monitoring power dynamics and relational boundaries in pastoral care and counseling. Nashville: Abingdon Press.

Kramer, J. and Alstad, D. (1993). *Authority, hierarchy, and power*. In, The guru papers: Masks of authoritarian power. Berkeley, Ca: Frog, Ltd. pp. 7-19.

## **Advanced Supplementary Readings for Class 2 (not required):**

### **The conditions that support empathic self reflection**

Rogers, C. (1961). What we know about psychotherapy--objectively and subjectively; some of the directions evident in therapy; what it means to become a person; a process conception of psychotherapy. pp. 59-159. In, On becoming a person. Boston: Houghton-Mifflin.

Rogers, C., Bowen, M., Justyn, J., Kass, J., Miller, M., Rogers, N., Wood, J. (1978). Evolving aspects of person-centered workshops. Self and Society (Great Britain), 6:2, 43-48.

Rogers, C. (1980). The foundations of a person-centered approach (pp.113-136); Building person-centered communities: implications for the future (pp.181-206). In, A way of being. Boston: Houghton-Mifflin.

### **Effects of Cultural Identity on Human and Spiritual Development**

Miller, J.B. (1987) Toward a new psychology of women (2<sup>nd</sup> edition). Boston: Beacon Press.

Pinderhughes, E. (1989) Understanding race, ethnicity, and power: The key to efficacy in clinical practice. New York: The Free Press.

Shepard, J. (1993, 5th edition) Social stratification. In, Sociology. Minneapolis/St. Paul: West Publishing Company. pp. 223-262.

Billingsley, A. (1992) Climbing Jacob's Ladder: The enduring legacy of African-American families. New York: Simon and Schuster.

Moore, T. (1992). The African-American church: A source of empowerment, mutual help, and social change. In Pargament, K., Maton, K., Hess, R. (ed) Religion and prevention in mental health. Binghamton, NY: Haworth Press.

Delgado, M. (1979) Therapy Latino style: Implications for psychiatric care. Perspectives in Psychiatric Care. 17(3): 107-115.

### **Abuses and Misuses of Spiritual Power**

Rutter, P. (1993) Introduction. Sex in the forbidden zone: When men in power--therapists, doctors, clergy, teachers and others--betray women's trust. New York: Random House.

Arterburn, S. and Felton, J. (1991) Toxic faith: Understanding and overcoming religious addiction. Nashville, Tennessee: Oliver Nelson.

Ormerod, N. and Ormerod, T. (1994) When ministers sin: Sexual abuse in the churches. New York: HarperCollins.

Deikman, A. (1994) The wrong way home: Uncovering the patterns of cult behavior in American society. Boston: Beacon Press.

Hassan, S. (1990) Combatting cult mind control. Rochester, Vermont: Park St. Press.

Singer, M. and Lalich, J. (1995) Cults in our midst. San Francisco: Jossey-Bass.

Ryder, D. (1992) Breaking the circle of satanic ritual abuse. Minneapolis, Minnesota: CompCare Publishers.

Galanter, M. (1989) Cults: Faith, healing, and coercion. New York: Oxford University Press.

### **Class 3:**

#### **A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #3:** *What Harms Us? An Introduction to “The Chain of Pain” and The Behaviors through which We Harm Ourselves and Others*

**Overview:** Discuss the two behaviors that you are trying to improve during this class, and the goals you would like to achieve regarding them; why these behaviors are important and meaningful to you; exploration of the negative behaviors that are mirror images of the positive behaviors you are working on; when did the negative behaviors first begin; how long they have continued; in what ways have you tried to reduce them before; what kind of success you have had; predicted self-efficacy in achieving your positive goals; how you feel about discussing these behaviors, and your attempts to change them, with people in this class. (NOTE: AS DISCUSSED, CHOOSE BEHAVIORS THAT YOU CAN EXPLORE WITH REASONABLE COMFORT IN A CLASS OF THIS KIND. DON'T OVERREACH YOUR SAFETY OR COMFORT BOUNDARIES.)

#### **B. Lecture/discussion:**

**Topic:** *Formulating a prevention perspective for individual and social health, Part I: Behavioral perspectives*

**Content overview:** Identifying key behaviors and attitudes that undermine individual and social health; risk behaviors prevalent on college campuses; stress as an antecedent to risk-related behaviors and attitudes; the role of resilience in the formation of health-promoting and pro-social behaviors; the relationship between personal world view and resilience; ontological insecurity (Tillich) as a factor that undermines resilience.

#### **C. Assigned Readings (to be read for Class 3):**

Matarazzo, J.D. (1984) Behavioral Health: A 1990 Challenge for the Health Services Professions. In, Matarazzo JD, Weiss SM, Herd JA, Miller NE, Weiss SM (ed) Behavioral health: A handbook of health enhancement and disease prevention. New York: John Wiley.

Kabat-Zinn, J. (1990) Mind and body: Evidence that beliefs, attitudes, thoughts and emotions can harm or heal. In, Full Catastrophe Living, Chapter 15, 199-218. New York: Delacorte Press.

Frederickson, B.L. (2000) Cultivating positive emotions to optimize health and well-being. Prevention and Treatment. Vol. 3, Article # 0001a (<http://journals.apa.org/prevention/volume3/pre0030001a.html>)

Kass, J. (1995). Contributions of religious experience to psychological and physical well-being: Research evidence and an explanatory model. In, L. VandeCreek (ed.) Spiritual needs and pastoral services: Readings in research Portland, Oregon: Journal of Pastoral Care Publications.

Kass, J. (1991). Introducing spirituality into personality theory and counseling practice. Paper presented to the American Association for Counseling and Development, April 22, 1991, Reno, Nevada.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 3 (Dependent Origination and the Nature of Reality).

\*Spretnak, C. (1991) States of Grace. New York: Harper Collins. Chapter 2 (The center holds: on the nature of mind: The wisdom of the Buddha's teachings about dharma).

