

Chapter 1 : Unapologetically You Quotes by Steve Maraboli

Reflections on Becoming an Ecopsychologist. by Dr. Renée G. Soule. renee@theinnatdunvilla.com ~ theinnatdunvilla.com When I was young, a terrible question interrupted my pre-medical studies: "What does it mean to be a healer in the context of our times?"

Reflections on Becoming a Deacon Thursday September 19, It is hard to believe I was ordained a permanent deacon 30 years ago during a weekend Mass in our parish church in Southern Indiana. I vividly remember lying face down on the floor, surrounded by family and friends chanting the Litany of the Saints. And when I knelt before the bishop and he laid his hands on my head in total silence, it felt as though time itself came to a stop. This was a very special moment in my life. Following ordination, I was off and running. I worked full time in a Catholic hospital, taught one night a week at a local university, and served as a parish deacon on the weekends. Since I had spent a number of years in formation prior to ordination, how did I come to this understanding of a process of "becoming" that continues today? I believe it is no different than making a commitment to enter into marriage, to raising children or to pursuing a career. None of these commitments results in a straight-line experience, often depicted with the words "they lived happily ever after. And because of that flux, these commitments need to be renewed from time to time. Much of those early years as a deacon seem a blur. The fact is I never really stopped to reflect on what was happening, not only to me but to those around me. Recently, I came across some old homilies from those early days and many of them were bad! You see, back then, I did them all by myself. After all, I was a trained deacon! Fortunately, through a series of events, the Holy Spirit made it very clear to me that I needed to change the way I approached my ministry, as well as the rest of my life. It was a difficult time for me and my family, but it changed our lives for the better. Today I see my ministry of deacon as a partnership with my wife, the bishop, the priests and all of you. Now I have people in my life who keep me grounded in the real world. For example, more than once before my weekend to preach, my wife Ann, after looking over my homily draft, suggested I start over. I thank God that His Spirit often speaks through those closest to us. The process of "becoming" a deacon continues with the help of those we serve. The RCIA candidates and catechumens, as well as the elderly I am privileged to serve, play a major role in the growth of my faith. Actually, the word "deacon" comes from the Greek word for a table servant, and to me that says it all. I remind myself of this every time I put on my alb. I think of my alb as my white apron. Every time I put it on, I remember I am here to serve. Newer Posts Older Posts Do you have a reflection on Christian faith or spirituality you would like to share? [Click here](#) to learn how to become a contributor to Echoes from the Bell Tower. Echoes from the Bell Tower is a blog devoted to observations on Christian faith, spirituality and everyday events, by authors with a connection to the Benedictine values found at Saint Meinrad Archabbey and its Seminary and School of Theology. Contributors include students, permanent deacons, Benedictine oblates and Saint Meinrad monks. Their stories, thoughts and ideas highlight the mission and vision that ring out from the bell towers on this Hill in southern Indiana.

Chapter 2 : Reflections on Becoming a Deacon | Echoes from the Bell Tower

Reflections on Becoming Blind by Rebecca Atkinson From the Editor: On July 17, , the Guardian, one of the most prestigious newspapers in the United Kingdom, published an essay by a woman who is losing her sight from retinitis pigmentosa.

