

CONTEMPLATIVE HEART OF HIGHER EDUCATION AGENDA

ENNEAD I, IV

(the italicized passage is from *Ennead*, by Plotinus)

How do we get to that promised motherland?
What star should we follow?
You can't get there on foot;

your feet only carry you everywhere
in this world from country to country.
You can't get there by land, sea, or air.

Shut up, close your eyes,
and wake to a new way of seeing.
Go into yourself, look around.

And if what you see there isn't beautiful,
don't stop smoothing, polishing, cutting away until
you are *wholly yourself, nothing but pure light*.

- Marilyn Nelson, Poet
Professor Emeritus of English
University of Connecticut

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The Association for Contemplative Mind in Society 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

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

FRIDAY APRIL 24, 2009

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- 7:00 P.M.** **Registration and Reception** (Main Lobby, Converse Hall)
8:00 P.M. **Introductory Remarks** from Arthur Zajonc, Professor of Physics, Amherst College and Director, Academic Program, Center for Contemplative Mind in Society (Cole Assembly "Red Room," Converse Hall)
8:15 P.M. **Cultivating the Contemplative**, David Levy, Professor, The Information School, University of Washington

SATURDAY APRIL 25

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- 8:00 A.M.** **Meditation** (Chapin Chapel, led by Mirabai Bush and Japanese Gardens, led by Joel Upton)
9:00 A.M. **Conference Opening** by Arthur Zajonc (Red Room, Converse Hall)
9:10 A.M. **Higher Education in a Time of Stress: The Kingdom is Now or Never**, Diana Chapman Walsh, President Emerita, Wellesley College.
10:00 A.M. **Midmorning Break** (coffee/tea/pastries served in Converse Lobby)
10:30 A.M. **Parallel Sessions on Contemplative Practice and Research** (Red Room, Converse 207, 208, 209, 302 and Porter Lounge)
12:00 P.M. Lunch (O'Connor Commons)
1:30 P.M. ACMHE forum (Red Room, Converse Hall)
2:30 P.M. **Afternoon Break** (coffee/tea/cookies will be served in Converse Lobby)
3:00 P.M. **Parallel Sessions on Contemplative Practice and Research** (Red Room, Converse 207, 208, 209, 302 and Porter Lounge)
5:00 P.M. **Plenary** (Red Room, Converse Hall)
6:00 P.M. **Reception and Dinner** (Lewis-Sebring- Valentine Hall)
8:00 P.M. **Down the Well: An Evening of Contemplative Sound and Movement** - Bob Weiner and Mike Vargas (O'Connor Commons)

SUNDAY APRIL 26

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- 8:00 A.M.** **Meditation** (Chapin Chapel and Japanese Gardens)
9:00 A.M. **Panel Presentation** facilitated by Arthur Zajonc , (Red Room, Converse Hall)
Cultivating Compassion: Views from Contemplative Practice and Neuroscience
Alfred Kaszniak, Professor and Head of Psychology, and Director of Alzheimer's Disease Center Education and Information Core, University of Arizona
Contemplation Without Context
Renée A. Hill, Associate Professor of Philosophy and Co-Director of the Institute for the Study of Race Relations, Virginia State University
Students as Sources: Contemplative Practices in a course on Consumption and Happiness
Daniel Barbezat, Professor of Economics, Amherst College
10:00 A.M. **Midmorning Break** (coffee/tea/snacks served in Converse Lobby)
10:30 A.M. **Parallel Sessions** (Red Room, Converse 207, 208, 209, 302 and Porter Lounge)
12:00 P.M. **Poetry**, Marilyn Nelson, poet, author and Professor Emerita of English at the University of Connecticut; founder and director of Soul Mountain Retreat; and Poet Laureate of the State of Connecticut from 2001-2006 (Red Room, Converse Hall)
12:30 P.M. **Conference Closing** (Red Room, Converse Hall)
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PRESENTATION MAPS

THE CONTEMPLATIVE HEART OF HIGHER EDUCATION • SESSION A

SATURDAY • APRIL 25, 2009 • 10:30 AM - 12:00 PM • CONVERSE HALL • AMHERST COLLEGE

ROOM 207	ROOM 208	ROOM 209	ROOM 302	PORTER LOUNGE	RED ROOM
<p>HOW POEMS TEACH OUR HEARTS TO THINK</p> <ul style="list-style-type: none"> • GERTRUDE REIF HUGHES, Professor Emerita of English and Women's Studies, Wesleyan University 	<p>FROM BOOMERS TO ELDERS: A CONTEMPLATIVE CURRICULUM FOR AGING WISELY</p> <ul style="list-style-type: none"> • DAVID CHERNIKOFF, M. Div, L.C.S.W, Transpersonal Psychology, Naropa University 	<p>CONTEMPLATIVE EPISTEMOLOGY AND PRACTICE: TRANSFORMING POLITICS, LIVES, PEDAGOGIES</p> <ul style="list-style-type: none"> • GURLEEN GREWAL, Ph.D., Associate Professor of Women's Studies, The University of South Florida. 	<p>THE MINDFUL TEACHER</p> <ul style="list-style-type: none"> • STEVEN EMMANUEL, Professor of Philosophy, Virginia Wesleyan College 	<p>BRINGING CONTEMPLATIVE PRACTICES INTO THE CLASSROOM</p> <ul style="list-style-type: none"> • RICHARD BRADY, Writer and Educational Consultant, Mindfulness in Education Network 	<p>WHAT DO YOU SEE NOW?: AWAKENING ETHICAL CONSCIOUSNESS</p> <ul style="list-style-type: none"> • MELISSA A GOLDWAITHE, Associate Professor of English, Saint Joseph's University • JOANNA E. ZIEGLER, Edward O'Roarke Professor in the Liberal Arts and Department Chair of Visual Arts at Holy Cross College
<p>ARGUING AS AN ART OF PEACE: A CONTEMPLATIVE PRACTICE SEMINAR FOR FRESHMEN</p> <ul style="list-style-type: none"> • BARRY KROLL, Professor of English, Lehigh University 	<p>MINDFULNESS AND PROFESSIONAL PRACTICE</p> <ul style="list-style-type: none"> • NANCY WARING, Professor, Lesley University 	<p>TOWARD A CONTEMPLATIVE FEMINIST PEDAGOGY</p> <ul style="list-style-type: none"> • NICOLE LOHRBEER, Women's Studies, Mesa Community College (AZ) 	<p>OPENING TO OTHER WAYS OF KNOWING AND BEING</p> <ul style="list-style-type: none"> • DR. TOM BASSAREAR, Professor of Education, Keene State College 	<p>CULTIVATING WISDOM: CONTEMPLATIVE PEDAGOGY AS A LIVING PRACTICE</p> <ul style="list-style-type: none"> • SANDRA WILDE and JACKIE SEIDEL, Assistant Professors, Faculty of Education, University of Calgary 	<p>USING INFORMATION TECHNOLOGY MINDFULLY: PEDAGOGY AND PRACTICE</p> <ul style="list-style-type: none"> • DAVID M. LEVY, Professor, The Information School, University of Washington
<p>SELF-WRITING AND CORRESPONDENCE: CONTEMPLATIVE WAVES IN THE WRITING CLASSROOM</p> <ul style="list-style-type: none"> • CARMELLA BRANIGER, Creative Writing, Millikin University 	<p>CREATING SPACES AND PRACTICES FOR UNPACKING CULTURAL INHERITANCE AND PLOTTING CULTURAL CHANGE</p> <ul style="list-style-type: none"> • DEBORAH DOWNING WILSON, Ph.D, Candidate UC San Diego 	<p>TEACHING "NOT-KNOWING"</p> <ul style="list-style-type: none"> • PATRICIA GORMAN, Professor of Counseling and Family Therapy, Saint Joseph College 	<p>PHENOMENOLOGY AS A CONTEMPLATIVE PRACTICE</p> <ul style="list-style-type: none"> • JAMES MORLEY, Professor of Clinical Psychology, Ramapo College (NJ) 	<p>THE JOY INHERENT: REDISCOVERING EDUCATION THROUGH MINDFUL TEACHING</p> <ul style="list-style-type: none"> • DAVID LEE KEISER, Associate Professor of Teacher Education at Montclair State University 	<p>ACADEMIC LOVE STORIES</p> <ul style="list-style-type: none"> • SUSAN BURGGRAF, Associate Professor of Contemplative Psychology and Associate Dean for Undergraduate Education, Naropa University

PRESENTATION MAPS (cont'd)

THE CONTEMPLATIVE HEART OF HIGHER EDUCATION • SESSION B

SATURDAY • APRIL 25, 2009 • 3:00 PM • CONVERSE HALL • AMHERST COLLEGE

ROOM 207	ROOM 208	ROOM 209	ROOM 302	PORTER LOUNGE	RED ROOM
<p>PANEL PRESENTATION: FREEWRITING AND BEYOND: CONTEMPLATIVE PEDAGOGY IN THE WRITING CLASSROOM</p> <p>Panelists:</p> <ul style="list-style-type: none"> • MICHELLE ALBERT, Instructor, Program for Writing and Rhetoric, University of Colorado-Boulder • IRENE PAPOULIS, Lecturer, AK Center for Writing and Rhetoric, Trinity College • DONNA STRICKLAND, Assistant Professor of English and Associate Director of Composition, University of Missouri-Columbia 	<p>THE BENEFITS OF EMBODIED CONTEMPLATIVE LEARNING: AIKIDO AS A CASE STUDY</p> <ul style="list-style-type: none"> • MICHELLE LELWICA, Associate Professor of Religion, Concordia College <hr/> <p>USING YOGA TO ENHANCE REFLECTION IN A WOMEN'S STUDIES CLASSROOM</p> <ul style="list-style-type: none"> • REBECCA OSSORIO, Ph.D. Candidate, Curriculum and Instruction, University of Albany, Instructor, Women's Studies, Vassar College 	<p>PANEL PRESENTATION: WHY ISN'T THIS NORMAL? ISSUES OF AND STRATEGIES FOR OVERCOMING RESISTANCE TOWARD CONTEMPLATIVE PEDAGOGIES</p> <p>Panelists:</p> <ul style="list-style-type: none"> • MAUREEN HALL, Assistant Professor of Education, University of Massachusetts, Dartmouth. • RAM SINGH, Ph.D., Indic Studies and Professor of Biophysical Chemistry at the University of Massachusetts Dartmouth • DARYL NARDICK, Ph.D., New Designs in Learning and Scholarship, Georgetown University. • HEATHER M. VOKE, Ph.D., Program Director, Visiting Assistant Professor of Philosophy, Georgetown University 	<p>PASSING, TRANSFIGURATION, TRANSIT</p> <ul style="list-style-type: none"> • SR. LINDA SUSAN BEARD, Associate Professor of English, Bryn Mawr College and founding member of The Emmaus Community <hr/> <p>TRANSFORMING THE CLASSROOM IN JUST ONE MINUTE: USING "ARRIVAL MOMENTS" IN AMERICAN HISTORY COURSES</p> <ul style="list-style-type: none"> • MARGARET LOWE, Associate Professor of History at Bridgewater State College 	<p>PANEL PRESENTATION: PERSONAL LEADERSHIP: CONTEMPLATIVE PRACTICE IN ACTION ACADEMY FOR THE LOVE OF LEARNING</p> <p>Panelists:</p> <ul style="list-style-type: none"> • AARON STERN, Executive Director • MARIANNE MURRAY, Program Director • ROBIN WEEKS, Teacher Renewal Program Coordinator 	<p>VISUALIZING CONTEMPLATION</p> <ul style="list-style-type: none"> • JOEL UPTON, Professor of Art and the History of Art, Amherst College <hr/> <p>INVOKING THE SPIRITUAL ASPECTS OF COLOR WITH STUDENT-ARTISTS</p> <ul style="list-style-type: none"> • SHALOM GOREWITZ, Professor of Visual Arts, Ramapo College
<p>SKETCH OF A CONTEMPLATIVE APPROACH TO VIRGINIA WOOLF</p> <ul style="list-style-type: none"> • ELIZABETH HIRSH, English and Women's Studies, University of South Florida 	<p>THE DEVELOPMENT OF "WITNESS-CONSCIOUSNESS" IN THE PRACTICE OF AUTHENTIC MOVEMENT AND ITS RELEVANCE TO CONTEMPLATIVE APPROACHES IN EDUCATION</p> <ul style="list-style-type: none"> • PAULA SAGER, Co-founder Mariposa Center 	<p>PEDAGOGY AND PUBLIC RELATIONS: "SELLING" CONTEMPLATIVE STUDIES ACROSS THE CURRICULUM</p> <ul style="list-style-type: none"> • KAREN M. CARDOZO, Assistant Professor of Commonwealth (Honors) College, UMass, Amherst 		<p>CONTEMPLATIVE PEDAGOGY AND COMPASSIONATE PRESENCE</p> <ul style="list-style-type: none"> • JOANNE GOZAWA, Assistant Professor of Transformative Inquiry, School of Consciousness and Transformation, California Institute of Integral Studies 	<p>PRESENTATION OF RESEARCH: "BEHOLDING" PRACTICE WITH ICONS AND THANGKAS</p> <ul style="list-style-type: none"> • DEBORAH J. HAYNES, Professor of Art and Art History, University of Colorado at Boulder

PRESENTATION MAPS (cont'd)

