

*the second annual conference of the*  
**Association For Contemplative Mind In Higher Education**

# THE CONTEMPLATIVE ACADEMY

September 24 - 26, 2010  
Amherst College  
Amherst, MA



# PLUM

*For Denis Knight*

Quince flames on the wall,  
I look for a stump of old plum;

it used to bloom here,  
ripe with the scent

of expectations hung on it  
over the years. After us

no one will know  
how it stood there,

between clothesline and fence  
where our lives twisted and bellied out

in the wind.  
I used to stand at that window,

loving the scotch pines,  
loving the shirts on the line

and the blue flags of my cotton skirts.  
We'd blossom like that forever

I thought,  
leaving our print on the air.

- Mary Rose O'Reilley  
from *Earth, Mercy, Rain*

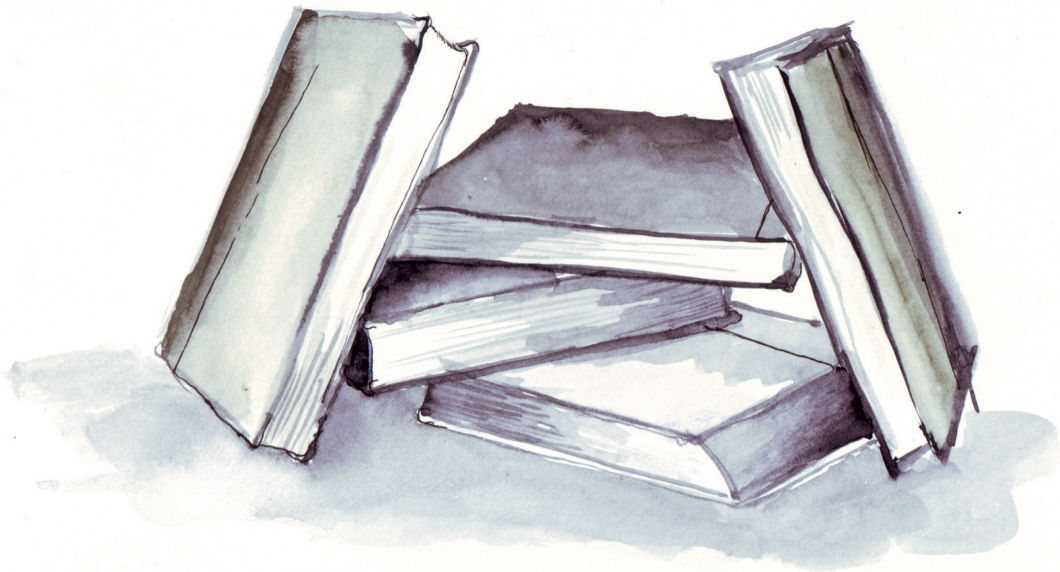
The Association for Contemplative Mind in Higher Education promotes the emergence of a broad culture of contemplation in the academy by connecting a network of leading institutions and academics committed to the recovery and development of the contemplative dimension of teaching, learning and knowing. Learn more at [www.acmhe.org](http://www.acmhe.org).

The Association for Contemplative Mind in Higher Education is an initiative of The Center for Contemplative Mind in Society, a 501-c(3) non-profit organization which works to integrate contemplative awareness into contemporary life in order to create a more just, compassionate, reflective and sustainable society. Learn more at [www.contemplativemind.org](http://www.contemplativemind.org).

# THE CONTEMPLATIVE ACADEMY AGENDA

## Friday, September 24

- 7:00 – 7:45 PM      Registration & Reception with drinks and appetizers for all conference attendees (Converse Lobby)
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- 8:00 – 8:15 PM      Introductory Remarks from Arthur Zajonc, Professor of Physics, Amherst College and Director of the Center for Contemplative Mind in Society (Johnson Chapel)
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- 8:15 – 9:30 PM      “The Art of Doing Nothing: Wandering as Contemplative Practice,” Keynote Presentation by Stephen Prothero, Professor of Religion at Boston University and author. Open to the public. (Johnson Chapel)
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## Saturday, September 25

8:00 – 8:30 AM	Meditation (Chapin Chapel)
9:00 – 9:15 AM	Conference Opening by Arthur Zajonc (Cole Assembly - Red Room, Converse Hall)
9:15 – 10:00 AM	“Bringing Attention to Mindfulness Research,” Presentation by Amishi Jha, Assistant Professor of Psychology at the University of Pennsylvania (Red Room, Converse Hall)
10:00 – 10:30 AM	Break, with coffee, tea and pastries (Converse Lobby)
10:30 AM – 12:00	Parallel Sessions on Contemplative Practice and Research (Red Room, Converse 207, 208, 209, 302, 308 and Porter Lounge)
12:00 – 1:15 PM	Lunch (O’ Connor Commons)
1:30 – 2:30 PM	Poster Session (Converse Mezzanine)
2:30 – 3:00 PM	Break, with coffee, tea, cider and snacks (Converse Lobby)
3:00 – 4:30 PM	Parallel Sessions on Contemplative Practice and Research (Red Room, Converse 207, 208, 209, 302, 308 and Porter Lounge)
5:00 PM	Plenary/ACMHE Forum (Red Room, Converse Hall)
6:00 – 7:00 PM	Reception, with drinks and appetizers (Converse Lobby)
7:00 PM	Dinner (Friedmann Room, Keefe Campus Center)
8:30 – 9:30 PM	Jazz Performance by Ed Sarath, Professor of Music and Director of the Program in Creativity and Consciousness Studies at the University of Michigan, and students Amy Cave, Molly Jones, William Marriott, Gary Prince and Gabriel Saltman. (Red Room, Converse Hall)

## Sunday, September 26

- 8:00 – 8:30 AM**      Meditation (Chapin Chapel)  
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- 9:00 – 10:00 AM**      “Contemplative Pedagogy and the Academic Disciplines: Value Added or Changes Everything?” Panel Discussion with Susan Burggraf, Associate Professor of Contemplative Psychology and Associate Dean of Undergraduate Education, Naropa University; Barry Kroll, Professor of English, Lehigh University; Judith Simmer Brown, Professor of Religious Studies, Naropa University; and Joanna Ziegler, Professor of Liberal Arts, Holy Cross College.  
Thomas Coburn, Visiting Scholar, Brown University and President Emeritus, Naropa University, discussant.  
(Red Room, Converse Hall)  
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- 10:00 – 10:30 AM**      Break, with coffee, tea and pastries (Converse Lobby)  
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- 10:30 AM – 12:00**      Parallel Sessions on Contemplative Practice and Research  
(Red Room, Converse 207, 208, 209, 302, 308 and Porter Lounge)  
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- 12:15 – 1:00 PM**      Conference Closing (Red Room, Converse Hall)  
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# PRESENTATION MAPS

ROOM 207

**Council: Initiating a Contemplative Conversation in the Classroom**

Martha Travers, Lecturer in Contemplative Practice, University of Michigan

**Presenting Students' "Mindfulness Projects" Using a Pecha Kucha Format**

Barry Kroll, Professor of English, Lehigh University

**The Contemplative Moment: An Artistic Presentation**

Cynthia Huntington, Poet and Professor of English, Dartmouth College

ROOM 208 (Fitch)

**Lovingkindness and the Looking-Glass Self: Practicing Freedom in the Sociology Classroom**

John Eric Baugher, Associate Professor of Sociology, University of Southern Maine

**Breaching Mental Models and Disrupting Intellectual Habits**

Matthew Immergut, Assistant Professor of Sociology, Purchase College, SUNY

**Teaching with Compassion: Training the Mind to Educate the Heart**

Peter Kaufman, Associate Professor of Sociology, SUNY New Paltz

ROOM 209

**Education of Peacemakers: Challenges and Opportunities in Interreligious Dialogue in Undergraduate Education**

Diane Bliss, Professor of English, Orange County Community College (SUNY), and Margaret Murphy, Associate Professor of Religious Studies, Mount Saint Mary College

**Diversity and Dialogue: Critical Elements for Collective Intelligence**

Mary Ann Kahl, Professor of Educational Leadership and Valerie Schmitz, Professor of Educational Leadership, National Louis University

**Sacred World: Presence in the Classroom**

Jane Carpenter, Associate Professor of Contemplative Psychology, Naropa University

# SESSION A, SATURDAY SEPT. 25, 10:30 AM – 12 NOON

ROOM 302	<p><b>Contemplating Time: Contemplative Approaches in Earth Science</b></p> <p>Jill Schneiderman, Professor of Earth Science and Geology, Vassar College</p>	<p><b>Opening Plato’s Invitation to Math as Contemplative Practice</b></p> <p>T. Thomas Eliot, Philosophy of Education, The Northwest School, Seattle</p>	<p><b>Contemplative Pedagogy as Being of</b></p> <p>Joanne Gozawa, Assistant Professor of Transformative Inquiry, California Institute of Integral Studies</p>
	ROOM 308	<p><b>Pedagogical Practices to Support Contemplative Inquiry</b></p> <p>Tom Bassarear, Professor of Education, Keene State College</p>	<p><b>Workshop on Contemplative Practices for Students and Teachers</b></p> <p>Amelia Barili, Senior Lecturer in Spanish and Portuguese, University of California Berkeley</p>
PORTER LOUNGE		<p><b>We Can Call it Dissatisfaction: The Hidden Curriculum of Suffering in School</b></p> <p>David Keiser, Associate Professor of Teacher Education, Montclair State University</p>	<p><b>Contemplating Contingency</b></p> <p>Karen Cardozo, Library and Instructional Technology (LITS) Scholar in Residence at Mount Holyoke College</p>
	RED ROOM	<p><b>The Inner Liberal Arts</b></p> <p>Tobin Hart, Professor of Psychology, University of West Georgia</p>	<p><b>Worst Class Ever</b></p> <p>Renée Hill, Associate Professor of Philosophy, Virginia State University</p>

ROOM 207

**Mindfulness and Professional Practice**

Nancy Waring, Professor of Interdisciplinary Studies, Lesley University

**Echoes of Mind According to Abhidharma in Effectuation Learning**

K. Shankar Sankaran, Senior Lecturer, Business School, University of Strathclyde, Dubai

**Authentic Ways of Knowing, Authentic Ways of Being: nurturing a professional community of learning and praxis**

Rupert Collister, Faculty in Adult Education and Hilary Dencev, Graduate Student in Education, University of Western Ontario

ROOM 208 (Fitch)

**Borges, Buddhism and Cognitive Science: A New Approach to Applied Cognitive Science and Intuitive Knowing through Contemplative Practice**

Amelia Barili, Senior Lecturer in Spanish and Portuguese, University of California Berkeley

**Contemplative Practice from St. Catherine and Neuroscience**

Sally Severino, Professor Emeritus of Psychiatry and Nancy Morrison, Associate Professor of Psychiatry, University of New Mexico

**Trans-Modernist Pedagogy and Contemplative Practice**

Sam Crowell, Professor of Education, California State University San Bernardino

ROOM 209

**The Professor Goes to Yoga Boot Camp**

Judith Beth Cohen, Professor of Adult Learning and Development, Lesley University

**Teaching Yoga for Professors**

Rebecca Ossorio, Ph.D. student in Curriculum and Instruction at the University at Albany and Kripalu Certified Yoga Teacher

**When We Close Our Eyes to Meditate, What Words Arise?**

Geraldine DeLuca, Professor of English, Brooklyn College, CUNY

ROOM 302

**Re-Membering the Heart: Engaged Learning as Contemplative Practice**

Patti Owen-Smith, Professor of Psychology and Women's Studies, Oxford College of Emory University, and Bobbi Patterson, Senior Lecturer in Religion and Women and Cultural Studies, Emory University

**In the Depth of Silence: A Mindful Analysis of Religious and Secular Contemplative Practices**

Jacqueline Smith, J.D., University Fellow in Law, Arizona State University

**Integrative Mental Health**

Caroline Haskell, LCSW, Marianne Rowe, Marriage and Family Therapist, and Christiane Dettinger, LSW, Personal Growth and Counseling Center, Health and Wellness Services, California State University Monterey Bay

## SESSION B, SATURDAY, SEPT. 25, 3:00 – 4:30 PM

ROOM 308	<p><b>The Learning Record and Contemplative Practice in Higher Education: Assessing the Ineffable</b></p> <p>Margaret Syverson, Associate Professor of Rhetoric and Composition, University of Texas Austin</p>	<p><b>Teaching and Assessing Growth in Mindfulness in a Higher Education Classroom</b></p> <p>Sharon Solloway, Professor, Mindsets and Mindfulness Practice in the Department of Developmental Instruction, Bloomsburg University</p>	<p><b>Ritualized Writing and Contemplative Education</b></p> <p>Jennifer Oldstone-Moore, Associate Professor of Religion, Wittenberg University</p>
	PORTER LOUNGE	<p><b>Workshop: Practices in Sensing, Perceiving and Doing</b></p> <p>Wendell Beavers, Associate Professor of Theater and Performance and Erika Berland, Instructor in Theater and Performance, Naropa University</p>	<p><b>Mindfulness of Kuchipudi Indian Classical Dance: A Pedagogical Tool</b></p> <p>Sabrina Misir Hiralall, Ed.D. Candidate, Montclair State University</p>
RED ROOM		<p><b>Contemplative Multitasking: A First Report</b></p> <p>David Levy, Professor, The Information School, University of Washington, and Alfred W. Kaszniak, Professor Psychology, University of Arizona</p>	<p><b>Paying Attention: Repetition with and without learning</b></p> <p>Daniel Barbezat, Professor of Economics, Amherst College</p>

ROOM 207

**Pedagogy as Sanctuary**

Sandra Wilde, Assistant Professor of Education, and Jackie Seidel, Assistant Professor of Education, University of Calgary

**Benefits and Challenges of a Holistic Curriculum: John F. Kennedy University's Undergraduate Psychology Program**

Charles Burack, Associate Professor of Psychology and English, John F. Kennedy University

**Dialogue as an Intersubjective Contemplative Practice**

Charles Scott, Ph.D. Candidate in Arts Education, Simon Fraser University

ROOM 208 (Fitch)

**Ethical Consciousness in the Classroom: How Buddhist Practices Can Help Develop Empathy and Compassion**

Vaishali Mamgain, Associate Professor of Economics, University of Southern Maine

**Building Bridges between People in the Academy and People on the Ground (in the cheap seats) through Contemplative Methods of Inquiry**

Carolyn Johnson, Ed.D, Teachers College, Columbia University, Assistant Dean at Fordham University's Graduate School of Religion and Religious Education

**Flexible Strategies to develop a contemplative perspective in HED**

Vincenzo Mario Bruno Giorgino, Research Fellow in Sociology, University of Torino

ROOM 209

**Contemplating Literary Texts, Connecting with our Inward Lives and Others**  
*(60 minutes)*

Mike Heller, Coordinator of Peace and Justice Studies, Roanoke College, Libby Falk Jones, Professor of English, Berea College, and Melissa Goldthwaite, Professor of English, Saint Joseph's University

**Wondering and Wandering: Getting Lost as a Narrative Encounter with Contemplative Knowing**

Linda-Susan Beard, Professor of English, Bryn Mawr College

ROOM 302

**Contemplative Practices in Online Higher Education Classes**

Robert-Louis Abrahamson, Professor of English, University of Maryland

**Integral Education: Enhancing Whole-Person Learning through Reflective Practices**

Kellee M. Franklin, Organizational Effectiveness Consulting, Faculty, Seattle University, Albers School of Business & Economics

**Music and Mystical Experience: A Contemplative Curriculum for Conservatory Students in a Liberal Arts Context**

Gene Biringner, Associate Professor of Music, Lawrence University

# SESSION C, SUNDAY, SEPT. 26, 10:30 AM – 12 NOON

ROOM 308

**Integrating Mindfulness and Emotional Intelligence in the Study of Communications**

Dan Huston, Professor of English and Communication, New Hampshire Technical Institute

**Cultivating Mindfulness and Emotional Literacy**

Susan Naomi Bernstein, Writer, and Amy Winans, Associate Professor of English, Susquehanna University

**Insight Dialogue and Reflective Writing: Phenomenological Pathways Toward Teaching as a Contemplative Practice**

Donna Strickland, Assistant Professor of English, University of Missouri, and Irene Papoulis, Lecturer in Writing and Rhetoric, Trinity College

PORTER LOUNGE

**Keene State College's Efforts to Transform Educational Practice**

Karen Jennings, Professor of Psychology, Pat Dolenc, Professor of Economics and Tom Bassarear, Professor of Teacher Education and Mathematics, Wesley Martin, Political Science

**Contemplative Pedagogy in Mexico: A View from Quintana Roo**

Argelia Peña, Professor and Researcher in Translation, University of Quintana Roo

**Hospitable Space: Spelman's Journey to a Contemplative Campus**

Veta Goler, Associate Professor of Dance, Spelman College

RED ROOM

**A Pedagogy for the New Field of Contemplative Studies**

Harold D. Roth, Professor of Religious Studies, East Asian Studies and Director of the Contemplative Studies Initiative, Brown University

**Integrating Contemplative Practices into University Courses: a comparison with music and dance**

Willoughby Britton, Research Faculty in Psychiatry, Brown University Medical School

**What Next? Contemplating the Future of Contemplative Education**

Ed Sarath, Professor of Music, Jazz and Improvisation Studies and Director, Program in Creativity and Consciousness, University of Michigan

# PRESENTATION ABSTRACTS AND PRESENTER BIOS

*Listed in Alphabetical Order by Presenter*

## **1. Contemplative Practices in Online Higher Education Classes**

*Robert-Louis Abrahamson, Session C, Room 302*

The workshop will begin with a short presentation providing a framework for the discussion: the basic structure of most online classes; common educational assumptions and aims for online teaching; and an outline of possible contemplative practices suitable for online classes. Then all participants would have a chance to explain how they have brought contemplative practices into online classes, or would like to bring these practices to online classes. Those who anticipate teaching online in the future would have the chance to ask questions and seek advice from more experienced teachers.