Reflections on teaching, learning, and leadership. My unexpected journey began with a decision to give Twitter a try in This should never have happened either as I was convinced that any and all social media tools were a complete waste of my time and would not lead to any improvement in professional practice. The rest is history. Social media not only gave us the inspiration but also empowered us to take action. The fact for us, like every other school on the planet, was that we could be better. Thanks to my amazing teachers, innovative changes began to take hold and outcomes improved in the process. My essential role in the transformation efforts focused on helping to clarify a shared vision, supporting my teachers, showing efficacy, and celebrating success. Sharing why we were innovating coupled with how we were doing it and what the results were, gathered a great deal of attention that was unexpected at first. To this day I still remember sitting in a district administrator meeting in November when my secretary called to tell me that CBS New York City wanted to come to the high school and feature how we were using Twitter in the classroom to support learning. To say that I was floored by the interest from the largest media market in the world would be putting it mildly. This point in time was a catalyst for the eventual brandED strategy that evolved. I learned that social media was an incredible tool to tell our story, praise staff, and acknowledge the great work of my students. Image credit Little did I know, or plan for that matter, that sharing our transformation efforts would lead to me becoming an author. This was not my intent or even a goal. I am no author. Through his tutelage and many hours spent writing over weekends and breaks, the book took form. Thus, my author journey began all because of the consistent efforts to share the work of my teachers. Shortly after this book came out, Solution Tree asked if I would work on another project. This one focused on a book for principals about teaching science , as this was where my experience was in the classroom. I agreed to take this on only if one of my teachers could co-author the book with me. This was just a small way of paying it forward since I would not have been in a position to author any books had it not been for the willingness of my teachers to embrace change and have the results to show efficacy. My teachers and students, as well as the support I received from the district, helped me evolve into the unlikeliest of authors. Not only was I supported in writing books, but I was also encouraged to share our work at local and national events. I cannot even begin to explain the sense of pride I felt by being asked to present on the work occurring at my school. At first, I said no as I really did not have the time needed to write a book all on my own. After some persistence on behalf of my acquisition editor, I later agreed and scheduled the majority of the writing during the summer months when my students and staff were off. The publication of *Digital Leadership* in changed everything for me as the book performed exceptionally well and continues to do so. As a result, I was flooded with speaking requests and asked to write even more books, including *Uncommon Learning*. The time then came that I knew a decision on my future had to be made. It was at this time that I made the painful decision to leave the principalship. You might be wondering what the actual point of this post was. As of late people have taken to social media to attack or discredit other educators who have written books while working in schools. My take on it is this. I am all for practitioners utilizing their time outside of classrooms and schools to write books that use research as a foundation while showing how their work and that of colleagues has improved teaching, learning, and leadership. There is nothing more inspiring, and practical for that matter, to read about what actually works in the face of the myriad of challenges that educators endure on a daily basis. There will never be enough books that lay out how efficacy can be achieved in the pursuit of providing all kids with an awesome learning experience. There is a fine line here though. Authoring books should never conflict with, or have a negative impact on, professional responsibilities. It goes without saying that all writing and sharing of books by practitioners should happen outside of regular school hours or on weekends and breaks. My schedule as both a teacher and principal were jam packed so there was never aforesight about putting aside time to work on a book or blog

that would take away from my contractual duties. Sharing during the school day also sends a potentially negative message to colleagues and staff. Many people, like myself, never intended on becoming authors. It was an unintended consequence of sharing successes of others who are in the trenches every day. I hope more and more educators contribute to the field by authoring books that will add to the vast knowledge base already available while providing practical solutions to transform education.

Chapter 3 : Becoming Undone | Duke University Press

Reflections on Becoming a Deacon Thursday September 19, It is hard to believe I was ordained a permanent deacon 30 years ago during a weekend Mass in our parish church in Southern Indiana.

This is my blog that will highlight current issues, trends and policies affecting Nurse Practitioners and the health care system today. Here are some of my own clarifying points: Nurse Practitioner practice is not brand new. Therefore, all of these intimations that we are doing something or looking to do something new is inaccurate. There is a year history of NP practice. NPs are not individuals who one day arbitrarily started writing prescriptions. There is a standardized education , training, licensure, and certification process that allows us to perform in that capacity. Yes, this is a relatively new terminal clinical degree for the profession. Why in the world would this be a bad thing? Oh right, because we are trying to confuse everyone into thinking we are really a "doctor" which I guess is some how synonymous only with a "physician" these days. Now, this educational degree in and of itself does not change existing practice. Our approach to patient care is not the allopathic model. We utilize a synthesis of both nursing and medical knowledge to care for patients. NP education has largely adopted the evidence-based practice EBP model of care. Does this allow us to spend more time with patients? But maybe the evidence suggests that spending more time with patients produces better outcomes. This, of course, assumes that every NP wants to own their own practice. I will go out on a limb and say that most want no part of this. The push for autonomous practice stems from out-dated and arbitrary barriers that negatively affect patient care. For example, the NP working for a physician in Florida with no intention of starting their own practice but with their own panel of established patients. The NP sees one of their patients determines that the patient needs some pharmacological pain medication intervention yet cannot prescribe this to their patient since there is no physician in the office that day Florida NPs cannot prescribe controlled substances. The patient is ultimately out of luck here and suffers since they cannot have their pain managed. It also puts the NP at an unfair disadvantage since patients knowing this regulatory issue may choose another provider based on this. NPs are filling a void in primary, not "taking over. If not, we would surely have little to argue against. However, if patients want to choose care from an NP, they should be able to without prejudice or barrier. I continue to have tremendous respect for my physician colleagues. I cannot perform surgery or many other procedures nor would ever want to. But I am confident in identifying when a patient does need surgery for example. We all collaborate and refer to colleagues when something falls outside of our comfort zone or specialty. The one who thinks they know it all and can cure all is the one I would be especially leery of.

