



The Center
for Integrative
Psychology

The Center for Integrative Psychology Newsletter

Neuroscience: *The Mind and Body Issue*

Spring/Summer 2015

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Where Do You Store Your Emotions?

By Candace Pert, Ph.D., author of *Molecules of Emotion*



It may surprise you that emotions not the product of your brain, but are expressed, experienced and stored in your BodyMind, and these emotions can be triggered through body work, meditations, breathing, spiritual practice and many other diverse psychosomatic modalities. Use one you like, or learn something new, as a vehicle to better emotional expressivity and health. We all have painful memories – failure, disappointments, suffering, loss – hidden away or suppressed- in our BodyMinds, to be retrieved, reformed, and released, or ignored and left to fester, wounds that never heal. What John Upledger called a “somato-emotional cyst”. A primitive body defense response in which the injury, and the emotions therein encoded, are walled off from the rest of the body, and never truly resolve. It’s amazing to think of our

glands, organs, tissues and cells as storage places for emotion and memory, yet this was given explanation through the scientific research of Dr. Candace Pert, a neuropharmacologist who worked at the NIH and Georgetown University Medical Center. Candace famously stated that

“Your body is your subconscious mind. Our physical body can be changed by the emotions we experience.”

Dr Pert explains: “A feeling sparked in our mind- or body-will translate as a peptide being released somewhere. [Organs, tissues, skin, muscle and endocrine glands], they all have peptide receptors on them and can access and store emotional information. This means the emotional memory is stored in many places in the body, not just or even primarily, in the brain. You can access emotional memory anywhere in the peptide/receptor network, in any number of ways. I think unexpressed emotions are literally lodged in the body. The real true emotions that need to be expressed are in the body, try-

ing to move up and be expressed and thereby integrated, made whole, and healed. Dr. Pert says “Let the emotions bubble up. Let the chips fall where they may...the process of catharsis is not complete without saying things as the first step to experiencing things...To feel and understand means you have worked it all the way through. It has bubbled all the way to the surface. You’re integrating at higher and higher levels in the body, bringing emotions into consciousness. Once integrated, the natural wisdom of the receptors (a take on Walter Cannon) will release interrupted healing and restorative and regenerative processes can take over.” “By simply acknowledging emotions, they are expressed. In being expressed, emotions can be released, even old emotions stored in body memory. Allowing my emotions to surface into awareness and to be able to name my emotions is the beginning of emotional exploration. I am moving forward, trying to find my position within the family, within the community, and in life.”

From <http://candacepert.com/where-do-you-store-your-emotions/>

A Word from our Director



THOUGHTS ABOUT CHANGES

*On my retirement
from academia,
Spring 2015
By Don Eulert*

Last week, after goodbyes to my last lovely class, spent the afternoon in the gardens. Remembered Robert Frost on “teaching can be a wonderful thing

when it comes into your life just right” and his poems about apple-picking and choice of paths through snowy woods.

Thought back to my first classes at Colby (Kansas) high school. Then came a kaleidoscope of a thousand and one persons places times. And for all that reciprocal “teaching”, Gratitudes—especially for these last 40 years at CSPP-San Diego.

For present and onward, thought about challenges for the **Center for Integrative Psychology** to address (gratitudes also for the continuity of CIP’s community and mission).

Someone in the last class had asked my observation about how the about world has changed. Well, for one thing, the earth and its lifeforms now change fast enough for us to recognize in one lifetime. When I first settled at Frog-Farm for place, Hatfield Creek ran year-round. Forty years

ago fish swam, and a pair of ducks came every year to its pools. Now it’s six years since frogsong in living water.

A unique time in human history. But if you count dinosaurs, maybe not the first time in history that sentient beings experienced the earth and its forms change so fast that it affected their lifetime. Not the first time that a civilization denuded the last stand of fruit trees for warmth . . . or a tribe the last mastodon.

However, we’re uniquely equipped to get the news from everywhere, just in case personal experience might be a fluke. We should be smarter with knowledge at hand, while we participate in a path of ecological self-destruction (even if reluctant), unless systems change.