THE CONTEMPLATIVE HEART OF HIGHER EDUCATION • SESSION C

SUNDAY • APRIL 26, 2009 • 10:30 AM - 12:00 PM • CONVERSE HALL • AMHERST COLLEGE

ROOM 207	ROOM 208	ROOM 209	ROOM 302	PORTER LOUNGE	RED ROOM
<p>TAKING STUDENTS TO THE PLACES THAT SCARE THEM: TEACHING SOCIOLOGY AS COMPASSIONATE WARRIORS</p> <ul style="list-style-type: none"> • JOHN ERIC BAUGHER, Department of Sociology, University of Southern Maine 	<p>CRITICAL PEDAGOGY, THE SOCIOLOGICAL IMAGINATION AND THE CONTEMPLATIVE HEART OF HIGHER EDUCATION</p> <ul style="list-style-type: none"> • PENELOPE HERIDEEN, Professor of Sociology, Holyoke Community College 	<p>PRACTICES FROM WORLD WISDOM TRADITIONS IN FOREIGN LANGUAGE EDUCATION</p> <ul style="list-style-type: none"> • TORI SMITH, Senior Lecturer, Hispanic Studies, Brown University 	<p>CULTIVATING CLARITY: INTEGRATING CONTEMPLATIVE PRACTICES INTO CURRICULUM FOR FUTURE HEALTH CARE PROFESSIONALS AT NORTHEASTERN UNIVERSITY</p> <ul style="list-style-type: none"> • JANKOWSKI-SMITH, Director of Spiritual Life, and • DORETT "PINKY" HOPE, Assoc. Prof. of Nursing, Bouve College of Health Sciences, Northeastern U. 	<p>FROM CONTEMPLATIVE MINDFULNESS TO ENERGY AWARENESS</p> <ul style="list-style-type: none"> • F. Emmanuel Chaulet, Adjunct Theater Faculty/ Artist in Residence, University of Southern Maine 	<p>TAOIST HEALING SOUNDS IN THE BODY</p> <ul style="list-style-type: none"> • BOB WEINER, percussionist and performer, taught at Drummer's Collective (NYC), New England Conservatory of Music and Berklee College of Music
<p>SEEING AND KNOWING THE MIND THROUGH CONTEMPLATIVE APPROACHES TO ART</p> <ul style="list-style-type: none"> • MICHAEL FRANKLIN, Director of Graduate Art Therapy Program, Naropa University 	<p>SITTING WITH CONFUSION AT THE KEYBOARD: THE INTEGRATION OF STUDENT WITH TEXT IN ONLINE DISTANCE EDUCATION CLASSES</p> <ul style="list-style-type: none"> • ROBERT-LOUIS ABRAHAMSON, Professor of English, University of Maryland University College 	<p>SELF-AWARENESS AND CREATIVITY THROUGH IMAGERY PRACTICE</p> <ul style="list-style-type: none"> • EUGENIO GIUSTI, Associate Professor of Italian Language and Literature, Vassar College 	<p>INVITING THERAPEUTIC PRESENCE: THE USE OF MINDFULNESS MEDITATION IN THE TRAINING OF FAMILY THERAPISTS: FINDINGS FROM A QUALITATIVE STUDY</p> <ul style="list-style-type: none"> • ERIC E. MCCOLLUM, Professor and Director of Marriage and Family Therapy, Virginia Tech University 	<p>DANCE, CONTEMPLATION AND EMBODIMENT</p> <ul style="list-style-type: none"> • BARBARA SELLERS-YOUNG, Dean of the Faculty of Fine Arts at York University 	<p>IMPROVISATION AND CONTEMPLATION: COMPLEMENTARY INTERIOR GATEWAYS</p> <ul style="list-style-type: none"> • ED SARATH, Professor of Music and Director of the Program in Creativity and Consciousness, University of Michigan
<p>MINDFULNESS-BASED COPING WITH UNIVERSITY LIFE (MBCUL): A RANDOMIZED WAIT-LIST CONTROLLED STUDY</p> <ul style="list-style-type: none"> • SIOBHAN LYNCH, University of Northampton, UK 	<p>MINDFULNESS PRACTICE IN THE UNIVERSITY CLASSROOM: DEVELOPING CURRICULUM AND ASSESSING EFFICACY FOR UNDER-REPRESENTED POPULATIONS</p> <ul style="list-style-type: none"> • SHARON G. SOLLOWAY, Associate Professor of Education, Bloomsburg University 	<p>MAITRI: WORKING WITH EMOTIONS</p> <ul style="list-style-type: none"> • JANE CARPENTER, Chair and Founding Faculty of Undergraduate Contemplative Psychology Program, Naropa University 	<p>INTEGRATING CONTEMPLATIVE PRACTICES WITHIN A NURSING PEDAGOGY</p> <ul style="list-style-type: none"> • JANE MCCOOL, Assistant Professor, School of Nursing, Northeastern University, and • DORETT "PINKY" HOPE, Assoc. Professor, School of Nursing, Northeastern University 	<p>TAKE (KEEP) THE BODY (YOURSELF) WITH YOU: YA GOTTA LOVE IT! OR EMBODIED KNOWING IN THE FACE OF THE POWERS OF FEAR, CONTROL AND NEGLECT</p> <ul style="list-style-type: none"> • DAPHNE LOWELL, Professor of Dance, Hampshire College 	<p>IMPROVISATION AND MINDFULNESS-AWARENESS PRACTICE IN THE CLASSROOM</p> <ul style="list-style-type: none"> • JOAN D. BRUEMMER, Co-Director BFA Program, Undergraduate Performing Arts, Naropa University • DAMARIS WEBB, actor, director and teaching artist

PRESENTATION LIST

SESSION A: SATURDAY, APRIL 25, 2009 • 10:30 AM

1. **ROOM 207**
 - a. **How Poems Teach Our Hearts to Think**
Gertrude Reif Hughes, Professor Emerita of English and Women's Studies, Wesleyan University
 - b. **Arguing as an Art of Peace: A Contemplative Practice Seminar for Freshmen**
Barry Kroll, Professor of English, Lehigh University
 - c. **Self-Writing and Correspondence: Contemplative Waves in the Writing Classroom**
Carmella Braniger, Creative Writing, Millikin University
2. **ROOM 208 (FITCH)**
 - a. **From Boomers to Elders: A Contemplative Curriculum for Aging Wisely**
David Chernikoff, M. Div, L.C.S.W, Transpersonal Psychology, Naropa University
 - b. **Mindfulness and Professional Practice**
Nancy Waring, Professor, Lesley University
 - c. **Creating Spaces and Practices for Unpacking Cultural Inheritance and Plotting Cultural Change**
Deborah Downing Wilson, Ph.D. Candidate, University of California, San Diego
3. **ROOM 209**
 - a. **Contemplative Epistemology and Practice: Transforming Politics, Lives, Pedagogies**
Gurleen Grewal, Ph.D., Associate Professor of English and Women's Studies, The University of South Florida.
 - b. **Toward a Contemplative Feminist Pedagogy**
Nicole Lohrbeer, Women's Studies, Mesa Community College (AZ)
 - c. **Teaching "Not-Knowing"**
Patricia Gorman, Professor of Counseling and Family Therapy, Saint Joseph College
4. **ROOM 302**
 - a. **The Mindful Teacher**
Steven Emmanuel, Professor of Philosophy, Virginia Wesleyan College
 - b. **Opening to Other Ways of Knowing and Being**
Dr. Tom Bassarear, Professor of Education, Keene State College
 - c. **Phenomenology as a Contemplative Practice**
James Morley, Professor of Clinical Psychology, Ramapo College (NJ)

5. **PORTER LOUNGE (THIRD FLOOR)**
 - a. **Bringing Contemplative Practices into the Classroom**
Richard Brady, Writer and Educational Consultant, Mindfulness in Education Network
 - b. **Cultivating Wisdom: Contemplative Pedagogy as a Living Practice**
Sandra Wilde, Assistant Professor, Faculty of Education, University of Calgary
Jackie Seidel, Assistant Professor, Faculty of Education, University of Calgary
 - c. **The Joy Inherent: Rediscovering Education through Mindful Teaching**
David Lee Keiser, Associate Professor of Teacher Education at Montclair State University
6. **RED ROOM (COLE ASSEMBLY)**
 - a. **What do you see now?: Awakening Ethical Consciousness**
Melissa A Goldwaithe, Associate Professor of English, Saint Joseph's University
Joanna E. Ziegler, Edward O'Roarke Professor in the Liberal Arts and Department Chair of Visual Arts at Holy Cross College
 - b. **Using Information Technology Mindfully: Pedagogy and Practice**
David M. Levy, Professor, The Information School, University of Washington
 - c. **Academic Love Stories**
Susan Burggraf, Associate Professor of Contemplative Psychology and Associate Dean for Undergraduate Education, Naropa University

SESSION B: SATURDAY, APRIL 25, 2009 • 3:00 PM

1. **ROOM 207**
 - a/b. **Panel Presentation - Freewriting and Beyond: Contemplative Pedagogy in the Writing Classroom**
Panelists:
Michelle Albert, Instructor, Program for Writing and Rhetoric, University of Colorado-Boulder
Irene Papoulis, Lecturer, AK Center for Writing and Rhetoric, Trinity College
Donna Strickland, Assistant Professor of English and Associate Director of Composition, University of Missouri-Columbia
 - c. **Sketch of a Contemplative Approach to Virginia Woolf**
Elizabeth Hirsh, English and Women's Studies, University of South Florida
2. **ROOM 208 (FITCH)**
 - a. **The Benefits of Embodied Contemplative Learning: Aikido as a Case Study**
Michelle Lelwica, Associate Professor of Religion, Concordia College
 - b. **Using Yoga to Enhance Reflection in a Women's Studies Classroom**
Rebecca Ossorio, Ph.D. Candidate, Curriculum and Instruction, University of Albany, and Adjunct Instructor, Women's Studies, Vassar College
 - c. **The development of "witness-consciousness" in the practice of Authentic Movement and its relevance to contemplative approaches in education**
Paula Sager, Co-founder and President, Mariposa Center

3. **ROOM 209**

a/b. **Panel Presentation: Why Isn't This Normal? Issues of and Strategies for Overcoming Resistance Toward Contemplative Pedagogies**

Panelists:

Maureen Hall, Assistant Professor of Education, School of Education, Public Policy and Civic Engagement, University of Massachusetts, Dartmouth.

Bal Ram Singh, Ph.D., Director of the Center for Indic Studies and Professor of Biophysical Chemistry at the University of Massachusetts Dartmouth.

Daryl Nardick, Ph.D., Director of Strategic Projects Integration and Senior Project Consultant, Center for New Designs in Learning and Scholarship, Georgetown University.

Heather M. Voke, Ph.D., Director, Program in Education, Inquiry and Justice and Visiting Assistant Professor of Philosophy, Georgetown University.

c. **Pedagogy and Public Relations: "Selling" Contemplative Studies Across the Curriculum**

Karen M. Cardozo, Assistant Professor of Commonwealth (Honors) College, UMass, Amherst

4. **ROOM 302**

a. **Passing, Transfiguration, Transit**

Sr. Linda Susan Beard, Associate Professor of English, Bryn Mawr College and founding member of The Emmaus Community

b. **Transforming the Classroom in Just One Minute: Using "Arrival Moments" in American History Courses**

Margaret Lowe, Associate Professor of History at Bridgewater State College

5. **PORTER LOUNGE (THIRD FLOOR)**

Panel Presentation - **Personal Leadership: Contemplative Practice in Action**

a/b. Panelists - Academy for the Love of Learning:

Aaron Stern, Executive Director

Marianne Murray, Program Director

Robin Weeks, Teacher Renewal Program Coordinator

c. **Contemplative Pedagogy and Compassionate Presence**

Joanne Gozawa, Assistant Professor of Transformative Inquiry, School of Consciousness and Transformation - California Institute of Integral Studies

6. **RED ROOM**

a. **Visualizing Contemplation**

Joel Upton, Professor of Art and the History of Art, Amherst College

b. **Invoking the Spiritual Aspects of Color with Student-Artists**

Shalom Gorewitz, Professor of Visual Arts, Ramapo College

c. **Presentation of Research: "Beholding" Practice with Icons and Thangka**

Deborah J. Haynes, Professor of Art and Art History, University of Colorado at Boulder.

SESSION C: SUNDAY, APRIL 26, 2009 • 10:30 AM

1. **ROOM 207**

a. **Taking Students to the Places that Scare Them: Teaching Sociology as Compassionate Warriorship**

John Eric Baugher, Department of Sociology, University of Southern Maine

b. **Seeing and Knowing the Mind through Contemplative Approaches to Art**

Michael Franklin, Ph.D. Candidate, Lesley University; Director of Graduate Art Therapy Program, Naropa University

c. **Mindfulness-Based Coping with University Life (MBCUL): A Randomized Wait-List Controlled Study**

Siobhan Lynch, Ph.D. Student in Psychology, University of Northampton, UK

2. **ROOM 208 (FITCH)**

a. **Critical Pedagogy, the Sociological Imagination and the Contemplative Heart of Higher Education**

Penelope Herideen, Professor of Sociology, Holyoke Community College

b. **Sitting with Confusion at the Keyboard: The Integration of Student with Text in Online Distance Education Classes**

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

c. **Mindfulness Practice in the University Classroom: Developing Curriculum and Assessing Efficacy in a Program for Under-Represented Populations**

Sharon G. Solloway, Associate Professor of Education, Bloomsburg University

3. **ROOM 209**

a. **Practices from World Wisdom Traditions in Foreign Language Education**

Tori Smith, Senior Lecturer, Hispanic Studies, Brown University

b. **Self-Awareness and Creativity through Imagery Practice**

Eugenio Giusti, Associate Professor of Italian Language and Literature, Vassar College

c. **Maitri: Working with Emotions**

Jane Carpenter, Chair and Founding Faculty of Undergraduate Contemplative Psychology Program, Naropa University

4. **ROOM 302**

a. **Cultivating Clarity: Integrating Contemplative Practices into Curriculum for Future Health Care Professionals at Northeastern University**

Shelli Jankowski-Smith, Director of Spiritual Life, Northeastern University, and Dorett "Pinky"

Hope, Associate Professor of Nursing, Bouve College of Health Sciences, Northeastern University

b. **Inviting Therapeutic Presence: The Use of Mindfulness Meditation in the Training of Family Therapists: Findings from a Qualitative Study**

Eric E. McCollum, Professor and Director of Marriage and Family Therapy Program, Virginia Tech University

c. **Integrating Contemplative Practices within a Nursing Pedagogy**

Jane McCool, Assistant Professor, School of Nursing, Northeastern University, and Dorett "Pinky" Hope, Associate Professor, School of Nursing, Northeastern University

PRESENTERS BIOGRAPHICAL INFORMATION AND PRESENTATION ABSTRACTS

LISTED IN ALPHABETICAL ORDER BY PRESENTER

5. PORTER LOUNGE (THIRD FLOOR)

- a. **From Contemplative Mindfulness to Energy Awareness**
F. Emmanuel Chaulet, Adjunct Theater Faculty/ Artist in Residence, University of Southern Maine
- b. **Dance, Contemplation and Embodiment**
Barbara Sellers-Young, Dean of the Faculty of Fine Arts at York University
- c. **Take (Keep) the Body (Yourself) With You: Ya Gotta Love It! Or Embodied Knowing in the Face of the Powers of Fear, Control and Neglect**
Daphne Lowell, Professor of Dance and Movement Studies, Hampshire College, and Chair of the Five-College Dance Department

