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MAGAZINE







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Naropa University is a private, nonprofit, nonsectarian liberal arts institution dedicated to advancing contemplative education. This approach to learning integrates the best of Eastern and Western educational traditions, helping students know themselves more deeply and engage constructively with others. The university comprises a four-year undergraduate college and graduate programs in the arts, education, environmental leadership, psychology and religious studies.

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# A new vision of peacemaking

On September 12, 2001, the Naropa faculty gathered to ask itself: what distinctive contribution can Naropa University offer to our students—and to the world—in light of the devastating events of the previous day? The answer they came to was to develop a new major in Peace Studies, the lecture series of which is described elsewhere in this issue. Here I'd like to reflect on the larger context of this initiative, for it captures something essential about the nature of this special place.

This past fall it was my privilege to attend the inauguration of the new Harvard president, Drew Gilpin Faust. By custom, presidential inaugural ceremonies begin with a procession of regalia-clad presidents from other universities, marching in the order of the date on which their universities were founded. There were more than two hundred presidents in the procession, and it was led, naturally, by Oxford and Cambridge, founded in the twelfth century. Representing Naropa University, founded in 1974, I found myself six places from the end. My back-row perch offered a splendid perspective from which to reflect on the events at hand.

I had walked to the ceremony by way of Memorial Hall, a cavernous Victorian era structure built to honor the Harvard graduates who had died in the Civil War—on both sides, north and south. Etched on the walls are the names of those who died, along with the battle where they fell—Shiloh, Manassas, Antietam, Bull Run—names that hover over American history. It is a powerful, contemplative place. The inauguration itself took place in the heart of Harvard Yard, framed on one side by the imposing Widener Library with its millions of books, and on the other by Memorial Church, a classic New England church with a soaring white spire. Memorial Church, too, was built to honor Harvard's war dead, starting with the desire to commemorate those who had died in what was then called "The Great War," World War I. Again it honors those who fell on both sides, Axis and Allies, and their names, too, are etched on the walls, one by one. As the practice of modern warfare expanded, so, too, did the need to expand the list of those whom Harvard memorialized—and so names were added, first for World War II, then for Korea, and for Vietnam—so that now Memorial Church honors the memory of more than 1,100 Harvard alumni/ae.

What a tragedy, I thought, looking out over the nine centuries of learning, stretching back to Oxford and Cambridge, symbolized, on the one hand, by the knowledge stored in Widener Library and, on the other, by Memorial Church. What a tragedy that we have not managed to get peacemaking woven into the very fabric of our educational heritage. What a tragedy that we have not yet managed to focus the unparalleled resources of American higher education on the kind of self-knowledge that moves students in the direction of peace within, so that they might then become agents of peace without, agents of peace in the world.

And then I smiled. I smiled because I realized that it was my great privilege, seated six places from the end of this nine-hundred-year heritage, to sit at a turning point in American higher education. It is a privilege shared by all of us who work at Naropa University, brilliantly conceived three decades ago to bring together the best of East and West in a new vision of learning, of living—and of peacemaking. Just as we can now look back and see turning points in the Western educational heritage in the Enlightenment or the Scientific Revolution, so, too, will our educational descendents be able to look back and see our work at Naropa as a harbinger of things to come in education.

As the Dalai Lama has said, reflecting on the growing convergence between what we know through neuroscience and through the practice of meditation, we are about the business of creating a new kind of human being, more benign and compassionate, more peaceful. Surely there is no greater need in today's world.

Thomas B. Coburn, President

## Sakyong Mipham Rinpoche Headlines Inaugural Peace Studies Lecture

Head of Shambhala International and son of Naropa University founder Chögyam Trungpa Rinpoche, Sakyong Mipham Rinpoche spoke at the Nalanda Campus in December. His speech, titled “The Wisdom and Strength of Peace,” was the first in what will become an annual offering by the Department of Peace Studies.

Established by former university president John W. Cobb and his wife, Bayard, the John and Bayard Cobb Peace Lecture represents the first endowed lectureship at Naropa. Its goal is to heighten awareness of peace-oriented philosophies and innovative conflict-resolution strategies, based on subjects ranging from psychological perspectives to religious themes, socioeconomic activism and more. “Distinguished thinkers, practitioners, activists and scholars from diverse backgrounds will be invited to give the annual lecture,” says Sudarshan Kapur, chair of the Peace Studies Department.

“There was no better person anywhere in the world to offer the initial talk in this series,” says Naropa University President Thomas B. Coburn. “In addition to the Sakyong’s lineage connection to Naropa University via his father, he has a deep personal involvement in the cultivation of peace, as exemplified by his recent inauguration of the ‘Living Peace Award,’ given to the Dalai Lama. This cultivation is exactly what we aspire to for the students in our new Peace Studies program.”

## Greenhouse Project Showcases Student Initiative

Launched by eight students from the fall 2006 Advanced Applied Horticulture class, the Naropa University Greenhouse Project exemplifies the university’s commitment to green principles. Seeking an environmental education tool that would contribute to campus sustainability, the students decided to pursue a space dedicated to alternative food production. Buzz spread, and members of the Environmental Studies Department, Facilities, Office of University Advancement, Academic Affairs, Operations and adjunct faculty signed on to help, making the greenhouse a community effort. A site near the Naropa Tea House has been chosen for construction.

After much research, project members settled on a geodesic dome structure and, for the interior, a permaculture design philosophy that will maximize growing space through stacking methods, as well as increase self-sufficiency via a one-thousand-gallon aquarium that moderates temperature and provides fertilizer. With the inclusion of a subterranean heating system and several solar panels, the structure is expected to be 100 percent self-sustaining.



Sakyong Mipham Rinpoche answers questions after delivering the first John and Bayard Cobb Peace Lecture.

The greenhouse will enhance learning opportunities built around horticulture methods, permaculture, ecological system sciences and environmental philosophies such as deep ecology. In addition, it will provide plants for campus landscaping, vegetables for the Naropa Café and seedlings for the Boulder community. As a tangible manifestation of Naropa University’s environmental commitment, the greenhouse will inspire the community to both learn more and do more to foster a healthy relationship with the earth.

In February, the university received a pledge of \$25,221 from The Dean Witter Foundation, contingent on the university raising the additional \$50,286 to complete the project. If you would like to support the Greenhouse Project, please contact the Advancement Office.

## Civic Engagement Seminar Explores “Fertile Grounds”

Part of Naropa’s core requirements for undergraduate students, the Civic Engagement Seminar focuses on teaching students *how* they can turn their aspirations for social change into action. Last semester, students of adjunct faculty member and former interim Director of Community Studies Elaina Verveer tackled the issue of reproductive justice, culminating in a public discussion in early February that was attended by healthcare providers, nonprofit organizations and community members who shared their own experiences through speeches or performances. Titled “Fertile Grounds” and covered by local independent radio station KGNU, the event fully realized the goal of community outreach.

According to Verveer, the seminar “invites students to identify and address pressing public issues through social action projects. It discusses the concepts of citizenship, power and democracy.”

After researching birthing rights, abortion rights and the rights of pregnant women in prison, Naropa students were astonished



to find a great deal of interconnectivity between seemingly isolated issues.

For example, says Naropa student Emily Keef, pregnant women who are incarcerated “face incredibly inhumane conditions—receiving an extra bag of potato chips to meet their increased nutrition needs, being shackled and restrained during labor...but these issues are really part of a bigger problem; it’s socioeconomic, it’s the attitudes of our society. It’s all interrelated.”

“‘Fertile Grounds’ is about recognizing that the personal is political, that behind each statistic, there is a story,” says Fioré Grey, another student who helped conceive the event. “We feel that by telling these stories people will connect and realize that they share common ground.”

## Flag Raising Expresses Respect for Diversity

National Coming Out Day is regularly celebrated at Naropa University each fall, but this year the event carried extra weight in the wake of an LGBT-related hate crime carried out against



The rainbow flag raising made it clear that gender diversity is respected on campus.

a Naropa student the previous February. Reaffirming its commitment to respect for all sexual orientations and gender identities, the Naropa Pride Alliance (LGBTQIA group) and Student Affairs responded by raising a rainbow flag on the pole outside the entrance to the Arapahoe Campus student lounge. Approximately thirty people attended, browsing the accompanying literature and expressing support by sharing pertinent stories. It was, in the words of Assistant Dean of Students Sandhya Luther, a ritual cleansing after the preceding violence.

Among the most moving speakers was Jikai Keith Percy, a student activist and Allies in Action member who expressed “heartache that it is still necessary to have a day set aside for coming out, that we don’t have the societal acceptance to let people be their full selves on any and all days in America.... When we hide large segments of our

person, such as sexual orientation, we only have ourselves to hold it, and the tension kills us inside by not allowing us to fully love ourselves or let others do the same. This is a horrible enslavement which nobody should ever have to endure.”

## Historical Pieces Make Naropa Whole

Naropa’s Arapahoe Campus, noted for its aesthetic beauty, incorporates several notable features, both natural and human-made, into its composition. Known for its Late Victorian / Italianate architecture, the Lincoln Building was designed by local resident Watson Vernon and opened as an elementary school in 1903. It joined the city of Boulder’s list of historic landmarks in 1989 and has a twin edifice aptly named the Washington School at 1215 Cedar.

Zigzagging in front of the Lincoln Building is Boulder’s oldest irrigation ditch, the Smith-Goss, which was dug in 1859. Approximately a mile long, it has watered fields at Boulder High School as well as the University of Colorado and now serves as a contemplative reminder of pioneer times.

Gracing the cover of the Colorado Tree Coalition’s 2007 calendar is the champion (largest) sycamore tree in the state. At 115 feet high and 154 inches around the trunk, it stands in front of Naropa’s own Sycamore Hall. Several yards to the east are its top competitors; the state’s second- and third-largest sycamores grow on the Naropa green. The Colorado Tree Coalition Champion Tree Program maintains a database with records of more than 649 types of trees throughout the state.

## Reb Zalman Schachter-Shalomi Speaks of the “Fourth Turning”

On November 7, 2007, Professor Emeritus of Religious Studies Rabbi Zalman Schachter-Shalomi, author and founder of the Jewish Renewal and Spiritual Eldering movements, addressed a standing-room-only crowd in the Performing Arts Center. His speech, titled “The Old Renewed, the New Made Sacred: The Work of the Fourth Turning,” framed Hassidic Judaism within the Tibetan Buddhist concept of three turnings of the dharma wheel, a view that identifies major transformative epochs within each spiritual tradition.