Which parallels a system change that has crept up on us: the commodification of everything. From patented corn seeds, to for-profit prison systems and health care. And education. From Colby High on, I believed education first serves an ideal of the educated person. Now at all levels increasingly education = efficient training to compete economically.

Found myself quoting “Things are in the saddle and ride mankind”, Emerson’s warning at the beginning of the industrial revolution. I wonder, in this information age, how advertising for consumers can be worth gillions and has become the electronic driver of our culture. I wonder how systems denuded of hands-on goods can sustain. And what difference we as individuals and as a Center—describing ourselves as “a community networking for agents of change”—can contribute.

HORTICULTURE

**Make corporations be people
deny their passports when diseased**

**Govern the International Monetary Fund
with day laborers on the Board**

**Pay the Kansas wheat farmer his fair share
maybe ten cents a loaf instead of two**

**Profit the Palestine goat herder
milking her doe for aged cheese**

**Slow time Let Juan
feel when corn is ready to pick by hand**

**Value attention
and care**

We are too many

**When we want too much
Efficiency becomes a false god we worship**

**so a Vietnamese worker falls into the hamburger grinding vat
in a Dodge City meat factory and probably we eat some of him**

**Which fits with what I’m trying to say
about interdependent systems**

**Some precious thing got lost in your house
you think you only misplaced it**

**actually
it’s Juan the corn farmer moving to the barrio**

Free Meditation and Yoga Classes

Held at the Health Center. No prior experience necessary! Classes are free for Alliant students. (\$5 for EF students.)

Yoga — Tuesdays and Thursdays from 3:30-4:45 in M-9. Wear comfortable clothes and bring a mat if you have it. Extra mats and blocks are also available.

Meditation — Wednesdays, 2:45-3:45 in M-9. Classes will be lead by David Bowers, an Alliant graduate and experienced meditator and meditation teacher. Cushions and chairs are provided.

The Neuroscience of Superhero Therapy

By Janina Scarlet, PhD, CSPP PsyD Faculty

Superhero Therapy refers to incorporating fictional heroes into evidence-based therapy, such as cognitive behavioral therapy (CBT) and acceptance and commitment therapy (ACT) in order to help motivate the patient. Very often therapy clients have a difficult time identifying their own emotions, while others struggle with feeling alienated in their condition. Sometimes identifying with another person or even a fictional character can be enough to allow the person to feel less alone, potentially putting him or her on the road to recovery (Scarlet, 2014).

In fact, connecting with fictional characters, like Harry Potter, has been shown to make people more compassionate (Vezzali, et al., 2014). The Harry Potter series tell a fantastic tale of a young wizard, Harry Potter, whose parents were killed by a terrible dark wizard, Lord Voldemort. Harry is later able to attend Hogwarts School of Witchcraft and Wizardry, where he studies magic and meets Ron and Hermione, who quickly become his best friends. The trio is frequently “up to no good” as they fight trolls, defeat terrible monsters, and face dark wizards, including Lord Voldemort himself (Rowling, 1997).

The Harry Potter books (and the movies based on them) have become extremely popular and can easily be incorporated into therapy and clinical research. For instance, in their recent study, Vezzali and colleagues (2014) asked high school children to read different passages from Harry Potter. Some of the chil-

dren were asked to read the passages related to prejudice (experimental group), while others were asked neutral passages (control group). The results demonstrated that compared to the control group, the children that read the passages about a character that was facing prejudice were more likely to be empathic toward stigmatized groups, such as immigrants, refugees, and members of the LGBT population.

The Vezzali et al.'s (2014) study found that it is possible to change someone's attitudes toward a stigmatized group by reading about a fictional character undergoing that particular experience. Another finding demonstrated that reading about a fictional character's suffering also changes the observer's neural activity (Hsu et al., 2014). In their study, Hsu and colleagues (2014) presented the participants with either emotionally stimulating or neutral



passages from Harry Potter in the MRI. The results demonstrated that that compared to the neutral passages, the emotion stimulating passages produced a higher activation in the compassion centers of the brain, i.e., the insula and the cingulate cortex (CC). These findings support Vezzali et al.'s (2014) findings, suggesting that reading about a

fictional character's experiences can make the reader more compassionate.