Chapter 4 : Soul Bare: Reflections on Becoming Human

The Day the Beaver Died: Reflections on Becoming an Anti-War Activist "Did you hear that the Beaver got killed in Vietnam?" I was visiting Amherst College in Massachusetts in the late '60s, attending some sort of anti-war gathering, and this older student took me aside to give me the bad news.

I did not expect that I would have a second career. Quickly, I discovered that I was the one receiving the gift. The children were extraordinary; exciting, challenging, and loving. Her teachers and the other teachers I met at her school were extraordinary as well. Their caring, professionalism, and openheartedness moved and inspired me. Reasons for Wanting to Become a Teacher I believe that teaching is an essential and noble profession. Next to parents, teachers are the most important foundational element in our society. Everything important begins in childhood, especially knowledge, self-knowledge, resilience, and character. Proper preparation is fundamental to living a full, rewarding life. Without self-knowledge, children may follow wrong paths and end up far from their true callings; lost, sad, and unfulfilled. Without resilience, the storms and challenges of life can turn children from their highest path, leaving them far from who they might have been. Finally, character is the intangible force that raises society as a whole, minimizes shocks and collisions between people, and balances self-interest and social good. Ideally, all of this education starts in the home but often the parents themselves may be inadequately skilled in this regard. School is a necessary complement to and supplement of this learning. As I began to read about children and education, a new world opened. The brilliant body of work I was reading was ripe with opportunities to improve the outcomes and experiences of students today. In not much time, it became clear to me that the second half of my life would be about children and their education. I have a love of learning. Sharing that learning is part of the fun. I never imagined that I would, but I love the students. I love their innocence and their simple joys and their fresh eyes as they look at the world. I love the challenge of communicating ideas and skills. I love the idea of leading a team of learners toward a goal of demonstrated mastery. I love the idea of giving these children a set of skills and an outlook that will hold them, solid, brave, and capable, as they move through the balance of their academic career and through life. I have no doubt that I can be effective. I succeeded in the competitive world of Wall Street with a fraction of the passion, enthusiasm, and dedication I bring to this work. By the end of 18 months of academic training, I will have the knowledge to be effective. I have been in the classroom since the fall of and will remain there throughout my academic training. I will have an added 14 weeks of intensive student teaching as the culmination of this program. I am a trained sky diver and I worked as a trader and trading manager. I noted with surprise a few months ago that when the atmosphere in the classroom becomes chaotic and loud, I just about reach my optimal operating level of stress. I much prefer organized, calm, and quiet but I will have no trouble keeping a clear head during the challenging moments. How I Will Stay Current as a Teacher My love of learning will be a powerful force, driving my continued acquisition of pedagogical and content knowledge. I am highly creative and will continue to experiment with learning tools and strategies. I have a helpful quirk, not unlike OCD. I am driven to the continuing pursuit of steady innovation and improvement [2]. I will work continuously to optimize my effectiveness and the joy of learning in my classroom. I have complementary interests in education outside the classroom that will also keep me current, involved in educational innovation, and philosophy. I became a certified Gurian trainer last summer and intend to continue learning, using, and teaching nature-based educational strategies. I have also set up a small foundation with the specific goal of aiding the growth and acceptance of some of the powerful educational ideas I have found that have not been fully adopted in the mainstream [3]. I have several advantages. This is not a career for me; I have already had one of those. It is a calling. It is what I was born to do and I have no doubt in that regard. I am neither wide-eyed nor innocent. I have been in organizations for most of my life and I understand their functioning. I know of the resource scarcity, the time scarcity, and the often indifferent or even hostile forces thwarting excellence. I know it is not about me and, in an important way, it is not about any given child. My job is to do the best I can do under the circumstances. I can and will do that. I have had a lifetime of doing things that did not matter except in the ego-driven context of late 20th century America. This matters and I will not fail or quit.