6. RED ROOM

- a. **Taoist Healing Sounds in the Body**
Bob Weiner, percussionist and performer, Drummer’s Collective (NYC), New England Conservatory of Music and Berklee College of Music
- b. **Improvisation and Contemplation: Complementary Interior Gateways**
Ed Sarath, Professor of Music and Director of the Program in Creativity and Consciousness, University of Michigan
- c. **Improvisation and Mindfulness-Awareness Practice in the classroom: A lecture demonstration on movement practice and artistic process**
Joan D. Brummer, Co-Director BFA Program, Undergraduate Performing Arts, Naropa University and Damaris Webb, actor, director and teaching artist, MFA in Contemporary Performance from Naropa University

PANEL PRESENTATION, SUNDAY, APRIL 26, 2009 • 9:00 AM • RED ROOM

Facilitated by Arthur Zajonc

- 1. **Cultivating Compassion: Views from Contemplative Practice and Neuroscience**
Alfred Kaszniak, Professor and Head of Psychology, and Director of Alzheimer’s Disease Center Education and Information Core, University of Arizona
- 2. **Contemplation Without Context**
Renée A. Hill, Associate Professor of Philosophy and Co-Director of the Institute for the Study of Race Relations, Virginia State University
- 3. **Students as Sources: Contemplative Practices in a course on Consumption and Happiness**
Daniel Barbezat, Professor of Economics, Amherst College

- 1. **Sitting with Confusion at the Keyboard: The Integration of Student with Text in Online Distance Education Classes**
Robert-Louis Abrahamson • Session C • Room 208

Over the past eleven years of teaching online distance education, I have developed a method of using the new online medium to lead students into the contemplative work of engaging mindfully with their reading. Students start with an examination and then (temporary) dismissal of their preconceptions, allowing an openness to the details of the text and of their response to the text. They sit with the confusion their mindful engagement will always arouse, then integrate the text with their own experience, and finally offer an honest articulation of what transpired in this process of engagement. Since the discussions take place in an online forum, students tend to speak more frankly than face to face, and can take as long as they need to compose their comments. The teacher can carry on a dialogue with each student, open to others to join in, thus creating a virtual public dance around the still point of each person’s solitary experience of reading.

Because my students belong to the military community, they often arrive inflexible and judgmental. The online forum allows me gently to ease them into non-judgmental stillness in a much less threatening way than a live classroom experience would allow.

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. **Panel Presentation: Freewriting and Beyond: Contemplative Pedagogy in the Writing Classroom**
Michelle Albert, Irene Papoulis and Donna Strickland • SESSION B • Room 207

We propose a panel discussion among three Composition and Rhetoric faculty who all attended the 2008 Summer Session for Contemplative Curriculum Development and now integrate contemplative practice into writing classes in various ways. Each of us has had good results with integrating contemplative practices - including freewriting, meditation, lectio divina, and beholding - into elective, upper-division writing classes. We will each present and discuss a practice from these classes, explaining our theory behind why and how it worked in each case:

- in an upper division writing course called Multicultural Topics, every class meeting begins with a 5-minute meditation, and students practice freewriting in class throughout the semester;
- contemplative reading in upper-division writing classes: students choose an essay at the beginning of the semester that they reread at least three times over the course of the semester;
- an upper-division course called “Mindful Writing” uses breath-awareness meditation, body scans, lectio divina, and other contemplative practices to guide students to a more grounded and comfortable writing process.

We will also address the issue of integrating contemplative practices into required first-year writing classes, when students don't have the option to drop the class, and/or when the class must adhere to departmental standards that are meant to ensure consistency among many sections of the same course. We will discuss our questions, reservations, and ideas about bringing contemplative pedagogy into the required first-year composition course.

As part of our panel, we will engage the audience in a contemplative writing practice.

PANELISTS:

Michelle Albert is an instructor in the Program for Writing and Rhetoric at the University of Colorado at Boulder.

Irene Papoulis is a senior lecturer in the AK Smith Center for Writing and Rhetoric at Trinity College. She is also co-chair of the Assembly for Expanded Perspectives on Learning, an affiliate of the National Council of Teachers of English concerned with intuition, emotion, spirituality, and other dimensions of learning beyond the cognitive.

Donna Strickland is Assistant Professor of English and Associate Director of Composition at the University of Missouri-Columbia. She regularly teaches courses in writing, rhetoric, and composition pedagogy. She has recently written "Before Belief: Embodiment and the 'Trying Game'," which reports on some of what she learned while teaching Mindful Writing.

3. Personal Leadership: Contemplative Practice in Action

Academy for the Love of Learning • Panel Presentation • SESSION B • Porter Lounge

Adding contemplative practices into the educational setting is often seen as contributing to such things as student's abilities to maintain focus and cope with academic stress. However, what is harder to demonstrate is that there is often an impact of contemplative education that extends far beyond coping skills. This impact might loosely be called "transformative" in the sense that there can be fundamental changes in how students work, their worldview, their experience of themselves and how they are in the world. In transformative learning theory and experiential learning theory, exercises and processes are designed to induce just these kinds of results. The question arises as to what the relationship is between transformative/experiential learning and contemplative education and whether there are benefits to combining these modalities. We would like to explore this question with interested conference attendees, and consider how contemplative capacities can deepen experiential inquiry and bring support and full engagement in the learning process.

The Academy for the Love of Learning is developing methodologies for learning that are transformational and supportive of personal and inter-personal engagement in culture change. What we observe is that the combination of contemplative practices and transformative/experiential-learning practices activates a quality that we call "personal leadership" in students. This is the ability to be increasingly attuned to internal impulses and to act on them with awareness of personal and interpersonal responsibility and benefit. Particularly relevant to the realm of higher education is an increasing awareness of the student's own curiosity and passion and the ability and desire to follow those impulses through a process of inquiry.

This session will explore the potency that can be generated within a group's field of learning, activated through experiential process, reflection, shared meaning making, with a contemplative underpinning. We will invite participants into an experiential exercise followed by a process of individual reflection, sharing

of the experience in dyads, and group feedback and discussion. Participants are invited to explore their own personal learning, while also gaining insight into this fusion of methods and its application in their own work.

PANELISTS:

Aaron Stern is the Executive Director and founder of the Academy, serves as President of the Board, and is a member of the Core Faculty. He designed the core curriculum, which is at the heart of all Academy programs, and directs its facilitation team. He is a composer, performer, educator and former dean of the American Conservatory of Music. He consults with educational, arts, spiritual and social-change organizations and communities, worldwide. He is also trained and certified as a transpersonal therapist.

Marianne Murray is the Academy's Program Director, a member of the core facilitation team, and serves on the Board of Directors. She has a Ph.D. in transformative learning and an MA in transpersonal psychology. She emphasizes transpersonal practices in her work with individuals and groups, and is a breathwork practitioner, body worker, and systemic constellations facilitator.

Robin Weeks coordinates the Teacher Renewal Program at the Academy. He has a background in science and science education, and spent many years as an Assistant Professor in Earth and Space Sciences at the University of Washington in Seattle. More recently he obtained a masters degree in Religious Studies from Naropa University in Boulder. This experience sparked a passion for contemplative education and issues involved in the meeting of science and spirituality.

4. Students as Sources: Contemplative Practices in a course on Consumption and Happiness

Daniel Barbezat • Panel Presentation • SUNDAY • APRIL 26 • 9:00 am • Red Room

Economists have increasingly turned to using subjective well-being data to test theories of consumption, evaluate policies and discover the determinants of happiness/well-being. Much attention has focused on how survey data is collected and evaluated, viz., normalized, aggregated and transformed, in order to produce indexes of satisfaction, well-being or happiness. Out of this data inquiry, a rich literature has arisen that reconsiders both macro- and microeconomic issues. Since many of these economic issues evaluated directly affect each of us, it seems appropriate that we encourage students (and ourselves!) to begin to inquire about their (our) own behavior.

In economics courses, we are familiar with using abstractions, like the representative consumer, to illustrate behavior and explain how markets work and how people interact with them. However, we are less familiar with using our own students' experience with their own market interactions to explain and inform our analyses. In this paper, I describe the use and impact of class room exercises and a mindfulness lab session in a course on the relationship between consumption and happiness. I show how the exercises help students deepen their understanding of the material that we are reading and increase their awareness of their own consumption and well-being.

Daniel Barbezat, Professor of Economics, Amherst College. A member of the Amherst faculty since 1988, Barbezat received 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.

5. Opening to Other Ways of Knowing and Being

Tom Bassarear • SESSION A • Room 302

The primary goal of this course is for students to develop an open attitude to different ways of knowing and being. The course content develops through readings, speakers, and in- and out-of-class experiences. Students begin by examining how they know the world and what they mean when they say “I know.” We examine the legacy of the still dominant Newtonian/Cartesian world view and alternative ways of explaining the world from modern science, including quantum physics, chaos theory, and research in neuroscience. Students also examine how they learn and the legacy of the standard schooling model on their learning. From this foundation, we explore other ways including mindfulness meditation, indigenous ways, and differences and similarities between various cultures. I will discuss two primary pedagogical practices. Peer-response journals have students writing a response paper each week which they give to two classmates; they respond to their peers’ papers. I read but do not give direct feedback. This develops their own voice and an internal locus of control. student writing and thinking is much deeper than before. Many whole class discussions are done in Council (from the Ojai Foundation) which involves speaking and listening from the heart.

Dr. Tom Bassarear, Professor of Education at Keene State College in Keene, New Hampshire. I have been an educator for 35 years and a teacher educator at Keene State College for 23 years. I have worked closely with schools, doing many workshops with teachers. I have also written two books, some articles, and many conference presentations, mostly in mathematics education. 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 this past year for faculty, staff, and students.

6. Taking Students to the Places that Scare Them: Teaching Sociology as Compassionate Warriorship

John Eric Baugher • SESSION C • Room 207

The Presidents’ Declaration on the Civic Responsibility of Higher Education, signed by over 1,000 college and university presidents, expresses concern about “a profound sense of cynicism” and social and political disengagement among contemporary college students in the U.S. The issues raised in this declaration resonate with C. Wright Mills’ classic formulation of the despair of modern individuals who, unable to understand the broader historical forces shaping their lives, experience the personal troubles they face as a series of inescapable traps. Freedom for Mills comes from the “sociological imagination” which is “the quality of mind” necessary for making clear “the elements of contemporary uneasiness and indifference.” Yet the challenges facing students today are as much existential as they are intellectual. How can we help students cultivate the quality of mind and *heart* to engage themselves deeply in the suffering in our world? My presentation addresses this question in two parts. First, I articulate the empirical and conceptual underpinnings of my sense that the deeper mood among students today is not cynicism or indifference but *fear*. Second, I present my experiences using a variety of contemplative teaching practices to generate discussion on the possibilities for recasting sociological praxis as a form of fearless and compassionate warriorship.

John Eric Baugher is Assistant Professor of Sociology at the University of Southern Maine. His current research based on in-depth interviews with hospice volunteers in the U.S. and Germany examines how hospice workers negotiate the emotional and interpersonal boundaries of caring for dying strangers. His most recent publication, “Facing Death: Buddhist and Western Hospice Approaches,” appeared in the journal *Symbolic Interaction* (2008). Professor Baugher is particularly interested in integrating contemplative and critical pedagogies in the courses he teaches on death and dying, sociology of emotion, social psychology, sociological theory, and introduction to sociology.

7. Passing, Transfiguration, Transit

Sr. Linda-Susan Beard • SESSION B • Room 302

My advanced Afro-American literature course on “hypercanonical texts”—those with unquestioned power and canonical authority—has been discussing a Harlem Renaissance novel by Nella Larsen. Based in Larsen’s own autobiographical experience as a woman of Afro-Danish heritage, *Passing* chronicles the loneliness of appearing to belong to no one world completely. Amidst a highly charged demand or expectation that she choose one realm or the other, Clare Kendry makes a temporary truce by disappearing into a white world of extraordinary wealth, prestige, and—for her—loneliness.

There are multiple conversations to have about the text’s representation of human angst in a society of definitions, categories, and taxonomical obsessions. There is also a poignant teaching possibility here in inviting students to consider the multiple ways in which they may unconsciously as well as collaboratively participate in “passing” practices of many kinds. Strategies may include partial revelations or edited narratives of experience that conspire in fooling self or others about the inchoate, disorganized, and richly textured selves some would rather discipline, repress, ignore, or starve in the hope of achieving a less complex, more manageable self. One passes as less than one is; one passes as other than one is. One attempts painfully and relentlessly to be less than whole in the name of being evenly divisible, unitary, or a living prime number. If there is enough movement, energy, and heat, one can spend a lifetime bypassing the aw(e)some task of coming to the bittersweetness of self-knowledge.

The contemplative stance is one response, transformative opportunity, and opening to the deep desire to be less than one is in order to evade acknowledging one’s whole heart, mind, soul, and being—with all the transfigurative mountain-top moments resting alongside the purgatories of repetition and routine. Meditation invites one to *pass by* the seductions of landmarks, mile-marked identities, or charted itineraries in order to both traverse and hover above thresholds, to rest in medias res, and to make one’s home in becoming.

Sr. Linda-Susan Beard, a founding member of The Emmaus Community—a canonical monastic community in rural Vestaburg, Michigan—struggles with her own “passing” dilemmas as an Associate Professor of English at Bryn Mawr College and a contemplative whose home is an 80-acre farm. The continuous juggling of priorities and the mobility involved in the steady transit between Michigan and Pennsylvania (doesn’t everyone live in one state and work 750 miles away in another?) make passing more than a conceptual idea of interest to her. She writes about the work of Bessie Head, a Botswanan mystic-novelist who knew much about living a life not easily categorized.

8. Bringing Contemplative Practices into the Classroom

Richard Brady • SESSION A • Porter Lounge

In this paper I look at several stages of the process of bringing contemplative practices into university and school courses. I begin by describing the steps by which I came to adopt this approach in my own teaching. Then, in the context of a high school mathematics course and two university classes, I examine intentions that shape this endeavor and consider the variety of contemplative practices available in light of these intentions. This leads to a discussion of choices of particular practices to share with students and some characteristics of courses to consider in making these choices. In conclusion, I look at contemplative practices in light of the student audience.

