

Contemplative Practice in Higher Education

An Assessment of the Contemplative Practice
Fellowship Program, 1997 – 2009

Researched and Written by
Barbara A. Craig, PhD

for the Center for Contemplative Mind in Society, April 2011

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A Note from the Evaluator

It has been a great personal and professional pleasure to work on this program evaluation. Having spent two decades working in higher education, I recognized The Contemplative Practice Fellowship Program as a much needed corrective to the increasingly stressful and competitive atmosphere in which many faculty work at colleges and universities in North America. Having attended the 'Heart of Higher Education Conference'¹ in February 2007, and witnessed the tremendous positive response on the part of the 600 faculty and administrators participating, I was delighted to discover that there was a faculty fellowship program focused on bringing contemplative pedagogical approaches into the classroom.

When the Center for Contemplative Mind in Society invited me to plan and carry out a comprehensive evaluation of the 12 years of the Fellowship program, I knew it would be a daunting but delightful task. I spent weeks last summer sitting on my screened porch in the company of rustling oak trees, cardinals and chickadees, reading through Fellows' reports of their Fellowship years from 1997 through 2008. I was privileged to participate in the second annual meeting of the ACMHE at Amherst in the fall of 2010, where I led a focus group of a dozen dedicated Fellows who took time out from their busy conference schedule to give me thoughtful feedback and wise counsel on my draft of an online survey. In October, I launched the survey and watched with both anxiety and relief as the responses began to pour into the website. During the waning days of autumn, one of the busiest seasons of the academic year, ten generous Fellows juggled packed schedules to allow me to interview each of them for half an hour or more by telephone. Finally, in the depths of winter, I immersed myself in the sea of data I had collected: 12 years of Fellows' reports, two previous program evaluation reports, 72 completed surveys, 10 in-depth interviews, and Fellows' responses to half a dozen interview prompts included on the survey.

When I sat down to write the final report, I was awash in living impressions of the Fellows: their Fellowship reports, their responses to the survey, their words on the reflections, their voices in the interviews. It is both a tremendous honor and a profound responsibility to orchestrate and portray these ideas and accomplishments in a way that remains faithful to the intentions and experiences that shaped them. In presenting and interpreting qualitative data, it has long been my practice to rely upon the participants' own perspective, allowing their words and experiences to emerge authentically through their own voices. It is my hope that the following narrative will accurately convey the remarkable story of these dedicated and compassionate faculty and what they have accomplished in bringing contemplative pedagogy to academia in little over a decade.

Barbara Craig, PhD
Salem, Virginia
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¹ Held in San Francisco after two years of planning, the **Uncovering the Heart of Higher Education Conference (February 2007)** drew 616 administrators, student life professionals, chaplains, educators, and students, representing 260 institutions from North America and around the world. The conference focused on fundamental questions at the heart of higher education, including whether and how current education efforts address the whole human being—mind, heart, and spirit—in ways that contribute best to our planetary future; how integrated learning and contemplative practices can be effectively woven into the culture, curriculum, and co-curriculum of our colleges and universities; and what steps we can take to make our colleges and universities places that awaken the deepest potential in students, faculty, and staff.

Executive Summary

The 2010 evaluation of the Contemplative Practice Fellowship program used a mixed methods research design to elicit and document the experiences of 158 faculty fellows in the program over the 12-year period from 1997 to 2009. Data for the evaluation was gathered from a close reading and analysis of 12 years of Fellows' reports; previous program evaluations completed in 2000 and 2003; in-depth interviews with a diverse sample of 10 Fellows from among the 45 who volunteered to be interviewed; and the responses of the 72 Fellows responding to a comprehensive online survey (47% response rate). A diverse and representative group of Fellows responded to the survey, in terms of academic discipline, gender, institution, and year of Fellowship.

Summary of Key Findings

Key findings from the evaluation include the effects of the use of contemplative pedagogies on the Fellows and their students; the institutional responses and impacts of the Contemplative Practice Fellowships at the 107 Fellowship institutions; and the outlook for the future of contemplative pedagogy in higher education.

Impact of the Fellowships on the Fellows

About 65% of the Fellows still use contemplative approaches in their teaching and research; over a quarter of the Fellows have been teaching using contemplative practice (CP) in their academic work for over 10 years. According to the survey, 82% of the Fellows reported that the most significant impact of the Fellowships has been the 'deeper sense of personal and professional integration' they have gained by using contemplative practice and pedagogy in their academic work.

The evaluation results confirmed the need for an encouraging and compassionate community of peers as a crucial component in supporting faculty facing the challenges of moving out of their professional and perhaps personal comfort zones, working to integrate contemplative approaches into their busy academic lives, and developing and offering new courses at their teaching edge. Because most faculty in higher education identify more closely with their academic disciplines and departments than they do with their institutions, academic conferences and journals are organized by discipline, and many important decisions at the institutional level (e.g. recommendations for promotion and tenure) are initiated within the academic departments. For faculty such as the CP Fellows, striking out in a direction not shared by their departmental and disciplinary colleagues can be a daunting and solitary act. One surprising survey finding was that fully 86% of the Fellows reported that 'just knowing there were other Fellows out there' was beneficial or extremely important to them as they began using CP in their teaching and research. While there are other factors that could support and encourage Fellows to continue incorporating CP into their academic work, the current evaluation looked specifically at the influence of communication and contact with the Center for Contemplative Mind, faculty's interaction with other Fellows, and their participation in the Association for Contemplative Mind in Higher Education.

In their Fellowship reports, on the survey, and in the interviews, Fellows consistently reported that the Fellowship structure developed by the Center for Contemplative Mind provided them with a supportive community of practice around CP in teaching and research. One of the most striking results shown on the survey was the overwhelming importance of the Fellows' meetings. Eighty-three percent of the Fellows responding to the survey reported that the Fellows' meeting they attended was a 'beneficial' or 'personally and professionally significant experience' in helping them to become part of the community of CP Fellows. Participating in this community and seeking out collaborative research opportunities with other CP faculty appear to be significant factors in a faculty member's probability of continuing this work.

Effects of contemplative pedagogy on students

Based on enrollment estimates from the Fellows' reports, more than 2,600 students studied in the 130 courses taught by the entire cohort of 158 Fellows during the year of their original fellowships. This number is only a fraction of the students reached by the program overall, as many Fellows have continued to teach using CP after their Fellowship experience.

The majority of Fellows report that using CP in their teaching facilitates a more positive classroom environment than that of their other courses (without CP) and that most students respond positively to the use of CP in their courses. Moreover, nearly 80% of the Fellows responding to the survey reported that students had expressed appreciation to them for incorporating CP, including student assertions that the course had been a personally transformative or life-changing experience for them. Fully 75% of the Fellows reported that their students said CP had helped them in their daily lives beyond the course itself. Fewer than half the Fellows reported any student discomfort or opposition to their use of CP in class; nearly a quarter insisted that they had not experienced any student resistance at all. When faced with occasional student resistance, some of the Fellows have anticipated and prepared for possible objections, while others have found creative ways to honor and show their understanding of student concerns.

The majority of Fellows reported that their use of CP in academic courses improved the classroom learning experience and had a significant positive impact on students' personal lives. Some Fellows reported that they had waiting lists for their CP courses, and others said that students had requested them to teach additional courses incorporating CP. However, because the evaluation did not gather performance data directly from students, it is difficult to assess the effects of CP on student academic achievement. Moreover, on the survey Fellows displayed strong uncertainty in response to questions about the nature and extent of CP's influence on student academic performance.

Faculty impressions of student satisfaction are useful indicators of the success of the program; however, direct measures of student performance (graded papers and projects, performance assessments, class presentations, etc.) are needed to provide convincing evidence of the academic efficacy of contemplative pedagogies. The evaluation results strongly suggest that a research priority for the Center for Contemplative Mind in the near future should be developing ways to collect and evaluate hard data on student performance through the assessment of

direct measures of academic progress and disciplinary achievement. One way to address this task might be to encourage Fellows and other faculty versed in assessment methods to design and evaluate studies of academic outcomes in matched pairs of disciplinary courses (e.g. a CP course and a control group course without CP). This is clearly a long-term effort, but systems and mechanisms could be developed and put in place now to collect assessment and attitude data on the experience of CP courses from the student perspective. In collaboration with assessment-oriented Fellows, the Center could also develop an end-of-course survey or other assessment instrument and ask Fellows to distribute it to students in their current and future courses. Over the course of several years, the combined results of such assessments could yield valuable insights into the student experience of academic courses that incorporate CP.

In the interim, Fellows need to become conversant in appropriate methods of evaluating the contemplative component of their courses. In response to a survey question asking why their faculty colleagues did not also use CP, several Fellows indicated that ‘a lack of clear outcomes from this approach’ may discourage other faculty from incorporating CP into their teaching. Because the Fellows themselves are the greatest advocates for the use of CP, the Center should enlist their support in working with their campus teaching centers to offer faculty development seminars and programs incorporating contemplative pedagogies and assessment techniques.

Institutional impact of the Contemplative Practice Fellowships

One of the major objectives of the evaluation was to assess the program’s impact across the range of Fellowship institutions. According to analyses of the evaluation results, familiarity with contemplative practice, as well as the acceptance of its use in academic courses and research, is increasing across a variety of institutional types, sizes, and geographic locations. Fellows have been instrumental in introducing courses, establishing academic programs, and increasing the number of faculty using CP at their institutions. Moreover, half of the survey respondents reported colleagues on their campuses using CP in departments other than their own, indicating that there are growing ‘pockets of support’ at these institutions that extend beyond one Fellow, one academic discipline, or one department or program.

The evaluation results indicated that beyond simply increasing the number of faculty using CP in teaching or research, diversifying the range of disciplines where faculty are infusing CP is an important benchmark in establishing CP in the curriculum and in gaining institutional credibility for contemplative approaches in academia. The ten Fellows who were interviewed provided detailed histories of the Honors Program at Marquette University and the ‘Difficult Dialogues’ program at Clark University, both of which integrally include CP courses. Other Fellows have been using CP in credit-bearing courses within professional programs such as those in law, architecture, and business for over a decade, and interest in the use of CP is increasing among disciplinary organizations such as the ‘Balance in Legal Education’ division of the Association of American Law Schools and the ‘Management, Spirituality, and Religion’ division of the Academy of Management.

At least two-thirds of those Fellows who responded to the survey reported that their use of CP is accepted and supported on their campuses. Only 18% reported any direct institutional

opposition, while about 40% indicated that they had met little or no resistance from colleagues or administrators. Based on the survey and interview data, predominant institutional attitudes toward contemplative pedagogy were reported to be skepticism, lack of understanding, or disinterest, rather than opposition. Evaluation results confirmed that there is wide variability in the institutional response to faculty's use of CP at the 107 Fellowship institutions and that there is no one ideal situation or institutional profile for the establishment of CP. However, the survey and interview results do provide limited evidence that contemplative approaches can become established successfully at baccalaureate colleges, doctoral research institutions, and professional schools, on public state-supported as well as private campuses, including faith-related institutions.

While many Fellows reported that they could not identify any specific barriers to the adoption of CP on their campuses, nearly 40% indicated that other faculty interested in using CP are reticent to do so because they have no personal contemplative practice of their own and thus feel unqualified to teach using CP. Moreover, Fellows' survey responses indicate that several of the apparent barriers to the acceptance of CP may in fact be apprehensions or misperceptions on the part of some of the Fellows themselves. Finally, about 15% of the Fellows surveyed reported general institutional or economic conditions (time pressures on faculty, lack of funding) unfavorable to the establishment of CP on their campuses. Thus while there are larger societal and cultural factors contributing to climate changes in academia, as well as some resistance to CP, the experiences of the Contemplative Practice Fellows serve as significant indicators of the direction and intensity of these changes as they impact the use of CP.

The Future of Contemplative Practice in Higher Education

The evaluation included in-depth interviews with 10 Fellows selected from across the entire range of Fellowship years and comprising a diverse and representative group of the Fellows in terms of academic discipline, gender, institutional type, and geographic location. These interviews provided a closer look at how circumstances have changed over the past decade in relation to the use of CP, as well as how the field might develop in the future. The Fellows interviewed all agreed that their campuses had become more open to the use of CP over the past ten years. Several attributed this change in part to the increasing interest in and acceptance of CP in the media and wider society, as well as the growing scientific evidence on the positive effects of CP now being published in the academic press. While no generalizations can be made concerning conditions across the larger group of the 107 Fellowship institutions, the progress in establishing CP at each of these diverse campuses is indicative of the growing acceptance of contemplative practice and pedagogy in academia.

Another important issue discussed in the interviews was the value of using CP in academic programs. The current emphasis on interdisciplinarity is a point of intersection for CP with the values of the academy, as contemplative pedagogies can provide a bridge between disparate disciplines. CP creates a thinking space for students to reflect upon what it means to them to bring together several very different pieces of information from diverse disciplinary fields, thus increasing interdisciplinary learning and creative thinking. Contemplative approaches also facilitate transformative education by enabling students to cultivate mindfulness and

compassion as legitimate aspects of higher education, and by encouraging them to engage in making a difference in the world, especially in ways that address human suffering and enhance human flourishing. Fellows also pointed out the importance of incorporating CP in academic programs, noting that because of the complexity and demands of college life and the use of technology at increasingly younger ages, students are taxed on many levels and rarely have opportunities outside of the classroom to simply be quiet and reflect on the connections between their lives and their educational experiences. Fellows related that student alumni who had taken their CP Fellowship courses, and were now out in the community working and relying on the practices, subsequently wrote or came back to tell students in their current classes how the practices were positively influencing their daily lives and work.

Finally, Fellows talked about the future of contemplative practice and pedagogy in higher education. One of the most significant aspects of the Fellowship program over the past ten years has been that it has helped open up a dialogue about CP on the 107 Fellowship institutions and within academia in general. Points of intersection where contemplative pedagogy could be used effectively to promote and enhance several of the core values of higher education include interdisciplinary learning, general education, and student personal development. In reflecting on next steps in the development of CP in higher education, Fellows suggested holding conferences promoting cross-disciplinary interaction among diverse faculty; introducing contemplative pedagogies at university teaching centers and in doctoral programs where young faculty are being trained as teachers; building relationships with the upper levels of administrative structures of institutions in order to form a network of higher education administrators in CP; and developing the Center's web presence to include innovative ways of building a community of practice in contemplative pedagogy and as a forum for exchanging material and ideas (e.g. CP course syllabi accompanied by narratives of Fellows' teaching experiences, an online journal in contemplative pedagogy, guidelines on developing and evaluating CP course materials).

Evaluation Outcomes

The key findings of this evaluation provide an intermediate benchmark against which to assess future changes in the acceptance and incorporation of contemplative practice in higher education courses and programs. By taking a retrospective look back over the past 12 years of the use of CP in academia by the Contemplative Practice Fellows, the evaluation provides a window into the early years and documents the subsequent development of contemplative pedagogy. The evaluation report presents a comprehensive description of the data collected during the evaluation period, a thorough discussion of the general themes and trends that emerged from both quantitative and qualitative analyses, and an interpretation of the key findings generated by the evaluation. Finally, the report summarizes the evaluator's program recommendations to the Center for Contemplative Mind. Drawing on the valuable experiences of the Fellows, and considering the current issues and directions in higher education, the Center for Contemplative Mind and others interested in CP can use the evaluation findings to help chart a course for institutionalizing contemplative practice in higher education.

Key Findings from the Evaluation

Impact of the Fellowships on the Fellows and their Teaching

- For 82% of the Fellows, the most significant impact of the Fellowships has been the ‘deeper sense of personal and professional integration’ gained by using CP in their academic work.
- Of those Fellows responding to the survey, about 65% still use contemplative approaches in their teaching. 30% of the Fellows responding to the survey have been teaching using CP for over 10 years.
- Nearly half of the Fellows using contemplative pedagogies teach at doctoral/research universities; the numbers of these Fellows teaching at public and private institutions were comparable. Survey and interview results indicated that doctoral/research institutions may be slightly more open to the use of CP in teaching and research than is true at other institutional levels (e.g., baccalaureate); Fellows reported a moderate number of faculty at research universities who appear to be interested in CP, but are cautious in embracing it.

Effects of Contemplative Pedagogy on Students

- More than 2,600 students studied in the 130 original courses taught by the Fellows during the year of their Fellowships. Considering that 30% of the Fellows have taught using CP for over 10 years, this number is only a fraction of the students reached by the program overall.
- Nearly 65% of the Fellows thought that greater student ease and focus in class, and more thoughtful class contributions, were ‘often’ or ‘regular and important effects’ of using CP.
- Survey results indicated that Fellows are unsure of the nature and extent of CP’s influence on student academic performance (e.g. effect on subject matter grades and achievement).

The importance of community in contemplative education

- Participating in a supportive community of practice around CP in teaching and seeking out collaborative research opportunities with other CP faculty appear to be significant factors in a faculty member’s probability of continuing this work. Connection and community with other Fellows were important benefits of the Fellowship experience, including decreasing the sense of isolation for some Fellows. The majority of those Fellows who continue to use CP in their research and teaching share CP teaching materials and experiences and engage in sustained collaboration with other Fellows or faculty using contemplative pedagogies.
- The Fellows’ meetings held for each year’s cohort were a significant positive influence for all Fellows, giving rise to their desire for more contact with the Fellows in their cohort. Over 80% thought that the Fellows’ meeting ‘was a personally and professionally significant experience’ that was ‘extremely important’ or ‘beneficial’ in helping them enter and become part of the community of Contemplative Practice Fellows.

Institutional Impact of the Contemplative Practice Fellowships

One of the major objectives of the evaluation was to collect from the Fellows comparable data on institutional impact across a range of institutional types, academic disciplines, and Fellowship years. According to analyses of the survey results:

- Familiarity with contemplative practice, as well as the acceptance of its use in academic courses and research, is increasing across a variety of institutional types, sizes, and geographic locations. While there are larger social and cultural factors contributing to this climate change in academia, experiences of the Contemplative Practice Fellows reported on the survey serve as significant indicators of the direction and intensity of these changes.
- Based on the sample of faculty responding to the survey, it appears that there is no clear picture of the 'ideal' institution whose climate is consistently open to the acceptance and incorporation of CP into the curriculum and campus life. The survey and interview results provide limited evidence that contemplative approaches can become established at baccalaureate colleges, doctoral research institutions, and professional schools, on public state-supported as well as private campuses, including faith-related institutions.
- Half of the survey respondents reported colleagues using CP in departments other than their own at their campuses, indicating that the 'pockets of support' at these institutions are growing beyond one Fellow, one academic discipline, or one department or program.

Institutional barriers to the adoption of CP on Fellows' campuses

- Survey and interview results confirmed that there is wide variability in the institutional response to faculty's use of CP, that there is no one ideal situation or institutional profile for the establishment of CP, and that some of the apparent barriers to the acceptance of CP may in fact be apprehensions or misperceptions on the part of some Fellows themselves.
- Based on the Fellows' comments on the survey, it appears that there is little overt or strong resistance on the part of faculty colleagues and administrators to the Fellows' use of CP; predominant institutional attitudes toward contemplative pedagogy seem to be skepticism, lack of understanding, or disinterest.

Changes and the Future of CP in Academia

- The ten interviews provided a closer look at how circumstances have changed over the past decade in relation to the use of CP on these Fellows' campuses. While no generalizations can be made concerning conditions across the larger group of the 107 Fellowship institutions, the progress in establishing CP at each of these diverse campuses is indicative of the growing acceptance of contemplative practice and pedagogy in academia.
- Fellows have been instrumental in introducing courses, establishing academic programs, and increasing the number of faculty using CP at their institutions (e.g. Honors Program at Marquette; 'Difficult Dialogues' courses at Clark; Contemplative Studies Initiative at Brown).
- Fellows have been using CP in credit-bearing courses within professional programs such as those in law, architecture, and business for over a decade, and interest in the use of CP is increasing among disciplinary organizations in these areas (e.g. the 'Balance in Legal Education' division of the Association of American Law Schools; the 'Management, Spirituality, and Religion' division of the Academy of Management).

Introduction to the Contemplative Practice Fellowship Program Evaluation

The 2010 evaluation of the Contemplative Practice Fellowship Program had a two-fold purpose: to document the major outcomes of the program since its inception in 1997 and to articulate the relationship between contemplative pedagogy and the core values of higher education. The major goals the Center for Contemplative Mind in Society (hereafter ‘the Center’) expected to achieve through the evaluation were to provide documentation for a rich description of program accomplishments for use in

- telling the Fellows’ story and promoting the Center and its academic programs,
- attracting external support for the Center’s programs and activities,
- redesigning the Fellowship program, and
- continuing its work toward institutionalizing contemplative practice in the academy.

The Center’s Academic Program staff articulated the following objectives for the program evaluation:

1. Document the scale and scope of the Fellowship Program.
2. Determine the institutional impacts of the fellowships on Fellows’ institutions, both directly and indirectly.
3. Present examples of the most successful contemplative pedagogies used by Fellows and their effects on students.
4. Demonstrate the ways in which the Fellowships have affected individual faculty members’ teaching practices and research.

Research Design and Data Collection Plan

Based on the Center’s objectives for the evaluation, the evaluator developed the following plan for collecting data to address the need for current information from a broad range of Fellows across institutions, disciplines, and Fellowship years. The general approach chosen for the evaluation was a mixed-methods design including one or more focus groups with Fellows, the development of an online survey to be sent to all 158 Fellows in October 2010, and 10 in-depth interviews with selected Fellows carried out by the evaluator during November and December 2010. In addition, the evaluator had access to the Fellowship reports from all years 1997 through 2008 (the 2009 Fellows’ reports were not available at the time of the evaluation). These reports were read and analyzed by the evaluator to provide baseline knowledge about the program that could then be updated and expanded by the survey responses and interview data.

In June 2010, members of the Academic Program staff (Arthur Zajonc, Mirabai Bush, Beth Wadham, and Sunanda Markus) of the Center and Eric Nelson of the Fetzer Institute met with the evaluator Barbara Craig. Building on the evaluator’s preliminary research and planning, the group revised and prioritized the objectives, evaluation approaches, and anticipated outcomes of the evaluation. Based on the group’s discussion, it was decided that simply asking Fellows a series of open-ended reflection questions would most likely yield more of the same type of qualitative and/or anecdotal data the Center already had collected in the form of Fellows’

reports and Fellows' meeting notes. This accumulation of qualitative data has been extremely valuable in illuminating participants' perspectives and in grounding a descriptive summary of the program in their lived experiences. However, the evaluator suggested using a more conceptual approach in generating questions intended to show change over time and to yield information for use in program redesign and improvement.

In order to expand the capacity of the analytic framework, it was necessary to raise the level and unit of analysis from that of exploring the individual fellow's experience to that of looking for patterns and generalizations across groups of fellows teaching in different years, disciplines, and institutions. To that end, the evaluator crafted a series of forced-choice questions that asked Fellows to select, rank order, prioritize, or otherwise evaluate several response choices, each of which had been drawn from a synthesis of the experiences, challenges, and perspectives Fellows have shared in their reports and conversations with the Center over the past 12 years.

Baseline Knowledge

The evaluator was able to glean from the individual Fellows' reports 1997 through 2008 the following information about program participants and outcomes:

- Fellow's demographics (see Appendix A: CPF Fellow Demographics, 1997 – 2009)
- Reach of the program, including number and range of institutions (see Appendix B: 1997-2009 Fellows' List)
- Summary of faculty experiences, student responses, and institutional effects based on a thematic analysis of the Fellows' reports
- Estimated number of students in original Fellowship courses (see page 20)

This information was to be expanded and updated from the data collected through the survey and interviews, including the following:

- Estimated number of Fellows still using CP in teaching/research (see page 13)
- Institutional impact (e.g. courses, new faculty using CP, campus climate for CP)
- Summary of contemplative pedagogies used by Fellows, culled from 12 years of Fellows' reports, to supplement the Center's draft handbook 'Contemplative Practices in Higher Education' (see Appendix E)

Methodologies for Survey and Qualitative Data Analysis

The methodological approaches used to analyze the survey and interview data included:

- Survey data (closed-format items):
 - *Descriptive statistics* of survey data (e.g. survey response rate, respondents' institutional demographics)
 - *Filtering responses by segments* for comparative analysis (e.g. analyzing results of those who still teach using contemplative pedagogies, versus those who no longer do so)
 - *Cross-tabulation* of pairs or groups of question responses to address specific research questions (e.g. "How did Fellows' participation in a community of practice influence the spread of CP on their campuses?")