My Educational Philosophy Teaching is both an art and a science. I believe education is both the lighting of the flame and the filling of the pail. The art of education lights the fire. Students learn best the things they love. Showing children how to love learning is a powerful, unending, and essential gift. I believe students love to learn and that all students can grasp any elementary school material with sufficient help. My intent as a teacher is to have clear standards, evaluate students against those standards, and continue to iterate learning until mastery levels are reached in all reasonable cases. I have never met a bad child. I believe that elementary school children are all desirous of and entitled to a nurturing and supportive environment. Mostly, I believe each child is an individual deserving of my best efforts and support and that the students and I share an obligation to find ways for them to gain mastery. My philosophy is to act in service of the children. I will give them a learning skeleton of essentialist standards and flesh it out with the most exciting, flame-lighting achievements of humanity be they literature, science, math, art, music or something else. Conclusion I am moving forward in my formal education. I have learned about learning styles. I have learned about developmental stages. I am currently learning how to structure a lesson, unit, and year and how to execute those structures. I will next be learning about English language learners and how to teach effectively with little language in common. I will have nearly four months in a classroom in practical training. At the end of two years, I will be much more knowledgeable in the art and science of education. I will be ready to bring my passion to whatever opportunities I am given. I am excited by the learning opportunities that await me and I am grateful for the chance to make the lives of a few children just a tad bit better. References Famous quotes by William Butler Yeats. Retrieved January 26, , from [http: A complete parenting plan. The Minds of Boys. Boys and girls learn differently!/: Strategies for teaching boys and girls “ elementary level: A workbook for educators. Retrieved March 15, , from \[http: Little, Brown and Company.\]\(http://www.harcourt.com/9780152000000\)](http://www.pearsoned.com/education/teaching/parenting/parenting-plan.html)

Chapter 5 : A Nurse Practitioner's View: Reflections

*Kiss the Sky: Reflections on Becoming Your Best Self [Carline Dumerlin-Folkes] on theinnatdunvilla.com *FREE* shipping on qualifying offers. Each morning is an opportunity to start fresh and continue to work on the masterpiece that is YOU! Kiss the Sky acts as both a journal and a reference point.*

Reflections on Being a Psychotherapist by Brent Dean Robbins Duquesne University I believe that theory and practice of psychotherapy are intertwined and, ultimately, cannot be teased apart. One is blind without the other. My reflections on being a psychotherapist, thus, is both theoretical and practical. Traditionally, theory and practice of psychotherapy has been developed from the position which argues that therapy can and should be "value free. Psychotherapy inherits such a view from natural science, based on Cartesian metaphysics. The result is a deep distrust of authoritarian pronouncements and value judgments. Is it, indeed, possible to remain value neutral? All therapies are guided by theories of health and pathology, whether these are implied or explicit. Further, these theories, although often held up as "scientific statements," are nevertheless more akin to systems of values. They contain latent assumptions regarding what is and is not normal. Even if a theorist makes truth-claims based on the testimony that their theory is "empirical" and "objective," this also implies a system of values. There is no getting around it. And this implies that there is a danger with any approach to any phenomena, including therapy, which holds that it has no values, but, instead, lays claim to an "objective" truth. The notions of the "good life" remain undisclosed and unarticulated. From an existential-phenomenological perspective, we may begin to ask questions such as: What is mental health? What is mental illness? How does one distinguish superficial problems from real problems? Instead, the therapist may assist the client by providing a space at the level of engagement which may open for the client new possibilities from which the client may begin to reflect upon the values which guide his or her life. From the influence of Ricouer , therapy can be understood as providing an opportunity for the client to "renarratize" their "life story" through "moral reflection. Many of the people I have worked with are very similar to me. They often have very similar interests, goals, etc. Yet, I have continuously been surprised, when I am open, to notice how each person, despite these similarities, come to articulate a conception of "the good life" which is very different from my own. In these moments, I am called back to my ownmost values which echo back to me against the resistance of the client to be totalized in such a way. In these moments, I often learn more about myself, about my implicit values which guide me as a therapist, than I do about the client. I think this is essential to being a good therapist, though too often I fall short of this ideal. For lack of a better word, it seems to me that being a good therapist requires a capacity for humility. It is this kind of humility, I think, which guides Boss in his distinction between "anticipatory care" and "intervening care. What good is a therapist who is not an expert? Therapists are experts at developing therapeutic relationships. While I cannot totalize the client as other, I can interpret how I understand what is happening between myself and the client. Carl Rogers states the following as his "central hypothesis": This approach is described by Rogers as more a "basic philosophy" than a particular technique or method, which involves a "basic trust in the person" rather than a skeptical or distrustful attitude p. Rogers places himself in contrast to traditional psychotherapy which views the human being as "innately sinful" and, in turn, which involves a skeptical attitude toward the client p. This leads to a fundamental difference between how Rogers and Buber understand the relationship between "acceptance" and "congruence. Buber insists that "confirming a person as he or she is" merely marks the first step in confirming what "in the present lies hidden what can become" p. It is not confirming the negative, but rather counterbalancing with the positive" p. Buber and Friedman seem to have a good point in that their take on Rogers allows for a darker side to human nature. Buber understands the human being as potentially destructive as well as growth-promoting. The question remains, however: As mentioned above, theory inevitably implies a system of beliefs which have ethical implications. In turn, this implies two potentially different views of the nature of the therapeutic relationship. Yet, can these two views be reconciled? They recognize that therapy involves "extratherapeutic factors" as well as "relationship factors," which need to be taken into account in order to create a therapeutic alliance p. Eventually, the client takes steps to maintain this

