

THE UNIVERSITY OF NORTH CAROLINA AT ASHEVILLE
FACULTY SENATE

Senate Document Number 5317S
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Statement of Faculty Senate Action:

APC Document 47 (IST): Add Interdisciplinary Cluster in Contemplative Inquiry

Effective Date: Fall 2017

1. **Add:** On page 192, before the entry for the Food, Food Systems and Culture Cluster,

Interdisciplinary Cluster in Contemplative Inquiry

Professor Chess (Coordinator)

The Interdisciplinary Cluster in Contemplative Inquiry focuses on creating opportunities for greater inquiry, connection, reflection, insight, and communication. It does so by nurturing and supporting students' practical and critical first-person experience and inquiry through the use of varied contemplative practices, including mindfulness techniques, meditation, focused thought exercises, beholding, deep listening, reflective writing, contemplative movement, and dialogue.

The cluster requires a minimum of 4 courses and 12 semester hours, including IST 220, Art and Science of Meditation, the cornerstone course for the cluster. The remaining courses and credits may be chosen from the list below, following the required guidelines listed above for all interdisciplinary clusters. The courses must be completed with the instructor listed to be applicable to the cluster. With the approval of the cluster coordinator, other courses may be taken to meet the cluster's requirements. All courses and credits must be completed at UNC Asheville.

Course	Instructor
ANTH 380 Zen Anthropology	Wood
ARTH 201 Introduction to Art History I	Bares
ARTS 310 Arts and Ideas: Mind and Place	Bares
ARTS 310 Arts and Ideas: Holocaust and the Arts	Chess
DAN 116 Yoga	Bambara
DAN 120 Somatic Movement Practices I	Bambara
DAN 220 Somatic Movement Practices II	Bambara
ECON 101 Principles of Macroeconomics	Mahoney
ECON 102 Principles of Microeconomics	Mahoney
ECON 450 Seminar in Economics: Happiness and Economics	Mahoney
EDUC 320 Middle School Principles, Practices, and Materials	Ruppert
ETHN 100 Introduction to U.S. Ethnic Studies	Jansen

ENVR	334	Environmental Policy	Eggers
HWP	250	Health Parity: Domestic and Global Contexts	Batada
HWP	290	Introduction to Biofeedback	Jones
HWP	315	Stress Management and Optimal Performance	Jones
IST	200	Ideas to Action	Manns
LIT	324	American Literary Tradition	Jansen
LIT	326	Readings in Fiction	Russell
LIT	327	Readings in Poetry	Chess
LIT	328	Ethnic Literatures	Jansen
LIT	364	Postcolonial Literature	Jansen
PHIL	217	Buddhist Philosophy	Maitra
PHIL	313	Asian Philosophy	Maitra
PSYC	329	Cognitive Psychology	Foo
PSYC	412	Senior Seminar in Psychology: Internship	Himelein
RELS	326	Religion and Dance in South Asia	Zubko
RELS	386	Buddhism	Zubko

Impact Statement:

1. Student Learning Outcomes

- a. Students who complete the Interdisciplinary Cluster in Contemplative Inquiry will be familiar with at least three approaches to practical and critical first-person inquiry.
- b. Students who complete the Interdisciplinary Cluster in Contemplative Inquiry will have developed the ability to adapt contemplative modes of inquiry to a variety of situations and settings (business, health care, community engagement, arts, scientific research, etc.)

Instructors may also include additional contemplative inquiry SLOs specific to their courses. Examples of contemplative practices used in some of the cluster courses can be found following Table 1.

