

CURRICULUM VITAE

a) NAME:

KILREA, Kelly
Assistant Professor – Tenure Track

b) DEGREES:

Ph.D. Psychology, Sofia University, U.S.A, 2013
M.A. Human Kinetics, University of Ottawa, 2004
B.A.(Honours) English Literature, Royal Military College of Canada, 1998

c) EMPLOYMENT HISTORY:

2014- Assistant Professor, School of Counselling, Psychotherapy, and Spirituality,
Faculty of Human Sciences, Saint Paul University
2009-13 Vocational Counselling, Genuine Thriving, USA
2008- Owner, Genuine Thriving, USA & Canada
2004- Counsellor & Psychotherapist in private practice, Ottawa, ON
2002- Mental Performance Consultant in private practice (CSPA), Canada
2007-07 Counsellor Coordinator, Interlock Employee & Family Services, Victoria, BC
2006-07 Bilingual OneSource Consultant, Ceridian Lifeworks Canada, Ottawa, ON
2005-06 Workplace Wellness Consultant, Warren Sheppell, Ottawa, ON
1993-02 Member & Officer of the Canadian Armed Forces, Canada & Abroad

d) HONOURS:

RMC, post-nominal designation, awarded for merit in academics, leadership, athletics,
and bilingualism. Canadian Minister of National Defence, 1998
Kudos Award (Leadership & Initiative), Director of Cadets, Royal Military College of
Canada, 1998
Comradeship Award, Basic Military Training Course, Royal Canadian Legion, 1993

e) SCHOLARLY AND PROFESSIONAL ACTIVITIES:

2019- Registered Psychotherapist, College of Registered Psychotherapists of Ontario
2017 Special Guest Editor, *Counselling & Spirituality*. (Double issue)
2015-2018 Special Topic Editor, International Journal of Transpersonal Studies
2015- Associate Managing Editor, International Journal of Transpersonal Studies
200?-2010 Canadian Certified Counsellor, Canadian Counselling & Psychotherapy
Association
200?- Mental Performance Consultant, Canadian Sport Psychology Association

f) GRADUATE SUPERVISIONS:

Completed: 1 M.A.

In progress: none

NAME OF STUDENTS supervised within the past seven years, title of thesis of project, year of first registration and year of completion:

Kelly O'Brien (MA), Unitive Experience and Athlete Mental Health. Sept 2017-June 2018
(Major research paper)

g) GRADUATE COURSES:

Seminars:

2019-20 IPA 6138 + IPA 6139-Internal Clinical Practicum in Individual
Counselling and Psychotherapy, III

2017-18 IPA 6138 + IPA 6139-Internal Clinical Practicum in Individual
Counselling and Psychotherapy, III

2016-17 IPA 7221-Advanced Practicum in Individual Counselling

2016-17 IPA 5162-Psychotherapy & Transcendent Human Experience

2015-16 IPA 7205-Practicum in Couple and Family Therapy

2015 IPA 6108-Psychopathology and Treatment

h) 1. EXTERNAL RESEARCH FUNDING:

[Note application for competition in progress: See template]

2. INTERNAL RESEARCH FUNDING:

| <u>Year</u> | <u>Source</u> | <u>Type*</u> | <u>Amount per year</u> | <u>Purpose**</u> |
|-------------|-----------------------|--------------|------------------------|--------------------|
| 2019-20 | Saint Paul University | O | \$1,500.00 | Travel |
| 2017-18 | Saint Paul University | O | \$2,966.00 | Research |
| 2016-17 | Saint Paul University | O | \$2,517.00 | Research |
| 2016-17 | Saint Paul University | O | \$1,333.00 | Aid to Publication |
| 2016-17 | Saint Paul University | O | \$1,400.00 | Travel |
| 2015-16 | Saint Paul University | O | \$3,500.00 | Research |

*Type: C-Granting councils; G-Government; F-Foundations; O-Other

** Purpose: research, travel, publication, etc.

i) PUBLICATIONS:

1) Life-time summary (count) according to the following categories:

| | |
|--|----|
| Books authored..... | 0 |
| Books edited | 2 |
| Chapters in books | 2 |
| Papers in refereed journal | 4 |
| Papers in refereed conference proceedings..... | 8 |
| Technical reports | 0 |
| Abstracts and/or papers read | 16 |
| Others (workshops presented) | 2 |

