



The Third Annual Association for Contemplative Mind in Higher Education Conference

# **The Contemplative Campus**

Amherst College, Amherst, MA

November 11-13, 2011

**The Association for Contemplative Mind in Higher Education**, started in 2008, 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. With over 750 members, the ACMHE offers:

- The annual Summer Session on Contemplative Curriculum Development, now in its seventh year
- Meditation retreats for professors and administrators
- Conferences emphasizing contributed papers from our community
- A quarterly e-newsletter reaching over 2500 academic contacts
- Monthly webinars featuring leading contemplative educators and researchers

The ACMHE is an initiative of **The Center for Contemplative Mind in Society**, a 501-c(3) non-profit organization which works to integrate contemplative awareness and contemporary life in order to help create a more just, compassionate, reflective, and sustainable society. For the last thirteen years, the Academic Program of the Center for Contemplative Mind in Society has played a leading role in fostering the inclusion of contemplative practice and inquiry in college and university classrooms in North America and beyond.

Further information and resources may be found at our two websites, **[contemplativemind.org](http://contemplativemind.org)** and **[acmhe.org](http://acmhe.org)**.

# AGENDA

## FRIDAY, NOVEMBER 11

- 6:00 – 7:45 pm** Registration & Reception (begins at 6:45) with drinks and appetizers  
*Converse Lobby*
- 8:00 – 8:10 pm** Introductory Remarks from **Arthur Zajonc**, Professor of Physics, Amherst College and Director of the Center for Contemplative Mind in Society  
*Cole Assembly (Red Room), Converse Hall*
- 8:10 – 9:30 pm** **“Contemplation Nation: Pedagogy for a Compassionate Society,”** Keynote Address by **Mirabai Bush**, Associate Director of the Center for Contemplative Mind in Society  
*Cole Assembly (Red Room), Converse Hall*

## SATURDAY, NOVEMBER 12

- 8:00 – 8:30 am** Meditation led by **Joel Upton**, Professor of Art and Art History, Amherst College  
*meet at Converse Lobby and walk together to Japanese Garden*
- Meditation led by **Carolyn Jacobs**, Dean of the School for Social Work, Smith College  
*Chapin Chapel*
- 9:00 – 9:10 am** Conference Opening by **Arthur Zajonc**  
*Cole Assembly (Red Room), Converse Hall*
- 9:10 – 10:00 am** **“Starting with the body: The neuroscience of somatosensory attention in contemplative and mind-body practices,”** presentation by **Dr. Catherine Kerr**, newly appointed by the Brown Contemplative Studies Initiative and the Warren Alpert School of Medicine  
*Cole Assembly (Red Room), Converse Hall*
- 10:00 – 10:30 am** Break, with coffee, tea and pastries  
*Converse Lobby*

- 10:30 – 12:00 noon**     **Parallel Sessions on Contemplative Practice and Research**  
*Red Room, Converse 207, 208, 209, 302, 304, 308*  
*and Porter Lounge*
- 12:00 – 1:15 pm**     Lunch  
*Lewis-Sebring Commons*
- 1:30 – 2:30 pm**     Poster Session on Contemplative Practice and Research  
*Converse Mezzanine*
- 2:30 pm**     Break, with coffee, tea, cider and snacks  
*Converse Lobby*
- 3:00 – 4:30 pm**     Parallel Sessions on Contemplative Practice and Research  
*Red Room, Converse 207, 208, 209, 302, 304, 308*  
*and Porter Lounge*
- 5:00 pm**     **“Contemplation and the Future of Higher Education”**  
**Arthur Zajonc**, Professor of Physics, Amherst College, will lead  
a contemplative inquiry exercise and convene a conversation  
concerning issues central to higher education.  
*Cole Assembly (Red Room), Converse Hall*
- 6:00 – 6:30 pm**     Reception, with drinks and appetizers  
*Lewis-Sebring Commons*
- 6:30 – 7:30 pm**     Dinner  
*Lewis-Sebring Commons*
- 8:00 – 9:00 pm**     **“Compassionate Mind in Music”**  
Performance by and conversation with **Evan Chambers**,  
Professor of Composition, University of Michigan, with  
**Suzanne Camino** and special guest **Tim Eriksen**  
*Johnson Chapel*

## SUNDAY, NOVEMBER 13

- 8:00 – 8:30 am** Meditation led by **Arthur Zajonc**, Professor of Physics,  
Amherst College  
*Chapin Chapel*
- 9:00 – 10:00 am** Plenary Discussion, “**Always On: Exploring Undergraduate Attitudes toward Information Technology**,” moderated by **David M. Levy**, Professor at the University of Washington’s Information School  
*Cole Assembly (Red Room), Converse Hall*
- 10:00 – 10:30 am** Break, with coffee, tea and pastries  
*Converse Lobby*
- 10:30 – 12:00 noon** Parallel Sessions on Contemplative Practice and Research  
*Red Room, Converse 207, 208, 209, 302, 304, 308 and Porter Lounge*
- 12:15 – 1:00 pm** Conference Closing  
*Cole Assembly (Red Room), Converse Hall*

**PRESENTATION MAP · SESSION A · SATURDAY, NOVEMBER 12 · 10:30 am - 12:00 noon**

RED ROOM	CONVERSE 207	CONVERSE 208	CONVERSE 209
<p><b>CONTEMPLATING THEORY, THEORIZING CONTEMPLATION</b></p> <p>Alexandra Schultheis-Moore, University of North Carolina at Greensboro, et al. (90 min)</p>	<p><b>PROMOTING MINDFULNESS TOGETHER: LEARNING, PRACTICING AND TEACHING MINDFULNESS THROUGHOUT CAMPUS</b></p> <p>Dan Huston, New Hampshire Technical Institute (45 min)</p>	<p><b>TEACHING THE TEACHING PRESENCE: CREATING CONTEMPLATIVE SPACES IN TEACHER EDUCATION</b></p> <p>David Keiser, Montclair State University, et al. (60 min)</p>	<p><b>EVALUATION OF A MODEL OF MINDFULNESS TRAINING FOR SOCIAL WORK</b></p> <p>Kielty Turner &amp; Christine Kessen, Marywood University (30 min)</p>
	<p><b>INTERDISCIPLINARY APPROACH TO CONTEMPLATIVE PEDAGOGIES: LESSONS FROM A STATE UNIVERSITY</b></p> <p>David O'Malley, Bridgewater State University, et al. (45 min)</p>		<p><b>MAKING PERSONAL AND SOCIAL CONNECTIONS THROUGH A SUSTAINED CONTEMPLATIVE PRACTICE</b></p> <p>Terry Murray &amp; Peter Kaufman, SUNY New Paltz (30 min)</p>
		<p><b>TRANSFORMATION ACROSS CULTURES: A CASE STUDY OF A RETREAT/ WORKSHOP FOR TEACHER EDUCATORS IN ISRAEL</b></p> <p>Rona Wilensky, Spencer Foundation (30 min)</p>	

**PRESENTATION MAP · SESSION A · SATURDAY, NOVEMBER 12 · 10:30 am - 12:00 noon**

CONVERSE 302	CONVERSE 304	CONVERSE 308	PORTER LOUNGE
<p><b>INTENTION VS. ATTENTION: TANTRIC MEDITATION PRACTICES IN TRANSFORMATIVE EDUCATION</b></p> <p>Olga Louchakova-Schwartz, Institute of Transpersonal Psychology (30 min)</p>	<p><b>IMPACT! TRANSFORMATION: COMMUNITY SERVICE LEARNING, SOCIAL JUSTICE THEORY AND CONTEMPLATIVE PRACTICE WITH FIRST YEAR UNDERGRADUATE STUDENTS</b></p> <p>Katja Hahn d'Errico &amp; Tracy Gebhart, UMASS Amherst (30 min)</p>	<p><b>CONTEMPLATIVE APPROACH TO ADULT DEVELOPMENT USING ROBERT KEGAN'S SUBJECT-OBJECT THEORY</b></p> <p>Susan Burggraf, Naropa University (30 min)</p>	<p><b>LEARNING TO LISTEN TO THE LANGUAGE OF OUR BODIES</b></p> <p>Kit Malo, Concordia University (30 min)</p>
<p><b>CONTEMPLATIVE MUSIC TEACHING-LEARNING PEDAGOGIES: TRANSFORMATIONAL LIFE PRACTICES</b></p> <p>Margaret Ruth Mell, Villanova University &amp; Hannah Lynn Mell, Stoneridge Montessori School (30 min)</p>	<p><b>CONTEMPLATIVE PEDAGOGY AND SOCIAL TRANSFORMATION</b></p> <p>Amy Winans, Susquehanna University &amp; Susan Naomi Bernstein (30 min)</p>	<p><b>MINDFULNESS FOR THE NEXT GENERATION</b></p> <p>Holly Rogers, Duke University (30 min)</p>	<p><b>AESTHETICS OF MINDFULNESS: AN ORAL AND DANCE PRESENTATION</b></p> <p>Sabrina MisirHiralall, Montclair State University (30 min)</p>
<p><b>CONTEMPLATIVE MIND THROUGH CHORAL SINGING</b></p> <p>Anthony Palmer, Boston University (30 min)</p>	<p><b>INWARD JOURNEY AND SOCIAL CONSCIOUSNESS</b></p> <p>Nicole Nemece, UMASS Amherst (30 min)</p>	<p><b>CONTEMPLATION AND TRANSFORMATION: AN INTERNAL MECHANISM THAT ACTUATES CHANGE</b></p> <p>Patricia Morgan, University of New South Wales (30 min)</p>	

**PRESENTATION MAP · SESSION B · SATURDAY, NOVEMBER 12 · 3:00 - 4:30 pm**

RED ROOM	CONVERSE 207	CONVERSE 208	CONVERSE 209
<p><b>STUDENT PERSPECTIVES ON CONTEMPLATIVE PRACTICES, PEDAGOGIES AND STUDIES</b></p> <p>Convened by Karen Cardozo, Five College Consortium (90 min)</p>	<p><b>MINDFUL WRITING: A WORKSHOP IN WRITING WITH COMFORT AND PRESENCE</b></p> <p>Donna Strickland, University of Missouri (30 min)</p>	<p><b>TRANSFORMATIVE ENVIRONMENTAL ENGAGEMENT AND PERSONAL SUSTAINABILITY</b></p> <p>Sherry Ellms, Naropa University (30 min)</p>	<p><b>INTEGRAL THEORY, CONSCIOUSNESS RESEARCH, AND CONTEMPLATIVE EDUCATION</b></p> <p>Ed Sarath, University of Michigan (30 min)</p>
	<p><b>MEMOIR AS CONTEMPLATIVE PRACTICE FOR PEACE AND JUSTICE</b></p> <p>Daniel Jasper, Moravian College (30 min)</p>	<p><b>CREATIVITY AND CONSCIOUSNESS: INTEGRATING TRANSCENDENTAL MEDITATION IN THE CREATIVE PROCESS ON THE CAMPUS OF THE COLLEGE FOR CREATIVE STUDIES</b></p> <p>Molly Beauregard, College for Creative Studies (30 min)</p>	<p><b>INTEGRAL META-THEORY</b></p> <p>David Forbes, Brooklyn College/ CUNY (30 min)</p>
	<p><b>FLIP YOUR SCRIPT: STORYTELLING WITH EMPATHY</b></p> <p>Claudia Ricci, University at Albany, SUNY (30 min)</p>		<p><b>MUSIC THOUGHT AND HEARD, AND THE CONTEMPLATIVE PARADOX OF CENTEREDNESS</b></p> <p>Steven Nuss, Colby College (30 min)</p>



**PRESENTATION MAP · SESSION B · SATURDAY, NOVEMBER 12 · 3:00 - 4:30 pm**

CONVERSE 302	CONVERSE 304	CONVERSE 308	PORTER LOUNGE
<p><b>MINDFULNESS AND REFLECTION: TOOLS FOR CLARITY, CREATIVITY AND COMPASSION</b></p> <p>Claire Stanley, Center for Mindful Inquiry, et al. (60 min)</p>	<p><b>ROOTS OF THE SACRED: WHAT LANGUAGE REVEALS ABOUT SPIRITUAL EXPERIENCE</b></p> <p>Charles Burack, John F. Kennedy University (30 min)</p>	<p><b>LITERATURES IN LANGUAGES OTHER THAN ENGLISH AND THE CONTEMPLATIVE CLASSROOM</b></p> <p>Ellen McClure, University of Illinois Chicago (30 min)</p>	<p><b>EXPLORING ADAPTIVE CHALLENGES AND INSTRUMENTAL ACTION</b></p> <p>Mike Gillespie, University of Nebraska Omaha &amp; David Levy, University of Washington (45 min)</p>
	<p><b>TEACHING MARC GAFNI'S "UNIQUE SELF" IN THE CLASSROOM</b></p> <p>Kathleen Brownback, Philips Exeter Academy (30 min)</p>	<p><b>CONTEMPLATIVE PRACTICES IN THE ESL READING CLASSROOM</b></p> <p>Helene Dunkelblau, Queensborough Community College (30 min)</p>	<p><b>"CAN I GET AN AMEN?" CONTEMPLATIVE PRACTICES AT A HISTORICALLY BLACK UNIVERSITY</b></p>
<p><b>SILENCE AND CONSENT: SOCIOCRATIC GOVERNANCE AND CONTEMPLATIVE PRACTICE</b></p> <p>David Heckel, Pfeiffer University (30 min)</p>	<p><b>TRAINING THE MINDFUL PERFORMING ARTIST</b></p> <p>Linda Sanders, Metropolitan State College of Denver (30 min)</p>	<p><b>CONTEMPLATIVE PRACTICES AS A FOUNDATION FOR A POSTSECONDARY CERTIFICATE PROGRAM IN CONFLICT MANAGEMENT</b></p> <p>Patricia Foley, Gallaudet University (30 min)</p>	<p>Renee Hill, Virginia State University, et al. (45 min)</p>

**PRESENTATION MAP · SESSION C · SUNDAY, NOVEMBER 13 · 10:30 am - 12:00 noon**

RED ROOM	CONVERSE 207	CONVERSE 208	CONVERSE 209
<p><b>SILENCE, WHOLENESS, MINDFULNESS: HONORING THE PEDAGOGICAL INFLUENCE OF JODY ZIEGLER</b></p> <p>Melissa Goldthwaite, Saint Joseph's University, et al. (90 min)</p>	<p><b>SKILLFUL DIALOGUE: CONTEMPLATIVE INQUIRY IN ACTION</b></p> <p>Karen Boutelle, Boutelle Associates &amp; Julie Forsythe, Foundation for Active Compassion (45 min)</p>	<p><b>MINDFULNESS IN DEEP WATERS: STRENGTHENING THE GROUND</b></p> <p>Jane Carpenter, Naropa University (30 min)</p>	<p><b>EDUCATORS' PRECONCEIVED IDEAS ABOUT CONTEMPLATIVE PRACTICES IN EDUCATION</b></p> <p>Argelia Peña &amp; Mariza Mendez, University of Quintana Roo (30 min)</p>
	<p><b>INSIGHT DIALOGUE WORKSHOP</b></p> <p>Nancy Waring, Lesley University (45 min)</p>	<p><b>TRUE BEGINNER'S MIND: FRESH ENCOUNTERS WITH ZEN</b></p> <p>Margaret Syverson, University of Texas Austin (30 min)</p>	<p><b>PERSPECTIVAL REFRAMING: ANECDOTAL RESULTS OF A CLASS ON "ECONOMICS AND HAPPINESS"</b></p> <p>Vaishali Mamgain, University of Southern Maine (30 min)</p>
		<p><b>LISTENING TO WHAT THE COURSE WANTS TO BE</b></p> <p>Tom Bassarear, Keene State College (30 min)</p>	<p><b>TEACHING THE EARTH CHARTER THROUGH CONTEMPLATIVE PRACTICE</b></p> <p>Maria Roca &amp; Carey Walker, Florida Gulf Coast University (30 min)</p>

**PRESENTATION MAP · SESSION C · SUNDAY, NOVEMBER 13 · 10:30 am - 12:00 noon**

CONVERSE 302	CONVERSE 304	CONVERSE 308	PORTER LOUNGE
<p><b>EXCAVATION THROUGH QUESTIONS: INFORMAL WRITING AS A ROUTE TO CONTEMPLATION</b></p> <p>Irene Papoulis, Trinity College, et al. (60 min)</p>	<p><b>AT THE INTERSECTION OF ART AND CONTEMPLATIVE PRACTICE</b></p> <p>Samantha DiRosa, Elon University, et al. (60 min)</p>	<p><b>CONTEMPLATIVE PRACTICE AND COLLEGE WRITING AT LEHIGH UNIVERSITY: THREE PERSPECTIVES</b></p> <p>Barry Kroll, Lehigh University, et al. (60 min)</p>	<p><b>EDUCATION FOR LIBERATION: DECOLONIZING THE CONTEMPLATIVE CLASSROOM</b></p> <p>Jennifer Cannon, UMASS Amherst, et al. (90 min)</p>
<p><b>WRITING INTO THE SILENCE</b></p> <p>Cynthia Huntington, Dartmouth College (25 min)</p> <p><b>PRACTICING PRESENCE: A LEARNER'S HEART WITHIN COMMUNITY</b></p> <p>Poem by Loman Clark, Phoenix College (5 min)</p>	<p><b>TOWARDS A CONTEMPLATIVE CREATIVITY</b></p> <p>Deborah Middleton, University of Huddersfield (30 min)</p>	<p><b>THE PRACTICE OF ATTENTION</b></p> <p>Patricia Wallace, Vassar College (30 min)</p>	

# PRESENTATION LIST

## SESSION A: SATURDAY, NOVEMBER 12, 10:30 AM – 12 NOON

### COLE ASSEMBLY (RED ROOM), SESSION A

#### **Contemplating Theory, Theorizing Contemplation**

Alexandra Schultheis-Moore, Associate Professor of English, University of North Carolina Greensboro, et al.