Richard Brady is a writer and an educational consultant with Minding Your Life. Richard's publications include: *Tuning In: Mindfulness in Teaching and Learning*, McHenry and Brady, eds., 2009, Friends Council on Education, Philadelphia, "Realizing True Education with Mindfulness," *Human Architecture: Journal of the Sociology of Self-Knowledge*, VI, no. 3, (2008): 87-97, and "Learning to Stop, Stopping to Learn: Discovering the Contemplative Dimension in Education," *Journal of Transformative Education*, 5, no.4, (2007): 372-394. Richard taught high school mathematics at Sidwell Friends School in Washington, DC for 34 years before retiring in 2007.

9. Self-Writing and Correspondence: Contemplative Waves in the Writing Classroom
Carmella Braniger • SESSION A • Room 207

Contemplative practices can foster self-awareness and reflection, freeing us to become active participants and observers in learning. Increased attention is being given to using contemplative practices for developing introspective writing that explores a multiplicity of selves. Teachers and contemplative practitioners such as Mary Rose O'Reilley recognize the benefits of stimulating students' self-awareness and attention through writing. In *Radical Presence*, O'Reilley emphasizes that "Writing exercises... can create a spacious moment: at the beginning of class to find a spiritual center; in the middle, to brainstorm; and at the end, to reflect." If introspective writing acts can foster self-awareness, reflection, mindfulness, compassion, and active participation in reading and writing processes, how can we provide students with more contemplative and meditative experiences? Can journal writing, as a contemplative and creative act, free students to become active participants and observers in their own writing and learning processes? Can correspondence, or letter-writing, provide a new wave of self-awareness and self-reflection in both readers and writers? In an attempt to answer questions about the role of contemplation, meditation, and reflection in shaping the multiple identities of one's writing self, the audience will be invited to participate and share their own approaches and experiences.

Dr. Carmella Braniger, a native of Ohio, is a graduate of Muskingum College, Johns Hopkins University, and Oklahoma State University. She teaches creative writing at Millikin University, in Decatur, Illinois. Her poems have appeared in *Sycamore Review*, *Poems and Plays*, *The Dirty Napkin*, *Modern English Tanka* and *MARGIE: The American Journal of Poetry*. Her chapbook, *No One May Follow*, is forthcoming from Pudding House Publications. She enjoys gardening, walking, and cooking meals with her husband and daughter.

10. Improvisation and Mindfulness-Awareness Practice in the classroom: A lecture demonstration on movement practice and artistic process.
Joan Bruemmer and Damaris Webb • SESSION C • Red Room

How do we synchronize the body and mind? The embodied approach to movement and process grows out of a non-dualistic experience of the body/mind. This experience can be found in the words of Suzuki Roshi in *Zen Mind, Beginner's Mind*:

"This is the most important teaching: not two, not one. Our body and mind are not two and not one. If you think your body and your mind are two, that is wrong; if you think that they are one, that is also wrong. Our body and mind are both two and one. We usually think that if something is not one, it is more than one; if it is not singular, it is plural. But in actual experience, our life is not only plural, but also singular."

Through gentle and precise exercises and delightful play we will look at improvisation and contemplative practice. This demonstration is open to anyone curious about a more embodied classroom experience for their students.

Joan Bruemmer, based in Boulder, Colorado, is the interim co-director of undergraduate performing arts at Naropa University. She is an actor, choreographer and teaching artist. She has been teaching acting and improvisation at Naropa University since 2006. She has been working with Barbara Dilley since 2004 and exploring how to facilitate meditation and artistic process in the classroom. Joan holds an MFA in Contemporary Performance from Naropa University, and completed her undergraduate work at NYU's Experimental Theater Wing. She is an Aikido and Yoga practitioner.

Damaris Webb, based in New York City, is an actor, director and teaching artist, who's work is concerned with the mystery of being human. She is still digesting the last year and a half spent as Barbara Dilley's assistant (and performer) for *Desolate/Delight: mythology of a species*, and its sequel; the bright presence of things, exploring the intersection of contemplative dance, improvisational performance art, and contemporary theatre. Damaris Webb holds an MFA in Contemporary Performance from Naropa University, and completed her undergraduate work at NYU's Experimental Theater Wing. She is also a black belt of Mkeka-Do Karate/Kickboxing.

11. Academic Love Stories
Susan Burggraf • SESSION A • Red Room

This session will introduce contemplative approaches to working with academically relevant emotions with an emphasis on cultivating the power of positive affective states (e.g., motivation, love, dedication). Positive and negative emotions (e.g., anxiety, shame, anger) energize the mind and manifest in the classroom and in writing assignments in characteristic ways. Emotions that arise in the course of academic inquiry often result from the motivational and identity issues that are salient in these settings. In fact, we often say "I love ____" about topics and areas of inquiry that we care about leading to further openness, gentle curiosity and sustained attention that accompany such motivation or dedication. Neutrality cannot be sustained nor is it even desirable. Two techniques will be briefly demonstrated: 1) the co-meditation technique of Insight Dialogue will serve as the contemplative frame for cultivating motivation that is important in academic work; 2) a brief meditation practice that can be used throughout the day to foster open awareness, release tension and cultivate vastness. The goal of both exercises is to help students discover their own 'academic love story' that can serve as fuel for motivation and commitment to their educational goals.

Susan Burggraf is Associate Professor of Contemplative Psychology and Associate Dean for Undergraduate Education at Naropa University (Boulder, Colorado). Susan came to Naropa in 2005 after teaching for more than a decade in the psychology departments at Mount Holyoke and Bowdoin Colleges. Her doctorate is from Bryn Mawr College. Susan's recent research is a qualitative interview study of Naropa faculty on definitions and practices of contemplative education. Her previous research included such topics as the role of affect in horror movie appeal and the difference between shame- and guilt-proneness. She is a practitioner in the Dzogchen tradition.

12. Maitri: Working with Emotions
Jane Carpenter • SESSION C • Room 209

Maitri, a set of practices derived from the energetic yogas of Tibetan Buddhism, is taught in the contemplative psychology programs at Naropa University – both graduate (Masters in Contemplative Psychotherapy and Masters in Divinity Programs) and undergraduate (Bachelors in Contemplative Psychology Program). The emphasis of the Maitri contemplative discipline is to introduce students to a variety of psychological states of mind that exist within personality, emotions, and forms of intelligence. Maitri is based on the traditional five Buddha Family principles that manifest as either wisdom or neurosis. By inquiry into these

five subtle psychological states, one discovers the wisdom embedded in neurosis. When we resist emotions, our life becomes constricted. When we open to them, we experience an energetic quality of aliveness. Working with the maitri practices of specific postures in environments of different colors, the various energies in ourselves and in our world are heightened and clarified. In this way, we learn to embrace ourselves and our world more fully with unconditional friendliness. Jane will introduce the maitri practice and provide a theoretical and experiential framework.

Jane Carpenter is Chair and one of the founding faculty of the undergraduate Contemplative Psychology Program at Naropa University. For twenty years, she has been teaching graduate and undergraduate courses in Buddhist Psychology covering a wide range of contemplative disciplines such as meditation, tonglen, maitri, Ikebana (Japanese flower arranging), and other forms of Dharma Art. Jane began her study and practice of Tibetan Buddhist meditation in 1975 under the guidance of Ven. Chögyam Trungpa Rinpoche. She also teaches Buddhist psychology and Dharma Art internationally at universities and Shambhala and Buddhist centers (including Deer Park Institute in Bir, India).

13. Pedagogy and Public Relations: “Selling” Contemplative Studies Across the Curriculum

Karen M. Cardozo • SESSION B • Room 209

In 1992, psychologist Beverly Tatum published a landmark essay in the Harvard Educational Review whose insights were later expanded upon in her book, *Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race* (1998). Tatum argued that the field of psychology known as racial identity development (RID) theory productively illuminates the complex dynamics that occur in classrooms and other sites of cross-racial interactions. Building on these insights in an article published in *American Studies*, I argued that humanities faculty could greatly benefit from this literature, as the subject matter of our courses—particularly in *American Studies*—often “stirs up” strong feelings about race and other histories of oppression. However, I noted a significant difference between Tatum and colleagues in other fields: for Tatum, the emotions and psychology of race were the “legitimate” disciplinary content of her work; those of us teaching economics, history, or literature need to develop rationales for incorporating RID study that are intelligible within our own fields of study.

A similar issue occurs in introducing contemplative practices across the curriculum. A recurring theme at the 2007 summer curriculum institute involved explaining the value of contemplative pedagogies to skeptical colleagues or administrators. While there is ample evidence for the pedagogical benefits of contemplative practices, “selling” them becomes harder the further contemplative studies travels from its recognizable “homes” in, say, neuroscience, Asian Studies or Religion. In addition, when viewed through the academy’s increasingly capitalist system of values, alternative pedagogies are seen as a “waste of time” or “unproductive” when they take time away from traditional forms of engagement with disciplinary materials.

Therefore, in this paper I rehearse an interdisciplinary “translation” similar to that I enacted by bringing the insights of the psychology of race into American Studies, offering different rationales and strategies for introducing contemplative pedagogies and practices into diverse humanities classrooms, particular those studying multiculturalism.

Thus I describe 4 main rubrics that will be useful to those seeking to infuse traditional academic structures with the contemplative materials and practices:

1. *Pedagogy and Productivity*. I review some of the major cognitive and pedagogical benefits of contemplative practices in the classroom context.

2. *Interdisciplinarity*. As an interdisciplinary field *par excellence*, I describe how contemplative studies can be incorporated in both content and methods.
3. *Disciplinary Relevance*. As with my article on racial identity, I discuss how contemplative studies or pedagogies can be articulated with disciplinary aims.
4. *Course Relevance*. Related to #3, I discuss how one must closely tie specific practices to specific course aims and themes.

While an “us/them” mentality sometimes develops between converts to contemplative studies and those who don’t perceive its value, I have found that a calmly articulated, non-defensive and, ultimately, intellectual rationale for contemplative pedagogies not only yields rich dividends for student engagement, but widens the circle of students and colleagues who seek to explore these benefits for themselves.

Karen Cardozo, B.A. in English (Haverford College); M.Ed. in Higher Education Administration (Harvard); PhD in American Studies (UMass Amherst). I have served as a dean of student and academic affairs at Mount Holyoke, collaborated with the UMass Center for Teaching, and taught humanities courses on all campuses of the Five College consortium. Currently I teach in the UMass Commonwealth College, an honors program emphasizing interdisciplinarity and community-based engagement. My work is aimed at multiple disciplinary, interdisciplinary, and metaprofessional discourse communities, e.g. I have published on American literature, cultural studies of science, and mentoring of under-represented graduate students and faculty. My current book project brings these inter/disciplinary and metaprofessional domains together to advocate for higher education reform, specifically, revising tenure system values to elicit teaching and scholarship that meets pressing societal needs. One chapter, “Contemplating Change,” introduces contemplative pedagogies to a humanities audience as a model of innovative interdisciplinary practice. After attending the 2007 Contemplative Curriculum Summer Institute, I began incorporating contemplative pedagogies into my courses.

14. From Contemplative Mindfulness to Energy Awareness

F. Emmanuel Chaulet • SESSION C • Porter Lounge

Contemplative Mindfulness leads the way to Energy Awareness. By stilling the mind we can start listening to our energy system signals and understand the world in terms of vibrations and wave patterns that can be cleared, repaired, and aligned for better performance, more energy and peaceful, but powerful goal manifestation.

This opens the doors to infinite possibilities such as concentration sharpening, creativity development, stress reduction and better awareness of world energy patterns. It intensifies spiritual consciousness, activates abundance manifestation, as well as provides tools for a powerful stage presence.

The case study of THE 299 “Holistic Acting” at The University of Southern Maine:

- Syllabus overview: how guided meditations evolve into energy management.
- Energy Systems description: what is energy? What are the chakras, the aura, and the Flower of Life? Study of the Yin and Yang, Feminine and Masculine Energies.
- Energy System clearing, repairing and aligning: four principles; intent, raising vibration, polar opposite, movement.
- Meditations and Visualizations: the power of Intent for manifestation. Using Feelings to monitor Intent. Unleashing the power of the heart felt intention.
- Results analysis: creativity enhancement, post-performance closure, spiritual purpose discovery and tightened focus.

F. Emmanuelle Chaulet is Adjunct Theatre Faculty at the University of Southern Maine. An international film actress, director and acting coach she is the director / founder of Starlight Acting Institute. Lead film roles include “Boyfriends and Girlfriends” by French New Wave master Eric Rohmer, and “All the Vermeers in New York” by Jon Jost, 1991 winner of the best American independent film award. She trained with the Michael Chekhov technique and was a Fulbright Scholar at the Lee Strasberg Theatre and Film Institute in New York. She studied the energy systems with Nancy Risley, Bernadette Curtis and Lasca Hewes and is a certified RYSE® III practitioner, Reiki practitioner, and Gaiadon Heart facilitator. She has developed a unique method “*Energize! a holistic approach to acting,*” and wrote *A BALANCING ACT* (Starlight Acting Books 2008), a book about recovering your highest creative self, the essence of your character and true emotional balance. She has been included in the “Who’s Who in America” since 2007.

15. From Boomers to Elders: A Contemplative Curriculum for Aging Wisely

David Chernikoff • SESSION A • Room 208

More people than ever before are living to very advanced ages in our culture. Whether this is a blessing or a curse will be determined by the extent to which people learn to age *wisely*. This presentation will introduce a contemplative curriculum for navigating the terrain of later life, one that offers a much-needed alternative to the models of diminishment and obsolescence that currently predominate in our collective consciousness. Based on the groundbreaking work of Rabbi Zalman-Schachter Shalomi and others at the Spiritual Eldering Institute, this innovative educational program combines didactic presentations with experiential exercises in an atmosphere of safety, compassion, and respect. The intended outcome is a vision of growing older that emphasizes *spiritual maturation* as the central task of later life. In addition to alleviating tremendous unnecessary suffering, this training inspires us to bring back the role of the wise elder in our society and to see the elder population as a resource and not as a liability.