**NOTE:** At the end of this syllabus, you will find a series of readings that introduce you to a wide range of spiritual traditions. Become familiar with, and try to complete, all these readings. At a minimum, during this self-inquiry process, you must do the following:

**Choose two spiritual traditions from this list. Complete all the selected readings related to them:**

- 1) **Choose one spiritual/religious tradition that comes from a culture that has been in conflict with your own.**

**Choose a second tradition that interests you as a way to deepen your own spirituality. This tradition can be the one in which you grew up--or another tradition that interests you.**

### **Advanced Supplementary Readings for Class 3 (not required):**

Barnett, RC, Biener, L., Baruch, G. (Ed) (1987) Gender and stress. New York: The Free Press.

Burt, M., Resnick, G., Novick, E. (1998) Building supportive communities for at-risk adolescents. Washington, DC: American Psychological Association.

Wilson, DK, Rodrigue, J., Taylor, WC. (1997) Health-promoting and health-compromising behaviors among minority adolescents. Washington, DC: American Psychological Association.

Wechsler, H. (2000) Binge drinking on America's college campuses: Findings from the Harvard School of Public Health College Alcohol Study. Robert Wood Johnson Foundation Monograph.

Wechsler H, Lee JE, Kou M, Lee H. (2000) College binge drinking in the 1980's: A continuing problem. Journal of American College Health. 48(5): 198-211.

Wechsler, H., Rigotti NA, Gledhill-Hoyt, J, Lee, H. (1998) Increased levels of cigarette smoking among college students: A cause for national concern. Journal of the American Medical Association 280(19): 1673-1678.

Gledhill-Hoyt, JE, Lee, H, Strote, J., Wechsler, H. (2000) Increased use of marijuana and other illicit drugs at US colleges in the 1990s: Results of three national surveys. Addiction 95(11): 1655-1667.

Cown, E. (2000) Now that we know that primary prevention in mental health is great, what is it? Journal of Community Psychology. 28(1): 5-16.

Antonovsky, A. (1979) Health, stress, and coping. San Francisco: Jossey-Bass.

Kass, J., Friedman, R., Leserman, J., Caudill, M., Zuttermeister, P., Benson, H. (1991). An inventory of positive psychological attitudes with potential relevance to health outcomes: validation and preliminary testing. Behavioral Medicine, 17(3):121-129

Allport, G., Ross, M. (1967). Personal religious orientation and prejudice. In The person in psychology. Boston: Beacon Press. pp. 270-284.

Budner, S. (1960). Intolerance of ambiguity as a personality variable. Bureau of Applied Social Research Publication # A319. pp.1-32.

Spilka, B., Hood, R., Gorsuch, R. (1985) Psychological nature and function of religion (pp.1-29). Religious experience (pp.153-174). Mysticism (pp.175-198). Religion and morality (pp.257-286). Religion and mental disorder (pp.287-318). In The psychology of religion: an empirical approach. Englewood, New Jersey: Prentice Hall.

**Class 4:****A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #4:** *A Unity of Body and Mind: Understanding the Physiological Effects of Spiritual Distress*

**Overview:** Identifying the stressors in our lives; our typical responses to stress; their contributions to the health-related behaviors we are trying to reduce; identifying negative aspects of our world view by examining our emotional responses to the major crises in our lives and the meaning that we have made, and make, out of life crises.

**B. Lecture/discussion:**

**Topic:** *Formulating a prevention perspective for individual and social health, Part II: Physiological perspectives*

**Content overview:** Conceptual overview of the mind-body connection; effects of psychological stress on physiological systems (fight or flight, general adaptation syndrome); relationships between chronic stress and the development of physical and mental illness; the relaxation response as a corrective to stress; contributions of personally-meaningful spirituality to elicitation of the relaxation response; methods to elicit the relaxation response commonly used within religious traditions: meditative prayer, devotional singing, devotional dancing, self-inquiry/expression through writing.

**C. Assigned Readings (to be read for Class 4):**

Benson, H. (1975). The relaxation response. New York: Avon. (With particular attention to the section on stress, pp.55-75.)

Gatchel, R. and Baum A. (1983) Chapter 3: Stress. In An introduction to health psychology. Reading, MA: Addison-Wesley. pp. 39-47; 66-75.

Jung, C. (1958) Psychotherapists or the clergy. In Psychology and religion: west and east. Princeton: Princeton University Press, pp.327-347.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 4 (Redefining the Goal), Chapter 5 (The Supreme Emotion).

\*Spretnak, C. (1991) States of Grace. New York: Harper Collins. Chapter 3 (Participation in the mystery: On an intimate relationship with nature: The wisdom of Native American spirituality).

Continue to read about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 4 (not required):**

Goleman, D., Gurin, J. (Ed) (1993) Mind Body Medicine. Yonkers, NY: Consumers Report Books.

Gordon, J.S., Jaffe, D.T., Bresler, D.E. (1984) Mind, body, and health: Toward an integral medicine. New York: Human Sciences Press.

Gatchel, R.J., Blanchard, E.B. (1993) Psychophysiological disorders. Washington, DC: American Psychological Association.

Dorian, B., Garfinkel, P. (1987). Stress, immunity and illness--a review. Psychological Medicine, 17:393-407.

Pert, C., Chopra, D. (1999) Molecules of emotion: Why you feel the way you feel. New York: Simon and Schuster.

Carter, S. (1998) Neuroendocrine perspectives on social attachment and love. Psychoneuroendocrinology 23(8): 779-818.

Komisaruk, B., Whipple, B. (1998) Love as sensory stimulation: Physiological consequences of its deprivation and expression. Psychoneuroendocrinology 23(8): 927-944.

Moberg-Uvnas, K. (1998) Oxytocine may mediate the benefits of positive social interaction and emotions. Psychoneuroendocrinology 23(8): 819-835.

Porges, S. (1998). Love: An emergent property of the mammalian autonomic nervous system. Psychoneuroendocrinology 23(8): 837-861.

Van Erp, AMM, Miczek, K.A. (2000) Aggressive behavior, increased accumbal dopamine, and decreased cortical serotonin in rats. The Journal of Neuroscience 20(24): 9320-9325.