*90 minutes*

### CONVERSE 207, SESSION A

#### **Promoting Mindfulness Together: Learning, Practicing and Teaching Mindfulness throughout Campus**

Dan Huston, Professor of English, New Hampshire Technical Institute

*45 minutes*

#### **Interdisciplinary Approach to Contemplative Pedagogies: Lessons from a State University**

David O'Malley, Assistant Professor, Bridgewater State University School of Social Work, et al.

*45 minutes*

### CONVERSE 208 (FITCH), SESSION A

#### **Teaching the Teaching Presence: Creating Contemplative Spaces in Teacher Education**

David Keiser, Associate Professor of Education, Montclair State University, et al.

*60 minutes*

#### **Transformation across Cultures: A Case Study of a Retreat/Workshop for Teacher Educators in Israel**

Rona Wilensky, Resident Fellow, Spencer Foundation

*30 minutes*

## CONVERSE 209, SESSION A

### **Evaluation of a Model of Mindfulness Training for Social Work**

Kiely Turner, Assistant Professor of Social Work, Marywood University  
& Christine Kessen, Associate Professor Social Work, Marywood University

*30 minutes*

### **Making Personal and Social Connections through a Sustained Contemplative Practice**

Terry Murray, Assistant Professor of Education, SUNY New Paltz  
& Peter Kaufman, Associate Professor of Sociology, SUNY New Paltz

*30 minutes*

## CONVERSE 302, SESSION A

### **Intention vs. Attention:**

#### **Tantric Meditation Practices in Transformative Education**

Olga Louchakova-Schwartz, Professor, Institute of Transpersonal Psychology

*30 minutes*

#### **Contemplative Pedagogies for Music Teaching-Learning**

Margaret Ruth Mell, Theology and Religious Studies, Villanova University  
& Hannah Lynn Mell, Director of Music, Stoneridge Montessori School

*30 minutes*

#### **Contemplative Mind through Choral Singing**

Anthony Palmer, Visiting Scholar, Boston University School of Music

*30 minutes*

## CONVERSE 304, SESSION A

### **IMPACT! Transformation: Community Service Learning, Social Justice Theory and Contemplative Practice with First Year Undergraduate Students in a Two-Semester Residential Honors Program**

Katja Hahn d'Errico, Adjunct Professor of Education, UMASS Amherst  
& Tracy Gebhart, Student, UMASS Amherst

*30 minutes*

#### **Contemplative Pedagogy and Social Transformation**

Amy Winans, Associate Professor of English, Susquehanna University  
& Susan Naomi Bernstein, Independent Researcher

*30 minutes*

## CONVERSE 304, SESSION A, CONTINUED

### **Inward Journey and Social Consciousness**

Nicole Nemeč, Lecturer in Civic Engagement and Service-Learning,  
UMASS Amherst

*30 minutes*

## CONVERSE 308, SESSION A

### **Contemplative Approach to Adult Development Using Robert Kegan's Subject-Object Theory**

Susan Burggraf, Associate Professor of Psychology, Naropa University

*30 minutes*

### **Mindfulness for the Next Generation**

Holly Rogers, Staff Psychiatrist and Clinical Associate, Counseling and Psychological Services, Duke University

*30 minutes*

### **Contemplation and Transformation: An Internal Mechanism that Actuates Change**

Patricia Morgan, Doctoral Candidate, School of History and Philosophy,  
University of New South Wales

*30 minutes*

## PORTER LOUNGE, SESSION A

### **Learning to Listen to the Language of our Bodies**

Kit Malo, Graduate Student, Applied Human Science, Concordia University

*30 minutes*

### **Aesthetics of Mindfulness: An Oral and Dance Presentation**

Sabrina MisirHiralall, Doctoral Student, Pedagogy and Philosophy,  
Montclair State University

*30 minutes*

## **SESSION B: SATURDAY, NOVEMBER 12, 3:00 – 4:30 PM**

### **COLE ASSEMBLY (RED ROOM), SESSION B**

#### **Student Perspectives on Contemplative Practices, Pedagogies and Studies**

Undergraduate student panel convened by Karen Cardozo, LITS Scholar in Residence, Five College Consortium

*90 minutes*

### **CONVERSE 207, SESSION B**

#### **Mindful Writing: A Workshop in Writing with Comfort and Presence**

Donna Strickland, Associate Professor of English, University of Missouri

*30 minutes*

#### **Memoir as Contemplative Practice for Peace and Justice**

Daniel Jasper, Associate Professor of Sociology, Moravian College

*30 minutes*

#### **Flip Your Script: Storytelling with Empathy**

Claudia Ricci, Lecturer, Academic Support Services, University at Albany, SUNY

*30 minutes*

### **CONVERSE 208 (FITCH), SESSION B**

#### **Transformative Environmental Engagement and Personal Sustainability**

Sherry Ellms, Assistant Professor of Environmental Studies, Naropa University

*30 minutes*

#### **Creativity and Consciousness: Integrating Transcendental Meditation in the Creative Process on the Campus of The College for Creative Studies**

Molly Beauregard, Liberal Arts Faculty, College for Creative Studies

*30 minutes*

### **CONVERSE 209, SESSION B**

#### **Integral Theory, Consciousness Research, and Contemplative Education**

Ed Sarath, Professor of Music, University of Michigan

*30 minutes*

## CONVERSE 209, SESSION B, CONTINUED

### **Integral Meta-theory**

David Forbes, Associate Professor of Education, Brooklyn College/CUNY  
*30 minutes*

### **Music Thought and Heard, and the Contemplative Paradox of Centeredness**

Steven Nuss, Associate Professor of Music and East Asian Studies,  
Colby College  
*30 minutes*

## CONVERSE 302, SESSION B

### **Mindfulness and Reflection: Tools for Clarity, Creativity and Compassion**

Claire Stanley, Co-Founder and Teacher, Center for Mindful Inquiry, et al.  
*60 minutes*

### **Silence and Consent: Sociocratic Governance and Contemplative Practice**

David Heckel, Professor of English & Dean, School of Humanities,  
Pfeiffer University  
*30 minutes*

## CONVERSE 304, SESSION B

### **Roots of the Sacred: What Language Reveals about Spiritual Experience**

Charles Burack, Professor of Psychology and English,  
John F. Kennedy University  
*30 minutes*

### **Teaching Marc Gafni's "Unique Self" in the Classroom**

Kathleen Brownback, Instructor in Religion, Philips Exeter Academy  
*30 minutes*

### **Training the Mindful Performing Artist**

Linda Sanders, Adjunct Faculty, Theatre and Teacher Education Departments,  
Metropolitan State College of Denver  
*30 minutes*



## CONVERSE 308, SESSION B

### **Literatures in Languages Other than English and the Contemplative Classroom**

Ellen McClure, Associate Professor of French and History, University of Illinois  
Chicago

*30 minutes*

### **Contemplative Practices in the ESL Reading Classroom**

Helene Dunkelblau, Associate Professor of English as a Second Language,  
Queensborough Community College

*30 minutes*

### **Contemplative Practices as a Foundation for a Postsecondary Certificate Program in Conflict Management**

Patricia Foley, Associate Professor of Communication Studies,  
Gallaudet University

*30 minutes*

## PORTER LOUNGE, SESSION B

### **Exploring Adaptive Challenges and Instrumental Action**

Mike Gillespie, Professor Emeritus of Philosophy and Religion,  
University of Nebraska Omaha

& David Levy, Professor of Information Science, University of Washington

*45 minutes*

### **“Can I get an Amen?” Contemplative Practices at a Historically Black University**

Renee Hill, Associate Professor of Philosophy, Virginia State University, et al.

*45 minutes*

## SESSION C: SUNDAY, NOVEMBER 13, 10:30 AM – 12 NOON

### COLE ASSEMBLY (RED ROOM), SESSION C

#### **Silence, Wholeness, Mindfulness: Honoring the Pedagogical Influence of Jody Ziegler**

Melissa Goldthwaite, Professor of English, Saint Joseph's University, et al.

*90 minutes*

### CONVERSE 207, SESSION C

#### **Skillful Dialogue: Contemplative Inquiry in Action**

Karen Boutelle, Former Director of Coaching Services and Associate Dean, Landmark College/Founder of Boutelle Associates, LLC

& Julie Forsythe, Former Assistant Professor and Department Chair of First Year Studies, Landmark College/Founding Member, Foundation for Active Compassion

*45 minutes*

#### **Insight Dialogue Workshop**

Nancy Waring, Associate Professor of Interdisciplinary Studies, Lesley University

*45 minutes*

### CONVERSE 208 (FITCH), SESSION C

#### **Mindfulness in Deep Waters: Strengthening the Ground**

Jane Carpenter, Associate Professor of Psychology, Naropa University

*30 minutes*

#### **True Beginner's Mind: Fresh Encounters with Zen**

Margaret Syverson, Associate Professor of Rhetoric & Writing, University of Texas at Austin

*30 minutes*

#### **Listening to What the Course Wants to Be**

Tom Bassarear, Professor of Education, Keene State College

*30 minutes*

## CONVERSE 209, SESSION C

### **Educators' Preconceived Ideas about Contemplative Practices in Education**

Argelia Peña, Professor-Researcher of Language & Education, Universidad de Quintana Roo

& Mariza Mendez, Professor-Researcher of English Language Teaching, Universidad de Quintana Roo

*30 minutes*

### **Perspectival Reframing: Anecdotal Results of a Class on "Economics and Happiness"**

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

*30 minutes*

### **Teaching the Earth Charter through Contemplative Practice**

Maria Roca, Program Leader, Communication & Interdisciplinary Studies, Florida Gulf Coast University

& Carey Walker, Student in the College of Arts and Sciences, Florida Gulf Coast University

*30 minutes*

## CONVERSE 302, SESSION C

### **Excavation through Questions: Informal Writing as a Route to Contemplation**

Irene Papoulis, Principal Lecturer, AK Smith Center for Writing and Rhetoric, Trinity College, et al.

*60 minutes*

### **Writing into the Silence**

Cynthia Huntington, Professor of English, Dartmouth College

*25 minutes*

### **Practicing Presence: a Learner's Heart within Community**

Poem by Loman Clark, Counseling Faculty, Phoenix College

*5 minutes*

## CONVERSE 304, SESSION C

### **At the Intersection of Art and Contemplative Practice**

Samantha DiRosa, Associate Professor of Art and Environmental Studies,  
Elon University, et al.

*60 minutes*

### **Towards a Contemplative Creativity**

Deborah Middleton, Director, Music & Drama, University of Huddersfield

*30 minutes*

## CONVERSE 308, SESSION C

### **Contemplative Practice and College Writing at Lehigh University: Three Perspectives**

Barry Kroll, Professor of English, Lehigh University, et al.

*60 minutes*

### **The Practice of Attention**

Patricia Wallace, Professor of Literature, Vassar College

*30 minutes*

## PORTER LOUNGE, SESSION C

### **Education for Liberation: Decolonizing the Contemplative Classroom**

Jennifer Cannon, Doctoral Candidate, Teacher Education and Curriculum  
Studies, UMASS Amherst, et al.

*90 minutes*

# POSTER SESSION LIST

SATURDAY, NOVEMBER 12, 1:30 – 2:30 PM ON THE CONVERSE MEZZANINE

*Poster session abstracts and biographical information about the presenters are included with the presentation session abstracts, listed in alphabetical order by presenter.*

## **Be Here Now: A Faculty Research Project on Practicing Presence in the Classroom**

Loman Clark, Counseling Faculty, Phoenix College

## **A Case Study: Mindfulness Education in Medical School**

Mason Hedberg, third-year medical student, Brown University

## **Identity Re-visited**

Hedva Lewittes, Professor of Psychology, SUNY Old Westbury

## **The Self-Actualized Professor: A Narrative of Lost and Found**

Amy B. Maupin, Associate Professor of Education, Transylvania University

## **World Enough & Time: Creativity and Slowing Down**

Christian McEwen, Author, Poetry Faculty, Lesley University

## **Fostering Attention and Transformative Conversation in the College Classroom**

Terry Murray, Assistant Professor in the Humanistic/Multicultural Education Program, SUNY New Paltz

## **Reframing Research: Tools for Bridging the Systemic Divide, Fostering Acceptance of Contemplative Methods, & Facilitating Change**

Lisa Napora, Doctoral Candidate, SUNY Buffalo

## **Mindfully Meeting Mandates for Outcomes Assessment in the University Mindfulness Classroom**

Sharon G. Solloway, Professor of Developmental Instruction, Bloomsburg University

## **Helping Professionals at Risk: Can Mindfulness Protect?**

Jacky Thomas, Assistant Professor of Anthropology, Sociology and Social Work, Eastern Kentucky University

# PRESENTATION ABSTRACTS AND PRESENTER BIOGRAPHICAL INFORMATION

*Listed in Alphabetical Order by Presenter*

## **Tom Bassarear**

Listening to What the Course Wants to Be  
Session C, Converse 208

Parker Palmer stated that he made much more progress in life when his question changed from “what do I want to do with my life?” to “what is life wanting of me?” This presentation speaks to the difference between designing a course and then perfecting that design over time as opposed to “listening to what the course wants to be.” I will talk about the evolution of my course “Opening to Other Ways of Knowing and Being” over the past six semesters. This has involved listening to the many voices in myself, to the students, to my colleagues, and listening to life. I had concerns that the course was not “academic” enough, that the students wouldn’t be able to handle being co-collaborators, and that the course delivery was too different. I found it important to listen to these and other concerns so that they could quiet enough to let other voices be heard—the ones that encouraged me to be authentic, to trust my intuition, and to discern which readings and activities to modify and which to delete. The course that has emerged, and is still emerging, has become transformative for so many students.

**Tom Bassarear** is a Professor of Education at Keene State College, bringing contemplative practices to students in Education and Interdisciplinary courses. His spiritual practice constantly informs his classroom practice and presence. For years he has started his classes with silence and other contemplative practices. He has also been teaching Mindfulness-Based Stress Reduction programs the past three years for faculty, staff, and students.

## **Molly Beauregard**

Creativity and Consciousness: Integrating Transcendental Meditation in the  
Creative Process on the Campus of The College for Creative Studies  
Session B, Converse 208

Over 600 scientific studies validate the benefits of transcendental meditation (TM) for student health and well being. TM has been shown to improve academic performance, increase self-actualization, reduce anxiety, optimize brain functioning and enhance creativity. This paper will document the success of integrating TM into the core curriculum of a sociology of creativity course on the campus of The College for Creative Studies (CCS). Drawing inspiration from filmmaker David Lynch, this innovative course offered students an opportunity to dive within

and discover and explore their own boundless creative potential. As an experimental incubator for the creation of ideas, images and artistic motivation, this unique course offered students the opportunity to investigate new methods of inquiry and to re-integrate their own creativity and imagination. This paper will offer reflections on the experience of teaching the course. It will also highlight the self-reported decrease in student stress, increase in creativity, better time management skills and report feedback from CCS faculty on perceived merit of the program.

**Molly Beauregard** completed her undergraduate work at the University of Michigan and holds a Master's in Public Administration from the University of Pittsburgh and a Master's in Sociology from Loyola University - Chicago. She has been a faculty member at The College for Creative Studies in Detroit, Michigan for the past ten years. "I have practiced TM for eighteen years and am a trained Sidha. However, I focus my career on academic pursuits and I am not a TM teacher. This course represents the result of a strongly-held desire to bring to the students I love the wisdom I cherish. My course was funded in part by the David Lynch Foundation (DLF)." Follow the link below to view a short eight minute documentary made by DLF TV on the nature of the course. [www.vimeo.com/24630392](http://www.vimeo.com/24630392) Password: tmccs

## **Karen Boutelle and Julie Forsythe** Skillful Dialogue: Contemplative Inquiry in Action Session C, Converse 207

A major developmental task faced by college students is learning to assume full responsibility for their own self-management, while responding to the greater self-regulatory demands inherent in postsecondary settings. For many students, college is the first time they have been responsible for independently managing multiple academic demands, while simultaneously cultivating a rich and rewarding social life. This developmental shift is often messy. As educators, we sometimes struggle with our own reactivity as we strive to work effectively with students in the face of missed deadlines, incomplete work, absence from class, and seemingly poor decision-making.

Skillful Dialogue, grounded in Innate Compassion, frees us to make direct contact with students in ways that invite them to take increased responsibility, solve their own problems, and create lives of meaning. By beginning with an inward focus, and utilizing coaching-inspired inquiry, we become more able to support students in the developmental process of learning to manage their lives.

This workshop engages participants in practicing Innate Compassion Meditation and Skillful Dialogue. We explore how mindful presence, empathetic alignment, and skillful speech help us stay out of the "fixer" or "judge" role, and instead, invite all of us—educators and students—into the fullness of our lives.

**Karen Boutelle, M.Ed.**, is the founding director of Boutelle Associates, LLC, offering leadership development and coaching to professionals seeking greater satisfaction in their work lives. At Landmark College, she was Founding Director of the Coaching Services department and an associate dean. She is currently exploring the intersection of mindfulness practice, adult development, and leadership coaching, and is completing training in the Hakomi Method of body-centered psychotherapy. Karen has been a committed yoga practitioner since 1996 and a meditation practitioner since 2006. Her teachers include Chokyi Nyima Rinpoche, Lama Surya Das, Lama John Makransky, Lama Willa Miller, and Charles Genoud.

**Julie Forsythe, M.Ed.**, is a founding member and associate teacher of the Foundation for Active Compassion with her teaching mentor, Lama John Makransky, and Leah Weiss. She has been an active student/practitioner of Tibetan Buddhism (Dzogchen) for the last 16 years. Her heritage stems from a rich background in activism based in deep contemplation; coming from the western mystical tradition of Quakerism, Julie has spent her career in the field of education. She is newly retired as Assistant Professor and Department Chair of First Year Studies at Landmark College in Putney Vermont, a college for students with learning disabilities.

### **Kathleen Brownback**

#### Teaching Marc Gafni's "Unique Self" in the Classroom Session B, Converse 304

In the spring of 2011 Phillips Exeter Academy began a new course in mysticism as a regular academic offering in religion and philosophy. The Religion Department offers 20 courses each term and is a popular field at Exeter. Many Exeter students go on to top schools in the country; quite a few study religion and philosophy at the college level.