So, how do these studies relate to mental health? Recent findings suggest that practicing compassion increases positive emotions and reduces distress about one's own suffering (Kearney, et al., 2013), as well as about the suffering of others (Klimecki, et al., 2012). For instance, Kearney and colleagues found that when Veterans with PTSD practiced a compassion-based meditation (i.e., Loving Kindness Meditation) for 12 weeks, their PTSD and depression symptoms drastically reduced, suggesting that practicing compassion can improve mental health.

Additional studies suggest that connecting with others, as well as with art, such as paintings (and possibly fiction) can also produce tremendous physical benefits (Pace, et al., 2009; Stellar, et al., 2015). For example, Stellar and colleagues (2015) found that connecting with awe-inspiring emotions through art significantly reduced the levels of pro-inflammatory cytokines, particularly, interleukin-6. Inflammation response has been linked to a number of

biological conditions (such as arthritis, multiple sclerosis, Celiac disease, Graves disease, lupus, and others)

“Harry Potter has been shown to make people more compassionate”

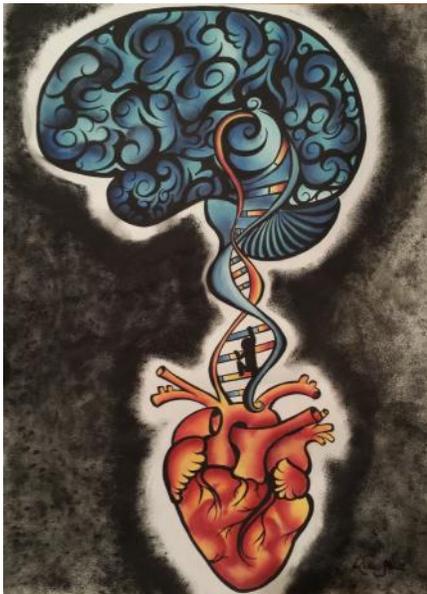
and psychological disorders (such as depression, anxiety, panic disorder, chronic pain, and sleep disorders). Hence, a reduction in inflammation is usually a signal of good health. Similar to Stellar et al's findings, Pace and colleagues (2009) found similar anti-inflammatory responses when the participants practiced a compassionate meditation.

Overall, the findings listed in this article suggest that connecting with people, real or fictional, as well as other awe-inspiring experiences might actually help people improve our physical and mental health. So, go ahead, connect with your favorite people, slay the dragons playing D&D, and watch some of your favorite movies. Who knows? These experiences might actually improve your life.

For full references, pg. 4 bottom

Making the Connection

By Katie Steck, PhD, CSPP student



Artwork by Katie Steck

I was an undergraduate working at my University's Biofeedback Stress Management Service at the time, and although I came upon my job quite by accident, it transformed how I view my body, my mind, and my connection with living. Students that I saw typically only had one session with me; we'd talk

about the basic psychophysiology of stress, the powerful resource of diaphragmatic breathing, and used biofeedback as a tool to demonstrate the effects of thoughts and emotions on the body and vice versa.

Each time a student came through my door there was one instant that I looked forward to more than anything else in my session with them: the Golden Moment. This is the moment of discovery, of perspective change, of human growth, and that brief "aha" moment where eyes lift and a glow enters the face. This mo-

ment usually came when I had the student look through graphs of their own heart rate variability data to try and find where they were asked to think about something stressful. During that interval I typically had the student think of a person they were holding a grudge against or an event that caused them to feel angry. As their eyes would scan through the generally smooth patterns of heart rate variability from guided breathing, eventually they would find the section where the pattern of heart beats changed to be less rhythmic, less consistent, or at a higher rate. As they saw evidence that their bodies changed in response to simply changing their thoughts, the Golden Moment came. Suddenly it wasn't mind or body, it was mind and body as one entity yoked together with neurons, hormones, muscles, and other physiological connections.