The essence of his message was contained in the word “enchantment.” Judaism, Buddhism and most of the world’s wisdom traditions have gotten dry, he said, are no longer “juicy.” Reinvigorating them with a sense of wonder and awe would constitute a fourth turning. Ironically, such revitalization has been precipitated by cataclysmic events: the diasporas brought about by the Holocaust and China’s occupation of Tibet, each of which has forced the related traditions to be modified when encountering new cultures. As an example, he described a



While the Grassroots Chorus played Bob Dylan, fall graduates held their candles high.

student of Buddhism who loved to sit, to meditate, but loved to include guitar playing with his practice even more. This routine broke tradition, but it made the practice appealing and vibrant to a new generation.

Ecological themes also permeated Zalman's talk, encouraging human beings to extend the re-enchantment by listening to "Mother Earth herself," by discerning what cosmology she would want us to live by. "There needs to be an organismic way of feeling one's self integrated in the planetary life," he said. "The best we can do is be a good, living cell of the planet."

## Fall Ceremony to Honor Graduates Adds Musical Flair

Accompanied by the Celtic tones of bagpipes, approximately twenty graduating students entered the Nalanda Events Center on December 15 and took their seats. Representing eighteen degree programs, they were addressed by Associate Professor of Contemplative Psychology Jane Carpenter-Cohn, University President Thomas B. Coburn and Naropa Trustee Gabrielle Edison before accepting scrolls from Coburn that contain aphorisms from his experiences in higher education. In total, seventy students graduated.

Highlighting the evening were two musical performances. The first was a composition by PAC Administrative Coordinator Treneater Horton titled "Choose to Be." Horton performs the piece at each student orientation as well as each graduation. Inspired by a trying experience related to her own return to higher education, Horton wrote the lyrics in 1996. There are three verses with the following repeating chorus:

*It's not what you say, and it's not what you do; It's how you choose to be.*

The second piece, initiated by the Naropa Council of Elders, was the Grassroots Chorus, which sang Bob Dylan's "Forever Young" and featured recognizable faculty such as Writing and Poetics



Karen Cuiskelly describes *corrugaphobia*, the fear of cube-shaped cardboard.

professor Reed Bye on guitar and Writing and Poetics Chair Junior Burke on harmonica. Candles, lit during the song, were blown out by students at its close.

*Congratulations to Naropa University's fall graduates.*

## New Archivist Utilizes Grant to Excavate Naropa History

When Karen Cuiskelly was fourteen years old, her grandmother passed away, leaving behind volumes of memories in a collection that Cuiskelly would sort through, meticulously, and turn into a well-organized series of scrapbooks chronicling her grandmother's life. That was, she says, "the first time I ever gathered a lot of information and put it together." It was far from the last.

Cuiskelly's hire coincides with a \$90,000 grant from the National Historical Publications and Records Commission that recognizes the historical significance of Naropa's written materials. According to Corporation, Foundation and Government Relations Manager Dana Lobell, the commission likely chose Naropa based upon its contributions to American Buddhism and the counterculture of the '70s.

A large portion of the grant has gone toward hiring a processing archivist to assist Cuiskelly and procuring the necessary boxes, folders and shelving for storage. More than 405 boxes of administrative records, equaling 540 linear feet of paper, await Cuiskelly, potentially containing anything from obsolete financial records to historically priceless correspondence involving Chögyam Trungpa Rinpoche and the Beat poets. In addition, special collections will include the Reb Zalman Legacy Project Collection—donated in 2005—and more than two thousand volumes of Tibetan Buddhist works.

## SNAPSHOTS

*Processing Archivist and  
Former Librarian*  
**Ann Hunter**

**n!:** *Where did you grow up, and what brought you to Naropa?*  
I grew up in the suburbs outside of Philadelphia, but also lived much of my life in New York City. I was a lawyer for a while, but then became a legal editor because it was more in line with my temperament. The fighting part of law is not what I liked best. When that company closed, I got adventurous and decided to study psychology, so I came to Naropa as a student in the TCP program in 2000.

**n!:** *So you have advanced degrees in both law and psychology?*  
And library science. I just graduated from the University of Denver, so now I have the degree to match the job.

**n!:** *What got you interested in libraries?*  
I've always liked them. My first job out of high school was shelving books. A library is so full of information that you never know what you'll come across. And a wide variety of people come in looking for things; I like that I can help them.

**n!:** *What are some of your favorite books?*  
That's very difficult to answer. Recently, I've enjoyed Hari Kunzru, an Anglo-Indian author who wrote *The Impressionist*, which is like a reworking of Kipling in how it analyzes stereotypes of India and England. I also liked the last Harry Potter book and have seen most of the movies.

**n!:** *What book or song needs to be written that hasn't?*  
I think there's a lot going on with the Iraq war that is just now being written about properly. It seems like there were more songs about Vietnam when it was going on. They didn't necessarily have the word *Vietnam* in them, but they dealt with war and peace—pieces by Dylan and some by the Beatles.



**n!:** *What do you need to be a good librarian?*  
Two things: organization and an ability to connect with people, to really listen to what they want. Some people are intimidated by libraries, so I want to invite them in.

**n!:** *What's different about working at a Naropa library?*  
Naropa is a really unique place because of its emphasis on contemplative education and Buddhism, as well as all the creative people who have been here and are still here. It's friendly and it's never boring, which is a possible pitfall of libraries. The students are inquisitive and curious.

**n!:** *What are the library's "greatest hits"?*  
Trungpa's works get checked out a lot and, because this is a performance-oriented school, a lot of the media, DVDs, etc. get checked out. Libraries are really being transformed by computers and the Internet. Along with links to Naropa's own audio archive, we have access to a Smithsonian collection that covers a wide variety of music. There is also a lot of poetry and a spoken word collection relating to civil rights.

**n!:** *As a restaurant aficionado, what do you recommend around Boulder?*  
Well, I'm not really a fan of the highfalutin restaurants. To be honest, I like Tibetan Kitchen just down the road. We should plug them.





# Where Work, Play and Study Combine

## New Environmental Leadership Projects Partner Students with Local Organizations

Separating Deonne VanderWoude from forests and streams would be like cutting off oxygen to a flame or yanking the thread from a loom. The MA Environmental Leadership student from South Dakota explores the wild in her off time, protects it in her on time and attends classes about it in-between.

“Healing nature comes from changing how people conceive of the natural world,” she says. “We *are* nature; we’re a species in the world.”

Now in her final semester, VanderWoude is focused on a thesis project representative of the Environmental Leadership Department’s heightened emphasis on community engagement. In 2003, she received two exciting notifications on the same day—the first offering her a job with the Colorado State Forest Service and the second announcing her acceptance to Naropa University. She took on both, working full time while taking a few classes each semester. Four years later, she works for Boulder City Open Space and Mountain Parks as a resource monitoring technician and is wrapping up her degree by studying trail usage in Open Space areas. VanderWoude’s ability to fulfill her graduation requirement while simultaneously gathering information valuable to her employer is what makes her project special.



The Environmental Leadership Program is implementing an Applied Leadership Project wherein students design a plan to improve the institutional and environmental sustainability of a participating organization or community. Students spend time with their chosen organization, observing practices and determining methods to best accomplish their goals. The projects involve research and data gathering, as well as formal proposals for action. And, once a project has been implemented, the initiating student evaluates its success in a final report presented to both the department and the organization at the capstone seminar.

“The student designs his or her leadership project in direct collaboration and consultation with an organization,” says Anne Parker, chair of Environmental Studies. “In this way they can apply their leadership skills directly to a real world situation during their education.... It is different from an internship because it is an innovative offering to the organization rather than simply learning the work.... In our search for comparable MA programs across the country, we did not find any with this style of sophisticated applied work.”

***“By actually doing what I was studying, I gained a lot of insight into the readings. In turn, contemplative aspects have helped me understand how much the definition of nature can depend upon culture and language.”***

Examples of past projects that functioned similarly include developing an effective process of documenting vegetation change through the use of before-and-after photography for a nonprofit and spearheading the design of an interactive website that invites new residents to participate in local environmental work for a recycling organization.

VanderWoude’s project focuses on how well hikers understand leave no trace principles, a set of recreational guidelines developed by the U.S. Forest Service and other agencies. “The city’s open space and mountain parks receive 5.3 million visitors each year,” she says, “and I’m trying to get individuals to realize they do have a collective impact, that we don’t want to degrade the land more than we have to. We can’t have the mindset that says ‘I’m just one person; how could I affect the land?’ because when a million people think that way, it adds up in a hurry.”

What is now known as Chautauqua Park was one of the first land areas preserved by the emerging community of Boulder in 1898 and, seventy-eight years later, Boulder became the first U.S. city to approve a sales tax dedicated to buying open space. Managing that open space, now totaling nearly 44,000 acres, has become a top priority due to national trends that show hikers in urban, day-use areas outnumbering backcountry hikers 5 to 1.

VanderWoude distributed surveys at heavily trafficked trailheads such as Marshall Mesa, which is adjacent to Highway 93. Her questions tested knowledge and practice of such precepts as sticking to the trail, not littering and cleaning up after pets. VanderWoude then took up a position no more than a quarter mile from the same trail and gathered information through personal observation. Results from the study will help land managers better improve both resource protection and the visitor experience.

Such efforts allow VanderWoude to apply her Naropa training in a real-world situation but, she says, it’s not the first time her vocation and her academics have complemented one another. “The class on systems thinking,” she says, “was one of my favorites and, by actually doing what I was studying, I gained a lot of insight into the readings. In turn, contemplative aspects have helped me understand how much the definition of nature can depend upon culture and language.

“When I first visited Naropa, I met Forrest Ketchin, one of the founders of the environmental [studies] program, and it was like talking to myself twenty years from now. She had red hair and an anthropology background like myself, plus the same outlook on life. I knew I wanted grad school to be more intimate, a less square-box experience, and I was really into how Naropa teaches the *whole* student. Then, what really got me was a quote by Chögyam Trungpa on the department advertisement:

*When human beings lose their connection to nature, to heaven and earth, then they do not know how to nurture their environment. Healing our society goes hand in hand with healing our personal, elemental connection with the phenomenal world.*

For Environmental Leadership students, the Applied Leadership Project will strengthen their ability to lead while simultaneously providing organizations with environmentally sustainable models for accomplishing their work. What once was theory will become tangible.