Exeter offers courses in Hinduism and Buddhism that introduce a traditional understanding of Original or True Self: the impersonal awareness that emerges with the annihilation of the ego. The new mysticism course began by covering this understanding of enlightenment, but the ideas that most engaged the students were those of Marc Gafni ("The Evolutionary Emergent of Unique Self" in *The Journal of Integral Theory and Practice*, March 2011, SUNY Press, and other works). Gafni discusses the role of individuality in Hebrew textual sources and develops a view of the "personal face of essence" that draws on theory of ego development and classical eastern sources.

The paper will include:

- Why students chose to take the course
- An overview of the course
- An analysis of Gafni's approach, ideas, and promise for contemplative studies
- Student response to the Gafni segment and to the overall course



**Kathleen Brownback** has taught for 23 years at Phillips Exeter Academy, an independent secondary school, in a religion department that offers courses in each of the major faiths, as well as in religion and literature, philosophy, psychology, and ethics. Although she has taught nearly every course in the department, her personal interests are in contemplative studies and students' spiritual and ego development in an academic setting. She is a graduate of Wellesley College and holds an M.Div. from Harvard Divinity School and an MBA from Boston University.

### **Charles Burack**

#### Roots of the Sacred: What Language Reveals about Spiritual Experience Session B, Converse 304

Contemplative practices can catalyze spiritual experiences in the classroom. One challenge for students and teachers is finding language to express these experiences. Most spiritual traditions assert that spiritual experience cannot be adequately expressed in language, and yet most human languages have coined words that characterize the experience of spiritual realms, beings, powers, and states of consciousness. Within the English language alone, there are dozens of words that serve as synonyms or semantic cousins of "spiritual." By examining the various meanings of these words, we can gain some insight into how spirit has been collectively experienced and conceptualized. This presentation unpacks the ideas and images encoded in these words using an etymological analysis. The analysis reveals that the linguistic roots often provide vivid concrete images that serve as evocative metaphors for signifying the transcendent, abstract, and mysterious aspects of the sacred. These evocative images—such as breath, light, calling, jumping, turning, annihilating—convey some of the vital feeling and texture of sacred experiences. By exploring the roots of "the spiritual" and its semantic relatives, we gain a more concrete, palpable, and vital sense of how the sacred has been experienced, conceived, and communicated.

**Charles Burack, Ph.D.**, is Professor of Psychology and English at John F. Kennedy University, where he specializes in contemplative, creative, and integrative approaches to psychology.

### **Susan Burggraf**

#### A Contemplative Approach to Adult Development Using Robert Kegan's Subject-Object Theory Session A, Converse 308

Robert Kegan's Subject-Object Theory maps adult development through three stages: socialized (normative for American adults), self-authoring, and self-transforming consciousness. Across these stages, one increasingly can participate in a complex world as reflected in cognitive understanding, emotions and relationships. While Kegan and associates' Subject-Object Interview assesses developmental center of gravity in others, for those skilled in contemplative

inquiry, the theory can serve as a technique to promote one's own development by increasing the likelihood of moments of self-authorship and even self-transformation. Encounters with difference often provide optimal challenges and this, coupled with the focused and open attention found in meditation, can catalyze one's own development. In this session I will introduce the theory, guide a contemplative self-inquiry practice using the theory, and present results of an exploratory interview study of university students familiar with both Subject-Object Theory and with contemplative inquiry. They were interviewed about insights following encounters with difference when they used the Subject-Object self-inquiry method. While their center of gravity was likely at a normative level, many had precocious glimpses of self-authoring and even self-transforming consciousness following encounters with difference. Others valued the simplicity of meditation and did not want to use it to engage complexity.

**Susan Burggraf, Ph.D.**, is Dean of Undergraduate Education and Associate Professor of Contemplative Psychology at Naropa University. She currently serves as activity director for Naropa's Title III grant to revise the undergraduate curriculum from orientation to graduation and to create coherent student success services. Previously, she was visiting faculty at Mount Holyoke and Bowdoin Colleges. She is a developmental psychologist with a Ph.D. from Bryn Mawr College.

### **Mirabai Bush**

Contemplation Nation: Pedagogy for a Compassionate Society  
Keynote Address, Friday, November 11, 8:00 pm, Red Room

Mirabai Bush places the contemplative education movement into a short history of contemplative practice in the US and raises questions about its future impact on the academy.

**Mirabai Bush** is an Associate Director of The Center for Contemplative Mind in Society. A co-founder and Executive Director until 2008, under her direction the Center developed its programs in education, law, business, and activism and its network of thousands of people integrating contemplative practice and perspective into their lives. Mirabai holds a unique background of organizational management, teaching, and spiritual practice. A founding board member of the Seva Foundation, an international public health organization, she directed the Seva Guatemala Project, which supports sustainable agriculture and integrated community development. Also at Seva, she co-developed "Sustaining Compassion, Sustaining the Earth," a series of retreats and events for grassroots environmental activists on the interconnection of spirit and action. She is co-author, with Ram Dass, of *Compassion in Action: Setting Out on the Path of Service*.

**Jennifer Cannon, Michelle Coghill Chatman, Katja Hahn d'Errico,  
& Rose Sackey-Milligan**

**Education for Liberation: Decolonizing the Contemplative Classroom  
Session C, Porter Lounge**

This panel seeks to open a dialogue with participants about power and privilege in our schools and classrooms. Panelists will address issues of social justice and contemplative pedagogy in various settings: university classrooms, K-12 public schools, and community-based settings. How can educators integrate contemplative curriculum in our classrooms while also utilizing a social justice lens? With careful attention to the intersections of race, class, gender and sexual orientation these educators will share their experience of teaching for wholeness and liberation. Topics will include: contemplative practice and community service-learning, contemplative practice and teacher education, race and racism in mindfulness education and urban schools, and contemplative practice within cultures and communities of color.

**Jennifer Cannon** holds a Master's degree in International Education and Latin American Studies from UMass Amherst and is currently a doctoral candidate in the Department of Teacher Education and Curriculum Studies at UMass Amherst. She is also pursuing a graduate certificate in Social Justice Education. Jennifer is currently teaching courses in Multicultural Education at Westfield State College and team teaching a course at UMass Amherst for pre-service teachers. She works in the Community Engagement Program at UMass Amherst. Jennifer is a member of the Buddhist Peace Fellowship and the Insight Meditation Center of the Pioneer Valley.

**Michelle Coghill Chatman** earned her Master's degree in Applied Anthropology from American University where she is currently a doctoral candidate of educational anthropology. Her research interests include Afrocentric and culturally relevant pedagogy, and holistic education for African American youth. Michelle has directed various youth and family service projects in the DC area and in The Gambia, West Africa. She is an adjunct faculty member at The University of the District of Columbia and a research fellow with the Howard University Center for Urban Progress. An initiated Yoruba priest, Michelle enjoys sharing the transformative power of sacred song and dance with others.

**Katja Hahn D'Errico** is an Adjunct Faculty in the Social Justice Department in the School of Education at the University of Massachusetts in Amherst. She has taught and lead the Impact! Program at the Commonwealth Honors College for the last six years. Over that time she has refined the integration of contemplative practice and social justice theory in her curriculum for a community service program.

**Rose Sackey-Milligan** received her Masters and Doctor of Philosophy degrees in Anthropology from the University of Connecticut. At present, she is a Program Officer and state coordinator of the Literature and Medicine: Humanities at the Heart of Healthcare Program at Massachusetts Foundation for the Humanities and co-director of c-Integral, Inc. She formerly served as

Director of the Social Justice Program, Center for Contemplative Mind in Society and Program Director, Peace Development Fund. She has received full Lùkùmí priesthood ordination and acquired 20 years of study and practice of the Lùkùmí/Yorùbá faiths. *Ifá/Òrisà and Lùkùmí Voice on the Evolution of Consciousness, Culture and the Future of Humanity* is the title of her forthcoming book.

### **Karen Cardozo, moderator**

Student Perspectives on Contemplative Practices, Pedagogies and Studies  
Session B, Cole Assembly (Red Room)

With undergraduate students **Nathaniel House**, Hamilton College; **Elizabeth McKibben**, UMass Amherst; **Alyssa Munsell**, Keene State College; **Mitz Qutab**, Bridgewater State University; **Licia Spina**, Keene State College; and **Carey Walker**, Florida Gulf Coast University

In an organic roundtable discussion, students from five different institutions will share their perspectives on how they came to contemplative practice, their experiences with contemplative pedagogies/studies in particular disciplinary or institutional contexts, and their own visions for engendering “the contemplative campus.”

**Karen Cardozo** has worked as an administrator and/or faculty member within the Five College consortium since 1993, teaching a wide range of courses and publishing articles on the humanities, metaprofessional issues and cultural studies of science. Her current project, *Generic Engineering: Reforming American Studies*, integrates analyses of faculty contingency, diversity, and interdisciplinarity to explain how we can democratize higher education; its final chapter, “Contemplating Change,” discusses the contemplative studies movement as an inspiration for individual and institutional transformation.

### **Jane Carpenter**

Mindfulness in Deep Waters: Strengthening the Ground  
Session C · Converse 208

As contemplative educators, we’ve taken the first steps to incorporate mindfulness practices into our classrooms. We may have even begun to see the positive effects of these practices: fuller presence, deeper and richer interactions, our own and our students’ authenticity and humanity. But we might also find that this newfound self awareness can lead to feelings of overwhelm by the suffering within oneself and in the world. Perhaps our heightened awareness now feels like it is creating a burden. We may have found that the deeper we delve into our practice, the more we discover the world directly, including the depth of the human condition. This workshop will introduce an embodied method to embrace our discomfort and sensitivity to the world, while still strengthening our capacity to engage. Specifically, this practice involves holding discomfort in the context of embodied presence, stillness, silence/sound, and relaxed

spaciousness. This practice will be particularly useful for us as contemplative educators, but also for supporting students with their own mindfulness practices.

**Jane Carpenter** is an Associate Professor and founding faculty member of the undergraduate Contemplative Psychology program at Naropa University in Boulder, Colorado. For over twenty-five years, she has taught graduate and undergraduate courses in Buddhist Psychology including tonglen, maitri, Ikebana, and Dharma Art. Jane began her study and practice of Tibetan Buddhist meditation in 1975 with Ven. Chögyam Trungpa Rinpoche, and has since then taught and directed meditation retreats around the world. Jane is an ongoing visiting professor at the Royal University of Bhutan and has collaborated with them on the development and implementation of the post-graduate diploma in counseling.

## **Evan Chambers**

### Compassionate Mind in Music

Saturday, November 12, 8:00 pm, Johnson Chapel, Amherst College

Compassion opens us to life outside ourselves, and music can invite us to open in a similar way. Evan Chambers will speak, sing and play the fiddle. Evan's wife, Suzanne Camino, will be the pianist. Special guest Tim Eriksen will join.

**Evan Chambers** is currently Professor of Composition at the University of Michigan. His 2007 orchestral song cycle *The Old Burying Ground* was performed in Carnegie Hall in February 2008; a recording is available on Dorian/Sono Luminous. Chambers' compositions have been performed by the Cincinnati, Kansas City, Memphis, New Hampshire, and Albany Symphonies; has also appeared as a soloist in Carnegie Hall with the American Composers Orchestra. Recordings have been released by Albany Records, the Foundation Russolo-Pratella, Cambria, Clarinet Classics, Equilibrium, and Centaur. His solo chamber music disk (*Cold Water, Dry Stone*) is available on Albany records.

**Tim Eriksen's** work as an ethnomusicologist and teacher has included extensive research on "shape-note" music in New England and the venerable Sacred Harp four-part harmony tradition. He is a founder of what is currently the world's largest Sacred Harp singing convention, in Northampton, MA. Eriksen has taught college courses including American Balladry, Global Sounds, Film Music from Hollywood to Bollywood, American Music, and Songwriting at Dartmouth College, Amherst College, The University of Minnesota, Hampshire College and Wesleyan University.

## **Loman Clark**

Practicing Presence: a Learner's Heart Within Community

Session C, Converse 302

Poetry Reading (5-7 minutes)

Be Here Now: A Faculty Research Project on Practice Presence in the Classroom  
Poster Session, Saturday, November 12, 1:30 – 2:30 pm,  
Converse Mezzanine

What happens if we believe it is both possible and necessary to create open and trustworthy spaces in which our students can experience their own learning processes without fear, as well as honor the learning processes and outcomes of others without rushing to judgment? During the Fall 2010 and Spring 2011 semesters, these questions were explored in two sections of a Counseling and Personal Development (CPD) course in an inner city community college. A faculty project was designed to explore the creation and preservation of learning spaces, based upon Parker Palmer's principle of paradox. Twelve "touchstones" were infused into class sessions. At the beginning of each semester, a 30-minute session introduced students to the touchstones. Students then had the opportunity to verbally acknowledge, invoke and comment upon which touchstones they experienced as relevant and helpful to them for the class period. In subsequent class sessions, a summary "menu" was provided to each student at the beginning of each class upon which to note which touchstones they believed would help them prepare for class. At the end of each class session, an additional "menu" was provided upon which to note by which touchstones they had experienced support.

**Loman Clark** serves as Counseling Faculty at Phoenix College – a Maricopa Community College. He received a B.S. in Sociology and an M.C. in Counseling from Arizona State University, an M.Div. degree from the Graduate Theological Union/American Baptist Seminary of the West in Berkeley, CA and licensure preparation in therapeutic massage at Phoenix College. In 2001, he participated in the inaugural cohort of community college educators to be trained as facilitators by the national Center for Renewal and Wholeness in Higher Education. During 2010-2011, he was a Maricopa Institute for Learning fellow, with the project entitled *Cultivating Courage for Teaching and Learning*.

## **Samantha DiRosa, Ken Hassell, and Nickolus Meisel**

At the Intersection of Art and Contemplative Practice

Session C, Converse 304

With the integration of contemplative practices into classroom experiences becoming more prevalent, naturally there is also an emerging focus on the incorporation of creative projects that help students explore concepts and ideas from a different perspective than that of the written word. Though not often called "art," many of these projects focus on visual aesthetics,

imagination, invention, and self-expression. On one hand, these projects promote an interdisciplinary, multi-sensory approach to learning. On the other hand, their incorporation under the umbrella of contemplative practices is precarious: many cultural notions of creative expression can often run counter to the values and traditions embodied within most contemplative practices, in that they reinforce ego, originality, and individuality—concepts that many artists have also worked to transcend in recent decades.

While arts-based curricula have incorporated contemplation since the inception of the academy, this presentation will specifically examine connections between contemplative practices and contemporary art (i.e. “process art” and “relational art and aesthetics”) in order to promote mindful incorporation of creative expression into the non-studio classroom. Questions we also posit for discussion: In an era of interdisciplinarity, where blurred boundaries create fresh possibilities for inquiry, how do we also balance disciplinary integrity and depth, with the potential for dilettantism?

**Samantha DiRosa** didn’t find her calling as an artist until well into her undergraduate career. Her artwork, which has been exhibited both nationally and internationally, contemplatively explores lightness, thresholds, impermanence, Meg Ryan romantic comedies, and the ecological crisis we currently find ourselves in. Also a student of yoga, tai chi, and vipassana meditation, in the classroom she weaves together mindfulness practices and creative expression, contemplation and activism, intellectual inquiry and play. Samantha is currently an Associate Professor of Art and Environmental Studies at Elon University in North Carolina.

**Ken Hassell’s** scholarship over the last decade has been devoted to research, social photography and ethnographies of mountain and coal mining cultures in central Appalachia. His current project is focused on how the imagined identity of central Appalachia perpetuates exploitation and oppression of the region. As an Associate Professor at Elon University, his current teaching and writing critically engage interests that span many disciplines including visual culture, identity and other, the anthropology of tourism, ethnography, escapism and popular culture, and geography of place and space. This intersubjective perspective comes from an amalgam of contemporary critical theory and Buddhist dependent origination.

**Nickolus Meisel** spent his youth riding around on dirt roads in his grandfather’s fuel delivery truck, spitting cherry seeds at road signs. He practices Zen Buddhism and mindfulness meditation alongside his endeavors. As the Assistant Professor of Sculpture at Washington State University in Pullman, WA he has implemented curriculum that includes mindfulness exercises combined with physical material engagement and playfulness to assist in blurring the boundaries between art, life and the spirit. In addition to having three permanently sited public works in the Seattle area he has exhibited his temporary site-based works both nationally and internationally.

**Helene Dunkelblau**  
Contemplative Practices in the ESL Reading Classroom  
Session B, Converse 308

Contemplative practices are activities that quiet the mind and nourish the capacity for deepened awareness, concentration and insight. In ESL reading instruction, these activities can bring balance to the more traditional cognitive approaches which focus on skills exercises such as answering comprehension questions, locating main ideas, understanding vocabulary and the like. Contemplative exercises can open the gateway to introspection, making the reading experience meaningful, and add a dimension of clarity and connection to that activity.

In this workshop, the presenter will illustrate how she teaches college level ESL reading using contemplative practices such as pondering, reflective journal writing and meditation in conjunction with reading passages that have universal spiritual themes. Stemming from a theoretical framework which assumes that all reading involves transaction between reader and text, and that a good reader plays an active role in the creation of meaning in the reading process, these practices give students the “space” to discover the meaning of texts from within themselves.

The presenter will share the passages she uses, written by authors such as Thich Nhat Han, Paulo Coelho, the Dalai Lama, etc., which include topics such as The Search for Meaning, Living in the Present, Inner Silence, and What is Love?

**Helene Dunkelblau, Ph.D.**, has had 40 years of experience teaching English as a Second Language. She is presently an Associate Professor of ESL at Queensborough Community College, the City University of New York (CUNY). She facilitates the Contemplative Education Network at Queensborough which meets once a month. She is also part of a group of educators from various CUNY campuses that meet together on a regular basis to plan conferences and other activities centered around mindfulness education. Her current research interests are in contemplative pedagogy and reflective practice, particularly as they relate to ESL instruction.