2. Impact on students:

- a. Students who wish to explore methods of contemplative inquiry in a coordinated program will have a place in the curriculum that recognizes their interests.
 - i. Offering students this coordinated academic opportunity adds meaningfully to the culture of contemplative inquiry that is already widely present and appreciated on UNCA's campus. The long-running faculty learning circle on contemplative inquiry, faculty development workshops, the annual conference *Creating a Mindful Campus*, the student-organized Mindfulness Club, the annual student-organized festival *Mindfulness Fest*, the already widespread use of contemplative practices by faculty in UNCA classrooms (as shown in Table 1), and faculty and student research on the topic are just some of the more visible examples of how students and faculty are active with and engaged in contemplative inquiry on our campus.
- b. There is a deep connection between contemplative inquiry and the liberal arts, specifically in the areas of critical inquiry, application, reflection, holding diverse

perspectives while developing self-awareness, and communication. This makes an interdisciplinary cluster in contemplative inquiry well suited to support and enhance UNCA's mission of offering students the highest quality liberal arts education.

- c. Research on contemplative practice in higher education shows that by engaging with these practices students gain critical skills that can improve their wellbeing and help them succeed in their academic and future professional goals. These skills include developing capacities for deep concentration, greater empathy, communication skills, focus and attention, and enhancing creativity and leadership skills. Research also shows that contemplative practice can ease anxiety and depression and reduce stress and anxiety.¹
- d. Students who are interested in working more deeply with contemplative practices and in conducting undergraduate research on contemplative inquiry will be able to more readily identify and connect with UNCA faculty members in various fields who can assist them in their efforts and goals.
- e. A cluster focusing on contemplative inquiry will create the opportunity for students to experience a particular approach to learning as applied and adapted to multiple disciplines and situations. The students who complete this cluster will gain first-hand experience with this common process. The process will be foregrounded in the class and will become an important part of the class, even if not as important as the course content. When students experience this approach as it is adapted and applied to multiple disciplines, they may begin to discover how this approach can be adapted and applied so that any life experience -- professional or personal -- might come to be seen as an area worthy of deeper investigation, and they will have been introduced to at least several techniques they can use to conduct that inquiry or investigation.
- f. Unlike in the other contemplative cluster courses where students will use contemplative methods of inquiry to work with the specific content of the courses, in IST 220, *Art and Science of Meditation*, the study and practice of meditation will be the explicit course content. All other courses will be explicit about using contemplative methods of inquiry among the tools used to engage with course content. So, students will come to understand contemplative inquiry as one approach among many of seeking and acquiring knowledge and understanding. In *Art and Science of Meditation*, students will learn about contemplative practices used in a variety of traditional and contemporary contexts, and they will learn about Western scientific approaches to investigating the effects of meditation. Finally, through their own extensive meditation practice, they will investigate the effects of meditation in their own experiences which will give them the opportunity to evaluate their experiences in relation to the reports of long-term practitioners and researchers into contemplative practices.

3. **Impact on faculty teaching:** With the exception of the new course, IST 220, *Art and Science of Meditation*, which has been offered a number of times as a special topics

¹ Barzebat, Daniel P. and Mirabai Bush (2014). *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*. San Francisco, CA: Jossey-Bass; Berila, Beth (2016). *Integrating Mindfulness Into Anti-Oppression Pedagogy: Social Justice in Higher Education*. Routledge.

course, little impact on course offerings is anticipated. All other courses available for use by students in the contemplative inquiry cluster are already in existence (or have been proposed). Courses may be added to our list of approved courses as the use of contemplative practices in pedagogy expands on campus. Many faculty members who have been teaching courses using contemplative inquiry have already been meeting bi-weekly in the faculty learning circle on contemplative inquiry and the classroom.

4. **Impact on resources and administrative oversight:** The faculty coordinator will oversee a student's application and completion of the cluster requirements. No changes in resources (cost or facilities) are anticipated.