2) Details for past seven (7) years same categories as above: books, chapters in books, papers in refereed journals, etc.

| | |
|--|----|
| Books authored..... | 0 |
| Books edited | 2 |
| Chapters in books | 2 |
| Papers in refereed journal | 4 |
| Papers in refereed conference proceedings..... | 16 |
| Technical reports | 0 |
| Abstracts and/or papers read | 16 |
| Others (workshops presented) | 2 |

Books Authored:

[none]

Books Edited:

1. Kilrea, K. A. (Ed.). (est. 2021). *Spiritual & secular awakening: Theory, research, & practice*. Publisher TBD. [Still accepting submissions; Several papers have completed peer review]
2. Bellehumeur, C., Malette, J., & Kilrea, K. (Eds.). (2017). *Psychotherapy through positive psychology and spirituality: Healing through pleasure*. Leuven, Belgium: Peeters.
3. Bellehumeur, C. R., J. Malette, & K. Kilrea (2017). Editorial Introduction. *Counselling & Spirituality* 36(1 & 2), 7-14.

Chapters in Books [other than those listed above]

1. Kilrea, K. A. (2019). Profound transformation of relationship and creativity in spiritual (and secular) awakening: Implications for reconciliation. In V. Neufeld Redekop & G. Neufeld, (Eds.). *Awakening: Exploring Spirituality, Emergent Creativity, and Reconciliation*. pp. 243-266. New York, NY: Lexington.
<https://rowman.com/ISBN/9781498593106/Awakening-Exploring-Spirituality-Emergent-Creativity-and-Reconciliation>

2. Kilrea, K. A. (2018). The transcendence of meaning in spiritual and secular awakening. In L. L. Armstrong (Ed.). *Existential elements of the family: Finding meaning through life's stages* [Series in Conflicts, Ethics & Spirituality]. pp. 303-327. Leuven, Belgium: Peeters.

Papers in Refereed Journals

1. Kilrea, K. A., Taylor, S., Bilodeau, C. Inventory of secular and spiritual wakefulness: Development and validation study. [In review]. *Journal of Transpersonal Psychology*.
2. O'Brien, K. T. & Kilrea, K. A. (In press.). Unitive experience and athlete mental health. *The Humanistic Psychologist*.
3. Kilrea, K. A. (*in press*). The everyday, lived, physical, and sensory experience of spiritual enlightenment. *Undivided: The Online Journal of Nonduality and Psychology* 1(4). <http://undividedjournal.com/category/vol-1-issue-4-4/dissertations-of-note-vol-1-issue-4-4/> [Dissertation accepted for publication in section entitled "Dissertations of Note"]
4. Mc Caslin M. L., & Kilrea, K. A. (2019). An introduction to Transformative Inquiry: Understanding compelling and significant relationships for personal and societal transformation. *The Qualitative Report* (24)5, 980-1000. <https://nsuworks.nova.edu/tqr/vol24/iss5/4>
5. Kilrea, K. A. (2018). Joy, not elsewhere classified: Towards a contemporary psychological understanding of spiritual (and secular) awakening. Special Topic Editor's Introduction. *International Journal of Transpersonal Studies*, 37(2), 66-72.
6. Bellehumeur, C. R., J. Malette, & K. Kilrea (2017). [Special Guest Editors]. Editorial Introduction. *Counselling & Spirituality* 36(1 & 2), 7-14.
7. Kilrea, K. A., & Richer, S. (2017). Case Conceptualization: Person-Centered Therapy and Transpersonal Psychotherapy in the treatment of Bulimia Nervosa. *Canadian Journal of Counselling and Psychotherapy*, 51(2), 145-160.

Publications: Research Reported in Popular Press

1. Taylor, S. & Kilrea, K. A. (2017). An inventory of spiritual/secular wakefulness. Appendix in Taylor, S. (2017) *The leap: The psychology of spiritual awakening* (pp. 273-274). Novato, CA: New World Library.

2. Kilrea, K. A. & Taylor, S. (in press). Spiritual/Secular Awakening Questionnaire. Boulder, CO: Sounds True. [partial inventory & introductory video disseminated to approx 2 million subscribers]. url

Papers in Refereed Conference Proceedings

1. McCaslin, M. L., & Kilrea, K. A. (2020). *Transformative Inquiry: Understanding compelling and significant relationships for personal and societal transformation*. 11th Annual Conference of the *Qualitative Report*. Nova Southeastern University, Fort Lauderdale, FL. [Abstract accepted for paper presentation].