- *Between-groups comparisons* to discover similarities and differences in Fellows' experiences (e.g. comparing response patterns for Fellows teaching in private versus public institutions)
- Qualitative data (survey comments and responses to reflection prompts; interview data)
 - Content analysis of 'additional comments' to closed-ended survey items, to deepen and clarify quantitative results (included with discussion of each survey question).
 - Thematic analysis of open-ended responses to survey reflection prompts, to provide deeper insights into Fellows' perceptions of resistance and barriers to the adoption of CP at their campuses, as well as the impact of CP on their academic work and personal lives.
 - Comparative analysis of the 10 interviewed Fellows' responses to each interview question to provide a summary of the perspectives of this diverse sample of Fellows.

The following report presents a comprehensive description of the data collected during the evaluation period, a thorough discussion of the general themes and trends that emerged from both quantitative and qualitative analyses, and an interpretation of the key findings generated by the evaluation. Finally, the report summarizes the evaluator's program recommendations to the Center.

Before beginning the discussion of the current evaluation's data collection and results, a brief review of program evaluations carried out previously is in order. The following summary describes the major themes and suggestions reported in these evaluations.

Summary of themes from previous program evaluations

There have been two previous program evaluations of the Contemplative Practice Fellowships, completed in 2000 (Scribner²) and 2003 (Kilmburg-Salter³). In addition, there was an initial report on the pilot year of the program written in 1999 (Buell⁴), covering the experiences of the initial cohort of sixteen Fellows during academic year 1997-98. This summary draws on all three reports and presents a synthesis of the significant recurring themes: student response and effects on students; classroom atmosphere; effects on faculty and teaching; faculty challenges and concerns; program accomplishments (as of 2003); and suggestions to improve the program/next steps (2003 and going forward).

Student response and effects on students

Since the first year of the Fellowship program, faculty have consistently reported a remarkably positive response on the part of their students. According to the Fellows, many students have expressed appreciation for the incorporation of contemplative practices (CP) into a course and have described the course using phrases such as 'transformative', a 'life-changing experience',

² Scribner, Megan. March 2000: 'Contemplative Practice Fellowship Survey Report.'

³ Kilmburg-Salter, Deborah. 2003: 'The Contemplative Scholar.'

⁴ Buell, Frederick. 1999: 'Report on the Contemplative Practice Fellowship Program.'

the 'best/most valuable course in my college career'. Buell notes that first-year Fellows thought that their students seemed 'more present' in class and more deeply engaged. Klimburg-Salter found that 'most teachers reported a marked improvement in classwork', with 53% of those responding to her survey noting 'increased concentration and a greater capacity for synthetic thinking on the part of the students' (p. 5).

Classroom atmosphere

The two previous evaluations found that using CP in the classroom positively changed the nature of the Fellows' relationship with students; both reports commented on the 'open space' created by contemplative pedagogies. According to Scribner (p. 4), "The process and intention of creating a space of openness and trust often led to a deepening of the relationships between the students and between the students and the teachers." Similarly, Klimburg-Salter notes that "In the classroom, group meditation resulted in greatly improved communication between teacher and student. Many commented that the open space created by the contemplative activity completely transformed the learning process" (p. 4). In his first-year report, Buell relates the Fellows' experience "that bringing contemplative practice into the classroom helped students to enter the contemplative mode" and facilitated a sense of community among students and faculty (p. 19).

Effects on faculty and teaching

In addition to its positive effects on their students and classrooms, the use of CP afforded multiple benefits for the Fellows and their teaching. Scribner lists some of these as [financial] support, courage and confidence, confirmation and validation, and legitimacy and credibility (p. 13). Perhaps even more important, however, was the sense of integration of their personal and professional lives gained through the Fellowship experience and described by many of the Fellows as a pivotal, watershed, or transformative moment in their academic careers. Klimburg-Salter's survey found that "For many, the very existence of the Fellowship conferred legitimacy on their desire to integrate into their professional lives, the contemplative or meditative practices important (to some even central) to their private lives" (p. 3). Both evaluations found that the fellowships also strengthened the Fellows' teaching by encouraging them to be innovative and to make their classes more student-centered. As Klimburg-Salter points out, "Many scholars needed to produce their own materials (the teaching materials being only one final product of rigorous and original scholarship) for the unique classroom experience they designed" (p. 7). Finally, a significant number of Fellows reported on the 2003 survey that they had experienced an improvement in their own academic skills as a result of teaching their course with CP. According to the evaluation report, 48% said that they devoted more time to their own personal contemplative practice after teaching the course. This group of roughly half the Fellows also reported improvement in a number of related academic skills. The most significant change was in improved concentration, 53%, and the facility for creative synthesis, 59%. In addition, 9% reported increased memory capacity (Klimburg-Salter, p. 12). As Klimburg-Salter notes, "It would be interesting to evaluate the same group of Fellows some years in the future to try to determine more precisely the relationship between the contemplative and the improvement in academic skills" (p. 8).

Faculty challenges and concerns

Appropriate teaching materials and readings for students was one of the major challenges the Fellows faced in incorporating CP into academic courses, as was concern over the amount of disciplinary material appropriate to present in class. With the addition of CP, 'coverage' issues became more problematic for both teachers and students. Moreover, faculty needed to spend more time in course development and preparation, as well as grapple with the question of appropriate methods of assessing student performance in courses using contemplative pedagogies. As the majority of Fellowship courses were taught as seminars or small classes, some faculty expressed concern over the effect of class size, i.e. how to integrate CP into a large lecture course. Finally, some Fellows noted the difficulties of maintaining their roles and boundaries as teachers, and not as spiritual advisors to students (Scribner, p. 26).

Program accomplishments

The 2003 evaluation report noted some of the major accomplishments of the Contemplative Practice Fellowships since their inception in 1997. Most significant were:

- 1) A community of contemplative scholars has emerged: university teachers across North America interested in integrating contemplative methods into their teaching and research;
- 2) A corpus of course materials developed by the Fellows documents innovative pedagogies centered on contemplative methods in a wide range of disciplines;
- 3) The Fellows and the Contemplative Practice courses provide an accumulation of experience that could contribute to an understanding of how contemplative methods can address the special needs of the scholar/teacher in the contemporary world (Klimburg-Salter, p. 7).

Suggestions to improve the program

Fellows suggested a number of ideas for program development going forward. Some of those mentioned in the first-year report have since been acted upon, such as establishing concentrations in CP (e.g., Brown University Contemplative Studies Initiative, University of Michigan Program in Creativity and Consciousness), establishing a professional society for CP across the disciplines (Association for Contemplative Mind in Higher Education, established May 1, 2008), and mounting an academic conference presenting papers on CP in pedagogy (ACMHE Annual Conferences begun in 2009). Additional suggestions from Fellows included continuing the CP Fellowship Program, providing more opportunities for Fellows to meet, establishing a blog or message board to facilitate communication among Fellows, and publicizing the work of the Center more widely to inform others in the academy about contemplative pedagogies.

The Center found these evaluations useful in the early years of the Fellowship program and decided that a comprehensive evaluation, based on the 12 years the program ran from 1997 through academic year 2009, would be appropriate. The current evaluation reported on below provides both summative evaluation (documenting the accomplishments of the entire program) and formative assessment (Fellows' suggestions for program improvement) for the Contemplative Practice Fellowship program.

Online survey development, administration, and respondent demographics

Development of survey and reflection questions

In order to expand and update our current knowledge of the outcomes and impacts of the Contemplative Practice Fellowships (CPF) during the past 12 years, as well as to learn how things have changed over time at those institutions where Fellows taught, we developed an online survey to be sent out to all 158 Fellows during fall semester 2010. In developing the survey, the evaluator chose to use the baseline knowledge about the Fellowship program gained through reading the Fellows' reports from 1997 through 2008 (the 2009 Fellows' reports were not available at the time of this analysis). By analyzing the experiences of 12 years of Fellows, the evaluator was able to formulate a series of closed-format survey questions and possible response choices based on the themes and issues put forth by the Fellows in their reports following the year of their Fellowship. Thus the survey questions arose from the lived experiences and reflective comments of the generality of the Fellows themselves, rather than from any external perspective or unfamiliar categories imposed by the evaluator. By relying upon the Fellows' own words and ideas, the evaluator expected to increase the validity and reliability of the survey items and thereby elicit more easily interpretable responses on the survey. In addition, a historical comparison of institutional impacts over time would be made possible by comparing the summary themes of the previous Fellowship program evaluations in 2000 (Scribner) and 2003 (Klimburg-Salter) with the results of the 2010 online survey.

In developing the survey, we also decided to take advantage of the fact that several former Fellows would be attending the annual conference of the Association for Contemplative Mind in Higher Education in Amherst, Massachusetts, in late September (2010). In mid-September, the Center for Contemplative Mind in Society (hereafter, 'the Center') sent an explanatory email with a link to the draft version of the online survey to the 14 Fellows registered for the conference, along with an invitation to preview the survey online and then participate in a focus group discussion during the conference.

Twelve Fellows previewed the survey and participated in the focus group in Amherst, providing useful overall feedback and several valuable ideas for refining and improving both the survey content and question format. They urged us to broaden the scope of the survey beyond the initial Fellowship courses to include research collaborations, the development of community among the Fellows, and institutional impacts or obstacles, as well as changes over time in both Fellows' individual lives and in the climate towards contemplative practice and pedagogy (CP) at their institutions.

While we wanted the survey to collect data efficiently from a large group of diverse respondents, we also wanted the Fellows to respond in a reflective and contemplative manner. Thus we included the following paragraph on the opening page of the online survey:

The Contemplative Practice Fellowships were designed as a seed for change in a faculty member's orientation to teaching and higher education; the purpose of this survey is to give you an opportunity to tell us how the Fellowship experience has affected you professionally and personally since that time. We hope that you will set aside twenty minutes from your busy daily schedule so that you can approach this survey in a leisurely

manner, enabling you to respond to the questions openly and reflectively. The first part of the survey comprises a series of choice-format questions; the second part offers a more spacious open-ended response format. We sincerely appreciate your taking the time to deepen our understanding of your Fellowship experience.

Finally, we realized that an online survey, no matter how well-crafted, could only give us a broad impressionistic view of the Fellows' experiences and the conditions at their institutions. Thus we decided to triangulate the view through this wide lens with a deeper look – focusing in by means of individual telephone interviews with several Fellows. We included an interview invitation at the end of the survey in order to elicit a diverse pool of potential interviewees from among those who took the survey.

Based on the Fellows' comments from the focus group, then, the evaluator revised the draft survey to include the following sections in its final form:

- Contemplative Practice in Teaching and Research
- Effects of Contemplative Practice on Students
- Building a Community of Practice in Contemplative Teaching and Research
- Institutional Impacts of the Contemplative Practice Fellowships
- Reflecting on the Fellowship Experience

The first four sections included forced-choice items in a variety of formats (multiple answers, ranking and rating scales, yes/no; many included an optional 'Additional comments' box), designed to collect a wide range of information from Fellows that could be easily compared across respondents. By contrast, the last section comprised seven reflection prompts on topics ranging from teaching and research incorporating contemplative practice to institutional barriers and resistance encountered by the Fellows in pursuing this work. These were all open-ended questions that encouraged Fellows to respond from a variety of perspectives, depending on their own experiences and inclinations. The reflection section ended with an invitation to respondents to volunteer for a short telephone interview after the survey closed. A print version of the final survey is included as Appendix D; due to limitations in converting the online survey to print format, not all questions appear in the same way as they did online.

The online survey was developed as an instrument to collect confidential, anonymous responses, and all Fellows' responses were recorded on a secure website available only to the evaluator. However, because the survey also included a final item inviting respondents to volunteer for a telephone interview, an interview volunteer's responses could be linked with his or her name and contact information and thus be identified. In order to preserve confidentiality and anonymity in such a case, those Fellows wishing to volunteer for an interview were given a choice as to how they would indicate their willingness to be interviewed. The final item on the survey (interview invitation) included the following directions to Fellows:

If you would be interested in participating in a brief (approximately 20-minute) telephone interview in November or early December, there are two ways you can let us know of your interest:
(1) If you prefer that your responses on this survey **remain anonymous**, do not provide any information on the form below. Instead, please contact Sunanda Markus at the Center for Contemplative Mind at s.markus@netaxis.gc.ca to let her know of your willingness to participate in a phone interview.

(2) If you *are* comfortable providing your contact information as a part of this survey, please complete the section below. [name, home institution, email address, telephone number] In either case, if you are selected for an interview, we will contact you after the survey closes in late October.

Despite being given the opportunity to remain anonymous, however, only four of the 45 Fellows who volunteered to be interviewed contacted the Center directly; the other 41 supplied contact information on the survey, thus allowing us to identify 57% of the survey respondents.

Survey administration and response rate

The Center sent out an email invitation including a link to the revised survey to all Fellows on October 7, 2010, with the request that they complete the survey by October 25th. Fifteen Fellows responded to the survey immediately on October 7th, followed by another 18 during the first week the survey ran. Center staff then sent out a follow-up message to all Fellows on October 14th, thanking those who had already responded and again including the link to the survey to encourage a response from those who had not yet taken the survey. This reminder produced 18 more responses on October 14th, plus another eight during the following week. The Center sent out a final thanks/reminder message on October 22nd, which elicited 13 additional responses. Although Fellows had originally been asked to respond by October 25th, the survey was left open another 10 days to allow Fellows to respond to the second reminder message. The survey was closed on November 4th with a total of 72 completed surveys. Although Center staff had hoped for a greater number of responses, the reality is that the program spanned a 12-year period and about half of the Fellows had not been in contact with the Center for several years. Nonetheless, 72 of the 158 Fellowship holders completed the survey, and it is quite a testament to the program that so many of them stayed interested and involved over this long a period of time.

Although there were 158 Fellows who were awarded Fellowships between 1997 and 2009, five Fellows had been awarded a second fellowship (three of these were Curriculum Development Fellowship recipients), yielding a total of 153 unique Fellows who received the email request to participate in the online survey. Based on 72 completed surveys recorded online, out of a possible total of 153, the survey response rate was calculated as 47%. Recent research published on Internet surveys found that typical online survey response rates are in the 32% to 41% range, and that surveys sent to people with whom the survey administrators have a relationship should get a response rate of 35% to 65%.⁵ The response to the Contemplative Practice Fellowship online survey compares well with these indicators, with the overall response rate of 47% well above the average and just below the mid-point of the expected rate range for known respondents. Given that the Center has had virtually no contact or response from many of the Fellows since their Fellowship year, a 47% response rate is quite respectable. We did not offer the Fellows any incentive for taking the survey, beyond the opportunity to reflect on their experiences and share their perspectives with us.

⁵ Hamilton, Michael Braun (2009). 'Online Survey Response Rates and Times Background and Guidance for Industry.' Ipathia, Inc. http://www.supersurvey.com/papers/supersurvey_white_paper_response_rates.htm

Survey respondent demographics

During the pre-survey focus group in September, Fellows had suggested we include an item asking each Fellow to identify the type of institution where they taught, to enable us to compare survey response patterns across institutional types. The evaluator prepared a list of institutional types, adapted from the Carnegie Classification of Institutions of Higher Education, and included a survey question (Q2) asking respondents to “choose the descriptors that best fit your home institution, choosing all that apply.” There is not a one-to-one correspondence between survey respondents and institutional types because the total number of descriptors selected by the 72 respondents was 126, indicating that most Fellows selected at least two descriptors for their home institution, e.g. “Public Institution” and “Doctoral/Research University”, or “Private Institution” and “Faith-related Institution.” Figure 1 below displays the relative numbers and percentages of Fellows reporting the various institutional types. Note that this discussion does not describe the institutional affiliations of all 158 Fellows, but only the 72 responding to the survey, and as such cannot be taken as representing the overall demographics of all Fellows’ institutions. (For a summary of all 158 Fellows’ demographics, see Appendix A: CPF Fellow Demographics, 1997 – 2009.)

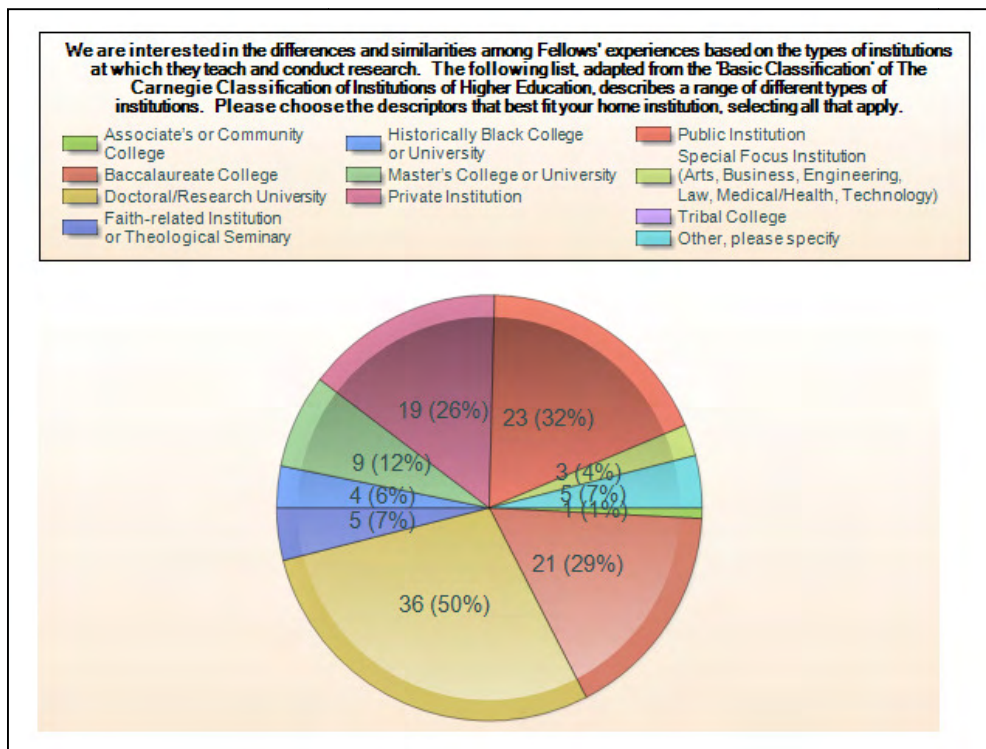


Figure 1: Survey respondents’ institutions by type (Q2)

As can be seen in the chart, half of the Fellows responding to the survey teach (or taught) at doctoral/ research universities, while fewer than one-third (29%) teach at baccalaureate colleges. A slightly higher number (32%) teach at public institutions as compared with those teaching at private ones (26%); nonetheless these values are close enough to allow a comparison between the survey response patterns of Fellows teaching at public and at private institutions (see discussion, page 45). Contrary to what some might expect for a program

focusing on contemplative pedagogy, fewer than 10% of these Fellows teach at faith-related institutions (7%).

The survey did not attempt to collect complete demographic information from those Fellows who responded (e.g., academic discipline and rank, age, gender, institution, year of Fellowship) because much of this information has already been collected by the Center for all Fellows (see Appendix B. 1997-2009 Fellows List). In addition, the fact that 41 of the 72 Fellows provided contact information in volunteering to be interviewed provides us with much of this information for 57% of the survey respondents. Comparing the list of interview volunteers with the complete Fellows List reveals that a diverse and representative group of Fellows responded to the survey, in terms of academic discipline, gender, institution, and year of Fellowship (see discussion of interviews, page 59). Taken as a group, the interview volunteers alone comprise nearly 30% of the total number of Fellows, increasing our confidence in the validity of the data collected by the survey.

Contemplative Practice in Teaching and Research

Fellows' continued use of contemplative pedagogy

One measure of the success of the Contemplative Practice Fellowship program is the extent to which Fellows continue to infuse contemplative pedagogies throughout their teaching, incorporate contemplative approaches into their research, and maintain their own personal contemplative practices. The first survey question (Q1) asked Fellows if they were still teaching the course they developed during their Fellowship year; 42 (61%) of the 72 Fellows responding to the survey responded affirmatively. Because this survey question included an 'Additional Comments' box, 32 Fellows elaborated on their answers, allowing further insight into what some of the 'No' responses indicated. An analysis of these comments revealed that seven of those responding 'No' have retired, and so are no longer teaching. Three have moved into administration and are no longer teaching, although one of these Fellows noted that "the course is being taught by a capable colleague and I am a guest teacher in the course." Several other Fellows chose 'No' because at the time of the survey they were on sabbatical or medical leave, or had moved to another institution and were still in transition regarding what courses they would be teaching. Three Fellows selected 'No' because they have left academia, or because theirs were Curriculum Development Fellowships:

- "I taught the course I developed for 8 years at the University of Arkansas, and expanded it into a full program consisting of additional curriculum, research, and community outreach. I have since left the University of Arkansas, however, for private practice in Minnesota."
- "I'm responding in the 'no' box because Evergreen does not have departments or a set curriculum. My fellowship was for curriculum development and we currently have over 20 faculty associated with a Consciousness Studies Planning Unit offering courses that incorporate first-person and/or contemplative approaches to education. This Planning

Unit for curriculum development at Evergreen is the direct result of our Contemplative Practice Fellowship and related activities.”

- “It was a faculty seminar and now those who participated are teaching their own courses.”

Only two of the comments actually indicated that the Fellow was no longer using contemplative approaches:

- “Our staffing has changed, and department responsibilities are set up differently. Also, I am no longer teaching in the first year seminar format in which I first offered the course.”
- “Institutional shifts in course requirements; I also have been hired into a new position that affects the courses I teach.”

From these additional comments it is clear that some of the ‘No’ responses actually indicated a qualified ‘Yes’, and that the majority of those Fellows still teaching in academia continue to use contemplative approaches.

In order to more deeply understand the impact of the CP Fellowships on faculty experience, we wanted to explore the relationship between institutional type and the likelihood that a Fellow continued to use contemplative approaches in their teaching or research. A cross-tabulation of the results of Q1 (still teaching) and Q2 (institutional type) yielded the following results:

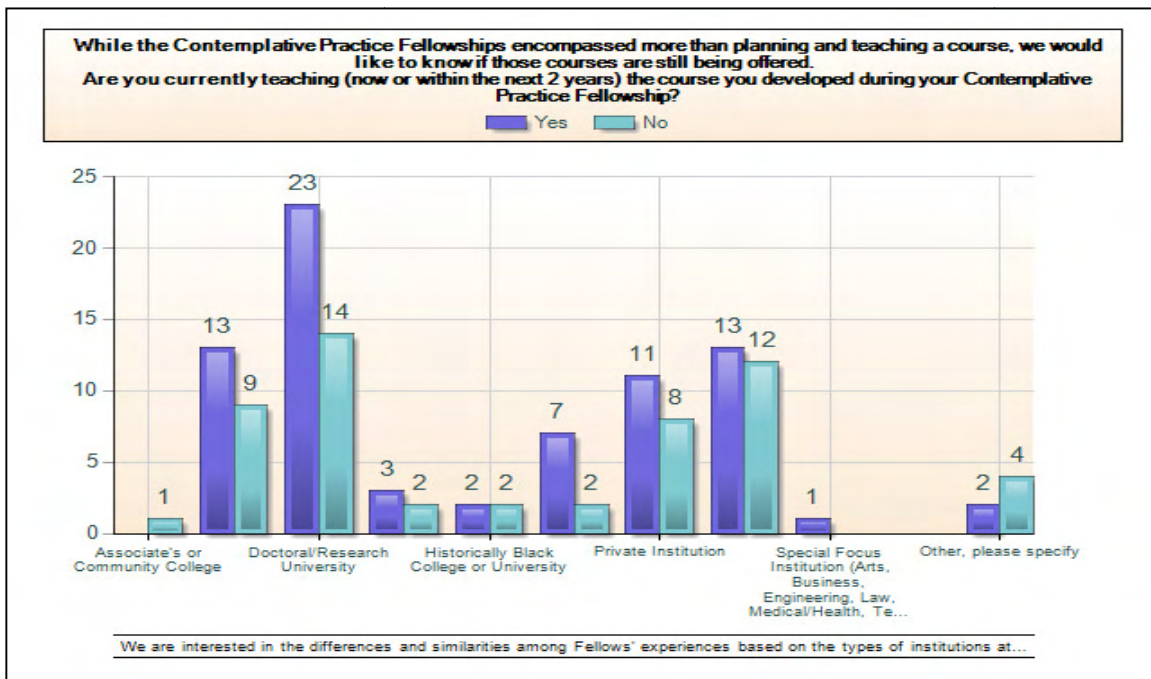


Figure 2: Fellows currently teaching CP courses, by institutional type

As shown in Figure 2, the numbers of Fellows still teaching their CP course at public and private institutions were comparable. By far the greatest number of the 42 Fellows who selected ‘Yes’ to Q1 (still teaching CP course) are at doctoral/research universities; moreover, the contrast in numbers of those teaching and not teaching was greatest at doctoral universities and master’s

colleges (7 still teaching; 2 no longer teaching). As compared with the number of Fellows at doctoral universities, just over half as many of those still teaching identified their institution as a baccalaureate college (13). This result indicates that doctoral institutions may be more open to the use of contemplative practice in teaching and research than is true of other institutional types. In order to test that idea, we cross-tabulated results from Q1 (still teaching) and Q6 (impact of Fellowship on research).