## **Class 5:**

### **A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #5:** *Addictive Behaviors: Untrustworthy Substitutes for a Positive Worldview and Personal Empowerment*

**Overview:** Identifying the addictive qualities of, or the addictions connected to, our health-risk behaviors; examining how the addictive behavior is an attempt to cope with daily stressors and effects of core psychological wounds; exploring the positive psychological effects of this addictive behavior; recognizing the positive view of self and world that we are trying to create through this addictive behavior; exploring our beliefs regarding the hypothesis that this positive view of self and world is fundamentally accurate.

### **B. Lecture/discussion:**

**Topic:** *Formulating a prevention perspective for individual and social health, Part III: Existential perspectives on addictive behaviors*

**Content overview:** Understanding vulnerability to addictive behaviors as a response to existential crisis and a despairing worldview; helping individuals develop compassionate responses to their own addictive behaviors physiological mechanisms of addiction; psychological mechanisms of addiction; anticipated positive psychological outcomes as a cause of addictive behaviors; addictive behavior as an dysfunctional attempt to experience a positive world view; impact of 12-Step programs on substance abuse field; personally-meaningful spirituality as a functional alternative to addictive behavior in the formation of a positive world view.

### **C. Assigned Readings (to be read for Class 5):**

\*May, G. (1988). Addiction and grace. New York: Harper and Row.

With particular attention to Chapters 1-4: Addiction and human freedom; The qualities of addiction; The psychological nature of addiction; The neurological nature of addiction.

\*Dalai Lama (1999) Ethics for the New Millennium. New York: Riverhead Books. Chapter 6 (The Ethic of Restraint), Chapter 7 (The Ethic of Virtue).

\*Spretnak, C. (1991) States of Grace. New York: Harper Collins. Chapter 4 (Embracing the Body: On honoring the personal body and the Earthbody: The wisdom of Goddess spirituality).

Continue to read about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 5 (not required):**

Glantz, M., Pickens, R. (ed) (1992) Vulnerability to drug abuse. Washington, D.C.: American Psychological Association.

Hawkins, J.D., Catalano, R.F. (1992) Communities that care: Action for drug abuse prevention. San Francisco: Jossey-Bass.

Rahdert, E., Czechowicz, D. (1995) Adolescent drug abuse: Clinical assessment and therapeutic interventions. Rockville, MD: USDHHS, NIDA Research Monograph #156.

Bepko, C. (Ed.) (1991) Feminism and addiction. New York: Haworth Press.

Grilly, D. (1998) Drugs and human behavior (3rd edition). Boston: Allyn and Bacon.

Hanson, G., Venturelli, P.J. (1995) Drugs and society. Boston: Jones and Bartlett.

## **Class 6:**

### **A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #6:** *Encounters with the Self: Using Contemplative Practices for Spiritual Exploration and Personal Transformation*

**Overview:** Identifying major stressors or crises that confront us now; observing our tendency to choose a disempowering stance in response to such crises; using a logotherapeutic approach to shift from a disempowered stance (why me?) to an empowered stance (what does life expect of me?); learning to use our intuitive capacities to deepen our connection to the Ground of Being and to achieve meaningful answers to this logotherapeutic question; learning to recognize the reciprocal relationship that exists between The Ground of Being/Life and ourselves.

### **B. Lecture/discussion:**

**Topic:** *Formulating a prevention perspective for individual and social health, Part IV: The use of contemplative practices, and the development of internalized spirituality, in transformative learning.*

**Content overview:** Coping with existential crises and pain using internal resources developed through the contemplative practices of our spiritual traditions; learning to develop a positive, health-promoting world view within the context of life circumstances that are not always positive; principles and methods of contemplative practice; contemplative practice as encounter with the core self; logotherapeutic approaches to transformative learning; the role of spiritual exploration in the development of resilience.

### **C. Assigned Readings (to be read for Class 6):**

Frankl, V. (1959). Experiences in a concentration camp. In, Man's search for meaning. New York: Washington Square Press. pp. 102-133.

Kass, J. (1996). Coping with life-threatening illnesses using a logotherapeutic approach, Stage I: Health care team interventions. International Forum for Logotherapy, (19): 15-19.

Kass, J. (1996). Coping with life-threatening illnesses using a logotherapeutic approach, Stage II: Clinical mental health counseling. International Forum for Logotherapy, (19): 113-118.

Green, A. (1984) Psychophysiology and health: personal and transpersonal. In Grof, S. (ed) Ancient Wisdom, Modern Science. Albany: SUNY Press. pp.221-239.

Siegel, B. and Siegel, B. Spiritual aspects of the healing arts. Journal of Holistic Medicine, 7(1):73-83.

Kass, J. (1996) Tapping into something greater than ourselves. Spirituality and Health, Fall, Special Section pp. 1-7.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 8 (The Ethic of Compassion), Chapter 9 (Ethics and Suffering).

\*Spretnak, C. (1991) States of Grace. New York: Harper Collins. Chapter 5 (Who is the other? On social justice and community: The wisdom of the Abrahamic traditions).

Continue to read about the two spiritual traditions of your choice.