Abstract: Transformative Inquiry is a theoretical model designed to facilitate the inquiry of important and meaningful relationships that transform and potentiate us. Creswell (2007) described the essential elements of a research agenda: the axiological, ontological, epistemological, methodological, and rhetorical. Each carries with it assumptions that hold implications for practice and research. Transformative Inquiry addresses all of these elements through considerations given to deep ecology, transdisciplinarity, integral meta-theory, heuristic research, and eudaimonistic philosophy, respectively.

Transformative Inquiry is an approach to understanding and fostering the full range of deep and meaningful relationships from the personal to the political, and beyond. It is a theoretical model designed to support investigation into the important and meaningful relationships that both transform and potentiate us. Transformative Inquiry provides a theoretical context in which to approach any question related to obtaining a deep understanding of the rich, nuanced experience of meeting deeply with (and being transformed by and with) another.

What do such relationships do in the world? They transform us, and they transform the world. Understanding deep, potent, lasting transformation means to understand the relationships that foster, support, and co-create it. Such relationships generate a paradigmatic shift of consciousness. But deeply, this shift is about the uncovering of a beautiful personality, a deep goodness within, an enduring truth of self. Within this context, transformative inquiry in general, and *deep heuristics* in particular, is designed to allow researchers to expand farther and reach deeper than our current models and methodologies require or allow.

2. Kilrea, K. A. & McCaslin, M. L. (2020). *Deep Heuristics: An Emergent Methodology for Transformative, Actualizing, and Potentiating Relationships (Transformative Inquiry in Action)*. 11th Annual Conference of the *Qualitative Report*. Nova Southeastern University, Fort Lauderdale, FL. [Abstract accepted for paper Presentation]

Abstract: Deep heuristics is a useful methodological tool for inquiring into the natures of significant and compelling potentiating relationships. These relationships are often found to be potentiating relationships in that they inspire the actualization of our potential. Grounded in transformative philosophy, deep heuristics is an emergent

research methodology designed to probe the depths of compelling and significant transformational relationships. This pairing allows for the generation of a useful method for revealing and obtaining a deep understanding of rich, nuanced, and complex aspects of human experience. The central purpose of transformative inquiry is to understand the transformational process--in particular as it relates to the actualization of human potential--generated by these significant and compelling transformational relationships.

Heuristic Research follows six phases: (1) initial engagement; (2) immersion; (3) incubation; (4) illumination; (5) explication; and, (6) creative synthesis (Moustakas, 1990). While deep heuristics follows a similar intuitive path of exploration, it also purposes itself at probing deeper towards understanding the compelling and significant relationships that lead to personal and transpersonal transformations or to transformative learning. As a result, deep heuristics seeks a deeper understanding of our compelling and significant potentiating relationships in order to both foster and fertilize their transformative potentials. Therefore in deep heuristics, initial engagement of heuristic research becomes deep ecological engagement; immersion becomes deep immersion; incubation becomes creative or personal transcendence; illumination becomes enlightenment; explication becomes revelation; and creative synthesis becomes cultivating creative synergy in the investigation of compelling and significant potentiating relationships.

3. Kilrea, K. A. (2019). *Joy, Not Elsewhere Classified (NEC): Towards a psychological understanding of spiritual and secular awakening*. XIX European Transpersonal Conference. Paris, France.

Abstract: Spiritual (and secular) awakening has been defined and described a number of different ways in the psychological literature (e.g. using developmental, phenomenological, and metaphysical conceptualizations), and is associated with a cluster of related terms such as nondual realization, enlightenment, oneness, self-transcendence, cosmic consciousness, unitive consciousness, and wakefulness. In this paper, a definition of awakening based on the existing empirical research is proposed, in addition to a discussion of some of the major assumptions, limitations, and issues relevant to the study of spiritual/secular awakening. Specific recommendations for future research of this phenomenon are also explored.

4. Kilrea, K. A. (2019). *Awake in the dream? Transformative dimensions of consciousness in the study of spiritual and secular awakening*. Third Meeting of the Transpersonal Research Colloquium: Engaging the Transformative Dimensions of Consciousness in Research. Paris, France.