Changes in the Fellows’ approach to teaching

Especially for those Fellows who continue to use CP in their teaching and research, we wanted to know what impact their Fellowship experience has had on their overall approach to classroom teaching (Q3). According to the survey results, by far the greatest impact has been increased congruence between the Fellows’ personal contemplative practice and their academic discipline (see Figure 3 below). Of the 72 Fellows responding to the survey, 82% selected the response “By using CP in one or more of my courses, I feel more of a connection between my personal contemplative practice and values and my academic discipline.” From this response we can infer that at least 59 of the Fellows do maintain a personal contemplative practice, and that they are integrating it into their professional work.

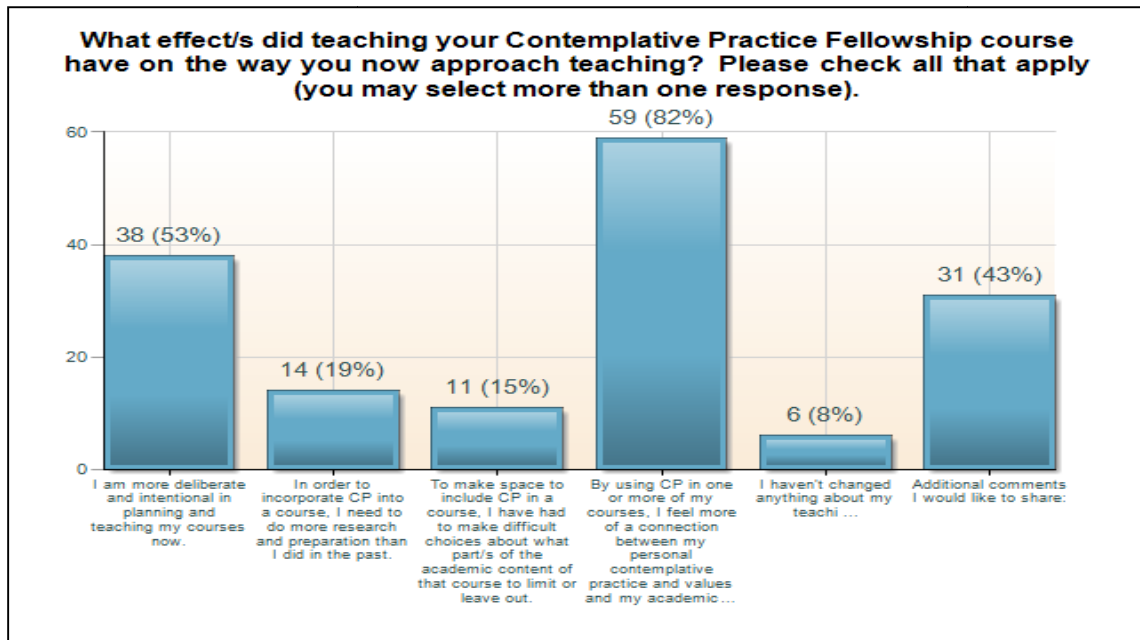


Figure 3: CPF effects on teaching (Q3)

Over half of the Fellows also chose the first response to this item: “I am more deliberate and intentional in planning and teaching my courses now.” In the ‘Additional Comments,’ one Fellow wrote, “I have always been ‘deliberate and intentional in planning and teaching,’ but now I am deliberate in planning how to integrate CP to enhance the learning process.” Four other Fellows made similar comments, writing that:

- “I regularly include in courses, faculty meetings, conferences, silence for a minute at the beginning of all; I raise issues about conscious listening and speech, regardless of course content.”
- “The techniques transfer into other courses. It has "seeded" my other courses in ongoing and fruitful ways.”
- “Success in one class led me to explore how to apply CP methods in other classes.”
- “I am slowly incorporating CP techniques into my other courses.”

Also included in the ‘Comments’ to this question were Fellows’ examples of how they feel the CPF has helped renew and inspire their teaching. In describing their teaching now, they used phrases such as “more thoughtful and varied”, “renewed my enthusiasm for teaching”, “has ‘taught’ me how to teach heavily theoretical courses”, “reinspired me as a teacher”, “made me interested in pedagogy”, “has improved all aspects of my teaching.” Other comments about changes in Fellows’ approach to teaching included changes in responding to the needs of their students. Fellows said they could now make their courses “more relevant to the students”, could be “more empathetic, flexible, and spontaneous in response to students’ needs”, that they have “changed how I interact with students” and “now have a more ‘whole-person’ approach to my students.”

Finally, several Fellows commented on the personal effects of the Fellowship on their teaching:

- “Since incorporating CP into my classes I have felt empowered to change my classes to make them more relevant to the students and myself.”
- “Integrating CP into my courses has helped me to avoid or lessen burn out, I think.”
- “I find myself more open to serendipity.”
- “I feel CP has completely transformed the way I approach teaching as well as how I understand myself as a teacher.”
- “The fellowship allowed me to "go public" with the contemplative approaches I already used.”

It is clear from the response to this item and the accompanying Fellows’ comments that for many of them, the CP Fellowships have had a deep and lasting positive impact on their personal lives and their teaching, as well as enriched their relationship with their students.

But we also wanted to know *which* effects of using CP were most valued and important to the Fellows; survey Q 4 asked Fellows to rank-order several possible effects of using CP in their work (see Figure 4). Based on the results to this item, Fellows most highly valued the ‘deeper sense of personal and professional integration’ they felt by incorporating CP into their work (response option 4). Of the 66 Fellows who responded to this question, 16 ranked the sense of personal and professional integration as most significant, and another 14 ranked it as second most important. While these rankings are only slightly higher than those for the first (‘more enthusiastic about teaching’), second (‘more deeply connected with students’), and third options (‘teaching is more innovative’), it is interesting to note that only in the response pattern to option 4 (‘integration’) was the number of ‘most important’ responses higher than any other ranking (see Figure 4 below). This pattern of rankings appears to indicate more agreement

among Fellows on the importance of this effect of using CP than any of the other effects, although most of the others were also ranked as fairly important. The only response choice that did not resonate with the respondents was number 5: “I have become more dissatisfied with my courses or research projects that don’t incorporate CP.” Only two Fellows ranked this effect as ‘most important’, while fully 25 thought it was of least importance.

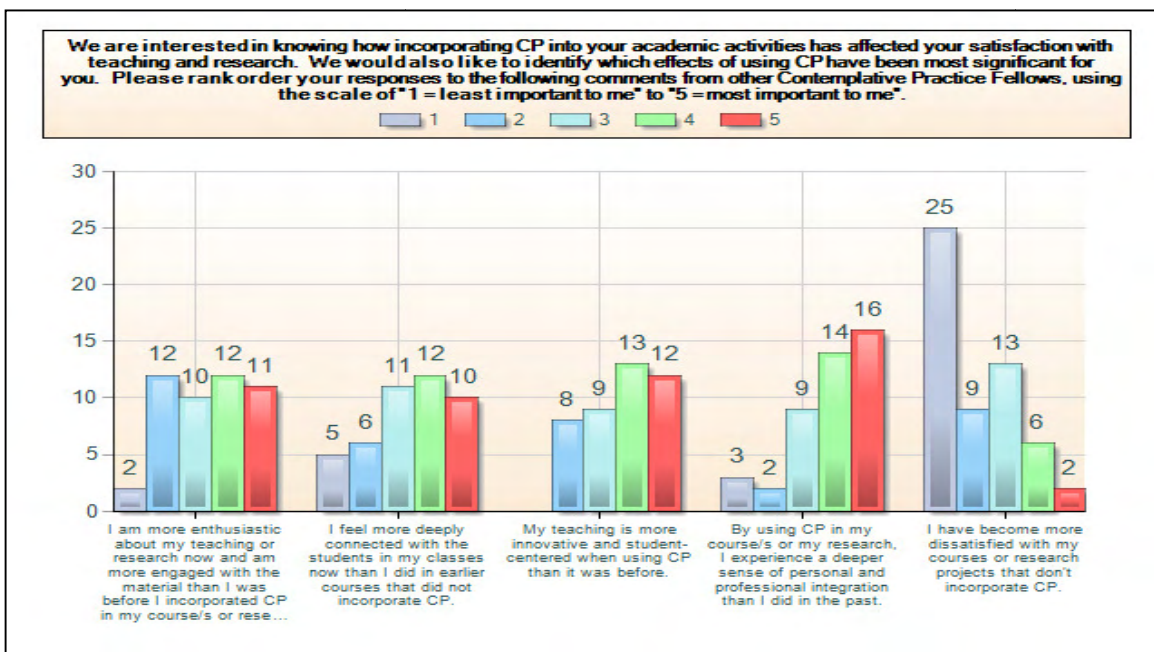


Figure 4: Rank-ordered importance of effects of CP on teaching & research (Q4)

While it was clear, then, that many faculty valued the increased sense of congruence between their personal and professional lives that came from incorporating CP into their teaching and research, we realized that this path is not without its difficulties. Thus we included a survey question asking Fellows what challenges they had faced in bringing CP into their academic work (Q5). As in the other forced-choice questions on the survey, the response choices for this item were derived from challenges Fellows had brought up in previous program evaluations and/or in their Fellowship reports, rather than being proposed by the current evaluator. In this way, we hoped to elicit the generality of the Fellows’ views on several problematic issues experienced by Fellows earlier in the program, in order to assess what teaching challenges still remain for faculty using contemplative pedagogies.

Four issues were selected from the earlier Fellows’ experiences for use in this question:

- Finding appropriate teaching materials and readings for a course using CP;
- Making decisions about how much and what academic material to include;
- Assessing student performance in the CP component of the course; and
- Maintaining personal/professional roles and boundaries with students in a CP course.

As can be seen in Figure 5 below, most of the Fellows responding to the survey found these issues to be only occasionally problematic when using CP, or similar to their experience in other courses (ones where they did not use CP).

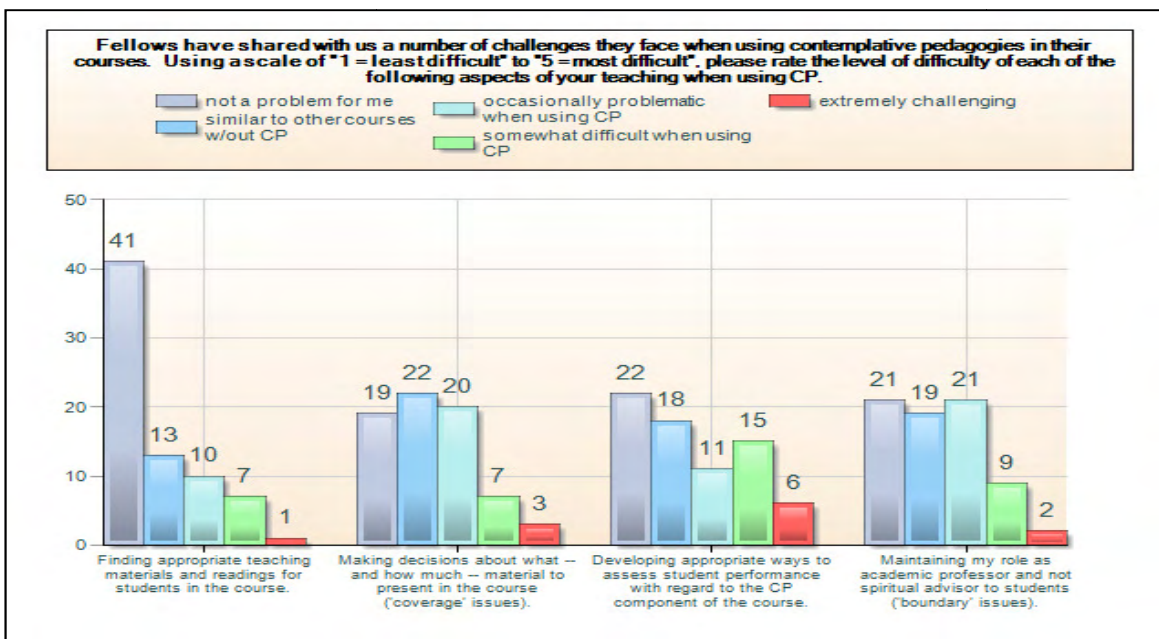


Figure 5: Challenges in using CP in teaching (Q5)

Only one issue, that of assessing the CP component of the course, was chosen as 'somewhat difficult' or 'extremely challenging' by more than 15% of the respondents. Twenty-one of the 72 Fellows responding to the survey, or just under one-third, thought that assessment of the CP component of their courses was somewhat or extremely challenging. Finding materials and readings seemed to be much less of a problem for Fellows than the other issues, in part no doubt due to the efforts of the Center in creating a rich store of CP resources on their website (<http://www.contemplativemind.org/resources/>), including a draft handbook of classroom practices, and syllabi developed by CP Fellows and other faculty in relationship with the Center (<http://www.contemplativemind.org/programs/academic/syllabi.html>).

Impact of CP Fellowships on research

In addition to learning whether or not Fellows were still teaching their CP courses, we wanted to know what impact their Fellowships have had on their research areas and if they have entered into collaborative projects with other Fellows (Q6). Since 23 of the Fellows still teaching their CP courses indicated their home institutions are doctoral/research universities, we expected to find that many of the Fellows still teaching were also incorporating CP into their research. This notion was supported by an analysis of the results to our research question (Q6) cross-tabulated by the teaching status of the Fellows (Q1). Figure 6 below shows that the numbers of Fellows reporting positive impacts on their research and collaborations with other Fellows are two to three times higher for those who are still teaching CP courses than for those who are not. It should be kept in mind, however, that as discussed above, some of those no longer teaching are retired or have left academia and may or may not still be engaged in research.

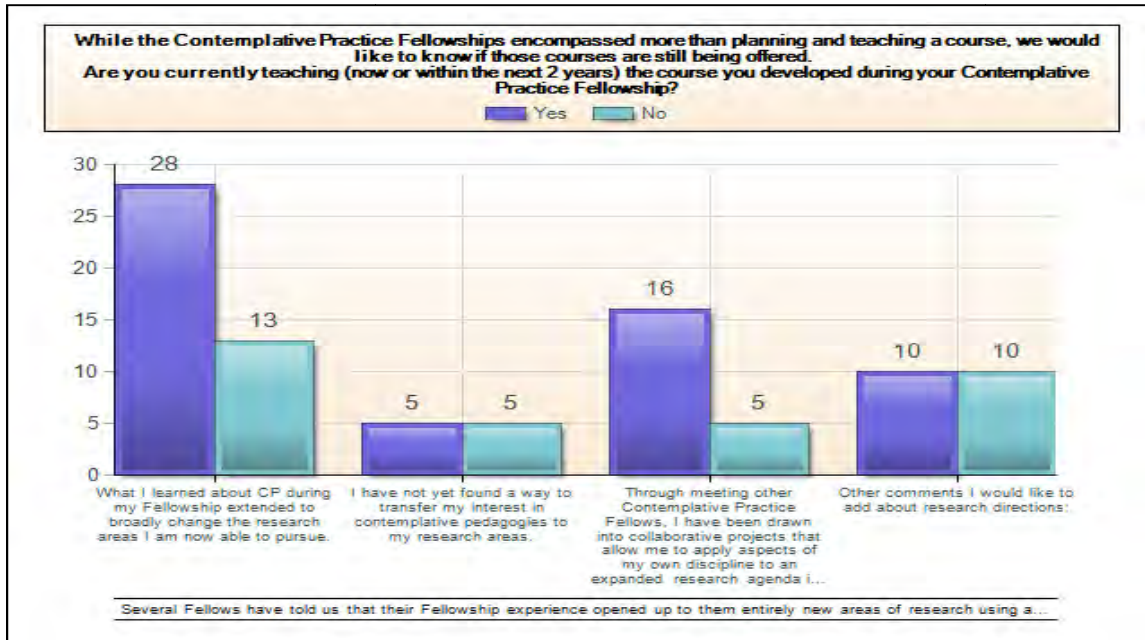


Figure 6: Impact on research, by continued CP teaching status (yes/no)

Fellows provided further clarification of their responses in the ‘Additional comments’ to this question. The majority of these comments supported positive responses to the question: four described new perspectives that CP had given them on current research; four Fellows are writing about or using CP; three are now better able to integrate CP into their teaching and research; one is fostering the use of CP with graduate research students; one Fellow has become interested in research into social activism; and one finds that “creativity is the main outcome.” However, one Fellow, whose CP course was refused by the department curriculum committee, finds “it has been a bit harder for me to contemplate myself as an ongoing vibrant member of the CP community, which I would like to be.” Of the remaining five comments on Fellowship impacts on research, one Fellow “is still thinking on this and will likely move in new directions”; another finds it enriching “just knowing that there are other CP Fellows”; a third says CP “is more or less a continuation of what I’ve done”; one thinks “neuroscience supports current methodologies”; and the remaining Fellow asserts that the existence of the Center “allows us to identify with a larger, recognized movement in higher ed.” These comments provide positive evidence of the interest of the Fellows in contemplative research and the efforts they are making in that regard.

Effects of Contemplative Pedagogy on Students

While the primary focus of this evaluation of the Contemplative Practice Fellowship program was the experience of the Fellows and the effects on their institutions, we wanted to include some information about the student perspective on the integration of CP into academic courses. Although we were not able to gather new data directly from students in the course of this evaluation, we did include four survey items designed to elicit Fellows' thoughts on how their use of these practices in their teaching had affected their students' classroom interaction, course learning experience, academic performance, and lives outside the classroom⁶.

Although the survey questions covered a much broader array of courses than the ones taught by Fellows during the year of their Fellowship, the student enrollment estimates we have compiled refer specifically to those 'original' courses. When they wrote their end-of-year Fellowship reports, some Fellows included the number of students in their Fellowship courses, but many did not. As many of these courses were taught years ago, and student enrollment data was not available to the Center, the evaluator relied on the actual numbers given in the Fellows' reports and estimated the approximate number of additional students in those classes where Fellows did not report enrollment. Based on the available data, and using an average class size of 20 students to estimate course enrollments not reported, the evaluator estimated that some 2,600 students studied in the 130 courses taught by the entire cohort of 158 Fellows (some courses were team taught) during the year of their Fellowships (Table 1). Not counted below are the students in classes that were developed and taught as a direct result of the six Contemplative Curriculum Development Fellowships granted in 2005 and 2006. For example, at Marquette University as a result of their Curriculum Development Fellowship 10 faculty developed and taught new contemplative courses (see discussion on page 64).

Year:	# classes:	Estimated students:
1997-98:	16	379
1998-99:	17	319
1999-00:	21	399
2000-01:	21	492
2001-02:	6	156
2002-03:	6	106
2005-06:	5	167
2006-07:	5	79
2007-08:	11	170
2008-09:	11	193
2009-10:	11	220
Totals:	130	2,680

Table 1: Estimated numbers of students in original Fellowship classes

⁶ Based on an analysis of these preliminary data, at some future date a further comparison could be made using the existing collection of student reflection papers, journal entries, and other student-produced documents included in some of the Fellows' reports. Because this collection of student papers is not uniform across all Fellows and fellowship years, and exists in a variety of formats (handwritten papers, reflective journals, electronic messages, etc.), the decision was made not to pursue such an analysis as a part of the current evaluation.

If the CP Fellows had taught only their original courses, each offered once during their respective Fellowship years, the students reached due to the Fellowships would be around 2,600 – a very conservative estimate. However, as documented by the survey responses, the actual situation is that over half of the Fellows have continued to teach using contemplative pedagogies, thus reaching hundreds of additional students each year. Thus the following discussion of the responses and comments Fellows made on the survey items about students is based on this much larger group of all the students the Fellows have taught over the years, including and since their original Fellowships, up to the time of the survey (October 2010).

Student interaction in CP classrooms and courses

On this section of the survey, we asked Fellows to reflect on student behaviors and responses to the use of CP in classes, at office hours, in student research activities, and during other contact with students (campus activities, field work, class retreats, etc.). The first item (Q7) asked respondents to think about how students interacted in their CP courses, and to select any or all of the six response choices suggested by comments from Fellows’ reports and conversations with Center staff. As can be seen from Figure 7 below, over 80% of the 72 Fellows responding to the survey agreed that most students respond positively to the use of CP in their courses. Fully 75% of the Fellows thought that their students seemed more present and engaged in CP classes as compared with other courses, while 70% agreed that there is a greater sense of trust and openness among students when CP is incorporated into the class; 65% thought communication among class participants was better. Fewer than half the Fellows reported that students were uncomfortable or resistant to their use of CP in class.

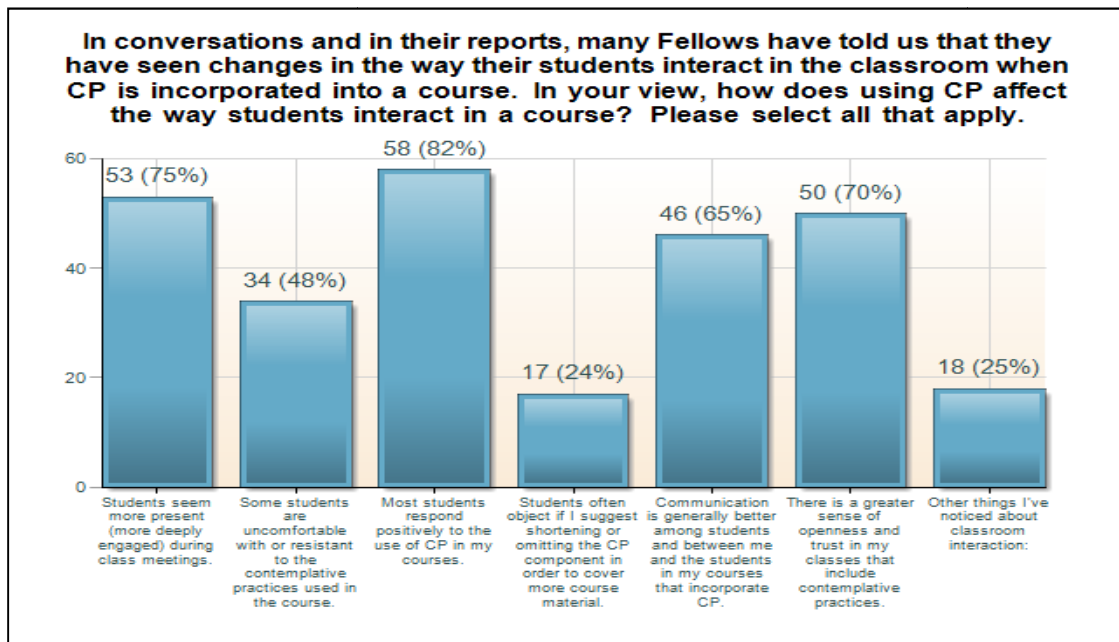


Figure 7: Student interaction in CP classrooms (Q7)

Eighteen Fellows also wrote comments about ‘other things I’ve noticed about classroom interaction’ in the ‘Additional Comments’ box included with this item. Of these, four comments concerned the connection between course material and students’ personal lives:

- “Students reflect more on what the course materials mean to them when using CP.”
- “Students are able to connect abstract materials to a nuanced sense of their own life experiences.”
- “Better grounded in applying course concepts to their life.”
- “The reflective listening and close observational skills gained through contemplative exercises are transferable to other areas of life and daily experience. Students recognize this and apply their new skills accordingly.”

Another four dealt with how the use of CP encouraged the building of community and meaningful personal relationships:

- “Students have formed significant supportive personal relationships in my CP courses much more than in non-CP courses.”
- “The use of CP helps to establish a sense of community in the class.”
- “CP enhances the process of building and sustaining the 9 month intentional learning communities, which for many of us is the heart of an Evergreen education.”
- “I notice that these are the students who stay in touch with me and crave reunions with each other. We continue to be a community.”