David Chernikoff, M.Div., L.C.S.W., teaches in the M.A. program in transpersonal psychology at Naropa University and is one of the guiding teachers of the Insight Meditation Community of Colorado. A psychotherapist and spiritual counselor in private practice, he is the former Director of Education and Training for the Spiritual Eldering Institute. David has taught public education programs and professional trainings in the area of “conscious aging” throughout the U.S. as well as in Canada and Ireland. He lives in Boulder, Colorado with his wife and daughter.

16. Creating Spaces and Practices for Unpacking Cultural Inheritance and Plotting Cultural Change

Deborah Downing Wilson • SESSION A • Room 208

In the research presented here undergraduate students were situated as ethnographic researchers reporting from inside the processes we were all seeking to understand. Our first goal was to provoke and expose the communication processes through which small group (idio)cultures are created and common understandings are developed. Of special interest were the establishment of affective investment in one’s idioculture, invention and elaboration of idiocultural conventions, the formation, definition and maintenance of group boundaries, and the ways boundaries between newly-formed cultural groups are negotiated. Our second goal was to use this investigation as a means to provide students with the necessary tools and spaces to interrogate their own cultural inheritance, to take at once an insider’s and outsider’s perspective, and to synthesize micro and macro views of cultural events. We used Google Earth with its capacity to zoom in and out on a given phenomenon as a visual aid to make explicit the class structure where we cycled between theoretical analyses of cultural practices, hands-on participation in those practices, and periods of reflective writing, each phase informing and breathing life into the other.

Deborah Downing Wilson, Ph.D. Candidate (ABD) Department of Communication, University of California, San Diego; M.A. in Communication, University of California, San Diego; B.S. in Psychology, University College London. *Special Emphasis: Evolutionary Psychology*

I am a member of the *Laboratory of Comparative Human Cognition* where a common grounding in Cultural/Historical Activity Theory facilitates collaboration on issues of development and change. I’m particularly interested in the communication practices that create and sustain idiocultures and facilitate relations within and among small cultural groups. I look at the process of negotiating the cultural (socio-economic, ethnic, racial) boundaries in daily life, at the ways small-group membership colors life experience.

17. The Mindful Teacher

Steven Emmanuel • SESSION A • Room 302

In this talk I propose to articulate a distinction between being a “mindful teacher” and using mindfulness as a teaching technology, that is, as a tool for creating a more effective educational environment.

In increasing numbers, educators are attending conferences and workshops on mindfulness with a view to learning new strategies for improving their teaching, as well as their students’ ability to learn. These strategies often take the form of structured exercises, such as breathing meditation or mindful movement or deep listening. As a teaching technology, mindfulness can produce many beneficial outcomes, including a more relaxed classroom environment, increased concentration, deeper insight, and better communication. But while the intention to cultivate mindfulness in the classroom may be part of what we mean by the phrase “mindful teaching,” the concept of a mindful teacher, understood as an ideal, suggests something qualitatively different. I attempt to explain what it means for an educator to aspire to this ideal, and how the fruit of this aspiration is manifested in the classroom.

Steven Emmanuel: a Massachusetts native, I attended Boston University as an undergraduate, and later went on to complete a Ph.D. in philosophy from Brown University. After a few brief teaching stints in the U.S and Denmark, I accepted an appointment at Virginia Wesleyan College, where I’ve been for the past 17 years. My teaching and research interests lie mainly in the area of intellectual history, with a strong emphasis on Buddhist thought and comparative ethical traditions. My personal practice is deeply informed by the teachings of Zen Buddhist philosophy.

18. Seeing and Knowing the Mind Through Contemplative Approaches to Art

Michael Franklin • SESSION C • Room 207

If contemplative presence can be defined as a concern for the wellbeing of oneself, others, the environment, and all life, then in what ways can art help to cultivate this form of principled awareness? This paper will address core themes around art as a contemplative practice and how art, as an externalization of the mind, develops compassionate attuned responsiveness for self and other. Specifically, the contemplative elements of art will be discussed in terms of cultivating embodied reflective skill-sets of attention, intention, presence, witnessing, empathy and compassion for self and other. Developing contemplative awareness through art processes including engagement with art materials results in the surfacing and eventual transformation of ego based content. As well the socially engaged artist will also be discussed in terms of art as service when working with diverse communities.

Michael Franklin, ATR-BC (PhD candidate, Lesley University), directed the art therapy program at Bowling Green State University in Ohio from 1986 to 1997. After leaving BGSU he became the director of the Graduate Art Therapy Program at the Naropa University in Boulder Colorado. Since 1981 he has both practiced and taught art therapy in various academic and clinical settings. He has lectured nationally and internationally, offering a wide range of research contributions to the field in the areas of aesthetics, self esteem, AIDs iconography, interpretive strategies, and contemplative approaches to art therapy.

19. Self-Awareness and Creativity through Imagery Practice
Two case study: a Freshman Writing Seminar and a Senior Seminar
Eugenio Giusti • SESSION C • Room 209

In spring 2007, as a participant in the faculty seminar on “Contemplation and Creativity” at Vassar College, I was introduced to imagery practice by Dr. Gerald Epstein, founder and director of the American Institute for Mental Imagery (AIMI). At that time I found Dr. Epstein’s technique particularly effective in analogically tapping into my own creative reservoir, and decided to offer the same exploratory opportunity to my freshman students. My goal was to help them enhance their self-awareness and confidence in their creativity by practicing imagery exercises and producing a final creative project. In the fall of 2007 Dr. Elizabeth Manhart Barrett, an expert in Dr. Epstein’s imagery practice, and creator of the “Power of Freedom,” a self-empowering technique, was invited to my Freshman Writing Seminar. At the beginning of the semester she introduced the students to some imagery exercises. At mid-semester we had an in-class evaluation of the students’ practice, and at the end of the course Dr. Barrett attended the students’ presentation of their creative projects. It was a great success. A year later I planned a class reunion in order to discuss the ways in which the students had applied some of the learned techniques to their academic and personal life. Also during fall 2008, I decide to offer the same imagery techniques to students attending a senior seminar. The seminar was devoted to the reading of the medieval masterpiece *The Decameron* by Giovanni Boccaccio. In this presentation I will describe the imagery techniques offered to the students, their progress from practice to awareness, and report on their own affirmations about their experience in 2007 and a year later. Some visual material about their creative project presentations is included.

Eugenio Giusti is Associate Professor of Italian Language and Literature at Vassar College. He specializes in Medieval and Renaissance literature, in particular in the works of Giovanni Boccaccio, the creator of the short story genre in Western literature, and the writer of the Italian masterpiece *The Decameron*. At present Eugenio Giusti is working on the historical, literary, and visual representation of the Italian Renaissance courtesan. He has studied imagery techniques with Dr. Gerald Epstein, attended the ACMHE Academic Retreat, Nov. 13-16, 2008, and the Mindfulness Conference, Feb. 7, 2009. He has been practicing meditation and yoga for four years.

20. What do you see now?: Awakening Ethical Consciousness
Melissa A. Goldthwaite and Joanna E. Ziegler • SESSION A • Red Room

For students to develop integrity, learn to act justly, and cultivate ethical awareness, they must first come to understand their own preconceptions and prejudices, and then—through sustained attention (to texts, art, and other human beings), listening, writing, and reflection—not only connect their learning to their own experiences and interests but also recognize and learn to value the realities and experiences that exist beyond their own. In this presentation, we—an art historian and a teacher of rhetoric and creative writing—describe our contemplative pedagogies that seek to provide a safe context in which students can become aware of their own identities and biases even as they learn to pay attention to and value difference. We offer assignments and suggestions for guiding students toward this kind of transformation, this awakening of ethical consciousness,

acknowledging that this pedagogical process requires us—teachers—to practice the very same openness, awareness, patience, attention to detail, repetition, reflection, and listening that we ask of our students.

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. She coauthored *The St. Martin’s Guide to Teaching Writing* with Cheryl Glenn and coedited *Surveying the Literary Landscapes of Terry Tempest Williams* with Katherine Chandler. Her work has appeared in *College English*, *Writing on the Edge*, *Reader*, and in numerous books.

Joanna E. Ziegler is the Edward A. O’Rorke Professor in the Liberal Arts at Holy Cross College, where she chairs the Department of Visual Arts and teaches courses in art and architectural history. As the O’Rorke chair, she offers a faculty seminar on *Ethics Across the Curriculum*. She was the recipient of a Contemplative Practice Fellowship in 1998, which led to her book, written with philosopher Christopher A. Dustin, *Practicing Mortality: Art, Philosophy, and Contemplative Seeing* (Palgrave, 2005).

21. Invoking the Spiritual Aspects of Color with Student-Artists
Shalom Gorewitz • SESSION B • Red Room

I’ve taught two courses that focus on a single color. The first was blue, the second red, and I am now preparing green. Students learn about history, symbolism, and techniques while creating individual and group projects. I’ve used several visualization techniques to help students contemplate the deeper meanings of color. During this presentation, I will show examples of blue and red art, demonstrate visualization of colors, and discuss work with students in the context of contemplative practice. Visualization meditation can be an essential tool for visual artists leading to deeper clarity of observation and aesthetic expression. Since meditation naturally leads to experiences of awareness and heightened consciousness, students begin to see how contemplative methods can support their lives, health, and work. I will be happy to be on a panel with other visual artists that explore ways that we can support our students through deeper awareness. The paper will be illustrated with a powerpoint presentation consisting of art historical stills and short film clips from Derek Jarman’s *Blue*, Krzysztof Kieslowski’s *Red*, and other films and video.

Shalom Gorewitz is a practicing video/filmmaker since 1971 creating poetic, intellectual, and politically charged art videos relating to faith, relationships, and social issues. His work is in the permanent collections of Whitney Museum; Museum of Modern Art, NYC; Reina Sofia, Madrid; Itau Cultural Center, Sao Paulo, Brazil; and Kowasaki Museum, Tokyo, Japan. A 1989 Guggenheim Fellow, he has received support from the National Endowment from the Arts, Asian Cultural Foundation, and Arts America. A former dean of the School of Contemporary Arts at Ramapo College, he is a Professor of Visual Arts.

22. Teaching “Not-knowing”
Patricia Gorman • SESSION A • Room 209

I will discuss my experience using contemplative practices in a course which provides supervision to graduate interns training to be family therapists. I will discuss how I use meditation to introduce the concept of “not-knowing” within the theory and practice of postmodern therapy. “Not-knowing” in the field of family therapy is defined as a belief that a therapist does not have access to privileged information, can never fully understand another person, and always needs to learn more about what has been said. “Not-knowing” as a therapeutic stance requires comfort with uncertainty, and letting go of early assumptions to avoid premature understanding. It stands in direct contrast to the “knowing” of assessment, diagnosis, intervention and treatment, thus challenging the basic skills students are striving to master.

Although the “not-knowing” position is essential to the practice of contemporary family therapy, skills surrounding how to “not-know” remain unarticulated in the field. This presentation will describe how I integrated contemplative practices into a supervision course to promote a “not-knowing” reflexivity and help interns become aware of how they participate in the process of meaning creation. I will describe how specific aspects of meditation clarify and support the practice of “not-knowing.” In addition, I will discuss practical aspects of using meditation in the classroom, and share student feedback regarding the course.

Patricia Gorman. I am a licensed psychologist and professor in the Counseling and Family Therapy Department at Saint Joseph College in West Hartford, CT. I direct the Marriage and Family Therapy Program, an accredited graduate program for students training to become licensed family therapists. I teach post-graduate courses for therapists becoming supervisors in the field of family therapy and have a private practice in Amherst, MA. I attended the 2008 Summer Session on Contemplative Curriculum Development.

23. **Contemplative Pedagogy and Compassionate Presence**

Joanne Gozawa • SESSION B • Porter Lounge

To encourage contemplative engagement, the proposed paper first weaves thoughts on consciousness, the cultural complex and non-duality in Shin Buddhism. The succinct blending of seemingly disparate discourses, situates contemplative pedagogy in the tension between humanity’s dualizing consciousness (ego-judgments) and its yearning for wholeness (egoless-oneness) and provides a conceptual basis on how learning environments can transform from a polarizing to a compassionate milieu through contemplative practices. This exploration into the ecology of learning suggests that a dimension of contemplative pedagogy beyond individual practice is worth considering, namely, how the aggregate of learners and their instructors are compelled to be by the *field* of their engagement. What transpersonal, cultural and archetypal forces call them and how do these inform practice and transformative learning?

The paper will go on to suggest how contemplative attitude and a compassionate ecology find form in course content, design, venue choice and facilitation on the one hand and in the abyss of not-knowing on the other. A particular course is used as an example. This paper intends to deepen the questions surrounding contemplative pedagogy including, “how do educators help students learn from what contemplation and compassion awakens?”

Joanne Gozawa is assistant professor in the Department of Transformative Inquiry, School of Consciousness and Transformation at CIIS, San Francisco. She has applied her background in transformative learning to guide learning communities of diverse learners. Through the inevitable conflict that arose from differences she enhanced her capacity as an educator-facilitator, employing meditation, reflection, ritual process and active imagination in both face-to-face and virtual venues. However, it is in her ongoing study and research in contemporary Jungian psychology, consciousness studies and comparative religions that she has been able to deepen her own practice, understanding and effectiveness in the classroom. She recently created an online course called Goodness, Evil, Politics and Change that reflects her ongoing insight on how pedagogy—course content, learning environment, design and facilitation—compel learners to inquire profoundly into their existential understandings.

24. **Contemplative Epistemology and Practice: Transforming Politics, Lives Pedagogies**

Gurleen Grewal • SESSION A • Room 209

This paper suggests it is time to revise the conceptual divisions we have hitherto agreed to live by: the spiritual and the political, the sacred and the secular. These are false divisions that prevent us from thinking

and living holistically. Likewise, for too long we have been invested in a version of power which is limited, held by one over another. In our activism, an oppositional identity politics continues to reinforce the idea of a singular identity reinforcing binary thinking. To go beyond the divisions of identity politics requires that we understand our sense of self to be more expansive than the one given to us by our gender and sexuality, our race and class, our religion, our nation. This is a crucial recognition altering the way we approach conflict: to know we are answerable to our identities, but not limited by these identifications. Such a recognition is available to those who work with epistemologies of the sacred and the contemplative. Such an epistemology enables us to recognize that the human spirit, concomitant with universal life energy, is much larger than any of these identities. The paper will dwell on the transforming potential of contemplative epistemology and practice on various aspects of our lives.