As for VanderWoude, once the data is compiled and her project submitted to the department, she should be ready to conclude her Naropa journey and graduate this May. Her influence, however, will surely continue to be felt in the world of natural resource management, a vocation she has no intention of leaving. When asked about her plans for the future, her biggest decision consists only of *where* she will work with nature. Perhaps she’ll stay in Colorado...but then Montana sounds nice...or maybe Alaska.

—O. Johnson

# A view from the summit

There are many ways to deal with trauma. When Deborah Bowman, former chair and current professor of Transpersonal Counseling Psychology, fell more than two hundred feet while ice climbing, dislocating her ankle and hitting her eye on a protruding rock, she took it in a way she fittingly calls “psychologically.”



“I had hiked in twenty-three miles the previous day carrying a seventy-pound pack while on medication,” she says. “I had not been in touch with my feelings. So, I got involved in therapy and learned how to take care of myself better. There was a lot of healing work, including four years of hospice, where I learned to work with others in their grief.” That was in 1979. By 1989, Bowman had a doctorate in psychology from the Union Institute.



Then, while teaching at the Boulder Graduate School (BGS) in 1990, she learned that the enterprise was slated to close due to questionable investments in tenuous programs. The president of the school disappeared, and Bowman stepped up. Her first duty: find a place for the 120 students who wished to complete the degree they had started. Naropa Institute, Boulder's other alternative school and a rival of BGS



Photos by Deborah Bowman

was, surely, not an option. So Antioch came courting, along with the California Institute of Integral Studies and various other colleges. Some of the students went in that direction, but most wanted to stay and finish as a group. Then something unexpected happened—a meeting with then-President of Naropa Institute Barbara Dilley and Academic Vice President Pearl Olson.



“We talked about what would be possible at Naropa,” Bowman says, “and a whole new program was proposed. I presented it to the students, and they thought it sounded pretty good. Marvin Casper and I designed the program in the fall of 1990, and the board approved it on December 3. Within a year, we enrolled fifty of the students. It was controversial because we were outsiders, nobody knew us, and it wasn't rooted in Buddhist psychology, but when Marvin and I designed it, we included the meditation piece, which was very powerful. And we put in Gestalt Therapy, which was very active.”

Naropa's Transpersonal Counseling Psychology Department was born. Soon thereafter, another former BGS teacher, Mimi Farrelly, lobbied for a concentration in Art Therapy and, in 2000, Bowman initiated the Wilderness Therapy concentration. “I was interested in how to integrate wilderness in a way that paid attention to emotions because, at the time of the accident, I had been so detached from emotions. Now the department does climbing, backpacking, equine therapy, canoeing and all of those are tied to different courses such as Group Dynamics. Deb Piranian, the current [Wilderness Therapy] director, has done a great job of filling out the skeleton I built.”

Bowman's smile holds nothing back when she describes a courtship that began in a Hinayana Buddhism class taught by Dzogchen Ponlop Rinpoche of the Nalandabodhi sanga, progressed to an engagement during a Mahayana class and culminated in marriage while taking a Vajrayana class. Only in Boulder do romantic flowerings parallel the evolution of ancient Eastern tradition. She married Steve Burden in 2004.

This year, artistic endeavors have moved to the forefront. Bowman co-authored a book titled *When Your Spouse Comes Out* with Naropa board member Carol Grever (whose own husband revealed he was gay after thirty-four years of marriage) that hit bookstores in February. Bowman is also self-publishing a collection of her photography tentatively titled *The Luminous Buddha: Image and Word* that pairs the photos with quotes from the Buddha. In March, her photographs were displayed at both the Shambhala Center and Naropa's own Lincoln Gallery—the former featuring images from Laos and the latter images from Thailand.

With so many accomplishments to her name, it is easy to see that Bowman has never stopped climbing. —O. Johnson

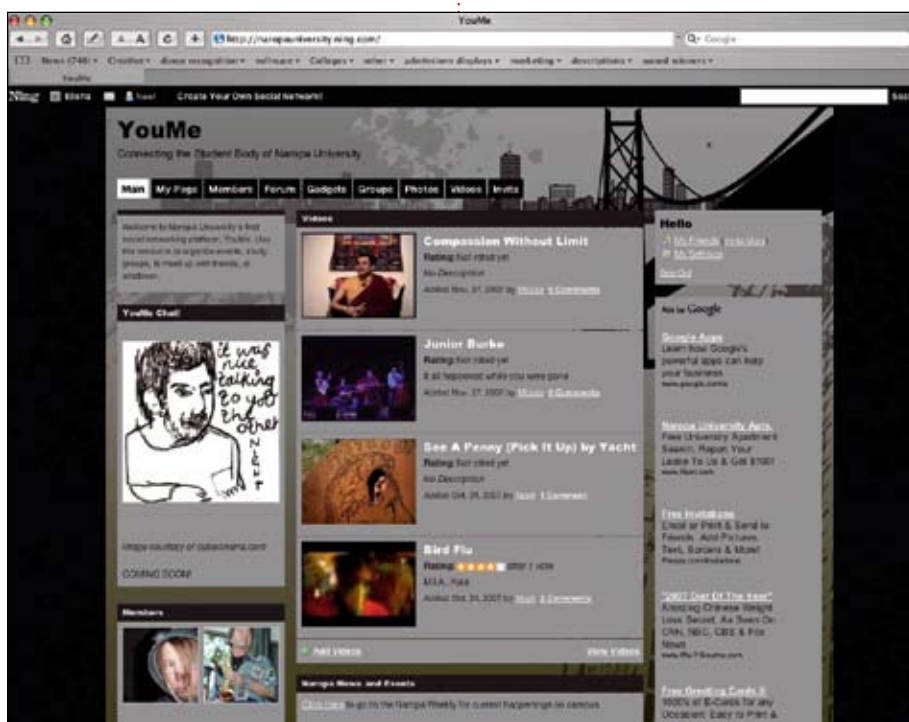


By Naropa Students,  
For Naropa Students:

# YouMe

## Makes Its Debut

If MySpace is too vast and Facebook is too cold, try Naropa University's own social networking platform, YouMe. Invisible to Google searches and not accessible to faculty or staff, this network has no qualms about catering to one specific audience with its particular quirks and needs: the Naropa student. Conceived and spearheaded by Religious Studies major Noah Jennings, YouMe is set to debut in late spring.



<http://naropauniversity.ning.com>

"I've had a lot of friends who talked about getting people together at Naropa," says Jennings, "especially since it seems to be more and more a residential campus, at least on the undergraduate side. Then I found Ning while sleepwalking through the web. Ning is a website designed to help individuals and groups build their own private networking platforms. I thought this could offer a chance for students, faculty and administrators to collaborate on a sort of 'blog-driven student publication meets online community.'"

Among the site's top features, he says, is the ability to set up forums dedicated to specific classes and campus groups. It is geared toward the needs of a small community like Naropa's and will have a warm feel. A free media player that allows for posting songs and video will make it easy to personalize home pages with each person's sense of style. In this way, Jennings says, it will be a lot easier to use than other social networking sites.

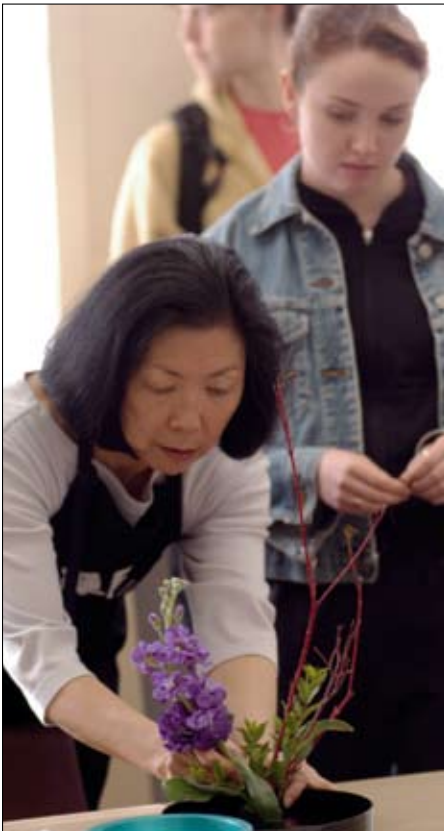
Ehrenwerks Media, a Louisville, Colorado-based company that handles Internet technology solutions, volunteered creative suggestions and methods for refining the site, and Jennings says he's still open to last-minute ideas. "We had a dozen or so random students hanging out on the site late last semester, but what they saw was mostly a beta version. We want ideas, so we want people to tell us what they like, what they can't stand, all that. We'd love to have more people volunteer to help out, or to tell us it's lame and we should stop. We don't want to do this unless it's something that the students want."

YouMe exemplifies Naropa's commitment to enabling and supporting student initiatives. To gain approval for the project, Jennings met with Student Affairs, the Marketing and Communications Department and President Thomas B. Coburn, each of which provided him with increased practical understanding of what it takes to implement a new idea. "It's taken a lot of support from everyone," he says. "Honestly, I've been a little shocked by the enthusiasm people have about the site."

—O. Johnson



Aikido students aid one another in the practice of this revered martial art.



Guest instructor Donna West critiques an Ikebana flower arrangement.

# Traditional Eastern Arts: Making Every Moment a Composition

The definition of art is a subject proven slippery by centuries of discussion, an intractable orb juggled about by thinkers ranging from Aristotle to Andy Warhol. But when Chögyam Trungpa Rinpoche took his turn, words like *subject* and *object* dissolved. All life, he said, is dharma art. In a 1980 interview given to Pat Patterson, he described it as a “sense of perception and also respect, sacredness to everything you do, including how to drink a cup of tea...the idea of how to appreciate your life in a very deliberate, mindful sense....”

By presenting humankind’s interaction with the phenomenological world as a way to join heaven and earth, Trungpa emphasized authenticity. The goal of art would be less about mastering a brushstroke and more about expressing something sincerely felt. Many cultures have created techniques for developing the perception he referred to, and the Traditional Eastern Arts Department draws upon a number of them. The undergraduate major is built around a three-pronged core of yoga teacher training, t’ai-chi and aikido—any of which can take prominence as a concentration. Supplementing these courses are such offerings as Indian devotional singing and traditional Japanese flower arranging or ikebana.