Three of the Fellows’ comments dealt with positive academic behaviors:

- “Students are better able to focus when I incorporate CP, and the practices defuse volatile situations.”
- “Students approach the material with an expanded ability to think outside of the box.”
- “More connection with other disciplines.”

Finally, three commented on issues of meaning and values:

- “Students begin to discern differences between creative obsessions and creativity based in contentment and joy.”
- “Students are yearning for ways to address issues of values, reflection and meaning.”
- “Because we incorporate CP, students feel free to discuss their religious lives in class, which they typically feel they must hide in academic settings.”

It seems clear from these responses and comments that Fellows observe both personally and academically beneficial effects from their use of CP in the classroom, and that they are confident in continuing to use these approaches because of the positive responses they get from their students. We were curious to know what Fellows heard from their students about the impact of participation in a CP course on the students’ lives beyond the classroom; that was the topic of the next survey item.

Impact of CP courses on students’ personal lives

As noted earlier (Q4), Fellows reported that the most important effect of their Fellowship experience was the deeper sense of personal and professional integration they felt as faculty members by incorporating CP into their work. We suspected that this sense of personal and academic integration might also be noticed and valued by students. Survey Q8 asked Fellows to

indicate their impressions of the effects on students of the use of CP in their course/s. As in the other survey items, the response choices to this question were based on earlier comments from Fellows in their Fellowship reports, previous program evaluations, and informal communications with the Center. The responses to this question, as shown in Figure 8 below, are strikingly similar to those of the Fellows themselves in terms of the benefits gained by integrating CP into academic courses.

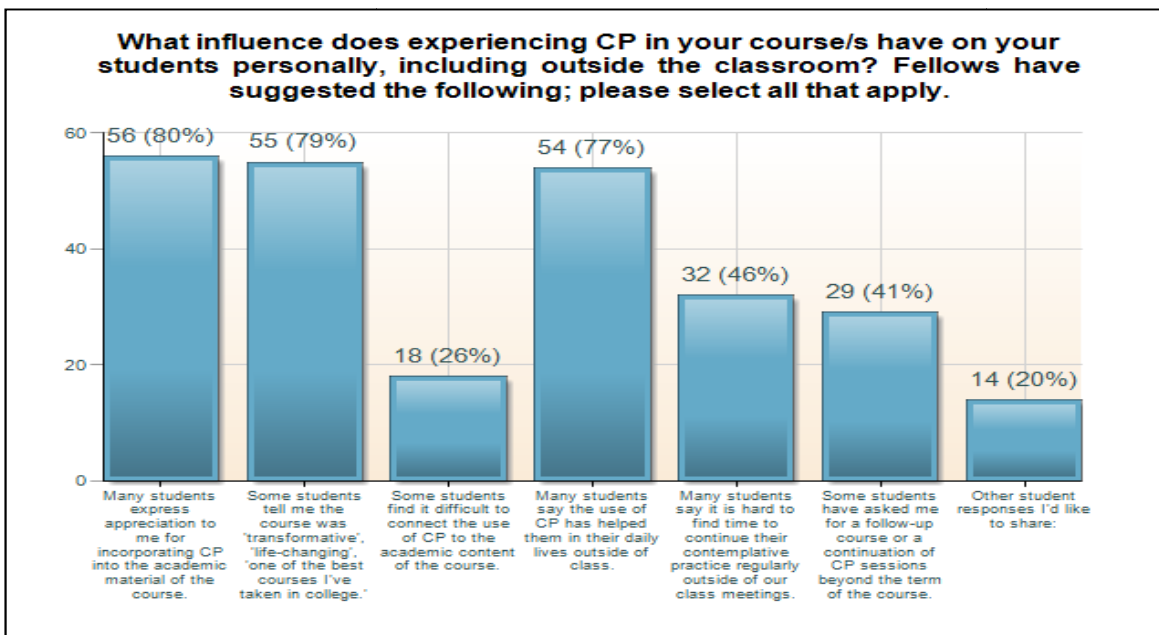


Figure 8: Personal effects on students of CP courses (Q8)

Nearly 80% of the Fellows responding to the survey reported that students had expressed appreciation to them for incorporating CP and/or had told them that the course was a personally transformative or life-changing experience for them. Nearly as many Fellows (77%) reported that their students said CP had helped them in their daily lives beyond the classroom. By contrast, just over a quarter of the Fellows (26%) reported that students found it difficult to connect CP with academic course content, and fewer than half the Fellows (46%) said their students found it hard to make time for CP in their busy lives – a comment that was also made by a number of the Fellows themselves. Nonetheless, there is apparently great student interest in CP, at least for classroom use, as over 40% of the Fellows reported that students had asked them to teach a follow-up course or lead continuing CP sessions beyond the course.

Fourteen Fellows also wrote additional comments about their students' experience with CP in and beyond their courses. Five of these comments related students' expressions of the personal value of the course to their lives:

- "I'm astonished at the changes they attribute to a little meditation."
- "Students have called the course 'life-changing'."
- "I have had two students tell me that the course directly led to "breakthroughs" in their studio work."

- “I often get comments like 'transformative' years after they've taken the course.”
- “Frequent and persistent comment: ‘This course has changed my life for the better’.”

Another three Fellows’ comments concerned the continued contact they have with CP students, who often express the positive impact the course has had on their lives since leaving college:

- “Years later, I still hear from students who stepped onto a spiritual path because of my course, including becoming spiritual teachers themselves.”
- “I occasionally hear from past students thanking me for the gift of meditation.”
- “A few people have written to tell me that subsequent to their time in my class, they have continued CP. One student, originally resistant, wrote to say that he has an intestinal illness that got quite bad and now he finds that meditating is helping him to calm down and heal. So he wanted me to know that despite his original resistance, he was grateful to be introduced to CP in my class.”

Four of the remaining comments dealt with students’ other academic pursuits or possibilities for professional work using CP:

- “As before I was awarded a CP fellowship, many of my students create individual learning contracts or internships that let them pursue CP more deeply following programs. Examples include study abroad in ashrams or spiritual centers, meditation or yoga trainings, graduate study in mindfulness-based education, internships with mindfulness-based organizations or businesses.”
- “Students are interested in follow-up sessions but we are on a quarter system, so it has not been possible to do these.”
- “I notice that these students are in many cases incorporating CP into their own high school and grade school teaching and into their family life. They consult with me regularly about such matters.”
- “Students are amazed to find other practitioners in the community are using the same methods with clients in psych and social services.”

It seems clear from these comments, then, that the positive effects of CP courses on students have been deep and long-lasting, and have had an impact beyond the confines of the classroom. But while important, students’ personal growth is not the only or perhaps the major concern of many faculty, even those involved in using CP in their classes. We wondered what effect, if any, incorporating CP into academic courses has had on the student learning experience and on academic performance. While we realized that direct measures of student performance (papers and projects, class presentations, performance assessments, etc.) would be more convincing, we did not have access to any of these evaluations of learning from students in the Fellowship courses. Thus we decided to rely on the Fellows’ observations and judgments of student learning and performance and included two items on the survey designed to elicit this information.

Effects of CP courses on student learning and academic performance

We prefaced survey Q9 with the following statement: “Over the years, Fellows have shared with us a variety of effects that they believe the use of CP has had on student learning in their

courses. For each of the following statements, please rate the extent to which you believe the use of CP has influenced student learning in your course/s, using a scale of 1 = *not noticeable* to 5 = *very important*.” Because our intent was to substantiate or disconfirm what Fellows had been telling us about the effects of CP on student learning, rather than to elicit additional anecdotal information on the topic, we did not include ‘Additional comments’ boxes with these two survey items.

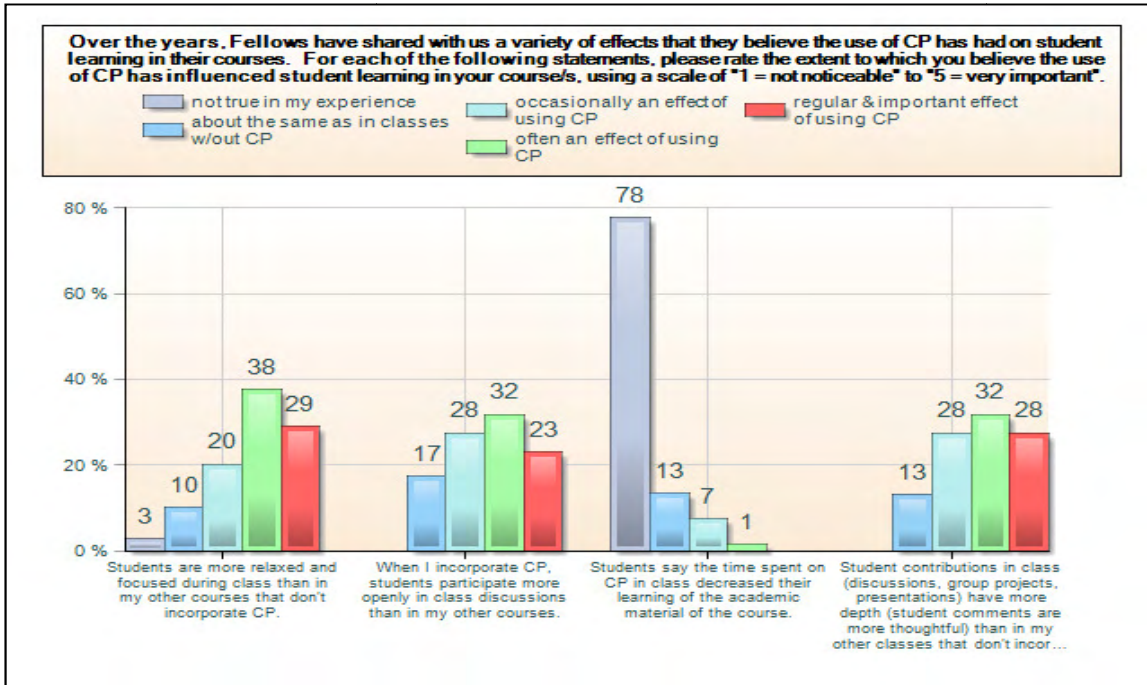


Figure 9: Effects of CP on student learning (Q9)

As shown in Figure 9 above, those responding to the survey provided modest support for the effects Fellows have claimed that CP has had on their students’ classroom learning experience. Nearly 30%, or about 20 Fellows, thought that ‘regular and important effects’ of using CP were that students appeared more relaxed and focused in class and/or that student contributions in class had more depth and thought as compared with students in courses that didn’t incorporate CP. Another 26 Fellows (38%) and 22 Fellows (32%) respectively thought these were ‘often effects of using CP.’ Just under a quarter of those surveyed (16 Fellows) thought that more open student participation in class discussions was a regular and important effect of using CP; an additional third (22) chose this as ‘often an effect’ of using CP. Interestingly, only one Fellow reported that students ‘often’ said time spent in class on CP decreased their learning of course material; none reported this as ‘regularly’ being the case. The overwhelming majority of Fellows (78%) chose ‘not true in my experience’ in responding to this item.

The final survey question about students asked for Fellows’ opinions of the effects of CP on academic performance (Q10). This item was introduced as follows: “Fellows have sometimes commented that they think using CP in a course contributes to better student academic performance. Based on your own teaching experience using CP, please indicate your level of

agreement with the following statements made by other Fellows about student academic performance.”

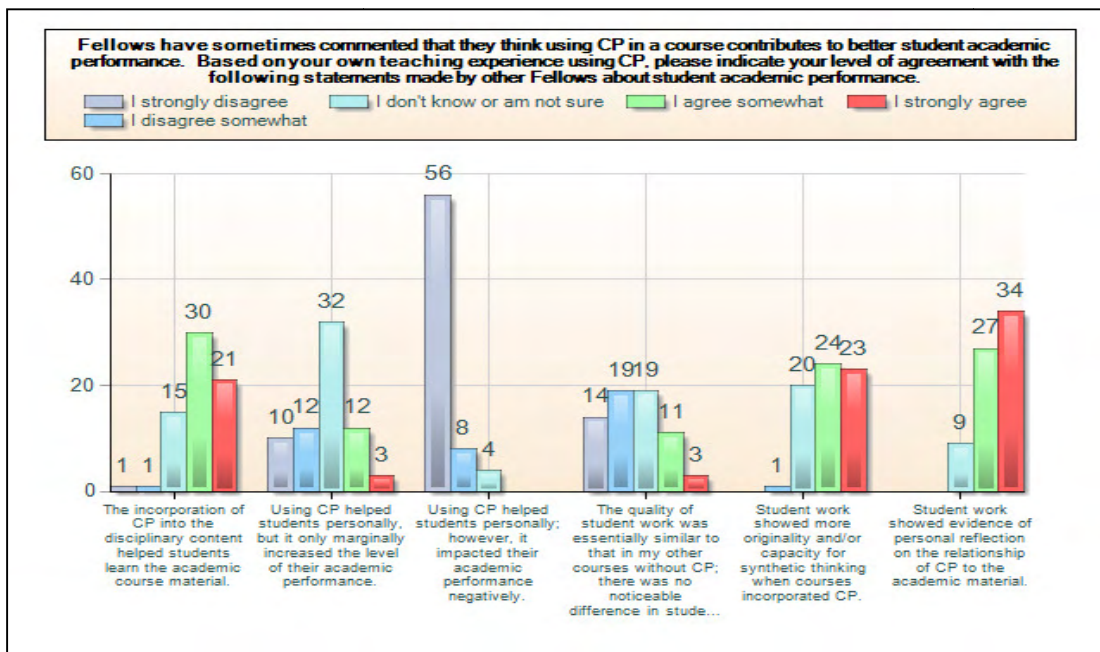


Figure 10: Effects of CP on student learning (Q10)

As Figure 10 demonstrates, nearly half the Fellows strongly agreed that student work in CP courses showed evidence of personal reflection on the relationship of CP to course material, while over a third agreed somewhat with this statement. Nine Fellows were not sure whether or not they agreed, but none of the Fellows explicitly disagreed with the statement. Similarly, none of the Fellows agreed (somewhat or strongly) that using CP in their course affected student academic performance negatively, although 4 were not sure. The great majority disagreed (somewhat or strongly) that CP impacted academic performance negatively.

Results for the other response options to this item were mixed. While there was some agreement that incorporating CP helped students learn the academic material and that student work showed more originality and/or capacity for synthetic thinking, the numbers of Fellows who agreed somewhat were larger than those who agreed strongly with these two statements. Only three Fellows disagreed (somewhat or strongly) with either of these statements. When asked whether they thought student work in CP courses was ‘essentially similar’ to that produced by students in other courses, equal numbers of Fellows disagreed somewhat or were unsure. Fourteen agreed (three strongly) that ‘there was no noticeable difference’ between the academic performance of the two groups of students.

Interestingly, the response choice on which Fellows displayed the most uncertainty suggested that ‘Using CP helped students personally, but it only marginally increased the level of their academic performance.’ Nearly 45% of the Fellows chose the ‘unsure’ response option in evaluating this statement. Fifteen Fellows agreed (somewhat or strongly), while several more

than that (22) disagreed somewhat or strongly. One interpretation of this response pattern is that about 30% of the respondents thought CP might have some positive effect on students both personally and in terms of improved academic performance. Nonetheless, the strong uncertainty displayed in response to this choice indicates that Fellows are unsure of the nature and extent of CP's influence on student academic performance. These results suggest that one future research priority should be developing ways to collect and evaluate hard data on student performance through the assessment of direct measures of academic progress and achievement.

Building a Community of Practice in Contemplative Education

As demonstrated in the preceding discussions, the Fellows' use of CP in academic courses enriched the educational experience for students, as well as for the Fellows themselves, many of whom reported both personal and professional benefits deriving from their use of contemplative pedagogies. But the picture sketched so far is one of individual faculty, often teaching in seeming isolation in their separate classrooms. We wanted to know what connection, if any, the Fellows were making between the use of CP in their own courses and what Fellows on other campuses were doing. To that end, we developed several survey items designed to assess the extent to which a community of practice in contemplative education was forming during the time the Fellowships ran (1997 to 2010). This section of the questionnaire included the following introduction:

Many Fellows have told us that one of the most significant aspects of their Fellowship experience has been their sense that they were joining a community of practice in teaching and research incorporating contemplative practices. As you respond to the following group of questions, please reflect on your own experiences in community-building and connecting with others who use contemplative practices (CP) in their lives and work.

Fellows reaching out and connecting with others

The first item in this section (Q11) asked Fellows if they had experienced a sense of isolation in using CP in their academic work. As can be seen from Figure 11 below, the great majority (80%) of the Fellows appeared to have had no idea how many other faculty were doing similar work with CP in their teaching and research.

Many of the Fellows learned about or strengthened their knowledge of CP through their association with the Center, so it is not surprising that over half of those responding to the survey credit the Fellowship experience with decreasing their sense of isolation and increasing their confidence in using CP in their work. Just under a third of the Fellows reported initial feelings of isolation that lessened when they 'met and talked with Fellows on other campuses'; similarly, nearly a quarter of the Fellows valued these connections with others and 'wished the Fellows in my cohort could have met more often.' Only one Fellow said that s/he 'still felt isolated and marginalized at my campus because of my work with CP.'

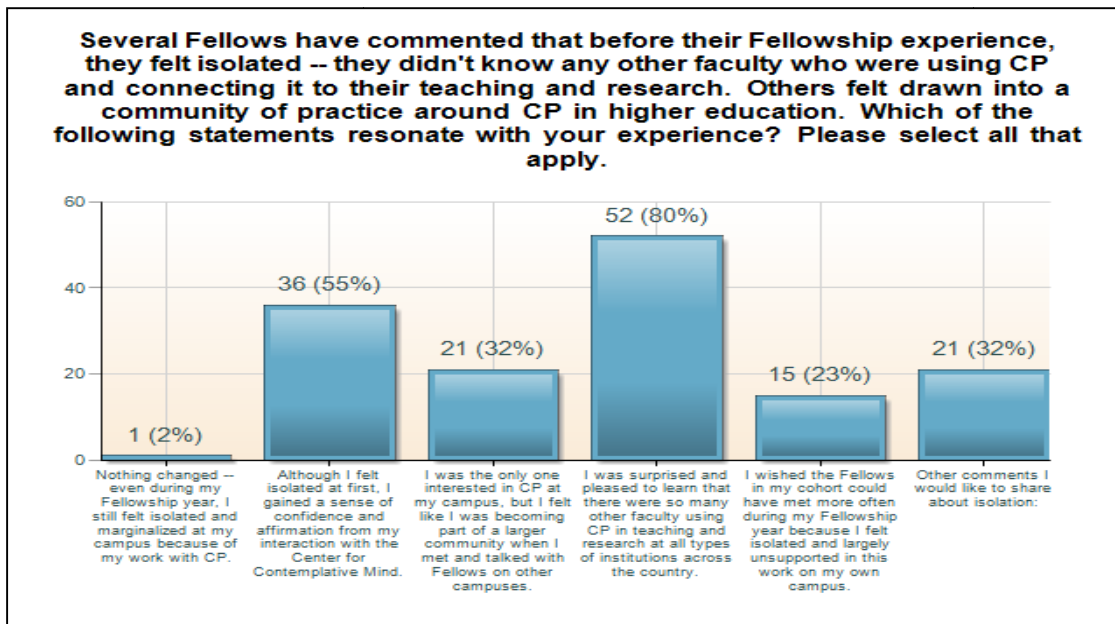


Figure 11: CP Fellows' initial sense of isolation (Q11)

Twenty-one Fellows shared additional comments about isolation in this item. Over one-third of these comments gave examples of how Fellows are connecting with or reaching out to others about incorporating CP in their work:

- "I connected with other faculty using CP through discovery of who borrowed the same AVs from the library!"
- "As I've talked about CP with colleagues at my university, I've been pleasantly surprised to encounter interest from some of them, and to learn more about how some of them incorporate CP in their classes too."
- "I made a connection with one faculty member at my College."
- "I felt quite supported by my colleagues. Working at a Christian college meant I was among people who valued spiritual reflection, so it wasn't hard to explain what I was doing, and I was encouraged to do it and share materials."
- "We teach on teams. Team members interact a lot."
- "My school was supportive of the class and gave it a lot of publicity."
- "I knew other faculty who were interested in CP before the fellowship, and have formed a network since."
- "My comments must be qualified by the fact that our original fellowship was a joint endeavor between another faculty member and myself."

In addition to the last two just cited, three other Fellows' comments described their efforts to spread the use of CP on their campuses:

- "One of my colleagues attended the Summer Smith Campus workshop based on my recommendation."
- "Several other faculty members from my campus joined me for the summer curriculum retreat the year I received my fellowship. The fellowship was responsible for two of those faculty members' attendance in addition to my own attendance."

- “We then expanded the course into a program curricular requirement and, thanks to a second fellowship, were able to bring on board ten new faculty who sought to incorporate CP into their courses.”

Six of the remaining comments indicated the Fellows’ desire for more contact or follow-up with the other Fellows in their cohort, though many made it clear that these requests did not stem from feelings of isolation:

- “While I did not feel personally isolated, meeting the other fellows helped me to develop further. I wish there had been some follow-up activities and meetings so we could have continued that.”
- “I did not feel isolated, but I did enjoy the events associated with the program as they expanded my understanding of its application.”
- “I did wish that fellows in my cohort could have met more often – not because I felt isolated (there was a 5Colleges faculty seminar in CP available) but because there was so much good feeling and sharing among us.”
- “I do wish there had been more opportunities to meet. I do not have a travel budget so couldn't attend other events offered by the Center.”
- “My course during my fellowship was interdisciplinary and so I was not isolated from my colleagues. But it was great to interact with others from different disciplines and institutions.”
- “The one meeting I was invited to attend (at the Fetzer) was extremely important in terms of meeting others and the key Center staff.”

It seems clear from these responses, then, that connection and community with other Fellows were important benefits of the Fellowship experience, including decreasing a sense of isolation for some Fellows. However, we were even more interested in knowing what factors may have increased the Fellows’ sense of belonging to a community of practice in CP in academia over the years since their Fellowship year ended. The next two survey items explored the Fellows’ relationships with the Center, with each other, and more recently, with the Association for Contemplative Mind in Higher Education (‘the Association’).

Factors influencing Fellows’ experience of community

While there are of course many factors that could support and encourage Fellows to continue their work incorporating CP into their teaching and research, we wanted to look specifically at the influence of communication and contact with the Center, interaction with other Fellows, and participation in the Association. Survey Q12 explored how a Fellow’s sense of isolation may have changed over the years due to these influences; Q13 looked more closely at the Fellows’ sense of community arising from their interaction with the Center, participation in the Fellows’ meetings held for each cohort, collaborations with other Fellows, and membership in the Association.

As indicated in many of the additional comments to the previous survey question, while many Fellows did not feel particularly isolated, they did value and seek out contact with Fellows and other faculty incorporating CP into their academic work. As shown in Figure 12 below, over a

third of the Fellows enjoyed the collaboration of another faculty member in pursuing their Fellowship courses. Sixteen of the Fellows found support for their work by inviting Center staff to visit their campuses, thereby bringing in ‘outside experts’ to help raise the credibility and visibility of CP at their institutions. While nine Fellows responded that they were ‘still the only one using CP on my campus,’ only two still felt unsupported. The other seven have found connection and support through participation in the Association.