### **Advanced Supplementary Readings for Class 6 (not required):**

- Miller, W. (Ed) (2000) Integrating spirituality into treatment. Washington, DC: American Psychological Association.
- Pargament, K., Maton, K., Hess, R. (ed) (1992) Religion and prevention in mental health: research, vision, and action. New York: The Haworth Press.
- Schumaker, J. (ed) (1992) Religion and mental health. New York: Oxford University Press.
- Kelley, EW. (1995) Spirituality and religion in counseling and psychotherapy. Alexandria, VA: American Counseling Association.
- Shafranske, EP. (1996) Religion and the clinical practice of psychology. Washington, DC: American Psychological Association.
- Murphy, M. (2000) Psychological and physiological effects of meditation. San Francisco: Institute of Noetic Sciences.
- Perez-de-Albeniz, A, Holmes, J. (2000) Meditation: Concepts, effects, and uses in therapy. International Journal of Psychotherapy 5(1): 49-57.
- Spilka, B., Hood, R., Gorsuch, RL. (1985) The psychology of religion: An empirical approach. Englewood Cliffs, NJ: Prentice Hall.
- Wulff, DM. (1997) Psychology of religion: Classic and contemporary. New York: John Wiley.
- Paloutzian, RF. (1996) Invitation to the psychology of religion. Boston: Allyn and Bacon.
- VandeCreek, L. (ed.) Spiritual needs and pastoral services: Readings in research. Portland, Oregon: Journal of Pastoral Care Publications.  
 Chapter 1: Acceptance and healing by Mason, et. al, pp.1-21; Chapter 3: Prediction of results in open heart surgery by Mills, et al, pp.33-40; Chapter 4: Spiritual support in life threatening illness by Spilka, et al, pp.41-50; Chapter 6: Positive therapeutic effects of intercessory prayer in a coronary care population by Byrd, pp. 67-78; Chapter 7: God help me: (1):Religious coping efforts as predictors of the outcomes to significant negative life events by Pargament, et al, pp. 79-118; Chapter 8: Religious belief, depression, and ambulation status in elderly women with broken hips by Pressman, Lyons, Larson, and Strain, pp.119-124; Chapter 11: Religious perspectives of doctors, nurses, patients, and families by Koenig, et al, pp.153-170; Chapter 18: Assessment of pastoral needs among medical outpatients by VandeCreek et al, pp.277-290; Chapter 20: The DRG era: A major opportunity for increased pastoral care impact or a crisis for survival? by McSherry, et al, pp. 309-324.
- Myers, D. (2000) Is prayer clinically effective? Reformed Review (Western Theological Seminary) 53(2): 95-102.
- Ingersoll, RE. (1998) Refining dimensions of spiritual wellness: A cross-traditional approach. Counseling and Values. 42(3): 156-165.
- Kass, J., Friedman, R., Leserman, J., Zuttermeister, P., Benson, H. (1991) Health outcomes and a new measure of spiritual experience. Journal for the Scientific Study of Religion, 30(2):203-211.
- Wind, J. and Lewis, J. (ed) (1994) American congregations: Portraits of twelve religious communities. Chicago: University of Chicago Press.
- Kloos, B, Moore, T. (2000) The prospect and purpose of locating community research and action in religious settings. Journal of Community Psychology 28(2): 119-138.
- Hill, J. (2000) A rationale for the integration of spirituality into community psychology. Journal of Community Psychology. 28(2): 139-150.
- Wagner, J. (1980) Blessed to be a blessing: How to have an intentional healing ministry in your church. Memphis, Tennessee: The Upper Room.
- Eng, E., Hatch, J. (1992) Networking between agencies and black churches: The lay health advisor model. In Pargament, K., Maton, K., Hess, R. (ed) Religion and prevention in mental health. Binghamton, NY: Haworth Press.
- Delgado, M. (1992) The Puerto Rican Community and Natural Support Systems: Implications for the Education of Children. Boston: Report by The Center on Families, Communities, Schools, and Children's Learning. Report No. 10.

**Class 7:****A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #7:** *From the Wave to the Ocean: Exploring the Multidimensional Layers of the Inner Heart*

**Overview:** In our spiritual traditions, the Spirit of Life is often said to reside "within the heart" as the innermost aspect of an individual's being and consciousness. This *inner heart* can be described as having two layers: an outer layer that retains the memories of our daily lives and the scars of the chain of pain; a core--where we are connected to the spirit of Life--that is separate from the stress and trauma of our daily lives. In this exercise, we will explore the inner heart. We will use contemplative practices to become more fully aware of our connection to the fundamental Ground of Being.

**B. Lecture/discussion:**

**Topic:** *Understanding the maturational goals and methods of spiritual development, Part I: Cosmology*

**Content Overview:** Understanding the relationship between an individual's worldview and a culture's cosmology; non-dualism (i.e. *the undivided whole*) as the basic paradigm of spiritual cosmologies; Tillich's modern formulation of the sacred as the Ground of Being; a non-mathematical introduction to the discoveries of modern physics; how this research is interpreted by some physicists (NOTE: only some!) as revealing a functional unity of the physical world, the energetic fields that form the physical world, and a fundamental form of consciousness that may be embedded within these energetic fields); how these discoveries can help us to conceptualize the non-dualist cosmological paradigm of our spiritual traditions more clearly; introduction to Schuon's discussion of the shared substrates of our religious traditions.

Important themes: Recent scholarship reveals a remarkably similar constellation of maturational goals and methods of spiritual development at the foundations of our religious traditions. Though many of the doctrines, beliefs, and daily practices of our religious traditions differ significantly, this shared constellation of goals and methods grows out of ancient insights into the relationship between physical reality and God's essential nature as the spirit and foundation of life. In its attempts to investigate the nature of physical reality, modern physics has reached unexpected boundaries and developed unusual cosmological models that provide new concepts with which to better understand the insights of the spiritual teachers who founded our great religions--as well as the contemplative methods which they practiced.

**C. Assigned Readings (to be read for Class 7):**

Dossey, L. (1982) Space, time and medicine. Boston: Shambhala Press. Pp. 19 - 134.

Smith, H. (1984). Introduction to the revised edition. In Schuon, F. The transcendent unity of religions. Wheaton, Illinois: Theosophical Publishing House. pp.ix-xxvii.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 10 (The Need for Discernment).

\*Spretnak, C. (1991) States of Grace. New York: Harper Collins. Chapter 6 (The Recovery of Meaning: On cosmological grounding for humanity's creative possibilities).

Continue to read about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 7 (not required):**

Einstein, A. (1961). Relativity: The special and general theory. New York: Crown Publishers.

Reichenbach, H. (1957) Atoms and cosmos: The world of modern physics. New York: George Braziller.

Bernstein, J. (1996) Albert Einstein and the frontiers of physics. New York: Oxford University Press.

Bohm, D. (1980) Wholeness and the implicate order. London: Ark Publishers.

Weinberg, S. (1992) What about God? In, Dreams of a final theory. New York: Pantheon Books. pp. 241-261.

Weinberg, S. (1988) The first three minutes: A modern view of the origin of the universe. New York: Basic Books.

Lindley, D. (1993) The end of physics: The myth of a unified theory. New York: Basic Books.

Peat, FD. (1990) Einstein's moon: Bell's theorem and the curious quest for quantum reality. Chicago: Contemporary Books.