*Robert-Louis Abrahamson is collegiate professor of English at University of Maryland University College, where he teaches classes on the Bible as Literature, ancient and medieval myth, fairy tales, drama, and selected writers such as Pope, Swift, Johnson, Wordsworth, and Joyce. Recent work has focused on Dante and Charles Williams and on RL Stevenson's Fables. He is editing an edition of Stevenson's essays, conducts workshops in alternative healing, and presents a radio show that offers contemplative approaches to literature and music for the general public.*

## **2. Paying Attention: Repetition With and Without Learning**

*Daniel Barbezat, Session B, Red Room*

We learn from experience. Upon repetition, we can gain better understandings of ourselves and the world around us. However, this process is not altogether easy. Aeschylus, writing 2500 years ago in "Agamemnon," noted that "we must suffer, suffer into truth." While that might be true, experience of "suffering" alone does not always bring us any closer to the truth. Repetition without proper awareness of the salience of our experiences can lead us into simply repeating and even reinforcing errors. Awareness, though, comes at a cost. We do, in fact, pay to pay attention. In this paper, I examine the use of repetition in economic decision-making and show the importance of awareness. I report the results of a class-room exercise in which I asked students to a repeat an ultimatum game.

*Daniel Barbezat is Professor of Economics at Amherst College. A member of the Amherst faculty since 1988, Barbezat received a B.A. degree in economics and philosophy from Southern Illinois University at Carbondale, and the M.S. and Ph.D. in economics from the University of Illinois at Champaign.*

### **3. Borges, Buddhism and Cognitive Science: A New Approach to Applied Cognitive Science and Intuitive Knowing through Contemplative Practices across Disciplines** *Amelia Barili, Session B, Room 208*

The most recent discoveries in cognitive science and neurobiology on how we access thought and the principles of Learning Theory about how to foster creative thinking and intuitive knowing--coupled with the accelerated and troubled times we live in--show that the time has come to integrate contemplative methodology in academia across disciplines. In my presentation I will discuss the cognitive science principles and neuroscience findings that are at the base of mindful autonomous learning, and offer concrete detail of how I designed an interdisciplinary course (literature, religion and science) with a laboratory component so that my students could observe themselves while learning. The contemplative methodology included critical enquiry and self-reflection; breathing and meditative practices to calm and focus the mind; and open dialogue to foster intersubjectivity in teaching and learning.

### **4. Workshop on Contemplative Practices for Students and Teachers** *Amelia Barili, Session A, Room 308*

As a university professor and a long time practitioner and teacher of Daoist and yogic spiritual practices, I have always been interested in helping my students learn from direct experience and cultivate ways of intuitive knowing that can be accessed through meditative practices. I have, for example, been able to implement in my writing classes some easy meditation practices presenting them as gateways to transition from intellectual discussions to creative writing, and as ways of focusing the mind and calming the spirit before readings and presentations. Students often comment that the peace achieved during those brief meditations stays with them for the rest of the day, enhancing their participation in other courses too.

In this 30 minutes introductory workshop I will share some of those practices,

and a sample of the ones I incorporated in the course on “Borges, Buddhism and Cognitive Science” as a lab component of embodied learning. I will also present one or two simple practices to replenish ourselves as facilitators and teachers.

*Amelia Barili, Ph. D., faculty at UC Berkeley, has forty years of experience in practicing and teaching contemplation and meditation. She graduated in 1972 from Kaivalyadhama Yoga School in India, and is also a disciple of Grand-master Yang, Mei Jun, the 27th generation inheritor of the Taoist Medical Qigong System, developed in the Kunlun Mountains in China. Integrating the teachings of both wisdom traditions about the deep connections between mind, body and spirit, Amelia introduces contemplation in her academic courses. She is also active in bringing a direct experience of compassion in the classroom through service learning and has recently been distinguished with the Public Service Award at UCB for the work she and her students and do with Latino Immigrant communities. She is currently involved in research on embodied learning and on developing a curriculum of engaged scholarship across campus at UCB. She also leads workshops at centers of human development like Omega, Spirit Rock and Mount Madonna, with workshops such as “Emerging Consciousness” with Fritjof Capra, and “Entering the Now,” with Ajahn Amaro, as well as “The Power of Yoga and Qigong for Creativity and Healing.”*

## **5. Pedagogical Practices to Support Contemplative Inquiry**

*Tom Bassarear, Session A, Room 308*

In his paper, “Love and Knowledge: Recovering the Heart of Learning through Contemplation,” Arthur Zajonc lays out eight features of contemplative inquiry. I will outline a pedagogical framework that supports the development of these features. The use of appropriate pedagogical tools, often coupled with contemplative practices, can significantly enhance the quality and quantity of student learning. These include (1 – 2 examples of each is described here): 1) building a community of learners through contemplative dialogue—students develop the norms and expectations for the class; students are held accountable through compassionate dialogue; 2) paying attention to one’s communication: content, tone, timing, etc.—the instructor and the students pay attention to their talking and listening; 3) using an emergent curriculum model where the semester calendar is not laid out before the students come—students are encouraged to bring poems, activities and guest speakers into the course; students help determine the format and content of class presentations and some assignments; 4) unpacking concepts like respect, responsibility, vulnerability, and intimacy—we

separate getting out of one's comfort zone from being unsafe. How these practices are used and implemented will vary depending on the nature of the course.

*Tom Bassarear, Professor of Education at Keene State College in Keene, New Hampshire, has been an educator for 35 years and a teacher educator at Keene State College for 23 years. He's written two books, some articles, made many conference presentations, and worked with teachers in schools. His 30-year spiritual practice informs all of his classroom practice. For years he has begun his classes with two minutes of silence. He is teaching an interdisciplinary course called Opening to Other Ways of Knowing and Being, and has been teaching Mindfulness-Based Stress Reduction courses at KSC the past two years for faculty, staff, and students.*

## **6. Lovingkindness and the Looking Glass Self: Practicing Freedom in the Sociology Classroom** *John Eric Baugher, Session A, Room 208*

An implicit assumption of the dominant sociological understanding of personhood is that humans are condemned to live in a world of fear. According to Charles Horton Cooley's "looking glass" conception of self, we humans continually evaluate ourselves according to the judgment we believe others have of us, leaving us in a near constant state of feeling pride or shame depending upon the perceived reflection of others. This understanding of the self is of grave importance since both pride and shame are secondary emotions comprised in part of fear (fear and happiness in the case of pride; fear, sadness and anger in the case of shame). Are we truly condemned to live in a near constant state of fear? How might it be possible to free ourselves from the perceived controlling gaze of others that so deeply determines how we relate to ourselves and others in our daily lives? Drawing on my research on the development of caring capacities in hospice volunteers, this paper explores the role liminal emotions could play in creating transformative spaces for learning in higher education. An "eye gazing" exercise is used to experientially illustrate and develop mindfulness of the pervasiveness of the looking glass self. Data from students' reflective papers in introductory sociology courses and a course on the sociology of emotion suggest the efficacy of this simple exercise. In a course on the Sociology of Death and Dying, this same exercise is used repeatedly in conjunction with lovingkindness meditation to practice freeing ourselves from the prison of fear that colors much of our daily lives. The research has profound implications regarding the relationship between education and human freedom.

*John Eric Baugher is Associate Professor of Sociology at the University of Southern Maine. He is currently writing a book on how routine encounters with dying persons shape the caring capacities of hospice workers, and how individuals integrate such experiences into their on-going narratives of self. In a related project he is researching the influence of Rigpa's Spiritual Care Education Program (founded by Sogyal Rinpoche) on dying care in the West. Professor Baugher's most recent article, "Facing Death: Buddhist and Western Hospice Approaches," appeared in the journal Symbolic Interaction (2008). Contemplative pedagogy provides a link between Professor Baugher's research and teaching activities, both of which focus on the experience of liminal emotions in transformative learning.*

*James A. Douglas is an undergraduate student majoring in sociology at the University of Southern Maine. James shares an interest in contemplative pedagogy research and has served as a teaching assistant to Professor Baugher in an introductory sociology course at the University of Southern Maine. James has been actively involved in a meditation community for nearly fifteen years.*

## **7. Wondering and Wandering: Getting Lost as a Narrative Encounter with Contemplative Knowing** *Linda-Susan Beard, Session C, Room 209*

So many of the narrative techniques that have been the focus of two centuries of critical perception and commentary--from "stream of consciousness" to Toni Morrison's renowned "rememory"--represent our lived experience of mental meanderings as well as the ability to occupy several trans-temporal locations simultaneously. We can push the boundaries of our understanding of lectio as a contemplative practice by considering the ways in which writers have disciplined and pleased us with narrative strategies that could be highlighted as both contemplative methodology and content. We sometimes struggle to integrate contemplative ways of knowing into our courses in such a way that these seem neither foreign nor acts of imposition. The "close reading" at the heart of lectio reveals contemplative ways of knowing in the creations of writers as diverse as Virginia Woolf, James Joyce, Tobias Smollett, or William Faulkner. "Wondering and Wandering" are particularly characteristic of a number of works from Africa and the children of that diaspora. This is a detailed examination of small selections from the work of Ben Okri (Nigeria), Bessie Head (Botswana), Toni Morrison (US), Derek Walcott (Saint Lucia) and Gloria Naylor (US).

*Linda-Susan Beard (Ph.D., Cornell) negotiates between and among the worlds of African American, South African, and post-colonial literatures. She teaches courses on post-apartheid literature, literary and historical reimaginings of transatlantic slavery such as Toni Morrison and the Art of Narrative Conjure, as well as introductory courses in English and African literatures which examine the dynamics of canon formation. She is editing the first comprehensive volume of the letters of Bessie Head, about whom she has written essays and given conference papers for 25 years. She is also involved in the new area of contemplative intelligence, having been in the first group of the Center's Contemplative Practice Fellows. King's College recently awarded her an honorary doctorate for her work in integrating contemplative and intellectual ways of knowing. She served for five years as Faculty Coordinator of the Mellon Scholars Program and chair of the Africana Studies Program.*

## **8. Integrating Pedagogies: Somatics, Mindfulness/Awareness Technique, Expressive Arts and Experiential Learning**

*Wendell Beavers and Erika Berland, Session A, Room 308*

This paper will outline and compare parallel languages utilized in 1) contemporary performing arts curriculum (dance, physical acting, and extended voice), 2) meditation technique and view as presented at Naropa University, and 3) the Experiential Anatomy/Developmental Movement material of a leading somatic educator, Bonnie Bainbridge Cohen and The School for Body-Mind Centering®. These three areas of pedagogy and practice form the basis for Naropa University's MFA Theater: Contemporary Performance Program. The paper presents findings gleaned from the first seven years of experimentation with this emerging integrated pedagogy and posits new formulations and applications for creating an introductory experiential curriculum in support of a newly calibrated liberal arts model.

Mindfulness/Awareness techniques, which are associated at Naropa with shamatha/vipashyna meditation practices of Buddhism, and somatic education point to creation of new curricula in support of the following outcomes:

- Enhanced mind/body integration
- The ability to balance doing and being; listening and responding; receptivity and expressivity
- Acquiring tools to ground oneself in the present moment through sensory awareness of the body and perceptual experience.

- Enhanced ability to sustain focus
- Enhanced ability to recognize and work creatively and responsibly with a variety of psychophysical states
- Significant stress reduction (recuperation) and increased feelings of well being as a result of balancing higher and lower brain function
- Increased knowledge and trust of one's own creative process.

## **9. Workshop: Practices in Sensing, Perceiving and Doing**

*Wendell Beavers and Erika Berland, Session B, Porter Lounge*

A sample class progression moving from sensory awareness exercises to establish presence and experience of self, expanding to awareness of space and other, and on to creative interaction with the elements of sensing and perceiving. The workshop introduces concepts of experiential anatomy and developmental movement drawn from Body Mind Centering®, Viewpoints Theory of improvisation and composition, and the mindfulness/awareness language of meditation as a basis for mind/body integration, creative process and expression in space and time.

*Wendell Beavers joined the faculty of Naropa University in 2003 as the founding Chair of Naropa's MFA Theater, Contemporary Performance program. He was a founding faculty member and early director of New York University's Experimental Theater Wing (ETW) where he taught from 1978 to 2003. He was named a Master Teacher at Tisch School of the Arts in 1996. He is the founder of Developmental Technique™ and one of three major teachers and developers of The Viewpoints, along with originator Mary Overlie, with whom he danced from 1977 to 1985, and the director Anne Bogart. His choreography has been produced in New York by Dance Theater Workshop, The Danspace Project at St. Mark's Church and a number of smaller venues. He was an early student of Bonnie Bainbridge Cohen, the founder of Body-Mind Centering®, and is a certified meditation instructor in the Shambhala Buddhist lineage.*

*Erika Berland is a certified practitioner of Body-Mind Centering®, holds massage therapy licenses from New York State and Colorado and is a nationally registered movement therapist. She has been on the faculty of the MFA Theater; Contemporary Performance Program at Naropa University since 2004 where she has been instrumental in developing a somatic pedagogy for theater students based on BMC®. She has an extensive background as a dance teacher and performer. A student and teacher of Shambhala Bud-*

*dhism for more than 25 years, she is a certified meditation instructor in the Shambhala Buddhist lineage. Besides teaching at Naropa University, she also maintains a private practice in movement education and massage therapy in Boulder, CO and New York City.*

## **10. Cultivating Mindfulness and Emotional Literacy**

*Panel presentation with Susan Naomi Bernstein and Amy Winans, Session C, Room 308*

### **Panelist 1: Mindfulness and Figurative Language**

As one means of practicing mindfulness, I invite writers to develop figurative language to make sense of what often looks and feels like the unmitigated chaos of schooling, and as a way to create order from the disorder of language. Learning to write with figurative language seems itself a metaphor for the dissonance of transitions often faced by first-generation college students as they begin post-secondary education. Figurative language becomes part of the process of mindfulness in writing, especially as students negotiate the differences between their expectations for college and the material realities of a first-semester classroom. Students begin by examining Martin Luther King's use of figurative language in "Beyond Vietnam: A Time to Break Silence," and this becomes a touchstone for continued explorations of connections between figurative language and persuasive voice. Writers thus interact with and create an attentive relationship to language, and they discover that writing provides opportunities for becoming mindful of thoughts and ideas that could be transformed into sentences, paragraphs, and essays. This new relationship to language can prove transformative for students as it disrupts the institutionalized perspective that enrollment in a remedial writing class is merely a punishment for failing a standardized writing test.

*Susan Naomi Bernstein's publications include Teaching Developmental Writing: Background Readings, now in its third edition (Bedford/St. Martin's, 2007). Her articles on teaching writing have appeared in the Chronicle of Higher Education, Journal of Basic Writing, Modern Language Studies, English in Texas, and elsewhere. She is a past co-chair of the Conference on Basic Writing (CBW) and co-edits Basic Writing e-journal (BWe), CBW's web journal. She is at work on a book that is both a literacy autobiography and a teaching narrative, and she currently lives in New York City.*

## **Panelist 2: Contemplative Approaches to Emotional Literacy and Difference**

Although emotions are often treated as a distraction from the real work of teaching, they need to be understood as integral to deep learning. Their role becomes especially apparent in classes that engage critically with difference: challenging ethical questions often evoke strong emotions—of fear, of guilt, of anger, of hope—within students and faculty alike. Emotions embody, reflect, and guide our attention as we question and fail to question our process of coming to know difference. When we approach emotion not as an individual, psychological phenomenon that needs to be managed or regulated, but as a profoundly social, cultural, and spiritual phenomenon, we can help students cultivate emotional literacy and to approach learning in ways that recognize the connection between head and heart. A contemplative approach to emotional literacy calls us to locate ourselves, our histories, and our consciousness, so that we don't position ourselves as objective, external observers of those we may construct as "other." And it asks that we approach emotional literacy in an embodied way, rather than simply cognitively. My presentation addresses ways I have used contemplative pedagogy in English courses to help students cultivate emotional literacy as they engage difference, both inside and outside of themselves.

*Amy E. Winans teaches American literature, African American studies, and expository writing at Susquehanna University, where she is Associate Professor of English. Her scholarship on race and pedagogy has appeared or is forthcoming in College English, Pedagogy, Curriculum Inquiry, and the collection Teaching Race in the 21st Century (2008). Her teaching and writing are informed by her Zen meditation practice and her experience attending the 2009 Summer Session on Contemplative Curriculum Development.*

## **11. Music and Mystical Experience: A Contemplative Curriculum for Conservatory Musicians in a Liberal Arts Context**

*Gene Biringer, Session C, Room 302*

This paper describes the curriculum of Music and Mystical Experience, an upper-level music history course I offer at the Lawrence University Conservatory of Music. The course reflects not only my own complementary interests as a scholar and contemplative but also the distinctive quality of the institution in which I am teaching: a large conservatory within a small liberal arts college.

In the course I aim to provide thoughtful musicians with tools for discovering and exploring the interior worlds to which music and other arts provide access with particular immediacy. What is mystical experience? And how do sound and music evoke, induce, or otherwise bring us into relation with it? These questions provide the ground for a cross-cultural, multi-disciplinary, and diachronic exploration of the ways in which human beings experience the numinous through music.