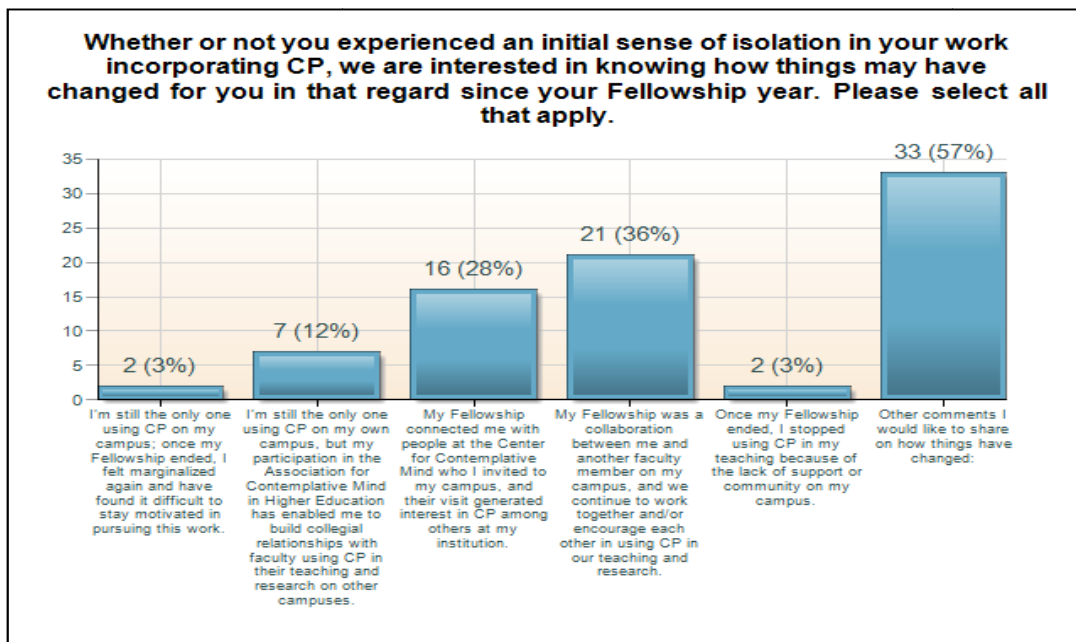


Figure 12: Changes in Fellows’ sense of CP community (Q12)

A surprising 45% of the Fellows included additional written comments in responding to this survey item. The majority of these comments (19) revealed the ways in which Fellows are reaching out and connecting with others at their institutions. These campuses represent a wide range of institutional types, including large public, small private, faith-related or HBCU, professional, and urban schools.⁷ In addressing the changes that they have witnessed on their own campuses in relation to the climate of acceptance for CP, Fellows said:

- “There’s greater awareness amongst faculty members regarding mindfulness in practice that was not apparent before.”
- “CP is part of the teaching method of many other faculty on my campus.”
- “The popularity of my course led to a growing community of practice in the legal profession, in my city, and to a community of spiritual lawyers around the country. These keep growing and growing.”

⁷ Fellows writing these comments teach at American University, Brooklyn College/CUNY, Brown University, Clark University, University of Colorado at Boulder, CUNY School of Law, Evergreen State University, Georgia State University, Marquette University, Middlebury College, Santa Clara University, SUNY/New Paltz, Syracuse University, University of Washington, Vassar College, Virginia State University, and three unidentified institutions.

- “Contemplative arts were just written into an interdisciplinary grant to the US Institute of Peace (Justice Department) as a central component. This is but one example of the visibility CP is gaining on my campus.”
- “The Fellowship gave my work additional legitimacy within my school which has helped expand the work and connect me with other faculty.”
- “Developing the course has put me in good conversation with colleagues about pedagogy.”
- “I have a group of CP-like folks on campus that I have sought out and convened together because of my Fellowship.”
- “My work and openness on campus has led to more contact and even leading campus-wide symposia on the efficacy of contemplative practices.”
- “My work with the Center and having the Fellowship linked me with people using CP at other campuses in my metro area, which has led to a wonderful sense of a local CP pedagogy community.”

These comments lend support to the view that familiarity with CP, as well as the acceptance of its use in academic courses and research, are both increasing across a variety of institutional types, sizes, and geographic locations. While there are certainly larger social and cultural factors contributing to this climate change in academia, there is no doubt that the experiences of the Contemplative Practice Fellows reported on the survey serve as significant indicators of the direction and intensity of these changes.

The last question in this section (Q13) aimed to compare the roles of the Center, the Fellows’ meetings, the Association, and collaborations with other Fellows in building a CP community of practice among the Fellows. This item was introduced by the following statement:

One of the goals of the Contemplative Practice Fellowship Program was to build community among the Fellows, something many other academic fellowship programs don’t emphasize. We are interested in knowing how this aspect of the program influenced your experience both during your Fellowship year and since that time.

Figure 13 below displays a brief overview of the responses to this item.

One of the most striking results shown is the overwhelming importance of the Fellows’ meetings. Forty-five of the 72 Fellows responding to the survey selected the ‘extremely important’ response option, while another 15 chose ‘beneficial but not crucial’, for a total of 83% agreeing that the Fellows’ meeting ‘was a personally and professionally significant experience’ in helping them become part of the community of CP Fellows. Only four Fellows were unsure of the importance of the gathering, while to one it was of minor importance and to another, of no importance at all.

Interestingly, the next most highly rated factor was ‘just knowing there were other Fellows out there.’ Thirty-seven (51%) of the Fellows said this was ‘extremely important’ to them, while another 25 (35%) said it was ‘beneficial but not crucial.’ Added together, with a total of 86%, these positive responses were slightly higher than those for the Fellows’ meeting; moreover, none of the Fellows chose the ‘not at all important’ option for this factor.

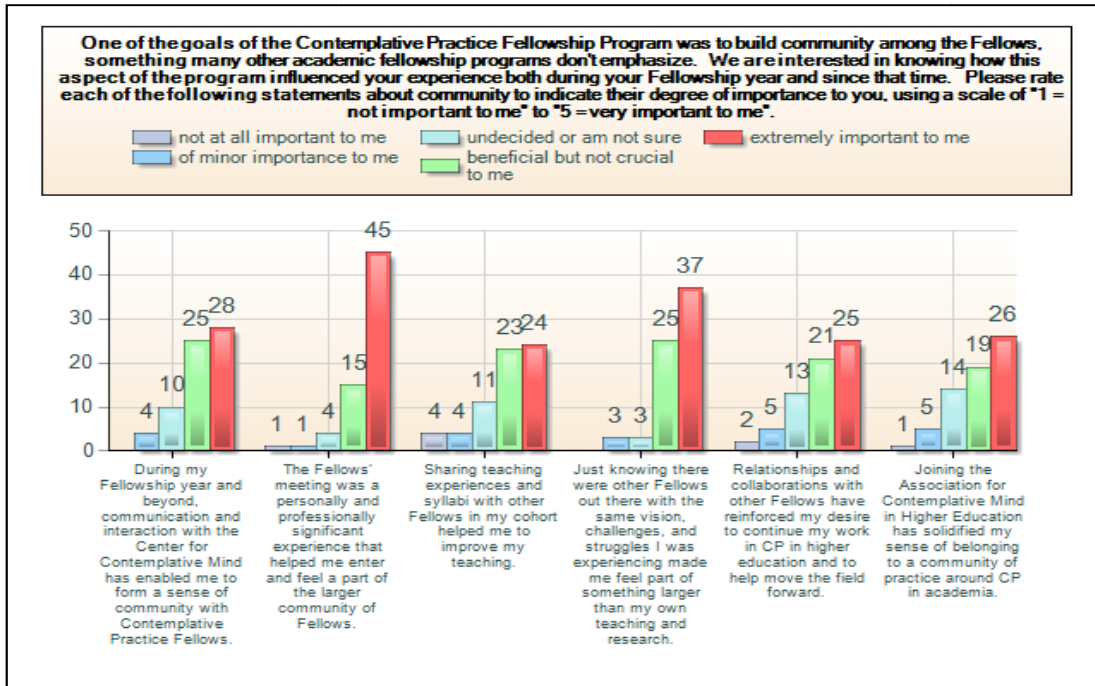


Figure 13: Factors in building community among Fellows (Q13)

Fellows felt moderately strong support for community from their interactions with the Center, both during and after their Fellowship year. Nearly equal numbers of Fellows thought contact with the Center was ‘important’ (28 Fellows) or ‘beneficial’ (25) in promoting community, for a combined positive response of nearly 74%. While 14 Fellows rated the importance of contact with the Center as either ‘minor’ (4) or ‘undecided’ (10), none rated it as ‘not at all important’ in building community among the Fellows.

Response patterns for the other three community-building factors (sharing syllabi, collaborations, and Association) were similar, with combined positive responses (‘extremely important’ plus ‘beneficial but not crucial’) in the 63% to 65% range. One possible cause for these lower results is the fact that all Fellows had some contact with the Center and nearly all attended a Fellows’ meeting, whereas fewer Fellows have formed collaborations or joined the Association.

While the results to the above three survey items concerning isolation, support, and community are instructive, the notion of building a community of practice among CP Fellows deserves a deeper discussion. The following section explores the relationships among Fellows’ contact with the Center and with other Fellows, their inclination to enter into a community of practice, and their likelihood of continuing to teach using contemplative pedagogies.

The importance of community in contemplative education

Most faculty in higher education identify more closely with their academic discipline and department than they do with their institution, or even their role as teacher. Academic conferences and journals are organized by discipline, and many important decisions at the

institutional level (e.g. recommendations for promotion and tenure) are initiated within the academic departments. For faculty such as the CP Fellows, striking out in a direction not shared by their departmental and disciplinary colleagues can be a daunting and solitary act. The need for an encouraging and compassionate community of peers is crucial in supporting faculty as they face the challenges of moving out of their professional and perhaps personal comfort zones, working to integrate contemplative approaches into their busy academic lives, and developing and offering new courses at their teaching edge.

In order to explore more deeply the influence of a supportive community on the Fellows, we compared the response patterns to the survey items on current CP teaching status (Q1), feelings of isolation (Q11), and factors affecting community (Q13). The following discussion presents the results of these cross-tabulations as they relate to building community among Fellows.

We were curious to know if there were any differences in the response patterns of Fellows who continue to teach using CP compared with those who no longer use contemplative pedagogies. To facilitate the comparison of responses from these two groups, we filtered the entire survey results using the Fellows' Q1 response choice (currently teaching / not teaching CP Fellowship course). As expected, the distribution of numerical and percentage values on most survey items reflected the distribution of Fellows reporting their teaching status in Q1 (approximately 60% still teaching using CP [n=42]; 40% no longer teaching and/or no longer using CP [n=27]). For most items, then, response patterns were essentially similar for the two groups of Fellows, with a few minor exceptions. For example, in response to Q3 (effects of the CPF on approach to teaching), the percentage of Fellows who selected 'By using CP in my course, I feel more of a connection between my personal CP and values and my academic discipline' was 14% higher for those Fellows who continue to teach using CP.

However, there were notable differences in the response patterns to Q11 and Q13 that warrant a closer look. Q11 asked Fellows about initial feelings of isolation in pursuing work with CP on their campuses. Not surprisingly, the one Fellow who selected the response option 'Nothing changed – even during my Fellowship year, I still felt isolated and marginalized' is no longer teaching using CP. More significant, however, is the variation in response patterns to the other answer choices for this question (see Figure 14 below).

Twice as many Fellows who are still teaching (13), as compared with those no longer teaching (6), chose the response 'I felt like I was becoming part of a larger community when I met and talked with Fellows on other campuses.' A similar pattern was recorded for the responses to the option 'I was surprised and pleased to learn that there were so many other faculty using CP in teaching.'

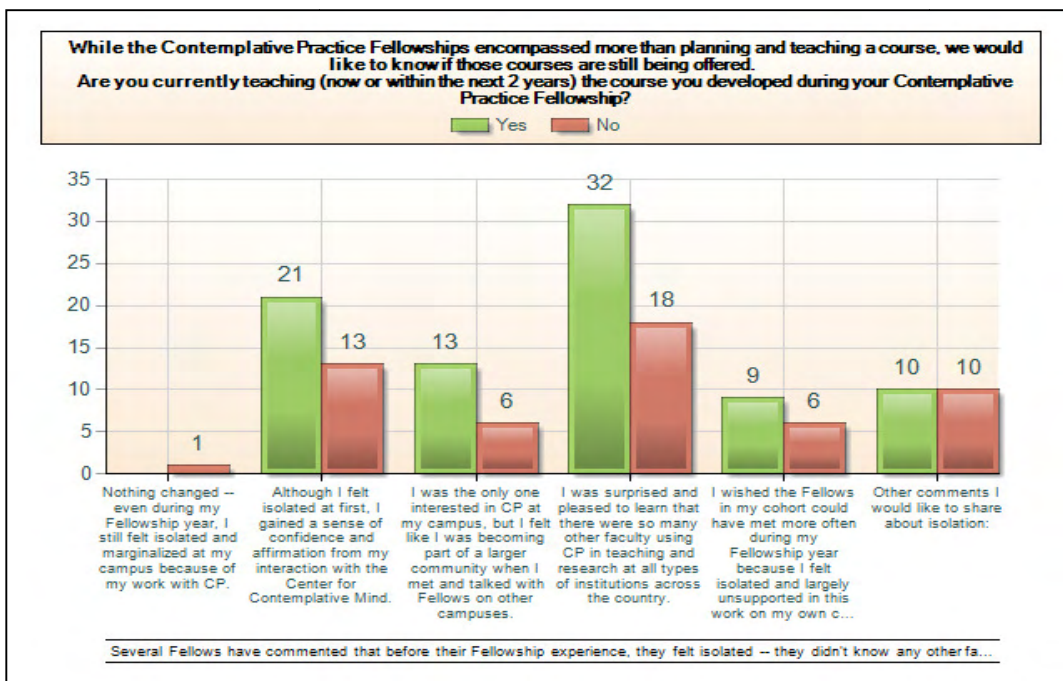


Figure 14: Feelings of isolation, by CP teaching status

Even more interesting, perhaps, is the fact that two of the response choices to this item were selected by nearly equal percentages of Fellows from both groups (teaching and not teaching using CP). The response item 'I gained a sense of confidence and affirmation from my interaction with the Center' was chosen by 50% of those still teaching using CP as well as by 48% of those no longer teaching. Finally, 21% of those still teaching and 22% of those not teaching using CP selected the response option 'I wished the Fellows in my cohort could have met more often during my Fellowship year.'

One possible interpretation of these results is that while continuing contact with the Center encouraged both groups of Fellows, and both groups desired more contact with their cohorts, those Fellows who persisted in teaching were better able to develop a sense of community with other CP Fellows and practitioners, both those they met at the Fellows' meetings and those they heard about through their contact with the Center and others. By contrast, it is possible that some of those Fellows who no longer teach using CP (beyond those who have moved into administration or retired) needed more personal, face-to-face, and/or local (home campus) contact and support in order to persevere in their efforts to incorporate CP into their work.

In order to pursue this line of inquiry further, we compared the responses to Q13 (factors affecting community) of those still teaching with those no longer teaching using CP. The factors (response options to be rated by Fellows) included in this item were:

- contact with the Center
- the Fellows' meeting
- sharing teaching experiences and syllabi
- just knowing there were other Fellows out there

- collaborations with other Fellows
- joining the Association

Similar to the response pattern seen above for Q11, the two groups' ratings on Q13 for the factors 'contact with the Center' and 'just knowing there were other Fellows out there' were essentially equivalent. The combined percentages of positive responses from each group ('beneficial' or 'extremely important', rating points 4 and 5) were near 80% for 'contact with the Center' and approximately 90% for 'just knowing there were other Fellows'. Moreover, no Fellow in either group rated 'contact with the Center' as 'not at all important' (rating point 1). Responses to the importance of 'joining the Association' were also similar for the two groups, with 75% of those still teaching rating Association membership as 'beneficial' or 'extremely important', compared with 65% of those no longer teaching. These numbers are notable, as the Association was only formed in May 2008 and was thus not available as a source of support for Fellows during the earlier years of the fellowship program.

Since over 20% of both those teaching and those no longer teaching had expressed a desire for more contact with their cohort of Fellows (Q11), we were curious to see if this pattern held for their responses in Q13 to the importance of the Fellows' meeting. While their choices were distributed differently between rating points 4 ('beneficial but not crucial') and 5 ('extremely important'), the combined positive ratings (4 plus 5) on this factor were strikingly similar for those teaching (90%) and those not teaching (92%). Figure 15 below illustrates this comparison.

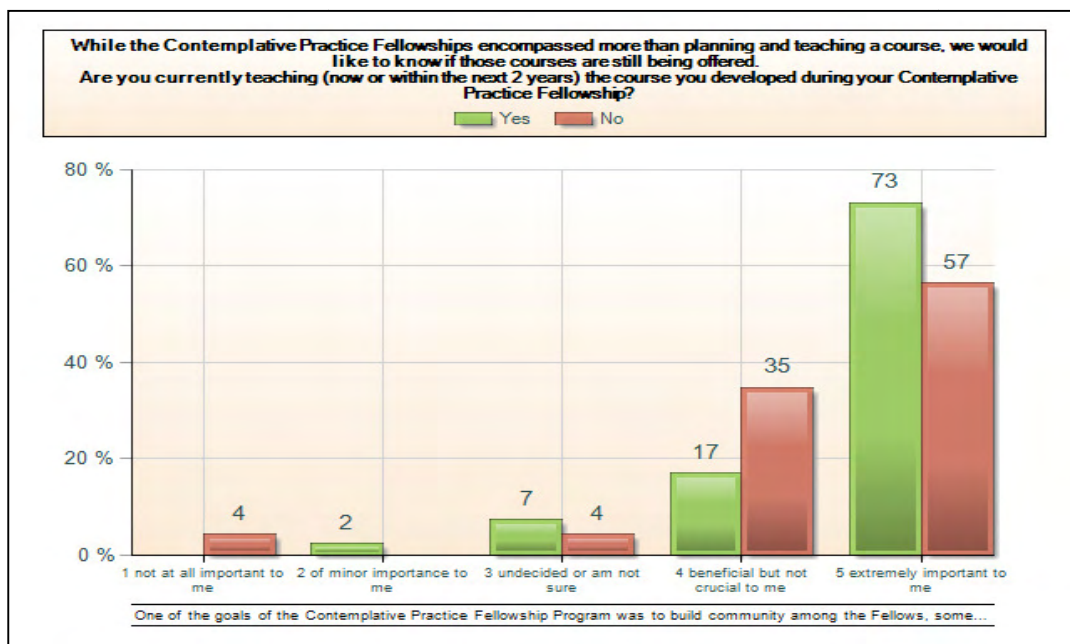


Figure 15: Importance of the Fellows' meetings, by CP teaching status

Based on these results, it seems clear that the Fellows' meetings were a significant positive influence for all Fellows, giving rise to their desire for more contact with the Fellows in their cohort.

Having looked at the importance of contact with the Center, membership in the Association, and participation in the Fellows’ meetings, we now turn to the Fellows’ perceptions of the value of collaborating with other Fellows, as well as sharing syllabi and teaching experiences with one another. The respective response patterns for the teaching and not teaching groups were especially interesting for these two factors contributing to building community among the Fellows. In both cases, these factors were valued more highly by those Fellows still teaching, although the distribution of ‘beneficial’ and ‘extremely important’ ratings varied for the two items. (See Figures 16 and 17 below; note that each chart shows the percentage of Fellows responding to each rating point.)

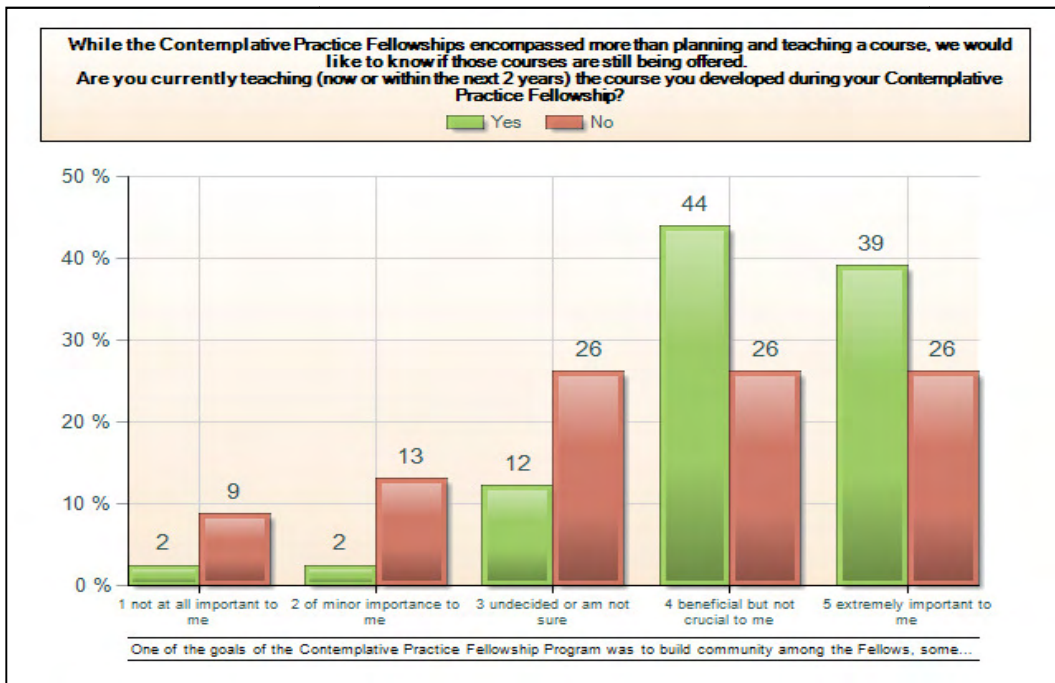


Figure 16: Importance of sharing syllabi with other Fellows, by CP teaching status

Fellows had opportunities to exchange and compare syllabi at the Fellows’ meetings, as well as informally during their Fellowship year and beyond. In addition, the Center has posted a collection of Fellows’ and other CP faculty’s syllabi on their website for reference by the Fellows and others interested in contemplative pedagogy. This factor elicited an interesting response pattern from those Fellows no longer teaching using CP – the neutral (point 3) and two positive rating points (4 and 5) all received identical numbers of responses from this group of Fellows: 6 Fellows each (26%), the remaining 22% being divided between ‘not at all important’ (2 Fellows) and ‘of minor importance’ (3 Fellows). One interpretation of this pattern is that there is a lack of agreement among the Fellows no longer teaching as to the importance of sharing teaching experiences and syllabi with other Fellows.

By contrast, the response pattern for those still teaching indicated that these Fellows may value peer sharing and support more highly: their combined ‘beneficial’ (point 4) and ‘extremely important’ (point 5) ratings totaled 83%, as compared to a combined total of 52% for the ‘no

longer teaching' group. As shown below (Figure 17), a similar pattern emerged for the two groups of Fellows' responses to the importance of collaboration with other faculty using CP.

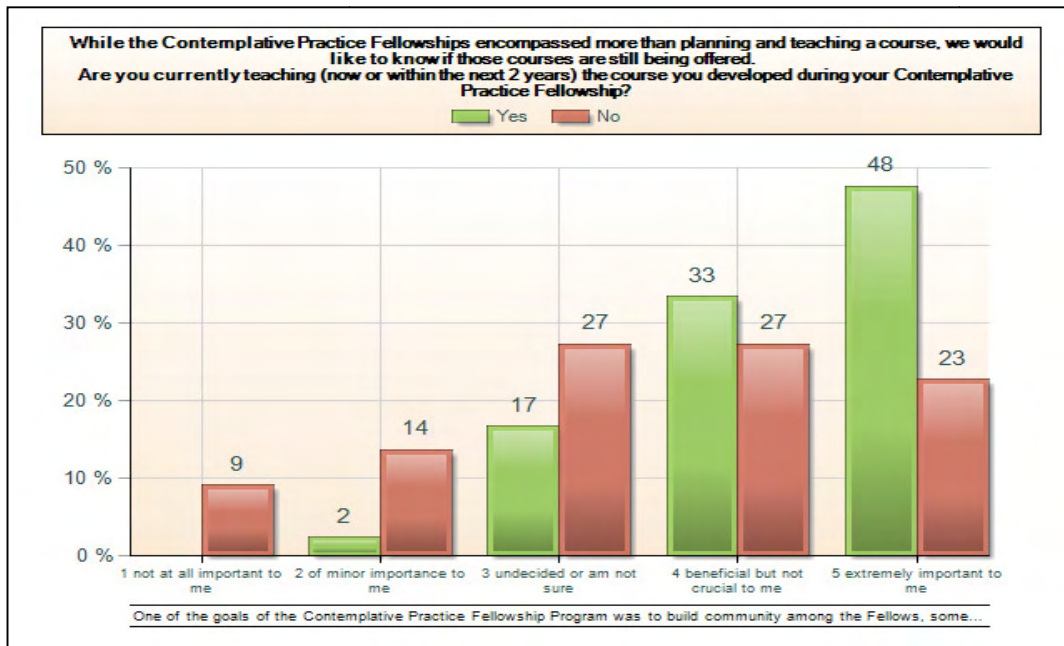


Figure 17: Importance of collaboration with other Fellows, by CP teaching status

Of those no longer teaching, 27% thought collaborations 'beneficial but not crucial', and another 27% were unsure; 23% (5 Fellows) thought they were 'extremely important.' By contrast, the percentage of Fellows still teaching who selected the 'extremely important' response option was more than twice that, at 48% (20 Fellows). Combined with their respective 'beneficial but not crucial' responses (rating point 4), the total positive response to this factor for Fellows still teaching was 81%; for those no longer teaching, the combined response total was 50%. It is also instructive that none of the 'still teaching' Fellows rated 'collaborations with other Fellows' as 'not at all important', while two of those no longer teaching (9%) did so, and three more thought they were 'of minor importance' (one 'still teaching' Fellow also chose this rating).