Nadeau, R., Kafatos, M. (1999) The non-local universe: The new physics and matters of the mind. New York: Oxford University Press.

Herbert, N. (1985) Quantum reality. New York: Anchor Doubleday.

Greene, B. (1999). The elegant universe: Superstrings, hidden dimensions, and the quest for the ultimate theory. New York: W.W. Norton.

## **Class 8:**

### **A. Self-Inquiry Project #8**

**Introduction:** Traditional circle dance and meditation

**Topic #8:** *Connective Awareness: Foundations for a Dialogue of the Heart*

**Overview:** In this contemplative exercise, we will engage in a dialogue between the two layers of "the inner heart." We will see that the heart's inner core remains healthy and whole--irrespective of our psychological wounds. We will learn to utilize the nurturing power of our core selves to heal these psychological wounds.

### **B. Lecture/discussion:**

**Topic:** *Understanding the maturational goals and methods of spiritual development, Part II: Connective Awareness*

**Content overview:** Similarities among diverse spiritual traditions in the description of God as the Ground of Being; the multidimensional layers of reality in the cosmologies of spiritual traditions (functional unity between physical matter, the energetic fields that form physical matter, the causative dimension in which energetic fields arise; the fundamental consciousness embedded within the causative field); Schuon's distinction between exoteric and esoteric aspects of religious traditions; exoteric aspects (language, forms, imagery, rituals) differentiate religious traditions; esoteric aspects (goals of spiritual development, descriptions of God as Ground of Being, contemplative methods, developmental models) unify religious traditions; Jung's parallel observations of cross-cultural similarities in the structure of mandalas (images of wholeness); *differential* and *connective* forms of awareness as poles on a continuum of human awareness; the recognition of the fundamental unity between self and other—and the subsequent development of *universal love*—as an expression of spiritual maturity.

Important theme: "Peace of mind" does not lead to passivity or stagnation. Growing connected to the core of our being enables our minds and hearts to become fully able to participate in life: with strength, confidence, purpose, courage, and unconditional love. Through the development of connective awareness, we experience core aspects of self, our connection to others, and to the Spirit of Life. Central to this process of integration is the healing of psychological wounds lodged within our "inner hearts": the very wounds that lead to a worldview of disconnection--and the behaviors through which we harm ourselves and others.

### **C. Assigned Readings (to be read for Class 8):**

Kass, J. (1996) Tapping into something greater than ourselves. *Spirituality and Health*, Preview Edition, pp. 1-7.

Deikman, A. (1982) Invitation; Origins of mysticism. In, Deikman, A. *The observing self*. Boston: Beacon Press. pp.1-9; 33-42.

Jung, C. (1973). Mandalas. In, Jung, C. *Mandala symbolism*. Princeton, New Jersey: Princeton University Press. pp. 3-5.

Rama, Sw., Ballantine, R., Ajaya Sw. (1976). Buddhi, guide through the unknown (pp.104-135); The secrets of sleep (pp. 142-171). In, Rama, Ballantine, Ajaya, *Yoga and psychotherapy*. Honesdale, Pa: Himalayan Institute.

\*Dalai Lama (1999) *Ethics for the New Millenium*. New York: Riverhead Books. Chapter 11 (Universal Responsibility).

Continue to read about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 8 (not required):**

James, W. (1982) The varieties of religious experience. New York: Penguin Books.

Stace, W. (1960) The problem of the universal core. In Mysticism and Philosophy. Philadelphia: Lippincott. pp.41-133.

Hood, R. (1975) The construction and preliminary validation of a measure of reported mystical experience. Journal for the Scientific Study of Religion, 14:29-41.

Perry, J. W. (1953). The symbolism of the quadrated circle. In, Perry, J. W. The self in psychotic process. Dallas, Texas: Spring Publications. pp. 83-101.

Fischer, R. (1968) On creative, psychotic and ecstatic states. In Jakab, I. (ed) Psychiatry and art, vol. 2 Proceedings of the Fifth International College on the Psychopathology of Expression. New York: S. Karger/Basel.

Ring, K. (1984) NDE's: what we now know (pp.33-49); Core NDE's and spiritual awakening (pp.50-89); Value changes induced by NDE's (pp.121-142); The biological basis of NDE's (pp.220-251). In Heading toward omega: in search of the meaning of the near death experience. New York: William Morrow.

Prabhavananda, S. and Manchester, W. (1975) Mandukya Upanishad. In, The Upanishads: Breath of the eternal. Hollywood, Ca.: Vedanta Society. pp. 73-76.

Scholem, G. (1941) Major trends in jewish mysticism. New York: Schocken Books.

Schimmel, A. (1975) Mystical dimensions of Islam. Chapel Hill: University of North Carolina Press.

Prabhavananda, S. and Isherwood, C. (1975) (eds. and trans.) Shankara's Crest-Jewel of Discrimination. Hollywood, Ca.: Vedanta Press.

**Class 9:****A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #9:** *“House Built on a Strong Foundation”: Anchoring Ourselves to Our Spiritual Core Through Meditative Prayer*

**Overview:** Developing a personally meaningful form of meditative prayer (also called centering prayer) by choosing or finding an "anchoring phrase" through which you can remain grounded in your awareness of your relationship with the Ground of Being.

**B. Lecture/discussion:**

**Topic:** *Understanding the maturational goals and methods of spiritual development, Part III: Meditative Prayer*

**Content overview:** Distinction between *intercessory* (supplicatory) and *connective* (meditative) forms of prayer; evidence of meditative practices in all spiritual traditions; *the mind* as an instrument of perception; differences between human actions that evolve from *connective* and *differential* awareness; major forms of meditation (concentration, mindfulness); the names of God as a cosmological paradigm and a vehicle for connective awareness; the use of meditative prayer as a coping response during stress; the use of meditative prayer as a vehicle for psychospiritual growth.

**C. Assigned Readings (to be read for Class 9):**

Kaplan, A. (1985) Jewish meditation. In, Jewish meditation: A practical guide. New York: Schocken Books, pp. 40-53.