T’ai-chi ch’uan is translated as “the supreme ultimate system of self-

defense.” It is a moving meditation, an ancient Chinese exercise consisting of thirty-seven slow, relaxed movements. While exercising the body, says Department Chair Bataan Faigao, “it stills the whirlpools of the mind” and is a profound preventative and curative system of Chinese medicine.

Aikido, a Japanese form of self-defense, is described as a lively, harmonious action that reconciles conflict without killing the life spirit from which it comes. At the end of each semester, students may test for rank through the Aikido School of Ueshiba.

“Yoga,” says instructor Nataraja Kallio, “is one of the oldest contemplative practices on the planet. We find within it a timeless system of self-study and spiritual cultivation.... The tradition actually contains many diverse paths, all of which consider themselves to be yoga, and this speaks to its pluralistic spirit, which sees truth as much too vast to be contained in any one system.”

Kallio is quick to dispel any oversimplifications about the practice. “I do not know anyone who has achieved enlightenment by tying their legs behind their heads,” he exclaims. “What most people see as yoga in the West is actually asana practice, physical postures, which although important, is a relatively small aspect of a holistic yoga practice....





Yoga instructor Nataraja Kallio guides students through the initial phases of the "tree" position.



Chaitanya Kabir leads an Indian Devotional Singing class in playing the tambura instrument.

However, Naropa offers the framework by which yoga can be studied in greater depth...with rigorous practice of asana, pranayama [a breathing discipline] and meditation complemented by courses in anatomy, Sanskrit, raga music and contemplative Hinduism."

Student Sara Ariz describes her experience in the following terms: "In Sanskrit, *yoga* means to yoke or bind, and...after going through this program I have further bound myself to the always-beginning and never-ending path of yoga. It is a complex philosophy and practice of spirit, ethics, intellect, breath and body-mind."

Descended from the same ancient culture, Indian devotional singing, taught by Chaitanya Kabir, is built around the concept of ragas, or musical elements similar to scales. By prescribing such things as which notes are used and how frequently, ragas are meant to perfect harmonic sound relationships.

After some initial instruction from Kabir, students take turns leading group chants, each one bringing his or her own flavor to the music. With time, instruments are introduced. "We use drums and rhythm instruments all the time," Kabir says, "and once everyone is able to play the tambura, a beautiful drone instrument,

there will be two tambura players behind whoever is leading the chant."

Returning to a definition of art built around sincerity, Kabir assuages the fears of those who think they can't sing. "Once we had an evening of singing where a guy started singing at a totally different pitch, so the drummer and the instrumentalists adapted their keys and accompanied him. We said, 'that's how it is,' and we sang along. His devotional was beautiful, and it was a perfect example of the Indian tradition to let him be. He was singing to God, and who am I to get in the way?"

On the windowsill in Alexandra Shenpen's office is a flute-like instrument representing her own appreciation for the contemplative aspect of music, but the practice she's best known for at Naropa flows from a vase on the coffee table. As a twenty-year practitioner of ikebana, Shenpen is most at home among the twigs and blossoms that most explicitly capture Trungpa's admonition to mesh heaven and earth.

Paralleling the rise of Buddhism in sixth-century Japan, ikebana was born of a synthesis between the new wisdom tradition, introduced through cultural exchange with China, and the preexisting traditional Shinto offerings. "The experience of beauty as expressed

in Japan," says Shenpen, "includes transience as seen in the cycles of nature, which include birth and death."

In Shenpen's classes, the brightest blooms may be combined with the most brittle branches or sharp-tipped evergreens. Even the vase is considered part of the composition. "It's about looking beyond our perceptions of what's beautiful or not and appreciating what is there. At Naropa, ikebana is not taught only as art, but as *kado*, the 'way of the flower.'... Ikebana is a lifetime practice—human perception and heart are fathomless—so there's no end to it. My own teacher, who is eighty-two years old and has been a teacher for fifty, is still studying."

Among Shenpen's favorite assignments is to have students write a *kado* guide, wherein they explain what latent or unnamed guidelines they follow when putting together an arrangement. Each student, she says, seems to follow his or her own, possibly innate, principles to make inner feelings manifest in the flowers—a fascinating process to study.

Like the confluence of many streams, Traditional Eastern Arts offerings are anything but monotone, representing one of the most diverse curricula on campus and holding enormous potential for growth. Here, art is everyday life.

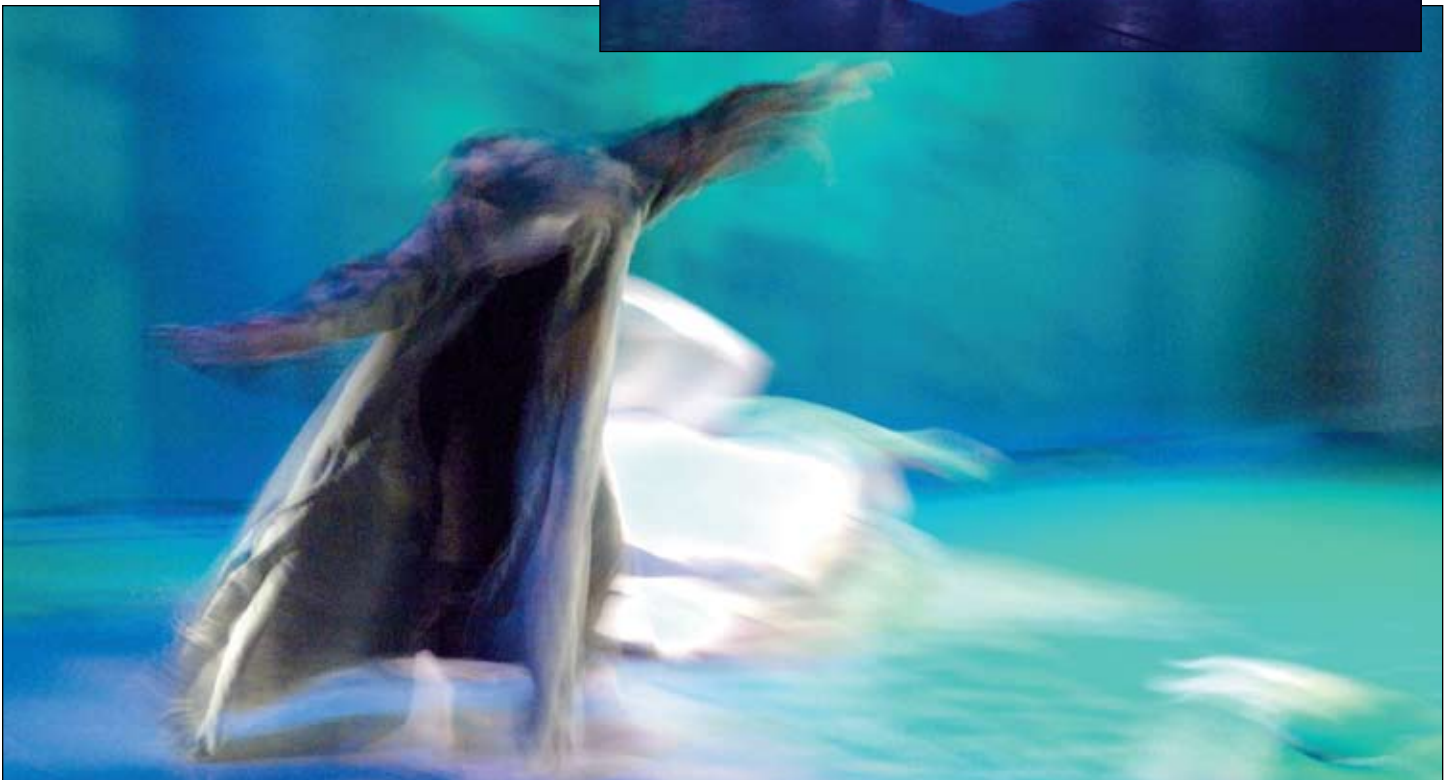
—O. Johnson

# Beckett/ Butoh

A Multimedia Collaboration between MFA  
Contemporary Performance Students and CU's  
Atlas Center for Arts, Media and Performance

Mid-December saw a landmark presentation from the MFA Theater: Contemporary Performance program that combined text from famed playwright Samuel Beckett with the experimental Japanese dance techniques known as Butoh. Performed by Naropa University students, the collaborative event was directed by guest-artist-in-residence Katsura Kan and utilized the University of Colorado's state-of-the-art Atlas Institute Black Box Theater.

Kan, MFA Contemporary Performance Chair Wendell Beavers and the performers participated in designing Beckett/Butoh, which combined new translations of "poetic image scores" by first-generation Butoh artist Hijikata with original music and real-time film and video.







# “What you pay attention to will grow”

Department Founder Returns After Eighteen-Month Absence



For UCLA anthropology student Christine Caldwell, modern dance was just another general elective, something to fulfill the physical education requirement. And then something clicked. The movement, the sounds and the accompanying mindset would become her future. “It turned my life around,” she says. “It made me more human, more interested in direct experience and more in love with the simple pleasures of the senses. When I moved my body in accordance with personal and social aesthetics, I felt whole for the first time in my life. You can’t turn away from that.”

And she never did. As founder and former chair of the Somatic Counseling Psychology Department, Caldwell started building her Naropa legacy in 1980 when she heard that requests had been made for a dance therapy class. “I said, well, I could do that, and I taught it in the summer. It was a success, and so I said, ‘you have to offer a BA in this!’ And they said okay. The BA was successful, so I said, ‘you guys should really do an MA!’ Again they said okay, and the rest is history.”

Returning this semester from a year-and-a-half-long sabbatical that led her everywhere from Mexico to Croatia, Caldwell looks forward to new opportunities. “For the first time, I’m teaching Research and Statistics, which is required for all the psychology programs. It is very challenging but will also be really great. I’m hoping that Naropa can move in the direction of doing more research. I’m also teaching in the BA department for the first time in maybe twenty years. Those courses are Developmental Psychology and Embodying Process.”