In the first of a series of reflective essays, students discuss life experiences (musical or otherwise) in which they've sensed the kind of immanence described by Warner Allen in *The Timeless Moment* or by Rainer Maria Rilke in "Archaic Torso of Apollo" – two of several readings that help orient students to the dimensions of mind the course aims to explore. From this initial recognition that everyone has experienced some kind of "peak" or "flow" experience, the course proceeds to develop students' attentional faculties through a series of contemplative exercises, including mindfulness of breathing, lovingkindness meditation, and a variety of sound-based contemplative practices such as mantra chanting and overtone singing.

Complementary readings from contemporary and historical sources in eastern and western philosophy, psychology, and the history and theory of music provide intellectual and aesthetic contexts in which to engage with a variety of musical practices and traditions. In the spirit of its title, the course requires a commitment to specific contemplative practices – not bound to any particular belief system – that I introduce in order to help students cultivate qualities of mind conducive to contemplative engagement with works of music or the experience of sound. In the paper I discuss representative examples of these readings and practices, and I provide excerpts from students' written work.

*Gene Biringer is Associate Professor of Music at the Lawrence University Conservatory of Music. Gene holds the B.A. in music from Rutgers University, the M.Mus. in music composition from the University of Illinois, and the Ph.D. in music theory from Yale University. For many years, his research interests included Schenkerian analysis and the later music of Arnold Schoenberg, and his writings have appeared in the Journal of Music Theory, Music Theory Spectrum, Notes, and The New Grove Dictionary of American Music. A long-time practitioner of meditation in the Mahasi Sayadaw tradition of Theravada Buddhism, in recent years he has been pursuing a broader interdisciplinary program embracing music, the liberal arts, and contemplative practice. At Lawrence, Gene has served as*

*chair of the Department of Music Theory and Composition and coordinator of the Music Theory core curriculum. In addition to first- and second-year theory, he also teaches Schenkerian analysis, the analysis of twentieth-century music, and Music and Mystical Experience, the subject of his paper.*

## **12. Education of Peacemakers: Challenges and Opportunities in Interreligious Dialogue in Undergraduate Education**

*Diane Bliss and Margaret Murphy, Session A, Room 209*

Two colleagues discuss their differing teaching approaches for addressing the cultural and “religious illiteracy” of their students. In the public community college setting, Professor Bliss discusses the role of language in promoting either peace or violence and methods she uses to awaken students’ awareness of the power of language and their use of it when encountering the other. In the private four-year college setting, Sister Margaret Murphy explains the use of Prothero’s religious literacy quiz and experiential learning assignments to help her students gain experience with, and so demystify, the Other. Their presentation arises out of their own dialogues regarding contemplative practice that can lead to reverence for all and the teaching approaches they use to encourage thoughtful consideration of the other among their students.

The teaching that is expressed in the Buddhist phrase, “different bodies, one heart,” is that beyond the diversity of nationality, language or way of thinking, it is possible to live in peace.

*Diane Bliss has been a member of the English Department at SUNY Orange County Community College in Middletown, NY since 1992. She purposely chose a career in community college teaching because of her belief in and commitment to the community college mission. In the English Department, which also houses the college’s philosophy, ethics and religion course offerings, Professor Bliss has taught Introduction to Philosophy, and Religious Concepts – the survey of world religions she developed and has taught for many years. Professor Bliss has been a student and practitioner of Celtic spirituality for much of her life. She holds an AAS in Forest Technology from SUNY College of Environmental Science & Forestry, a BA in Creative Writing, Environmental Concerns & Philosophy from Hartwick College, and an MA in English from Binghamton University.*

*Margaret Murphy is a member of the Philosophy & Religious Studies Division at*

*Mount Saint Mary College, a four-year liberal arts college in the Hudson Valley of New York. She has been teaching in the Religious Studies Department for 14 years, as well as serving as the Division Chairperson for five years. Dr. Murphy teaches World Religions courses as well as Scriptures of the New Testament and other religion courses. Dr. Murphy has been a practitioner and teacher of Centering Prayer Practice for twenty years. She holds a BA in Education from St. John's University, an MA in Pastoral Counseling from Iona College Graduate School, and MSW in Clinical Social Work from Yeshiva University, and a D.Min. in Theology of Ministry from Drew University.*

### **13. Integrating Contemplative Practices into University Courses: A Comparison with Music and Dance**

*Willoughby Britton, Session C, Red Room*

Brown's Contemplative Science Laboratory assessed the effects of Dr. Roth's Brown University meditation lab courses in comparison to dance and music courses with comparable amounts of practice/didactic times (n=156). Pre-post course assessments included a two-hour neuropsychological battery (attention, emotional processing, memory) and self-report questionnaires on clinical symptoms (depression, anxiety), "mindfulness" and related constructs of attention, emotion regulation, compassion, and empathy. Results suggest that all types of training (music, dance, and meditation) increase attentional capabilities. However, the meditation courses were associated with greater decreases in anxiety and emotional reactivity in a practice dose-dependent manner. The meditation group showed changes in emotional information processing (greater attention to/memory for positively valenced stimuli) which were associated with greater wellbeing and less distress /reactivity. The meditation group also showed a significant increase in empathic concern for others compared to controls. Results also suggest a moderating effect of gender on several outcomes.

*Willoughby Britton is research faculty in the Department of Psychiatry at Brown University Medical School. She received a B.A. in Neuroscience from Colgate University, a Ph.D. in Clinical Psychology from the University of Arizona. She was a Research Fellow at the National Institute on Drug Abuse (NIDA/NIH) and at Andrew Weil's Program in Integrative Medicine at the University of Arizona. She spent several years in Asia studying meditative techniques and received her mindfulness instructor certification training at the Center for Mindfulness at the UMASS Medical School. Her research investigates the neurophysiological effects of mindfulness meditation in on EEG/sleep, stress reactivity, and emotion*

*regulation. Current studies investigate the effects of school-based contemplative training in middle school and college students.*

## **14. Benefits and Challenges of a Holistic Curriculum: John F. Kennedy University's Undergraduate Psychology Program**

*Charles Burack, Session C, Room 207*

Transformation, holism, and integration are at the heart of JFKU's undergraduate psychology program—shaping its mission, curriculum, and pedagogy. Established in 2003, and building on three decades of pioneering work in the Graduate School of Holistic Studies, the program makes use of contemplative practices in many of its courses. As program director for the past three years, Burack discusses his experiences of contemplation in the classroom and as well as the experiences of other faculty and students, highlighting major benefits and challenges. Some student benefits include: increased concentration, mindfulness, perception, understanding, creativity, self-awareness, self-knowledge, self-confidence, self-integration, relaxation, and vocational clarity. Instructor challenges include: deciding when and how to introduce, modify, and integrate practices; maintaining an open, pluralistic stance; addressing concerns about the separation of church and state; creating a safe, nondogmatic, and noncoercive environment; using multiple discourses and interpretive strategies to discuss contemplative experiences; and handling difficult experiences. Drawing on two decades of experimenting with contemplation in both social science and humanities courses, Burack emphasizes the importance of the instructor's knowledge, experience, openness, caring, integrity, self-understanding, intuition, sensitivity, compassion, spontaneity, comfort, flexibility, and adaptability. Instructor creativity also plays a major role.

*Charles Burack, Ph.D., is Associate Professor of Psychology and English at John F. Kennedy University. From 2007 to 2010, he served as director of the undergraduate psychology program. He specializes in contemplative, creative, and integrative approaches to psychology, literature, and spirituality. An award-winning scholar and widely published writer/poet, Burack has also taught at UC Berkeley, St. Mary's College of California, and Naropa University, Oakland. His books include D. H. Lawrence's Language of Sacred Experience and Songs to My Beloved, and he is completing a new book on creativity. He is active in interfaith education, counseling, and arts.*

## **15. Sunday Morning Plenary Panel: Contemplative Pedagogy and the Academic Disciplines: “Value Added” or “Changes Everything”?**

*Panel Discussion with Susan Burggraf, Barry Kroll, Judith Simmer-Brown and Joanna Ziegler with Thomas B. Coburn, discussant, Sunday, September 26, 9:00 am, Red Room*

Panelists will consider the ways in which contemplative modes of inquiry and pedagogy intersect with the academic disciplines. Do contemplative approaches simply add value by enhancing learning and creativity in the discipline’s customary subject matter, or do they change, expand, or even transform, the academic disciplines themselves? Does engagement with contemplative inquiry enable academic courses to address the big questions? How are ethical issues engaged when contemplative methods are incorporated into our teaching? How have our careers and relationships with our academic colleagues and students changed by integrating our contemplative and academic journeys? What is the role of the institution’s mission in these issues?

In the first half of the session, four panelists will address provocative questions and the second half will be dedicated to exploration in an interactive format. The panelists, seasoned faculty from three different private institutions and four different academic disciplines (English, Art History, Religious Studies and Psychology), will explore the intersections of contemplative and academic modes of inquiry in their teaching and scholarly work. Panelists will briefly (seven minutes or so) address a core issue related to these questions from their own experience. Following the panelists’ presentations, Thomas Coburn will serve as discussant, adding the perspective of a leader in contemplative higher education, and then invite all who attend this session into the discussion.

*Susan Burggraf, Associate Dean of Undergraduate Education and Associate Professor of Contemplative Psychology at Naropa University since 2005, teaches developmental and social psychology. Previously, she was visiting faculty at Mount Holyoke and Bowdoin Colleges where she incorporated contemplative methods into her psychology courses. She has recently completed a qualitative study of views and practices of contemplative education among Naropa faculty.*

*Barry Kroll, Rodale Professor in Writing and Chair of English at Lehigh University, specializes in the field of composition and rhetoric. Kroll uses contemplative gestures from aikido and other contemplative practices to teach first-year students to ‘argue differently’*

and to explore peacemaking through the use of rhetorical strategies that promote compassionate engagement.

*Judith Simmer-Brown, Professor of Religious Studies at Naropa University, lectures and writes on Tibetan Buddhism, women and Buddhism, and Buddhist-Christian dialogue. She is on the steering committee for the AAR Buddhist Critical-Constructive Reflection Group. Her book, Meditation and the Classroom: Contemplative Pedagogy for Religious Studies (co-edited with Fran Grace) is published by SUNY Press (2010).*

*Joanna Ziegler, O'Rorke Professor in the Liberal Arts at Holy Cross College, uses the practice of 'contemplative seeing' to invite history of art and architecture students into ethical exploration and spiritual growth. Among her many contributions to contemplative higher education, Ziegler's "Wonders to Behold and Skillful Seeing: Art History and the Mission Statement" (in A Jesuit Education Reader) was a catalyst for this panel's topic.*

**Discussant:**

*Thomas B. Coburn, Visiting Scholar at Brown University, President Emeritus of Naropa University, and former Vice President and Dean of Academic Affairs at St. Lawrence University, where he was the Charles A. Dana Professor of Religious Studies, is a well-known scholar of the great goddess tradition in Hinduism. He has lectured broadly in the United States and India, and is a widely published author specializing in comparative and Asian religion.*

## **16. Alternative Health Practices and Social Values among College Students: Implications for Higher Education**

*Adam Burke, Poster Session, Saturday, September 25, 1:30 – 2:30 pm Converse Mezzanine*

Background: The use of alternative and complementary health practices (ACHP) is growing in the United States (40% of adults report annual use). Mind-body practices, such as meditation, prayer, and imagery are commonly used methods. Despite greater knowledge of usage patterns among the adult population there is very limited information on use by college students. For this reason a study was conducted to examine use and associated beliefs.

Methods: The CORE, a national college drug and alcohol survey, was administered to a sample of 1,783 college students at an urban California university. An ad-

ditional set of 18 questions on religion and spirituality, ACHP use, orientation to post-modern cultural values, and related items was added to the CORE.

Results/Discussion: ACHP use was common among students, 31.1% (n=544). Users and non-users were compared on a variety of variables of importance to university goals related to drug and alcohol abuse, global citizenship, and community service. ACHP users were significantly more likely to practice preventive health behaviors, and espouse positive social values, including identification with the environment, social justice, and women's rights. Integration of alternative health practices, such as meditation and imagery, into general education merits additional attention for benefits to health and social transformation.

*Adam Burke, PhD, MPH, Lac is a Professor of Health Education and Director of the Institute for Holistic Health Studies at San Francisco State University. He holds advanced degrees in social psychology and health education from the University of California, and is a licensed acupuncturist. Research activities include curricular innovation in the area of holistic health education, cross-cultural studies of traditional medicine, and inquiries into meditation and imagery. In 2010, Dr. Burke was appointed by Kathleen Sebelius, Secretary of Health and Human Services, to a three-year term as an Advisory Council member of the NIH's National Center for Complementary and Alternative Medicine (NCCAM).*

## **17. We Teach Who We Are: Contemplative Pedagogy in Teacher Education** *Kathryn Byrnes, Session A, Porter Lounge*

A missing ingredient in our preparation of teachers has been the examination of the teacher's life and vocation. Who are you? How have your educational and life experiences influenced your principles and practices as a learner and a teacher? How can contemplative practices facilitate pre-service teachers' examination of who they are and how they might be in the classroom with their students rather than solely focusing on technique or even reflection, which dominate much of our teacher preparation programs?

In this presentation I will share examples of teacher educators sharing a contemplative orientation to teaching and learning with pre-service teachers. Contemplative pedagogy can be modeled and taught in teacher education courses and programs. The paradigm shift in this orientation to teaching is a focus on the inside out

rather than the outside in. Contemplative pedagogy begins with the most intimate relationship possible, relationship with oneself. The goal of contemplative pedagogy in teacher education is to facilitate self-awareness and mindfulness. Developing a capacity to understand one's own mind, experiences and influences, has the potential to enhance our ability as teachers to understand and be with our students, our discipline and our context with a mindful teaching presence.

*Kathryn Byrnes is a Visiting Professor of Education at Bowdoin College. She earned her PhD in Curriculum and Instruction with an emphasis on Teaching and Teacher Education from the University of Colorado at Boulder. Her research focuses on contemplative pedagogy in teacher education, professional development and K-12 education. She has taught courses on Educational Psychology, Adolescent Development, and Educational Foundations, Educating All Students and Educational Narratives at Bowdoin College, The University of Colorado at Boulder and Colorado College.*

## **18. Glimpses of this Unfamiliar Terrain: Contemplative Pedagogy and Michael Chekhov's Acting Method** *Diane Caracciolo, Session B, Porter Lounge*

This paper explores the life and teaching of Michael Chekhov, one of the great actors and directors of the twentieth century, and nephew of the playwright Anton Chekhov. Michael Chekhov's biography touches upon pivotal moments in twentieth century political, artistic, spiritual and educational history. Inspired by the Austrian philosopher and spiritual teacher, Rudolf Steiner, Chekhov's ideas about the art of acting provide a case study on how to cultivate mindfulness and the creative imagination. His methods offer educators working from contemplative perspectives powerful tools to help students integrate their physical, emotional, intellectual and spiritual capacities. Chekhov's work translates well to the sphere of teacher education and offers a potent means to awaken the artistic spirit. Such an artistic awakening is vital in generating resistance to the widespread dehumanization and mechanization we experience today through the prevalence of testing and the imposition of corporate models on education. The story related here arises from the author's oral history of the late Deirdre Hurst du Prey, Chekhov's assistant and a founding member of his Dartington Hall Company. Du Prey was also a Waldorf school teacher in her later life.

*Diane Caracciolo earned an Ed. D. in Art Education from Teachers College, Columbia. She is an Assistant Professor of Curriculum and Instruction at Adelphi University, where*

*she teaches courses in educational theatre. She is a former Waldorf secondary school English and theatre teacher, and holds a professional diploma from the London School of Speech Formation. She has written several articles describing her collaborations with educators and artists from Long Island's Shinnecock Nation. Her recent book, co-edited with Anne Mungai, In the Spirit of Ubuntu: Stories of Research and Teaching, was published in 2009 by Sense Publishers.*

## **19. Contemplating Contingency**

*Karen M. Cardozo, Session A, Porter Lounge*

Contemporary higher education is undergoing a sea change in the structures of faculty work: in the 1970s, approximately three quarters of the faculty were in tenure system positions; today, those proportions have reversed. The “new faculty majority” now works in insecure temporary positions while the tenure stream has shrunk and its demands increased. The contingent sector is predominantly female and quite diverse, and its primary function is teaching. This session asks how contemplative studies, pedagogies, and ACMHE might serve both faculty members and students who encounter one another in the space of contingency. In what ways do temporary professional appointments render our teaching lives difficult and in what ways do these challenges invite us to experience more deeply the meditative practice of “letting go?”

*Karen M. Cardozo was trained in both higher education administration (M.Ed. Harvard University, 1993) and the humanities (Ph.D. UMass Amherst, 2005). She has served as a dean of academic and student affairs at Mount Holyoke and taught a wide range of interdisciplinary courses on all campuses of the Five College consortium. Currently she is the Library and Instructional Technology (LITS) Scholar in Residence at Mount Holyoke College. Her publications address issues in higher education issues as well as in American ethnic, literary and trauma studies, along with cultural studies of science. Her current book project, Generic Engineering: Reforming American Studies, argues that diversifying scholarly values and faculty position structures is essential to achieve a more democratic and humane system of higher education: this approach centers the experiences of faculty outside the tenure system. The book's closing chapter, “Contemplating Change,” will discuss the benefits of Contemplative Studies and contemplative pedagogies across the disciplines, particularly in the transformation of faculty identities and values.*

## 20. Sacred World: Presence in the Classroom

*Jane Carpenter, Session A, Room 209*

When the teacher embodies confidence and open-hearted presence, the students are drawn to their own authenticity and passion for learning. But it is often difficult to find the freshness of embodied confidence in moments of anxiety, frustration and overwhelm with all that is happening simultaneously in the classroom (or even committee meetings). In fact, in these moments of stress it is easy to feel cut off from the present moment, which is the ground of joyful teaching. The presence and sense of wholeness that we find in contemplative practice is available to us in these moments. This session will introduce a practice of embodiment that can be done to rouse our energy in moments of stress, distraction and exhaustion. As Naropa's founder stated, by doing this practice "You raise a wind of energy and delight in your life. You begin to feel natural power and upliftedness [and] ...you can accommodate whatever arises in your state of mind." This practice helps us discover gentleness and precision in the classroom or meeting room so that our real brilliance and power can be available to us.