Schimmel, A. (1992) The hidden treasure. In, I am the wind, you are fire: The life and work of Rumi. Boston: Shambhala. pp.73-89.

Gillet, Arch L. (1987) The invocation of the name of Jesus in scripture and the patristic tradition. In The Jesus prayer. Crestwood, New York: St. Vladimir's Seminary Press. pp.23-33.

Matus, Fr. T. (1984). Christian identity and yoga (pp.3-17). The process of yoga: the ascent of the inner fire (pp.111-130). In, Yoga and the Jesus prayer tradition. New Jersey: Paulist Press.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 12 (Levels of Commitment).

Continue to read about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 9 (not required):**

Poloma, MM, Gallup, GH (1991) Varieties of prayer: A survey report. Philadelphia: Trinity Press International.

Dodd, R. (1985) Praying the name of Jesus. Nashville, Tennessee: The Upper Room.

Pennington, B. (1980) Centering prayer: Renewing an ancient Christian prayer form. New York: Bantam Doubleday.

Kavanaugh, K. (ed) (1987) John of the Cross: Selected writings. New York: Paulist Press.

Kavanaugh, K. (trans) (1979) Teresa of Avila: The interior castle. New York: Paulist Press.

Cox, M. (1983) Handbook of Christian spirituality. New York: Harper and Row.

Woodroffe, J. (1979, 7th ed.) The garland of letters: Studies in the mantra-sastra. Pondicherry, India: Ganesh and Company.

Idel, M. (1988) Kabbalah: New perspectives. New Haven: Yale University Press.

Kaplan, A. (1978) Meditation and the bible. New York: Samuel Weiser, Inc.

Kaplan, A. (1990) Sefer Yetzirah: The book of creation. York Beach, Maine: Samuel Weiser

Weinstein, A. (trans) (1994) Sha'are Orach: Gates of Light by Rabbi Joseph, son of Abraham Gikatilla. New York: HarperCollins.

Kushner, L. (1992) Sefirot: Higher Worlds. In, L. Kushner, Honey from the rock. Woodstock, VT: Jewish Lights Publishing.

**Class 10:****A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #10:** *Changing Behaviors, Healing the Heart: Using Meditative Prayer to Interrupt and Transform "The Chain of Pain."*

**Overview:** Learning to use an *anchoring phrase* and *meditative prayer* as resources for resilience: to respond constructively to daily stress and underlying anxiety, to serve as a replacement for risk behaviors, to facilitate the healing of psychological wounds.

**B. Lecture/discussion:**

**Topic:** *Understanding the maturational goals and methods of spiritual development, Part IV: Behavioral change—compassion for self, altruistic love for others*

**Content overview:** The relationship between spiritual and moral development; interruption of *the chain of pain* and the development of altruistic love as a goal and emergent capacity of spiritual development; utilizing meditative prayer as a behavioral tool for the interruption of behaviors harmful to self and others.

**C. Assigned Readings (to be read for Class 10):**

Nhat Hanh, Thich (1987) Working for peace (pp. 61-80). In, Being peace. Berkeley, Ca.: Parallax Press.

Saperstein, D. (1998) Jewish values and the United Nations. In, Rediscovering Justice: Awakening world faiths to address world issues. San Francisco: University of San Francisco Association of Jesuit University Presses.

Eck, D. (1998) A new "we": The bridges that bring us together. In, Rediscovering Justice: Awakening world faiths to address world issues. San Francisco: University of San Francisco Association of Jesuit University Presses.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 13 (Ethics in Society).

Continue to read about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 10 (not required):**

Oliner, SP, Oliner, PM. (1988) The altruistic personality. New York: The Free Press.

Oliner, S.P., Oliner, P.M., Baron, L., Blum, L., Krebs, L., Smolenska, M.S. (Ed) (1992) Embracing the other: Philosophical, psychological, and historical perspectives on altruism. New York: University Press.

Hafen, BQ, Frandsen, KJ, Karren, KJ, Hooker, KR. (1992) Chapter 18: Altruism and health. In, The health effects of attitudes, emotions, and relationships. Provo, Utah: EMS Associates.

**Class 11:****A. Self-Inquiry Project #11**

**Introduction:** Traditional circle dance and meditation

**Topic #11:** *Becoming a Source of Unconditional Love: Learning How to Give to Gifts without Fear of Depletion.*

**Overview:** Having learned to help and heal ourselves, we can turn this same knowledge into a tool to help and heal others. In this contemplative exercise, we will engage in further dialogue with the inner heart--to find a source of *unconditional love* within us, and to learn how to give to others. We will then examine the experience of giving gifts to others—to understand the fears that interrupt our altruistic impulses...and to understand the new levels of *connection to the sacred* that we can experience as we overcome these fears.

**B. Lecture/discussion:**

**Topic:** *Understanding the maturational goals and methods of spiritual development, Part V: Integrated models of human development with spiritual and ethical dimensions*

**Content overview:** Comparison between western psychological models of human development that focus specifically on ego formation and integrative models developed by our spiritual traditions that emphasize both ego formation and ego transcendence; the conceptualization of human maturation as a continuum of growth that ranges from ego-formation (the development of primary survival skills), to ego maturation (the development of the capacity for self-expression and interpersonal love), to ego transcendence (the development of capacities for spiritual experience and altruistic love).

**C. Assigned Readings (to be read for Class 11):**

Matt, D. (1996) The ten sefirot. In, The essential Kabbalah: The heart of Jewish mysticism. New York: Harper Collins.

Rama, Sw., Ballantine, R., Ajaya Sw. (1976). The seven centers of consciousness (pp.216-280). In Rama, Ballantine, Ajaya, Yoga and psychotherapy. Honesdale, Pa: Himalayan Institute.

\*Dalai Lama (1999) Ethics for the New Millenium. New York: Riverhead Books. Chapter 14 (Peace and Disarmament).

Finish reading about the two spiritual traditions of your choice.

**Advanced Supplementary Readings for Class 11 (not required):**

Miller, ME, Cook-Greuter, SR. (1994) Transcendence and mature thought in adulthood: The further reaches of human development. London: Rowman & Littlefield Publishers.

Fowler, J. (1984) Stages of faith. New York: HarperCollins.