Rationale:

Contribution to UNCA's Mission in the Liberal Arts and Critical Inquiry

Contemplative pedagogy enhances the disciplinary modes of inquiry, such as critical thinking and interdisciplinary connections, used in the liberal arts. Practices that fall under the scope of contemplative inquiry vary widely and have connections to traditions and cultures through time and from all over the world. While mindfulness and meditation in various forms might be the types of contemplative practice that most readily come to mind, the practices expand well beyond this to methods such as focused thought, beholding, deep listening, reflective writing (such as journaling or prompt responses), contemplative movement (such as yoga or Tai chi), storytelling, dialogue, volunteering, and pilgrimage to areas where social justice issues are highlighted.² The common thread of these practices is that they "all have an inward or first person focus that creates opportunities for greater connection and insight".³

Rather than a unifying topic like a cluster focusing on food or social entrepreneurship would be organized around, the method of contemplative practice/inquiry forms the core of this cluster. In other words, it focuses more about learning process than the production of a particular product.⁴ As such, this core stretches beyond and across disciplines and uniquely allows a cluster like this to include and connect a varied and broad range of courses on campus (See Table 1 for details).

Contemplative inquiry and practice supports the cultivation of the liberal arts goals of critical thinking, communication skills, and critical inquiry. It encourages an openness to a diversity of viewpoints while supporting the development of self-awareness. Below is a list of specific ways we see contemplative practices supporting UNCA's mission in the liberal arts:

1. Attention: strengthening the ability to direct and sustain attention on an object of concentration.

² <http://www.contemplativemind.org/practices/tree>

³ Barzebat, Daniel P. and Mirabai Bush (2014). *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*. San Francisco, CA: Jossey-Bass, page 5.

⁴ Berila, Beth (2016). *Integrating Mindfulness Into Anti-Oppression Pedagogy: Social Justice in Higher Education*. Routledge.

2. Emotional Intelligence: developing the ability to recognize when emotions are triggered in response to some stimuli--external or internal--and to learn how to respond rather than react to the emotion. This skill can be useful in a variety of situations:
 - a. When dealing with difficult, provocative, challenging material, material that may challenge or even appear to threaten a student's way of seeing and living in the world. Examples could include dealing with race, gender, class, environment, religion, etc.
 - b. When studying a challenging/difficult topic that may trigger a student's sense of inadequacy (I'm not smart enough . . .)
 - c. During classroom discussions, if a student is not contributing because he or she thinks she or he is not as smart as the students who are speaking.
3. Seeing things from multiple points of view: these practices help students develop the ability to recognize and then quiet their own points of view/ideas on a given subject/experience, enabling them to better enter the world from another's point of view on the other's own terms.
4. Deep listening: helps students develop the ability to recognize when they are formulating a response to what someone else is saying to them before the speaker has even finishing speaking. When this happens, the listener isn't giving his/her full attention to the speaker. Contemplative practices can help students develop the skill of recognizing when he/she is listening more to him/herself than to the speaker and to then redirect his/her full attention to the speaker.
5. Accepting/resting in paradox and/or ambiguity.
6. Shifting between active and receptive modes as means of working toward understanding and insight.

Moreover, a cluster in contemplative inquiry would help to support and further the goals expressed in UNCA's Quality Enhancement Plan (QEP), Inquiry Arc.

In the recently published article "Reason in the Service of the Heart: The Impacts of Contemplative Practices on Critical Thinking," David Sable reports the following findings of his research:

Qualitative results showed increased self-confidence, engagement with multiple points of view, and an unexpected sense of connectedness that was stronger between students who disagreed with each other than between students who found easy agreement in their interaction. Quantitative results showed statistically significant gains in the average number of indicators for critical thinking dispositions appearing in student journals. Students' sense of connectedness was based on taking an uncertain journey together and risking the suspension of beliefs long enough to be challenged. Connectedness supports critical thinking that is more focused on deeper and broader understanding than winning an argument. It opens the door to respect, empathy, and compassion: reason in service of the heart⁵

⁵ Sable, David (2014). "Reason in the Service of the Heart: The Impacts of Contemplative Practices on Critical Thinking," *Journal of Contemplative Inquiry*, Vol. 1. No. 1, 1-22.