change. Similarly, Miller and colleagues point out that the most important thing is that the client is able to "perceive the therapist as trying, even struggling, to understand what they deem important and meaningful" p. This is particularly true of their discussion of "validation. Personally, I constantly feel the pressure, both inside and outside of therapy, to be the "expert" and to solve problems for my clients. Over the past two years of doing therapy, however, I have quickly learned that doing so is more trouble than it is worth. However, unlike Rogers, I do not simply reiterate. I become curious, not about the content of the question or demand, but about the question or demand itself. Yet, this is a very delicate process. It requires very good timing, which takes practice and experience to learn, and, even more, it requires an ability to truly listen on multiple levels. As Nichols writes: Being listened to means that we are taken seriously, that our ideas and feelings are known and, ultimately, that what we have to say matters" p. If the therapist is to be truly empathic, this involves an extreme effort on his or her part to listen to the client in such a way that the client feels listened to. Yet, as Nichols acknowledges, most people think they are good listeners! It is amazing how often I can fail to truly listen to my clients. Nichols points out that there are two purposes to listening: To perform such an epoche means, then, to be self-reflective in such a way that one is still with the client, still engaged with the client in-the-world of the therapy. Yet, when one rushes to interpret too quickly, this can actually be a defense against this felt movement with the client; that is, it can be a way to create distance between myself and the client. This, in itself, of course, is part of the attunement. To not-know is not to have an unfounded or unexperienced judgment, but refers more widely to the set of assumptions that the therapist brings to the clinical interview. This can only happen if the therapist approaches each clinical experience from the position of not-knowing. When I begin to do this, I realize that there is a subtle, yet very powerful, shift in my being as a therapist. I begin to feel more natural and less mechanical and rely less on technique-like approaches. For Margulies, it is the "creative capacity to suspend closure, to know and not know simultaneously" which is the common ground between phenomenology, psychoanalysis and poetry p. All three, as an ideal, strive to achieve a sense of wonder before the phenomenon under investigation in order to see the phenomenon in a truly originary, if not pure, state. Therefore, it takes extreme effort to view phenomena in such a way that one may, like a child, stand before it in wonder and curiosity. I very much agree with Margulies. The client, at these times, can feel profoundly heard and understood, and I have witnessed clients weep with joy in the presence of such a moment. Granted, these moments are rare, but, I would argue, they are the heart of the healing process of psychotherapy. At those times, I feel like being a psychotherapist is the most wonderful job in the world. Guignon accurately points out the benefits of understanding language in therapy from a Heideggerian perspective. Language makes the "event of appropriation" possible by illuminating beings which have been given by Being within Language. The therapist, by attending to and mirroring the language of the client, allows the client to dwell within his or her language, thereby making it possible to re-narratize his or her life story. By listening to the Saying of language as it speaks through his or her language, the client may be called to new modes of openness to the world, to possibilities previously shrouded in darkness. When the client begins to reflect on the language of his or her story, he or she is also engaged in a process of making explicit what had been previously implicit or taken-for-granted in his or her everyday mode of being. In listening to his or her speaking, the world is made explicit and thematized, and, in turn, the client may take the opportunity to "take a stand in a world where things are genuinely at stake" Guignon, p. Gendlin differentiates between "therapy" and "talk. One can "talk" with worlds without the words resonating for the person in a bodily way. A previously constricted existence can be opened to new modes of engagement with others and the world. I have found that I do my clients a great service by mirroring his or her language. This is similar to what Gendlin means by "reflecting. Gendlin, however, does not merely reiterate, but actively encourages the client to unpack those words or phrases which resonate, and, as he argues, prevents the therapy from leading to dead-ends from mere talk. Again, this kind of attending to language is much more than listening to mere content. Like a flower from the mouth, the unfolding of the latent meaning shows itself in the symbolic. This is essentially the way I understand the making conscious of the unconscious. Thus far, in summary, I have presented my perspective that the therapist cannot be neutral, but, instead, must meet the client at the level of engagement. This process, for me, begins with the facilitation of a therapeutic alliance in which I strive to hold