Maslow, A. (1971) The farthest reaches of human nature. New York: Viking.

Erikson, E. H. (1963 2nd ed) Childhood and Society. New York: W.W. Norton and Co.

Campbell, J. and Moyers. B. (1988) Masks of eternity. In, The power of myth. New York: Doubleday. pp. 207-231.

Jung, C. (1979) Alchemy. In, A. Jaffe (ed) C.G. Jung: Word and image. Princeton, New Jersey: Princeton University Press. pp. 96-109.

Singer, J. (1990) Seeing through the visible world: Jung, gnosis, and chaos. New York: HarperCollins.

Pearce, J. (1985). In Magical child matures. New York: Dutton. Introduction. pp.xiii-xxii. Agenda for action. pp.1-9. Threefold system. p.10-23.

Boorstein, S. (Ed) 1996) Transpersonal psychotherapy. Albany, NY: SUNY Press.

Scotten, BW, Chinen, AB, Battista, JR. (1996) Textbook of transpersonal psychiatry and psychology. New York: Basic Books.

Crain, W. (1985) Theories of development: Concepts and applications. Englewood Cliffs, New Jersey: Prentice-Hall.

**Class 12:****A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #12:** *Where Am I Now? Part I: Self*

**Overview:** Assessing changes in your worldview, health-related behaviors, and spirituality.

**B. Lecture/discussion:**

**Topic:** *Assessment of progress and refinement of future learning goals, Part I: Attitudes and behaviors that affect personal well-being*

**Content overview:** The use of quantitative measures (from self-scoring assessment procedures), in conjunction with developmental models of maturation, to evaluate appropriate levels of success in a program of behavioral and attitudinal change. Refining interpretations of personal data from the *Spirituality and Resilience Assessment Packet* and *The Behavioral Checklist for the Well-Being of Self and Others*. Using these assessment procedures to refine future learning goals. Focus on developmentally appropriate changes in:

- 1) Self-awareness, attitudes, and behaviors that contribute to personal well being;
- 2) Changes in the depth of an individual's spirituality.

**C. Assigned Readings (to be read for Class 12):**

\*Dalai Lama (1999) [Ethics for the New Millenium](#). New York: Riverhead Books. Chapter 15 (The Role of Religion in Modern Society).

**Advanced Supplementary Readings for Class 12 (not required):**

Aron, A., Aron, E. (1994) Statistics for psychology. Englewood Cliffs, NJ: Prentice-Hall.

McDowell, I., Newell, C. (1987) Measuring health: A guide to rating scales and questionnaires. New York: Oxford University Press.

Cazares, A., Beatty, L. (1994) Scientific methods for prevention research. Rockville, MD: US Dept. of Health and Human Services, NIDA Research Monograph #139.

**Class 13:****A. Self-Inquiry Project**

**Introduction:** Traditional circle dance and meditation

**Topic #13:** *Where Am I Now? Part II: Others*

**Overview:** Assessing changes in my attitudes and behavioral skills related to others:  
 peers and friends  
 individuals whose cultural identity is different than my own,  
 a spiritual tradition of a culture that has been in conflict with my own

**B. Lecture/discussion:**

**Topic:** *Assessment of progress and refinement of future learning goals,  
 Part II: Pro-social attitudes and behavioral skills*

**Content overview:** The use of qualitative data (derived from narratives), in conjunction with developmental models of maturation, to evaluate appropriate levels of success in a program of behavioral and attitudinal change. Developing content analyses of personal, written data from this self-inquiry project. Using these assessment procedures to refine future learning goals. Focus on developmentally appropriate changes in behaviors and attitudes that contribute to the well being of others.

- 1) Attitudes and behaviors reflecting empathic, respectful relational skills;
- 2) Ability to participate in constructive forms of dialogue and conflict;
- 3) Attitudes and behaviors that reflect an understanding of, and respect for, a spiritual/religious tradition associated with people from a different cultural identity
- 4) Experiences of *universal love*.

**C. Assigned Readings (to be read for Class 13):**

\*Dalai Lama (1999) *Ethics for the New Millenium*. New York: Riverhead Books. Chapter 16 (An Appeal).

**Advanced Supplementary Readings for Class 13 (not required):**

Polkinghorne, D. (1988) Narrative knowing and the human sciences. Albany, NY: SUNY Press.

Strauss, A. (1987) Qualitative analysis for social scientists. New York: Cambridge University Press.

Murray, M., Chamberlain, K. (Ed) (1999) Qualitative health psychology: Theories and methods. London: Sage Publications.

**Class 14:****A. Self-Inquiry Project #14**

**Introduction:** Traditional circle dance and meditation

**Topic #14:** *The Courage to Be...Who We Are; The Courage to Become...All That We Are*

**Overview:** An in-class evaluation and celebration of our work during this self-inquiry process.

**B. Didactic lecture/discussion:**

**Topic:** *Creating closure for a process of self-inquiry*

**Content overview:** Articulating and celebrating achievements; helping individuals sustain the courage to perceive themselves as *imperfect, works in progress*; envisioning contexts for continued learning and development.

**C. Assigned Readings (to be read for Class 14):**

None

## **ASSIGNED READINGS: AN OVERVIEW OF THE SPIRITUAL TRADITIONS**

Readings from a broad cultural range of spiritual traditions to be read during the semester. We won't discuss each reading separately, but they will become a basis for discussions about our many spiritual traditions. As assigned, choose readings from two spiritual traditions from this list to study in depth.

### African Spirituality

Eastman, R. (Ed.) (1999) Chapter 10: African traditional religions—The dawn of all things. In, The ways of religion: An introduction to the major traditions (3<sup>rd</sup> edition). New York: Oxford University Press.

Myers, L. (1992). Transpersonal psychology: The role of the afrocentric paradigm (pp. 5-17). In Burlew, A., Banks, W., McAdoo, H., Azibo, D. (ed.) African American psychology. Newbury Park, California: Sage Publications.

Katz, R. (1982) The kung approach to healing. In Boiling energy: Community healing among the kalahari kung. Cambridge: Harvard University Press. pp.34-49.