*Jane Carpenter is Associate Professor and founding faculty of the undergraduate Contemplative Psychology Program at Naropa University. For twenty-five years, she has been teaching graduate and undergraduate courses in Buddhist Psychology including tonglen, maitri, Ikebana and Dharma Art. Jane began her study and practice of Tibetan Buddhist meditation in 1975 with Ven. Chögyam Trungpa Rinpoche. She teaches internationally at universities and Buddhist centers. Jane spent her recent sabbatical on the faculty of the Royal University of Bhutan introducing meditation and contemplative psychology and consulting with their faculty to develop their first post-graduate diploma in counseling.*

## 21. The Professor Goes to Yoga Boot Camp

*Judith Beth Cohen, Session B, Room 209*

This presentation uses Auto ethnography to examine my experience in a yoga teaching training course given in an intensive format in Baja, Mexico. As an experienced, senior professor, I deliberately put myself in the role of novice in order to deepen my own practice. My paper explores the pedagogy I experienced, including the power of place (or setting), the impact of a learning community, and the effect

of the role reversal involved. I critique my experience through using adult learning theories of transformation (Mezirow, et.al.), experiential learning (Fenwick, et.al.) and somatic or embodied learning (Lakoff and Johnson). In so doing I explore the paradoxical aspects of imparting an eastern spiritual discipline to western students. Can we resolve the conflicts between a tradition born of discipleship and oral transmission with more egalitarian models of emancipatory learning? Finally, I suggest elements from my intensive experience that can be incorporated into teaching/learning situations across disciplinary boundaries. I will include some simple yoga exercises that can be done while sitting in a chair.

*Judith Beth Cohen is a professor at Lesley University where she teaches in a doctoral program in adult learning and development. She has been leading innovative programs for adult students since the 1970's, including a Lesley Master's program in Interdisciplinary Studies in which many students work on mind/body topics. She currently supervises doctoral students doing original research in yoga and higher education. She is also a fiction writer and a yoga practitioner, and has participated in many meditation practices. She attended a summer session for college teachers at the Contemplative Mind and Society Summer Session in 2006. Cohen has published and presented on the integration of yoga and other body based practices. See: "The Missing Body: Yoga and Higher Education," JAEPL The Journal of the Assembly for Expanded Perspectives on Learning, Volume 12. Winter 2006-07, p.14-24. She has also taught at Goddard College in Vermont, and Harvard University.*

## **22. Authentic Ways of Knowing, Authentic Ways of Being: Nurturing a Professional Community of Learning and Praxis**

*Rupert Collister and Hilary Dencev, Session B, Room 207*

This paper discusses how contemplative pedagogy nurtured a community of learning and praxis in the context of a Master of Education classroom. Pedagogical practices included the experiential teaching of contemplation, deep and authentic engagement and presence, and dialogue. All members of the community were encouraged to engage in contemplative practice through which they developed a holistic understanding of their experiences both inside and outside of their professional contexts. This, in turn, enabled them to engage in the non-linear process of praxis (practice and reflection).

A brief meditation at the beginning of each class brought forth calm and focus, creating a safe and nurturing environment which prepared the community to engage in open, honest, and often transformative dialogue. In this community, candid sharing, deep listening, and presence characterized the collaborative conversations through which community members fostered an awareness of their individual and collective wholeness. The community members analyzed the concept of wholeness as they continually challenged how their inner and outer selves reflect each other. Compelled to reflect upon and question their individual and organizational worldviews and assumptions, community members discovered a new epistemology and ontology. Wisdom and mindfulness flourished as community members articulated and absorbed these discourses. Rich dialogue and contemplative practice cultivated an open-minded community of learners, eager to iterate this authentic way of knowing and authentic way of being. As the course progressed, community members applied these practices to their professional contexts through engagement in Appreciative Inquiry. This unique pedagogy was a transformative educational experience, as evidenced in the rich dialogue which emerged from an Appreciative Inquiry into the course itself.

*Hilary Dencev, University of Western Ontario*

*Hilary's passion for culture and the concept of 'sense of place' was sparked while studying Geography. An interest in travel prompted her study Education in Scotland. Yet, Hilary's ideal destination is the family cottage, on windswept Georgian Bay, where she hikes and reads. After teaching for several years, Hilary began her Masters in Education. She was transformed through studying contemplative and holistic education. Several pilgrimages to the ecumenical community of Taize, France, known for meditative prayer and music, have shaped Hilary. Transformative learning enables Hilary to unify these multi-cultural and spiritual experiences with her pedagogical approaches.*

*Rupert Collister, PhD, University of Western Ontario, rc\_collister@hotmail.com*

*In 2009 Rupert completed a Ph.D. with the University of New England, New South Wales, Australia, which explored the interconnections between Kosmos, Community, Cosmology, and Consciousness and their implications for Adult Learning, Community, Meaningful work and Sustainability. He is currently in the process of working with Peter Lang Publishing in Switzerland who is publishing a book originating in his thesis entitled A Journey in Search of Wholeness and Meaning (to be published mid-late 2010).*

*His research interests fall squarely in the areas of adult education (including higher*

*education, community education, vocational education and training, and workplace education, and distance, open and flexible education), holistic and transformative education, community building, meaningful work, sustainability, wholeness, systems thinking, spirituality, and the wisdom, insight and praxis contained within Indigenous cultures and Eastern traditions.*

## **23. Trans-Modernist Pedagogy and Contemplative Practice**

*Sam Crowell, Session B, Room 208*

Over the past decade, the MA in Holistic and Integrative Education at California State University, San Bernardino has continually explored and refined a trans-modernist approach to pedagogy. We have introduced more than a dozen contemplative practices into the content and processes of our courses. Our internal research provides strong support for these approaches and the external awards and accomplishments of our students are further indicators that such approaches have significant value. Our program was one of three programs specifically featured in Survey of Transformative and Spiritual Dimensions of Higher Education, a study conducted in 2003, by the Center for Contemplative Mind in Society.

This presentation will briefly discuss the theoretical framework for our pedagogy and describe various contemplative practices integrated into our classes. These include the use of meditation, awareness exercises, Qi Gong, wilderness retreats, creative arts, contemplative philosophical exercises, heartmath, and engaged service. In addition, we have developed themes around Peace Education, Education for Sustainable Development, and Nourishing the Inner Life. It would be a privilege to share and dialogue with others about these ideas and how to build these kinds of viable programs within state institutions.

*Sam Crowell is Professor of Education at California State University, San Bernardino and is the founder and co-director of the MA in Holistic and Integrative Education and the Center for Holistic and Integrative Learning. The primary author of The Re-Enchantment of Learning, Sam is an advocate for the artistry of teaching, for transformative educational practice, and for responsive, meaning-centered, and heart-based learning. He is currently developing ideas around Education for Sustainable Development and the International Earth Charter.*

## 24. When We Close Our Eyes to Meditate, What Words Arise?

*Geraldine DeLuca, Session B, Room 209*

We will look at one or two poems by Maria Mazziotti Gillan, an Italian American poet, whose work articulates the push and pull of a heritage which has sometimes led to her humiliation, and which, as an established poet, she now reveres, mourns, feels ambivalent about and tries to understand.

As poems, Gillan's works are contemplative acts themselves: retrievals of memory, language, feeling, sensations, attempts to make meaning of who she was and who she is. We will use her lines to do our own contemplative work, to find the words that arise as we close our eyes, as we put pen to paper; to explore our own condition as retrievers and interpreters of our past; and to move toward positions that help us tolerate and nurture both our own complex predicaments and those of our students.

*Geraldine DeLuca is Professor of English at Brooklyn College, CUNY, and a Fellow of the Center for Contemplative Mind (2006-2007). She co-founded The Lion and the Unicorn: A Critical Journal of Children's Literature, Johns Hopkins UP, co-edited Dialogues on Writing: Rethinking ESL, Basic Writing and Freshman Composition (2002), and wrote about the connections between yoga and writing in "Headstands, Writing and the Rhetoric of Radical Self-Acceptance" (JAEPL, 2006). She was Director of Freshman English at Brooklyn College for 12 years, and Coordinator of the program in writing across the curriculum for five.*

## 25. Integrative Mental Health *Panel Discussion with Christiane Dettinger, Marianne Rowe, and Caroline Haskell, Session B, Room 302*

Integrative Mental Health is a healing oriented approach that incorporates the whole person – mind, body and spirit. The Personal Growth and Counseling Center (PGCC) at California State University Monterey Bay embraces the concept of Integrative Mental Health as a way to help students, staff and faculty promote and maintain their emotional health and wellness.

This panel will discuss and demonstrate contemplative practices that counselor faculty have integrated into their clinical work that promote the holistic wellbeing of our entire campus community. Panel members will highlight three complementary

and alternative approaches to college student mental health that enhance cognitive, emotional and social learning:

- **Beginning and Advanced Mindfulness Meditation Classes**

Two four-week classes focus on specific ways participants can embody, inspire and encourage presence, reflection, insight and compassionate kindness in their lives.

- **Yoga, Art and Meditation Group**

A weekly group designed to foster self-exploration and stress management through yoga, art and meditation.

- **Sitting Meditation**

Daily mindfulness meditation practice sessions guided by PGCC staff to restore calm and inner peace.

Each offering will be briefly described and participants will have opportunities to experience and practice the methods discussed as well as ask questions.

*Christiane Dettinger, Licensed Clinical Social Worker and Certified Yoga Instructor, has been working as a therapist at the Personal Growth & Counseling Center at California State University Monterey Bay (CSUMB) for six years. In her integrative, holistic approach, Ms. Dettinger emphasizes empowering her clients to grow internally and interpersonally, and supporting their academic and personal success. In addition to talk therapy, she uses meditation, breathing exercises, exploratory art and writing exercises, role play, and yoga while working with clients. She is currently researching the potential benefits of the Yoga, Art and Meditation Group (YAM) at CSUMB.*

*Marianne Rowe, Licensed Marriage and Family Therapist, has been teaching the Beginning and Advanced Mindfulness Meditation classes at the Personal Growth and Counseling Center at California State University Monterey Bay since 2006. She has been a therapist for over 25 years and a mindfulness meditation practitioner for over 13 years. Her courses incorporate teaching, discussion and experiential practices to develop, sustain and embody Mindful Awareness.*

*Caroline Haskell, Licensed Clinical Social Worker and Board Certified Diplomate, is the Founding Director of the Personal Growth and Counseling Center and currently oversees Health and Wellness Services at California State University Monterey Bay, a cluster of*

student support programs within the division of Student Affairs, including the Personal Growth and Counseling Center, the Campus Ministry, the Campus Health Center and Student Disability Resources. She is responsible for the integration of contemplative practices into counseling and psychological services and began offering daily sitting meditation to students, staff and faculty as a way to promote and support individuals' growth and well-being. Ms. Haskell has completed an Advanced Certificate in Contemplative Clinical Practice from Smith College School for Social Work.

**26. Yoga in Higher Education: North American Educators and the Use of Yoga as Pedagogy** *Laura Douglass, Poster Session, Saturday, September 25, 1:30 – 2:30 pm Converse Mezzanine*

Educators are currently using different aspects of yoga in undergraduate and graduate level classes in North America as pedagogical tools. The practices of yoga (postures, breathing practices, concentration techniques and meditation) are seen as having the potential to help students reduce stress, enhance their understanding of philosophical ideas and as a way to include the body in the process of learning. Although educators are increasingly accepting yoga as a practice with value, the meaning that educators make of yoga is contested. For example, one educator may view yoga as strictly secular, while another may view yoga as adding a much needed spiritual dimension to education. The cultural theorist, Homi Bhabha, considers contested meanings as “hybrid moments” that reflect a concern with the negotiation of new power relationships. I will explore how educators in North America are using yoga as pedagogy and present the preliminary findings of my current research on yoga in higher education. This research consists of 17 interviews conducted with educators who are using yoga as pedagogy, and a survey that is designed to see how pervasive the use of yoga is by North American educators.

*Laura Douglass has been researching, studying and practicing yoga since 1997. She is an adjunct faculty at Hindu University and at Lesley University, where she is also a doctoral candidate. Her papers have been published in Religion and Education, Journal of Online Education, International Journal of Yoga Therapy and Eating Disorders: The Journal of Treatment and Prevention.*

## **27. Opening Plato's Invitation to Math as Contemplative Practice**

*T. Thomas Elliot, Session A, Room 302*

In Plato's Republic, Socrates frames an education for the philosopher kings that culminates in wisdom after 30 years study of math and logic. This prescription is based on the hierarchy of levels of reality and the corresponding epistemic capacities. In the Republic, it's not immediately clear how or why the study of math is supposed to lead to wisdom. Further investigation reveals that it is not that the ultimate truth about the universe is mathematical, but rather that by dwelling with care and persistence in the epistemic level closest to understanding (reason), we might eventually gain, in a flash, wisdom about that which cannot be captured by any discursive means. Enlightenment. Nice. But Plato's hierarchy disregards the importance of the body and the imagination. In this paper, I work with Platonic and Platonist texts to understand the math prescription, and I suggest that the core insight of the philosopher kings' curriculum--that enlightenment can spring from dwelling in a discursive modality--is a delightful paradox of embodied life that can be extended in ways that transcend controversies about Plato's work, and, of course, that it is fertile ground for experimentation with contemplative practice in the academy.

*T. Thomas Elliot. My doctoral work at the University of Iowa was in philosophy with an emphasis on philosophy of language and logic (undergraduate: philosophy and math). I was on the philosophy faculty at California State University, Chico for ten years (tenured 2002). I'm currently teaching college-prep math in Seattle. With some experience in K-12, I'm turning my attention to philosophy of education and teacher training. I attended the 2006 Summer Session on Contemplative Curriculum Development. This summer, I'll be facilitating two creativity retreats for writers and artists in which we will use contemplative practices to overcome obstacles to completing projects.*

## **28. Integral Education: Enhancing Whole-Person Learning through Reflective Practices**

*Kellee M. Franklin, Session C, Room 302*

In the current academic climate, students have few opportunities to contemplate their thoughts, feelings, and emotions related to the various topics they are required to study. The inability to pause and reflect in the safe space of higher education may ultimately impede students from fully learning the necessary skills to navigate an ever-changing social environment. Over the 2009-2010 academic year, six faculty

members at Seattle University convened through a fellowship offered by the Center for the Study of Justice in Society to examine how reflective practices might be integrated into the classroom experience to inspire deeper meaning and increased self-awareness for students. This session will highlight the journey of the fellowship members as they explored a variety of ways that reflection is used to enhance the learning experience for students – and, the scientific data that demonstrates the effectiveness of reflection. Different modes of reflection that were effectively used will be presented – and, core discoveries of using the whole-person paradigm to guide classroom activities will be showcased. Written impact statements from students about their specific learning through reflection will be shared. Participants of this session will learn how their respective institutions might adopt some of the reflection techniques to foster greater integral learning in the classroom as well as prepare more mindful leaders for a complex world.

*Kellee M. Franklin launched her independent consulting practice, Organizational Effectiveness Consulting (OE Consulting), in March 2008. Her practice focuses on organizational transformation through creating community, increasing self-awareness, and engaging individuals in the change effort. She has served as adjunct faculty at George Mason University and at the Institute of Public Service at Seattle University.*

## **29. Flexible strategies to develop a contemplative perspective in HED**

*Vincenzo Mario Bruno Giorgino, Session C, Room 208*

This paper aims to share my experience of integration of contemplative practices in HED begun in 1998 at the University of Torino. Firstly, I will make a short reference to the types of courses, duration and kind of experience offered to students. Secondly, I will show how these practices are linked up by a common thread as experiential methods of contemplative knowledge. In fact, in some courses I mixed contemplative practices with specific research tools of the social sciences such as journal or observation at the workplace and others. In general, such programs could open the door for student's personal change depending, among other variables, on the mix between their cognitive and experiential dimensions. Finally, I wish also to underline their value for research. As contemplative practices could be interpreted as methods of knowing ourselves and the world around us, there is room for a deep re-definition of first person methods in human and life sciences.

Key words: grounded learning, transdisciplinarity, contemplative practices, higher education

*Vincenzo Mario Bruno Giorgino, PhD is currently a Research Fellow and Chair: Sociology of Economic Processes, Faculty of Economics, University of Torino and Sociology of Health, Faculty of Medicine, University of Torino. Since 1998 his main commitment is devoted to the integration between contemplative knowledge and sociological understanding in science and practice, with a focused attention on methodology. Currently, he is involved with an action-research on the smoking experience with health workers which integrates contemplative and social science methods.*

### **30. Hospitable Space: Spelman’s Journey to a Contemplative Campus**

*Veta Goler, Session C, Porter Lounge*

When I joined the faculty of Spelman College 22 years ago, the school’s motto, “Our Whole School for Christ,” was evident in many ways. One way was some people’s expressed fear of meditation as an “instrument of the devil.” The college has moved dramatically from that stance. President Beverly Daniel Tatum has encouraged the college community to embrace the Christian principle of hospitality, rather than take the motto literally. Her efforts and my own—in programs (such as leading guided meditation sessions for students, faculty and staff), in the curriculum (creating my Contemplative Practices and the Arts course), and in the infrastructure (advocating a dedicated meditation room and an outdoor labyrinth)—have contributed to this change.