the client with "unconditional positive regard" and mirror his or her language. By being-with the client in a mode of active listening, I try to allow the client to move into his or her own language, thereby making explicit what had been implicit. Eventually, when the therapy feels safe enough for the client and the timing is right, I make interpersonal-oriented interpretations regarding what is happening between us. Rather than strive for a fictional neutrality with the client, I strive to make the client feel safe enough to be genuine and open with me. Stolorow also holds the belief that the "myth of the neutral therapist" is a false myth. What the analyst can and should strive for in his self-reflective efforts is awareness of his own personal organizing principles -- including those enshrined in his theories -- and of how these principles are unconsciously shaping his analytic understanding and interpretations. The client is evoked by the therapist to interpret the therapeutic relationship according to some developmentally performed organizing principle. Therapy evolves, as Stolorow argues, in the "intersubjective field" established between the therapist and client. I can maintain "sustained empathic inquiry" by being equally concerned with the client on all levels and by respecting and caring for the client regardless of what he or she has to say. By moving in a direction which begins with the "subjective frame of reference" of the client, I am, in a sense, placing my personal and theoretical assumptions in "brackets."

Chapter 6 : Reflection Paper on Becoming a Teacher | Education

This question is the seed of empathy and compassion: What is it like to be you? It's a life changing inquiry, maybe a world changing one. It shifts our view of a stranger as a two dimensional "other" to seeing them as a living, breathing, human with hopes & hurts not so different from our own.

I saw myself as a cancer afflicting a vibrant living planet. Even becoming a medical doctor or radical activist did not offer true paths of healing and redemption. I was lost, depressed, and afflicted by paralyzing ecological shame. Clearly, I needed an ecopsychologist! Over many years, I have become the doctor that I needed. Working in wilderness settings, I caught glimpses of the true power of being human. Humans can be a scourge upon the earth. And we can be medicine. One who can harm can also heal. Our deepest nature is wild, wholesome, and beneficial. I, like every human, carry, and can become, unique medicine. I, like everyone, am the result of millions of years of evolution. I have learned about deep ecological belonging in diverse places. Sleeping under the opens stars for many years was a powerful path of learning—and most of the time I was sleeping! I learn as much about the ecological Self in prison as I do in wild nature. Working in San Quentin Prison for over a decade has been an important ground of ecopsychological training for me. With a special kind of ripening, even under the most adverse conditions, we can all be beneficial forces of life. Belonging does not depend on special or privileged conditions. Sometimes under duress is where deeper identity is discovered and cultivated. For me, this is a path of ongoing ecological initiation. First, be clear about your intention: To become a healer, teacher, therapist, doctor, businessperson, parent, whatever! Then follow your bliss or your suffering—either one. Once you are rooted in your wild essential core and aligned with the power of nature, there is no wrong path.

Chapter 7 : Review of Reflections on Being Human () â€” Foreword Reviews

Reflection Paper on Becoming a Teacher. Introduction. I come to education later in life and with a passion. I did not expect that I would have a second career.