### Buddhist and Taoist Spirituality

Byrom, T. (1976) Introduction by Ram Dass (pp. ix-xi); Chapter 26: The true master (pp. 149-165, A-K). In The Dhammapada: the sayings of the buddha. New York: Vintage Books.

Lao Tzu (1961) Chapters 1-19 (pp. 2-25). In Sih, P. (ed) Tao Te Ching, New York: St. John's University Press.

### Christian Spirituality

Merton, T. (1960). The solitary ones. In The wisdom of the desert. New York: New Directions Publishing. pp. 26-35.

Dodd, R. (1985) The Prayer of the Heart. In Praying the Name of Jesus. Nashville, Tennessee: The Upper Room.

Freedman, S. (1993) Prologue--another beggar; In Upon this rock: The miracles of a black church. New York: Harper Collins. pp.1-20.

### Goddess and Earth-Based Spirituality

Starhawk. (1979). Witchcraft as Goddess religion. In The spiral dance. New York: Harper and Row. pp. 1-16.

Pagels, E. (1981). In The gnostic gospels. New York: Vintage. God the father, God the mother. pp.57-83. Gnosis: self knowledge as knowledge of god. pp.143-169.

### Hindu Spirituality

Prabhavananda, S. and Manchester, F. (trans.) (1983). Isha Upanishad. In The Upanishads: Breath of the Eternal. Hollywood, Ca: Vedanta Press. pp. 3-6.

Jung, C. (1958). The holy men of India. In Jung, In Psychology and religion: west and east. Princeton: Princeton University Press pp.576-586.

### Jewish Spirituality

Buber, M. (1947) Introduction (pp.1-34). He is thy psalm; The prayerbook; In praise of song (p. 125). Near and far; Praying in the field; The scholars. (p. 65). In Tales of the Hasidim: Early Masters. New York: Schocken Books.

Matt, D.C. (1996) Introduction: A glimpse of the orchard. In, The Essential Kabbalah: The Heart of Jewish Mysticism. New York: Harper Collins.

#### Muslim Spirituality

Rumi, J. (1991) "How should the soul not take wings..." and "If a tree could wander..." In A. Schimmel (ed. and trans.) Look! This is love: Poems of Rumi. Boston: Shambhala Press. pp. 76-81.

Iqbal, J. (1998) Responsibility for justice. In, Rediscovering justice: Awakening world faiths to address world issues. San Francisco: University of San Francisco Press.

Mohammed, W.D. (1998) The Koran informs me and my decisions. In, Rediscovering justice: Awakening world faiths to address world issues. San Francisco: University of San Francisco Press.

#### Native American Spirituality

Neihardt, J. (1961) The offering of the pipe (pp.-6). The great vision (pp.20-47). In, Black Elk speaks. Lincoln, Nebraska: University of Nebraska Press.

Ywahoo, D. (1989). Renewing the sacred hoop. In Plaskow, J. and Christ, C. (ed) Weaving the visions: New patterns in feminist spirituality. New York: HarperCollins. pp.274-280.

Waters, F. (1963) The myths. In Book of the Hopi. New York: Penguin Books, pp.3-27.

## **Additional Supplementary Readings on the Spiritual Traditions (not required):**

### **Integrative Readings:**

Keats, E.J. (1994) God is in the mountain. New York: Henry Holt.

St. Exupery, A. (1943) The little prince. New York: Harcourt, Brace, Jovanovich.

Smith, H. (1958) The religions of man. New York: Harper Brothers.

Eastman, R. (1999) The ways of religion: An introduction to the major traditions. New York: Oxford University Press.

### **African Spirituality:**

Epega, A.A., Neimark, P.J. (1995) The sacred Ifa oracle. San Francisco: HarperSanFrancisco.

### **Christian Spirituality**

Borg, M.J. (1997) The God we never knew: Beyond dogmatic religion to a more authentic contemporary faith. San Francisco: Harper San Francisco.

French, R.M. (trans.) (1979) The way of a pilgrim. New York: Ballantine Books.

Delaney, J.J. (1977) The practice of the presence of God by Brother Lawrence of the Resurrection. New York: Doubleday Image Books.

Caussade, J.P. (1975) Abandonment to divine presence. New York: Doubleday Image Books.

Backhouse, H. (1993) The best of Meister Eckhart. New York: Crossroads.

Gillet, A.L. (1987) The Jesus prayer. Crestwood, New York: St. Vladimir's Seminary Press.

Dole, G. (1993) With absolute respect: The Swedenborgian theology of Charles Carroll Bonney. West Chester, PE: The Swedenborg Foundation, Monograph #3.

### **Goddess and Earth-Based Spirituality:**

Young, S. (ed) (1994) An anthology of sacred texts by and about women. New York: Crossroad Publishers.

### **Hindu Spirituality:**

Prabhavananda, S. and Isherwood, C. (1975) (eds. and trans.) Shankara's Crest-Jewel of Discrimination. Hollywood, Ca.: Vedanta Press.

Prabhavananda, S., Isherwood, C. (1970) How to know God: The yoga aphorisms of Patanjali. Hollywood: Vedanta Press.

Vetter, H. (ed.) (1997) The heart of God: Prayers of Rabindranath Tagore. Boston: Charles Tuttle.

Alston, A.J. (1980) The devotional poems of Mirabai. Delhi: Motilal Banarsidass.

### **Jewish Spirituality:**

Scholem, G. (1941) Major trends in jewish mysticism. New York: Schocken Books.

### **Muslim Spirituality:**

Schimmel, A. (1975) Mystical dimensions of Islam. Chapel Hill: University of North Carolina Press.

Schimmel, A. (1992) I am the wind, you are fire: The life and work of Rumi. Boston: Shambhala.

Schimmel, A. (1994) Deciphering the signs of God: A phenomenological approach to Islam. Albany: SUNY Press.

Tagore, R. (Trans.) (1977, 1915) The songs of Kabir. New York: Samuel Weiser.

Ud-Din Attar, F. (1984) The conference of the birds. New York: Penguin Classics.

Bakhtiar, L. (1976) Sufi: Expressions of the mystic quest. New York: Thames and Hudson.