**Sherry Ellms**  
Practices to cultivate transformative environmental engagement  
and personal sustainability  
Session B, Converse 208

In this presentation, I will share the results of an “inner field study” that students conduct in the “Innerwork for Environmental Leaders” course, part of their Masters in Environmental Leadership program. Students learn basic mindfulness meditation as well as *tonglen*, a Tibetan Buddhist compassion practice that helps environmental and social justice activists shift from an adversarial stance to action based on compassion and interconnectedness. Over the course



of the semester, students apply these practices to situations involving ecological damage or societal upheaval.

Students report that tonglen helped them to experience interdependence with their environment rather than to experience themselves as separate independent entities. This results in the capacity to experience human suffering, as well as environmental degradation without guilt, the necessity to blame others, or feeling victimized. Thus, they experience a sense of engagement with their surroundings in forms ranging from a shift in attitude toward and perception of their world, to actual changes in behavior that reflect increased awareness, compassion, involvement with others, and direct action. This practice also strengthened their personal sustainability to maintain a healthy psyche in the midst of stressful activity.

**Sherry Ellms** teaches contemplative practices, communication skills, and earth-based practices as they apply to leadership, earth stewardship, personal sustainability and social engagement at Naropa University as well as in community based organizational settings. A meditation practitioner for 30 years, she leads meditation programs and retreats in secular and spiritual settings, and conducts wilderness solos and other nature based programs that facilitate a deep connection with the power and insight of the natural world. She presents workshops on personal sustainability and has been involved with interfaith approaches to the ecological crisis.

### **Patricia Foley**

#### Contemplative Practices as a Foundation for a Postsecondary Certificate Program in Conflict Management: An Autoethnography of an Academic and Personal Journey Session B, Converse 308

This paper will use autoethnography (Ellis and Bochner, 2000) to chronicle my personal and professional journey in creating a postsecondary certificate program in conflict management that uses contemplative practices as a foundation. Designing such a program will require promoting within the university administration and community the value of contemplative practices and their interconnectedness with academic integrity, as well as emphasizing the interconnectedness of those involved with each other and within the larger contemplative community.

Within this larger journey at the university is my own personal journey to integrate the two major branches of my life, one as professor of communication and the other as a practitioner of yoga and meditation. In my teaching, I have purposely kept my contemplative practices separate from the classroom—or so I thought. However, as Bache (2008) claims, only on a conscious level can I separate these two aspects of my life or anyone else's. On a deeper level the two aspects function "holistically" and in a way that "ignores the boundaries between self and other (p. 33)."

Through this autoethnographic process, I hope to find the path toward the integration of contemplative practices into academia; along with the integration my contemplative practices into my academic work.

**Patricia Foley** is an Associate Professor in the Communication Studies Department in at Gallaudet University. Her work in the discipline focuses on the analysis and understanding of the communication between individuals, groups, and communities. She is interested in how mindfulness can be used to create compassionate and effective communication between people.

### **David Forbes**

## Can Integral Meta-theory contribute to Contemplative Pedagogy and Integrative Education?

Session B, Converse 209

Contemplative pedagogies contribute to models of education which in turn frame and contextualize contemplative approaches themselves. Arthur Zajonc and Parker Palmer (2010) have developed a philosophy of “integrative education.” Along with a contemplative inquiry or “epistemology of love” that is said to lead directly to compassionate action, this philosophy endorses: wholeness over fragmentation; truth over nihilism; the significance of the interior life; the importance of community and transformative conversations; the intimate, relational connection between the knower and the known; and the importance of developmental stages, social emotional learning, and developmental or transformative pedagogies that include experiential learning and contemplative methods. This paper will explore the extent to which the Integral meta-theory (e.g. Ken Wilber) can enhance this integrative philosophy by identifying the implicit perspectives within it. It considers making explicit the varying perspectives in terms of developmental levels described by the models of Robert Kegan and Suzanne Cook-Greuter and also locating them with respect to the quadrants of the integral model (first, second, and third person viewpoints). An integral framework enables us to reflect back on whole belief systems themselves and identify implicit assumptions by evaluating their location as explicit perspectives with the aim of promoting universal compassion and love.

**David Forbes, Ph.D.**, teaches School Counseling in the School of Education at Brooklyn College/CUNY and is a member of the CUNY contemplative network. He is the author of *Boyz 2 Buddhas: Counseling Urban High School Male Athletes in the Zone* (New York: Peter Lang Publishers, 2004) and was co-recipient of a Contemplative Program Development Fellowship from the Center for Contemplative Mind in Society in 2005. He is currently working on a book on integral school counseling and on establishing an integral/contemplative center for urban education at CUNY.

**Mike Gillespie and David Levy**  
Exploring Adaptive Challenges and Instrumental Action  
Session B, Porter Lounge

As members of Curriculum for the Bioregion (a Pacific Northwest group of academics concerned with the teaching of environmental sustainability), we have been exploring ways of responding to the immense environmental challenges the planet now faces by examining strategies alternative to the usual tendencies toward either denial or rushing to fix the problem. A more contemplative approach, for example, would have us sit with and experience the enormity of the problem and our range of emotional responses (fear, despair, etc.), as Stephanie Kaza suggests, before attempting to “make a creative response” (using Thomas Berry’s phrase). In trying to frame a more contemplative alternative, we have been drawn to the distinction between technical problems and adaptive challenges (as summarized in the work of Sharon Daloz Parks) and between instrumental action and receptive engagement (language we ourselves have employed). The challenge we see, and want to address in this session, is how to bring contemplative receptivity to bear on problems that require—or seem to require—instrumental action, and how to design curricular elements that engage students in this exploration. We propose to examine these possibilities through open discussion of some sustainability-oriented examples.

**Mike Gillespie** returned to the Pacific Northwest after many years of teaching at the University of Nebraska Omaha in the Department of Philosophy and Religion, where he is Professor emeritus. He recently retired again, this time from the University of Washington Bothell’s program in Interdisciplinary Arts and Sciences.

**David Levy, Ph.D.**, is a professor in the Information School at the University of Washington. He received a PhD in computer science from Stanford University (1979) and a diploma in calligraphy and bookbinding from the Roehampton Institute, London (1982).

**Melisa A. Goldthwaite, Andrew Nixon and Howard Dinin**  
Silence, Wholeness, Mindfulness:  
Honoring the Pedagogical Influence of Jody Ziegler  
Session C, Red Room

In “Opening Silences,” Melissa A. Goldthwaite discusses the contemplative practices she uses to open each class in her graduate course *Rhetorics of Silence: Communication and Contemplative Practices*, a course she developed with the assistance of a Contemplative Practices Fellowship and after being a part of a group led by Art Historian and former Contemplative Practices Fellow Jody Ziegler. She considers the ways in which contemplative practices of silence deepen and reinforce the academic components of the course.

In “Looking/Thinking,” Andrew Nixon discusses the ways in which Ziegler’s book, *Practicing Mortality*, has supported and influenced the various contemplative approaches he uses in his

drawing classes and has changed his perception of student achievement. He considers the importance of connecting with students as individuals, and how one's values as a whole person (not just an academic) influence pedagogy.

In "Deploying Mindfulness," Howard Dinin relates experiences in seminars (including one he planned to teach with Ziegler) for liberal arts majors and reviews the uses of mindfulness in photography, both as it relates to other forms of expression as well as in and of itself. He describes interweaving academic study of the history of art, critical theory, and practica. Major objectives are to demonstrate and inculcate a sense of the value of mindfulness in all aspects of life.

**Melisa A. Goldthwaite**, Professor of English at Saint Joseph's University, teaches creative writing and rhetorical theory. Her books include *Words Rising: An Anthology of American Food Writing* (University of Nebraska Press, forthcoming), *The Norton Reader*, 13th edition (W. W. Norton, forthcoming), *The Norton Pocketbook of Writing by Students* (W. W. Norton, 2010), *Surveying the Literary Landscapes of Terry Tempest Williams* (University of Utah Press, 2003), and the fifth and sixth editions of *The St. Martin's Guide to Teaching Writing* (Bedford/St. Martin's, 2003 and 2007).

**Andrew Nixon** is an artist who teaches representational drawing at the University of Massachusetts at Dartmouth. He holds degrees from Boston University's School of Visual Arts and Indiana University's Hope School of Fine Art. His landscapes and figurative paintings have been widely shown in the United States as well as in France and Scotland. He is currently preparing for an exhibition at the Newport Art Museum that opens in January. Jody Ziegler contributed an essay to a recent monograph of his work.

**Howard Dinin** is a fine art photographer, freelance writer and poet. He has served in Visiting Faculty positions in several colleges and universities, most recently Amherst College and Holy Cross College. He has won numerous awards for his creative work in photography, writing, and advertising. His book of travel essays about life in France, *Same Difference*, was published in 2008. His work has been published in a number of books and periodicals. He has homes in Cambridge, MA and Fox-Amphoux in southern France, and will be relocating to the Philadelphia area in the fall of 2011.

## **Katja Hahn d'Errico and Tracy Gebhart**

IMPACT! Transformation: Community Service Learning, Social Justice Theory  
and Contemplative Practice with First Year Undergraduate Students  
in a Two-Semester Residential Honors Program  
Session A, Converse 304

Two key tenets in contemplative practice are that 1) our awareness is always in training and 2) we need to connect with others and the world. The presenters will discuss how this understanding of contemplative practice was integrated with social justice education in a first-year residential community service learning program. The teaching team will discuss the impact of the program on the students.

**Tracy Gebhart**, undergraduate teaching assistant, will introduce the challenges the teaching team faced in the classroom and how the students learned they needed to have a better understanding of the self in order to engage effectively with social problems.

**Katja Hahn d'Errico, Ed.D.**, primary faculty, will present the approaches and tools she used to integrate social justice and contemplative practice with community service learning. Preliminary results of an impact study of the program on the students suggest increased leadership skills, patience and compassion.

## **David Heckel**

Silence and Consent: Sociocratic Governance and Contemplative Practice  
Session B, Converse 302

This paper explores the relationship between the practice of Dynamic Self-Governance or Sociocracy and contemplative practice by demonstrating how sociocratic governance encourages the cultivation of the contemplative attributes of equanimity, mindfulness, and compassion through the practice of cooperative, consensual governance. It will show how the application of the dynamic self-governance model developed by John Buck in organizational settings such as schools, businesses, and nonprofits naturally leads the participants to engage in contemplative practice by encouraging attitudes of deep listening, honesty, and compassion. The paper will provide a brief history of the development of sociocratic principles along with Buck's application of them in his widely applicable Dynamic Self-Governance. The organizational practice of dynamic self-governance will be outlined and, finally, the use of the model will be shown to be a form of contemplative practice through a discussion of the affective dimensions of its implementation. This paper will be of interest to academic administrators, department chairs, and any faculty involved in academic governance. Faculty may be interested in possible classroom applications.

**David Heckel, Ph.D.**, is the Dean of the School of Humanities and Raymond Allen Jones Professor of English at Pfeiffer University. He has presented workshops and papers on contemplative pedagogies and participated in introductory and advanced training in Dynamic Self-Gover-

nance. He is also involved in the implementation of the practice of Dynamic Self-Governance in Pfeiffer University's School of Humanities. His research interests include consciousness studies, contemplative pedagogies, interdisciplinarity, and orality/literacy studies.

### **Mason Hedberg**

A Case Study: Mindfulness Education in Medical School  
Poster Session, Saturday, November 12, 1:30 -2:30 pm,  
Converse Mezzanine

In medicine, burnout is defined as emotional exhaustion, depersonalization, and a reduced sense of personal accomplishment or effectiveness. Burnout affects up to 40% of medical students and contributes to depression, suicidal ideation, unprofessional behavior, and increasing physician attrition rates. Several recent publications demonstrate that mindfulness is not only an excellent intervention to prevent and treat burnout, it also improves physician empathy and might even reduce medical errors. However, merging mindfulness practice with the fast pace and high intensity atmosphere of medical education presents some unique challenges, for example:

- Severely limited available time in the medical student schedule—can mindfulness education be done “quickly?”
- Apparent irrelevance to evidence-based medicine—how do you present breath awareness meditation as relevant to knowing the signs and symptoms of pneumonia?
- Medical students tend to be high-achieving and averse to failure—the “noble failure” beginning to meditate can be a significant obstacle to the practice.

This study identifies challenges to mindfulness education in medical school, analyzes existing medical mindfulness programs, and postulates techniques and program structures which can be used to overcome these challenges and reap the vast benefits of mindfulness in medicine.

**Mason Hedberg** has a BA in biology from Brown University, where he is currently a third-year medical student. He has been deeply involved with Brown's Contemplative Studies Initiative for the past five years, and last year began professional training at the UMass Center for Mindfulness. Through Brown Medical's Scholarly Concentration in Contemplative Studies, Mason has been able to study mindfulness subjectively through meditation practice, academically as a medical intervention, and as an instructor, leading pre-medical and medical students through mindfulness workshops. He hopes to encourage mindfulness as part of an ideal lifestyle in his career as a family physician.

**Renee A. Hill, Oliver W. Hill, Jr., and Cheryl Talley**

“Can I Get An Amen?” Contemplative Practices at an Historically Black University  
Session B, Porter Lounge

This panel will explore the use of contemplative practices with an almost exclusively African American population at Virginia State University, a historically black university in Virginia. The panel will describe contemplative practices that were used in their courses, explain how they were presented to the students, detail the students’ reactions, and consider whether the mode of presentation should have been different. Panelists will lead an open discussion with the audience on whether practices need to be tailored for different cultural groups.

**Oliver W. Hill, Jr.** is Professor and Chair of the Department of Psychology, **Cheryl Talley** is Associate Professor of Psychology, and **Renee A. Hill** is Associate Professor of Philosophy at Virginia State University.

**Cynthia Huntington**

Writing Into the Silence  
Session C, Converse 302

Silence precedes, surrounds, and follows speech. In the space between objects, thoughts, and breaths is the silence from which everything arises. No matter how much we are filled with noise, silence is always present. Empty of sound, it is at the same time filled with presence and possibility. When we go toward this silence our thoughts widen and relax, and our inspiration opens into exploration.

Generative writing exercises offer ways to discover new passageways toward deeper places in the mind where inspiration begins, before the noise in the world and inside the mind makes it hard to hear. This workshop addresses the needs of writers in all genres as well as teachers who wish to use contemplative approaches to writing with their students.

**Cynthia Huntington** is Professor of English at Dartmouth College. Author of four prizewinning books of poetry and one book of prose essays, she has taught writing widely in undergraduate, graduate and community programs.

## Dan Huston

### Promoting Mindfulness Together: How Faculty, Students, and Administrators Provide a Network of Opportunities to Learn About, Practice, and Teach Mindfulness throughout Campus Session A, Converse 207

New Hampshire Technical Institute (NHTI), Concord's Community College has seen an increased awareness and utilization of mindfulness practices on its campus in recent years. As interest in mindfulness increased, several questions arose: What kind of training would allow faculty to form a precise, expansive understanding of mindfulness? What role could administrators play in encouraging its use in the classroom? How could students help promote contemplative practices and inform related curriculum development? This group presentation explains the support structure created in response to these questions—a structure that allows for numerous points of entry, continuous training, and personal contemplative practice opportunities, including the following: (1) a sequence of informal, focused faculty groups; (2) a student meditation club that sponsors MBSR training, yoga classes, guest speakers, and weekly meditations; and (3) support from administrators in the form of course reductions, scholarly studies, and pilot projects. The genesis of these activities was the ongoing success of a mindful communication course, which integrates work done at the Center for Mindfulness with recent findings in contemplative neuroscience and recognizes the importance of the participant/practitioner perspective. These endeavors have resulted in increased collaboration among faculty, improved advising, and innovative curriculum development in disciplines ranging from human services to information technology.

**Dan Huston** has been using mindfulness in the teaching of communication for thirteen years. He has received training at the Center for Mindfulness at UMass and earned the NHTI Chancellor's Award for Teaching Excellence in 2008. His publications include the following: *Communicating Mindfully: Mindfulness-Based Communication and Emotional Intelligence* (textbook, Cengage Learning), "How Mindfulness Can Help Us Become Better Communicators" (chapter, Rowman & Littlefield anthology), "Waking Up To Ourselves: The Use of Mindfulness Meditation and Emotional Intelligence in the Teaching of Communications" (chapter, Jossey-Bass Sourcebook), and "Mechanisms of Mindfulness in Communication Training (in press, *Journal of Applied Communication Research Special Edition*).

## Daniel Jasper

### Memoir as Contemplative Practice for Peace and Justice Session B, Converse 207

This paper evaluates the use of memoir as a contemplative practice and proposes that memoir should be considered/included as an important pedagogical genre for contemplative practice in education. Memoir is the grounding pedagogy in the Peace and Justice Studies curriculum for two reasons. First, memoir was an integral spiritual resource and foundation for the com-



munity of 18th century Moravians who founded our college. Second, in memoir we see the potential for implementing practices of self-reflection and contemplation in the service of growth in peace and justice praxis. This paper will include analysis of student memoirs written over the past two years from an Intro to Peace and Justice Studies course. Overall findings indicate that students, in writing their memoirs, develop increased self-awareness as well as insight regarding their inter-connectedness with other living beings. Further findings show that memoir roots this awareness in the specific places, relationships, and situations that form our students' lives. Lastly, this contemplative practice situates students for deeper reflection regarding the ways their own lives are linked with the destiny of a much larger world reality.

**Daniel Jasper** is Associate Professor of Sociology at Moravian College, where he is a founding member of the Peace and Justice Studies Initiative. His research and teaching focus on South Asian Religion and Culture, Religion and Politics, and Social Theory.

**David Lee Keiser, Kathryn Byrnes and Jonathan Miller-Lane**  
Teaching the Teaching Presence:  
Creating Contemplative Spaces in Teacher Education  
Session A, Converse 208

As teacher educators, we are troubled by insufficient attention to the development of caring, community, and cooperation in teaching and teacher development—instead, teachers are increasingly rated and graded based on student scores on high stakes tests, usually limited to reading and mathematics.

As teacher educators, we realize the importance of the affective domain—including the visceral: the calling, the with-it-ness, the mission of teaching. In short, we teach content but also the teaching presence—the dispositions, skills, and strategies needed by those who educate others. We seek to identify, reveal and foster a teaching presence in our students to facilitate their content delivery and attention to the development of classroom community.

After short presentations by each of the panelists, we will share a collective contemplative pedagogical practice.