Much of Caldwell’s time away involved giving guest lectures and occupying teaching assignments that introduced somatic psychology to her audiences. “I’d say in the past five to ten years, interest in somatic psychology has gone through the roof. Whereas we used to be stridently talking to people about the relationship between body and mind, we can now see how the culture has changed. People are finally getting alternative healing practices.”

Her other activities included the study of positive psychology, which shifts focus from painful elements to methods for becoming happy, and the completion of an entry for an encyclopedia distributed to high schools. The entry was, Caldwell explains, “mostly about how trauma is handled by animals versus humans, about how the physiology and complicated psyche of humans can make it worse.”

In addition to her professorial role within the psychology departments, Caldwell held the position of interim vice president for academic affairs during the 2005–06 academic year. This experience, she says, gave her a broader perspective about the university system as a whole and the issues handled by management.

As a senior student of Thich Nhat Hanh, Caldwell has had extensive interaction with one of Western Buddhism’s most recognized figures and embraces his nonviolent social activism. Two main things that Caldwell has learned from him, she says, are that “all views are wrong views and what you pay attention to will grow. I use those statements a lot.” —O. Johnson



In this scene from "American Vanity," Karina Goldberg's character is mesmerized by her own reflection.

## BFA in Performance: Creating Character, Inside and Out

Fearless and well-rounded: these are the adjectives that describe the students in Naropa's redesigned BFA in Performance program. Combining acting, voice skills and dance/movement instruction, the program encourages students to be 360-degree performers. "We want to create someone who can use all the capabilities his or her body has to offer," says Joan Bruemmer, interim co-director, "someone who can move in all those worlds with comfort and an understanding of the language used in any environment—someone who can create and improvise as well as work with others."

Also drawing from the Shambhala Buddhist concept of a "warrior artist," the program blends the artistic process with contemplative meditative practices, molding performers big on honesty and low on trepidation. "I have been exposed to performances at Naropa that have made me feel full of love as an audience member," says Kelly Lehman, now in her second

semester of the BFA. "The performers are dedicated to mixing the dharma and contemplation with their art, which I believe is the reason for my reaction. Where other universities are just looking at your grade, Naropa is looking at your heart."

A conservatory-style program that requires three eight-hour days from its students each week, the BFA in Performance provides a unique opportunity for students to form a close ensemble. In other words, those who sweat together learn to create together. "It's not [about] sitting and reading books," Bruemmer says. "They're on their feet for close to six hours each of those days and, by Friday, they are wiped out."

"Every day of class is intense," says student Earl Kim. "You're faced with an imaginary mirror and are challenged to really, truly find yourself, then let it shine out. Not only can the training be physically grueling, but emotionally and spiritually



it can be exhausting while ultimately priceless and rewarding. Through every performance technique explored—Viewpoints, Feldenkrais, Grotowski, et cetera—we learn to question everything, especially ourselves. Most schools teach their students to be performers; here, we're taught to be artists."

Guided by vocal instructor Robert Sussuma, Bruemmer and fellow interim co-director Cara Reeser, Naropa's twelve BFA students benefit from the varied experiences of their instructors. Although BFA faculty members may be said to have a "first discipline"—music for Sussuma, acting for Bruemmer and dance for Reeser—they have all managed to be interdisciplinary in their field work, their education or both. This, explains Bruemmer, allows for an exceptional level of collaboration and understanding among the faculty.

Voice work, for example, can consist of traditional singing, or it can focus on those aspects required for acting such as projecting loud enough to be heard in the back of the theater and using different tones to capture different emotions. Such talents, in tandem with dance and acting, are regularly combined in genres like the Broadway musical.

Guest artists, explains Reeser, also play a significant role. Ranging from playwrights and choreographers to directors and even painters, the guests share their respective disciplines with students both in the classroom and in the practice studios. At times, the students participate in projects directed by the visiting artists. An integral part of the program, she says, "is to give students the opportunity to interface with a wide variety of people who will connect them to different trends and styles, rounding out their education."



The spotlight finds Evan Roman kneeling before a typewriter in "Second Chance."



Rapid eye movement was the guiding theme throughout Lexie Honiotes' "R.E.M.ember Inc."

An emphasis on writing, or "self-scripting," also adds diversity to the curriculum, as do some required hours working on the technical aspects of a production. At some point in their education, students spend time with David Ortolano, director of the Performing Arts Center, assisting with lighting, sets and other necessities. "Being able to talk to the techies," Bruemmer says, "is really important."

Unsurprisingly, seeing a project come together and be performed, as Earl Kim will do this March, is a highlight of the student experience. "The piece is titled 'They Dance/They Fight,' and the entire process of rehearsing and developing material has been incredibly exciting," says Kim. "Can beauty be violent, and can violence be beautiful?" Already in the process of applying to various graduate theater/dance programs and exploring internship opportunities with companies around the world, Kim looks forward to a professional life where the idea of ensemble is central. "I would want a close-knit group of collaborators and artistic co-conspirators with whom I could bounce ideas around, make work, eat a meal and be human."

"There are students who are looking for an alternative situation where they can be really creative and bring their own genius to the table," says Reeser, "and Naropa has room for that."

"I didn't want to go to school," says student Casey Beauchamp, "until I found out about Naropa. When I saw that I could study performance and traditional Eastern arts all in one place, that's when I wanted to go."

"I tell students the revolution is here," Bruemmer adds. "Contemplative education is on everybody's minds; it's on the edge."

—O. Johnson

# FACULTY NOTES

ACTIVE IN THEIR RESPECTIVE FIELDS, NAROPA PROFESSORS ARE ALWAYS ADDING TO A LIST OF DISTINGUISHED ACCOMPLISHMENTS.

Utilizing his contemplative Mind Moving seminar lectures, **Keith Kumasen Abbott, Writing and Poetics**, wrote two essays on Zen Priest and poet Philip Whalen: one on his use of koans, "Satori Kitty Roshi Style," and the other on his use of jazz, "Rhythm-N-Ning," which appeared in *Big Bridge* and *NEW* magazines. Abbott's reviews of Gary Snyder and the *Pacific Rim* and *The Collected Poems of Philip Whalen* were recently published in *The Beat Studies Book Review*. At the Western Literature Association 2007 Abbott presented the essay "Raymond Carver: The Anonymous Potlatch: Social Class and Status in 'Why Don't You Dance?'"

**Michele Blumberg, Contemplative Education**, is currently helping to train the teachers of a parent education program she developed through Jewish Family Service of San Diego and the First 5 Commission of California. Funded by a \$2.5 million grant that will extend over five years, the 'Peaceful Parenting' program is based on contemplative education as expressed and explored at Naropa University. Its teachers will impact four to five thousand families a year.

**Richard Brown, Contemplative Education**, has been on the Leadership Council of Garrison Institute's Initiative on Contemplation and Education since fall 2006. He has been helping develop and teach workshops for pre-K–12 teachers to improve the social and emotional learning climate in their classrooms. The approach combines contemplative pedagogy, awareness practices and scientific knowledge of emotion. The workshops in New York, Denver and Philadelphia have been very successful in helping teachers to synchronize with their own emotions and to integrate emotional intelligence into their students' educational experiences.

**Writing and Poetics Chair Junior Burke** performed original songs as part of the High Street Concert Series at Roger's Hall in Lyons, Colorado, and at Swallow Hill in Denver. In 2007, Burke celebrated the release of his debut CD *While You Were Gone* (Red Thread Records).

**Jeanine Canty, Environmental Studies**, serves on the editorial board of a new online journal, *Our Totality*. In February 2008, Canty was the featured teleseminar guest at the Institute of Noetic Science's Shift in Action program, ConverZations that Matter: Frontiers of Race, Cosmology and Consciousness. Canty engaged in a dialogue about her dissertation work, which explored how those in western culture can shift their consciousness from a paradigm of scarcity to one that is regenerative.

In February 2008, **Contemplative Counseling Psychology Chair Lauren Casalino** was published in the collection *Brilliant Sanity: Buddhist Approaches to Psychotherapy* with a chapter entitled "Psychotherapy and the Paramitas: Walking the Bodhisattva's Path." This came after her return from a six-month stay in Thailand where she led multi-day workshops on Buddhism and healing with communities in the troubled south of the country. Casalino also conducted a weekend workshop on working with dying and grieving, and gave several presentations on the joining of Buddhism and psychotherapy to senior mental health clinicians and psychiatrists in Bangkok.

**Sherry Ellms, Environmental Studies**, presented workshops on personal sustainability at the past two Bioneers conferences. One workshop addressed how to strengthen one's internal resources and stay connected to one's inspiration. The other explored the transformation of old structures of thinking and being "out of the box."

An article by **Michael Franklin, Transpersonal Counseling Psychology**, titled "Contemplations of a Middle Man: Anima Rising" was published in *Art Therapy: The Journal of the American Art Therapy Association*.

A translation by **Sarah Harding, Religious Studies**, titled *Esoteric Instructions: A Detailed Presentation of the Process of Meditation in Vajrayana* was published by Snow Lion Publications in February 2008. The work is part of Jamgon Kongtrul's *Treasury of Knowledge*, an encyclopedic masterpiece embodying the entire range of

Buddhist teachings as they were presented in Tibet. *Esoteric Instructions* is an ancient collection of intimate records of private teachings originating with Indian masters that passed into Tibet through the Eight Practice Lineages.

**Poet Anselm Hollo, Writing and Poetics**, recently published a collection *Guests of Space* (Coffee House Press, 2007), his translation (from Finnish) of Pennti Saarikoski's novel *The Edge of Europe* (Action Books, 2007) and his translation (from Finnish) of Paavo Haavikko's *One and Twenty* (Aspasia Books, 2007).

Working with Rev. Pam Roberts of the Colorado Springs Samaritan Center, **Victoria Howard, PhD, Religious Studies**, has developed the first contemplative Clinical Pastoral Education training unit to be offered nationally. Howard and Roberts presented this contemplative model to the Regional Convention of Clinical Pastoral Education supervisors in March 2008.

*Stories from the Origin*, the new book by **Environmental Studies Chair Anne Parker, PhD**, was published in 2007. The series of short stories is derived from her two years living with Aboriginal communities in the central desert of Australia. Through respectful encounters the stories reveal the history, culture and complexities of the cross-cultural dynamics. In addition to teaching in the Environmental Studies Department, Parker currently consults and teaches in the European tradition of the master builders in the Boulder area and via her website [www.latitudewithattitude.com](http://www.latitudewithattitude.com).