Though biofeedback has many modes by which it improves lives, I loved using biofeedback specifically for that Golden Moment which empowered student self-efficacy through physically demonstrating the connection between the individual's own mind and own body. In watching students change their perspective, my perspective was also changed. I find that I now have a much greater respect for the beautiful harmony that is at play in our biology and for the power of perspective change in helping us all live a little more connected to our bodies, our minds, and our lives.

The Neuroscience of Superhero Therapy References

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Congratulations Graduates!

We applaud and honor these fresh Doctors of Psychology and recognize their contributions to Integrative research.

Dissertation Chair, Matt Porter, PhD:

The Influence of Two Positive Social Emotions, Compassion and Pride, on Pain Tolerance through an Appraisal Tendency Framework by Blair Buckman

Assessing the relationship between mindfulness, attention problems, and the parent-child relationship in children and adolescents diagnosed with ADHD by Kristen Bunker

The Impact of Adult Sexual Assault on Adult Consensual Sexual Behavior: The Potential Moderating Impact of Sexual and Gender Differences by Clarissa Gosney

Outness, Well-being and Perceived Level of Social Support in Gay, Male, Active Military Personnel by Melissa Tuomi

Dissertation Chair, Steve Hickman, PhD:

Qualities of Mindfulness and Relationship Satisfaction: How Mindfulness Training in One Partner Affects a Relationship by Catherine Asber

Implementation of Neurofeedback into a Collaborative Primary Care Setting by Lisa Black

It's Not Just About Depression: A Pilot Study of Mindfulness-Based Cognitive Therapy in Primary Care by Bernadette di Toro

Mindfulness-Based Cognitive Therapy for Children as Experienced by Elementary School Bullies by Jennifer Fisher-Marlatt

Dissertation Chair, Marina Dorian, PhD:

Mechanisms of Change of Pranayama: A Qualitative Study Exploring How Voluntarily Controlled Breathing Reduces Depression by Anthony Benicewicz

International Identity Development and Mental Health in the International Culturally Identified Community by Brandi Nicole Eijsermans

The Impact of Vision Loss on Mexican Immigrant Men: Gender, Culture, and Self-Concept Explored by Micol Gonella

The Lived Experience of Educationally Hypogamous Couples by Emily Walter

The "New" Couple: Asian American Men and Black Women in Romantic Relationships by Michelle Wiltshire

Dissertation Chair, Donald Eulert, PhD:

A Phenomenological Inquiry into Therapists' Experience of Humor in the Therapeutic Alliance by Emily Courtney

Examining Psychology's Approach to Understanding Proenvironmental Behaviors by Michael Lembaris

A Phenomenological Exploration of the Counseling Experiences of the Reform Jewish Rabbi by Ori Lidor

Binge Eating Disorder and Bariatric Surgery: A Qualitative Exploration of the Experience by Lindsey Woodburn

The Experience of Mental Health Professionals Using Neuro Emotional Technique in Psychotherapeutic Practice by Amanda Marriage

Kinesthetic Self-Expression as a Factor in Chronic Pain: An Integrative Psychological Theory by Meghan McCoy

A Qualitative Evaluation of the Artist's Way Protocol: Creativity in the Experience of Participants by Jennifer Parker

Global Identity Formation and Current Life Choices: Adult Third Culture Kids by Gizem Reyhal



Austin Slade & Thad Camlin

Equine-Assisted Therapy

By Eleni Dines, CFT student, CSPP San Diego

Horses have been in my life in some way or another for 18 years. I have learned many valuable lessons from horses including self-confidence, patience, how to slow down, and how to be in the present moment. Realizing the beneficial influence horses have had on my life lead me to pursue training and education that would allow me to facilitate recreational and therapeutic experiences for people interested in interacting with horses.

I received my BA in Psychology with an emphasis in Equine Facilitated Mental Health from Prescott College, then became certified as an Equine Specialist through the Equine Assisted Growth and Learning Association (EAGALA) and completed the advanced training in Trauma-Focused Equine Assisted Psychotherapy (TF-EAP) through Natural Lifemanship. My previous experience with horses and my education and training prepared me to effectively read and interpret equine body language, allowing me to facilitate safe and meaningful experiences for clients.