Abstract: Spiritual/secular awakening (i.e. nondual realization or enlightenment) has been characterized as a non-ordinary state of consciousness and also as the foundational ground of being that is prior to--and from which--all states emerge. What are the implications for the scientific research of awakening when the phenomenon

does not include the ordinary state of consciousness upon which scientific research is assumed to be based? Further, what are the implications for such research when the researcher is (or is not) in an awakened state (or non-state) of consciousness? How does the experience of awakening transform the researcher, the research process, the results obtained, and the larger scholarly understanding of the phenomenon? These questions, as well as implications for future research on awakening are discussed. It is hypothesized that as researchers are transformed, a new understanding of spiritual/secular awakening will emerge.

5. Kilrea, K. A. (2019). *Feeding the awakened soul*. Top Transpersonal Psychology Gathering: Feeding the Soul. Lago d'Orta, Italy. [Accepted for paper presentation]. [Author unable to attend].

Abstract: What Feeds the Awakened Soul? Everything. Delight. The aliveness of the body. The experiencing of the senses. Attention resting here, now. Simply Being. Breath. These sample answers are based upon preliminary data collected in an heuristic study of spiritual teachers living an ongoing awakened state and are consistent with similar research reports (Costeines, 2010; Taylor, 2013 & 2015). A congruence or alignment with what is, as well as an ability and willingness to move freely and easily toward that which is most engaging to an individual are hallmarks of what appears to be an ever-present sense of fulfillment in an awakened consciousness. Being fully present to, fully allowing of, and free from resistance to what is happening in a given moment, appear to co-exist with a pervasive sense of okay-ness, perfection, or fulfillment in this state. This research suggests that individuals experiencing an ongoing awakened state of consciousness may have more awareness of what feeds their individual soul than they did prior to awakening. They appear to experience an unconditional sense of fulfillment and appear to be more likely to live, act, and express themselves in ways that are congruent with their needs. This data was derived from individuals who, in addition to experiencing a well-integrated, ongoing state of awakened consciousness, could also be characterized as being psychologically healthy, intelligent, emotionally mature, and morally developed. Each had the capacity for establishing and maintaining healthy personal relationships as well as the capacity to function fully in the world and work to meet their material needs. Additional inquiry is necessary to determine if these findings—such as the sense of ever-present fulfillment—exists for individuals who do not meet all of these criteria. Further research will provide a more complete understanding of what feeds the soul of those living in an ongoing, ever-unfolding, awakened state of consciousness.

6. Kilrea, K. A. (2017). *How our state and stage of consciousness influences the quality, effectiveness and joy we take in our work: Insights from spiritual/secular awakening research*. International Conference on Humanizing Health Care: Enhancing Lives, Transforming Care. Bruyère, Ottawa, ON.

Abstract: What does it mean to be fully human? What does it feel like to be 'awakened' and how does it change how we live, work and serve others? By recognizing the effect

of specific states and stages of consciousness on our own experience and on those around us, we have the potential to dramatically impact both, the quality, effectiveness and joy we take in our work. In this presentation we will also discuss how to intentionally embody a state of wakefulness and develop specific skills and practices that may lead to more advanced stages of consciousness. In transforming ourselves, we transform the leadership we offer, the lives we touch and the care we provide.

7. McCaslin, M. L., & Kilrea, K. A. (2017). *Transformative Inquiry: Understanding compelling and significant relationships for personal and societal transformation*. 11th Annual Conference of the *Qualitative Report*. Nova Southeastern University, Fort Lauderdale, FL. [Abstract accepted for paper presentation]. [Authors unable to present for health reasons].
8. Kilrea, K. A., & Taylor, S. (September, 2016). *Defining and investigating spiritual awakening: The development and validation of an inventory of spiritual awakening*. British Psychological Association Conference, Transpersonal Section. Northamptonshire, UK.

Abstract: An inventory was developed to measure the characteristics of spiritual/secular 'wakefulness' and its validity tested. The inventory was developed from the findings of two independently conducted studies of reported cases of awakening or wakefulness. The purpose of this research was to propose an inventory of the characteristics of this state, together with a questionnaire which can be used to ascertain whether individuals have undergone a profound spiritual/secular awakening. Awakening is defined as an ongoing higher-functioning expansive state of being, synonymous with terms such as non-dual realization, spiritual enlightenment, and persistent non-symbolic awareness in the literature. It refers to an ongoing state of consciousness that typically occurs following a profound, radical, and seemingly permanent shift in one's state consciousness.