As we transition from our QEP, the cluster would provide an additional avenue to help ensure that the important legacy of this program continues to support student learning on campus. For all the reasons expressed above, the goals of the contemplative practice in higher education clearly echo Inquiry Arc's pillars of inquiry, application, reflection and communication. For example, over the past several years, workshops for new I-ARC faculty cohorts have introduced faculty to contemplative practices as a useful tool for the reflection component of critical thinking. Many of the dispositions for critical thinking, such as open-mindedness, inquisitiveness, willingness to reconsider and revise views, flexibility, and fair-mindedness, require reflection and may be cultivated through contemplative practices.⁶

Faculty and student research on contemplative practice/inquiry

A culture of contemplative inquiry is already widely present and thriving on UNCA campus. The faculty learning circle in contemplative inquiry has been meeting each semester for over five years. In addition to bi-weekly meetings open to all faculty, a core group of UNCA faculty members have been organizing the annual two-day conference *Creating a Mindful Campus* since 2012. This conference is well-attended by members of the UNCA campus and the local community and draws eager and returning participants from colleges and universities around the country. Students have also expressed their interest in and commitment to contemplative inquiry at UNCA through their own initiatives. The student-organized Mindfulness Club meets weekly in the meditation room in the Sherrill Center. The well-attended and highly anticipated student-organized festival, *Mindfulness Fest*, is held on UNCA campus each spring. Last spring marked its third year.

As evidenced by our extensive list of courses in Table 1, many UNCA faculty members, even in the absence of a coordinated program, engage with and incorporate contemplative practices into their pedagogy. This speaks strongly to the value they see in contemplative practices that encourage students to augment standard tools of academic inquiry with self-reflection, introspection, presence and clarity, perspective taking, comfort with uncertainty, and communication. In other words, they see the academic merit in practices that invite “students to actively situation themselves with the content of their courses and apply the concepts to their own lives”.⁷

An example from Ameena Batada (HWP) illustrates how contemplative practices can be used in the classroom:

Ameena Batada (HWP) utilizes contemplative practices in courses on community health promotion and health disparities in order to support cultivation of dispositions necessary for careers in the health professions. For example, through the use of multiple novel experiences (such as using the non-dominant hand and deep listening during class) she guides student processing around the challenges of behavior change and making sense of health promotion messages. Students develop a deeper appreciation for the stages of behavior change and

⁶ Ibid, p.23

⁷ Berila, Beth (2016). *Integrating Mindfulness Into Anti-Oppression Pedagogy: Social Justice in Higher Education*. Routledge.

their own roles in promoting optimal health. In the course on health parity, she leads students through a series of contemplative activities focused on identity, and prompts students' processing of the activities in order to elicit the nature of identity and difference, stimulating personally transformational experiences in this diversity-intensive course.

Research interest on contemplative practice and method have become increasingly popular in a variety of academic disciplines. For example, studies have linked regular contemplative practice to a variety of positive performance and health indicators. Many of these are highly relevant to the experience our students have in their academic studies and lives as well as to our professional and personal lives, including capacities for deep concentration, greater empathy and communication skills, focus and attention, reduced stress and enhanced creativity.⁸

UNCA faculty members and students are already contributing to this body of research in many interesting ways. Melissa Mahoney (ECON) is looking at how contemplative practice might be used specifically in the economics classroom at the undergraduate level.

Ameena Batada (HWP), Keith Chichester (ALUM), Rick Chess (ENG), Melissa Himelein (PSYC), are working on the following:

According to a spring/summer 2016 interview study investigating the ways that UNCA faculty members (n=35) use contemplative teaching strategies (without necessarily calling them as such), 66% of participating faculty reported that they already employ in their classrooms practices that would be considered contemplative. The most commonly used contemplative practices used by respondents included: debates/open dialogue, reflective writing/journaling, beholding, and listening to music. Across 12 contemplative activities specifically asked about in the study, each had been implemented by at least one of the faculty members. The study reveals a range of types and ways that contemplative exercises are used on UNCA's campus by faculty across a wide range of departments. In general, the study participants, who are not already involved in on-campus contemplative pedagogy activities, were interested in how they can incorporate more practices into their own teaching.