Horses are excellent catalysts for change because they are prey animals. As prey animals, horses exist in the present moment, constantly scanning their environments and always aware of where they are in relationship to other horses and humans. Horses are excellent readers of energy and intention, because in the wild they have to be able to distinguish between a predator resting in the grass and a predator preparing to pounce. Because horses are so aware, they provide clients with immediate feedback. If a client angrily approaches a horse with a halter, the horse will walk away. If a client passively asks horse to back up, the horse will stand still. Horses require clients to examine themselves and ask themselves how they can more effectively initiate connection and be in relationship.

I worked for two years as an Equine Specialist in North Carolina, co-facilitating experiences with Mental Health Professionals for youth, adults, and families. The majority of the work I was doing was helping people to recognize their impact on others and how to build healthy and close relationships. Every session began with observing the horses. This simple practice of observing the horses' movements, behaviors, and body language helped to ground the clients in the present experience. During session, clients were guided through simple exercises that required patience, problem solving, regulation, embodiment, presence, and

ultimately, attunement. For example, I often asked a group of clients to move a horse around the arena without touching the horse. What the clients do physically to move the horse is not important. What is important is how the clients are successful in regulating their physiological and emotional reactions in order to be present enough to notice the horse's body language and make a request of the horse. When asked how

“Horses require clients to examine themselves and ask themselves how they can more effectively initiate connection and be in relationship.”

they moved the horse, clients respond that they just did it, that they understood what the horse needed, that they focused less on the task and more on the relationship. As an outside observer, I suspect that clients were experiencing a moment of empathic embodiment and attunement to another being, which is something that we could all use a little practice in, myself included.



Photo courtesy of Eleni Dines

To the Human Brain, Me is We

A new study from University of Virginia researchers supports a finding that's been gaining science-fueled momentum in recent years: the human brain is wired to connect with others so strongly that it experiences what they experience as if it's happening to us.

This would seem the neural basis for empathy—the ability to feel what others feel—but it goes even deeper than that. Results from the latest study suggest that our brains don't differentiate between what happens to someone emotionally close to us and ourselves, and also that we seem neurally incapable of generating anything close to that level of empathy for strangers.

To find this out, researchers had to get a bit medieval. They had participants undergo fMRI brain scans while threatening to give them electrical shocks, or to give shocks to a stranger or a friend. Results showed that regions of the brain responsible for threat response – the anterior insula, putamen and supramarginal gyrus – became active under threat of shock to the self; that much was expected. When researchers threatened to shock a stranger, those same brain regions showed virtually no activity. But when they threatened to shock a friend, the brain regions showed activity nearly identical to that displayed when the participant was threatened.

“The correlation between self

and friend was remarkably similar,” said James Coan, a psychology professor in U.Va.'s College of Arts & Sciences who co-authored the study. “The finding shows the brain's remarkable capacity to model self to others; that people close to us become a part of ourselves, and that is not just metaphor or poetry, it's very real. Literally we are under threat when a friend is under threat. But not so when a stranger is under threat.”

“Our brains don't differentiate between what happens to someone emotionally close to us and ourselves”

The findings back up an assertion made by the progenitor and popularizer of “Interpersonal Neurobiology,” Dr. Daniel Siegel, who has convincingly argued that our minds are partly defined by their intersections with other minds. Said another way, we are wired to “sync” with others, and the more we sync (the more psycho-emotionally we connect), the less our brains acknowledge self-other distinctions.

Research in this category also dovetails nicely with that conducted by evolutionary psychologist Robin Dunbar, whose work has shown that we seem to have evolved to cognitively connect in

relatively small groups of roughly 150 or less people (often referred to as “Dunbar's Number”). Beyond that number, our brains strain to sync with others. From an evolutionary standpoint, this makes a lot of sense because chances of survival for ourselves and the group are amplified if we can devote the greatest level of cognitive resources to the task.

“A threat to ourselves is a threat to our resources,” said Coan.

“Threats can take things away from us. But when we develop friendships, people we can trust and rely on who in essence become we, then our resources are expanded, we gain. Your goal becomes my goal. It's a part of our survivability.”