Human and Inhuman Becomings 1. The Inhuman in the Humanities: Darwin and the Ends of Man 2. Deleuze, Bergson, and the Concept of Life 3. Bergson, Deleuze, and Difference Part 2. A New Kind of Feminism 4. Feminism, Materialism, and Freedom 5. The Future of Feminist Theory: Dreams for New Knowledges 6. Deleuze and Feminism 7. Irigaray and the Ontology of Sexual Difference Part 3. Animals, Sex, and Art 8. Darwin and the Split between Natural and Sexual Selection 9. Sexual Differences as Sexual Selection: Irigarayan Reflections on Darwin Art and the Animal Living Art and the Art of Life: Becoming Undone is a fascinating project, not only because of its invaluable contribution to the discourses of posthumanism and material feminism, but also due to its convincing interpretation of Darwinian theory as an intricate philosophical worldview. The result is a surprising and exciting feminism in conversation with biophilosophy and art practice. Elizabeth Grosz offers a rich, provocative, not-quite-materialist philosophy of life, matter, and the creative cosmos. Cinema and Philosophy Permission to Photocopy coursepacks If you are requesting permission to photocopy material for classroom use, please contact the Copyright Clearance Center at copyright. Please check the credit line adjacent to the illustration, as well as the front and back matter of the book for a list of credits. You must obtain permission directly from the owner of the image. Occasionally, Duke University Press controls the rights to maps or other drawings. Please direct permission requests for these images to permissions dukeupress. For book covers to accompany reviews, please contact the publicity department. Disability Requests Instructions for requesting an electronic text on behalf of a student with disabilities are available here.

Chapter 8 : Reflections on Becoming an Ecopsychologist – Ecopsychology Counseling & Consulting

*First Do No Harm: Reflections on Becoming a Neurosurgeon [J. Kenyon Rainer] on theinnatdunvilla.com *FREE* shipping on qualifying offers. The author traces his development as a neurosurgeon--from his days at medical school, to the drudgery of internship.*

Reflections on Becoming Human Summary: Each of us is on a journey to become more fully human, to be deeply present in the story we are writing with our own lives. Reflections on Becoming Human is a Civitas Press community project that journeys into to the depths of human experience, exploring the redemptive purpose of authentic, soul-bare expression. It is a vulnerable and difficult practice to open ourselves wide, to share the gritty and painful parts of our story, or to explore against-the-grain ideas. Standing emotionally naked before God and others can be an intimidating but richly prolific experience. The very Word of God is a collection of soul-bare stories, of broken people salvaged and sanctified, lives poured open for a holy purpose. By its words and the beat of our own hearts we live out and share a beautiful picture of grace and ransom, of unique but shared humanity. We are looking for real, honest stories of your journey through self-expression in your process of becoming authentic. Why and how do you bare your soul and for what holy purpose? We encourage you to let it all out on the page, and share in detail both the external circumstances and the internal conflicts that arise because of it. Give us the gritty details, the emotions, the conflict, how you felt, how you responded good and bad , and what you learned, if applicable to your story. Although we rarely censor graphic content or language if it serves the story, we ask that you use discretion. We are NOT looking for self-help essays on solutions, professional opinions, or agendas. The project is currently broken up into five categories: Connection, Growth, Healing, Discovery, and Joy. We encourage you to shape your submission to fit within one of these categories, although they may evolve as the project develops. The questions are a guideline to get you thinking. Submissions do not have to answer any of these questions directly. How does baring your soul help create unity in your life, overcome isolation, or experience relationships with God and others in new, deeper ways? Tell how accessing the deepest places within yourself has resulted in growth for you – personally, spiritually, intellectually, relationally. What freedom or depth have you discovered in facing your fear and removing the mask s of your false self? Carefully opening our wounds can be a great way to bring about healing. How has examining and sharing pain resulted in healing for yourself or others? Where does transparency fit into forgiveness? Stripped away of pretenses and excess, we are free to connect with our deepest, most authentic selves and to discover truth in new ways. How has this been true for you? Does authenticity shed new light on tired places in your mind and heart? Joy can so often be muffled by the mundane. Email an attached Word document not a PDF with your name saved as the file name. November 1, Estimated Publishing Date: March 1, Download the Project Submission Document: Freeman, author of Grace for the Good Girl, writes at chattingatthesky. Author of book in progress with Tyndale. Mayfield, writes at dlmayfield. Tara Pohlkotte, writes at pohlkottepress.

Chapter 9 : A Principal's Reflections: The Journey to Becoming an Author

Soul Bare: Reflections on Becoming Human is a Civitas Press community project that journeys into to the depths of human experience, exploring the redemptive purpose of authentic, soul-bare expression.