In addition to their efforts with the student Mindfulness Club and the annual Mindfulness Festival, among other things, students are expressing their increased interest in studying and researching contemplative inquiry in their academic pursuits in projects such as the following:

- Lia Curtis-Fine (2016), "Opening the Doors to Consciousness: Neurophenomenology and Contemplative Science", Philosophy
 - This paper explores the findings of studies that have been done on long-term meditators and what they might mean for philosophy of mind and consciousness.
- Keith Chichester (2016), "Mindfulness, Ambivalent Sexism and Women's Health Outcomes", Psychology

⁸ Barzebat, Daniel P. and Mirabai Bush (2014). *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*. San Francisco, CA: Jossey-Bass

- This paper investigates whether trait mindfulness, or contemplative awareness of one's surroundings, changes the relationship between experiencing ambivalent sexism and the development of depressive symptoms.
- Jesse Goldman (2016) "Walking Mindfully with Middle Schoolers: The Development of an After-School Slacklining Curriculum", Health and Wellness
 - This paper explores the creation and facilitation of a twelve-week, bi-weekly afterschool program in slacklining and mindfulness, which is taking place at Asheville Middle School

An interdisciplinary cluster in contemplative inquiry would serve to further foster and deepen this community and spirit of collaboration around these practices on campus by connecting students and faculty members working with contemplative methods in varied disciplines and courses. It would provide an organized way of giving official credit, meaning, and recognized value to the effort and work that so many UNCA students and faculty members already engage in both inside and outside of the classroom. Given the growing and widespread use of mindfulness and other types of contemplative practices in businesses and corporations, in the medical and legal professions, in education and various forms of social activism, an indication on a student's transcript that they have knowledge and experience of contemplative practices might be useful as they pursue their interests after graduation from UNC Asheville. Moreover, the cluster, by drawing faculty and students together, would help to facilitate critical inquiry and important new collaborations in this increasingly important research area.

Offering an interdisciplinary cluster in contemplative inquiry as part of our curriculum would further UNCA's involvement in an important movement in higher education

An important trend in higher education has been emerging as more U.S. colleges and universities offer degree and/or certificate programs in contemplative practice/inquiry. Table 2 highlights several of these programs sorted by level of study.⁹ Programs of academic study like these have also been supported by the work of prestigious centers and associations, such as the Contemplative Sciences Center at The University of Virginia and The Association for Contemplative Mind in Higher Education, which was founded in 2008 by The Center for Contemplative Mind in Society.

A similar trend has been emerging in non-academic organizations as corporate mindfulness training programs such as the *Search Inside Yourself Leadership Institute*, which was started at Google in 2007, have grown in popularity. Business organizations such as American Express, Wawa, LinkedIn, and Ford Motor Company are among many others that have invested in mindfulness trainings.¹⁰ The corporate willingness to devote resources to trainings rests on a strong belief that contemplative practice can help improve worker performance through its impact on building emotional intelligence, self-management, self-awareness, communication skills, creativity and leadership.¹¹

⁹ List compiled by the Center for Contemplative Mind, available at <http://www.contemplativemind.org/resources/study>

¹⁰ <https://siyli.org/clients/>

¹¹ <https://siyli.org/programs/>

Table 1: Courses available to meet requirements for interdisciplinary cluster in contemplative inquiry