Study: Beckes, L., Coan, J. A., & Hasselmo, K. (2013). Familiarity promotes the blurring of self and other in the neural representation of threat. *Social cognitive and affective neuroscience*, 8(6), 670-677.

Article can be found at: <http://www.forbes.com/sites/daviddisalvo/2013/08/22/study-to-the-human-brain-me-is-we/>



The Mind-Body Problem: Undressed

By Dan Bressler, M.D., San Diego

The so-called Mind-Body Problem is a perennial of philosophical discussion. Is there an incorporeal entity--mind--that can exist independent from the body? While modern neuroscience seems to have answered this question in the negative by demonstrating through multiple experiments that consciousness is a “product” of the bits and parts of the brain, there remains the nagging question of whether we now or will ever know enough to put the question to rest. Science, at its best, stays humble in its conclusions. Scientifically all we can allow is that, as of January 2013, there is no compelling experimental data to nullify the hypothesis that the mind and all its creations are manifestations of the brain.

Certainly the world’s religious and spiritual traditions are based, in part, on a very different interpretation of the problem. What, after all, are Soul or Spirit, if not representations of the disembodied self, some mind without a brain giving rise to it. These traditions, besides drawing on the revelations of their founders, also tap into a deep and broadly shared intuitive sense that the spirit-self somehow inhabits a parallel plane of existence, that it mingles with the body but is not subsumed by it.

The following poem, *Undressed*, plays with the idea of what’s left when we take away all the physical manifestations of the self. These physical parts make up the daily topics of a medical practice but don’t touch on the deepest sense of the person that the parts belong to. What if, after undressing from all the parts, there really is someone still there? What if?

UNDRESSED

Before you get into bed tonight
 Take off all your clothes.
 All of them.
 Fold them neatly on the corner chair.
 Next: remove your watch and rings
 Your glasses and handsome silver chain
 Lay those casually by the clock radio.
 Now you are ready to begin.
 Peel off your skin from crown to toes
 The scars, wrinkles, and hair, distributed
 Like continents and islands on an ocean of integument.
 Hang this suit full length in the hallway closet
 Like a high school prom dress or formal tuxedo.
 But don’t stop.
 Now unlatch your organs from their skeletal hooks
 Sort them into piles named after your physiology classes:
 muscles, heart and vessels, lungs, digestive tract,
 nervous system and endocrine organs
 Arrange them neatly in that empty bottom dresser drawer.
 Almost there.
 Now shake down your bones like a wet dog fresh in from the rain.
 Shiver off each knuckle and phalanx, every tubercle and vertebra
 Shimmy loose the paired long bones of the legs and arms.
 Gather them all into the rectangular FedEx box
 You knew you were saving for something
 And slide it back under the bed for safe keeping.
 You’re finally ready. Completely undressed.
 Now slide your no-body between the covers.
 You will find that with nothing to hold you back
 The earth has become your pillow
 And the universe your dream.



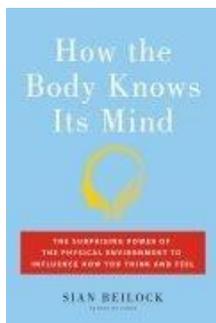
Amy Roost &
 Marcy Witkin-Lupo

Mind-Body Connection: Not a One-Way Street

Book Review by Jann Ingmire

We usually think our mind is in control and telling our body what to do. But there is a lot of scientific evidence that shows the chatter between mind and body goes two ways, and the body is an integral part of how we think. In the new book *How the Body Knows Its Mind*, Prof. Sian Beilock provides the latest scientific evidence about the body's influence on our psyche, drawing on work from her own laboratory and from colleagues around the world.

How the Body Knows Its Mind provides many tips on how to use one's body, actions or surroundings to stimulate the mind and to influence those around you. She offered a few suggestions to improve the body-mind connection:



Take active breaks from work or vexing problems to give your brain a chance to regroup and reboot. Physically walking away from the problem for a few minutes may help you solve it. Your body's posture and expressions are not just reflections of your mind—they can influence your mood. Stand tall to help give yourself confidence and to send a signal to those around you that you have brought your “A” game to the table. And be mindful of your facial expressions. Your brain uses your expressions as cues to feel emotions. Smiling can actually make you feel happier.