**David Lee Keiser**, Associate Professor of Education, Montclair State University, brings contemplative openness to students he teaches and advises, and uses secular practices and nomenclature to teach and illustrate mindful pedagogy. He will discuss his work in contemplative teacher education on and off campus, as well as some of the current challenges and hindrances to contemplative teacher education.

**Kathryn Byrnes**, Visiting Assistant Professor of Education, Bowdoin College, developed a course on “Mindful Learning,” a bridge for undergraduate students interested in the profession of teaching to experiment with mindfulness principles and practices in their own learning and

teaching. She will discuss how creating integrative opportunities for students has transformed her teaching and many of her students' approaches to learning.

**Jonathan Miller-Lane**, Assistant Professor of Education Studies, Middlebury College, envisions a mindful teacher education program in which teachers are encouraged to become more familiar with the chatter and discourse of their own minds. He will discuss how learning, both as an acquisition and a process, is fundamentally a physical act, then examine how contemplative movement can be combined with seated practices to foster the development of a teaching presence.

### **Catherine Kerr**

Starting with the body: The neuroscience of somatosensory attention  
in contemplative and mind-body practices

Plenary Session, Saturday, November 12, 9:10 – 10:00 am, Red Room

Catherine Kerr presents evidence for somatosensory attention training as a critical entry point for mindfulness, tai chi and other contemplative/mind-body practices. On the one hand, the talk describes work by our group and others in mindfulness and tai chi practitioners, examining the neural correlates of body-focused attention in primary somatosensory and motor cortex, focusing especially on our MEG studies of mu rhythm modulation as a neural correlate of body-focused attention. On the other hand, the talk considers evidence from qualitative descriptions of practice and from some pre-modern practice texts in order to shed light on the complex role that body sensations play when they are used as an object for contemplative practice.

**Dr. Catherine Kerr**, newly appointed by the Brown Contemplative Studies Initiative and the Warren Alpert School of Medicine, began her appointment in the Department of Family Medicine this summer and will be teaching "The Cognitive Neuroscience of Meditation" (UNIV 1000) this fall.

### **Barry Kroll, Christy Wenger, and Gregory Skutches**

Contemplative Practice and College Writing at Lehigh University:

Three Perspectives

Session C, Converse 308

In this session, three presenters from Lehigh University will discuss different ways in which contemplative practices have infused and transformed their work in college writing instruction. Christy Wenger will talk about the ways in which a yoga practice of the breath (pranayama) and of the physical body (asanas) taught first-year students to navigate and embody the writing process in a required course in college composition. Barry Kroll will discuss how mindfulness training—including both meditation and mindful movement activities—supported students in a first-year course that focused on alternative approaches to arguing with adversaries. And

Greg Skutches will explore the potential of mindfulness training for undergraduate writing fellows who provide intensive tutorial support for a writing-across-the-curriculum initiative. Although there is not yet a coordinated focus on contemplative practice at Lehigh, one of the first clusters has coalesced around the teaching of college writing.

**Barry M. Kroll, Ph.D.**, is Professor of English at Lehigh University. His area of specialization is written argument, and his research has ranged from studies of children's writing abilities to investigations of the "adversarial paradigm" in college composition. His most recent work examines the role of contemplative practices in learning to argue "differently."

**Christy I. Wenger, Ph.D.**, has been a Teaching Fellow and Assistant Director of the Composition Program at Lehigh University, where she recently completed her doctoral degree in English, Rhetoric and Composition. Her research focuses on the intersections between embodied writing, composition studies and contemplative practices, specifically yoga. Christy will assume the position of Assistant Professor of English and Director of Rhetoric and Composition at Shepherd University in Shepherdstown, West Virginia in Fall 2011.

**Greg Skutches, Ph.D.**, is director of a new program in Writing Across the Curriculum at Lehigh, where he is working to implement a comprehensive approach to writing. One component of his program involves training undergraduate Writing Fellows to tutor students as they work on writing projects, in a wide range of courses. He is currently exploring the role of contemplative practices in the lives and work of these Writing Fellows, who tend to be intensively-driven, high-achieving students.

### **David M. Levy**

#### **Always On: Exploring Undergraduate Attitudes toward Information Technology**

**Plenary Session, Sunday, November 13, 9:00 – 10:00 am, Red Room**

For several years, David Levy at the University of Washington and Daryl Nardick, Jeanine Turner and Leanne McWatters at Georgetown University have been surveying undergraduate attitudes toward the new information technologies. Beginning with informal discussions among undergraduates at six universities nationwide and continuing with a series of focus groups with undergraduates and graduate students at their two universities, they have been discovering a somewhat surprising—and largely undocumented—thread of student opinions and attitudes: while students eighteen years of age and up report enthusiastic engagement with the new technologies, they also express concerns about the amount of time they are spending on line and the consequences for their productivity, learning, and quality of life. Indeed, they appear to raise many of the same concerns that their elders express—about expectations that they be constantly online and available, the possible reduction in their attention span and patience, and feelings that their online engagements are somehow less "real" than those of the face-to-face variety. In this presentation, David Levy will share the latest results from the focus groups

(some of which were summarized in a recent article in the Chronicle of Higher Education) discuss the implications of these findings for contemplative pedagogy, and issue a call to ACMHE attendees to participate in this work.

**David M. Levy** is Professor at the University of Washington's Information School.

### **Hedva Lewittes**

#### Identity Re-visited

Poster Session, Saturday, November 12, 1:30 -2:30 pm,

Converse Mezzanine

I teach The Psychology of Adulthood and Aging, a course taken by majors and for General Education. I begin with Erikson's theory of identity and the life cycle but am revising my approach based on my study of contemplative and Buddhist ideas. Rather than a status to be achieved, identity can be understood as a process of change over time. Erikson's identity vs. confusion stage starts with "not knowing." Inner dialogue evolves in a social, cultural and historical context. My students are diverse, and many are the first generation to attend college. Considering identity encourages self-reflection and taking responsibility for their educational path. Students individually write interview questions about identity. Then the class develops a common protocol. Interviewing each other, students learn to actively listen and conduct research. I code their responses and compare class results to research studies on young adults. Students apply and critique Erikson's theory in a mid-term essay that queries, "How have you changed and stayed the same?" My paper will briefly present ideas about a non-fixed self including those of Arthur Zajonc and Mark Epstein. I will discuss my curriculum and examples of students' conceptualizations of their identity, often described in relation to family and peers.

**Hedva Lewittes**, a Psychology Professor, studied human development as a Brandeis undergraduate and received a Ph.D. from Stanford where she discovered that she loves teaching ideas through discussion. Since coming to SUNY Old Westbury her goal has been to make the rigorous and deep education she experienced accessible to the college's diverse students. She expanded the school's courses on aging and wrote articles on adult women's development and friendships. As a faculty leader, she has been Director of General Education and Academic Assessment. Her recently published chapter describes how she crafted and assessed a curriculum that engages students in critical thinking.

### **Olga Louchakova-Schwartz**

Intention vs. Attention: Tantric meditation practices  
in transformative education

Session A, Converse 302

Tantric/somatic concentration meditation was shown to assist in memorization of complex topics, in decision-making and conflict resolution in graduate education (Louchakova, 2005a,b;

Louchakova & Warner, 2003). Meditation was interpreted as an attentional strategy optimizing the executive attention network (EAN) (Lutz et al.), however, these conclusions were made in the research of mindfulness meditation or simple forms of concentrative meditation. Complex and advanced meditation styles, such as non-dual meditation, or complex tantric meditation were shown to engage phenomenological components other than attention (Louchakova, to appear), and brain networks other than EAN (Danziko, 2011, Kozhevnikov et al., 2009).

This paper presents a phenomenological analysis of tantric meditation and shows that besides selectively focused attention, tantric meditation involves direct intuition of the inner contents of consciousness, synaesthesia, modified awareness of the body-schema and haptics, and internal dynamics of focus. Based on this analysis, a multifactorial meditation training was designed and tested on more than 200 graduate students. This paper describes the training, and reports the enhancement of learning assessed by cognitive measures, and, importantly, positive personal and characterological transformation demonstrated by interviewing and self-reporting. In the absence of one or more of the above phenomenological components, meditation did not produce the aforementioned effects. This points to the potential of utilizing complex forms of tantric somatic meditation in transformative education.

**Olga Louchakova-Schwartz** is a core faculty professor at the Institute of Transpersonal Psychology and founding director and Master teacher of the Hridayam School of Yoga, where she combines her academic studies and research with her spiritual teaching. Her teaching mandate came in 1988 from an underground spiritual school in the former Soviet Union. Since then, Olga has taught and studied spiritual awakening in Russia, Eastern and Western Europe, Latin America, England, India, Turkey and United States.

### **Kit Malo**

Can you see the signs of what is going on below the surface of your mind?  
Learning to listen to the language of our bodies  
Session A, Porter Lounge

As educators interested in working with students and others in deliberately contemplative forms, an embodied understanding of self-as-instrument is crucial in helping gain mindfulness inside and outside the classroom. This workshop is a participatory exploration for conference goers to experience a greater synchronicity between thoughts, emotions and actions by cultivating a greater awareness of how our bodies communicate. Using the language of our bodies rather than words, we will explore the subtleties of non-verbal communication using Heron and Reason's (2001) 4-stage Manifold learning.

**Kit Malo** is a visual artist and academic pursuing a Masters in innovative change processes and group dynamics at Concordia University in Montreal. She is going on to a Ph.D. in Teacher Education, and might do so in partnership with the Centre for Courage and Renewal. Her practices focus on self-as-instrument and on the challenges and necessities of creating places of sacred

contemplation within institutions and beyond. She is traveling to Vienna, Austria to run a methodology workshop for the Collaborative Action Research Network this fall.

### **Vaishali Mamgain**

#### Perspectival Reframing: Anecdotal Results of a Class on “Economics and Happiness” Session C, Converse 209

The traditional perspective of economists holds that happiness is a function of income, wealth, employment and moderate inflation. A careful examination of happiness and what it means to the individual and to society reveals the shortcomings of this perspective. Philosophers, psychologists, sociologists, political scientists point also to the roles of freedom, interpersonal relations, health, society, culture, altruism, ethics. But, is there still more to be considered in understanding happiness? In a class on “Economics and Happiness,” offered four times since 2006 at the University of Southern Maine, students use thought experiments, group discussion, and contemplative exercises to define and examine what happiness means to them and its relationship to economics. They consider the roles of cooperation, altruism, and ethics, and whether one can train oneself to be happy. They learn contemplative practices from Tibetan Buddhist traditions incorporating stabilizing and discursive meditation in order to more directly examine their own minds and emotions. They examine relational goods and inconspicuous consumption, but also factors not traditionally valued by economists. Feedback and comments by the students reveal the perspectival reframing they have experienced through these practices.

**Vaishali Mamgain, Ph.D.**, is an Associate Professor in the Department of Economics at the University of Southern Maine. A practicing Buddhist and student of Dzigar Kongtrul Rinpoche, her research interests include immigrant issues, contemplative pedagogy, and behavioral economics. Her work “Ethical Consciousness in the Classroom: How Buddhist Practices Can Help Develop Empathy and Compassion,” was recently published in the *Journal of Transformative Education*.

### **Amy B. Maupin**

#### The Self-Actualized Professor: A Narrative of Lost and Found Poster Session, Saturday, November 12, 1:30 -2:30 pm, Converse Mezzanine

In her essay, “Engaged Pedagogy,” bell hooks notes that the compartmentalization of our lives—specifically that of our mind, body and spirit—is paramount for the traditional academic. She reminds us that the checking of one’s experiences and biases at the classroom door, all in the name of objectivity, has been central to the academy’s approach to teaching and learning.

Drawing on her contention that the teacher's well-being and self-actualization is critical to the empowerment of her students, this paper tells the story of my own struggle with displacement and relocation in the university. Any denial of one's authenticity is a disaster in every relationship, and yet, the college classroom seems to invite imposters to the table. In this paper, I situate the literature of contemplative education within my own story as teacher/scholar, exploring the reasons that one's inner life belongs in her pedagogy. I contend that most professors long for the same deep connections and personal—even emotional—awareness as that of their students. This paper is a raw and honest account of how fear and insecurity, common features in the academy, can stand in the way of a transformative education for not only the student, but also for the teacher.

**Dr. Amy Maupin** is an Associate Professor of Education at Transylvania University in Lexington, Kentucky. A former middle and high school English teacher, she teaches courses in constructivist pedagogy, young adult literature and literacy, middle level learning and young adolescence. Her interests in spirituality and education intersect, and she is currently developing an elective course on contemplative education for all academic majors.

### **Ellen McClure**

#### Literatures in Languages Other than English and the Contemplative Classroom Session B, Converse 308

In recent years, bachelor's and master's degree programs in foreign languages and literatures have found themselves under siege across America. In the face of criticism and protest, university administrators argue that scarce resources must be shifted from European languages and literatures to Chinese, Japanese, and Arabic, the languages most needed to navigate the current and future world. Tenured professors in foreign language and literature departments, increasingly small in number, are confronted with a stark choice: to regard the vast and rapid changes in higher education that are affecting us with appalled bitterness or to "accept constant change" and ask how we can redefine the relevance of our fields.

In this paper, I demonstrate how much of what happens in a foreign literature course is inherently contemplative. Students learn to slow themselves down and consider a literary artifact—a poem, a play, a novel, a film—in all of its integral beauty. The language of instruction and of the content of the class acts in much the same way as incense acts with air, serving to gesture towards the palpable materiality of that which is too often discarded as neutral or unimportant. By pointing to the similarities between foreign literature instruction and contemplative practice, I hope to demonstrate how faculty in these fields can serve as natural and enthusiastic allies in the effort to bring contemplation to American higher education.

**Ellen McClure** is the head of the Department of French and Francophone Studies at the University of Illinois at Chicago, and is an associate professor of French and history. A specialist in seventeenth-century French literature and cultural studies, she is the author of *Sunspots and the*

*Sun King: Sovereignty and Mediation in Seventeenth-Century France* (Illinois, 2006) and is currently working on a project that examines the problem of divine and human creation in seventeenth-century France. She has been practicing Buddhism since 2007.

### **Christian McEwen**

World Enough & Time: Creativity and Slowing Down  
Poster Session, Saturday, November 12, 1:30 – 2:30 pm,  
Converse Mezzanine

Christian McEwen will talk on creativity and slowing down, drawing on the interviews with professional artists, writers, musicians and storytellers featured in her new book *World Enough & Time: Creativity and Slowing Down* (published September 2011). Among those featured are the painter Barbara Bash, the performance artist Meredith Monk, and the dancer and potter Paulus Berensohn. Berensohn describes his work as “active meditation.” He could be easily overwhelmed, he says, by the contemporary torrent of news and information. “It can drive you crazy, especially if you’re a hysteric. Or you can take it slow. You can say, ‘Take your time, Take your time to embody it.’” He claims that he has seven art forms at least: reading, writing, clay-work, stitchery, book-making, dancing and doodling. “And all of it is to slow me down.” The writer Carl Honore once said that “The spirit, by its very nature, is Slow.” Art-making too, requires us to take our own sweet time.

**Christian McEwen** is the author of *World Enough & Time: Creativity and Slowing Down*, and the editor of several other books. She won a MA Cultural Council award for playwriting in 2011. She teaches poetry at Lesley University.

### **Margaret Ruth Mell & Hannah Lynn Mell**

Contemplative Music Teaching-Learning Pedagogies:  
Transformational Life Practices  
Session A, Converse 302

Since the turn of the century, interest in multifaceted aspects at the nexus of music teaching-learning and spirituality has been emerging within the academic field of music education. With the June 2011 acceptance of Spirituality and Music Education as a Special Interest Group for the International Society for Music Education 2012 conference, all interactive elements of music-human experiences could become ripe for re-investigation and re-visioning.

In response to this emerging academic trend, we propose a hands-on exploration of contemplative pedagogy both consonant with the present, and creatively forward looking, pre-professional music education processes.

Our purposes: awareness expansion of body, mind, and spirit epistemologies; support of authentic voice emergence. To accomplish these purposes: domain-appropriate stillness, move-



ment, creation process, and relational practices (reference: Tree of Contemplative Practices). To engage practices effectively: mindful integration of music elements, specifically, breathing, listening, and toning (sound, silence, chanting, singing). Results: a practice, theory, contemplative-sharing weave, i.e., an expanded epistemological tapestry.

No particular music experience or facility required to enjoy this playful, practical, interactive learning experience. Our hope and expectation: practices and theoretical constructs engaged will augment current processes and suggest fruitful co-curricular initiatives with transformational leadership, pre-professional teacher education, spirituality, and other arts fields—and vice versa.

**Margaret Ruth Mell, Ph.D.**, integrates academic investigation (fields: music teaching-learning, performance, and spirituality) with practical experience in her work with students, pre-school through elder adult, within widely diverse communities in the United States and Germany. Her academic study and experience in inter-religious/inter-cultural dialogue continue to provide fertile ground for creative arts engagement: individual and collective. Margaret's fascination with variously-named, commonly arising meditative/flow/transpersonal states of consciousness—occurring both in contemplative practice and human-music interactive experiences—led her to pursue doctoral research culminating in her dissertation: *Body, Mind, Spirit: In Pursuit of an Integral Philosophy in Music Teaching and Learning* (August, 2010).

**Hannah Lynn Mell** is the Director of Music at Stoneridge Montessori School in Beverly, Massachusetts. She earned her Bachelor of Music from Temple University. Hannah fell in love with the expressive arts as a child in Kailua-Kona, Hawaii, performing in choirs, community theatre, and a hula troupe. Whether she's working with a children's choir or directing community theatre, Hannah integrates mindfulness practices gleaned from practicing yoga and her study within Christian and Buddhist traditions. In her free time, Hannah works on her forthcoming memoir, *The Stretch Project*.

## **Deborah Middleton** Towards a Contemplative Creativity Session C, Converse 304

This paper will present an analysis of "Building Creative Capacity," a University-wide project which sought to develop access to personal creativity (Huddersfield, UK, 2006-2009).