My paper will explore Spelman’s transformation as a hospitable and contemplative space, my role in its changes, and the current state of contemplative affairs on campus, especially as they have coincided with my own spiritual journey. In addition, I will shed light on culture changes at Spelman related to contemplative practices and challenges that need to be addressed for the college to continue its evolutionary course.

*Veta Goler is Division Coordinator for Arts and Humanities and Associate Professor of Dance at Spelman College. After careers as a modern dance artist and dance historian—choreographing, performing, and presenting her research (on contemporary African American women modern dance choreographers), nationally and internationally—and publishing in several journals and anthologies, she has shifted her research interests to*

*explorations of contemplative practices in education and the workplace. She is a national Circle of Trust facilitator, and leads retreats, workshops, and other activities based in the work of education innovator Parker J. Palmer.*

### **31. Contemplative Pedagogy as Being of**

*Joanne Gozawa, Session A, Room 302*

The image that comes to mind when we educators consider contemplative pedagogy is commonly of students sitting with eyes closed. Quiet sitting fosters contemplative mind, and we experience this mind as opening students to new depths of understanding. In this paper, I associate contemplative mind with a whole-making consciousness where self and beyond self are in mutual relationship. Such a relationship humbles the ego and allows a knowing that transcends its conventional, linear reasoning. The humbled self and its significance to a shift in consciousness, is chronicled in various writings, for example, in Jungian psychology, consciousness studies and Buddhism. A shared idea amongst these is humankind's profound experience of embeddedness, whether in nature, the collective unconscious, divinity or cosmic consciousness. In that light, I strive to foster a learning environment that evokes an embedded, being-of consciousness. I suggest that rituals of openings and closings, the fostering of community learning, the allowing of the dark of ambiguity, as well as quiet sitting, all foster contemplative mind. Thus, I encourage educators to imagine contemplative pedagogy not as a singular practice but more comprehensively as a patterning of the learning environment, a patterning that precipitates the being-of consciousness of contemplative mind.

*Joanne Gozawa is a core faculty member in the Transformative Inquiry Department at the California Institute of Integral Studies. She is practiced at convening learning spaces, both face-to-face and online, that encourage students to reflect on personal, social and existential dimensions of topics under inquiry. She has been a regular presenter at the Transformative Learning Conferences initiated by Columbia Teachers College and has reviewed and written articles for the Journal of Transformative Education. In her current scholarly work on transformative learning she includes ideas from Jungian psychology, myth, consciousness studies and Shin Buddhism.*

## 32. The Inner Liberal Arts *Tobin Hart, Session A, Red Room*

It's not that we want to sleep our lives away. It's that it requires a certain amount of energy, certain capacities for taking the world into our consciousness, certain real powers of body and soul to be a match for reality. - M.C. Richards

The original and ultimate function of the liberal arts was to secure the liberation of the mind. The integrative principle of the liberal arts is *humanitas*. In and through this essential freedom, the fullness of our "humanity" is revealed and may flourish. This is what is meant by the ancient notion of the good life. But something shifted around the 16th and 17th century where education of the highest good as the central concern was replaced by emphasis on mastery over nature rather than ourselves.

In today's extraordinary times, a recalibration of these arts is required, one that reintegrates our *humanitas* at the center of our learning. These arts don't replace traditional literacy, numeracy and vocational skills, instead they represent the necessary inner arts and inner technology needed to become a match for reality. Additionally, the adolescent brain is different than the young adult's. A new level of integrative capacities is possible at college age but certain energy and effort is required for their development.

From the ancient Greeks to contemporary thinkers, the most enduring aspirations and values toward a meaningful life have been characterized essentially as The Good, The True, and The Beautiful. These correspond respectively to love, wisdom, and presence. And to these we can add the fourth cardinal direction of Creating or expression. This talk will briefly offer an integrative map of sixteen inner or contemplative capacities organized around these four cardinal directions.

To find yourself in the infinite  
You must distinguish and then unite  
J. W. Goethe

*Tobin Hart, Ph.D serves as Professor of Psychology at the University of West Georgia. He is co-founder the ChildSpirit Institute, a nonprofit educational, research and service hub exploring and nurturing the spirituality of children and adults. His work explores consciousness especially at the nexus of psychology, spirituality, and education.*

### **33. Contemplating Literature, Creativity, and Rhetorical Silences**

*(60 minutes) Panel discussion with Mike Heller, Libby Falk Jones, and Melissa A. Goldthwaite, Session C, Room 209*

#### **Panelist 1: “Contemplating Literary Texts, Connecting with Our Inward Lives and Others,” Mike Heller**

How can we experience reading and writing as a way to be present in our lives? College life too often encourages young people to rush through academic reading and then write with impersonal detachment. In a course at Roanoke College called “Literature as Meditation,” I ask students to slow down, be with the texts, and let the words be suggestive. Borrowing from traditional methods of contemplation, we are asking how we can see more, make connections, and find more depth. Students and I share our written responses in a way that parallels Quaker process, allowing contemplation to lead to self-expression. I want students to awaken to their inward lives as they connect with the text and with others in the small community of our classroom. Session participants will be asked to experience some of this approach and share their responses.

*Mike Heller teaches literature and writing, and coordinates the Peace and Justice Studies Program, at Roanoke College. He has edited *The Tendering Presence: Essays on John Woolman*, and has written “*From West Point to Quakerism*” (a Pendle Hill Pamphlet), as well as various articles on the personal journal and spirituality in education.*

#### **Panelist 2: “Contemplating Creativity,” Libby Falk Jones**

For creativity to flourish in lives of activity, busy-ness, and noise, we need to create alternative spaces of silence, solitude, and focus. During the past two January terms, students in Berea College’s Contemplative Writing classes have explored the power of contemplation in fostering artistic and spiritual development. Investigating nature, stillness, and spiritual practices in class meetings and on silent retreats, students experimented with a variety of approaches to writing and visual arts (photography, brush painting, origami). Writing haiku, guided by Gail Sher’s *One Continuous Mistake: Four Noble Truths for Writers*, became a regular class practice, one that participants in this session will be invited to experience. I will share reading lists, writing assignments and practices, and samples of students’ creative projects.

*Libby Falk Jones teaches creative, critical, and professional writing at Berea College where she is Professor of English. Her poems and creative nonfiction have appeared in national and regional journals and anthologies; her chapbook of poems, Above the Eastern Tree-tops, Blue, was published in 2010 (Finishing Line Press). The founding director of Berea's Learning Center, she has also served as Chair of the NCTE Assembly for Expanded Perspectives on Learning.*

### **Panelist 3: "Contemplating Rhetorical Silences," Melissa A. Goldthwaite**

What are the multiple ways individuals both deliver and receive silence in intentional (and sometimes unintentional) ways? What are the rhetorical and even bodily effects of such silences? These are the foundational questions for my course "Rhetorics of Silence: Communication and Contemplative Practice," which I developed with the support of a 2009 Contemplative Practices Fellowship. In the class, graduate students at Saint Joseph's University examined the complex rhetorical relationships among silence, speech, and writing, including the ways in which contemplative silences can help individuals listen more carefully to themselves, to others, and even to texts. In this presentation, I will share some of the contemplative practices I used to begin classes, explaining the ways in which they were linked to assigned texts, and inviting session participants to consider the roles of silence in their own lives.

*Melissa A. Goldthwaite teaches rhetorical theory and creative writing (poetry writing, creative nonfiction, food writing, and nature writing) at Saint Joseph's University, where she is Associate Professor of English. Her books include The St. Martin's Guide to Teaching Writing, Surveying the Literary Landscapes of Terry Tempest Williams, and The Norton Pocket Book of Writing by Students. Her co-edited anthology, Words Rising: The Making of a Literary Meal, is forthcoming from the University of Nebraska Press.*

### **34. Worst Class Ever** *Reneé Hill, Session A, Red Room*

What do you do when you are supposed to teach contemplative techniques to a group of students who are completely closed or even antagonistic? Are there ways to salvage the class, or should you simply gather the remnants of your tattered pride and gracefully exit? I volunteered to teach a class on mindfulness and meditation as part of a weekend Youth Peace Summit sponsored by a local nonprofit, the Richmond Peace Education Center. I thought that there would be a few young people from the commu-

nity who would sign up for the hour and a half course because they were looking for ways to manage their stress or were just curious about meditation since it now threads its way through popular culture. I was surprised and gratified when sixteen students, mostly guys, trooped into my classroom! I was less gratified when they pulled out their cell phones ten seconds later and proceeded to text and talk to each other while completely ignoring what I was saying. That session turned into my WORST.CLASS.EVER.

It turned out that the young people were in the class because their parole officers had assigned them to me. This paper is my attempt at a debrief. As I review that painful hour and a half, I am convinced that, had I known who would be coming, there are things that I might have been able to do to reach them. At least, I think I'm convinced. The paper will consider my plans for the class, what activities were least disastrous, and what I could have done which would have been more effective. Or is it the case that we should always wait until the student shows interest? Must the audience take one step forward before we meet them with these precious teachings?

*Renée A. Hill is an Associate Professor of Philosophy at Virginia State University. From 1996-2009 Hill was Co-Director of the Institute for the Study of Race Relations at Virginia State, which enabled her to facilitate social justice programs on and off campus, organizing programs such as a conference on Racial Disparities in Education, and a program on the Reading of the Names of Victims of Racially Motivated Lynchings. Hill has had a long collaborative relationship with the United States Holocaust Memorial Museum, which included development of a course entitled Justice After Genocide, an invited presentation at the Museum, and development of a chapter for a book on Holocaust scholarship: Teaching the Representation of the Holocaust.*

### **35. The Contemplative Moment, an Artistic Presentation and Poetry Reading, with a Discussion of Creative Process in Writing**

*Cynthia Huntington, Session A, Room 207*

For any artist the moment of inspiration is likely to arise from a contemplative mind state, whether formally evoked or stumbled upon in the course of other activities. The moment of inspiration may be an aha! or just a subtle sense of something interpenetrating ordinary consciousness—a sense of more deeper interrelated forces, or an awareness of previously unseen connections. The immediate challenge is to keep this inspiration alive as the work progresses. As a poet I am aware of how the act

of writing brings the reasoning mind, the habitual mind, the personal biography, into congress with the moment of inspiration. How to use (not refuse!) these, and yet keep the energy and generative force of the original insight alive—this is a key component in any creative process.

I propose to read from my recent poetry and discuss ways by which I extend the contemplative moment into the action of writing. This work calls on an application of mindfulness in dealing with all that comes up, honoring the textures of language and imagery through which the poem takes form, making room for the reasoning mind without allowing it to dominate, and allowing the inspiration itself to grow, change, and work across the material it has engendered.

*Cynthia Huntington's latest poetry collection, The Radiant, winner of the Levis Prize, was published in 2003 by Four Way Books. Huntington is the author of two previous books of poetry: The Fish-Wife, and We Have Gone to the Beach, as well as a prose memoir, The Salt House. She has won numerous prizes and awards including two National Endowment for the Arts grants in poetry, and fellowships from the Fine Arts Work Center in Provincetown, the New Hampshire State Council on the Arts, and the Massachusetts Artists Foundation. Former New Hampshire State Poet Laureate, she now lives in Vermont. She has taught in the MFA in Writing Program at UC-Irvine, the MFA Writing Program at Vermont College of Fine Arts and in the Fine Arts Work Center Summer Program. She is Professor of English at Dartmouth College where she serves as senior faculty in creative writing. She served as Chair of the Poetry Jury for the Pulitzer Prizes in Poetry for 2006.*

### **36. Integrating Mindfulness and Emotional Intelligence in the Study of Communications** *Dan Huston, Session C, Room 308*

Paul Ekman emphasizes that our subconscious appraisal of stimuli in life, not stimuli itself, causes us to feel emotions. When those emotions are strong, we enter a refractory period during which we say and do things based on our initial appraisal, unable to take in information that could disprove our original interpretation. The best opportunity to avoid a refractory period, says Ekman, is to observe the impulse to act just before the refractory period begins. Mindfulness can help us notice that impulse—which is often physiological (rapid breathing, tense shoulders)—acknowledging we have interpreted an event in our lives as being disturbing or threatening. We can then use that awareness to open mindfully to the situation, better understand our

initial appraisal, and experience alternative interpretations of the internal and external stimuli that are present. Communication concepts are examples of such stimuli, and we are likely to notice them as we open to the moment. Furthermore, we can use our understanding of communication concepts to make deliberate choices about how we respond to situations (rather than reacting to them), developing key emotional intelligence abilities in the process—self-awareness, self-regulation, flexibility, resilience, and empathy.

*Dan Huston has been using mindfulness in the teaching of communications for twelve years. He has received training at the Center for Mindfulness at UMass and earned the NHTI Chancellor's Award for Teaching Excellence in 2008. He has published a textbook detailing his curriculum, Communicating Mindfully: Mindfulness-Based Communication and Emotional Intelligence (Cengage Learning), and written an essay, "How Mindfulness Can Help Us Become Better Communicators," for a 2006 Rowman & Littlefield anthology, Teaching with Joy: Educational Practices for the Twenty-First Century. Dan is also a contributing author to a soon-to-be-released Jossey-Bass Sourcebook tentatively titled Contemplative Teaching and Learning.*

### **37. Breaching Mental Models and Disrupting Intellectual Habits**

*Matthew Immergut, Session A, Room 208*

Students come to our classrooms with pre-established mental models and intellectual habits. A great deal of teaching entails disrupting these habit patterns, helping students formulate new ways of knowing. This challenging and slow work makes the difference between "surface" and "deep" learning.

In this paper I will present some of the ways I have attempted to breach student's models and habits in my course, "Self and Society," about the micro-sociology of everyday life. In particular, I will discuss the use of mindfulness along with social experiments as a means to interrupt student's "common sense" knowledge about themselves and the social world. A brief discussion of the qualitative methods used to assess the results of these practices will follow.

*Matthew Immergut is Assistant Professor of Sociology at Purchase College, SUNY. He is currently examining the ritual production of charismatic authority, and, exploring how to incorporate contemplative practices into sociological thinking. He's also working*

*on a documentary about a group of Western converts to Tibetan Buddhism as they prepare to enter a three-year, three-month, and three-day silent meditation retreat.*

### **38. Keene State College's Efforts to Transform Educational Practices at the College** *Panel discussion with Karen Jennings, Wesley Martin, Patrick Dolenc and Tom Bassarear, Session C, Porter Lounge*

A group of KSC faculty and staff who were energized by participation at various conferences including Mind and Life Institute and ACMHE have been meeting to develop a coordinated effort to transform the culture of 'education' at KSC in fundamental ways including: using more powerful pedagogies including contemplative ones, engaging students in transformative ways, getting faculty out of silos, and breaking down traditional dichotomies including theory/practice and faculty/staff. We will describe our efforts which include: 1) developing vision and mission statements that will guide short-term and long-term efforts, 2) working with faculty and staff to collect and share the combined wisdom of the College on issues that affect us all, e.g., holding employees and students accountable in compassionate ways; 3) meeting regularly with members and presenting one piece of their 'work' (e.g., a dilemma or area of stuckness) for discussion in a collaborative and curious way; 4) identifying and creating courses that are rich in potential; 5) convening regular meetings to share successes and brainstorm ways to overcome obstacles; 6) organizing discussion groups around themes, e.g., ethics, developing 'community'; and 7) targeting first-year students through new courses, 8-week Mindfulness Based Stress Reduction courses, rites-of-passage activities as alternatives to binge drinking.

*Tom Bassarear is a professor of Education at Keene State College. I have been an educator for 35 years and a teacher educator at Keene State College for 23 years. My 30+ year spiritual practice informs all of my classroom practice. For years I have begun my classes with two minutes of silence. In addition to the Other Ways of Knowing and Being course, I have been teaching Mindfulness-Based Stress Reduction programs at KSC the past two years for faculty, staff, and students.*

*Patrick Dolenc is a professor of economics at Keene State College and a lecturer at the University of Massachusetts, Amherst. He teaches courses in macroeconomics, money & banking, environmental economics and political economy. His current research interests include systems thinking and modeling economic crisis.*

*Wesley Martin teaches comparative politics and classic political thought at Keene State College. His research interests concern relationships between art and literature on the one hand, and the development of individual political values and beliefs. His teaching interests center on the understanding and application of “theoretical” skills and content to “practical” problems of individual and community life.*

*Karen Jennings is an associate professor of Psychology at Keene State College since 2003. She teaches clinical psychology, neuropsychology and developmental neuropsychology courses at the College. She is interested in the intersection between contemplative practices and the biological bases of behavior.*

### **39. Building Bridges between People in the Academy and People on the Ground (in the Cheap Seats) through Contemplative Methods of Inquiry** *Carolyn Johnson, Session C, Room 208*

A recent study I undertook explores the various supports in the work and spiritual life of professional women in New York and Boston whom, in spite of tremendous obstacles, have found ways to flourish in leadership capacities in the Catholic Church. Since this study bridged lived practices of ordinary people, faith-based contexts and the academy, I needed to employ methods that would suit the persons and issues I was trying to understand and describe. A blending of qualitative methods allowed for writing that is accessible to the people and communities I aim to engage, influence and serve.

The qualitative method I employed for this particular study was Narrative Inquiry (Chase, 2005; Denzin & Lincoln, 2007), informed by Amherst physicist Arthur Zajonc’s (2006) theory of contemplative practice as a method of inquiry. Likewise, educational philosopher Maxine Greene’s concept of “seeing up close” or “seeing big,” Wolcott’s (1994) insights about qualitative research enriched my methodological approach.

Researchers’ interpretive methods can illuminate the possibilities for social change in faith communities. Wolcott suggests researchers ask in their analysis, “What is going on here?” how do things work, why is this system not working or how might it be made to work better? This approach can break the stranglehold of a faith

community's meta-narrative, enabling more people to take their places at humanity's table (Wolcott, 2002).