It seems clear, then, that in addition to their limited but valuable contact at the Fellows' meetings, the majority of those Fellows who continue to use CP in their research and teaching share teaching materials and experiences and engage in sustained collaboration with other Fellows or faculty using CP. Participating in a supportive community of practice around CP in teaching, and seeking out collaborative research opportunities with other faculty, appear to be significant factors in a faculty member's probability of continuing this work.

Institutional Impact of the Contemplative Practice Fellowships

Before administering the 2010 survey, the Center had collected a rich store of qualitative information about the effects of the Fellowship experience on individual Fellows. However, with the notable exception of the valuable information learned from the Contemplative Program Development Fellowships⁸, six of which were awarded in 2005 and 2006, the Center had little more than anecdotal data about how the individual Fellows' use of contemplative pedagogies was affecting the campuses where they taught, beyond their own students and classrooms.

One of the major objectives of the evaluation was to collect from the Fellows comparable data on institutional impact across a range of institutional types, academic disciplines, and Fellowship years. To this end, the survey included several questions specifically designed to elicit the Fellows' perspectives on how their institutions and campus climates had changed – if at all – in response to their use of CP in their teaching and research. The first three of these items were forced-choice questions about the responses, both positive and negative, of their faculty colleagues, administrators, and others; two included 'comments' boxes to allow Fellows to share additional perspectives or provide explanations of their particular campus circumstances. The remaining four items were open-ended reflection prompts intended to encourage Fellows to identify and describe more fully any resistance or barriers they had encountered to the use or spread of CP on their campuses.

The first question in this section (Q14) asked about the general impact of using CP at the Fellow's campus. As can be seen from Figure 18 below, the majority of those Fellows responding to this item (45) selected the response option 'There are small pockets of support in my and other departments for the use of CP.' In addition, 22% agreed that 'Administrators at my institution have expressed interest in use of CP.' Thirteen Fellows also said there was now a meditation group or center on campus as a result of their CP course.

By contrast, two of the other options were selected by just over one-quarter of the respondents:

- 'There is still considerable skepticism or resistance to the use of CP' (28%)
- 'Beyond my own course, I have not seen any noticeable impact on campus' (26%)

Because contemplative pedagogies are not mainstream teaching approaches at American institutions of higher education, it is not surprising that some Fellows would encounter skepticism or resistance, or that some would not see any impact from their use of CP in teaching or research.

⁸ The Contemplative Program Development Fellowships were designed specifically for developing networks within institutions and to support groups of faculty and administrators who were developing curricular initiatives in contemplative studies of both a formal and informal character. These fellowships were used to support individuals with extensive experience in contemplative practice in the academy who were creating either a concentration in contemplative studies at their university or a coordinated network of courses and faculty of a less formal nature for the creation of an interdisciplinary community of contemplative practice and inquiry. Collaboration involving the full range of campus life was encouraged, including faculty, administrators, and affiliated campus groups. The faculty and institutions involved are included in Appendix A. 1997-2009 Fellows List.

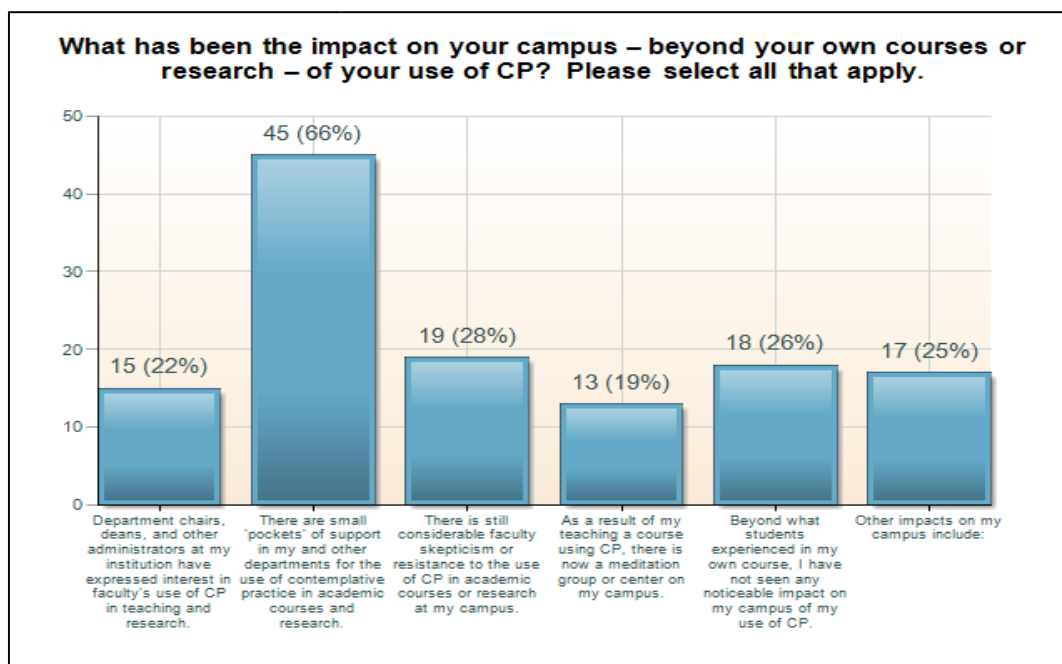


Figure 18: Impact on campuses of Fellows' use of CP (Q14)

Nonetheless, these results indicate that at least two-thirds of those Fellows who responded to the survey feel that their use of CP is accepted and supported on their campuses. Moreover, several positive impacts, beyond those suggested in Q14, were shared by Fellows in their additional written comments. Because some of the Fellows had held their Fellowship and perhaps only begun to teach using CP within the last year or two, we included a 'comments' box with this item; seventeen Fellows wrote about other impacts or CP activities at their campuses.

Four of the Fellows briefly described curricular impacts or other academic activities involving CP:

- "Inclusion of contemplative arts in grant applications and interdisciplinary projects" [Syracuse]⁹
- "We now have a curriculum planning unit (something like a department and something like a division) in Consciousness Studies, a big focus of which is contemplative practices. We regularly sponsor meditation retreats, spiritual visitors, and offer curriculum." [Evergreen]
- "We now have a small group of faculty that meet to discuss CP, and have won a small (\$6,000) grant to pursue such conversation further." [American]
- "We have a formal CP program at our Med School; we have graduated 7 students with "Independent" CS majors; 3-6 more in the works." [Brown]

Three Fellows wrote that there are now student meditation groups on campus, and several others mentioned that other faculty are now beginning to use CP in their work:

- "a network of other faculty making use of these practices"

⁹ Because all of these comments were written by Fellows who had given their contact information in volunteering for an interview, thus releasing the anonymity of their survey responses, the evaluator was able to identify the institutions where these activities were occurring.

- “There are now other faculty who are tentatively incorporating CP into their classes.”
- “The many different CP practitioners on campus have not necessarily benefitted from my contribution. They are wonderful communicators in their own right.”
- “Formally, the college is moving toward become more corporate and assessment/ performance oriented, but teachers interested in CP seem to be able to incorporate it without interference or conflict.”
- “We now have another Fellow on campus who is actively introducing contemplative practices to her science students.”

Finally, and perhaps most significantly, three Fellows noted that CP is becoming part of the public discourse at their campuses:

- “CP is becoming a more familiar practice to faculty at my college and the larger university of which I am a part.”
- “In connection with my fellowship work, I have been recognized for teaching excellence through university awards, which has raised the profile of the teaching benefits of CP.”
- “Just simply introducing the issue and making it a legitimate academic subject.”

The issue of language – how to talk about CP appropriately to students and colleagues – is a crucial one to deconstruct in order to facilitate the acceptance and spread of contemplative pedagogies in higher education. The next survey item dealt with how the use of CP has spread on the Fellows’ campuses.

The spread of contemplative practice at CP Fellows’ institutions

While supporting a cadre of innovative faculty who are using CP in their academic work is important, if contemplative pedagogies are to become institutionalized in higher education, the acceptance and use of CP must be spread across campuses beyond the individual classrooms of the Fellows. Survey Q15 asked about the nature and extent of any expansion of the use of CP at the Fellows’ institutions.

The most frequent response selected for this item was that ‘One or more colleagues in other departments use CP in a course,’ with half the survey respondents choosing this option.¹⁰ Just over one-quarter of the Fellows responded that ‘One or more of my departmental colleagues now use CP in a course’ (Figure 19 below). While only six Fellows responded that ‘CP has not spread on my campus,’ it is likely that several others who would have chosen this response simply did not answer this item (see footnote 10).

The fact that nearly twice as many Fellows reported colleagues using CP in departments other than their own is encouraging because that means that the ‘pockets of support’ on campus are growing beyond one discipline or one department. Beyond simply increasing the number of faculty using CP in teaching or research, increasing the diversity in the range of disciplines where faculty are infusing CP is an important benchmark in establishing CP in the curriculum and in gaining institutional credibility for contemplative approaches in academia.

¹⁰ Although 72 Fellows completed the survey, not every Fellow answered every question. For Q15, for example, only 62 Fellows responded; thus the percents shown in Figure xx are based on a total of 62 (e.g. 36 Fellows represents 58% of the responses to Q15, but only 50% of all 72 survey respondents). Several Fellows may have thought CP had not spread on their campus, so chose not to answer this question.

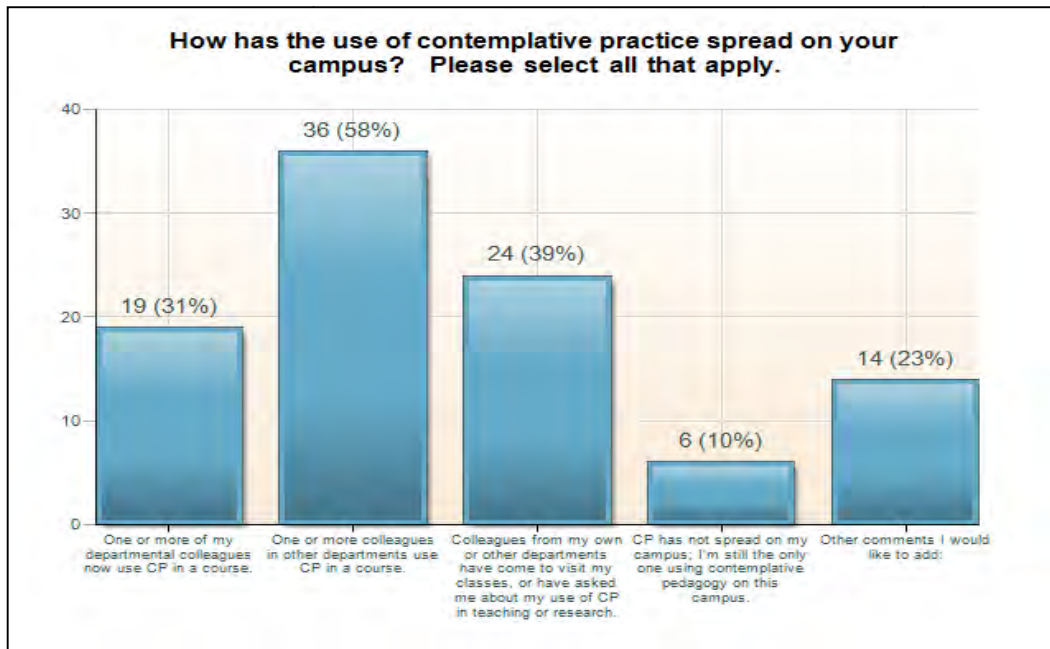


Figure 19: Spread of the use of CP on Fellows' campuses (Q15)

Fellows were again given the opportunity to write additional explanatory comments to clarify their responses to this survey item. Effects mentioned included student response, faculty participation, curricular innovations, and campus or community impact:

- “Students now look forward to the course.”
- “Other faculty participate in my course, though don't teach their own.” [Rice]
- “Sarah Buie's Difficult Dialogues program has done most to integrate CP practices on campus.” [Clark]¹¹
- “The impact has been larger in the broader legal and judicial community rather than in the law school.” [Suffolk]
- “We still have more sympathizers than actual practitioners; it is STILL not perceived as a LEGITIMATE intellectual activity on this campus, despite widespread interest among students.” [Brown]
- “Check out the Evergreen web catalog to see the range of CP-like offerings.”
- “the class led a lawyer in the community to help me start a meditation group”

Not surprisingly, several Fellows were unsure or unaware of the impact their use of CP may – or may not – be having at their institution. Typical comments included:

- “I don't know.”
- “too early to tell”
- “I'm just not really sure.”
- “I really have no sense of whether anyone else at my large campus is using CP in teaching. If they are, they are doing it quietly.”

¹¹ For a discussion of how CP is infused throughout the ‘Difficult Dialogues’ program at Clark, see the summary of the interview with Clark professor SunHee Kim Gertz, p. 63.

This last comment is particularly instructive, in that it highlights the importance of seeking out and building community among CP practitioners. Until contemplative pedagogy becomes part of the public discourse at an institution, CP Fellows may continue to be unaware of supporters and allies who could help them to increase the awareness and use of CP on their campuses.

Obstacles and barriers to the adoption of CP at Fellows’ institutions

The final closed-format question about institutional impact asked Fellows what factors have prevented the adoption or delayed the spread of CP on their campuses (Q16). While it is instructive to hear Fellows’ positive comments about the support and use of CP at their institutions, it is even more crucial to understand what discourages or prevents faculty and administrators from incorporating CP into their curricula or research agendas.

It is interesting that of the seven response choices presented to Fellows for this item, the two with the highest numbers of responses did not specifically deal with institutional barriers to the acceptance or use of CP, as shown in Figure 20 below. The most frequently chosen response

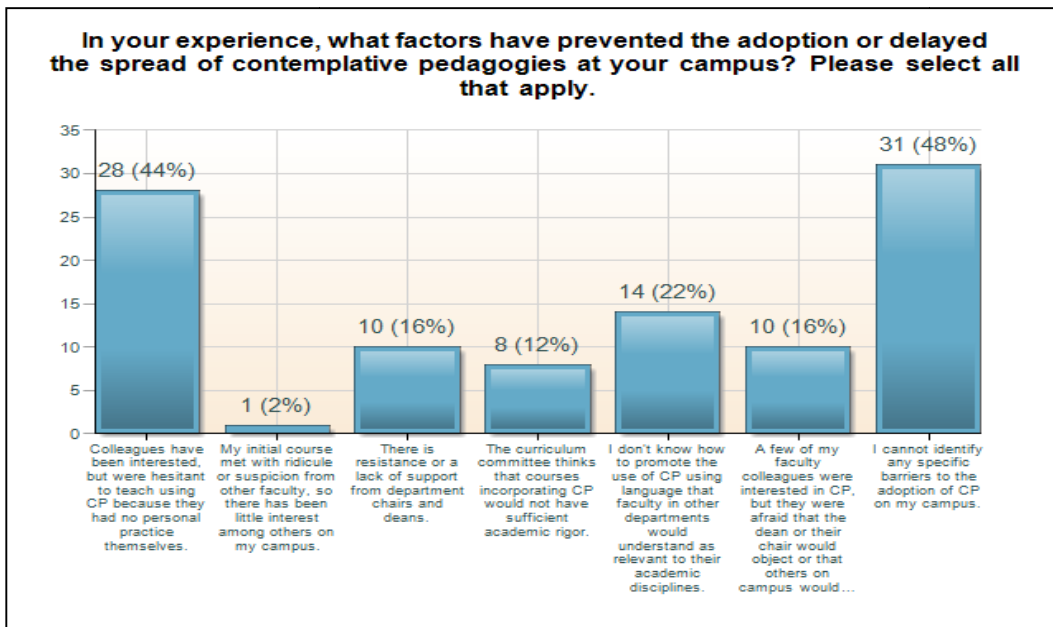


Figure 20: Barriers to the adoption of CP on Fellows’ campuses (Q16)

(31 of the 64 Fellows responding to this question) was actually ‘I cannot identify any specific barriers to the adoption of CP on my campus.’ There are two different ways to interpret this response pattern: either Fellows experience subtle resistance but cannot name the source or reason; or – an admittedly more positive interpretation – they are indicating that they do not think there are an insurmountable barriers to the adoption of CP on their campuses. Based on the overall pattern of responses to this question, as discussed below, it is reasonable to give more weight to the second, more optimistic interpretation.

The second most frequently chosen response concerns the ‘barrier’ of the faculty themselves, but again in a positive manner: 28 of the Fellows indicated that while other faculty are

interested in using CP in their work, many are reticent to do so because they have no personal contemplative practice of their own. While this faculty hesitation could be seen as an obstacle, it is in fact both an indication of respect for CP and an opportunity. Faculty's refusal to teach using CP before they have established their own practice actually may indicate their understanding that contemplative pedagogies are not simply 'teaching techniques' that can be implemented automatically, but are in reality an approach to work and life grounded in the personal transformation of the faculty member. The opportunity, then, is to provide personal and professional development opportunities in CP (meditation instruction, retreats, curriculum development seminars) that nurture and build confidence in faculty who are drawn to contemplative education.¹²

Of the five remaining response choices to this question, the one most often chosen relates to the issue of language: about 20% of the Fellows acknowledged that they don't know how to introduce and describe CP in a way that faculty in other disciplines would understand as academically relevant. This is another opportunity for education: as Fellows develop confidence in contemplative approaches to teaching and research, they should be encouraged to develop and share with other Fellows organic approaches and language that will communicate with a wide range of their academic colleagues.

The other four response options were those that actually do appear to be barriers or obstacles: ridicule or suspicion on the part of others, resistance or lack of support from administrators, objections from curriculum committees, or fear of disapproval from senior colleagues. Only one Fellow said his or her course was met with ridicule or suspicion; ten or fewer faculty selected each of the other three responses. It is instructive to note that the total number of Fellows selecting any of these four responses (29) was about the same as the number selecting either of the 'non-institutional' options: 'no specific barriers' (31) or 'colleagues are hesitant because they have no personal CP' (28). Thus it appears that 'institutional barriers' are not as great as might be assumed, or as may have in fact been the case in the past (i.e., during the earlier years of the Fellowship program).¹³

As noted above, several of the subsequent open-ended reflection questions on the survey asked Fellows about the resistances they may have encountered from others in using CP (see discussion on page 48). Thus we did not include a 'comments' box on this survey item.

Differences in the impact of CP at different types of institutions

While it was illuminating to read the Fellows' survey responses and comments about institutional impact, we wondered if there were any important differences in the experiences of Fellows according to the type of institutions at which they taught. In order to see these differences more clearly, we cross-tabulated the institutional impact questions (Q14: impact;

¹² The Center currently offers several such opportunities (announced on its website) each year, including retreats for academics, a summer curriculum development workshop, and a variety of other resources on contemplative practice.

¹³ For a discussion of how the climate of acceptance of CP has changed in academia since the inception of the CP Fellowships, see the interviews with Fellows (p. 60).

Q15: spread; and Q16: barriers) with Fellows' responses to Q2 (type of institution). Although the Fellows who responded to the survey represented at least nine different categories of institutions, the four types with sufficient numbers for meaningful comparison were public, private, baccalaureate, and doctoral/research institutions. Because the baccalaureate and doctoral institutions were not further identified as to whether they were public or private, the evaluator chose to compare results for public versus private and for baccalaureate versus doctoral institutions.

One major limitation of this discussion is the fact that by dividing the 72 survey respondents into groups according to institutional type, and further segmenting these numbers by response option within each type, many very small numbers result. Thus while it is more accurate to compare numbers of Fellows, these numbers should be viewed within the context of their relative size compared to the entire group (e.g. total number of Fellows at research institutions). For example, while nearly twice the number of Fellows at doctoral institutions (23) selected 'There are small pockets of support for CP' as did those at baccalaureate institutions (13), those numbers of Fellows represent 64% of the Fellows at doctoral schools and 62% of those at baccalaureate ones, respectively (see Figure 21 below). Thus the proportions of Fellows at each type of institution selecting this response option were essentially equivalent.

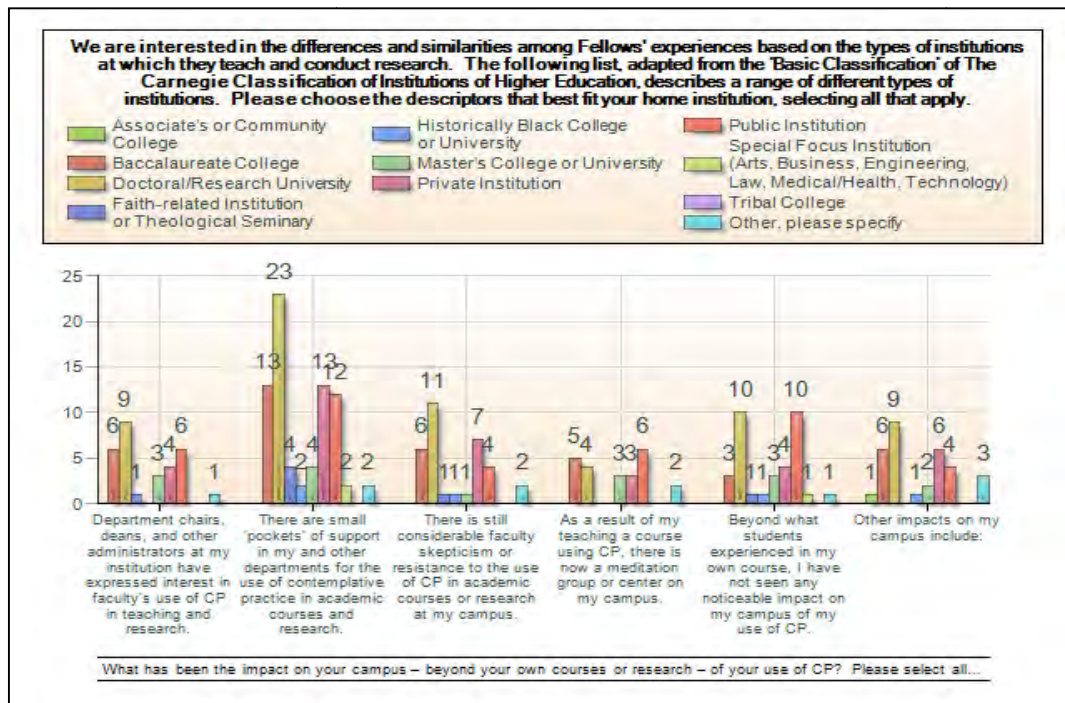


Figure 21: Impact of CP on Fellows' campuses, by institutional type

Keeping these limitations in mind, it appears that the impact of Fellows' use of CP is generally comparable whether they are teaching at a baccalaureate or a doctoral institution. As noted, most of the apparent variation displayed in the numbers of Fellows responding by institutional type is eliminated when comparisons are made proportionally.

These proportional comparisons remain essentially equivalent for the two types of schools on all response options except the fifth one, 'I have not seen any noticeable impact of my use of CP.' In this case, 14% (3) of the Fellows at baccalaureate colleges chose this response, while 28% (10) of those at research institutions did so. One possible interpretation of this difference is that it is easier to see the results or influence of one's teaching at a smaller college than it is at a large research university. For example, it is often the case at large universities that faculty are not aware of developments in other schools or departments, while at baccalaureate colleges there is generally more interaction college-wide between faculty from different departments. Students are also more likely to meet and talk with professors at smaller colleges than they are at large universities, and so would be apt to 'spread' the news of what was happening in individual classrooms.

A slightly different pattern emerges when comparing responses to Q14 between Fellows from private and from public institutions. In this case, only the first response option ('Administrators have expressed interest in CP') was proportionally similar for both types of institutions, with 21% (4) from private and 26% (6) from public choosing this option. There was some proportional variation (10% to 15% respectively) for option 4 ('There is now a meditation group or center on campus') and option 2 ('Small pockets of support for CP'). Fewer faculty from private institutions reported a new meditation group or center, possibly because the 'Private' category includes faith-based as well as many baccalaureate colleges, which would be more likely to have had an established group or center already. Conversely, more faculty from privates reported 'small pockets of support' among departments, possibly for the same reasons just suggested. For response option 3 ('There is still considerable faculty skepticism'), twice the percentage of Fellows at private institutions chose this option as compared to Fellows at publics. Again, this may be due to the smaller departments and closer contact among faculty often seen at private institutions; at large public institutions, faculty may be able to 'fly under the radar' unnoticed and thus not attract the notice or disapproval of others. Finally, for response option 5 ('I have not seen any noticeable impact'), twice as many Fellows from public institutions chose this option as did those from private ones. The reasons for this response pattern may be similar to those suggested above for the research institution Fellows' response to this same item: impacts may not be as easily noticed at large public institutions with extensive campuses and several separate schools, and students may not have as frequent contact with faculty as they do at smaller private colleges.