An article by **Deb Piranian, Transpersonal Counseling Psychology**, titled "Rock Climbing and Meditation: Can Climbing Be a Spiritual Path?" was recently published in *Perspective* (Association for Humanistic Psychology).

**Poet Andrew Schelling, Writing and Poetics**, recently returned from a yearlong sabbatical, four months of which were spent in India. Schelling lectured and read poetry at Delhi University at a program on bhakti (devotional) poetry. Under the auspices of Dzongsar



Khyentse Rinpoche, he visited Deer Park Institute to teach Dharma & Art as well as a class entitled Satori and the Arts. He is currently at work on an anthology of India's devotional poetry for Oxford University Press. Recent publications include an essay in the November 2007 issue of *Tricycle*, which gives an account of a Naropa poetry class on Green Mountain. His chapbook *Towards Arcturus* was published, as well as an artist's edition of translations from Sanskrit, KAMINI, produced by emdash studios in St. Louis.

*Judith Simmer-Brown, PhD, Religious Studies*, is co-editing a book on contemplative pedagogy in religious studies for Oxford University Press. With associate professor Richard Brown, Judith Simmer-Brown was a world wisdom scholar-in-residence at Florida International University in February 2008. In March 2008, Simmer-Brown was keynote speaker at the Buddhist Women's Conference in Chicago, which was cosponsored by the Buddhist Council of the Midwest and DePaul University.

Attending the International Association of Tibetan Studies conference in Germany in January 2008, *Religious Studies Chair Phil Stanley* presented a paper offering extensive comparison between the Tibetan and Chinese Buddhist canons. In addition, he continues his related work on the Tibetan Buddhist Canonical Collections Project, a collaboration between Naropa University and the University of Virginia, to catalogue and digitize the entirety of 5,200+ Tibetan texts.

An interview with *Visual Arts Chair Sue Hammond West* titled "Industrial Felt, Animal Fur and Meditative Practice" was published in the spring 2007 issue of *Surface Design Journal*.

*Deborah Young, Contemplative Education*, coordinates a small nonprofit initiative called Americas Association for the Care of Children (AACC). AACC designs and directs community development programs serving women and children in rural villages and impoverished urban areas of Central America.

## By Andrew Schelling

### BELOW FOURTH OF JULY MINE

Clark's nutcracker hid a seed  
400 years ago—  
twisty thick-trunk limber pine;

lightning sizzles along the broken granite ridge

cold hailstone hands;  
safe from storm tea;  
that long gone bird who  
gave me shelter.

16:viii:03

### HAIBUN DARK FOREST

Utter dark forest, rest of dark forest utter. The fir trees are stunted, & boulders drip a hunter's green moss. There's a sharp ascent to the ridge at 10,000 feet. The story goes that Mrs. Chapin saw on the east face two snow ravines intersect in a Y and announced, "Its name shall be Ypsilon Peak." Lying on her belly M suggested we bring the old script to life. Dark forest beside her. She'd copied two lines of Kalidasa from my notebook, swift brush in her hand. Tomorrow I'll photocopy & enlarge the original so the script has more bristle. Did you notice the lodgepole needles, two to a cluster, how they curl upwards? Might make a good brush. We're having a hard time in the icy dwarf forest: stunted trees like our thoughts twisted with the karma of centuries. When we break through and see Ypsilon what a relief. That YMCA crew must've felt the same, 1910—they thought god carved the letter high on the slope & went crazy.

Unfelt heart  
pines once recollected—  
lifetimes in love ago.

Mummy Range  
26:v:02

### MARCH CRESCENT MOON SONG

Bow-bent luminous ice peak refraction  
brittle dry snow-horn Arikaree  
foot squeak no moisture Kiowa pine formal purity—  
And humans? humans always this  
clumsy at love?

# for give

For Good

with Fred Luskin, PhD  
Friday, May 2 & Saturday, May 3, 2008



Forgiveness is often associated with the religious or the spiritual, rather than the secular or scientific. But in an era when the wisdom of the scientific and spiritual is merging, the benefits of compassion, meditation and forgiveness are finding scientific substantiation in their efficacy. A new approach is becoming more popular, one that examines these virtues in the light of scientific research and analysis. One of the pioneers in this field is Fred Luskin, PhD, who has been studying the effects and benefits of forgiveness from the research point of view for the last decade.

"There are a handful of us doing this kind of work—starting with science to prove that it works rather than just believing it," Luskin says. "Most people don't necessarily test beyond their own personal experience."

Dr. Luskin sums up his work with three key points: that forgiveness is a learnable skill; that research proves forgiveness is beneficial to one's physical and emotional health; and that forgiveness can be taught and incorporated from both a religious and secular point of view.

The basis of Dr. Luskin's work is the Stanford Forgiveness Project—a well-researched forgiveness methodology that shows significant progress in reducing anger and malice in individuals, as well as increasing a sense of hopefulness and the ability to manage emotion and interpersonal hurt. As co-director of the Stanford–Northern Ireland HOPE Project, Luskin has completed forgiveness projects in Sierra Leone's post–Civil War culture, with those affected by 9/11 and with victims of political violence.

"Through his teaching and his work with Stanford and the Fetzer Institute's Campaign for Love and Forgiveness, Dr. Luskin makes it clear that forgiveness is among the deepest inner work we can do as human beings, and the result of this work can quite literally be a state of grace," says Pamela Taylor, programming and marketing manager for Naropa University Extended Studies.

Dr. Luskin will lead a weekend workshop through Extended Studies on May 2 and 3, expanding on his work with the forgiveness projects, his bestselling book *Forgive for Good* and his new book *Forgive for Love*.

"We're honored to host Dr. Luskin," Taylor says, "and to offer an opportunity for people to begin the steps to forgiveness with his guidance, wisdom and encouragement. The core task in this workshop is really around the issue of choice—how to reach a place of choosing to release pain, and putting all that energy toward living a peaceful, happy life."

"The spiritual perspective is an announcement that human beings have the possibility to be noble, even amid difficulties," Luskin says. "That people can have access to their nobility. If we at least provide the tools, then some people will use them. We can't make it easy. Being noble is not easy. But it's possible."

—Camren Von Davis



## NINE STEPS TO **FORGIVENESS**

1. Know exactly how you feel about what happened and be able to articulate what about the situation is not OK. Then, tell a trusted couple of people about your experience.
2. Make a commitment to yourself to do what you have to do to feel better. Forgiveness is for you and not for anyone else.
3. Forgiveness does not necessarily mean reconciliation with the person that hurt you, or condoning of their action. What you are after is to find peace. Forgiveness can be defined as the “peace and understanding that come from blaming that which has hurt you less, taking the life experience less personally, and changing your grievance story.”
4. Get the right perspective on what is happening. Recognize that your primary distress is coming from the hurt feelings, thoughts and physical upset you are suffering now, not what offended you or hurt you two minutes—or ten years—ago. Forgiveness helps to heal those hurt feelings.
5. At the moment you feel upset, practice a simple stress management technique to soothe your body’s flight or fight response.
6. Give up expecting things from other people, or your life, that they do not choose to give you. Recognize the “unenforceable rules” you have for your health or how you or other people must behave. Remind yourself that you can hope for health, love, peace and prosperity and work hard to get them.
7. Put your energy into looking for another way to get your positive goals met than through the experience that has hurt you. Instead of mentally replaying your hurt, seek out new ways to get what you want.
8. Remember that a life well lived is your best revenge. Instead of focusing on your wounded feelings, and thereby giving the person who caused you pain power over you, learn to look for the love, beauty and kindness around you. Forgiveness is about personal power.
9. Amend your grievance story to remind you of the heroic choice to forgive.

Source: [www.learningtoforgive.com](http://www.learningtoforgive.com)

## NAROPA UNIVERSITY EXTENDED STUDIES

### — *Program Highlights* —

#### **Contemporary Memoir and Personal Essay**

Steven Church

Friday–Sunday, April 18–20, 2008

April 18: Friday evening public talk, 7–9 p.m., \$15  
(\$10 seniors/students)

Explore the variety of forms and techniques available to contemporary writers of literary nonfiction with the winner of the Colorado Book Award in Creative Nonfiction and author of *The Guinness Book of Me*. With a focus on the elements of voice, narrative stance, scene, structure and character development, there will also be discussion on submitting and publishing literary nonfiction.

#### **Good Horsekeeping:**

What Every Horse Owner Needs to Know

Damian Ficca

Saturdays, April 19–May 3, 10 a.m.–5 p.m.

April 18: Friday evening public talk, 7–9 p.m., \$15  
(\$10 seniors/students)

Become empowered to make the best possible decisions in the care and training of your horse. Learn the essentials of your horse’s nutritional needs, what to look for in the professionals who provide support services and basic emergency care. The first two classes will take place in the classroom, with the final session in the field.

#### **Creating an Abundant Private Practice:**

A Training for Therapists

Michelle Frieswyk-Johnson

Friday–Sunday, May 2–4, 2008

May 2: Friday evening public talk, 7–9 p.m., \$15  
(\$10 seniors/students)

Fine-tune your professional vision and learn mindful marketing strategies that will move you and your work as a therapist into a life of abundance.

*For more information and to register  
for an Extended Studies program,  
please call 1-800-603-3117, 303-245-4800  
or email [extend@naropa.edu](mailto:extend@naropa.edu).*

## Federal Grant Will Help to Preserve Naropa's History

Naropa University has been awarded a \$90,000 grant from the National Historical Publications and Records Commission (NHPRC), the grantmaking arm of the National Archives and Records Administration. The goal of the grant-funded project is to help the university establish an archive of its most important papers and historical records.

Under the supervision of newly hired University Archivist Karen Cuiskelly, the records of the board of trustees, the presidents and other key areas are being gathered together, placed in archival-quality folders and boxes, and arranged, described and preserved according to accepted archival standards.