Practice in the real conditions under which you will have to perform—whether it's public speaking, a test or an important match. It's

also good to practice in front of others so when all eyes are on you, it's nothing new.

Write it out. Journaling can help you deal with the stress of a test or your worries in daily life. Physically downloading worries from your mind (by putting pen to paper) has positive performance outcomes and reducing that stress affects your health in good ways, too.

Spend time in nature as often as you can, and find time to meditate. New science shows that a walk in the woods rejuvenates our minds and improves our ability to pay attention and focus. Meditation for even a few minutes a day can help alleviate anxiety and chronic pain. It also can help with self-control that may be helpful for working to break bad habits, like smoking.

“Little things we do can have a big effect,” said Beilock. “The idea of the book is that if we can understand the science behind how the body affects the brain, we will be in a great position to ensure that we’re always putting our best foot forward when it matters the most.”

Upcoming Event You Don't Want to Miss!

**Arts for Change: Community Art-Making, Its Practice and Possibilities
with Judith Greer Essex and Wes Chester**

Fri, May 15th 6:30 – 8:30pm

(Wine & Cheese Reception begins at 6pm)

The art making experience has the ability to reawaken the wonder of embodied experience, and nourish the aesthetic response to our anesthetic culture. Participants will be introduced to the latest philosophy, theory and practice in Intermodal Expressive Arts Therapy. The subject matter will be explored in a lively, experiential manner, through lecture, discourse and play in the arts. Participants will learn how art, play and ritual process bring change and growth in community.



Did you miss it?

Oct 2014: Critical Psychology with Tod Sloan

Tod Sloan joined us for two well received events this past October. During the Friday evening discussion, *Critical Psychology and Social Transformation: Supporting Changemakers*, Dr. Sloan reviewed the principles of critical psychology, and described how he and his collective apply them in support of activism. The Saturday workshop, *Will Work for Change: Critical Psychology in Support of Activists*, explored how to support counselors and therapists, and others whose aims are to help people participate more fully and meaningfully in their lives.



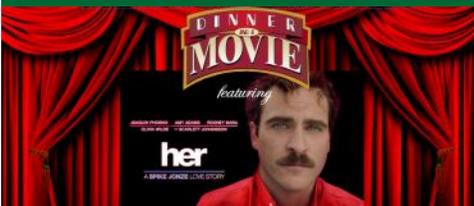
Nov 2014: Myth & Shadow in the American Psyche

with Don Eulert

“We are our stories” both personal and cultural. We swim, often unaware, in the current of mythic truths we live by. Epic American literature and film illustrate archetypes of the national psyche. Don Eulert proposed to illicit awareness of culture’s Myth of Innocence and its shadow of violence, to bring to light our unease with the feminine and race. The engaging presentation included clips from iconic films like *Shane*, *Gone with the Wind*, *Moby Dick*, *One Flew over the Cuckoo’s Nest*, *Last of the Mohicans*, *Ulzanas Raid*, and more.

Dec 2015: CIP Holiday Party!

CIPers gathered for a night of holiday magic as we welcomed in the season with a celebration of acceptance and sharing. Graciously hosted by our own Marcy Witkin-Lupo, providing all party goers an abundance of food, fun, and friendship!



Feb 2015: Dinner & Movie Night

CIP gathered this February for our first ever “Dinner & Movie” Night, featuring Spike Jonze’s film *Her*. A lively discussion of the nature of love, humanity, and technology followed. Barring some technical difficulties with the audio, the evening was a success.

Mar 2015: Compassionate Communication

with John Michno & Dr. Marina Dorian

John Michno and Marina Dorian offered an overview of empathy and Nonviolent Communication, a system designed to bridge misunderstandings and allow practitioners to see things from each other’s perspective. The discussion was then framed in an integral context, and participants were invited to redesign one of their own difficult conversations to generate a collaborative “win-win” outcome.