Differences in the spread of CP at different types of institutions

Applying this same approach to Q15, we find that the proportions of Fellows choosing each response option were essentially equivalent (within 5% to 10%) at doctoral and baccalaureate institutions for all but the first option ('One or more of my departmental colleagues now use CP'). Again, the numbers are small, so the comparison is in terms of percentages: 28% (10 Fellows) from research universities chose this option, compared to 14% of those from baccalaureate institutions (3 Fellows). Without more information on the circumstances prompting these choices, it is not clear why the percentage is twice as high at doctoral institutions. Moreover, the reverse pattern obtained for option 2 ('One or more colleagues in

other departments use CP’): the percentage was higher for Fellows at baccalaureate institutions, though the difference was smaller than in option 1.

Response patterns to Q15 were also similar (within 5 to 10 percentage points) for Fellows from public and private institutions, again with one minor exception, option 4: ‘CP has not spread on my campus; I’m still the only one’. Interestingly, only one Fellow (4%) from a public institution chose this response, while four Fellows (21%) from private institutions did so.

Keeping in mind the small numbers involved in this brief analysis, it seems that there is no clear profile of what type of institution is more likely to nurture or encourage faculty to begin or to continue to use contemplative approaches in their teaching and research. The survey results appear to provide limited evidence that contemplative approaches can spread at either baccalaureate colleges or research institutions, both public and private. (The results for the cross-tabulation of Q15 by institutional type are displayed in Figure 22 below.)

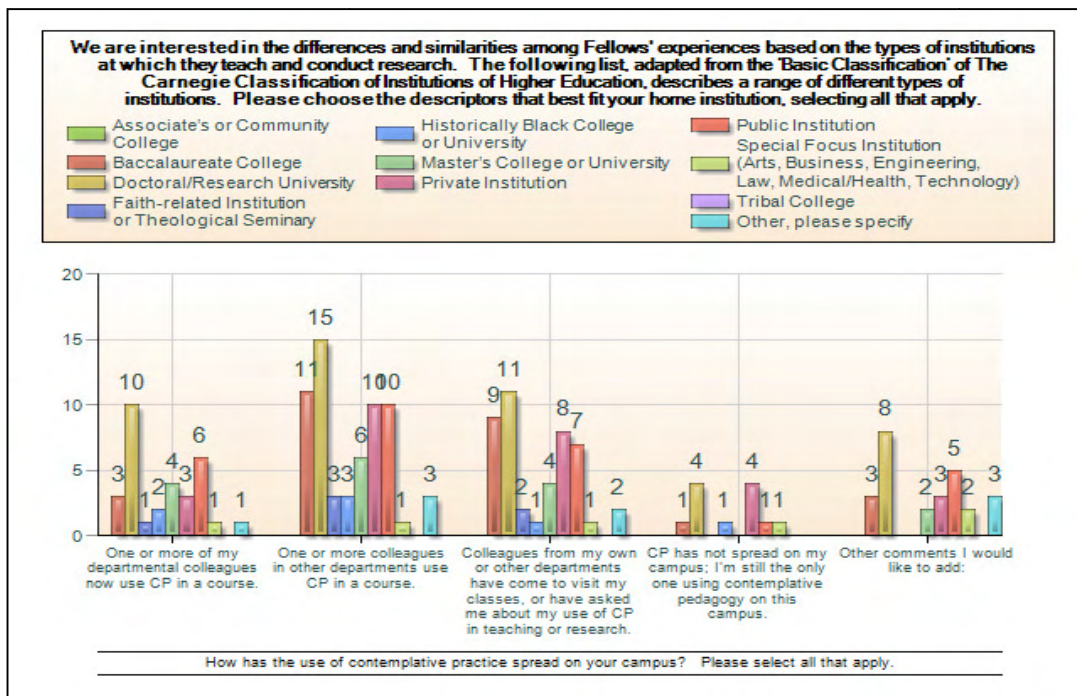


Figure 22: Spread of CP on Fellows’ campuses, by institutional type

Differences in barriers to the adoption or use of CP at different types of institutions

While no clear pattern has emerged regarding the impact or spread of CP according to the type of institution, it remains to be seen if institutional type has any influence on the obstacles or barriers to the use or spread of CP on a campus.

Recall that results to Q16 were highly skewed toward two of the response options: 44% of the 64 Fellows responding to this item chose ‘Colleagues were interested but hesitant because they had no personal CP’ and 48% chose ‘I cannot identify any specific barriers’. The median percent

of Fellows selecting any of the other response options was 16%, making the numbers of responses quite small, once divided according to institutional type (see Figure 23 below).

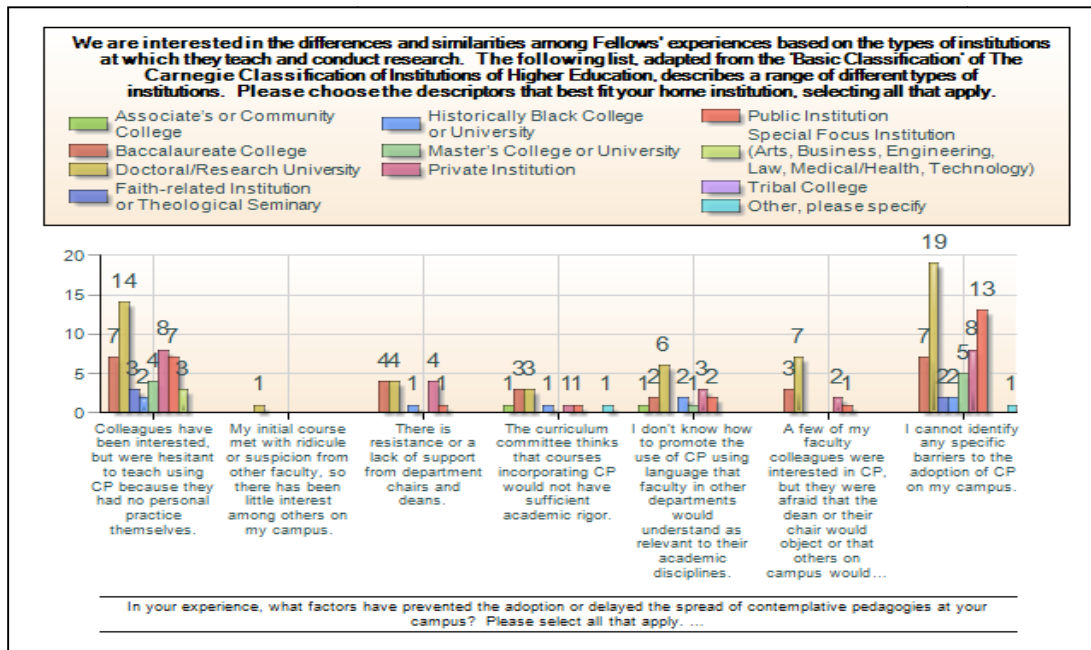


Figure 23: Barriers to the adoption of CP, by institutional type

In addition, because Fellows were encouraged to choose all applicable descriptors to identify their home institutions, two or more of the responses may refer to the same institution (e.g. 'private' and 'baccalaureate'). For these reasons, the following discussion will use only actual numbers in discussing the remaining 'barriers' options (2 through 6).

Only one Fellow, teaching at a doctoral/research university chose option 2: 'My initial course met with ridicule or suspicion.' Equal numbers of Fellows from baccalaureate, doctoral, and private institutions, and one from a public institution, chose option 3: 'There is resistance or a lack of support from chairs and deans.' Again for option 4, 'The curriculum committee thinks that CP courses lack rigor', equal numbers of Fellows from baccalaureate and from doctoral institutions selected it, and one each from a public and a private. For the remaining two options (5 and 6), the highest number of responses came from Fellows at research institutions. Only two or three Fellows from baccalaureate, public, or private institutions chose either of these options.

Looking only at the numbers of Fellows from each type of institution responding to Q16, what emerges is a moderate number of faculty at research universities who appear to be interested in CP, but cautious in embracing it (options 1 and 6). From the Fellows' perspective, the barriers to the spread of CP may be more at the level of the individual than the institution itself (options 5 and 7). While it is unwarranted to draw conclusions on the basis of these small numbers, the data are suggestive. Once Fellows know how to promote CP in language that other academics can understand and accept, and if interested faculty were to receive

instruction and support in the use of CP, it is possible that research universities might provide fertile and relatively barrier-free ground for the establishment and growth of contemplative pedagogies. The next section of this report explores that possibility in greater depth as we look at the Fellows' responses to the open-ended reflection prompts about 'resistance to CP' included on the survey.

Fellows' reflections on resistance to their use of CP

The final section of the online survey offered Fellows an opportunity to reflect on their Fellowship experience and write more expansive comments. The first question asked Fellows to describe their use of CP beyond their Fellowship course, or to tell us why this approach had not worked out for them in their teaching. The next four prompts asked Fellows what resistance – if any – they had encountered from their students, from other faculty or administrators on campus, at the institutional level, and possibly even from themselves in their use of CP. Because there were no set response options offered with any of the reflection prompts, separate content analyses were carried out on the Fellows' responses to each of the four prompts dealing with resistance. Thus the thematic categories of Fellows' comments vary from item to item in the analysis and discussion of these reflection questions. The sixth item solicited the Fellows' views on the role of the Center (beyond administering the Fellowships) in promoting the adoption of CP in academia (Appendix F), and the final prompt simply invited Fellows to reflect on their overall experience with CP since their Fellowship year, and to share with the Center how it had affected their lives and work (Appendix G). The following discussion focuses on the four questions about resistance; the other three items are discussed in later sections of this report and the Fellows' responses to them are included as appendices.

Student resistance to the use of CP in Fellows' courses

Reflection Q18 asked Fellows what resistance – if any – they had encountered from their students when using CP in their courses. Sixty-three of the 72 Fellows taking the survey responded to this item. This was the largest number of Fellows responding to any of the seven reflection questions; the number of Fellows writing comments for the other prompts ranged from 41 to 58. A thematic analysis of the 63 comments yielded the following categories:

- General resistance (e.g. skepticism)
- Specific resistance (e.g. religious objections)
- Mild resistance (e.g. hesitation, shyness)
- Little or no resistance
- Fellows' suggestions for meeting resistance

This last category arose from the fact that while several of the Fellows described some resistance, they also went on to describe how they had prepared for, met, or honored it. These comments are particularly instructive and should be shared with Fellows and other faculty desiring to use CP in their academic courses.

Seventeen of the Fellows' comments described general resistance from students, including seven that mentioned student 'skepticism', seven that noted some students found it difficult to 'sit still', and another three that said students objected that they did not have 'time' for CP.

Typical comments included:

- "They tend to be skeptical at first, but only a minority actually drops out."
- "Some students are deeply skeptical of anything that is not conventional. Teaching students various mindfulness exercises is difficult if they are convinced that "nothing is happening"."
- "At the start of the semester, most students are skeptical but by the end, they are extremely appreciative of the experience."
- "Students sometimes say they don't feel "productive" during out-of-class meditation sessions."
- "Some students get impatient and do not want to be with whatever comes up for them."
- "Some students are very resistant to sitting still and have a rather narrow view of what they should be doing in class."
- "Some students struggled with finding time for contemplative practices outside of class. One felt we spent too much time with CP in class."

One of the Fellows from a large public research university mentioned student skepticism, but went on to explain how she resolved it:

"Some students are initially skeptical that this is "useful" or "gradeable". They are worried because they don't understand how their performance will be evaluated. Discussing the evaluation criteria has addressed the main fears. Reading positive feedback from past students has helped them to begin to imagine what they might get out of this."

Other Fellows related specific objections to CP on the part of their students. Eleven of these comments concerned religious objections, ranging from mild to serious. Several Fellows wrote:

- "Their discomfort with the idea that this is spiritual."
- "Mainly religiously based objections, prejudice."
- "Some skepticism about their value, especially from students with a vigorous commitment to atheism."
- "The campus culture is very agnostic and hostile to anything perceived to be associated with religion or spirituality. We do not offer any courses on religion at the College; students have to take such courses at Haverford or Penn. There is an equation drawn between serious intellectual commitment and agnosticism."
- "Earlier I had a student tell me that she could not sit quietly with her eyes closed because a demon might come in, but that was several years ago. I have not recently had any students who actively balked at doing the practices."

But not all of the religious objections – even the serious ones – have ended badly. Several Fellows related how they met and honored such resistance. One Fellow at an East Coast faith-based university wrote:

"In one of my first of five classes a student indicated that she thought CP was "satanic". But I had structured the course to include some of the religious men and women (Catholic) who work in my institution specifically to allay that concern."

Another Fellow, teaching at a large state university in the South, shared her approach to anticipating student resistance to CP on religious grounds:

“The only resistance I received came from a fundamentalist Christian student who, although she voluntarily signed up for the course, was concerned that certain aspects of our CP that came of non-Christian religious sources might be “against her religion.” Initially, she sat out of a few exercises, but later she changed her mind and participated in all of them. I think it was a growth curve for her, realizing that, regardless of source, none of these practices are really “religious” per se. Knowing the diversity of my students, I also made a point of including CP from as many religious traditions as I was personally aware of so that everybody’s tradition could feel included.”

A third Fellow from a state university in the Midwest actually enlisted skeptical students to enroll in his CP course:

“Students have been very supportive. I actively recruited students who had some trepidation due to religious concerns in order to gain their perspectives on whether a course in mindfulness does, indeed, pose risks to their faith. All said no following the course.”

Finally, a Fellow teaching at a Jesuit institution in New England noted:

“Some devout Catholic students at Boston College are challenged by learning from contemplative practices adapted from Buddhism (which is what I teach). Most find such learning exciting, since what is learned from Buddhist meditation theory and practice is used to shed new light on elements of their own religious understanding as Christians, but some struggle with the very idea of learning from other religions.”

This last comment is especially relevant to our understanding of student resistance, as it highlights an important way in which contemplative pedagogies intersect with the values of higher education. Though students may resist some of the ideas they encounter at college, most students actually come to be challenged, not only by increasing their knowledge, but by expanding their perspective and broadening their experience of the world of ideas. In the case of these devout Catholic students, coming to terms with the idea – and the experience – of learning from other religions is a critical skill for these young people to develop if they are to live and flourish in our increasingly diverse and globally interconnected society.

In addition to religious objections, Fellows reported other student concerns about CP, such as:

- “Some students scoff, don't take it seriously, think it “silly.””
- “Some think it’s flaky, but many appreciate the opportunity.”
- “Too weird. Too spiritual. Not academic.”
- “Students struggle to connect the practices to the course material.”
- “Students were willing to test things in the classroom setting, but did not see that CP was relevant to their lives and professional work.”
- “I teach at a school for professional training and so it is difficult for some students to accept this as part of a professional identity. Law school is a stressful environment and so most of my students have the perennial dilemma of trying to find time for one more thing—even if that one more thing is a contemplative practice and one which would enable them to approach the demands of their other work more effectively.”

These last few comments highlight the paradox and benefit of introducing CP into the education and lives of students who are already feeling too busy, or in the words of another Fellow, “It goes against the grain of the ethos of over-scheduling, multi-tasking and activity to the point of distraction.” Again we see one of the tensions so prevalent in contemporary higher education, an increasing tendency towards utilitarian and economic ends: the view of a college

degree as an economic or professional credential at the expense of a truly integrative and transformative education that connects mind, body, and spirit in the heritage of the pre-Enlightenment monasteries of Europe and the contemplative traditions of Asia.¹⁴

However, not all the Fellows' comments cataloged student resistance; nearly a quarter of them insisted that they did not face student resistance to the use of CP in their classes. Eight Fellows simply wrote 'None' in the comments box; others wrote remarks such as:

- "Students love it; no resistance there."
- "Very little: Most students are open to using CP."
- "Not much; occasional skepticism, but truly not much at all."

In addition, several Fellows wrote more detailed accounts of why they thought they had not met resistance to their use of CP. A Fellow teaching at a small private university in the South explained:

"Because I teach it as a separate unit (and I do this to avoid any sense of proselytizing in a Buddhism course), everyone who comes wants to be there. There is still resistance, but they basically are curious and interested."

A second Fellow, professor of art at a large private research university in the Northeast, wrote this about student resistance:

"None, because I always give them a choice as to whether or not to participate. On days when certain individuals have been too antsy to sit still at the beginning of class, they have left the room and returned - however this represents less than 1% of the opportunities to participate. Given my field, contemplative practice integrates seamlessly through exercises in sensory perception, creativity, and close observation. Students need these exercises and the contemplative periods."

Several Fellows mentioned that they left it up to students whether or not to participate. One humorously wrote, "On occasion a student will overtly not participate, writing or reading as we sit. But I let that go by, and it's not a problem. Fortunately, I have my eyes closed most of the time." Many of the Fellows said their courses were elective, and/or they invited but did not require students' participation in CP. A Fellow at an Ivy League university remarked:

"I make it clear in the syllabus that students may choose alternate work to the three/week one-hour Meditation Labs; NONE of the over 400 students I have had since I started this alternative work possibility has EVER taken this alternative."

It seems, then, that while there is some student opposition to the use of CP, many of the Fellows have found their students quite open and willing to try something new. In addition, some of the Fellows have anticipated and prepared for possible objections, while others have found creative ways to honor this resistance, allowing it to soften.

Faculty colleagues' resistance to Fellows' use of CP in teaching and research

The next reflection prompt asked Fellows to tell us about any negative reactions they had experienced on the part of their departmental colleagues or university administrators. The major themes that emerged from a content analysis of the 58 responses to this question were:

- Direct resistance (e.g. departmental opposition)
- Skepticism or lack of understanding
- Indifferent support or lack of interest

¹⁴ See the Vision statement of the Association, at http://www.acmhe.org/index.php?option=com_content&view=article&id=14&Itemid=74.

- Little or no resistance

Unlike the student resistance discussed above, objections on the part of faculty colleagues and administrators may actually prevent a faculty member from offering a course or using CP openly in an existing course. Thus it was important that we hear from these experienced Fellows what kinds of obstacles they had faced in developing and establishing CP in their academic work.

Six Fellows described direct resistance to their use of CP at their home institutions:

- “My own department has been strongly opposed to regarding Asian philosophies as philosophy rather than religion, and they regard meditation practice as flakey. The administrators at my campus did not protect me from the "collegial abuse" that I was subjected to in my department.”
- “A colleague was resistant to writing a recommendation when I applied for a fellowship; that is the only resistance I have noticed.”
- “Resistance to the cutting-edge quality of the program was confronted at the outset; having a fellowship helped reduce the stigma. After the course became popular, and multiple sections were offered each year, there may have been some jealousy and fear.”
- “The Honors Program Board declined acceptance of my course, in spite of the support of the Head of the Honors Program.”
- “[I’ve been told] I am compromising subject area content.”
- “Deliberate attempts to directly censor the course; to get me to stop teaching the Meditation Labs (CP); to prevent me from teaching the course; attempts made directly to my face; also behind my back.”

A few others feared collegial disapproval, so took steps to avoid it. In the words of one Fellow: “I tried to keep my use of CP quiet; I did not yet have tenure, and it just did not seem worth the possible trouble.”

The picture for most Fellows, however, has not been nearly so unreceptive. Fifteen of the Fellows’ comments dealt with colleagues’ skepticism or ignorance of what CP is. Typical comments included:

- “Lack of understanding or misunderstanding.”
- “Some faculty are simply confused about what this [CP] means.”
- “At my secularly oriented institution, there is a suspicion that CP is doctrinally biased.”
- “Some question the appropriateness of the course, wondering if they too could teach, as they put it, "religion."”
- “Some skepticism regarding use of meditation.”
- “They tend to be skeptical, but in my situation they've not been able to block any steps I've wanted to take.”
- “Only that it couldn't be taught P/F. I had to justify it academically, but they readily accepted my justification.”

Several of the Fellows’ comments dealt directly with colleagues’ lack of understanding regarding the value of contemplative pedagogies:

- “They don't get why it matters. They are not persuaded that it helps students to focus, hold contradictions, or develop a creative vision.”
- “Simply a failure to see the value of it. Many insist on defining "reflection" (which is a crucial element in our pedagogical approach) in ways that ignore the practice of introspection, turning inward, quieting the mind. They prefer to think of reflection as an outward activity, or merely as more thinking.”
- “It seems the major problem is that others do not understand the role CP can play directly in pedagogy. They view these practices as distractions or new-age type add-ons that don't advance learning. I believe that it is very important to be able to talk very specifically about the role of our use of CP in deepening learning.”

These last few comments speak directly to the need for Fellows and others interested in promoting contemplative pedagogy to develop appropriate language and academically-oriented approaches to describing how CP intersects with academic values and learning goals.

Several other Fellows said their colleagues simply were uninterested or unaware of their use of CP, as illustrated by these comments:

- “Just lack of engagement, and I don't push it. A few faculty are very supportive, one has participated and led some sessions in my class.”
- “Basically just disinterest.”
- “I don't think faculty have paid that much attention to what I am doing!”
- “Benign neglect mostly, digs in the ribs about "hearing voices nobody else could hear." My colleagues vibrate to the words "rigorous," "critical" "traditional" and "orthodox.””
- “Personal lack of interest in CP in their own lives.”

This last comment is especially perceptive because faculty often find it hard to see the value of contemplative pedagogies if they have not experienced the transformative effects of their own personal contemplative practice. Once again, developing ways for Fellows to communicate to their colleagues the personal and professional (academic) benefits of CP seems paramount.

Finally, 22 of the Fellows (almost 40% of those responding to this prompt) indicated that they had met little or no resistance from colleagues or administrators. Nineteen simply wrote ‘None’ in the comments box; the other two remarked:

- “None, but we are very fragmented, so this is not really an issue.”
- “No overt resistance since I haven't yet really presented it on my campus. But faculty in my department and division are aware of my personal practices.”

In fact, several of the Fellows shared their view that their colleagues, while not openly supportive, were at least mildly accepting of their use of CP:

- “My faculty members have been willing to allow me to “do my own thing” since the contemplative practice course is only offered for one credit it doesn't really compete with or intrude into our academic schedule.”
- “Now that there is so much research on CP's effects on health and the brain--ability to concentrate, etc., most faculty are ready to acknowledge that CP is a legitimate activity, whether they are personally interested in using it in their classes or not.”

- “One faculty member did a peer review and he really appreciated what he saw, but he is still not someone who would incorporate it.”

As with the Fellows’ comments on student resistance, then, it appears that there is much less overt resistance on the part of faculty colleagues and administrators to the Fellows’ use of CP; the predominant attitudes toward contemplative pedagogy seem to be skepticism, lack of understanding, or disinterest – ‘benign neglect’, as one Fellow termed it. It remains to be seen, then, what resistance Fellows have encountered at the institutional level, and perhaps more importantly, their own inner resistance to talking openly with colleagues about their use of CP.

Institutional barriers to the adoption of CP on Fellows’ campuses

Fellows’ reflective comments on Q21 (institutional barriers/climate of acceptance for CP) were an interesting mix of positive and negative statements. A thematic analysis of this group of 49 responses identified four major groups of comments:

- Direct resistance or explicit barriers to the use of CP (e.g. course rejection or denial)
- Perceived obstacles (e.g. Fellows’ perceptions, not specifically supported by examples)
- Neutral response/lack of institutional support
- Positive or supportive institutional climate

Out of the 49 responses to this question, only nine were in the first category: explicit barriers. The Fellows described some of these obstacles in the following ways:

- “I did this last year propose to teach a short freshman seminar using CP and was told by the administration that it was too "risky."”
- “Public institutions e.g. Brooklyn College tend to see education as a means for economic mobility and do not have the luxury of self reflection like an Amherst college.”
- “We have the so-called "Rocky Mountain News" test: what if a local newspaper prints a story about students doing meditation rather than "rigorous" academic study. Our administrators are sensitive to such a threat, but it is NOT my issue.”
- “Working in a STEM related field, the barriers include understanding the merits of CP as legitimate source of scholarship.”
- “There is the understanding that CP classes are not rigorous and that the skills/practices do not lend themselves to testing.”
- “I did have one situation where my academic Dean canceled class for one semester because my co-teacher did not have a professional degree.”