Dept/Number	Name	Professor	Frequency	Prerequisites
<i>Offered Regularly</i>				
<i>No Prerequisites Required</i>				
ANTH 380	Zen Anthropology	Wood	Even Years Fall	None
ARTH 201	Introduction to Art History I	Bares	Every other semester	None
DAN 116	Yoga	Bambara	Every semester	None
DAN 120	Somatic Movement Practices I	Bambara	Fall	None
ECON 102	Principles of Microeconomics	Mahoney	Fall and Spring	None
ETHN 100	Intro to U.S. Ethnic Studies	Jansen	Spring	None
HWP 250	Health Parity: Domestic and Global Contexts	Batada	Spring	None
HWP 315	Stress Management and Optimal Performance	Jones	Fall	None
IST 200	Ideas to Action	Manns	Fall	None
IST 220	Art and Science of Meditation	Maitra with others	Spring	None
RELS 326	Religion and Dance in South Asia	Zubko	Every other year	None
RELS 386	Buddhism	Zubko	Spring	None
<i>Prerequisites Required</i>				
ARTS 310	Mind and Place	Bares	Every two or three years	60 earned hours
DAN 220	Somatic Movement Practices II	Bambara	Every second year	DAN 120 or DAN 116
EDUC 320	Middle School Principles, Practices and Materials	Ruppert	Fall	EDUC 210, 211
ENVR 334	Environmental Policy	Eggers	Fall	ENVR 130
LIT 326	Readings in Fiction	Russell	Fall and Spring	LIT 240 or permission of instructor
LIT 328	Ethnic Literatures	Jansen	At least once per year	LANG 120
LIT 364	Postcolonial Literature	Jansen	At least once per year	LANG 120
PHIL 217	Buddhist Philosophy	Maitra	At least once every two years	None
PHIL 313	Asian Philosophy	Maitra	Every spring	None
PSYC 329	Cognitive Psychology	Foo	Periodically	PSYC 100, 201
PSYC 412	Senior Seminar in Psychology: Internship	Himelein	Fall	Minimum of 85 earned hours to include 24 hours in Psychology

<i>Offered Occasionally</i>				
ARTS 310	Holocaust and the Arts	Chess	Periodically	60 earned hours
ECON 101	Principles of Macroeconomics	Mahoney	Periodically	None
ECON 373	Feminist Economics	Mahoney	Periodically	ECON 102
ECON 450	Happiness and Economics	Mahoney	Periodically	ECON 301 or 302
HON 373	Spiritual Autobiographies	Chess	Periodically	
HON 373	Contemplation and Imagination	Chess	Periodically	
HWP 290	Introduction to Biofeedback	Jones	Periodically	None
LIT 324	American Literary Tradition	Jansen	Not regular	LIT 240 or permission of instructor.
LIT 327	Readings in Poetry	Chess	Periodically	LIT 240 or permission of instructor

Contemplative Inquiry Practices Used in Select Cluster Courses

ANTH 380: Zen Anthropology, John Wood

We do a field trip using walking meditation and then sitting in the meadow below campus. They must compose haiku. But they may not use any adjectives, so the poems must be empirical and 'objective.' The point brought out in later discussion is that they must see for themselves and when they look with openness they see things they hadn't seen before. Small but I think important skill in field research.

ARTH 201: Introduction to Art History I, Eva Bares

Students in ARTH 201 learn two approaches to contemplative inquiry: beholding of visual art and focus on breathing. Both approaches support the goals of art historical analysis, "beholding" through the in-depth inquiry and communal nature of carrying out visual analysis in class and "breathing" as a transition to help shift gears and increase concentration on the subject at hand.

DAN 120: Somatic Movement Practices I, Celia Bambara

Somatic movement practices teach the body/mind new ways of working together so as to encourage more productive movement, safe practice, experiences of anatomy and stronger more resilient bodies. Since the 1970's, dance practitioners have incorporated somatics into their technique and this has shifted the way dance is produced and practiced in postmodern dance. This class will cover any range of somatic practices including Feldenkrais, Skinner, Bartenieff Fundamentals, Klein/Mahler. Body-Mind Centering, T'ai Chi, Yoga, Gaga and

Alexander techniques. Readings on somatic practices are included, and students are required to analyze their embodied experiences using a variety of methods.

Course Specific SLO. Student learning will culminate in an in-class presentation of their embodied experiences in relation to the course materials. This course will introduce students through physical somatic practice notions of embodied experience as related to mind-body connections including and expanding upon mindfulness. This presentations will be highlighted through and expanded upon in a short paper.