The paper will:

- a) Outline a reflective and transformative pedagogy, the imperative for which could be described as contemplative;
- b) Present an analysis of the project, leading to an argument for the importance of "practice" within a creativity-enhancing pedagogy;
- c) Outline the subsequent project proposal to which this analysis has led: "Towards A Contemplative Creativity."

“Building Creative Capacity” was a funded three-year “Teaching Quality Enhancement Project,” designed to develop creativity skills in both staff and students. The pedagogy developed by the team drew on their experiences in training performers and writers, and was informed by contemporary psychological research and by paradigms expressed in the writings of a number of Western Buddhist teachers. Whilst the teaching was comprised of experiential learning, this paper will argue that it lacked a “practice” dimension. Thus, I will propose a rationale for the inclusion of contemplative practice in the development of transferable creativity skills, and in the training of creative artists. That thesis will be tested in the proposed new project, Towards a Contemplative Creativity, which I will also briefly outline here.

**Deborah Middleton, Ph.D.**, is Head of Drama at the University of Huddersfield. She has a research and practice background in psychophysical actor-training and in ritual theatre. Her work with Creativity has included a three-year funded project, a residency at UNAM, Mexico, and the design and delivery of both undergraduate and postgraduate courses. In 2010, she was a Visiting Scholar at Naropa University researching Contemplative Education.

### **Sabrina D. MisirHiralall**

#### Aesthetic Gratification Through the Aesthetics of Mindfulness: An Oral and Dance Presentation Session A, Porter Lounge

Sometimes, the aesthetics of dance is lost during the choreography or rehearsal of a dance piece. Based on this, I will explore the relation of aesthetics and dance. In particular, this presentation will focus on how to be mindful of the aesthetics of Kuchipudi dance when preparing to choreograph or rehearse a Kuchipudi dance piece. Mindfulness serves as a solution to rid the tension that might sometimes be present during the choreography or rehearsal of a Kuchipudi dance piece. Once the dancer practices mindfulness before, during, and after the choreography or rehearsal, then the dancer will be aesthetically gratified. Regardless of the amount of times a dancer rehearses a dance piece, the sensation of aesthetic gratification will cause the Kuchipudi dancer to remain mindful throughout the dance.

This presentation will include a Kuchipudi dance performance that will stimulate a discussion on the topic of aesthetic gratification through the aesthetics of mindfulness.

**Sabrina D. MisirHiralall**, a doctoral student in the Pedagogy and Philosophy program at Montclair State University, is the co-organizer of the reading group, Women in the Tradition: Philosophers Then and Now and an active member of the Society for the Study of Women Philosophers. During Spring 2011, Sabrina co-organized a dual-lecture by Nel Noddings and Virginia Held at MSU on the feminist “ethic of care.” In May 2004, Sabrina began her dance career by completing her RangaPravesam, which means to “ascend the stage.” She had the lead role in KRISHNARPANAM and holds the title of Natya Tilakam, which was given to her by Guru, Smt. Sadhana Paranjji.

**Patricia Morgan**  
Contemplation and Transformation:  
An Internal Mechanism that Actuates Change  
Session A, Converse 308

This presentation examines an emerging contemplative orientation in Education, using reports of contemplative experience in learning and interdisciplinary theoretical supports. A central focus of the research I am drawing from for this presentation is my proposition of an underlying mechanism of change that when apperceived in contemplation actuates change. Phenomenological, Classical Yoga Philosophy and Neurophenomenological accounts are employed to situate and outline this mechanism of change, which has been titled the Feeling Nexus. It is thought to originate in the subjective, “invisible” or “interior armature” as Merleau-Ponty describes it, and it is a dynamic process that engages all areas of human experience.

Until recently, traditional approaches to learning have not included contemplative, subjective experience from the “interior armature,” which is where the feeling nexus resides. This is currently being revised in the emerging field of Contemplative Education. However, a number of the studies of the transformation that contemplation is said to bring about focus on physical or psychological outcomes. While Contemplative Education theorists have engaged with Phenomenology, Neuroscience, and Neurophenomenology to suggest physiological and affective mechanisms, few have developed philosophical propositions for what actuates the changes reported from contemplation. My proposition is that these changes are triggered by the feeling nexus. My intention is to elaborate on this model using Phenomenological and Classical Yoga Philosophy’s ontologies of consciousness and embodiment to present my approach as an important addition to consciousness studies in Contemplative Education.

**Patricia Morgan’s** career began in the commercial, fine and community arts, after working in video art for a number of years. Her experiments with trance-inducing video led to postgraduate research into the impacts of environment on health, and on to a community arts practice. After working in therapeutic communities in New Zealand she moved to Australia to develop and implement health education programs with Save the Children, Papua New Guinea. Upon the completion of this contract she received an Australian government scholarship to take up the Ph.D. she is currently working on. In this research she is investigating the workings of change brought about by contemplative practices in higher education.

**Terry Murray and Peter Kaufman**  
Making Personal and Social Connections through  
a Sustained Contemplative Experience  
Session A, Converse 209

Recognizing the challenges students face in attempting to be present and fully engaged in their course work, we have integrated contemplative pedagogical practices to rekindle stu-

dents' natural wakefulness. Recently, we embarked on a unique, sustained contemplative experience that crossed disciplinary boundaries, included undergraduate and graduate students, and integrated both in-class and on-line dimensions. Using Marge Piercy's poem, "The Low Road," as a basis for a semester-long contemplative experience, students considered and reconsidered this poem. They explored it in the context of their lives, their course work, their understanding of current events and history, and, most notably, in the reflections and responses they shared with each other.

In this paper, we offer a case study of this contemplative experience, organized in three sections. First, we detail the origins of this exercise by discussing how we selected this poem and the various contemplative practices used. Second, we consider some challenges we faced, including students' lack of familiarity with contemplative practices, logistical difficulties of involving two classes, and the unique challenge of fostering a sustained contemplative experience using an online medium. Third, we assess this experience and consider the potential that initiatives like this have for learning and applying mindfulness-based practices, fostering critical thinking, promoting interdependence, and encouraging social engagement.

**Terry Murray, Ph.D.**, is an Assistant Professor in the Humanistic/Multicultural Education Program at SUNY New Paltz. His research and writing interests focus on the interrelationship between knowledge, power, relationship and place in teaching and learning, self knowledge development, and spirituality in education.

Over the past 8 years, Terry has pursued his interest in contemplative practices through participation in events sponsored by The Center for Contemplative Mind in Society, The Mind and Life Institute, and Omega Institute. He has studied Amrit and Kripalu yoga and maintained a steady Hatha and Raja practice for the past seven years.

**Peter Kaufman** is an Associate Professor of Sociology at SUNY New Paltz and a 2011 recipient of the Chancellor's Award for Excellence in Teaching. His teaching and scholarly interests revolve around critical pedagogy in the tradition of Paulo Freire and contemplative pedagogy borrowing largely from Buddhism. He is currently using the Tibetan Buddhist teachings of lojong to develop a pedagogy of compassion.

### **Terry Murray**

Fostering Attention and Transformative Conversation in the College Classroom  
Poster Session, Saturday, November 12, 1:30 – 2:30 pm,  
Converse Mezzanine

The English poet, David Whyte, observes that "Life calls for a certain kind of vulnerability and participation, for a conversation.... Your time and nature actually come to the fore through paying profound attention." This paper focuses on the contemplative themes of attention and conversation that Whyte identifies. It describes how a group of graduate students were introduced

to contemplative practices, and, over the course of 10 weeks, guided in experiencing a mindful approach to learning and knowing.

Drawing on reflections from student journaling, sharing in class and on-line discussion, and instructor observations, I describe an intentional approach to inquiry that unfolded through a series of stages:

- beginning a conversation
- fostering and sustaining focused attention
- fostering and sustaining open attention
- sustaining contradiction
- integrating our learning
- returning home with gratitude, humility & intention

Further, I describe the objects of attention for this sustained contemplative experience – initially, the poetry of David Whyte and Marge Piercy, but more broadly, the social/political context of these students' lives.

Finally, this paper explores the role of contemplative inquiry in graduate education curricula, and the teaching/learning opportunities provided when students are challenged to wake up and be present, when they are engaged in conversation with themselves, others, and the objects of their attention.

**Dr. Terry Murray** is an Assistant Professor in the Humanistic/Multicultural Education Program at SUNY New Paltz. His research and writing interests focus on the interrelationship between knowledge, power, relationship and place in teaching and learning, self knowledge development, and spirituality in education. Over the past 8 years, Terry has pursued his interest in contemplative practices through participation in events sponsored by The Center for Contemplative Mind in Society, The Mind and Life Institute, and Omega Institute. He has studied Amrit and Kripalu yoga and maintained a steady Hatha and Raja practice for the past seven years.

### **Lisa Napora**

Reframing Research: Tools for Bridging the Systemic Divide, Fostering  
Acceptance of Contemplative Methods, & Facilitating Change  
Poster Session, Saturday, November 12, 1:30 -2:30 pm,  
Converse Mezzanine

Currently, the contemplative education movement resides at the individual level, in the hands of educators who implement contemplative methods in their classrooms. Yet, from a systemic perspective, the utilization of these methods to facilitate learning remains largely untapped. How can we raise awareness of the utility of contemplative methods throughout the educa-

tion system and increase their perceived value as legitimate learning tools? In this presentation, I will discuss relevant driving forces of institutional change and present a conceptual and methodological approach to reframing research as an avenue for addressing these questions. My current research project on contemplative methods in the classroom and student engagement will be shared as an example of the application of this reframing process. The discussion will also include the cross-disciplinary nature of this approach to education research and future research agendas designed to support the movement of contemplative education and the process of systemic change.

**Lisa Napora** is a doctoral candidate in Educational Leadership & Policy at the State University of New York at Buffalo. Her dissertation explores the use of meditation in the classroom as a tool to facilitate learning. By examining the impact of this classroom-based practice on cognitive engagement, mindfulness, and the academic performance of college freshmen, Lisa hopes to demonstrate the alignment of this pedagogical approach with the goals of education today. She is interested in the movement of contemplative education, systemic change processes, the role research plays in educational change, and how research can be reframed to facilitate change.

### **Nicole Nemec**

#### **Inward Journey and Social Consciousness: Contemplative Practice in Transformative Service-Learning Preparation and Experience Session A, Converse 304**

In service-learning, students are asked to open themselves intellectually, emotionally, and spiritually. This courageous opening can engender vulnerability, anger, righteousness, pity, reactivity, and a rejection of change. In this context, contemplative practice can offer students a way to learn from these reactions, by helping them move toward greater self-knowledge, equanimity, and an embrace of interconnection.

In the process of entering a community to do service, students come face to face with inequality and injustice. With the skills and insights offered by contemplation, students are better equipped to acknowledge their own complicity, come to know their own values, and bring their actions and values into congruence.

This presentation will include a description of the use of contemplative practice in an interdisciplinary service-learning course; will give examples of the way a mindful approach can be embedded in the reflective writing and discussion of a service-learning course; and (with the help of a former student in the class) will engage session participants in a demonstration of a specific contemplative learning experience for service-learning students.

**Nicole Nemec** is a Lecturer in Interdisciplinary Humanities and Service-Learning at the Commonwealth Honors College at the University of Massachusetts-Amherst. She is also Learn and Serve Program Manager at the Community Engagement Program. Nicole has lectured in

creative writing, modern literature, film and literature, and contemporary culture at UMass-Amherst, Mariamante Academy, Putney-Excel France/Oxford, Franklin-Pierce College, and Mt. Holyoke College. Since 2009, she has incorporated contemplative practice into her teaching. Most recently she has worked with colleagues to extend contemplative practice into the college's service-learning professional development offerings. In 2003, Nicole co-founded the Rabbit-light Reading Series, incorporating art, music and literary readings. Her writing awards include the Swados (fiction), the Andrew James Purdy Prize for Short Fiction, and a Massachusetts Cultural Council Artist Grant for Fiction.

## Steven Nuss

### Music Thought and Heard, and the Contemplative Paradox of Centeredness Session B, Converse 209

Ritual contemplative practice of all types and in all cultures invariably involves meditation on some sorts of somatic/visual centers and/or the attainment of something recognized and experienced as physical/psychological/emotional centeredness. Indeed, in many ways, these notions of center are mutually constituting: one cannot adequately comprehend or experience one without the other. Whether Zen Buddhist monk or Roman Catholic contemplative nun, however, any serious and successful contemplative will likely tell you that, in a sort of wave and particle sense, these "center" things and states are paradoxically points of great quiescence and of great transformative, creative, even violent power.

While the work of some of Western art music's most provocative and brilliant composers and musical thinkers employs dizzying levels and varieties of symmetrical balance (centering/centeredness), academic discussion too often focuses exclusively on its quiescent, form-articulating function. This paper uses aspects of ritual mandala contemplation from the Shingon and Tendai schools of Japanese Buddhism as the inspiration for an analytical approach to music by two North American composers (Ruth Crawford and Claude Vivier) that illustrates ways in which this music (and Music) revels in the paradoxical, dual nature of centeredness.

**Steven Nuss**, Associate Professor of Music and East Asian Studies at Colby College, received his Ph.D. in Music Theory in 1996 from the Graduate Center of the City University of New York. A former orchestral conducting fellow of the Aspen Music Festival and faculty member of the Seishin International School and University in Tokyo, his published research is a unique blend of Western and non-Western analytical techniques and theoretical models of form and process. His most recent work has appeared in *Perspectives of New Music*, *The Musical Quarterly*, *Contemporary Music Review*, *Music Theory Spectrum*, *Theory and Practice*, and analytical essays in *A Way Alone: Writings on Toru Takemitsu* published by Academia Musicae, and in *Locating East Asia in Western Art Music* published by Wesleyan University Press. Professor Nuss is currently at work on a book that explores the intersections between musical and religious thought, practice, and perception. He is a recent recipient of grants from the Fulbright Foundation and the American Council of Learned Societies.

**David O'Malley, Mark Brenner, Michelle Mamberg, Laura McAlinden**

An Interdisciplinary Approach to Contemplative Pedagogies:

Lessons Emerging from a State University

Session A, Converse 207

In 2010, a small group of faculty at a Massachusetts state university offered a panel on contemplative pedagogy at a campus-wide conference. This well attended presentation engendered much enthusiasm and led to an effort to create a broader network across the university. The goals were to support faculty already using contemplative pedagogies and to share knowledge/skills. A Teaching Circle, supported by the University's Office of Teaching and Learning, was offered during spring 2011. This created a network of nearly 40 faculty/staff from 16 departments all with an interest in contemplative pedagogy. The group was also selected to offer a reflective teaching track at the University's 2011 Summer Teacher-Scholar Institute.

This panel will present initial experiences emphasizing the possibilities and obstacles of instituting contemplative pedagogy at a publicly funded university. Themes addressed will include the philosophical, theoretical, practical and policy issues related to the use of contemplative pedagogies such as:

- tenure and promotion
- discipline specific content and methods
- attitudes/perceptions of administration, faculty and students
- state sponsored vs. private/religiously affiliated institutions
- connections to campus efforts related to diversity/inclusion, sustainability, service-learning and student affairs programs
- assessment/evaluation of teaching/learning outcomes
- recruitment/retention related to faculty/staff/students

**Mark Brenner, Ph.D.**, is an Associate Professor of Social Work, Bridgewater State University.

**Michelle Mamberg, Ph.D.**, is an Assistant Professor of Psychology, Bridgewater State University.

**Laura McAlinden, Ph.D.**, is an Assistant Professor of Philosophy, Bridgewater State University.

**David O'Malley, Ph.D.**, is an Assistant Professor of Social Work, Bridgewater State University.

**Anthony J. Palmer**

Contemplative Mind Through Choral Singing

Session A, Converse 302

When fully engaged in a singing process, the experience becomes holistic, and body and mind dualism disappears. Further, certain texts are more conducive to transcendence. By selecting particular musical works that encompass these texts, the performing process deepens the inner connections of all aspects of human existence.



This experience, in my view, will transfer to any medium where overt expression is required, e.g., in reading aloud, dramatic presentations, lectures, even debates, and any venue where the primary means of expression is through the voice and accompanying gestures.

The process will be explored through several steps:

1. Physical exercises to prepare the vocal instrument through mental focus.
2. Visualizations to prepare the mind/body connection.
3. Vocal exercises in a mindful way.
4. Learning and rehearsal of one or two musical works that illustrate a holistic process that can lead to transcendence.
5. Performance of the work through transcendent intentions.

This session will benefit from some previous musical experience, but those without are welcome if they have no pitch impairment. Music will be loaned for this session.

**Anthony J. Palmer, Ph.D.**, is a retired professor, now Visiting Scholar, in the School of Music at Boston University.

### **Irene Papoulis, Libby Falk Jones, and Sharon Marshall**

#### **Excavation through Questions: Informal Writing as a Route to Contemplation Session C, Converse 302**

Using writing, as opposed to silent meditation or chanting, as a route to contemplative thinking presents interesting challenges and delights. In this 60-minute workshop we will lead participants through an inner journey into contemplative writing, as well as a whole-group reflection on the uses of such writing both inside and outside the classroom. We have found that questions—without answers—are a provocative means of exploring any subject, because they can point up paradoxes, reveal tensions, explore mystery, and serve as reflective surfaces; they open us to larger worlds. Using texts from Neruda, Rilke, and others, our writing prompts will help participants discover and explore the subjects that are most significant for their own contemplation. After our series of prompts, we will use process-writing to invite the group to reflect together on the experience of informal writing as contemplation, focusing in particular on how we might use contemplative writing in any college classroom. Participants will leave with a collection of their own writings, as well as an enriched look at how writing can foster contemplative academic thinking.

**Libby Falk Jones** is a Chester D. Tripp Chair in Humanities and Professor of English at Berea College. She teaches creative, critical, and professional writing, including a course in contemplative writing. Her poems and creative nonfiction have appeared in national and regional journals and anthologies; her chapbook of poems, “Above the Eastern Treetops, Blue,” was published in 2010 (Finishing Line Press). The founding director of Berea’s Learning Center, she has also served as Chair of the NCTE Assembly for Expanded Perspectives on Learning.