Apr 2015: Yoga as a Treatment Modality with Dr. Eric Groessl, Laura Schmalzl, Rebecca

Norton & Kristen Gorenflo

Yoga is a powerful tool to work with and manage the mood. Participants learned the power of an ancient discipline and heard about the latest scientific findings. This workshop provided strategies to enhance mood, diminish depression and enhance your connection to yourself and to others.

Areas of Psychology Organized into Wilber's 4 Quadrant Integral Model

I
INTENTIONAL
Self
(Consciousness Subjective)

IT
BEHAVIORAL
Brain Organism
(Objective)



The Beautiful
Art
Subjective
Truth

Validity claim:
Sincerity

The True
Science,
Objective
truth

Validity
claim:
Functional
fit

The Good
Morals,
Intersubjective
truth

Validity claim:
Justness

WE
CULTURAL
Culture and Worldview
(Intersubjective)

ITS
SOCIAL
Social System and Environment
(Interobjective)

Our Mission Statement

Through discovery, community collaboration & social action, the Center for Integrative Psychology provides a forum for public discourse on "what matters" in our relationships and responsibilities. It seeks to bring ethical awareness to critical issues including the effect of contemporary environments on well-being and the effects of human behavior on our environments.

Integrative Psychology emphasizes the interdependence of social, cultural, physical, spiritual, and psychological dynamics. Studying well-being from a systems perspective combines traditional healing wisdoms and new paradigms of social evolution.

- ◆ The Center for Integrative Psychology forwards our mission by:
- ◆ Supporting the training of future clinicians and researchers
- ◆ Sponsoring public educational forums
- ◆ Offering research for outcomes of integrative practices
- ◆ Providing a center of community networking for agents of change
- ◆ Exploring interdisciplinary and global paradigm shifts occurring in psychology, social and health sciences

A collaboration between CSPP/Alliant International University and the Center intends the best of both worlds. A traditional, rigorous APA accredited clinical study and training, supplemented with an integrative curriculum, designed and taught by members of the Center, enables graduates to function in both traditional and integrative oriented settings. Candidates (themselves part of collaborative CIP planning) meet with each other and with experienced professionals in real-world dialogue and visioning at the Center's community events.

In the larger field, resources and information exchange about the potential of an integrative approach across domains are linked at the *centerforintegrativepsychology.org* website. The Center aims to participate in, and contribute to, interdisciplinary paradigm shifts now occurring in medicine, community and social health services, worldview perceptions, and global mind change.

Alliant is a private, non-profit University accredited by the WASC. We are an equal opportunity employer and educator.

Check out what's on our website:

www.centerforintegrativepsychology.org

- ◆ Discussion Forum
- ◆ Latest Psychology News
- ◆ Community Resources
- ◆ Conferences, Workshops, and Events
- ◆ CSPP Integrative Courses
- ◆ CIP Events Calendar
- ◆ Research Archive with Dissertation Abstracts



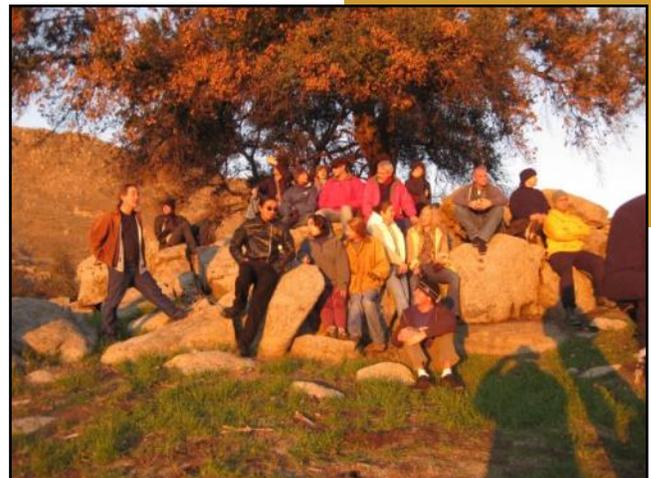
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Do you want to contribute to the next Newsletter?

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