### A Generosity of Spirit

*Chris Dwyer, Vice President for Institutional Advancement*

*Progress* is the word that best characterizes the state of advancement activity as we near the end of the academic year. The membership of the Founder's Society, comprised of donors who give \$1,000 plus per year, is steadily growing, even as the relaunch of the Nalanda Society attracts planned gifts, which now total more than \$5 million. Several donors are funding endowed and annual scholarships, fellowships and various mission-related projects. And with direction from the university's strategic planning process, alumni outreach efforts are also gaining momentum under the leadership of the new alumni relations officer, alumnus Sam Elmore (see facing page). Many thanks to those of you whose generosity of spirit is making 2008 a watershed year for Naropa!

"In addition to Naropa's unique role in the history of Buddhism in the West, our faculty members have made significant contributions in several fields, including contemplative education, postmodern literature and the integration of the Buddhist understanding of mind into western psychology," notes President Thomas B. Coburn. "Naropa has also had an impact on the culture of Boulder far beyond what might be expected for an institution of its size and age. The preservation of the university's history clearly has meaning beyond the university itself. I am delighted that the National Historical Publications and Records Commission has acknowledged the significance of this material and is helping us to care for it in the manner it deserves."

The university archivist, assisted by a grant-funded processing archivist, also hopes to conduct a survey of alumni and former employees to identify additional Naropa collections for potential donation to the archive. If you have materials related to the history of Naropa University that you would like to donate, please contact Karen Cuiskelly at 303-546-3573 or [kcuiskelly@naropa.edu](mailto:kcuiskelly@naropa.edu).

—Dana Lobell

## New Program Highlights Impact of Buddhism on American Culture

The Frederick P. Lenz Foundation for American Buddhism has recently given a grant of \$207,500 to Naropa University to launch a three-year pilot program exploring the impact of Buddhism in America.

The program has two components: the *Frederick P. Lenz Foundation Residential Fellowship for Buddhist Studies and American Culture and Values* will offer three scholars per year an opportunity to spend a semester at Naropa completing a research, social action, artistic or curriculum development project that focuses on some aspect of Buddhism's contributions to American education and society; and the *Frederick P. Lenz Foundation Distinguished Guest Lecturer Program in Buddhist Studies and American Culture and Values* will bring one or more important scholars or teachers of Buddhism to campus to present a public lecture.

Vice President for Academic Affairs Stuart J. Sigman is directing the program. "I am delighted that the Lenz Foundation has become a partner in Naropa University's efforts to advance contemplative education and the study and practice of Buddhism in America," says Sigman. "The residential fellowships will enable colleagues from other institutions to benefit from Naropa's resources—our faculty, library and courses—as they advance a project that contributes to the application or understanding of American Buddhism. The distinguished speaker series will benefit the Naropa and Boulder communities by bringing teachers and lecturers from a variety of traditions and disciplines to enrich our current understanding and practice."

Both parts of the program will begin during the 2008–09 academic year.

—Dana Lobell





## Welcome Sam Elmore, Naropa's New Alumni Relations Officer

Sam Elmore, MA Somatic Psychology '07, brings a living systems approach to community building and an innovative perspective to alumni relations. In partnership with the administration, Sam seeks to significantly increase the presence and capacity of alumni relations. He looks forward to finding new ways to build bridges between Naropa and its alumni.

## The Nalanda Society: Building a Bridge to Naropa University's Future through Planned Giving

Founded in 2003, the Nalanda Society recognizes donors whose foresight and generosity sustain Naropa University through planned giving. Gifts made through estate bequests, gift annuities, retirement funds, trusts, etc., allow donors to support Naropa at a level not necessarily possible through outright gifts.

The Nalanda Society is named for Nalanda University, a great seat of learning that flourished in India from the fifth through twelfth centuries. The name *Nalanda* derives from an incarnation of the Buddha, and means "unstinting generosity."

### The Philanthropic Legacy of Bill and Elaine Jones

Nalanda Society members Bill and Elaine Jones have been ardent supporters of Naropa for many years, dedicating their time, leadership and resources to the university in various ways. An expression of their values and vision, their lifelong philanthropy is a vehicle for social change and provides a powerful example to others.

Drawing on his experience from a successful career in banking and university administration (working for JP Morgan, Cornell University and the University of Colorado Foundation), Bill has been a thought-leader on many strategic issues facing Naropa University. During his more than twenty years as a member of the board of trustees, Bill's leadership has been particularly significant in three areas: 1) the historic designation and restoration of the Lincoln Building; 2) the student journey committee of the board, where he championed efforts to raise money for endowed scholarships; and 3) the development and endowment committees, where Bill advocated for university sustainability through increased gift revenue and improved stewardship of endowment resources.

Supporting the student journey at Naropa is of great importance to Bill. More than ten years ago, he began the work of strengthening student scholarships through gifts to

the Presidential Scholarship Fund and by creating and endowing the W.E.B. DuBois Scholarship and the Lucien Wulsin Scholarship in the Performing Arts, the latter honoring Naropa University's founding board chairman.

In 2000, Bill and Elaine established a charitable remainder trust to continue this generous philanthropic legacy. Their trust will endow the John W. Cobb Scholarship (Peace Studies) and the Martin W. Janowitz Scholarship (Environmental Leadership), thereby reducing the number of loans students must carry, assisting these valuable programs and also enhancing the areas of Naropa that are dear to Bill's heart.

Please join us as we salute Bill and Elaine Jones for their outstanding leadership and commitment to Naropa.

—Stacie Sears

For more information about the Nalanda Society, visit [www.naropa.edu/advancement](http://www.naropa.edu/advancement).

### Members of the Nalanda Society include:

Mia M. Bolte	William Jones
Juliet Carpenter	Linda A. Josephian
Steve Clorfeine	Pamela Krasney
John Whitehouse Cobb and Bayard Cobb	Meri Lehtinen
Gabrielle Edison	Laura Rendón
Margery Goldman	Mark Ryan
Carol Grever	Jefferey Salzman
J. Christopher Hormel	Arbie Thalacker
Francesca Howell	Peter S. Volz
Martin Janowitz	Brooks and Lisa Witter
	Sandy Youngmans

# ALUMNI NOTES

WOULD YOU LIKE TO BE IN THE FALL '08 ALUMNI NOTES?

LET US HEAR FROM YOU! EMAIL: [NUALUMNI@NAROPA.EDU](mailto:NUALUMNI@NAROPA.EDU)

**Charlie Blake, MA Contemplative Psychology '05**, has published a novel, *When Differing Points of View Converge and Blur*, under his pen name, Charles Bastoni, and is currently working on another. He has also published essays in Naropa's diversity journal, *Tendrill*. Blake has been living as an expat in New Zealand for the last two years and recently married a Naropa alumna.

**Seth Braun, BA InterArts '03**, will release the second volume of his Healthy, Fast and Cheap series this year from Cookbook Resource titled *Healthy, Fast and Cheap: The Survival Guide for Leaving Home*. Braun is also working with Naropa to get *Healthy, Fast and Cheap: The Ultimate College Cookbook* for incoming students. He is also a contributor to the Integral Institute, Elephant Magazine and ABC News.



An alumni gathering was held at Reverie Cafe in San Francisco, CA, on Friday, October 5, 2007. Writing and Literature alumna Casey Cox (top right) worked closely with the Alumni Relations office to plan the event, which was cohoused by former apprentice to Allen Ginsberg Steve Silberman (top left).

Bottom (left to right): Rodney Weiss, '03; Nir Banai, '04; Nobu Yoshida Jones, '03

**Casey "Cate" Cox, BA Writing and Literature '06**, is in her fourth semester at the California Institute of Integral Studies in San Francisco. Cox is pursuing a master's degree in existential psychology.

**Monica Edlauer, BA Early Childhood Education and Contemplative Psychology '00**, just graduated from Southwest Acupuncture College with a master's degree in Chinese medicine. She has two contemplative children, Zander, 6, and Sofia, 2. She feels none of this would have been possible without her Early Childhood and Contemplative Psychology training at Naropa.

**Forbes Ellis, MA Contemplative Psychology '00**, is adjunct faculty at JFK University School of Holistic Studies; founder of California Holistic; and a psychotherapist (LMFT), certified divorce mediator, yoga teacher and Shiatsu therapist. Ellis has authored two children's books, is working on a co-parenting book and lives in Santa Cruz.

**Janet Herrick, MA Transpersonal Psychology '05**, authored two books: *In the Shadow of the Wall*, an autobiography; and *Journey to the Roof of the World: Tibet, Poetry and Photography*, foreword by Lodi Gyari, special envoy to the Dalai Lama.

**David Johnson, MA Transpersonal Psychology: Ecopsychology '06**, and **Melissa Newirth, MA Transpersonal Psychology: Ecopsychology '06**, were married on Maui, Hawaii, on the winter solstice, December 21, 2007. They currently reside in Portland, Oregon.

**Maggie Kerrigan, MA Contemplative Psychotherapy '04**, LPC, specializes in somatic experiencing for trauma recovery and body-centered psychotherapy. She also tutors for the NCE exam in preparation for LPC licensure. Maggie currently lives in Westminster, Colorado.

**Michael Kersten, Master of Divinity '05**, is dwelling on the northern tip of Manhattan, happily putting his degree to use as a hospice chaplain in Queens and teaching Dharma Mittra yoga. He still spends a considerable amount of time upside down.



**Debbi Larson, MA Transpersonal Counseling Psychology: Music Therapy '06**, and her partner, Shelly Barnard, who worked in Naropa Continuing Education

(1998–99), welcomed a son, Nicholas Barnard Larson, on September 12, 2007—six weeks early. All three are happy and healthy and enjoying the wonder of each other.

**Michael Mallett, MA Transpersonal Psychology '06**, retired on January 1, 2008, after twenty-four years in management at FedEx. Long live impermanence.

**Lynne Una Morrison, MA Religious Studies '04**, is a therapist at the Children's Memorial Hospital in Chicago where she does touch therapy, a form of energy therapy. She is featured in the *U.S. News and World Report* article "Embracing Alternative Care." See <http://health.usnews.com/articles/health/2008/01/09/embracing-alternative-care.html>

**Megan O'Dell, MA Contemplative Psychotherapy '97**, and **James Dixon, MA Contemplative Psychotherapy '97**, live in Vermont with their two girls, Abigail and Anna Kate. Megan is a life coach ([www.maitriccoach.com](http://www.maitriccoach.com)) and James is a high school English, debate and yearbook teacher. They maintain a homestead with two large gardens, twenty chickens and a menagerie of animals.