**Sharon Marshall** is an Assistant Professor in the Institute for Writing Studies at St. John's University in Queens, New York. She conducts writing workshops for high school students as well as college and secondary school faculty as an associate of the Institute for Writing and Thinking at Bard College. She is a contributor to *Writing-based Teaching: Essential Practices and Enduring Questions* (SUNY Press 2009) and author of *Water Child, A Novel* (2009). A recent article "More Face-to-Face and Less Face-to-Screen," about using computers in the writing classroom, appeared in the February 3, 2011 *Chronicle for Higher Education*. She is a Nichiren Buddhist and practices with SGI-USA.

**Irene Papoulis** is a Principal Lecturer in the AK Smith Center for Writing and Rhetoric at Trinity College in Hartford, CT. She attended ACMHE's 2008 Summer Session on Contemplative Curriculum Development, and has been incorporating various contemplative practices into her teaching ever since. She is an associate of the Institute for Writing and Thinking at Bard College, and a former co-chair of NCTE's Assembly for Expanded Perspectives on Learning.

### **Argelia Peña and Mariza Méndez**

#### **Educators' Preconceived Ideas about Contemplative Practices in Education Session C, Converse 209**

Educators prepare students for professions and life; the professor's ultimate goal is to provide an integrated education which will benefit society in the long run. Contemplative approaches are reported to be a means to a well-rounded education, but are professors interested in implementing them? This presentation will discuss the following questions: Are higher education professors willing to adapt course programs to include contemplation in regular classes? How often and how many of them practice contemplative disciplines outside the educational setting and for personal purposes? Would professors be interested in utilizing practices for the cultivation of attention? Emotional balance? Insight and creativity?

In this paper, we will share the responses obtained from a study assessing professors' preconceived ideas about the implementation of contemplation in regular courses in a Mexican university context. The outcomes provide a panorama of acceptance levels and can inform ways to address educators' resistance to change and explore new ways to cultivate the whole person learning in the classroom. The ultimate objective is to promote contemplative educational philosophy at the Universidad de Quintana Roo in the future by offering a course about ways educators around the world are using it.

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

**Mariza Méndez** has been a professor-researcher at the University of Quintana Roo for 15 years. She teaches English language teaching courses in the ELT program. Her research interest is on the effects of language learning and language learning strategies.

### **Claudia Ricci**

#### Flip Your Script: Storytelling That Encourages Empathy and Forgiveness Session B, Converse 207

How can students develop empathy, and understand the value of forgiveness, by writing personal stories and changing the point of view? “Flip Your Script” is central to a new interdisciplinary class at the University at Albany, SUNY, called “Reading and Writing the Happier Self,” which draws on philosophy, psychology, narrative theory, neuroscience, and literature to focus students’ cognitive skills on achieving a more peaceful and fulfilling life. The class includes a weekly contemplative “lab” that presents mindfulness as a tool for dealing with life issues. In this context, “Flip Your Script” encourages students to write, and then revise, a personal story about a troublesome relationship, retelling it from a different narrative position. The exercise makes use of precisely the sort of imaginative leap the Dalai Lama encourages when he says that to develop empathy, we “may need to be slightly creative... reaching into another person’s experience to imagine what it feels like to be that person.” Given encouragement and preparation, students seem willing to embrace the Dalai Lama’s wisdom that we “temporarily suspend insisting on [our] own viewpoint but rather to look from the other person’s perspective, to imagine what would be the situation if [we] were in his shoes.”

**Claudia Ricci, Ph.D.**, has been teaching English, journalism and creative writing at the University at Albany, SUNY, since 1998. She spent a sabbatical year at Georgetown University in 2009. Her interest in contemplative practice is longstanding, with a daily meditation and yoga practice that goes back many years. Before earning her Ph.D. in English, she worked for many years as a professional journalist, writing for national newspapers and magazines including *The Wall Street Journal* in New York and the *Chicago Sun-Times*. Ricci published her first novel, *Dreaming Maples*, in 2002 and her second novel, *Seeing Red*, this year.

### **Maria F. Loffredo Roca and Carey Walker**

#### Teaching the Earth Charter Through Contemplative Practice Session C, Converse 209

For the last three years I have been teaching a class at Florida Gulf Coast University titled “Living the Earth Charter” as a contemplative course. The Earth Charter “is a declaration of fundamental principles for building a just, sustainable, and peaceful global society for the 21st century. Created by global civil society, endorsed by thousands of organizations and institutions, the Charter is not only a call to action, but a motivating force inspiring change the world over.” (from <http://www.earthcharter.org/>)

Using my training in Communication, Eco-spirituality, and Civic Engagement, I developed contemplative practices for each of the 16 principles of the Earth Charter. Through these contemplative practices, we examine how we can live the Earth Charter both individually and communally. The contemplative practices developed for this course help students examine their cultural values, their roots, and perhaps most importantly, the stranglehold these values and roots have on them and which make it so difficult for them to change the way they live. This paper explores the theoretical and spiritual foundations used to develop the contemplative practices, several of the specific activities, and student responses to these activities. This paper is timely as we just celebrated the 10th Anniversary of the Earth Charter.

**Maria Roca, Ph.D.**, is Program Leader for Communication and Interdisciplinary Studies at Florida Gulf Coast University. She holds her doctorate from NYU in Media Ecology and has been teaching for more than 30 years. She is a GreenFaith Fellow, serves as a Senior Faculty Associate for the Center for Environmental & Sustainability Education, and is currently working on a series of eco-spiritual video parables. She co-founded the award-winning Wings of Hope program, an environmental education initiative that partners college students with schoolchildren to learn about important environmental issues. This program has reached more than 100,000 children.

**Carey Walker** is a student at Florida Gulf Coast University in Fort Myers, Florida. She is in her third year and is a member of the Honors Program. She is seeking two degrees, in History and Communications. She has minors in Education and Interdisciplinary Studies. She has completed two contemplative courses as a student. Carey's future plans include being a secondary social studies teacher and using contemplative practice as a teaching method in her own classroom.

### **Holly Rogers**

#### **Mindfulness for the Next Generation: A new model for teaching mindfulness and meditation to emerging adults Session A, Converse 308**

Dr. Rogers would like to present a program for teaching mindfulness to emerging adults which is described in detail in the forthcoming book, *Mindfulness for the Next Generation*. The program has been developed at Duke University for teaching mindfulness meditation and mindfulness-based stress management techniques to the university students. The mindfulness and meditation course has been taught at Duke since 2005 and has been extremely effective and popular with students. The program has been designed to specifically address the developmental characteristics of emerging adults, considering what interests and motivates them. In the presentation, she will review the unique features of emerging adulthood and explore why mindfulness is such a good fit for this age group. She will review some general teaching approaches, and then provide some details about the format and logistics of the course. Finally, Dr. Rogers will review the experience of witnessing transformation in the students who participate in the course.

**Holly Rogers, M.D.** is a psychiatrist at Duke University's Counseling and Psychological Services, the clinic that serves Duke's students. She has a long history of interest in and experience with mindfulness meditation, which led her to teaching classes in mindfulness and meditation to Duke students.

**Linda A. Sanders**  
Training the Mindful Performing Artist  
Session B, Room 304

This paper presents key findings of a recent dissertation study regarding the impact of contemplative education on the curricula, faculty, and students of a conservatory level performing arts program, MFA Theater: Contemporary Performance, at Naropa University in Boulder, Colorado. The research reveals eight different themes that intersect the core curricula and interviews with faculty and students. These themes include: inclusivity, oneness, silence, improvisation, goodness, heart, training, and space. The beginning letter of each theme combines to form the acronym, insights. The framework of insights connects and illuminates the most potent aspects of MFA Contemporary Performance values and training.

**Linda A. Sanders, Ph.D.**, a lifelong theatre artist and educator, serves as adjunct faculty for the Departments of Teacher Education and Theatre at Metropolitan State College of Denver. Dr. Sanders has taught education and theatre courses in academe for more than a decade. As issue editor for the publication *New Directions for Teaching and Learning*, it is Linda's privilege to continue to advance the field of contemplative education from a variety of perspectives, through the 2013 spring issue, "Contemplative Studies in Higher Education."

**Ed Sarath**  
Integral Theory, Consciousness Research, and Contemplative Education:  
A Mutually-Beneficial Confluence  
Session B, Converse 209

This talk explores links between several areas of closely related inquiry that all too often are approached separately, yet have much to gain when situated within a single vision. Integral Theory is an emergent worldview that maps the interior and exterior dimensions of the human being, the non-dual relationship between individual and cosmos, and evolutionary pathways and trajectories through which growth toward wholeness transpires. Consciousness research pertains to empirical findings and related theoretical investigation into the nature of consciousness, with the emergence of data that support age-old notions of mind as physically-transcendent, non-local, and inter-subjective, issuing formidable challenges to the reigning materialist account. Contemplative education is the burgeoning movement devoted to integrating contemplative practices and related studies in college and university classrooms.

The synergistic benefits possible from interaction of the three areas are considerable, with particularly important gains extending to contemplative studies. Integral Theory provides both

a conceptual framework that complements engagement in most every kind of contemplative discipline, as well as a sophisticated, cross-disciplinary rationale for the importance of such practices in human development. The integral delineation of first, second and third person epistemologies, moreover, offers a blueprint for future directions in contemplative studies. Whereas contemplative coursework often involves the addition of first-person, interior-subjective practices to conventional third-person, objective-exterior modalities, recent years have seen increased attention to the second-person, inter-subjective realm in aims toward a more complete kind of growth.

Consciousness Studies, providing empirical support for a second-person, inter-subjective, field aspect of consciousness, further expands our understanding of the importance of this dimension and the various ways it may be accessed and enlivened in education and society. While discussion of the ontological ramifications of this analysis, particularly regarding the nature of consciousness and the individual-cosmos relationship, takes the contemplative studies conversation into provocative terrain, this may shed new light on prevailing practices and approaches.

**Ed Sarath** is Professor of Music in the Department in Jazz and Contemporary Improvisation, of which he was the founding faculty member and chair (1987-2007), at The University of Michigan School of Music, Theatre and Dance. As a leading innovator in the fields of improvised music, creativity and consciousness studies, and corresponding educational reform, he divides his time between performing, composing, teaching, and writing about these areas.

**Alexandra Schultheis Moore, Gregory Price Grieve,  
Steven Emmanuel and Kirstin Hotelling Zona**  
Contemplating Theory, Theorizing Contemplation  
Session A, Red Room

This panel will take up the dynamic potential exchange between theory and contemplation: how contemplative pedagogies may be enriched by theoretical insights, lines of questioning, and frameworks on the one hand, and how contemplation might help both teachers/scholars and students break through theoretical impasses and/or forge theoretical connections in their work on the other hand. In addition, we are interested in the ways in which creative expression (multi-media productions, poetry, performance art) may serve as alternative ways of knowing that both demand and offer deeper connections between theory and contemplation. Our panelists take up such topics as the ways in which the silence foundational to and generated by contemplation is always already coded by the institutional framework around the assignment, students' own lives, experiences, and expectations; the nature of the "self" that emerges through contemplation (e.g., in the context of poststructuralist subjectivity or Buddhist conceptions of selfhood); how contemplation might allow us to better understand the viability of integration (of disciplines, methodologies, genres) as an avenue of inquiry rather than assimilation that merely empties traditional categories of rigor and depth; how contemplative practice may enrich current trends in the rapidly growing field of education for sustainability; how contem-

plation asks us to reconsider the ethical valence of uncertainty, ambiguity, or bewilderment; or how contemplation might create spaces for thinking differently about or thinking through conceptual stumbling blocks.

### **Introduction, “On Contemplating Theory and Theorizing Contemplation” Alexandra Schultheis Moore, University of North Carolina at Greensboro**

**Alexandra Schultheis Moore** is Associate Professor of postcolonial literatures and theory at the University of North Carolina at Greensboro, where she also teaches courses in human rights and cultural production. She is a recipient, with Dr. Grieve, of a Contemplative Practice Fellowship, for their collaborative course, *Contemplating Mindfulness in Asian Literature, Film, and Religion*. She is the author of *Regenerative Fictions: Postcolonialism, Psychoanalysis, and the Nation as Family* (2004) and co-editor of *Theoretical Perspectives in Human Rights and Literature* (2011). Her current book projects are “Between Mourning and Advocacy: Human Rights in Contemporary Literature,” “Transnational Tibet: Readings in Gender and Human Rights,” and the co-edited collection, “Teaching Literature and Human Rights.”

### **“Coding Silence: Online Buddhist Meditation as Lacunar Discourse” Gregory Price Grieve**

“Coding Silence” analyzes online Buddhist meditation at the Upaya Mountain Sangha, a Second Life cybersangha whose main activity is silent meditation. This silence is not neutral, transhistorical, or empty of semantic meaning, but is coded either as “spiritual” or “Mahayanaic.” What such online meditation shows is that silence may be taken for granted as inevitable in shaping the depth and richness of meditative practices, yet its social meaning depends on context. How silence creates meaning and what that meaning might include at any given moment bears more attention both for online Buddhism and in research on contemplative practices in general. In particular, here I focus on its implications for contemplative practices used in higher education.

**Gregory Price Grieve** is Associate Professor of Religious Studies and the Director of MERGE: A Network for Interdisciplinary and Collaborative Scholarship at the University of North Carolina at Greensboro. He is the author of *Retheorizing Religion in Nepal* (2006) and the co-editor of *Historicizing Tradition in the Study of Religion* (2005). Grieve has been a research fellow at the Asia Research Institute, National University of Singapore, and the Center for Religion and Media at New York University.

### **“Mindfulness-Based Ethics: Theory and Pedagogy” Steven Emmanuel**

In this paper, I explain what mindfulness practice can contribute to traditional Western approaches to ethical theory and pedagogy. Briefly, the dominant paradigms in modern Western tradition are Consequentialism and Deontological Ethics. Both rely heavily on rational strategies (algorithms) for determining the right thing to do in a given situation. However, neither theory has anything to say about the moral capacities that are necessary for being able to do

what one rationally determines one should do. Doing the right thing depends simply on having the will to do it.\* Nor do educators address the issue of moral capacities in their teaching of ethical theory. These capacities include, but are not limited to, patience, empathy, nonjudgmental awareness, emotional balance, the capacity to listen deeply and to see things clearly. In so far as mindfulness practice can help to cultivate these capacities, I suggest that it offers a useful way of rethinking our modern Western approach to ethical theory and pedagogy.

\*While the ancient Greek philosophical approach to the moral life (Virtue Ethics) recognizes the need to develop self-control (through the use of phronetic reason), it does not specifically utilize contemplative practices to achieve this end.

**Steven Emmanuel** is Professor of Philosophy at Virginia Wesleyan College. His research interests lie mainly in intellectual history, with an emphasis on comparative moral and religious thought (East-West). He is the author of *Kierkegaard & the Concept of Revelation* (1996) and editor of several other volumes, including *The Modern Philosophers: From Descartes to Nietzsche* (2001) and the forthcoming *Companion to Buddhist Philosophy*. Following up on an earlier documentary film project entitled "Making Peace with Viet Nam" (2009), Emmanuel is currently working on a second film, which explores the practice of mindfulness meditation in the West.

### **"Drift": A Reading Kirstin Hotelling Zona**

In theorizing contemplation/contemplating theory we are provoked to reconsider modalities of "understanding" and attendant experiences of "self" that are not only valorized by dominant rationalist discourses but are often perceived of as both in keeping with the argumentative thrust of theoretical inquiry and at odds with what poet Mary Oliver terms an "attitude of noticing," the practice of radical acceptance that girds, paradoxically, the transformative capacity of contemplative practice. To theorize contemplation, then, is to invite a more nuanced awareness of agency, and thus of ethical valence.

Poetry, in its invitation to engage rather than resolve the unknown, cultivates an apprehension of "meaning" as simultaneously lived and elusive, and of the writerly/readerly "self" as at once singular and radically interdependent: it works at the nexus of theory and contemplation. I accept, and ask the audience to accept, the invitation proffered by poetry in "Drift," a long poem I composed of segments that alternate between detailed descriptions of literal debris (both human-made and "natural") and disjunctive, associative pieces wherein "drift" shifts from noun to verb. I contextualize the performance of "Drift" within a larger discussion of what constitutes ethical valence and meaning in our contemplative practices.

**Kirstin Hotelling Zona's** poems have appeared most recently in the *Cincinnati Review*, the *Georgetown Review*, *Beloit Poetry Journal*, the *Southwest Review*, *Literary Mama*, and *Columbia*. Her chapbook, "Drift," will be published this fall. Zona is also the author of *Marianne Moore, Elizabeth Bishop, and May Swenson: The Feminist Poetics of Self Restraint* (2002), editor of *Dear*



*Elizabeth: Five Poems and Three Letters to Elizabeth Bishop from May Swenson* (2000), and has published many essays on contemporary poetry and poetics, including a recent piece on contemplative seeing and ecological ethics in *ISLE*. She is Associate Professor at Illinois State University, Co-Host of Poetry Radio, and Editor of the *Spoon River Poetry Review*.

### **Sharon Solloway**

#### Mindfully Meeting Mandates for Outcomes Assessment in the University Mindfulness Classroom

Poster Session, Saturday, November 12, 1:30 – 2:30 pm

Converse Mezzanine

In this presentation, I share how I assess students' engagement in a course with meditation and mindfulness practice as core content. I have been able to meet my institution's requirement for outcome assessment evidence without sacrificing the integrity of assignments as evidence that the course makes a difference in the lives of the individuals it serves.

Students take the Solloway Mindfulness Survey at the beginning and end of the semester as an empirical measure of growth in mindfulness practice across the semester. Students journal about their formal practice (meditation) and informal practice (mindfulness practice) twice a week. They also write weekly responses to the readings in the course text. The journaling and the reading responses provide students the opportunity to demonstrate active involvement in their own learning as well as demonstrate metacognitive strategies as they monitor their own learning.

I will share online resources for the Solloway Mindfulness Survey and an online journal both of which provide free data downloads. I will share how to use university provided resources to collect outcome assessment data for the reading responses. I will also share assignment rubrics and anchor papers associated with the outcome assessments for the journal and reading responses.