This paper summarizes the methodology and results of the two original studies (phenomenological and heuristic), and describes how their findings coalesce and affirm each other. Additionally, the procedures used to develop and test this instrument (including thematic analysis, expert raters, and pre-tests for construct validity), as well as the preliminary results of the full validation study (in progress) are also discussed. This is the first inventory of its kind, specifically developed to measure awakening. It will be of interest to researchers working in the fields of well-being, development, and human potential, as well as to clinicians and practitioners working in spiritual guidance and mental health professions.

9. Kilrea, K. A. (2016). *The everyday experience of spiritual awakening: How awakening is lived and felt*. British Psychological Association Conference, Transpersonal section. Northamptonshire, UK.

Abstract: What does it feel like to be enlightened? This question is explored with 4 spiritual teachers who had deepened, embodied, and integrated a profound spiritual

awakening over several years. This study provided a nuanced portrait of this ordinary, extraordinary, transcendent, and deeply embodied human experience. A deep heuristic methodology was used to reveal the nature of the everyday, lived, physical, and sensory experience of spiritual enlightenment for these individuals. Spiritual enlightenment was initially defined as an ongoing transcendent experiencing: this study produced a revised and elaborated definition.

The coresearchers described their experience of the physical body, senses, intuition, intimacy, and relating to and functioning in the world. They also described a radical inner transformation characterized by a loss of their previous sense of identity, worldview, way of relating, and usual sense of being. The coresearchers reported feeling the body and its sensations more fully, and experience greater pleasure and well-being as a result of this transformation. Contrary to some spiritual teachings, they do not reject, mistreat, ignore, or transcend the body; rather, they embrace, feel, respect, and deeply inhabit the body. The coresearchers described an acute awareness of their emotional and cognitive experience and a transformed relationship to their thoughts, emotions, and sensations. They reported experiencing very little stress, anxiety, worry, fear, hatred, anger, resentment, jealousy, greed, guilt, or desire to control since their transformation.

This study expands and clarifies our theoretical understanding of human development, human potential, the nature of being, the nature of consciousness, the experience of embodiment, relating and relationship, identity, self-concept, self-esteem, self-efficacy, self-confidence, and motivation. The emergent data is useful to clinicians, researchers, and individuals pursuing personal growth and a happier, joyful, more contented and fulfilled life. This research has implications for the study of happiness, well-being, parenting, education, social engagement, and leadership.

10. McCaslin, M. L., & Kilrea, K. A. (2016). *Transformative Inquiry: A theoretical model for investigating the important and meaningful relationships that transform and potentiate us*. 2nd International Transpersonal Research Colloquium: Research Models and Methods for Transpersonal Research. Northamptonshire, UK.
11. Kilrea, K. A., & McCaslin, M. L. (2016). *Deep Heuristics: A methodological approach for the investigation of transformative and potentiating human relationships*. 2nd International Transpersonal Research Colloquium: Research Models and Methods for Transpersonal Research. Northamptonshire, UK.
12. Kilrea, K. A. (2016). *Spiritual awakening and the quest for personal wholeness*. Colloquium on Positive Psychology and Spirituality: Healing Through Pleasure. Ottawa, ON.

Abstract: Is it possible to reach an ongoing state in which one feels personally whole and complete? What is it like to live with an enduring sense of wholeness? In this seminar, we will discuss the results of a deep heuristic study examining the everyday, lived experience of individuals who deepened, embodied, and integrated a profound spiritual awakening. For each of them, the quest for personal wholeness came to an end with

this radical inner transformation. They reported feeling a spontaneous, unwavering sense of wholeness, which included experiencing greater physical pleasure and well-being, as well as a relative absence of stress, anxiety, fear, anger, resentment, and guilt. This presentation will provide detailed portraits of life lived in a state of fullness and will include insights about how it may be fostered. It will be of interest to clinicians, researchers, spiritual guides, and others engaged in the quest for personal wholeness.

13. Kilrea, K. (2013). *How Profound Spiritual Awakening Changes Leadership*. Science and Nonduality Conference. San Jose, CA.