Gurleen Grewal, Associate Professor in English, attempts to integrate contemplative practice in her classes on multi-ethnic, postcolonial, and women’s studies classes at the University of South Florida, Tampa. She is a recipient of the ACLS Contemplative Practice Fellowship and has recently contributed a paper on a contemplative approach to teaching human rights and literature.

25. **Why Isn’t This Normal? Issues of and Strategies for Overcoming Resistance Toward Contemplative Pedagogies**

Panel Presentation • SESSION B • Room 209

Why isn’t teaching to and from the whole person normal today? Why do faculty not automatically take into account the benefits derived from connecting the heart and mind in their pedagogies? Why is responding to the affective nature of our students relegated to university services such as our centers of counseling, diversity, and health?

We know there are many different resistances to embracing contemplative pedagogies. Some of them concern a lack of understanding about contemplative pedagogies; others might deal with semantics. Whatever they are, we know that many of us have faced and have overcome at least some of them.

In this session, we will ask people to engage in dialogue around these resistances and their experiences with them. The panelists from Georgetown University and the University of Massachusetts Dartmouth will talk about their personal struggles and successes in relation to their individual pedagogies as well as university-wide endeavors for teaching to the whole person such as GU’s Engelhard effort. Ultimately, our intent is for session participants to leave with tools they can use and share with their colleagues to better support and embrace contemplative pedagogies.

PANELISTS:

Dr. Maureen Hall, Ph.D., Assistant Professor of Education, School of Education, Public Policy, and Civic Engagement (SEPPCE), University of Massachusetts Dartmouth

Dr. Bal Ram Singh, Ph.D., Director of Center for Indic Studies and Professor of Biophysical Chemistry at University of Massachusetts Dartmouth

Dr. Daryl Nardick, Ph.D., Director of Strategic Projects Integration and Senior Project Consultant, Center for New Designs in Learning & Scholarship, Georgetown University

Heather M. Voke, Ph.D., Director, Program in Education, Inquiry, and Justice and Visiting Assistant Professor, Department of Philosophy, Georgetown University

26. Presentation of Research: “Beholding” Practice with Icons and Thangkas

Deborah J. Haynes • SESSION B • Red Room

In December 2008 I was selected as a faculty researcher in the President’s Teaching and Learning Collaborative, a 3-campus initiative of the University of Colorado system. My research project involves studying the efficacy of teaching students techniques of awareness, concentration, and means of disciplining their attention through anonymous surveys, interviews with students, and inviting them to share their experiential journals with me. In “The Dialogue of Art and Religion,” the course I am teaching at UC-Boulder during Spring 2009 and Fall 2009, students study Russian Orthodox icons and Himalayan Buddhist thangkas, two traditions where artistic creativity is thoroughly intertwined with contemplative practice, as well as religious belief and ritual. Students experiment with a range of contemplative practices such as breath awareness meditation and “beholding” practice, which is a form of sustained looking at a work of art. They also have two opportunities to make art. Over the past few years of incorporating mindfulness practices into classes I teach, I have collected a fair amount of anecdotal evidence from students about their experiences. However, I have not previously conducted a systematic assessment of the short- and long-term effects of teaching mindfulness practices to first-year college students.

In this presentation I will discuss in more detail the use of “beholding” practice with icons and thangkas, and I will show some of the art projects that students have created as they learn about these two traditions.

Deborah J. Haynes is Professor of Art and Art History and Director of the Libby Residential Academic Program at the University of Colorado at Boulder. She is the author of two books published by Cambridge University Press, *Bakhtin and the Visual Arts* (1995, 2008) and *Vocation of the Artist* (1997), as well as *Art Lessons: Meditations on the Creative Life* (Westview, 2003). Haynes also edited two books and has published numerous essays in the arts. Her latest book, *Book of [THIS] Place: the Land, Art, and Spirituality*, reflects the integration of her scholarly and creative work, which includes drawing and writing in marble.

27. Critical Pedagogy, the Sociological Imagination and the Contemplative Heart of Higher Education

Penelope Herideen • SESSION C • Room 208

The discipline of sociology has a rich tradition of social awareness and activism. C. Wright Mills’ concept of the ‘sociological imagination’ purports the importance of recognizing how personal troubles can be viewed as public issues. This type of consciousness, according to Mills’, benefits both individuals and society. Paulo Freire’s critical pedagogy broadens and extends Mills’ idea to an engaged praxis toward *conscientizacao*. Drawing from my research in Brazil and in the U.S., this talk is about Contemplative Pedagogy as a liberatory praxis.

Prof. Penelope E. Herideen, Ph.D. Professor of Sociology, Holyoke Community College; Author: *Policy, Pedagogy and Social Inequality*. Series in Critical Studies in Education and Culture edited by Henry Giroux, Bergin & Garvey, Greenwood Publishing Group, 1998.

28. Contemplation Without Context

Renée A. Hill • Panel Presentation • SUNDAY, APRIL 26 • 9:00 am • Red Room

How much context needs to precede and/or be included in a Contemplative Practices course? Should one seek a certain kind of student or personality type? Does a student need to be a “seeker?” Does she need to have meditated before, or be the type of person who seeks quiet and solitude? After offering a “Philosophy and Contemplative Practices” course last semester which was open to any student in our university, it became

clear that there are certain elements which need to be in place in order to make this type of course work. This paper will explore attitude, concepts and backgrounds which are important to make such a course effective and relate my experiences from fall semester, 2008.

Renée A. Hill is an Associate Professor of Philosophy and Co-Director of the Institute for the Study of Race Relations at Virginia State University. As Co-Director of the Institute, she plans, oversees and collaborates on a variety of social justice programs and projects, both on and off campus. The members of the Institute work to foster respect for others, to recognize each person’s intrinsic worth, and to help to ensure that each person has what she needs to live a fulfilling life. A long time meditator, Hill is a former fellow of the Contemplative Mind in Society and has given workshops around her campus on meditation and mindfulness.

29. Sketch of a Contemplative Approach to Virginia Woolf

Elizabeth Hirsh • SESSION B • Room 207

Contemplative practices seek to cultivate attentiveness to the present. Such attentiveness is also a long recognized concern of Virginia Woolf’s writing. Best known as a pioneer of modern fiction and modern feminism, Woolf during the last year of her life produced a fragmentary memoir called “Sketch of the Past” in which she tried to describe certain privileged moments of experience which she termed “Moments of Being”. At such times, she suggested, ego consciousness recedes and “a pattern” is revealed behind the “cotton wool” of everyday life.

Despite the fragmentary and elusive character of Woolf’s account, her phrase “Moments of Being” has been widely appropriated by scholars of various persuasions as a key to understanding her fiction. For example, it has often been identified with the anti-narrative impulses of literary modernism, including what Woolf memorably called “the dreary business of the narrative realist-getting on from lunch to dinner.”

My presentation explores connections between Woolf’s concern with contemplative awareness and several aspects of her life and work: her swerve from narrative considered as the support of ego consciousness, her radical critique of the university and its culture of domination, and her own informal practice of meditative walking, which she pursued throughout her adult life on the Sussex downs. I will also report on an experiment in contemplative pedagogy, modeled on the ACMHE’s recent webinar, to be conducted with a group of graduate students now taking my course on Virginia Woolf.

Elizabeth Hirsh. I teach modern literature and literary/cultural theory in the English Department at the University of South Florida, where I am also affiliated with the Department of Women’s Studies. Currently I’m working on a study of Woolf’s engagement with history writing. I’ve been practicing insight meditation for about one year and am a newcomer to Contemplative Pedagogy.

30. How Poems Teach Our Hearts to Think

Gertrude Hughes • SESSION A • Room 207

Like the other arts, poetry speaks to our sense of beauty, offers enjoyment, and can open a responsive capacity in us. Yet, as a professor of literature I often hear avid readers (including English majors) admit a certain discomfort with poetry. “I don’t read much poetry; it makes me uncomfortable.” “I love to read, but I’ve never taken a poetry course.” “It’s hard for me to understand poems. I don’t get it, somehow.” Starting with this unpleasant feeling of not-knowing, my paper tries to uncover how poems work with meaning. In the process, I find a dynamic that awakens and rewards contemplative consciousness.

Gertrude Reif Hughes is Professor Emerita at Wesleyan University, where she taught in the English Department and Women's Studies. She incorporated contemplative exercises in her writing courses for First Year students and her course, "Poetry and Insight," has contemplative inquiry explicitly in the syllabus. Her own practice is based on Rudolf Steiner, *Knowledge of Higher Worlds*, Georg Kuehlewind, *From Normal To Healthy*, and the work of Owen Barfield, including *Saving the Appearances* and *Poetic Diction*.

31. Cultivating Compassion: Views from Contemplative Practice and Social Neuroscience
Alfred W. Kaszniak, Ph.D. • Panel Presentation • SUNDAY, APRIL 26 • 9:00 am • Red Room

Historically, contemplative practice traditions and the Western sciences of human mind and behavior have had rather different views of compassion. The former have tended to see compassion as a natural and fundamental aspect of human nature, while the later have generally not viewed humans as naturally compassionate, focusing instead on selfishness and aggression as more fundamental characteristics. Recently, however, research within the developing new area of social neuroscience has provided evidence consistent with the interpretation that humans may be "hard-wired" for empathy and prosocial behavior. In addition, neuroscientific studies of contemplative practitioners have provided convergent evidence that is contributing to our understanding of how such practice cultivates the expression of this naturally compassionate human capacity. The presentation will briefly review key examples of relevant social neuroscience research, including that concerning "mirror neurons" and functional magnetic resonance imaging (fMRI) studies of empathy, as well as recent fMRI and electroencephalographic (EEG) studies of experienced meditators. The presentation will explore the implications of this body of new research for the incorporation of contemplative practices in higher education, and describe the development of a new undergraduate course on scientific and contemplative perspectives regarding compassion that combines contemplative practice and seminar discussion of relevant research.

Alfred Kaszniak received his Ph.D. in clinical and developmental psychology from the University of Illinois in 1976. He is currently Professor and Head of Psychology, and Director of the Alzheimer's Disease Center Education and Information Core at The University of Arizona. He was previously Director of the Arizona Center for Consciousness Studies. His publications (7 books and over 150 journal articles and scholarly book chapters) focus on neuropsychological aspects of memory, emotion, aging, and disorders of the central nervous system, particularly Alzheimer's and Parkinson's diseases. His recent research also examines emotion regulation and compassion in long-term Buddhist meditators.

32. The Joy Inherent: Rediscovering Education through Mindful Teaching
David Lee Keiser, SESSION A, Porter Lounge

The dawn of the 21st century poses rigorous new social and educational challenges that must be met with a new arsenal of tools and perspectives. Mindful Teaching, or the pedagogy of contemplative education, can change the focus of traditional education from solely on *what* students learn to include how they learn. As students are asked to show continual improvement and teachers are held accountable for student learning, the need for a caring and compassionate classroom climate intensifies.

The role of mindfulness, of paying attention to each moment of teaching and learning, seems largely absent from most policy and curricular directions. Mindful Teaching weaves three conceptual strands: an awareness of variegated, or multiple intelligences of the students and teachers; an explicit focus on caring and compassion in the classroom; and methods of contemplative pedagogy that include mindful facilitation and structured opportunities for reflection. Mindful Teaching searches for deeper understandings and applications

of education, based on psychological, pedagogical, and neuroscientific research, and challenges both teacher and student to educate for wisdom as well as test scores.

David Lee Keiser is an associate professor of Teacher Education at Montclair State University. A product of the New York City Public Schools and a former special education teacher and residential counselor, Dr. Keiser has long been interested in the intersection of contemplation, compassion and education, and teaches a graduate course, Mindful Teaching, at MSU. He works with the Center for Contemplative Mind in Society and recently spent part of his Spring 2008 sabbatical as a visiting scholar at Naropa University. He is a published poet and the co-editor of *Teacher Education for Democracy and Social Justice* (RoutledgeFalmer Press, 2005). A recent article, "The Buddha in the Classroom," appeared in the Summer 2007 issue of The Journal of Transformative Education. He can be reached at david.keiser@montclair.edu

33. Arguing as an Art of Peace: A Contemplative Practice Seminar for Freshmen
Barry M. Kroll • SESSION A • Room 207

In this presentation, I'll explain how I have been using contemplative activities in a freshman seminar on the topic of argument, including both face-to-face conflicts and formal written arguments. As a starting point, I ask students to pay attention to the way argument is a combative art in our society, where the aim is to win a dispute by defeating one's opponents. Becoming mindful of how we engage in arguments is where we begin. The next step—learning new ways to respond to conflicts—is challenging, because there seem to be only two possibilities, fight and flight, and students have been led to believe that adversarial argument is the only viable option. I will explain how everyday mindfulness, sitting meditation (during class), and other contemplative activities can support students as they struggle with the changes of mind and heart required to engage in new ways of arguing; I'll also note how movement exercises (derived from tai chi and aikido) illustrate alternatives to the fight-or-flight paradigm and provide somatic models for arguing as an art of peace. I'll focus on specific assignments and activities, drawing on responses from the two classes I've taught during the 2008-2009 academic year.

Barry Kroll has been teaching college English for more than three decades, at Iowa State University, Indiana University, and Lehigh University. His area of specialization is Written Rhetoric, and his research has ranged from children's writing abilities to alternatives to the adversarial paradigm in college composition. Other professional interests include science fiction and the literature of war; his book *Teaching Hearts and Minds* (1992) examined the intellectual and ethical development of students in a course on the Vietnam War in literature. His most recent work examines aikido as a paradigm for learning to argue differently.

34. Toward a Contemplative Feminist Pedagogy
Nicole Lohrbeer • SESSION A • Room 209

"Our capacity to resist has nothing to do with our intelligence but with the degree of access to our true self." – Alice Miller (cited in Mary Rose O'Reilley's, *The Peaceable Classroom*)

The work of feminism is, in many ways, the work of identifying and healing wounds—on a personal level, within our families and communities, as a nation and across the world. Contemplative practices can be used as tools in feminist classrooms to deepen that work and explore many of the basic principles of feminist pedagogy such as authority, voice, and empowerment. This paper will address the theoretical intersections of feminist and contemplative pedagogies as well as identify areas for further exploration and integration of the two.