DAN 220: Somatic Movement Practices II, Celia Bambara

Somatic movement practices teach the body/mind new ways of working together so as to encourage more productive movement, safe practice, experiences of anatomy and stronger more resilient bodies. Since the 1970's dance practitioners have incorporated somatics into their technique and this has shifted the way dance is produced and practiced in postmodern dance. Somatic practices will include Feldenkrais, Skinner, Bartenieff Fundamentals, Klein/Mahler. Body-Mind Centering, T'ai Chi, Yoga, Gaga and Alexander techniques. This course will include readings on somatic practices and require students to analyze their embodied experiences through a variety of methods. More advanced work in somatics will also including guided improvisations and journal writings. This course will expand upon work done in DAN 120 by incorporating another level of body/mind work conjoined with readings.

Course Specific SLO. Students will expand upon their somatic knowledge at an intermediate level and reflect on how their bodies and minds are engaged mindfully in practice, movement and analysis of the above. The culmination of this course will be a presentation of learned experiences in relation to the course materials and group improvisation.

DAN 116: Yoga, Celia Bambara

Combines a hybrid focus on experiential anatomy useful for dance and somatic knowledge of the body with a slow flow of hatha and vinyasa yoga. Students should expect to learn through practice how yoga asanas and vinyasa are articulated with the breath and with specific alignment. The class will address yogic philosophy and safe practice such as how to heal injuries and practice dance. The course will combine physical, somatic practice with discussions about required readings on anatomy, yogic practices and philosophy. Students will think about their bodies and practices in new ways in reference to in-class reading that addresses the history of yoga, debates about yoga.

Course Specific SLO. This beginning-to-intermediate yoga course situates a strong and aligned yoga practice within the context of dance and somatics as well as critical cultural, social and spiritual debates. The culmination of the course is a student presentation of their experiences learning and practicing yoga in relation to the readings. These presentations are accompanied by a paper relating their experiences and citing read materials and in-class debates on social and cultural issues, philosophy and somatics.

EDUC 320: Middle School Principles, Practices and Materials, Nancy Ruppert

Candidates in EDUC 320 examine mindfulness, growth mindset, character lab, and practice strategies to provide candidates with activities for students and self, such as breathing exercises, creative expression (coloring and 'kindness' activities), goal setting, and reflection of their own growth to build classroom communities that support the whole child and one another.

Students create a digital story based on something they love to do. What they love to do becomes a metaphor for what it takes to be a teacher and addresses the five SLOs of a diversity intensive. This happens as the final project.

HWP 250: Health Parity: Domestic & Global Contexts, Ameena Batada

In this course, students inquire more deeply about themselves and others through a contemplative activity that asks them to pay attention and write about others without previous experiences. They also develop a more concrete understanding of interconnectedness through a visualization of the production chain of goods and services in their everyday lives, identifying intervention points to reduce employment hazards.

PSYC 329: Cognitive Psychology, Patrick Foo

Students examine theories of Cognitive processing, including behavioral theories like Dweck's growth mindset, neuroanatomical theories comparing cortical and subcortical structures, and combination theories like Tversky & Kahneman's System 1 vs. System 2 thinking. Following in-class sessions of breathing exercises and other contemplative practices, students complete a reflection paper on their experiences.

Table 2: Academic Programs in Contemplative Practice/Inquiry

- Undergraduate Programs:
 - Contemplative Studies Initiative and Concentration, Brown University
 - BA in Contemplative Psychology, Naropa University
 - BFA in Jazz and Contemplative Studies, the University of Michigan
- Graduate Programs:
 - M.A. in Integrative Health Studies, California Institute of Integral Studies
 - M.Ed. & Certificate, Mindfulness for Educators, Antioch University New England
 - M.Ed. in Curriculum & Instruction: Contemplative Inquiry and Approaches in Education, Simon Fraser University
 - M.Ed. in Interdisciplinary Studies: Mindfulness Studies Specialization, Lesley University
 - MA and Certificate in Holistic and Integrative Education, California State University-San Bernardino
 - MA in Contemplative Education, Naropa University
 - MA in Contemplative Psychotherapy, Naropa University
 - MA in Interdisciplinary Studies: Mindfulness Studies Specialization, Lesley University
 - PhD in Religious Studies with a Contemplative Studies concentration, Rice University