Like poets and novelists (O'Connor, DeLillo, Joseph), I also credit my spiritual formation/transformation and that of my research participants, as having a profound influence on my writing. I realized in doing so that writing about the influence and practice of any religion, is a particularly complex undertaking when the researcher/writer is practicing that religion. The temptation to split one's religious/spiritual self from the intellectual is strong, although, like the qualitative theorists I mentioned above, I do not believe it is possible to do completely objective qualitative research. Several writers speak to the issue of their religious roots pervading their style of writing. Like them, I embrace the influences of my own formation, particularly those that are aesthetic rituals and styles of prayer that engage my imagination. The limits and boundaries in these cases can therefore be harder to define, but on the other hand, the data presented are potentially more rich and nuanced than writing typically found in academia. I am impelled to note the infusion of Catholic formation and practice, particularly contemplative practices, in the process of researching and writing my dissertation. When I tried to separate this infusion from my participants' data, I found that I was not representing them or myself as researcher honestly and cohesively, not that a fully accurate representation is possible. I could not separate their work/career practices from their faith/spiritual practices. This binary does not exist for them. Because they were so insistent with me about the inseparability of their inner and outer lives, I presented them as such.

*Carolyn Johnson, Ed.D, Teachers College, Columbia University, is Assistant Dean at Fordham University's Graduate School of Religion and Religious Education in New York. She has developed curriculum and taught for eighteen years in full-time and part-time capacities at varied levels, including high school, graduate school, and at two seminaries. She developed and taught the course "Teacher as Researcher" at Sunbridge College in Rockland County, New York. Carolyn's research about her use of contemplative practices with children in the Bronx, entitled "God in the Inner City," was published in Religious Education. Carolyn has developed and facilitated numerous retreats that cultivate contemplative practices in everyday life. She has presented widely on the topic of research methods that catalyze social change. Her book about the spiritual practices of women in leadership in the Catholic Church is forthcoming.*

## **40. Diversity and Dialogue: Critical Elements for Collective Intelligence** *Mary Ann Kahl and Valerie Schmitz, Session A, Room 209*

Effective dialogue is critical in examining the aspects of diversity in a global world and globalized society. Unlike debate, dialogue is a conversation in which people think together in a relationship. Based upon the work of William Isaacs, thinking together involves relaxing the grip on certainty and listening to the possibilities that result from being in relationship with others. Our work stems from the development of international literature circle dialogue with school children as we witnessed firsthand the “diversity dialogue.” This work has also allowed us to experience “knowing” childhood from a global perspective. Building upon our facilitation of children’s international dialogue and as well as our work with facilitating dialogues of peace with adult populations, we believe that dialogic experiences rich with diversity can be a powerful tool in exposing our collective intelligence. This paper will present tools and strategies for framing and witnessing dialogue as a foundation for the realization of this shared wisdom.

*Mary Ann Kahl, Ed.D. and Valerie Schmitz, Ph.D. are the founders and primary hosts of Teach Me Peace and professors of Educational Leadership with National Louis University in Chicago, IL. They have over 50 years combined experience working in K-12 private and public education as well as in university settings. Their work experiences include classroom teaching, school administration, professional course design, professional speaking and university instruction. Their strong belief that both adults and children learn not only through cognitive processes but also through sensory, emotional, and spiritual pathways has guided their work in designing learning experiences. Currently their focus includes peace as a tool for organizational wellness and effectiveness; self-awareness; self-expression of peace through art, emotional intelligence, and body-mind activities.*

## **41. Teaching with Compassion: Training the Mind to Educate with the Heart** *Peter Kaufman, Session A, Room 208*

My paper is based on the Tibetan Buddhist teaching of lojong. Lojong involves training our minds so that we relinquish our egocentric orientations and direct our energies toward relieving the suffering of others. The lojong practice revolves around the seven points of mind training. Within these seven points are fifty-nine pithy slogans that instruct us how to live a more compassionate life. In my paper, I discuss how col-

lege educators can use these fifty-nine slogans to contemplate the two most important and interconnected relationships in the educational process: our relationship with ourselves, and our relationship with students. How we view ourselves affects how we interact with students just as the way we interact with students affects how we view ourselves. If, as educators, we can learn to move away from our habitual self-centeredness then we will be able to exhibit greater empathy and compassion toward students. Similarly, by treating students with more empathy and compassion, we facilitate the process of renouncing our habitual self-centeredness. Through the use of real-life examples, hypothetical scenarios, and excerpts from other authors, I demonstrate how the lojong slogans can help us become more compassionate educators.

*Peter Kaufman is Associate Professor of Sociology at the State University of New York at New Paltz. His teaching and research revolve around critical and contemplative pedagogy, sociology of education, Buddhist sociology, and the sociology of sport. He recently completed a study of athletes who use sport as a vehicle for progressive social change.*

## **42. We Can Call It Dissatisfaction: The Hidden Curriculum of Suffering in School** *David Lee Keiser, Session A, Porter Lounge*

In a recent PBS documentary about the Buddha, the poet Jane Hirshfield offered that the concept of dissatisfaction might more accurately describe for Western ears what is meant by the term suffering, as in the Four Noble Truths. Irrespective of the term, however, institutional and personal suffering caused or amplified by attachments and hindrances continue to vex public schools and universities. Between a perpetual state of war, curiously invisible to most citizens, a hemorrhaging economy, and fear, fear, fear, teachers become both saviors and scapegoats: saviors to the children in their charge; scapegoats to craven politicians and an under-informed public.

This presentation will include a brief overview of the hidden curriculum of suffering in school, including samples of original poems by and about students; a short contemplative practice; and a facilitated discussion about the role of mindfulness in mitigating dissatisfaction in school, as well as joyous possibilities of coping with it.

*David Lee Keiser is an Associate Professor of Teacher Education at Montclair State University. He teaches undergraduate, master's and doctoral students in the service of*

those who they will later teach. He is a senior intern with the Compassion, Awareness, and Responsiveness in Education (CARE) at the Garrison Institute, and was a senior investigator at the 2010 Mind and Life Summer Research Institute. His research interests include the relationship of contemplative pedagogy to teacher preparation, specifically the teaching presence, classroom management, and the development of caring classroom communities.

### **43. The Evolving Science of Consciousness and Compassion (Poster)**

*Kathleen Kevany, Poster Session, Saturday, September 25, 1:30 – 2:30 pm Converse Mezzanine*

I work with Reflective Practice students to become familiar with and influential over their internal programming. I would like to discuss participants' experience in recognizing and revising their mental tapes and to compare results on the following notions:

1. If you want to help yourself and improve your situation, take time to reflect on your thoughts, feelings, actions, and results. The proof is the results in our lives.

2. If you want to help yourself, serve others. We have been taught to look down on anything with less intelligence or that is non-sentient. Providing service to all life forms elevates all.

3. If you want to help others, meditate, reflect, pray, resonate, vibrate on your highest frequency. The scientific world is revealing what metaphysical and spiritual teachers have known for centuries. Our physical universe is not composed of "matter"; its basic component is essence we call energy. We all are commanding a community of 50 trillion cells. Through thoughts we command our cells and we have influence over the vibrations of others as well.

*Kathleen Kevany, Assistant Professor, St. Francis Xavier University, Nova Scotia, relishes diversity and inspires people to live out of their highest selves. She has worked in all sectors and has traveled to more than 40 countries. As an Assistant Professor, Kathleen is teaching graduate students in Adult Education. Kathleen's research has included factors that mediate civil society, movements for social change, and ways to embrace diversity in democracies.*

#### **44. Presenting Students' "Mindfulness Projects" Using a Pecha Kucha Format** *Barry M. Kroll, Session A, Room 207*

At the end of an English course in which they engaged in contemplative practices, first-year college students were asked to investigate a specific topic in "mindfulness," exploring an issue related to living more mindfully as an 18-year-old freshman. Students were expected to present the results to the class, using a format called Pecha Kucha (Japanese) in which the presentation is driven by a slide show--with a number of constraints. First, the slides may not contain "bullet points": the focus must be on images, with a minimum of text. Second, students had to speak without reading a script. Third, they had to follow the P-K format, which allows only 20 slides, each of which is displayed for exactly 20 seconds (and then changes automatically). Each presentation is therefore 6 minutes and 40 seconds in length. As explained in Garr Reynolds' *Presentation Zen*, P-K embodies the concept of "restrictions as liberators." Like mindfulness itself, P-K presentations tend to be focused, immediate, and fresh. I found that the message and medium complemented one another as well as the focus on contemplative experience. In my talk, I'll show films of several student presentations and consider the potential of this format for undergraduates.

*Barry Kroll is Rodale Professor in the English Department at Lehigh University, where he specializes in rhetoric and teaches courses in writing and contemporary literature. After receiving his Ph.D. he taught at Iowa State University and Indiana University before moving to Lehigh in 1995. He is the author of a book about teaching the literature of the Vietnam War to college students, co-author of a textbook, co-editor of several collections, and author of many papers and reports. Most recently he has been exploring non-adversarial strategies for arguing with adversaries, drawing on both martial arts and contemplative practices.*

#### **45. Neurobiology of Meditation** *Sara Lazar, Session B, Red Room*

Therapeutic interventions that incorporate training in mindfulness meditation have become increasingly popular, but to date, little is known about neural mechanisms associated with these interventions.

Mindfulness-Based Stress Reduction (MBSR), one of the most widely used mindfulness training programs, has been reported to produce positive effects on

psychological well-being and to ameliorate symptoms of a number of disorders. Data will be presented on a controlled longitudinal study to investigate pre-post changes in brain gray matter concentration attributable to participation in an MBSR program. Anatomical MRI images from sixteen healthy, meditation-naïve participants were obtained before and after they underwent the eight-week program. Changes in gray matter concentration were investigated using voxel-based morphometry, and compared to a wait-list control group of 17 individuals. Functional MRI was also used to investigate changes in the neural response towards pictures with aversive facial expressions. The results suggest that participation in MBSR is associated with changes in brain structure and function important for learning and memory processes, emotion regulation, self-referential processing, and perspective taking.

*Sara W. Lazar, Ph.D. is a neuroscientist in the Psychiatry Department at Massachusetts General Hospital and an Instructor in Psychology at Harvard Medical School. Her research focuses on elucidating the neural mechanisms underlying yoga and meditation, both in clinical settings and in healthy individuals, with emphasis on promoting and preserving their health and well-being. One main focus of her work is determining how yoga and meditation influence brain structure, and how these changes influence behavior. She has been practising yoga and mindfulness meditation since 1994, and is a Board member of the Institute for Meditation and Psychotherapy.*

## **46. Contemplative Multitasking: A First Report**

*David M. Levy and Alfred W. Kaszniak, Session B, Red Room*

Can training in mindfulness meditation or in relaxation techniques increase people's ability to conduct information-intensive work in an effective and relaxed manner? Over the past year and a half, we have designed an experiment to explore this question. HR (Human Resource) personnel were recruited in San Francisco and Seattle and were given eight weeks of training, either in a form of mindfulness training developed by the Zen teacher Darlene Cohen (author of *The One Who is not Busy*) or in progressive and autogenic relaxation techniques. Prior to the training, the participants were given a test of their multitasking abilities that required them to use email, instant-messaging, and word-processing tools to accomplish ordinary office tasks; the test was again administered after the training was completed. We are now in the process of analyzing the qualitative and quantitative data to determine whether the training method had an effect on participants' speed, accuracy, and stress level. While

we don't expect to have finished the data analysis by the date of the conference, we are confident that we will be able to deliver a first, informal report on the nature of the trainings, the experimental design, and some of the preliminary results.

*David Levy is a professor in the Information School at the University of Washington. He received a PhD in computer science from Stanford University (1979) and a diploma in calligraphy and bookbinding from the Roehampton Institute, London (1982). Prior to coming to the Information School, he was a researcher at the Xerox Palo Alto Research Center (PARC). He has been a recipient and manager of research grants from Nippon Telegraph and Telephone (NTT), the MacArthur Foundation, and the National Science Foundation.*

*Alfred W. Kaszniak is a neuropsychologist and chair of the department of psychology at the University of Arizona. His research, published in over 150 journal articles, chapters and books and supported by grants from the NIH, NIMH, and several private foundations, has focused on the neuropsychology of Alzheimer's disease. In recent years, he has undertaken experimental research on the effects of meditation and relaxation on brain functioning, including attention.*

## **47. Ethical Consciousness in the Classroom: How Buddhist Practices Can Help Develop Empathy and Compassion**

*Vaishali Mamgain, Session C, Room 208*

Some of us in academia have turned our attention to the use of contemplative pedagogy and find it is a powerful approach that benefits students not only in their education but their lives. In many traditions, contemplation has been used as a basis for the development of ethical consciousness and this paper suggests that we ought to foster this. We can do this intellectually by not shying away from teaching and discussing ethics. Experientially, we can help students cultivate a deep sense of ethical consciousness by using contemplative practices that develop heart-felt empathy and compassion. By explicitly introducing central Buddhist virtues (and the practices that develop them) we might help transform our students' lives. However, with no practical instruction on how to develop empathy, loving-kindness and compassion, students may find that meditation and contemplative practices do little more than help them rest and relax.

*Vaishali Mamgain is an Associate Professor of Economics at the University of*

*Southern Maine at Portland, Maine. Since receiving her doctorate at the University of North Carolina at Chapel Hill, her research has focused on two areas: incorporating contemplative practices in economics classes; and economic assimilation and labor market participation by refugees. She teaches courses on Microeconomic Theory, Immigration Topics, and The Political Economy of Food. In 2006, she was awarded a fellowship by the Center for Contemplative Mind in Society to develop a course on Economics and Happiness.*

## **48. Contemplative Practices Adapted from Indigenous Wisdom**

**Traditions** *Rachel E. Mann, Poster Session, Saturday, September 25, 1:30 – 2:30 pm  
Converse Mezzanine*

Contemplative practices adapted from indigenous wisdom traditions are not as well known as those from the Judeo-Christian, Buddhist and Muslim traditions. There are many reasons for this lack of knowledge about and contemporary credibility of contemplative practices within or originating from indigenous or tribal cultures rooted in history, the politics of race and identity, and longstanding biases in the soft and hard sciences. For the past 15 years, I have been using methods adapted from my own spiritual practice and study of various earth spirituality and shamanic traditions in the West into courses exploring problems of violence and racism, among other forms of intergroup prejudice and hostility. In this paper, I will provide a brief overview of how we would define contemplation in these ancient and re-emerging spiritual traditions and how they relate to contemplative practices from other religious traditions. I will then give examples of activities used in my classes to illuminate for students patterns of trauma, violence, and various “isms” in their own minds and bodies. As a practicing Buddhist who also used mindfulness and loving kindness meditation in my classes, I will show how shamanic practices link into and support mindfulness without imposing any particular set of beliefs on students. In this article, I will attempt to elucidate these issues and to argue for why we should be taking the spiritual fruits of indigenous and tribal cultures as seriously as the practices imported and adapted from the cultures of the West and Asia.

*In 2007, Rachel E. Mann, MA, PhD left her tenured position at the University of Virginia to found MettaKnowledge for Peace, LLC, an organization dedicated to healing problems of violence in our world today through the cultivation of loving kindness and awareness. She currently is an adjunct faculty member with the Bachelor of Interdisciplinary Studies program at the University of Virginia where she teaches courses on the new*

*shamanism in the West and Gandhi and the peacemakers of the 20th and 21st centuries. She has taught courses in the field of peace and violence studies for 15 years. Her writings on shamanism, spirituality and related topics have been published in a variety of popular and academic journals.*

## **49. Mindfulness of Kuchipudi Indian Classical Dance: A Pedagogical Tool** *Sabrina D. Misir Hiralall, Session B, Porter Lounge*

This paper will explore the usage of Indian Classical Dance to teach moralistic teachings of the great Indian epics. The creation story of dance will provide an example of how the mindful mind and body connection is used to teach the public about ethics while also focusing on the construction of self identity. Indian Classical Dance teachers are faced with the task of educating their students about ethics through the means of mindful dance. I will think about how existence is shaped by moralistic claims. I will attempt to determine how Indian Classical dancers attempt to be a part of a universal sphere while also constructing their self identity based on their particular needs.

Through the performance of Kuchipudi dance, I will provide an example of how the dance of a great epic can be used as a stimulus for mindful practice. The audience will have the opportunity to explore the teachings of the great epic. In addition, I as the dancer, will be able to share how my experiences as a dancer and dance teacher has impacted on my mindful pedagogical skills when it comes to teaching students to be mindful.

*Sabrina D. Misir Hiralall is a doctoral student in the Philosophy and Pedagogy Program at Montclair State University. Sabrina served as a second grade teacher in Bayonne, New Jersey for five years. Currently, she works full time as Striving Readers Consultant for New Jersey City University. In May 2004, Sabrina began her dance career by completing her RangaPravesam, which literally means to “ascend the stage.” Sabrina has also had the lead role in KRISHNARPANAM. Furthermore, Sabrina has been given the title of Natya Tilakam by her Guru Smt. Sadhana Paranjji.*

## 50. Ritualized Writing and Contemplative Education

*Jennifer Oldstone-Moore, Session B, Room 308*

This paper examines the use of ritualized writing at the beginning of class as a contemplative practice. Inspired by a Korean Confucian scholar who advocated “write ‘humaneness’ one hundred times [as self cultivation before daily work or study],” students mindfully write the Chinese character ren (仁) 100 times at the beginning of each class meeting. Writing characters is highly ritualized; there is a particular stroke order and direction that must be followed. Regardless of the student’s prior knowledge of Chinese characters, this practice creates a contemplative space with resonance and dialogue between a mindful, abstracted practice, and a gradually deepening awareness of the intellectual meaning and valences of the character. This paper will also consider variations on the practice such as changing the character during the semester; the use of short meditations on the character’s meaning; writing with calligraphy brush and ink; and copying a designated sentence or short poem at the beginning of class. I use this technique in courses on East Asian religion and culture; the variations of the practice could be applied to a wide range of disciplines.