**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. She received her Ph.D. in Applied Behavioral Studies at Oklahoma State University in 1999. Today in the Department of Developmental Instruction at Bloomsburg University she continues her work of integrating mindfulness practice across various courses and volunteer projects within the university. Using a Rasch model, she developed a scale for mindfulness, which reliably measures distinctions at five levels. The scale is available free at [www.devtestservice.org](http://www.devtestservice.org).

**Claire Stanley, Susan Dreyer-Leon, Sharon Solloway,  
Eve Leons, and Monica Linden**

Mindfulness and Reflection: Tools for Clarity, Creativity  
and Compassion in the Classroom and the Academy  
Session B, Converse 302

From present day back to the time of Dewey in the early 20th century, and even earlier to the time of the Buddha in 450 BCE, reflective practice has been taught as a way to train the mind to see more clearly and to make wise and intelligent choices based on clarity and compassion. Additionally, when educators use frameworks for analysis that include investigation into feelings and thoughts, desire and aversion, suffering and the end of suffering, their perceptions of contextualized academic experiences of learning change significantly. This change of perception can lead to actions that directly benefit professor and students, as well as faculty relationships and the institution of higher education.

In this panel, faculty and instructors from a variety of colleges and universities present findings on the impact of collective study, practice and implementation of both reflective practice and mindfulness practice in their educational contexts. These experiences took place in the context of a dedicated cohort of educators enrolled in the Certificate Program in Mindfulness for Educators offered through the partnership of The Center for Mindful Inquiry, Barre Center for Buddhist Studies, and Antioch University New England.

**Claire M. Stanley, Ph.D.**, Co-Founder and Teacher at The Center for Mindful Inquiry; Adjunct Faculty Antioch University New England and Barre Center for Buddhist Studies; Guiding Teacher at Vermont Insight Meditation Center; Advisory Board member of the Center for Clinical Mindfulness and Meditation at Union Institute and University; member of Board of Directors of Barre Center for Buddhist Studies and Vermont Insight Meditation Center; former long-term Associate Professor in the Master of Arts in Teaching Program at SIT Graduate Institute

**Susan Dreyer-Leon, Ed.D.**, Director, Experienced Educators' Program at Antioch University New England; Adjunct Faculty at The Center for Mindful Inquiry and Barre Center for Buddhist Studies; former alternative public high school teacher/leader in New York city and Vermont; School Reform Initiative National Facilitator; experienced Coalition of Essential Schools teacher and leader. Special interests include the development and support of equitable, democratic and joyful schools, mindfulness and education, facilitative leadership, and sustainable and place-based educational practices.

**Sharon G. Solloway, Ph.D.**, has experience teaching in public schools and the university. Today in the Department of Developmental Instruction at Bloomsburg University, her work integrates mindfulness practice across two courses within the university. Using a Rasch model, she developed a scale for mindfulness, which reliably measures distinctions at five levels. She makes this online instrument and its measures available at no cost to teachers and students at [www.devtestservice.org](http://www.devtestservice.org)

**Eve Leons** is one of a handful of educators in the United States currently specializing in teaching Spanish to students with learning disabilities. She founded Landmark College's foreign language program and has worked with both high school and college teachers to design language classes in which all students can be successful. Eve earned her MAT at the School for International Training. Her interests lie in mindfulness practices, curriculum development, and the use of technology to better serve students who learn differently.

**Monica Linden** has a diverse background in both neuroscience and computational methods. She received her Ph.D. in neuroscience in 2008 from MIT, where she applied electrophysiological techniques to study plasticity in the mouse visual system. She is currently a lecturer in the Brain and Cognitive Sciences department at MIT. Her interests sit at the intersection of neuroscience, education, and mindfulness.

### **Donna Strickland**

#### Mindful Writing: A Workshop in Writing With Comfort and Presence Session B, Converse 207

I have been teaching a mindful approach to professional writing (especially scholarly types of writing) to undergraduate and graduate students since 2008 and have just completed my first week-long mindful writing retreat for faculty. Mindful writing combines mindful movement, mindful meditation, and relational mindfulness in order to open the body and mind to a less stressful, more comfortable way of writing. These formal mindfulness practices are combined with guidelines for writing developed by Robert Boice in such books as *How Writers Journey to Comfort and Fluency* and *Advice for New Faculty Members*. This presentation will include a short introduction to the phenomenological, pragmatic, and research-based theories that support a mindful approach to writing. It will introduce experiential practice in mindful movements especially for writing and a relational formal mindfulness practice that opens into a mindful practice of writing. Participants will produce actual writing and will be invited to experience a new way of feeling in relation to their writing.

**Donna Strickland** is Associate Professor of English and Director of Composition at the University of Missouri. She is also a co-project director of the university's new initiative, "Contemplative Studies in Higher Education: Balancing Old and New Transformational Technologies."

### **Margaret Syverson**

#### True Beginner's Mind: Fresh Encounters with Zen Session C, Converse 208

This presentation addresses three questions:

1. What happens when 21 college students with no prior experience encounter the teachings and practices of Zen for the first time?
2. How can teachers engage students in a meaningful learning experience based in writing?

### 3. How can we use technology to support contemplative practice and student engagement?

In the fall of 2010, twenty-one college students at the University of Texas enrolled in a class titled Non-argumentative Rhetoric in Zen. With no prior experience of Zen, and for the most part no experience of meditation, they were encountering the ancient teachings and practices of Zen for the first time. Each student wrote, over the course of the semester, a chapter for a book based on his or her own experiences encountering Zen teachings and practice and inquiry. *True Beginner's Mind* is a collection of these chapters, published on Lulu and shortly to be available on Amazon and other online bookstores.

Nearly all of the vast literature about Zen is written by Zen masters, Zen teachers, or scholars. We know very little about how contemplative teachings and practices are actually experienced by students with little or no background or knowledge. So this book should be of interest to teachers using contemplative pedagogies who are interested in the often unvoiced uncertainties, doubts, and struggles of their students, and also to teachers who hope to engage students in new ways, through technology and book production.

Each class began with 15 minutes of meditation in stillness and silence, followed by five minutes of personal freewriting that was private to the student. The rest of the class was structured around the major writing project and three kinds of inquiry: inquiry into rhetoric and writing, inquiry into the texts we were reading, and inquiry into the practice and traditions of Zen. The product of these inquiries forms the basis of the chapters of this book.

**Margaret Syverson, Ph.D.**, is a Carnegie Scholar, is the Director of the Undergraduate Writing Center, former Director of the Computer Writing and Research Lab, and an Associate Professor in the Department of Rhetoric and Composition at the University of Texas at Austin. She teaches graduate level and undergraduate courses such as "Ethics and New Media," "Zen Rhetoric," "Nonviolent Communication," "Information Architecture," and "Knowledge Ecologies" in computer networked classrooms, where students learn to communicate effectively in online environments.

She has studied Zen Buddhism since 1966, and she is an ordained Soto Zen priest and resident teacher for Appamada, a Zen center in Austin, Texas ([www.appamada.org](http://www.appamada.org)). Appamada offers Zen teaching and practice in the tradition of the contemporary Zen master, Joko Beck.

## **Jacky Thomas**

Helping Professionals at Risk: Can Mindfulness Protect?  
Poster Session, Saturday, November 12, 1:30 – 2:30 pm  
Converse Mezzanine

Educational programs which prepare students for careers in the helping professions have an ethical obligation not just to educate students for the competencies needed for the work that will be required of them, but also to better prepare students to manage their own complex reactions to the difficult work of staying engaged with and empathic to a range of persons who are suffering or traumatized. Several studies have examined workplace factors which might influence professionals' levels of burnout, compassion fatigue, and compassion satisfaction, but few empirical studies have examined intrapsychic factors such as empathy and mindfulness as predictors of professional quality of life.

This presentation will discuss a study which examined mindfulness and empathy as predictors of the professional's level of burnout, compassion fatigue, and compassion satisfaction. Results suggest that higher personal distress, a particularly salient aspect of the empathy construct, predicts higher burnout and compassion fatigue and lower compassion satisfaction. Higher mindfulness predicts lower burnout and compassion fatigue and higher compassion satisfaction. Mindfulness also mediated the detrimental effect of personal distress on professional quality of life.

The presentation will discuss implications of the study for higher education and for professional training programs.

**Jacky Thomas MSW, LCSW, PhD** was a clinical social worker for 20+ years before beginning her university teaching career. She saw many helping professionals in her practice (and in clinical supervision), and became increasingly concerned about the toll helping work took on many professionals. Her research interests at Eastern Kentucky University center on professional resilience and the therapeutic relationship.

## **Kielty Turner and Christine Kessen**

Evaluation of a model of mindfulness training for social work  
field supervisors, faculty and students  
Session A, Converse 209

This paper describes a 3-hour training presented in Fall 2010 for social work students and faculty and for the professionals who supervise student interns. We discuss the spiritual bases of mindfulness (Kabat-Zinn, 1990), identify treatment modalities (Segal, Williams & Teasdale, 2002; Linehan, 1993; Hayes, Strosahl, & Wilson, 1999) which incorporate mindfulness, and introduce mindfulness as a vehicle to cultivate therapeutic qualities, and reduce burn out. The training

incorporated a variety of meditation practice experiences. Our presentation of the paper will also provide participants an opportunity to experience a mindfulness exercise.

Evaluations of the 2010 training were conducted and analyzed. The perceived value and challenges of mindfulness training for diverse groups in a university setting are explored with special attention to the application to groups outside of the social work field. Implications of training professionals, faculty and students in a shared experience are identified. Participants will be provided with a bibliography and supplemental materials.

**Dr. Kielty Turner, MA, LCSW, DSW**, is an Assistant Professor and Coordinator of Field Instruction for the BSW Program in the School of Social Work at Marywood University in Scranton, PA. She teaches both research and practice courses to undergraduate social work students. Licensed as a clinical social worker, Dr. Turner has extensive experience in the treatment and prevention of addictive disorders having worked in private practice, outpatient treatment as well as educational settings. Her primary research interests relate to the application of mindfulness skills training for social workers and their clients.

**Dr. Christine Kessen, DSW, LCSW**, is a licensed clinical social worker with over twenty years of social work practice experience in health, mental health, and school settings. She is the author of the book chapter "Living Fully: Mindfulness Practices for Everyday Life" contained in S. Hick (ed.), *Mindfulness and Social Work*. Dr. Kessen has presented widely at professional conferences on topics related to ethics, meditation, and social work practice. As an Associate Professor of Social Work at Marywood University, Dr. Kessen teaches graduate social work courses in practice, ethics, and spirituality.

**Patricia Wallace**  
The Practice of Attention  
Session C, Converse 308

I want to pay attention to the practice of attention, which goes on all the time, even in apparently empty and everyday moments, but often without our notice. Iris Murdoch beautifully describes attention as "a just and loving regard" directed upon a person, thing or situation. How can we develop and strengthen the capacity for such attention in our students and ourselves and bring to the classroom a more pleasurable, intimate and loving relation to what we study and to the community in which we study? Contemplative practice offers invaluable models for the training of attention and the work of poets, writers and thinkers like William James, Simone Weil, Iris Murdoch and Mary Oliver illuminate the ways the task of attention lies at the center of creativity and learning. My presentation would include inviting those present to engage in a specific short practice.

**Patricia Wallace** is Professor of Literature at Vassar College. She is the co-editor of the "Literature 1945—" section of *The Norton Anthology of American Literature*, and also writes essays about contemporary poetry, as well as her own poems and creative non-fiction. She studies

the connections between contemplative practices and creativity and was the recipient of a curriculum development fellowship from the Center for Contemplative Mind in Society to run an interdisciplinary faculty seminar on “Creativity and Contemplation,” which has continued to have an on-going impact on the Vassar faculty.

**Nancy Waring**  
Insight Dialogue Workshop  
Session C, Converse 207

Insight Dialogue, also known as relational mindfulness, is a mindfulness-based meditation practice for cultivating wisdom and compassion through meditation in dialogue. With practice, we can begin to bring the powers of mindfulness directly into the realm of relationship, to let go of habitual and limiting patterns of relating, and to cultivate insight, equanimity, compassion, and joy, through full presence and engagement with others. In this 45-minute workshop, Professor Nancy Waring will offer a brief overview of the roots, form, and guidelines of Insight Dialogue, and its creation by Gregory Kramer, Ph.D., author of *Insight Dialogue: The Interpersonal Path to Freedom* (Wisdom Publications, 2007). She will discuss its applications in psychotherapy, conflict resolution, work groups, and education. Following a brief silent sitting meditation to calm and center ourselves, participants will engage in the practice of Insight Dialogue, focusing on several “contemplations.” In dyads, triads, and larger groups, participants will be invited to contemplate together such topics as “roles,” “age,” or “the meaning of work,” using the principles of Insight Dialogue: pause, relax, open, trust emergence, listen deeply, speak the truth. Instruction, group discussion, and a Q and A will be threaded throughout the practice periods.

**Nancy Waring, Ph.D.**, is a 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 “Mindful Communication: The Theory and Practice of Insight Dialogue.” She has created and launched a four course, 12-credit Certificate Program in Mindfulness Studies at Lesley, available as a stand-alone certificate for graduate students and undergraduates from Lesley and elsewhere; or, as a Specialization in Lesley’s Self-Designed Master’s Degree Program. She has presented on subjects in mindfulness and education at conferences and special programs, including at the Center for Mindfulness, the California Institute for Integral Studies, Harvard, MIT, and the Center for Contemplative Mind in Society. She has given many workshops on mindfulness. She has completed the CFM’s advanced teacher development training program in MBSR, and works with individual clients with chronic medical and other issues. She began her Vipassana training in 1982 with Jon Kabat-Zinn. She began her ongoing training in Insight Dialogue with Dr. Gregory Kramer in 2005, and is a member of Dr. Jan Surrey’s Relational Mindfulness Practice Group.

**Rona Wilensky**  
Transformation Across Cultures:  
A Case Study of a Retreat/Workshop for Teacher Educators in Israel  
Session A, Converse 208

In July 2011 the author and a teaching partner facilitated an overnight retreat on Contemplative Teaching and Learning for the teaching and administrative staff of Teach for Israel (modeled on Teach for America). This presentation will discuss both the strategies used to create a transformational learning environment and the challenges posed by working across cultures and languages. Emphasis will be placed on the value of an intensive learning environment, such as a retreat, in developing contemplative habits of mind and on particular strategies that can be used to build temporary, but powerful, learning communities.

**Rona Wilensky, Ph.D.**, was principal and founder of New Vista High School, a small, innovative, public school of choice in Boulder, Colorado from 1992-2009. Previously, she worked as an education policy analyst for the Governor of Colorado, the Education Commission of the States, and various reform initiatives in Colorado. During the 2009-10 academic year, she was a Resident Fellow at the Spencer Foundation in Chicago.

A contributor to state and national conversations on high school reform, her essays have appeared in *Education Week*, *The Chronicle of Higher Education*, *Phi Delta Kappan* and *Education News Colorado*. She holds a PhD in Economics from Yale University and taught that subject at Williams College and the University of Denver in the early 1980's. Currently Rona is involved in a variety of activities to bring mindfulness practices to teachers, teacher educators and educational leaders. She has been trained as a Mindfulness Instructor at Naropa University and has participated in professional workshops on Mindfulness Based Stress Reduction. She has collaborated with The Impact Foundation to bring SMART in Education (a mindfulness based approach to stress reduction for teachers) to Boulder Valley School District and is working with the Colorado Association of School Executives to raise awareness of the role that mindfulness can play in stress reduction and emotional resiliency. With Passageworks Institute she is offering workshops on Transformative Leadership for Educators based on increased self-awareness and mindfulness. Rona is a member of the Steering Committee of the Educational Leadership Council of the Garrison Institute helping to guide the development of their Initiative on Contemplative Teaching and Learning.



**Amy E. Winans and Susan Naomi Bernstein**  
Contemplative Pedagogy and Social Transformation  
Session A, Converse 304

Contemplative practices have the potential to be wonderfully transformative: inner transformation can lay the groundwork for outer, social transformation on our campuses and in our world. Indeed, as feminist scholar Leela Fernandes suggests, “if movements for social justice are to be fully transformative, they must be based on an understanding of the connection between the spiritual and the material realm.” If we are to transform the inequalities that mark our outer worlds, inequalities that have become even more apparent on college campuses in current times of economic hardship, we need to begin by transforming our inner worlds, inner worlds that too often envision and defend a separate self. Yet contemplative epistemologies and practices also have the potential to reinforce a deeply troubling status quo, one that reflects and supports many forms of social inequality. Especially as access to higher education grows more limited for many first-generation students and students of limited economic means, the need to ensure that our pedagogy disrupts rather than reinforces inequalities becomes all the more urgent. How can we approach contemplative pedagogy in a way that nurtures positive social transformation?

In our paper we theorize a contemplative pedagogy for social transformation and discuss contemplative strategies we have adopted in our literature and writing classes to help students

- a. gain greater willingness to engage with the emotional discomfort that comes from having familiar assumptions dislodged (as they move from mindlessness to greater mindfulness) and
- b. cultivate hope (and thus to avoid shutting down as they become more aware of the scope of the inequalities that inform their worlds).

**Susan Naomi Bernstein** taught her first developmental writing course in 1987, and has been involved in the field ever since. She has lived and worked in urban and rural settings in Ohio, Pennsylvania, Texas, and New York, and currently resides in Queens, NY. Her publications include *Teaching Developmental Writing: Background Readings*, now in revision for the 4th edition (Bedford/St. Martin's, 2012). Her articles have appeared in the *Chronicle of Higher Education*, *Journal of Basic Writing*, *Modern Language Studies*, and elsewhere.

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

## **Arthur Zajonc**

Contemplation and the Future of Higher Education

Plenary Session, Saturday, November 12, 5:00 – 6:00 pm, Red Room

Arthur Zajonc will lead a contemplative inquiry exercise and convene a conversation concerning issues central to higher education.

**Arthur Zajonc** is Andrew W. Mellon professor of Physics at Amherst College and director of the Center for Contemplative Mind in Society. His books include *Meditation as Contemplative Inquiry: When Knowing Becomes Love*, and, with Parker Palmer, *The Heart of Higher Education: A Call to Renewal*.

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