Nicole Lohrbeer, Mesa Community College, Mesa, AZ. I teach Women's Studies at Mesa Community College in Mesa, Arizona. In 2004, I created an online class titled, Women & Health: Mind, Body, Spirit Connection, structured largely around contemplative practices and have also incorporated contemplative principles and practices into my online Women & Society course.

35. The Benefits of Embodied Contemplative Learning: Aikido as a Case Study

Michelle Lelwica • SESSION B • Room 208

This presentation focuses on a class I have been co-teaching for several years. The class combines the study of Aikido, a Japanese martial art, with seminar-style discussions of texts that explore the mind/body/spirit relationship in the context of diverse spiritual traditions. Aikido's emphasis on cultivating mindfulness through physical training makes it an interesting case study of embodied contemplative learning. There are multiple benefits to this mode of learning: 1) the largely non-verbal mode of instruction in Aikido encourages students to develop "beginner's mind"; 2) the contemplative, non-competitive nature of Aikido training allows students to recognize, explore, and learn from their own internal reactions to the difficulties they encounter in their practice; 3) the repetitive quality of this practice introduces students to an epistemology that highlights the role of the body in the production of spiritual knowledge; and 4) the mindfulness required for learning Aikido helps students suspend their analytical-rational thinking and be fully present in their bodies. Ultimately, the embodied/contemplative pedagogy of this class presents an alternative to the Cartesian approach to knowledge tacitly embedded in traditional modes of learning, and it demonstrates the potential for embodied contemplative learning to increase students' sense of personal well-being, intellectual engagement, and social responsibility.

Michelle M. Lelwica, Concordia College, Moorhead, MN. Michelle Lelwica received her B.A. from the College of Saint Benedict (1986); her Masters of Theological Studies from Harvard Divinity School (1989); and her doctorate from Harvard Divinity School (1996). Her research and publications explore issues relating to religion, gender, culture, and embodiment (with a particular focus on eating disorders). During the past few years, she has been studying mindfulness as a resource for cultivating students' sense of personal well-being and social responsibility. She is interested in finding ways to incorporate embodied contemplative pedagogies into her teaching as a means for diversifying epistemology and engaging students as whole persons.

36. Using Information Technology Mindfully: Pedagogy and Practice

David M. Levy • Session A • Red Room

For more than a decade, I have been exploring how to bring contemplative awareness to the design and use of information technologies (including email, cell phones, and the World Wide Web) as a means of dealing with information overload, the fragmentation of attention, and the acceleration of everyday life. In 2006, with the help of a Contemplative Practice Fellowship, I created a course on Information and Contemplation at the UW Information School to explore these issues. Central to the course has been a series of exercises that ask students to mindfully explore their own technology use and that have enabled them to make exciting discoveries about their use and to fashion conscious guidelines. I have taught the course three times, and have also created and taught shorter workshops based on this material. Through such experiments, a picture is now emerging of pedagogical methods of inquiry that may be as applicable to the general public as to students in higher education. In this paper, I will describe these methods and will discuss how others instructors might incorporate or adapt them.

David M. Levy is a professor in the Information School at the University of Washington. He earned his Ph.D. in computer science at Stanford University in 1979 and a Diploma in Calligraphy and Bookbinding from the Roehampton Institute (London) in 1983. For more than fifteen years he was a researcher at the Xerox Palo Alto Research Center, where his work centered on exploring the transition from paper and print to digital media. At the UW since 2000-2001, he has focused on bringing mindfulness training and other contemplative practices to address problems of information overload and acceleration.

37. Transforming the Classroom in Just One Minute: Using "Arrival Moments" in American History Courses

Margaret Lowe • SESSION B • Room 302

Upon entering each of my history classes, whether required surveys or sophisticated upper-levels, I ask students to "arrive"—to close their eyes, take a deep breath and "get here." On the first day of class for the past two years, I have provided the most basic rationale (e.g. We're all so harried and rushed, this will help us focus) and instruction (e.g. You may use the time as you wish but must close your eyes, take at least one deep breath and late arrivals should wait outside). After a few questions, some nervous laughter and eye-rolling, we begin "arriving" to class, together. Much to my delight and also surprise, this short, simple practice, lasting just a minute or two, has had a profound, transformative impact on my teaching, students, and the "life" of the classroom. One need not revise a whole course for contemplative pedagogy to be effective. This paper will highlight the contours of this shift, particularly how it has supported discipline-specific goals (e.g. deep investigation of historical documents and grappling with conflicting historical views) as well as the various responses of my students and colleagues to "the practice."

Dr. Margaret Lowe, Associate Professor of history at Bridgewater State College, has received many grants and honors including two Teaching American History Grants (\$1.5million), a College Presidential Fellowship, a New England Consortium Fellowship, and a Woodrow Wilson Women's Studies Grant. As well as articles and presentations, her scholarly work includes Looking Good: College Women and Body Image, 1875-1930, and From Megaphones to Microphones: Women's Public Discourse, 1920-1960 with Susan Ross, Sandra Sarkala (eds.). She has taught courses in African American history, Women's and Gender history, Intellectual history and the History of the Female Body. She practices Vipassana meditation.

38. Mindfulness-Based Coping with University Life (MBCUL): A Randomized Wait-List Controlled Study

Siobhan Lynch • SESSION C • Room 207

An 8-week mindfulness meditation-based programme has been developed to help students cope with university life and the many associated stresses and strains. This study builds on the promising results of a non-randomized wait-list controlled pilot study of. Students were randomised into either the MBCUL group (N= 14) or the wait-list control group (N=11). Questionnaires which examined levels of anxiety, depression, perceived stress, coping and mindfulness were administered and post MBCUL interviews were conducted. The results show significant within-group decreases in perceived stress ($z=-2.191, p=.03$), anxiety ($z=-2.409, p=.02$), depression ($z=-2.547, p=.01$) and on problem solving ($z=-2.333, p=.02$) and positive reappraisal ($z=-2.082, p=.04$) between time 1 and time 2 in the MBCUL group only. A significant increase in levels of mindfulness ($z=-2.431, p=.02$) was also observed in the MBCUL group. Significant between group differences were observed in the change scores for anxiety ($z=-2.777, p=.005$), depression ($z=2.097, p=.04$), perceived stress ($z=2.356, p=.02$), positive reappraisal ($z=-2.713, p=.007$) and reported levels of mindfulness ($z=-2.705, p=.007$). Students reported finding MBCUL a useful toolkit for them which had positively impacted their lives. These results suggest that MBCUL is a useful programme which helps students to cope better with the pressures of student life.

Siobhan Lynch is currently a PhD student in psychology at the University of Northampton (UK) who is being supervised by Professor Harald Walach. Her research is focused on how mindfulness meditation may be usefully implemented in higher education. This interest was sparked during her MSc at the University of Wales (Bangor), where her thesis looked at the experience of cancer patients who attended mindfulness-based cognitive therapy.

39. Take (Keep) the Body (Yourself) with You: Ya Gotta Love It! OR Embodied Knowing in the Face of the Powers of Fear, Control and Neglect
Daphne Lowell • SESSION C • Porter Lounge

This paper has two goals: it is a plea to keep bodily-being IN contemplative practice and education, and it offers a tour-of-the-world-in-30-days “How To” for educators.

Most of us grew up with no study or appreciation for movement, dance, or the body, and plenty of taboos and fears about them. (Sadly, dance/movement is still all but invisible in education.) But once we accept that being alive is a good thing, and bodily-being is, well, vital, let alone a tremendously rich resource of creativity, memory, perspective, identity, stabilization and opportunity, (dare I say it – wisdom honed over evolution’s history?) in living, we can learn to listen to, and learn from, bodily-being. I will offer suggestions for getting started bringing bodily-being into contemplative practice and education, and a road map of tangible reference points that you can bring home to your classes or practice.

I’ll also describe Contemplative Dance (a.k.a. Authentic Movement), a simple, accessible, and safe practice of discovered rather than prescribed stillness and movement that anyone can do. CD/AM hones attention, cultivates self-perception-permission-control and authority. It teaches a form of contemplative listening-noticing-speaking that is sensitive to power relations, and honors individual differences, while creating ground for genuine connection to others.

Daphne Lowell (B.A. Tufts University in cultural anthropology, M.F.A. University of Utah in modern dance) is Professor of Dance and Movement Studies at Hampshire College, and recent Chair of the Five College Dance Department. With Alton Wasson she co-directs the nationally recognized *Center for Contemplative Dance*, which offers workshops and trainings in Authentic Movement to professionals from many fields and ages, from all over the country. She teaches undergraduate courses in/using CD/AM, and her personal practice informs her writing, choreography and solo performances.

40. Inviting Therapeutic Presence – The Use of Mindfulness Meditation in the Training of Family Therapists: Findings from a Qualitative Study
Eric E. McCollum • SESSION C • Room 302

The practice of psychotherapy requires a thoughtful and intentional balance between being and doing. Therapists must engage in doing with their clients to make change when change is possible. At other times, action can obscure the curative power of simply being present with another human being. Training in psychotherapy traditionally focuses on doing – learning skills, theories, procedures. It has been harder for training programs to help students develop the ability to be. For the past several years, I have been teaching mindfulness meditation to Marriage and Family Therapy graduate students as they enter the clinical component of their training in an attempt to help them develop more presence as therapists. This presentation will briefly describe the training I have developed in an existing group supervision class, and then describe the findings from a qualitative study of the students’ experience. This study – conducted with a colleague engaged in a similar venture at another university – asked students to reflect on the impact

they felt that their contemplative practice had on their work as fledgling therapists. Themes such as increased presence in therapy, acceptance of self and client, and greater compassion emerged

Eric E. McCollum, Ph.D. is Professor and Director of the Marriage and Family Therapy Program at Virginia Tech’s Northern Virginia Center in the DC metro area. His research interests have focused on couples treatment of substance abuse and domestic violence. He has been a co-investigator on NIH funded projects in both areas. More recently, he has become interested in the application of mindfulness meditation and other contemplative practices to mental health practice and to the training of therapists. He has published widely, and regularly presents nationally and internationally on his work with domestic violence, and with mindfulness.

41. Integrating Contemplative Practices within a Nursing Pedagogy
Jane McCool and Dorett “Pinky” Hope • SESSION C • Room 302

The notion of wellness underpins the development of a prevention and health promotion framework for nursing education and practice. A wellness model (SPECIES Model) incorporates a seven dimensional approach to health inclusive of spiritual, physical, emotional, career, intellectual, environmental and social wellbeing. One behavior that has been minimized within the profession is that of self-care. In an effort to introduce the nursing student to the holistic approach of wellness within the curriculum the first nursing core course, *Health and Illness: A Nursing Perspective*, was chosen as a pilot through which to introduce self health promotion and contemplative practices. In this course the concept of wellness is juxtaposed to stress which is considered as a major risk factor to illness development and progression. In an effort to provide opportunities for experiential learning within the context of health promotion, the students are invited to develop their awareness of wellness through mindfulness education. Primary educational strategies include the use of breathwork, meditation, and journaling. The intention is that the student learns to value and incorporate wellness practices into their personal lives, and by extension to the lives of those that they touch in nursing practice.

Jane McCool is an Assistant Clinical Professor in the School of Nursing at Northeastern University. She holds Advanced Board Certification in Holistic Nursing from the American Holistic Nurses Association. Her academic interests include the phenomenon of stress, stress behaviors, and stress management. Her vision is to collaborate with others toward the mainstreaming of contemplative knowledge and practice throughout healthcare community. Jane currently engages nurses in health promotion strategies at the individual, community, and organizational levels in the academy as well as in the clinical setting through the lens of mindfulness.

Dorett “Pinky” Hope is a tenured Associate Professor in the School of Nursing at Northeastern University. She currently teaches courses: Wellness, Health and Illness, and Holistic Healing: Integrative Health Care. She served as Director of the Northeastern University Wellness Center for fifteen years. The value of contemplative practice along her personal life’s journey led to an increased interest and research of integrative therapies and the inclusion of contemplative practices within the syllabi of her courses. She is committed to facilitating healthy lifestyle choices and self care behavior to her students.

42. Phenomenology as a Contemplative Practice
James Morley • SESSION A • Room 302

Edmund Husserl, the founder of the phenomenological movement at the beginning of the 20th century, described phenomenology as a ‘return to the things themselves’ – a return to the world as it gives itself to experience without judgments or metaphysical presuppositions. Husserl revived an ancient meditation

term, borrowed from the Greek skeptics, called the epoche' which is an "inhibiting' or 'putting out of play' of all positions taken toward the already-given objective world..." He also calls this methodological epoche a 'parenthesizing of the Objective world...' This is an attempt to restore the senses and intuit the world in a radically renewed manner. It will be pointed out how the epoche' converges remarkably with the Asian yogic and Buddhist meditation concept of nirodaha. The purpose of this presentation is to offer phenomenology as an indigenous 'Western' mediation tradition that may have its own place as a branch on the tree of contemplative practices. But, more importantly, phenomenology may offer educators some concrete techniques for employing qualitative approaches to student research projects and journal writing. Examples will be offered.

James Morley received his doctorate in Psychology from Duquesne University in 1988. He has held teaching positions in Connecticut, India, and England and has recently returned to his alma mater, Ramapo College of New Jersey, where he is a Professor of Clinical Psychology teaching courses in Psychopathology, Phenomenology, and the Psychology of Yoga. His research interests are in the application of Phenomenology to imagination, psychopathology, human development, and religious experience.

43. Using Yoga to Enhance Reflection in a Women's Studies Classroom

Rebecca Ossorio • SESSION B • Room 208

The cycle of reflection has been described by Carol Rodgers (2002) as a four-phase process involving: 1) being present to experience, 2) description of experience without judgment, 3) analysis of experience and 4) taking intelligent action. As educators we often expect students to engage in analysis without first cultivating the habits of presence and description. This semester Lydia Murdoch and I have been using weekly yoga sessions to develop these habits of reflection in the course that we teach together at Vassar College, "The Introduction to Women's Studies." Our goal was to create an environment in which students can come to terms with the challenging, often personal subject matter dealing with such issues as patriarchy, sexual violence, eating disorders, racism, classism, and the challenges of finding one's "voice." In addition to developing the habits of reflection, yoga has offered practical strategies for managing the emotional and physical dimension of learning so that emotions, thoughts, and sensations can inform students' lives, scholarship and creative expression rather than undermining them. This session will be a report of our work in progress from both the instructors' and the students' perspectives and will include an experiential example of how yoga can be used in any classroom setting.