*Jennifer Oldstone-Moore is Associate Professor of Religion and East Asian Studies at Wittenberg University in Springfield, Ohio. Her research on Chinese religion has focused primarily on modern Confucianism, ritual, and scientism. These academic interests have helped shape (and have themselves been shaped by) pedagogies for teaching China, Korea, Japan and the academic study of religion. These pedagogies have included ritual, experiential learning, and contemplative education.*

## 51. Teaching Yoga for Professors *Rebecca Ossorio, Session B, Room 209*

This experiential workshop offers direct instruction in how to lead an introductory yoga experience in a higher education classroom setting for those without yoga teaching training. Many of us in the contemplative community share the intention of inviting students to bring their whole selves into the learning process- head, heart, body and spirit- and come to these gatherings looking for practical strategies for doing this using contemplative practices. As a Kripalu-trained yoga teacher for over 10 years I hope to demystify what it takes to include the body in our classrooms by offering a set of instructional strategies and insights that I have found to be at the heart of leading complete yoga experiences that are both meaningful and accessible for novices. The

session focuses on the basic practice of mindful awareness of physical presence, developing the connection between body and breath, and leading a selection of postures that can be done in any typical classroom setting.

*Rebecca Ossorio is a doctoral student in Curriculum and Instruction at the University at Albany. She has been a Kripalu Certified Yoga Teacher since 1999 and has been exploring ways to incorporate yoga and other contemplative practices into higher education classrooms as tools for student learning, personal transformation and social justice. In the past she has been an instructor in Women's Studies at Vassar College and in the Educational Opportunities Program at The University at Albany. Currently she teaches in the Education Department at Bennington College.*

## **52. Contemplative Pedagogy in Mexico—A View from Quintana Roo**

*Argelia Peña, Session C, Porter Lounge*

Along with other two professors from the same department at the Universidad de Quintana Roo (UQROO), Argelia Peña began using contemplative techniques intuitively and noticed improvements in the teaching atmosphere and in the students' performance and attitude. Then, the three of them started reading, researching this area of study, and attending related courses. The teachers worked on a research program entitled "Contemplative Education and Learning" during 2008 and 2009. In spring semester 2008, the teachers implemented some of the techniques in three specific groups in Lengua Inglesa (English Language major) as part of the research project above mentioned. Intake questionnaires were applied at the beginning of the semester; immediately thereafter, the teachers began using various contemplative techniques in each of their classes. Questionnaires were given mid-semester and at the end to collect data about the effect of contemplative techniques personally and academically. The teachers' and students' experiences, as well as the results of the research, will be presented. The professors who participated in this project seek to not only expand the use of contemplative techniques at the UQROO and in the community, but also throughout the country via seminars and training sessions.

*Argelia Peña has been a professor-researcher at the University of Quintana Roo (Mexico) for 7 years. She teaches English language and Translation/Interpretation from English into Spanish at the English Language major. She cultivates contemplative pedagogy at her classes and is currently studying the effects contemplation can bring to interpreting trainees.*

## **53. A Pedagogy for the New Field of Contemplative Studies**

*Harold D. Roth, Session C, Red Room*

This presentation will discuss how one puts together a contemplative course: what are its essential elements, its goals and how are they achieved through the key defining readings of the field. Also how are meditation labs constructed to give students an introduction to authentic meditation practice. I will use my course "An Introduction to Contemplative Studies as the model and Willoughby Britton of Brown Medical School will join me to discuss her studies of students who take this and other related courses.

*Harold D. Roth is Professor of Religious Studies and East Asian Studies and the Director of the Contemplative Studies Initiative. Roth is a specialist in Early Chinese Religious Thought, Taoism, the History of East Asian Religions, the Comparative Study of Mysticism and a pioneer in the developing field of Contemplative Studies. His publications include five books, The Textual History of the Huai-nan Tzu (Association for Asian Studies, 1992), Original Tao: "Inward Training" and the Foundations of Taoist Mysticism (Columbia University Press, 1999), Daoist Identity: Cosmology, Lineage, and Ritual (with Livia Kohn, University of Hawaii Press, 2002), A Companion to Angus C. Graham's Chuang Tzu: the Inner Chapters (Society for Asian and Comparative Philosophy, 2003), and The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China, by Liu An, King of Huainan (with John S. Major, Sarah Queen, and Andrew S. Meyer, Columbia, 2009).*

## **54. Echoes of the Mind According to Abhidharma in Effectuation Learning** *Dr. K. (Shankar) Sankaran, Session B, Room 207*

Management increasingly is turning towards several ideas of entrepreneurship in trying to overcome problems that managers face. Interestingly, it is also going beyond the bounds of traditional management into solving problems that humanity, the earth, and other beings face.

New ideas such as social entrepreneurship, innovative business models, bottom of the pyramid marketing, triple bottom line etc. all require a certain break from the past and incorporation of an inclusive and innovative mindset. This paper argues that for such ideas to take root there also has to be a corresponding shift in the dominant epistemic paradigm that prevails world over today; a paradigm that is based on causal-

ity with its roots in the so-called enlightenment movement in the west. This paradigm rejects transformational and world-building possibilities.

Effectuation, as opposed to mere causality, is an idea that is gaining much attention in the entrepreneurial knowledge-making process. This paper would argue that effectuation, while it embraces reasonableness and logic, also incorporates higher forms for learning such as critical and meditative learnings and affective experiential learning. This paper will show that these deeper cognitive and effective learnings are linked to suggestions of how the mind works contained in Buddhist Abhidharma Literature.

*K. (Shankar) Sankaran holds a Bachelor of Technology from the Indian Institute of Technology in Kharagpur, India; an MBA from the Indian Institute of Management in Bangalore, India; and the PhD, Kent State University. While his earlier research had been in the area of Corporate Strategy, inquiries there together with an interest in teaching led him to two other research areas, viz., Effectuation and Pedagogy. He is a practitioner of Vipassana Meditation. He has several years of experience in line management, consulting, as an entrepreneur and in academia. He currently teaches Strategic Management and Corporate Governance at the University of Strathclyde, Glasgow's offshore centre in the Middle East.*

## **55. What Next? Contemplating the Future of Contemplative Education** *Ed Sarath, Session C, Red Room*

In this talk, I reflect on the future of Contemplative Studies by delineating four evolutionary stages. In the pre-curricular stage, contemplative activity occurred outside of college and university classrooms in formats such as religious clubs and meditation groups. The ACLS Contemplative Practice Fellowship program arguably signified the beginning of an “early curricular” stage, involving the incorporation of meditation and related practices and studies in academic coursework. Here contemplative coursework is generally confined to isolated pockets—single, elective courses, rather than course clusters or programs—at the institutions where it is found. Stage three, which I call “intermediate curricular,” involves the design of curricular concentrations or majors that allow students to delve more extensively into contemplative studies. I have created one of the first stage-three models at a mainstream university in the BFA in Jazz and Contemplative Studies curriculum at the University of Michigan. While, as I have argued elsewhere (Sarath 2010, 2004, 2002), contemplative principles

permeate not only the contemplative component but some of the jazz and improvisation coursework, this curriculum makes but preliminary headway toward a stage four paradigm, which I characterize as “integral.” Here all coursework is designed around contemplative principles, where interior and exterior epistemologies are intertwined to harness the full range of intellectual, creative, interactive and spiritual growth of students that is possible in contemplative education.

Inasmuch as stage four initiatives will require a much greater institutional commitment to contemplative education than those prior stages, I offer thoughts on how this work may be pursued at conventional institutions.

*Ed Sarath is Professor of Music and Director of the Program in Creativity and Consciousness Studies at the University of Michigan. He is actively nationally and internationally as performer, composer, and recording artist, and author. His most recent recording features the London Jazz Orchestra performing his large ensemble compositions. His articles appear in music, education, and contemplative studies journals. His book Music Theory through Improvisation was published by Routledge in September 2009, and he is currently completing Jazz, Creativity, and Consciousness: Toward an Integral Vision of Music, Education, and Society. He is founder and president of the International Society for Improvised Music.*

## **56. Contemplating Time: Contemplative Approaches in Earth Science**

*Jill S. Schneiderman, Session A, Room 302*

In this presentation I will describe a new course in the curriculum of the earth science and geography department at Vassar College, “Contemplating Time,” that allows students to develop a multidisciplinary understanding of time.

Since the greatest contribution of geology to human thought has been the concept of deep time, students in the course examine how ideas about the age of the earth and its component systems have shifted in the last 300 years. Students also examine views about impermanence, and linear and cyclical time derived not only from science but from Asian mythical and other religious traditions. Readings come from the work of great writers including Loren C. Eiseley, Mircea Eliade, Malcolm Gladwell, Stephen Jay Gould, Abraham Joshua Heschel, Shunryu Suzuki, Elie Wiesel, and David Foster Wallace.

The course involves weekly gatherings centered on sitting meditation and culminates with a two-day meditation retreat in the Catskills. The purpose of the course is to foster equanimity and cultivate clarity of mind among participants as a means to sustain attention to changes in the earth system; such changes are so slow that they may be difficult to perceive in the time frame of a human life but nonetheless require prolonged thought and action as well as consideration with compassion.

*Jill S. Schneiderman is Professor of Earth Science at Vassar College and a 2009 recipient of a Contemplative Practice Fellowship from the Center for Contemplative Mind in Society. She is editor of and contributor to For the Rock Record: Geologists on Intelligent Design (University of California Press, 2009) and The Earth Around Us: Maintaining a Livable Planet (Westview Press, 2003). She is a "Featured Blogger" for Shambhala Sun where she blogs about Buddhism and earth science.*

## **57. Dialogue as an Intersubjective Contemplative Praxis**

*Charles Scott, Session C, Room 207*

Recent scholarship has pointed to intersubjective dimensions of contemplative practice as manifestation of second-person, relational approaches in educational contexts. But there is a need to develop more nuanced understandings of these intersubjective approaches. Martin Buber's philosophy of dialogue as an ontological orientation offers a theoretical and practical framework for an intersubjective form of contemplative practice. Buber's praxis of dialogue is characterized by epistemologies of wholeness; a profound integration of body, mind, and spirit; as well as a recognition of the immanence and transcendence of the sacred grounded in the revelation and embodiment of the sacred in the world through the I-Thou relationship. It is based in the presence and practice of certain dialogically contemplative capacities: becoming aware, confirmation of the other, presence, empathic inclusion, a "synthesizing ap-perception," and a "unity of the contraries." Outlining these capacities in detail points to their intersubjective, contemplative qualities and the possibility of integrating their development with other, more formal contemplative approaches. The development of these dialogical capacities in curriculum and pedagogy serves as contemplative means of deepening our engagements with others and with the various physical, sociocultural, historical, and spiritual ecologies which surround us.

*Charles Scott is a doctoral candidate in Arts Education at Simon Fraser University*

(SFU) whose dissertation research focuses on the conceptualization and practice of dialogue in educational settings based on the work of Martin Buber. He is interested in dialogical approaches to both curriculum development and pedagogical practice and the role of the arts and contemplative practices in developing dialogical ontologies. He teaches at SFU as a sessional instructor; courses include academic literacy, graduate writing, and philosophy of education. He has been a Raja/Ashtanga yoga practitioner since the early 1970s.

## **58. Contemplative Practice from St. Catherine and Neuroscience**

*Sally K. Severino and Nancy K. Morrison, Session B, Room 208*

Students and educators know the experience of calm and also its rupture by fear. This program explores how contemplative practices cultivate compassion as seen from two perspectives: the eyes of St. Catherine of Siena (1347-1380) and those of contemporary neuroscience.

In her poem “The Hymns of the Earth,” St. Catherine—“Doctor of the Church” with a deep interior life of contemplation—captures the loving state of calm and what ruptures it. We will read her poem and discover together that the primary danger for our contemplative states is our encounters with others who are dysregulated.

Neuroscience is providing us an objective understanding of how compassion and its rupture are instantiated in our brain (particularly our right hemisphere) and mediated by our physiology (particularly the autonomic nervous system). We will show a five-minute video clip that gives participants a feeling for what and how this works.

Meditation can move us out of dysregulated states into states of compassion. We will include experiential exercises that shift the body from unpleasant sympathetic nervous system mediated states to pleasant parasympathetic mediated compassionate states.

*Sally K. Severino received her M.D. from Columbia College of Physicians and Surgeons. She spent seventeen years in academic psychiatry at New York Hospital–Cornell Medical Center before becoming Professor and Executive Vice-Chair, Department of Psychiatry, University of New Mexico Health Sciences Center, where she is currently Professor Emeritus of Psychiatry. Grounded in the Christian contemplative tradition, she has served*

*on the Board of Directors for the Contemplative Center of St. Michael & All Angels Episcopal Church in Albuquerque, NM, and is a Felician Associate of the Assumption of the Blessed Virgin Mary Convent in Rio Rancho, NM.*

*Nancy K. Morrison received her M.D. from the University of Colorado and her psychiatric training at Georgetown University in Washington, D.C. She is Associate Professor of Psychiatry at the University of New Mexico Health Sciences Center, where she has served as Residency Training Director and Director of Psychotherapy Training and where she received a Templeton Foundation grant to incorporate the teaching of spirituality into the standard psychiatric curriculum. Together with Dr. Severino, she published Sacred Desire: Growing in Compassionate Living (Templeton Foundation Press, 2009). Dr. Morrison is also an ordained priest, Evangelical Anglican Church of America.*

## **59. In the Depth of Silence: A Mindful Analysis of Religious and Secular Contemplative Practices** *Jacqueline Smith, Session B, Room 302*

In this article I will explore the role of contemplation in religious and secular meditation practices. Although contemplative thought is found in many religions, I will focus on Catholic and Ignatian principles guided by my personal experiences as a Catholic. Although there are many ways to pray, I will examine meditation, Ignatian contemplation, and meditative reading. I will narrow my analysis of secular meditation practice to mindfulness meditations, including: focus on breathing, active (walking, shaking, dancing), and guided imagery.

In Part I, I will provide various definitions for the terms religious, spirituality, and contemplative prayer that will guide the rest of the article. I will provide an overview of two programs offered at Georgetown Law that foster the practice of mindfulness meditations and contemplative prayer, respectively: a secular contemplative program, Lawyers in Balance (LIB), and a religious retreat, the Prayer in Daily Life Retreat (PIDL). In Part II, I will compare and contrast the goals and techniques of mindfulness meditations and solitary prayer. In Part III, I will outline my original “pragmatic purpose” for writing this paper – an analysis of the legal and practical/policy implications if mindfulness meditation is indeed inherently religious. In Part IV, I will discuss how the purpose of the paper evolved into something more personal than a policy debate. I will discuss my personal experience as a participant in LIB and the PIDL. I will include detailed descriptions of how my efforts to be contemplative were enhanced and restricted by

simultaneously subscribing to the practices of LIB and the PIDL. In Part V, I will consider whether the existence of secular contemplative and/or mindfulness programs “bleaches” religious contemplative programs.

*Jacqueline Smith, JD is a University Innovation Fellow at Arizona State University where she supports ASU’s vision to transform higher education as a New American University. She focuses on the design, implementation, and evaluation of social embeddedness initiatives ranging from experiential learning courses and internships to university partnerships with non-profit organizations. One of her most transformative experiences in law school was her participation in Georgetown Law’s Lawyers in Balance program where she first learned about the practice of mindfulness meditation. She maintains a blog about her fellowship available at <http://ui.asu.edu/blog/author/jacquelinesmith/>.*

## **60. Classroom Jazz: A Pedagogical Exploration of Creativity, Improvisation, and the Wisdom of Not-Knowing**

*Hillary Stephenson, Poster Session, Saturday, September 25, 1:30 – 2:30 pm Converse Mezzanine*

What happens when we plunge into the vastness of not-knowing and allow our classroom interactions to arise spontaneously, responding heart-fully to the presence of each moment? Often confined to either contemplative practice traditions or the embodied wisdom of musicians and performers, the practice of raw spontaneity and the creativity it brings forth also have their place in the university classroom. Drawing from the traditions of Zen, cybernetics, and the creative therapy of Bradford Keeney (2009), this paper will explore the underlying epistemology and know-how of creative transformative pedagogy with an emphasis on cultivating relational ways of knowing and an ethic of love. With a particular focus on online education, this transdisciplinary paper will offer exemplifications of creative improvisational pedagogy drawn from a report of a transformative classroom experience entitled, *Cooking the Silver Trout: Bringing Forth a Recursive Pedagogy of Love* (Keeney & Stephenson, 2010). Both the paper and its presentation will explore the role of “not-knowing,” creative play, absurdity, and love as essential ingredients in cooking a classroom and bringing to life the collective heart of a class.