**Coral Popowitz, MA Transpersonal Psychology '04**, is the executive director of Minnesota Foundation for Children, offering grief camps for kids throughout the state, and is a certified grief counselor in private practice. Coral lives in Willow River, Minnesota, and is a proud grandmother of two.

**Lyn Roberts, MA Buddhist and Western Psychology '85**, is the author of *The Good Remembering*, *Shamanic Reiki* and upcoming books *Shapeshifting into Higher Consciousness* and *Modern Shapeshifting Tales*. Roberts is also the director of Dream Change Inc. ([www.dreamchange.org](http://www.dreamchange.org)).



**Nina Rolle, BA InterArts '91**, returned to Boulder in 2002 after eleven years in California. She has developed an original show, "Zen Cabaret: A Contemplative Burlesque," to great acclaim. Rolle now teaches in Naropa's Music Department.

**Lisa (Levine) Schaewe, MA Transpersonal Counseling Psychology: Art Therapy '02**, is the residential program therapist for Colorado Recovery at Balsam House in Boulder and adjunct faculty at Naropa. She exhibited her photography as a member of Open Sky Collective at the Gallery at 910 on Santa Fe Street in Denver last summer. Her article "Hands to the Floor" appeared in the Winter 2007 issue of *Art Therapy: Journal of the American Art Therapy Association*.

**Bari Tessler, MA Somatic Psychology '98**, is the founder of a national financial therapy coaching company ([www.consciousbookkeeping.com](http://www.consciousbookkeeping.com)). Bari and husband, Forest, are expecting their first child in July, and have returned to the mountains of Boulder.

**Soltahr Tiv-Amanda, MA Transpersonal Counseling Psychology '99 (formerly known as Gail Sanford)**, is the outreach and clinical director at the Safe Shelter of Saint Vrain Valley in Longmont, Colorado, and has been in private practice for eight years. She lives in Longmont with her twin daughters, who are high school seniors.

**Tai Vautier, BA Buddhist Psychology '98**, and **Robert Woods, BA Buddhist Studies '98**, live in Pagosa Springs, Colorado, with their children, Kamala, 8, and Aden, 6. Tai has her own successful art business and Robert works as an adult, family and adolescent therapist. They are closely connected with Tara Mandala Buddhist Retreat Center, guided by Tsultrim Allione.

**Cheryl E. Zeeb, BA InterArts: Theater '98 and BA Writing and Literature '98**, has been awarded a writing fellowship by the Jentel Artist Residency Program for January 2008. The retreat will allow her to incorporate a character from her senior performance at Naropa with other monologues from her DU Capstone Project into a one woman show titled, "We Ain't Mad, We Got Issues!" She will also be featured at readings for "Jentel Presents," a community outreach program in Sheridan, Wyoming.

## Imagining Another World

**Carmen Cool, MA Transpersonal Counseling Psychology '01**



Carmen Cool didn't know what to expect when she walked into Boulder's New Vista High School to lead the first meeting of what would become the Boulder Youth Body Alliance (BYBA) in September 2004. The set-up was relaxed, but ambitious. She would facilitate a small group of teens intimately affected by issues of body image and weight.

"Once they had a chance to speak honestly about their feelings, questions and anger," Cool says, "they quickly turned toward the hope that they could do something and create a different reality."

Now in its fourth year, BYBA trains teens to act as peer advocates and discuss the consequences of eating disorders and address other topics such as cultural influences and size discrimination.

Led by Cool, the group has presented to more than two thousand teens with school trainings, workshops and other events. BYBA recently appeared in a Comcast Metrobeat TV program "Student Voices: Dying to be Thin," which won a Heartland Regional Emmy Award.



"I love watching kids expand their definition of beautiful to include themselves," Cool says. "Working with adolescents is one of the most rewarding things I've done."

And none of it, she continues, would be possible without her time at Naropa University.

A passage from Naropa founder Chögyam Trungpa Rinpoche combined with the grief of losing loved ones to eating disorders had propelled her to grad school and a burgeoning psychotherapy practice.

"Naropa has changed me in ways I'm still discovering," Cool says. "My personhood, my 'full human beingness' is the most important part of my work. For me, that means my personal and professional paths are melded together."

Though her office is only a short block from the Paramita Campus, she does suffer from "withdrawal" from Naropa chai.

"Lots of chai at the Dushanbe Tea House helps," she says. "But in many ways, I've never left. I still feel energetically connected. What brings me back is a deep loyalty to the mission of Naropa and the need to stay connected to the teachings."

—Noah Jennings

For more information about BYBA, Cool can be reached at 303-440-5775 or at [carmencool@yahoo.com](mailto:carmencool@yahoo.com).

# Spark the *Creative Muse*

## Study Abroad in Prague

In the Czech Republic, there is a sixteenth-century church that stands above an ossuary containing the bones of forty thousand people, but to say the arrangement is slightly atypical would be an understatement. Femurs and skulls dangle from the ceiling forming an intricate chandelier while ribs and vertebrae encrust the room with a bleached and splintered décor. This is the famous Kostnice Ossuary, or Bone Church, and it is just one of the things that makes study abroad to Prague unique.

For artists, historians and linguists alike, the Czech Republic is a rich land. For writers seeking their muse, it's a goldmine. In spring 2009, Naropa University will relaunch its study abroad program that places aspiring writers squarely in the center of this European crossroads, where inspiration abounds.

According to the program's academic director, Lisa Birman, the Czech Republic is a tangible example of social change through artistry, a principal theme within Naropa's Jack Kerouac School of Disembodied Poetics. "Vaclav Havel, one of the most celebrated Czech playwrights," she says, "was central to the Velvet Revolution and became the first president of the Czech lands after the fall of communism. In exploring the theme of 'the writer as witness,' we immerse ourselves in the intersection of politics and art and take up the banner of Shelley in his claim that 'poets are the unacknowledged legislators of the world.'"

Balancing course work in history, literature and Czech language, the semester-long program consists of five classes awarding 15 or 16 credits. Students focus on academic work four days out of each week and are encouraged to explore Europe during the succeeding three-day weekends. Guided class trips include visits to the hot springs of Karlovy Vary, the silver mines of Kutna Hora and a hop over the border to Vienna, Austria.

The experience is not limited to Naropa students, as attested by Kristen Adams, a Colorado State University student who participated in the 2007 program. "I grew up in a farming town in Northern California called Chico," she says. "I had already been to most western European tourist spots and found them to be predictable and far too much like the cutout pictures I had seen numerous times. Prague was something I had no preconceived notions about, and because of that it continued to amaze me the entire four months.... The Naropa community was



The castle tower in the medieval city of Cesky Krumlov.

one I will never forget. The teachers were so warm and loving the entire time. Not only did they expose us to new literature and historical facts, but they became our friends, which was something I had never experienced at the undergraduate level."

Although many schools offer study abroad programs in Prague, says Birman, Naropa's focus on writing is unparalleled, giving students an entire semester to concentrate on their compositions.

That statement is echoed by Adams. "The writing, as any of the students will tell you, is intensive," she says. "This was exactly what I needed, and the encouragement and learning that went on in our writing community is [what] I probably will never find again. We learned so much from each other, and in turn learned a lot about our own personal styles of writing. Being around others who live to write, as I do, was one of the most positive points of the trip.... At the end of the program, I had written a thirty-page story, something I had never done before, as well as two manuscripts for a total of over seventy pages of writing."

The courage required to immerse oneself in something foreign also stayed with Adams, emboldening her to continue exploring the world. "Now, as I head to Peru," she says, "I find myself not hesitating for a moment about traveling to another country because I have done so already, and with no knowledge of the language even. I am infinitely more confident in my ability to stand alone anywhere in the world, one of the many things Naropa's program in Prague has given this small town girl."

—O. Johnson





Sasha Chudacoff and Cheryl Burns



Sasha Chudacoff and Vidya Ramirez-Wheeler



Leah D'Abate and Victor Warring

## Somatic Concert Showcases Unity of Mind and Body

Held in late January, the twelfth annual somatic arts concert, entitled “Meeting Mine,” showcased a dynamic dance-based performance entirely created and performed by students, faculty, staff and alumni of the Somatic Counseling Psychology program.

“This was a unique opportunity,” says Leah D’Abate, academic advisor and admissions counselor for the department, “especially for current students looking to translate the skills and training they are experiencing in the program into creative work that reflects their learning. This year’s student directors, Elana Sobol and Melissa Walker, supported the show on all levels, from organizing introductory meetings and performance workshops to scheduling times for showing work. The result was two amazing evenings of embodied performances—creative dance movement, text and music with artistic integrity.”

The purpose of the concert is threefold: to raise scholarship funds for program students; to give Boulder and surrounding communities a unique experience of embodied performance; and to serve the program’s community-based learning initiative by providing a venue for cooperative projects between the department and mental health agencies.

The annual concert represents an important part of the Somatic Counseling Psychology program’s philosophy. “Dance movement therapy has roots in the modern dance movement and so has always held as one of its tenets that the power of the creative process is fundamentally healing and transformative,” says D’Abate. “In order to support that tenet, we devised this opportunity to give students, faculty, staff and alumni a chance to come into intimate relationship with the creative process themselves.”



## *pods* by Regina Stribling

Reminiscent of a Chinese lantern festival, *pods* juxtaposes smooth, ink lines with soft, rainbow-sherbet watercolor. The scene, though partly inspired by dried orange poppy capsules scattered on a Denver sidewalk, actually originated in a dream of extraterrestrials had by artist Regina Stribling. "The alien ships dropped down pods attached by strings, and people could get inside to go back up," she says.

The distinctively Asian style, she explains, is likely the result of her increased meditation practice paired with the study of Chinese brush painting. "The title is in lowercase to depict humility," she says. "The way I make art is very intuitive; I actually couple it with meditation sometimes. It's experimental, and I follow the form where it needs to go."

An MA Transpersonal Counseling Psychology student with a concentration in Art Therapy, Stribling currently displays art in Denver and Boulder and hopes to expand into the international scene, as well as open a retreat center in the Colorado wilderness. The center would "support people of various backgrounds to explore, experiment and express themselves in art, art therapy, meditation, metaphysical realms and interaction with nature."

*pods* • Regina Stribling • 2007 • 6" X 12" • ink and watercolor on paper.

# Naropa UNIVERSITY

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