Abstract: Awakening fundamentally changes who we think we are. The massive perceptual shifts that occur with spiritual awakening often transform our way of relating, respecting, and communicating with others. How do these changes manifest in the practical world of work, family, and everyday life? How is our leadership transformed by peak awakening events, the gradual process of awakening, and the period of adjusting to a permanently altered perception of reality? As a leader of others, it is useful to understand the changes and potential needs unique to those who are integrating a profound spiritual realization. Additionally, this interactive presentation will explore the effects of radical spiritual transformation on our own leadership through the sharing and discussion of personal experiences. We will discuss the impact of transformed leadership on our families, society, and the world at large. Participants will gain an improved understanding of the variety of ways in which profound spiritual awakening changes leadership.

14. Kilrea, K. (2012). *The Physical and Sensory Experience of Mature Awakening*. [Poster Presentation]. Science and Nonduality Conference. Doorn, NL.

Abstract: What does it feel like to be enlightened? After awakening, what is everyday life like? Four spiritual teachers who have deepened, embodied, and integrated a profound awakening provide the answers to these questions in research dialogues about the everyday, lived, physical and sensory experience of spiritual enlightenment. With dynamic stories of direct, lived experience, this presentation covers various aspects of a mature awakening: the experience of simply being, the experience of the body and senses, the experience of physical intimacy, and the felt-sense of relating to and functioning in the world. This information is the result of original, cutting-edge psychological research about the lived experience of spiritual enlightenment and its implications for daily life.

15. Kilrea, K. (2012). *Awakened Parenting*. Science and Nonduality Conference. Concurrent Session: *Awakened Education, Nondual Psychotherapy and Self-Knowledge*. Doorn, NL.

Abstract: Perspectives from psychology, phenomenology, non-dual philosophy, and direct experience are used to create a useful, grounded, being-honoring approach to the companioning and guidance of young people in childhood and adolescence. Drawing upon research about the direct, lived experience of enlightenment, this presentation offers

practical tools and approaches for teaching our children about who they are and how to be in the world. We will discuss how we treat ourselves, and what we model for our children. We will also discuss the implications of an awakened worldview on how we relate to our body, mind, emotions, beliefs, sensations, and the events of life. We will consider tools for helping young people be with, and respond to, their own inner experience and the situations they encounter.

Workshops in Refereed Conference Proceedings

1. Kilrea, K. A. (2020). *Embodied spirituality in mental health practice: Transpersonal approaches to the therapist's use of Self*. Conference: Mental Health and Spirituality: Contemporary Issues and Practical Implications for Practitioners and Researchers. Ottawa, ON. **[Abstract Submitted]**

Abstract: The self of the therapist is widely recognized as an essential ingredient in effective psychotherapy. Transpersonal psychology (which includes and transcends normal ego development) contributes numerous perspectives and approaches which incorporate spirituality in the therapeutic relationship. States and stages of consciousness, as embodied by the therapist, make an important contribution to the experience and process of the psychotherapeutic endeavour, both for client and therapist. In this workshop, specific techniques from transpersonal psychology, including nondual psychotherapy, related to the therapist's embodied experience (use of self) will be described and demonstrated, including recommendations and contraindications for use.

2. Kilrea, K. A. (2016). *Honouring the human body: Practices for deep embodiment of our whole human nature*. Conference: Positive Psychology and Spirituality: Healing Through Pleasure. Ottawa, ON.

Abstract: In enlightenment, "our sense of ourselves becomes an open, unbounded expanse of receptivity and responsiveness" (Blackstone, 2008, p. 35). In this intimate, experiential workshop, we will explore different modes or ways of being awake. We will introduce and engage in exercises designed to help deepen and soften our everyday state of consciousness to allow us to explore other dimensions of our embodied human nature. The exercises will be drawn from various domains of research, including consciousness studies, somatic phenomenology (i.e. Hartelius, 2007; 2015) and transpersonal psychology (i.e. Leiby, 2014; Blackstone, 2008) and will include guided meditations and eye-gazing, among others. This workshop is for people interested in experiencing themselves in a profound way, and opening themselves to more intimate modes of being and relating. Following the exercises, we will discuss our experiences, including our felt-sense experiencing, perceptions, and insights. This workshop aligns with the symposium's key themes, including healing through pleasure and honouring the human body. It offers participants the opportunity to integrate cognitive content

from the symposium into a deeper, embodied understanding.