*Hillary Stephenson, MSW is a doctoral candidate in Transformative Studies at the California Institute of Integral Studies (CIIS) in San Francisco. Her dissertation is a transdis-*

*ciplinary exploration of creative transformative pedagogy. Hillary has led numerous workshops on diversity and racial justice and is a facilitator with Allies for Change. Hillary was a Frederick P. Lenz Residential Scholar in Buddhist Studies and American Culture and Values at Naropa University in Boulder, Colorado in Fall 2009, and is currently a Program Manager/Director of Second Year Programming for Public Allies Arizona, a nonprofit leadership development program at Arizona State University in Phoenix.*

## **61. Teaching and Assessing Growth in Mindfulness Practice in a Higher Education Classroom** *Sharon Solloway, Session B, Room 308*

This paper will explore a General Education course at a public university in which the course content introduces contemplative practice, specifically mindfulness practice, as a skillful means for critical thinking, ethical decision-making, and life-long learning in personal and professional endeavors. Students are introduced to yoga and various forms of meditation. The course is open to the whole university but required for in-coming freshmen in the Developmental Instruction Department. The paper examines two corroborating methods used in the course for measuring mindfulness practice: the Solloway Mindfulness Survey and students' journal entries. The course makes use of online resources for the survey and journaling available at no-cost to teachers and their students.

The course content takes advantage of Carol S. Dweck's work in implicit self-theories of intelligence to introduce the mind as both a limit and a possibility in academic achievement, relationships and well-being. The Buddhist understanding of mindfulness practice as paying attention on purpose with curiosity, kindness, openness, and non-judgmentalism is introduced as a skillful means for disrupting the limits of mind and accessing the possibility of mind. The breath is introduced as the anchor for this quality of attention in the present moment.

*Sharon G. Solloway, Ph.D. completed her B.S. in Elementary Education in August 1969. In August 1996 she completed her Masters in Early Childhood Education at the University of Central Oklahoma. She received her Ph.D. in Applied Behavioral Studies at Oklahoma State University in 1999. Her dissertation, "Teachers as Contemplative Practitioners: Presence, Meditation, and Mindfulness as a Classroom Practice," is the first work in the United States to explore the value of meditation and mindfulness practice for teachers in classrooms nursery school through high school in rural, suburban, and inner-city public &*

private schools. She began her university career in 1999 in Department of Early Childhood and Elementary Education at Bloomsburg University. Today in the Department of Developmental Instruction at Bloomsburg University, she continues her work of integrating mindfulness practice across various courses and volunteer projects within the university. Using a Rasch model, she developed a scale for mindfulness, which reliably measures distinctions at five levels. The scale is available free at [www.devtestservice.org](http://www.devtestservice.org)

## **62. Insight Dialogue and Reflective Writing: Phenomenological Pathways Toward Teaching as Contemplative Practice**

*Donna Strickland and Irene Papoulis, Session C, Room 308*

At the closing session of the 2008 Summer Session on Contemplative Curriculum Development, the importance of contemplative practice for the teacher, not just for students, was offered as one area in need of further investigation. In this presentation/workshop, we propose to offer two practices that have been important in our own efforts to transform teaching itself into a contemplative practice: insight dialogue and reflective writing. Insight dialogue is an interpersonal meditation practice, developed and taught by Gregory Kramer, that emphasizes mindfulness of both internal and external phenomenon. Reflective writing, like insight dialogue, offers the opportunity to externalize the internal experience of teaching. In this presentation, we will briefly describe our own experience with these practices and then lead participants in an experiential session.

*Donna Strickland developed a course in mindful writing after her week as a 2008 Summer Session participant and now teaches it regularly at the University of Missouri. She has published "Before Belief: Embodiment and the 'Trying Game'" in the Journal of the Association for Expanded Perspectives on Learning and has shared her experiences in teaching mindful writing at various conferences, including the 2009 ACMHE conference and the 2010 conference at the Center for Mindfulness in Worcester, Massachusetts. She is Assistant Professor of English and Associate Director of composition at the University of Missouri.*

*Irene Papoulis is a Principal Lecturer in the AK Smith Center for Writing and Rhetoric at Trinity College (Hartford, CT), where she teaches writing, works with faculty on teaching, and works with the Mindfulness Project, a group working to promote contemplative practices on campus. She was a 2008 ACMHE Summer Session participant, and since then*

*has been incorporating mindfulness practices in her teaching.*

### **63. The Learning Record and Contemplative Practice in Higher Education: Assessing the Ineffable** *Margaret Syverson, Session B, Room 308*

One of the most challenging aspects of integrating and legitimizing contemplative practice in higher education is the issue of assessment. There are various ways to finesse this issue: bracketing the contemplative aspects of the course outside of assessment as “unassessable,” having students “self-assess,” or having them respond to surveys about the contribution of the contemplative practices in a course to their learning, for example. Or we might explicitly include assignments that reflect contemplative practice: informal writing assignments, journaling, and so on. These approaches, however, do a disservice to practices that we as educators recognize as valuable for student learning. There is a humane, authentic way to provide assessment for contemplative practices and the courses that include them that will meet even the most rigorous expectations from departments, disciplines, students, and institutions. Since 1988, the Learning Record, an evidence-based approach, has provided just such an assessment, for thousands of students, teachers, and schools. It has been used in every subject area, with students from preschool through graduate school and in adult education as well. This presentation will provide an overview of the free and freely-available Learning Record model, and describe its potential for providing authentic assessment for contemplative teaching and learning.

*Margaret Syverson, Ph.D, is an ordained Soto Zen priest and resident teacher for Appamada, a Zen center in Austin. Appamada provides contemporary Zen practice and inquiry in the tradition of the contemporary Zen master, Joko Beck. She is a Carnegie Scholar, the Director of the Undergraduate Writing Center, former Director of the Computer Writing and Research Lab, and an Associate Professor in the Department of Rhetoric and Composition at the University of Texas at Austin. She teaches graduate level and undergraduate courses such as “Ethics and New Media,” “Zen Rhetoric,” “Nonviolent Communication,” “Information Architecture,” and “Knowledge Ecologies” in computer networked classrooms, where students learn to communicate effectively in online environments. Professor Syverson adapted for college-level students the Learning Record, an award-winning evidence-based assessment system originally developed in London and California for K-12 classes. Her work on evaluating learning with the Learning Record has been supported through grants from DARPA, the Carnegie Academy for the Scholarship of Teaching and*

*Learning, the Institute for Teaching and Learning, the Department of Rhetoric and Writing, and the College of Liberal Arts at UT.*

## **64. Council: Initiating a Contemplative Conversation in the Classroom**

*Martha W. Travers, Session A, Room 207*

Appropriate to any discipline in which there is classroom discussion, the practice of council is based on silence, deep listening, non-judgment, and non-evaluation. Council techniques encourage group members to move beyond their habitual mindset, to incorporate the heart and intuitive knowing, and to arrive at a higher level of understanding in which the 'mind' or 'world-view' of the whole group is felt and heard. Council techniques are derived from ancient wisdom traditions that are essentially non-hierarchical, that honor the voice of every member of the group, and that include the voices of nature.

Council can be used to discuss and elucidate course content, can help faculty discover more about student responses to the class material, and can significantly improve class discussions through developing a genuine community.

For students who have been trained to speak, to assert, to argue, to marshal evidence, and to hold their position against all foes, the practices of silence and listening are radically new. Council calls into question the patterns of lecture, dialectic, analysis, and assertion-of-self common in the academy. In council, there is no hierarchy. All voices are welcome. When council practice is combined with other contemplative practices such as meditation, the power of the council is enhanced.

*Martha Winona Travers, Ph.D. In 1985 I began teaching a simple meditation practice in my University writing classes. Since that time, I have taught a wide variety of contemplative practices both inside and outside the academy to help people access creativity and open their life path. I specialize in nature-based contemplative practice which evolved during 20 years of living "in the woods." Between 1999 and 2009, I traveled to South America to learn the mystical practices of the Kichwa elders of the Andes Mountains. These practices inform all my work. Currently, I teach contemplative practice in The School of Music, Theatre, and Dance at The University of Michigan. My website is [www.natureandhealing.org](http://www.natureandhealing.org)*

## **65. On Lightness** *Patricia Wallace, Session A, Red Room*

Rather than a formal academic paper, I propose a series of creative reflections on the quality of lightness: as embodied in poetry, in the descriptions of writers such as Simone Weil, Italo Calvino, and Milan Kundera, and as experienced in contemplative practices. Contemplative practice has the possibility of opening up a spaciousness that allows lightness and a weightless form of gravity, making possible a counter-movement to the gravitational force I call habit. The heaviness of habit can weigh down our daily lives and restrict the mobility and openness so vital to creativity. Contemplative practice lets us become aware of this weight and offers what Calvino terms “the support of the lightest of things: wind, clouds” and, I would add, breath. I want to think of the ways contemplative practice can dissolve a too-heavy solidity of the world and give us the experience poets and writers have described as lightness. This series of reflections would include a short practice-visualization.

*Patricia Wallace is Professor of Literature at Vassar College. She is the co-editor of the “Literature 1945—” section of The Norton Anthology of American Literature, and also writes essays about contemporary poetry, as well as her own poems and creative non-fiction. She studies the connections between contemplative practices and creativity and was the recipient of a curriculum development fellowship from the Center for Contemplative Mind in Society to run an interdisciplinary faculty seminar on “Creativity and Contemplation,” which has continued to have an on-going impact on the Vassar faculty.*

## **66. Mindfulness in the Classroom and the Work Place**

*Nancy Waring, Session B, Room 207*

In this presentation Professor Nancy Waring will reflect on the impact of mindfulness on student learning, in a course whose very subject matter is mindfulness itself. In the Lesley University course “Mindfulness and Professional Practice,” developed by Waring, students learn meditation practices, including sitting and walking meditation, yoga, the body scan, Metta, and Insight Dialogue. Students discuss related readings, both scholarly and narrative, on subjects, including neuroplasticity, and new findings about the potential benefits of mindfulness on the brain.

(The two primary texts for the course are Jon Kabat-Zinn’s *Coming to Our Senses*, and Daniel Siegel’s *Mindsight*.) Students, who are a mix of graduates and un-

dergraduates, and traditional-age and adult learners across disciplines, investigate the applications and implications of mindfulness in the context of their academic lives and professional practice disciplines. Waring will draw from class discussions on in-class and at-home practice, readings, exercises, and students' formal written work; as well as from students' informal, online postings and exchanges, both on assigned topics, and on subjects of students' own choosing.

*Nancy Waring, Ph.D. (in English from Cornell) is professor in Interdisciplinary Studies at Lesley University, mentoring graduate students pursuing degrees in subjects not commonly represented in traditional degree programs, particularly contemplative studies. She teaches "Mindfulness and Professional Practice," and has developed a new course in Insight Dialogue. She is working toward a Masters level contemplative studies program at Lesley, in consultation with the Executive Directors of IMS, BCBS, CFM, and elsewhere. She has presented on subjects in mindfulness and education at a number of conferences and special programs, including at the Center for Mindfulness, The California Institute for Integral Studies, Harvard, and MIT. She has given many workshops on mindfulness. She has completed the CFM's advanced training program in MBSR, and works with individual clients with chronic medical and other issues. She began her Vipassana training in 1982 with Jon Kabat-Zinn. For many years her guiding teacher has been Narayan Liebenson Grady at CIMC. Mindfulness practice, and the neuroscience of meditation, are central themes of her book memoir in progress, Homeward Bound: A Brain Tumor Odyssey, about her journey as a brain tumor survivor. The most recent of her many publications is a review in Shambhala Sun (March 2008) of The Cure Within: A History of Mind/Body Medicine, by Anne Harrington.*

## **67. Pedagogy as Sanctuary**

*Sandra Wilde, Jackie Seidel, Assistant Professor, Session C, Room 207*

Contemplate is derived from the Latin, *contemplārī* [*con* (with) + *templum* (temple, sacred space, sanctuary)]. It means to view with attention, to open space for observation. Contemplative pedagogy might be described as the discipline of wakefulness that renews in our practice as educators the capacity to meet each moment with greater spontaneity and appropriate response.

Our scholarship is located in the discipline of curriculum studies, a philosophical field that addresses the deepest questions of schools in society. We will discuss con-

templative perspectives and how they enable alternatives to dominant educational paradigms. A contemplative way offers insight into the deep roots of human suffering and how this suffering, both individual and collective, might begin to be healed. In our presentation we will explore ways this insight supports the creative re-interpretation of educational and institutional practices that perpetuate suffering. Space is then created for sanctuary, for the sacred to enter: for wonder, awe, joy, and a sense of the deep, common ground of all life. We will meditate on the educational implications of the vital and essential practice of waking up and paying deep attention to what is going on collectively in the world, in schools, in this moment right now.

*Sandra Wilde is an Assistant Professor in the Faculty of Education at the University of Calgary. She is currently teaching courses in the area of teacher preparation and curriculum studies. She has studied contemplative practice/philosophy for nearly two decades. Her research has involved exploring the meaning of compassion in the student/teacher relationship and the mutuality/interconnectedness between self and other. Her current research interests at this time include: contemplative practice as a means to enliven and enrich educational experience and pedagogy as the practice of wisdom.*

*Jackie Seidel is an Assistant Professor in the Faculty of Education at the University of Calgary, teaching in the area of teacher education, language and literacy, and curriculum studies. Her work has explored the meaning and experience of time in teaching, in particular attempting to foreground contemplative, ecological and spiritual notions of time in pedagogical thought and relationships. Her current interests include the practice of meditation as a form of inquiry/knowing, the experiences of teachers and children in schools as institutional spaces, creative writing, and children's literature and literacies.*

## **68. Re-Membering the Heart: Engaged Learning as Contemplative Practice** *Patti Owen-Smith and Bobbi Patterson, Session B, Room 302*

Beginning with the founding calls to experiential and service learning, this panel will investigate the contemplative philosophical and pragmatic legacies of community-based education. Building from these insights, presenters will explore how the analytical rigor of this educational tradition calls on classic contemplative pedagogies interweaving self-and-community transformation and liberal education. Aspects of transformation to be discussed include:

1. Increasing capacities for holistic examination of others' situations through presence, attentive listening, and the establishment of equanimity fostering compassion (Lojong and Tonglen)
2. Re-imagining the power of relationships – at conceptual and practical levels - to shape and generate healing and just actions
3. Recognizing the mentoring roles of community partners/supervisors to students and teachers
4. Re-conceiving transformation as intellectual work generated by understanding, critical thinking, and reflection
5. Teaching the power of pausing and stillness as fundamental acts in thinking and doing in community-based learning and teaching

Presenters will offer viewpoints and practical materials (including syllabi, class exercises, portfolio formats, integrative learning materials, and transformational learning approaches) as part of their presentations. A period of discussion will follow the presentations.

*Patricia Owen-Smith is a Professor of Psychology and Women's Studies at Oxford College of Emory University where she has taught for the past 24 years. She holds a Ph.D. in Developmental Psychology with a concentration in child and adolescent development. In 2000 she was named a Carnegie Scholar by the Carnegie Academy for the Scholarship of Teaching and Learning where her research project focused on models of insight development in the classroom. Dr. Owen-Smith founded Oxford College's first service learning program and currently serves as the faculty director of the Theory Practice-Service Learning Program on the Oxford campus. She also directs the Center for Cognitive-Affective Learning, an initiative sponsored by the Carnegie Academy for the Scholarship of Teaching and Learning.*

*Barbara (Bobbi) Patterson, Ph.D., M.Div., is Senior Lecturer, Department of Religion, Emory University, Atlanta, Georgia. Bobbi's research focuses on Christian spiritual practices, particularly in relation to contemporary issues of the environment, sustainability, and place. Committed to public scholarship and the liberal arts as approaches to social change, she teaches using experience-driven and contemplative pedagogies. With training in cultural studies, feminist theory, psychodynamics, and theology, her academic interests meet at the intersections of symbolism and embodied practices and personal growth and community thriving. Her comparative field is Tibetan Buddhism. An advocate of "scholar*

*citizenship” for faculty and students, she facilitates regional and national workshops and programs on experiential education and community-based teaching and learning. She has published numerous articles in her academic fields and in pedagogically-focused books and journals. She received her B.A. from Smith College with a major in Religion, M.Div. from Harvard and Ph.D. from Emory. She is an ordained Episcopal priest. Living in Decatur, Georgia, with her husband and dogs, she enjoys kayaking, swimming, and hiking.*

## **69. Meditation in Higher Education: Does it Enhance Executive Functions?**

*Nancy Zook and Matthew Immergut, Poster Session, Saturday, September 25, 1:30 – 2:30 pm Converse Mezzanine*

Studies have found evidence that practicing meditation can enhance cognition, specifically attention and self-regulation (e.g. Brefczynski-Lewis et al., 2007; Slagter et al., 2007). However, only a few studies have examined how executive functions may be affected. Meditation can be hypothesized to require the executive functions of self-monitoring and inhibition. This raises the question of whether engaging students in meditation would have a beneficial impact on their learning and their ability to attend to classroom material. Hall (1999) found that, compared to a control group, a meditation group had an increase in their academic performance over a semester. We hypothesized that students in a course that included contemplative practices (i.e., mindfulness and concentration meditation) would show an increase in performance on executive function tests over the semester compared to a control group. Students were tested at the beginning and end of the semester on tests of executive function. The meditation group performed significantly better on the executive function tasks at the end of the semester than they did at the beginning, while the control group had no significant differences in their pre- and post-performance. These findings provide support for the hypothesis that meditation can enhance performance on higher level cognitive abilities.

*Nancy Zook is Assistant Professor of Psychology at Purchase College, SUNY. She has published papers examining the construct of executive functions. Her current work focuses on executive function measures as they relate to real-world activities (i.e., driving, decision making) and whether meditation could enhance executive function performance.*

*Matthew Immergut is Assistant Professor of Sociology at Purchase College, SUNY. He is currently examining the ritual production of charismatic authority, and, exploring*

*how to incorporate contemplative practices into sociological thinking. He's also working on a documentary about a group of Western converts to Tibetan Buddhism as they prepare to enter a three-year, three-month, and three-day silent meditation retreat.*

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**The Association for Contemplative Mind in Higher Education**  
at the Center for Contemplative Mind in Society

*Working to integrate contemplative awareness and contemporary life  
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