Rebecca Ossorio has been teaching yoga in the Hudson Valley since 1999 when she received her 200-hour yoga teacher certification from The Kripalu Center for Yoga and Health. She is currently a doctoral student in Curriculum and Instruction at the University at Albany and an Adjunct Instructor in the Women's Studies Department at Vassar College. She has been studying the uses of contemplative practices in critical pedagogy as tools for personal transformation and social justice.

44. The development of "witness-consciousness" in the practice of Authentic Movement and its relevance to contemplative approaches in education.

Paula Sager • SESSION B • Room 208

This presentation discusses the development of "witness-consciousness" in the practice of Authentic Movement and its relevance to contemplative approaches in the education field.

In Authentic Movement, action and perception are embodied and explored within the roles of mover and witness. My research examines how the phenomenon of an inner witness for each arises and develops

through the relationship of mover and witness. I find that awareness of the subject/object relationship of *self to self* and of *self to other* changes as the developing inner witness strengthens. As a result of these changes, it appears that new ways of knowing become possible.

Different phenomenological themes emerge in this study of the inner witness as a self-aware aspect of consciousness. These themes can be applied to methods of teaching contemplative practice and to the development of cognitive capacities for both students and teachers. This presentation will focus on the theme of *modes of awareness*, looking at how subjective experience can be known and described by the process of distinguishing and tracking awareness of the physical body, sensation, emotion, and thought.

Paula Sager has a BA degree in dance from Bennington College, is a certified Alexander Technique teacher and has practiced Authentic Movement for close to 20 years. In 1993, she co-founded and served, until 2006, as editor and writer for *A Moving Journal*, a publication devoted to Authentic Movement. Her long-time teaching practice focuses on how movement and kinesthetic awareness support cognition, creativity, and presence. Paula is a co-founder and president of The Mariposa Center, a non-profit organization that seeks to bring contemplative and Waldorf-inspired practices to education and social justice initiatives.

45. Improvisation and Contemplation: Complementary Interior Gateways

Ed Sarath • SESSION C • Red Room

The jazz tradition boasts a long legacy of artists—including Alice Coltrane, John Coltrane, Don Cherry, John McLaughlin, and Herbie Hancock—who have engaged with meditation and related practices in order to enhance their creative work and lives. The interplay between improvisation, jazz's core creative process, and meditation is the inspiration for the BFA in Jazz and Contemplative Studies curriculum at the University of Michigan School of Music, Theatre and Dance. This talk explores the improvisation-contemplation relationship as a kind of epistemological blueprint for contemplative education. Both processes may be seen as vehicles for heightened presence, mind-body integration, dissolution of the individual sense of self, among other aspects of contemplative experience. However, that improvisation proceeds from mental, physical, and emotional engagement—what I call a "top-down" approach—and contemplation from silence—hence a "bottom-up" approach—reveals an epistemological expanse that yields promising possibilities not only for music but for new approaches in a variety of fields.

I will present theoretical and practical strategies for application of these principles to diverse disciplines.

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 forthcoming book *Music Theory Through Improvisation* will be published by Routledge in summer 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.

46. Dance, Contemplation and Embodiment

Barbara Sellers-Young • SESSION C • Porter Lounge

Neuroscientist and author of *The Feeling of What Happens* (1999), Antonio Damasio defines consciousness as the interplay between the brain and the body. Describing the relationship between brain states,

reason, and emotion, he argues that people are complex interdependent systems in which the brain and body co-create the “body-minded, brain” Damasio’s conclusions acknowledge that the brain is the result of thousands of years of evolution in which one of the brain’s primary tasks was the survival of the body. Mind and thought, or consciousness in action, are a result of individual interactions with an environment and an extension of the body-minded brain’s feedback mechanisms.

For most dancers this consciousness in action is mediated by studio environments in which the mirror, or reflection of self in action, is an ever present component of their training. Thus, their corporeal experience is mediated by their reflection in the mirror indirectly participating in a continuation of Descartes mind/body split. Educator Tobin Hart elaborates on the mind/body split in university discursive structures by noting the academy’s focus on the rational and empirical modes of attention. He writes, “The rational involves calculation, explanation, and analysis; the sensory lives off of observation and measurement. Together these form the rational-empirical approach that has set standard for knowledge across most disciplines” (2004, 28). While acknowledging this method of knowing, he advocates for another way of knowing—contemplation. This presentation considers the incorporation of contemplative practice as an approach to educating the dancer aimed at deepening and cultivating embodiment as such a counter to the mirror’s obsessive image.

Barbara Sellers-Young has a BS in Sociology, MS in Dance and a Phd in Theatre from the University of Oregon. She is currently Dean of the Faculty of Fine Arts at York University. She has taught at universities in England, China, and Australia. Her research projects on the intersections of performance, body, and globalization have taken place in Sudan, Egypt, Turkey, Greece, Nepal, China, England, and Australia. Her articles can be found in *The Journal of Popular Culture*, *Theatre Topics*, *Asian Theatre Journal*, *Dance Research Journal* and elsewhere. She is the author of three books: *Teaching Personality with Gracefulness*, *Breathing, Movement, Exploration* and an edited volume titled *Bellydance: Orientalism, Transnationalism and Harem Fantasy*. Professor Sellers-Young’s research has been supported by fellowships from the American Council of Learned Societies and the Centre for Cultural Research into Risk, Charles Sturt University, Australia, as well as numerous grants, including a Davis Humanities Fellowship and a Pacific Rim Planning Grant. She served for two years as convener of the International Federation of Theatre Research Working Group: Theory and Practice of Performing and is currently President of the Congress on Research in Dance.

47. Cultivating Clarity: Integrating Contemplative Practices into Curriculum for Future Health Care Professionals at Northeastern University

Shelli Jankowski-Smith and Dorett “Pinky” Hope • SESSION C • Room 302

With the rise in research on, and increasing incorporation of, contemplative practices into traditional health care models, our future health care professionals need to be given competencies to engage such integrative therapies early in their training. Introducing basic contemplative techniques early in their college experience helps students to bring the mind to full awareness of the present moment, and the body to relaxation. With lack of self-care being a recognized “occupational hazard” for health care professionals, students preparing to work in these fields benefit personally from learning effective anti-stress methods, as well as gaining important skills for working with patients to manage stress, fear, discomfort, and pain.

In 2005, Northeastern University implemented a collaborative model to introduce these skills to all students preparing for careers as health care professionals. The Spiritual Life Center and Bouve College of Health Sciences work together to offer a minimum of one hour of meditation training to all first-semester freshmen as part of the curriculum for a required “Introduction to College” course. In addition, training in meditation and other contemplative practices is integrated into curricula of various other Health Care courses from

sophomore through graduate level studies. Reinforcement of the classroom experience is offered through an ongoing and broad-based program of contemplative studies and Wellness-based events on campus, giving students opportunities to deepen their understanding and practice of these techniques.

Dr. Dorett “Pinky” Hope is a tenured Associate Professor in the school of Nursing at Northeastern University’s Bouve College of Health Sciences. She currently teaches courses in Wellness, Health and Illness, and Holistic Healing: Integrative Health Care. She served as Director of the Northeastern University Wellness Center for fifteen years. The value of contemplative practice along her personal life’s journey led to an increased interest and research of integrative therapies and the inclusion of contemplative practice within the syllabi of her courses. She is committed to facilitating healthy lifestyle and choices and self care behaviour to her students.

Shelli Jankowski-Smith serves as Director of the Spiritual Life Center at Northeastern University, under the division of Student Affairs. A regular practitioner of various contemplative practices, she has studied techniques ranging from Tibetan Buddhist Meditation to Christian Centering Prayer, Muslim Dhikr, Yoga, Labyrinth Walking, Mindfulness Meditation, Reiki, and writing/journaling. She has taught meditation and anti-stress techniques to students, faculty, staff and alumni at Northeastern for the past five years. Jankowski-Smith served as chair of the NU “Husky Health and Wellness Initiative,” and has brought a full program of weekly yoga classes, meditation sittings, Reiki events and educational programs to the Spiritual Life Center.

48. Practices from World Wisdom Traditions in Foreign Language Education

Tori Smith • SESSION C • Room 209

In this presentation I will examine the use of contemplative practices from world wisdom traditions (without their religious aspects) in foreign language education, first, as ways to calm and focus the mind for learning (i.e., for lowering the “affective filter,” enhancing self-efficacy beliefs, lowering anxiety in intercultural exchanges); second, as modes of inquiry (calming and focusing practices plus other activities), and, finally, as paths to transformation and intercultural understanding, particularly the development of compassionate understanding of others who are different from us. Finally, I will lead participants through a (rather speeded-up version of) a class activity based on the film *Diarios de motocicleta* that supports the development of compassion.

Tori Smith is a Senior Lecturer of Hispanic Studies at Brown University where she explores the use of contemplative practices in foreign language education. She is also a yoga instructor. For fun, she likes to hang out with her family and friends, play with her dogs, sing, and watch movies.

49. Mindfulness Practice in the University Classroom: Developing Curriculum and Assessing Efficacy in a Program for Under-Represented Populations

Sharon G. Solloway • SESSION C • Room 208

This session reports both the steps leading to the administration’s support for teaching mindfulness practice and mindset orientations in for-credit courses as well as the tentative results of the implementation of a three-part cycle measuring students’ changes in amounts of mindfulness practice, mindset orientations, and academic success in reading and writing as students move from a Summer Workshop to Course 1 to Course 2 in a public university program for underrepresented populations. This three-part cycle evolved out of a class assignment: Practice mindfulness one day a week for eight weeks and report in an email journal entry, 1) your experience of mindfulness practice as you study and attend your classes, and 2) your

experience of mindfulness practice during the rest of your day; the author's volunteer tutoring of students from underrepresented populations; and Carol S. Dweck's research on the effects of self-theories of intelligence on motivation, personality and development. The new courses take advantage of online reading and writing programs as opportunities for mindfulness practice as a quality of attention enhancing learning. Outcomes for reading, writing are given in standardized measures and self-reports. Outcomes for growth in mindfulness practice are given in both journal entries and standardized measures. Control group consists of students in the same program but who have not taken the mindfulness classes.

Sharon G. Solloway 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. In the same month she entered a Ph. D. program in Applied Behavioral Studies at Oklahoma State University. She and her Chair, Dr. Joe Pearl, focused her work on the Transpersonal Theory of Human Development and Educational Psychology. Her dissertation research focus highlighted the use of mindfulness practice and meditation as tools teachers may use for enhancing the quality of their presence in the classroom. 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. Specifically, mindfulness practice in the classroom showed value as a tool for disrupting the ignorance that perpetuates bias of personal histories—thereby moving classroom practice toward structures that support human dignity as a right of all classroom members without exception. She received her Ph.D. in August 1999.

She began her university career in 1999 as an Assistant Professor in Department of Early Childhood and Elementary Education in College of Professional Studies at Bloomsburg University. Today as an Associate Professor, she continues her work of integrating mindfulness practice across various courses and volunteer projects within the university. She calibrated a mindfulness survey instrument constructed from the journal entries of her upper level teacher education students as they reported their experience of mindfulness practice as novice practitioners. The instrument was calibrated using a Rasch Rating Scale model and reports mindfulness practice in linear measures. The instrument and all services attached to the survey are offered free to anyone at www.devtestservice.com. After taking the survey, the participant receives instant feedback as to the meaning of his or her mindfulness measure. The feedback includes a sample journal entry written by a person with a similar measure as well as resources others at that measure have found helpful for continued growth in mindfulness practice. In addition, the site offers teachers access to their students' mindfulness measures in order to assess each students' growth in mindfulness practice as indicated by the measures. Using a Rasch Rating Scale model allows mindfulness growth to be expressed in linear measures, a common language in which to compare mindfulness growth from one mindfulness intervention to another and one population to another. Her most recent work provides a comparison between the Toronto Mindfulness Survey and the Solloway Mindfulness Survey reported in linear measures.

50. Visualizing Contemplation

Joel M. Upton • SESSION B • Red Room

In my experience, contemplative knowing is an especially potent reality, but it is interior. Although we often speak about contemplative knowing, we normally practice contemplation in silence and within the inescapable solitude of our being. There are, of course, obvious musical and dance alternatives to still, even shared, silence. Nevertheless, the contemplative goal remains the inner peace and heightened awareness contemplative practice will foster. Beyond the manifestation of outer calm through inner harmony, however, one might ask how specifically this essentially interior and private reality might be made

explicitly public for others to see and perhaps emulate. With this question in mind, my presentation will attempt to visualize contemplation as one way to exteriorize and communicate this interior reality. Using images and schematic drawings, I will offer an exemplary model that draws on meditative space as one might find it in Japan generally and in the sub-temple of Daisen-in at Daitoku-ji in Kyoto. Although I will give a Japanese name, "ainoma," to the conceptual reality that informs this space, I will relate this particular visualization of contemplation to the more familiar language of Simone Weil and Henry David Thoreau.

Joel Upton is Professor of Art and the History of Art at Amherst College.

51. Mindfulness and Personal Practice

Nancy Waring • SESSION A • Room 208

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 related 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 *The Mindful Brain*.) Students, who are a mix of graduates and undergraduates, and traditional-age and adult learners, investigate the applications and implications of these transformative practices and modes of interaction 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 is developing an Introduction to Contemplative Studies course. She is working toward a contemplative studies program at Lesley, in consultation with the EDs of IMS, BCBS, and CFM, and hopes to work with leaders at the Center for Contemplative Mind in Society. She has presented on subjects in mindfulness and education at a number of conferences, including at the Center for Mindfulness (CFM) and The California Institute for Integral Studies. She has given many workshops on mindfulness at Lesley, MIT, and elsewhere. She has completed the CFM's advanced training program in MBSR, and works with individual clients with 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. Her mindfulness practice, and the neuroscience of meditation, are central themes of her book memoir in progress, *Moon at the Window: 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.

52. Taoist Healing Sounds in the Body

Bob Weiner • SESSION C • Red Room

Chanting has been explored and organized by many ancient cultures to affect different energetic centers in the body. The six healing sounds is an important Taoist practice from China, based on the five elements system, which represents the seasons and their corresponding organ systems, emotions, colors, etc. We will learn the basic sounds and movements, exploring how sound affects our body-mind.