The first three of these comments indicate that administrators simply may not understand the value of using CP in academic courses, but this is an obstacle that has been overcome at many of the institutions where Fellows have taught. However, the objections raised in the last four comments seem fairly customary by academic standards: nearly any institution would ask for academic justification of any new course or program proposed for the curriculum. In fact, the Fellow writing the last comment quoted above did just that. His comment continues:

“My law school has been generally accepting. [I did have one situation where my academic Dean canceled class for one semester because my co-teacher did not have a professional degree.] However, by carefully pulling together reading materials, including a book edited by another law professor, I was able to convince my curriculum committee and later the entire faculty to endorse my course and now it has been approved and fully accredited.”

Another Fellow stated that “Generally it is a lack of clear outcomes from this approach,” underscoring the necessity for Fellows to clearly articulate to their colleagues the benefits of CP for students in terms of both academic learning and personal growth.

By contrast, rather than describing barriers at their institutions, several Fellows remarked on positive conditions for CP on their campuses, illustrated by the following comments:

- “I have met no resistance; in fact, my institution has been very open.”
- “I teach in a private Jesuit institution that is already predisposed to reflection. Our CP courses fit well into that aspect of university mission.”
- “I would describe the institutional context as open and receptive, and consistent with the campus strategic academic and pedagogical vision for the next 20 years.”

It is instructive to note that 14 of the Fellows’ remarks conveyed their perceptions of obstacles to the use of CP or impressions of a negative campus climate, but without naming any specific institutional actions or conditions. The following examples illustrate this type of comment:

- “The climate is terrible. There is a young, untenured faculty member who is a practicing meditator, but as far as I know, she does not bring CP into her courses.”
- “I think the overall climate for acceptance at my campus is likely reluctant, except perhaps in the creative arts.”
- “I am afraid to propose it to the curriculum committee so did my course as a 'reading course' which I don't get credit for teaching.”
- “I would say there is no acceptance of CP on my campus, but individuals practice it, and some are able to incorporate it into their courses.”

This last comment is particularly interesting, because despite the Fellow’s judgment that ‘there is no acceptance of CP’, s/he goes on to say that some faculty practice CP and actually use it in their teaching. Three other comments in this category further illustrate this somewhat subjective perspective: these writers comment on the negative climate for acceptance of CP at large universities, based on their experience at one or two such institutions:

- “I've taught at two large public comprehensive universities; at neither one was CP remotely part of the campus culture.”
- “I could not imagine trying anything like a CP at the public research institution I used to serve.”
- “It's naturally easier at a small liberal arts college such as the one I was teaching at when I had the fellowship than at a large university such as the one I'm at now. But my experience is that as colleagues begin to trust and respect me, they're open to my approaches to teaching.”

Again, this last comment is revealing: the Fellow asserts that using CP is ‘naturally easier’ at a small college, but goes on to acknowledge that even at a large university, its use is accepted.

An interesting contrast with this last group is shown in a positive comment from a Fellow teaching at a large urban university:

“My campus is part of a very big, public, urban university, and it represents a lot of diversity in teaching styles. Students come from many different backgrounds, cultures, and that convergence of cultures encourages an openness to CP, I think. "Difference" is an implicit part of the curriculum. I may well teach

at some smaller, suburban/rural campuses in the future, and I'm curious to see how it will feel to incorporate CP in those settings.”

From this Fellow’s perspective, then, the climate issue may revolve more around urban/rural, including the implicit assumption that urban campuses are more diverse and therefore open to CP, rather than around the contrast between large research university/small liberal arts colleges as indicated by the previous comments. However, this picture is complicated by another positive comment, this one from a Fellow teaching in the liberal arts school of another large university. Responding to the question about institutional barriers, this Fellow wrote:

“There are none at my institution. In spite of the fact that the university is a large public institution my division is a liberal arts college, which is very open to new ideas.”

From these comments, it is reasonable to conclude that there is no clear picture of the ‘ideal’ institutional profile whose climate is open to the acceptance and incorporation of CP into the curriculum and campus life.

Eight of the other Fellows responding to this question noted general institutional or economic conditions that could be hampering the spread of CP on their campuses, for example:

- “A lot of faculty in different departments are interested and we link them together but the administration, while not hostile, is not interested at this point.”
- “There is actually a fair amount of interest, but the campus is so fragmented that few know this work is happening.”
- “I think people are open-minded, but not interested in non-technical, non-science-related activities or initiatives.”
- “Although CP is not widespread at my university, I also do not encounter a great deal of resistance from my colleagues. Rather, some are curious, and others indifferent.”

Half the comments in this category focused on issues of lack of time or money:

- “It just is not a priority within the academic framework: environmental awareness, international perspective, skill acquisition in writing. All these things take priority in a time of straightened resources.”
- “The climate is pretty friendly in terms of our philosophies around teaching; the challenge is that we're overworked and don't seem to have enough time to focus more on this.”
- “Contemplative courses at both institutions where I offered them were in addition to normal load or funded as part-time instruction--with minimal compensation.”
- “There is no administrative support because they are coping with budget stresses and this is low on their priority list. If it brought them money, they would prioritize it.”

These last few comments underscore the often crucial benefits the Contemplative Practice Fellowships provided faculty in terms of financial support not otherwise available at their institutions. Without such funding, many faculty do not have the opportunity or release time to develop and teach new courses incorporating CP.

Things may be changing in that regard, however, as one Fellow at a large East Coast university conceded, though still with some reservations:

“Institutional barriers are in my head. A group of 4 faculty recently received a \$6,000 grant to explore contemplative environmental studies from American University's Center for Teaching, Research and

Learning--which I take to be institutional support. I have hesitations about the reception of such an orientation at the Provost level.”

This last reflection supports the notions suggested above: that there is great variability in institutional responses to faculty’s use of CP, that there is no one ideal situation or institutional profile for the establishment of CP, and that some of the apparent barriers to its acceptance may in part be misperceptions on the part of the Fellows themselves. This leads us to the final reflection prompt in this section: Fellows’ own possible internal resistance to promoting or discussing openly their use of contemplative practice in their lives and work.

Fellows’ inner resistance to talking about their use of CP in teaching and research

Reflection Q20 asked Fellows if they had experienced any personal or ‘inner resistance’ to promoting or discussing openly with their colleagues their use of CP in their lives and work. Of the 41 Fellows who chose to respond to this reflection prompt, nearly half (20) either simply wrote ‘N/A’ or indicated that they had no hesitation in talking about their use of contemplative practices. Representative remarks included:

- “I have always felt comfortable acknowledging and promoting a contemplative, spiritual and holistic perspective as an academic and as an activist.”
- “Not relevant . . . I talk about this openly.”
- “I understand how people could feel this; but I have never felt it myself; maybe it's because I started doing that after I had tenure; maybe because I have had a CP myself for many years.”

As in this last comment, several of the Fellows who said they had no inner resistance qualified their remarks with brief references to personal and academic circumstances that gave them confidence in their use and public endorsement of CP on their campuses.

About 20% of the Fellows (8) indicated on Q20 that they are cautious, or have some hesitation, in talking openly with others about their involvement with CP. Most of these comments suggested that these Fellows share their practice with trusted colleagues, but do not speak about it publicly. Representative comments included:

- “I have chosen to be selective in my discussions with other faculty.”
- “I already stand out on my campus as a person who is outspoken. I tend to only talk about CP to people who know me and respect my research/teaching.”
- “Yes, I am not likely to bring it up or make it a cause. Partly because as a teacher of Buddhism I am already off the mainstream, partly because other activities absorb my time and energy.”

It seems likely that as acceptance of CP grows on their campuses, and as more of their colleagues get to know them personally, they will increasingly talk to others about their use of CP in their academic work.

An additional 10 Fellows responding to this reflection prompt revealed that their resistance or hesitation stemmed from some aspect of their inner relationship with their own personal contemplative practice or its relationship to pedagogy, which made it harder for them to talk about CP in academic or professional situations. The following comments exemplify this attitude:

- “My personal practice has its ups and downs and at all times it is an incredibly personal thing. When I have moments of ambivalence about my own path, it is reflected in a resistance I have to teaching using CP.”
- “I am not sure I am 'qualified' to lead CP in my courses.”
- “Unwillingness to impose my views of pedagogy on others.”
- “Well, these practices are born, for me, from a spiritual practice. The subtle and fine line of using CP can easily slop over into an area closer to faith than one of open learning. As I have developed clearer ways to manage this within myself, I can talk more easily about the practices and their relationship to content in the course.”

Several of these Fellows indicated, as in the last comment just cited, that ‘things get easier’ as they continue in their practice and interactions with the Center.

Finally, only three of the Fellows’ comments on Q20 described active inner resistance to promoting CP, due in each case to the response they had received at their institution:

- “The experience of having the Honors Program refuse to accept my course proposal based on the incorporation of CP made me a little gun shy.”
- “Yeah. As a publishing poet, musician, shy person--name your marginal quality--I never felt central to the academic enterprise.”
- “It has just seemed too difficult to maintain an active championing of the contemplative. We talk about it from time to time, but the overall standard of work and accomplishment here is over-stressed, over-taxed, over-working, trying to do too much without reflection.”

While these comments clearly express the Fellows’ anxiety or discouragement, it is significant that the majority of faculty (68%) responding to this prompt indicated they felt only some or no resistance to talking openly with colleagues about their use of CP in teaching and research. Perhaps more importantly, many of the remarks of those who experienced inner resistance indicated that they were aware of its source, and some felt optimistic that it would lessen over time as they became more skillful in their use of CP both as a personal practice and informing their approach to teaching.

Conversations with Fellows: Ten Interviews

Of the 72 Fellows who completed the online survey, 45 Fellows – or over 62% of those taking the survey – also volunteered to participate in a 20-minute telephone interview. We found it astonishing that so many were willing not only to complete the survey, but also to talk with us further about their Fellowship experience and its impact on their lives and careers. Those Fellows we ultimately spoke with expressed their gratitude for the Fellowship experience and many thanked us for taking the time to talk with them in more depth than the survey had allowed. When the interviewer thanked a 1999 Fellow for her interview, the Fellow replied:

You know, I love this – and I want to thank you, too, for taking time to do this, because it was wonderful to have a reason again to take pause and sort of think about things. And it’s something that would be worth it, in my mind, having these opportunities to reflect on things, and kind of think about how we’re moving forward – it’s incredibly beneficial for all of us. So thank you for doing this.

Similar responses from other Fellows interviewed confirmed our view that responding to the survey in order to reflect on their experience and maintain or re-establish contact with the Center was reward enough for those who took the online survey. Those who also participated in an interview appreciated a further opportunity to reflect and share with us additional thoughts on the benefits and impact of their Fellowship experiences.

It was especially gratifying to the Center that the 45 interview volunteers included Fellows from across the entire range of Fellowship years. At least one Fellow from each Fellowship year volunteered for an interview. Nine of the 2008 Fellows volunteered, as did six Fellows from each of the 2006, 1999, and 1997 years, five from 1998, and four in each of 2009, 2007, and 2005. In addition, comparing the list of interview volunteers with the complete Fellows List reveals that the volunteers comprised a diverse and representative group of the Fellows in terms of academic discipline, gender, and institution.

After the survey closed, the evaluator, in consultation with Center staff, selected 10 Fellows to interview from the list of 45 prospective volunteers. While we knew that 10 interviews could not be a representative sample of such a diverse group, we wanted to include as many perspectives as possible within our limited number of interviews. Thus the 10 Fellows finally selected varied according to year of Fellowship, gender, academic discipline, type of institution, geographic location (see Table 2 below).

<u>Year of Fellowship</u>	<u>Gender</u>	<u>Academic Discipline</u>	<u>Institutional Type</u>	<u>Geographic Location</u>	
1997-98:	2	M, F	Business; English	Private, PhD; Private, BA	West Coast; East Coast
1998-99:	1	F	English	Private, Doctoral	Midwest
1999-00:	1	F	Architecture	Public, Doctoral	West
2000-01:	1	F	English (retired)	Private, Doctoral	Midwest
2006-07:	[1]	(see 1998; same Fellow held Curriculum Development Fellowship in 2006-07)			
2007-08:	2	F, F	Anthropology; History	Public, PhD; Private, PhD	South; East Coast
2008-09:	2	M, M	Law; Psychology	Public, Doctoral	East Coast; Southwest
2009-10:	1	F	Earth Science	Private, BA/BS	East Coast

Table 2: CPF Interview Fellow Demographics

The evaluator arranged to speak individually with each of the 10 Fellows; 20-minute telephone interviews were scheduled during November and early December 2010. Interviews were conducted using a teleconferencing service that allowed the evaluator to record each interview and retrieve a digital recording (MP3 file) online afterwards. Before the interview, each Fellow was sent a brief list of interview questions (see Table 3 below) and was asked to consent to having the conversation recorded (see Appendix H, Interview Release Form).

Thanks so much for accepting our invitation to talk more about your experiences with integrating contemplative practice into your teaching and research. On the survey, we asked a lot of questions about your personal experience and the response of your students; in this interview, I'd like to focus on the institutional effects of your work and your views on the future of contemplative practice in the academy. While we don't expect you to prepare anything before the interview, the following prompts will give you an idea of what we're interested in hearing from you, though I'm hoping we'll have more of a relaxed conversation than a formal interview.

1. Please talk a little more about how your work with contemplative practice in teaching and research has influenced your colleagues, department, dean, or your campus in general.
2. What are your future plans for teaching or scholarship incorporating contemplative practice, and how do you see this work furthering the spread of CP at your campus or within the academy in general?
3. In your experience, what are some of the ways teaching or research with contemplative practice is qualitatively different from other work in your academic discipline that does *not* incorporate CP?
4. In describing your work using CP to your colleagues at your own and other institutions, what approach has been most effective for you? How do you 'translate' terms such as *contemplation* or *meditation*?
5. Is there anything else you'd like to add about the future of contemplative practice in higher education as you see it?

Table 3: CPF Interview Questions

The interviews focused primarily on the institutional reception and impact of the Fellows' work using contemplative pedagogy, their individual future plans for teaching and research using contemplative practice, and their perspectives on how contemplative practice can be further incorporated into the curriculum and campus life of American institutions of higher education. Because the evaluator recorded nearly eight hours of interview conversations, there is a great deal of information that could not be included in this report.

Two of the most important issues discussed in the interviews were changes in the campus climate for CP since 1997 and the Fellows' views on the future of contemplative practice and pedagogy in higher education. The following discussion summarizes thematically the major findings from the interviews on these two topics.

Changes in campus climate for the use of CP: "It's *such* a different world"

In talking with the Fellows during the interviews, we were especially interested in their perspective on how things had changed over time regarding the climate of acceptance for the use of CP on their campuses. Several of the interviewees are still teaching at the institutions where they held their Fellowships in the late 1990s and so were in an excellent position to

describe how attitudes and activities there have changed regarding the use of CP. These Fellows from the earlier years of the Fellowship program are:

- Andre Delbecq, J. Thomas and Kathleen McCarthy University Professor, and Professor of Organizational Analysis and Management, Santa Clara University (1997)
- SunHee Kim Gertz, Professor of English, Clark University (1997)
- Heather Hathaway, Associate Dean, English, Marquette University (1998 and 2006)
- Ekaterini Vlahos, Professor of Architecture, University of Colorado, Denver (1999)
- Victor Goode, Associate Professor of Law, CUNY School of Law (2008)

While not a Fellow during the earlier years of the program, Victor Goode held a Fellowship in 2008 with his colleague Maria Arias. The goal of their Fellowship was to transform a co-curricular meditation and yoga program at CUNY into a credit-bearing course in the law school curriculum. His perspective on how things have changed between 2001 (when the co-curricular program began) and the present adds a fifth perspective to this discussion.

The following five short narratives illustrate how circumstances have changed over the past decade in relation to the use of CP on these Fellows' campuses. While no generalizations can be made concerning conditions across the larger group of the 107 Fellowship institutions, the progress in establishing CP at each of these diverse campuses is indicative of the growing acceptance of contemplative pedagogies in academia.

CP at Santa Clara University: "No longer a fragile reality"

Andre Delbecq might be described as a trail-blazer as he "ventured down the path" of using contemplative pedagogy¹⁵. As a professor of organizational management at a comprehensive Jesuit, Catholic university in Silicon Valley, he teaches business leaders at the MBA and executive level in one of the most fast-paced and competitive areas of the country. He relates that although CP is now "a foundational element of teaching" for him, when he held his Fellowship 13 years ago, he did not have a personal contemplative practice. He relates the story of developing his own practice along with his first CP course, 'Spirituality for Business Leadership':

When I held that Fellowship, I did not have a meditation practice, I certainly wasn't prepared to introduce meditation into my classes, and I was inspired by the time that I was a Fellow seeing people in law and architecture, and other fields introducing meditation into their classes, and I tentatively thought, "Well, I'll just try." And I just tried, and two years later a colleague who helped me design my seminar and co-teach it the first year I taught it came back, and he said, "Boy! Your course has really changed!" And I said, "What do you mean, Jim, it's the same topics, and..." He said, "Well, there's so much more meditation in the course!" It grew from that first tentative experiment into a robust major aspect of the course and that was because the actual impact and changes that occurred with students were so dramatic. As I say to my students as they reengage in meditation assignments in my class, you don't have to be convinced on the basis of any words I

¹⁵ At the end of his interview, Andre remarked: "I certainly would not at the time that I was a Fellow, ever have ventured into these waters if it hadn't been for that fellowship. It dramatically changed my pedagogy because it gave me confidence to do so, being in the presence of other academics in a wide variety of fields who had already ventured down the path. It might never have happened had that not been the case, so... I have great gratitude for that privilege."

use, we just have to reflect on what's happening inside of ourselves and observe the changes in our external behavior over the course of a few weeks of doing this, and it's self-validating.

Andre reflected on those early days of his use of CP in teaching, noting that "When I began using CP, of course it was quite revolutionary in a business school." There were other faculty at Santa Clara, for example in Religious Studies and Psychology, who were already experimenting with the use of meditation in their courses, and that created a sense of partnership between the business school and other parts of the campus. Mirroring what we found on the survey, Andre describes the importance of the sense of community he shares with other CP faculty on campus:

I'm fortunate in that we have a strong local community within the university across disciplines, and we've all grown in our understanding of meditation within the classroom across the 10 years together. I think each of us would easily say that while it was seen as an experiment 'at the edge' when we began, we now see contemplative practice as a pivotal aspect of our pedagogy and very central to our teaching. On the campus it's no longer looked at as bizarre, but I wouldn't say it's common.

As a faculty member who has remained very active in the academy, he goes on to reflect on how faculty attitudes in business and management studies have changed towards the use of CP since he held his Fellowship in 1997:

I think what's emerging now is a younger generation with a greater appreciation of meditation. Where you see a real development is within the 'Management, Spirituality, and Religion' division of the Academy of Management – I think the interest group was initiated in 2002. MSR now has made legitimate the investigation of spirituality and religion in its relationship to business studies within the field of management. There are many young faculty who are very much comfortable with and inspired to include meditation as part of their teaching in areas like leadership or group behavior. I think the older cohort of faculty who grew up before that interest group was established within the academy, and who were trained in their discipline prior to this evolution, see meditation outside their personal experience and outside their comfort zone. That's not true of faculty in the last three or four years, where meditation is now a subject much discussed across many different disciplines, including business.

The increasing interest in and acceptance of meditation and yoga in the wider society, as well as the growing scientific evidence on their positive effects being published in the academic press and public media, have benefited faculty who are using CP in their work. Andre's own experience with CP has paralleled developments in his academic discipline:

Since my presentation to the Academy of Management in 1999, the interest in spirituality in business has increased dramatically. At the time that I reported on my experimental course, and published an article in the *Journal of Management Inquiry*, incorporating spirituality within leadership studies was seen as a radical innovation. At the present time, I have a chapter on business leadership in the Jossey-Bass Reader, which is probably one of the most widely adopted leadership readers for both undergraduate and graduate education. So spirituality has become part of a mainstream discussion. Of course within the context of spirituality, you talk about spiritual practice and meditation being a core practice, so it's very much a different time. However, the first 4 years after my Fellowship, I spent much of my time reporting to the Organization Behavior Teaching Society, to the Academy of Management, to the Western Academy of Management, and to the Colleagues in Jesuit Business Education about meditation as a new teaching experiment. By contrast nowadays, pick up the programs of any one of those organizations and there's almost always somebody who's addressing some aspect of meditation or CP as it relates to teaching. It's no longer marginal, and it's legitimate; it's not widespread, but incorporation of meditation and CP is no longer a fragile reality.

For Andre and the students in his courses at Santa Clara, the reality of CP as a component of academic training in organizational management is compellingly strong. Andre considers CP "a foundational element of the type of learning that executives and MBAs talk about." When they enroll in his courses, he asks them, "Why did you come?" In our interview, he related that

One of the prominent reasons they say they enroll in my seminar 'Spirituality of Organizational Leadership' is that the other MBAs report on how meditation practice has really changed their presence as a leader within business. All the normal outcomes from meditation and CP that we're familiar with – greater ability to focus, less stress, more presence, the ability to move away from the fiction of multi-tasking, greater ability to listen, be empathetic – all those things we know are empirically true they are reporting at the end of their quarter as their lived experiences as working professionals in companies in Silicon Valley. The self-validating results from meditation have become a major motivator for attending the seminar. The word of mouth testimony is that "this is a skill set that will be important for you as a business leader; you should take that course."

They're talking about these outcomes – these practices become part of their personal discipline as a leader to deal with the stresses associated with leadership in our fast-paced Valley. And they talk to each other about it, and they talk to their colleagues about it.

Clearly, these business leaders have tested the efficacy of CP in their lives and work, and have found it effective. While many in the academic community would probably agree that it might not be difficult to introduce CP into an undergraduate course in English or theater arts, the fact that pragmatic MBAs and executives are embracing meditation as part of their academic business leadership training is a testament to the strength of this 'no longer fragile reality' at Santa Clara. Reflecting on the changes he's seen in academia with regard to CP since his Fellowship year, Andre marvels:

Now eyes don't cross when the topic of meditation within the context of leadership comes up. There's newspaper evidence about the neurological changes and behavioral changes associated with meditation. Meditation is no longer seen as something associated with '60s hippies. These very smart and intelligently self-directed young business people are seen as making use of an important skill set. It's a different world – it's *such* a different world that I can hardly believe the evolution regarding these spiritual practices could have occurred as rapidly in just a decade.

CP at Clark University: "Stillness and Dialogue"

SunHee Kim Gertz, Professor of English, still teaches her 1997 Fellowship course, 'Still Spaces: Contemplative Practice in the Classroom,' at Clark University. At the end of her Fellowship year, the positive response of the 23 students in her course and the faculty curiosity and enthusiasm about her work encouraged SunHee and a few colleagues to initiate a proposal for a University Concentration in Contemplative Practice at Clark, essentially an interdepartmental minor. However, as she related during our interview,

I had worked with Sarah Buie, who is in Studio Arts, and Walter Wright, who is in Philosophy, but certain people in the administration, upon the advice of those looking at undergraduate enrollments, felt that this university concentration would make us look like the lunatic fringe – I'm exaggerating! – but they didn't further it. However, since then, Sarah Buie became director of the Higgins School of Humanities and Walter Wright the Dean of the Undergraduate College, and through both of their efforts, as well as others in our business school and across the faculty, we were able to get behind an effort which was funded by the Ford Foundation, called 'Difficult Dialogues.'¹⁶

SunHee describes the relationship between CP and the 'Difficult Dialogues' program, noting that "woven throughout it are ideas about CP expressly stated, as well as practices they

¹⁶ "The work of the Difficult Dialogues initiative at Clark began when we responded to the Ford Foundation call for proposals in the Spring of 2005. Though there was a range of more specific issues and incentives behind their call, we took dialogue itself as our path. Examining discourse on our campus, we began to explore the possibilities for more mindful and fruitful exchanges in classrooms, campus life, faculty governance, and in relationships with the larger community... Premised on attentive listening, presence, willingness to respect difference and release judgments, and transparency around issues of power, it fosters critical thinking, community, meaningful civic engagement, collaboration and creativity. Its practice takes many forms, with mindfulness common to them all." <http://www.clarku.edu/difficultdialogues>

provide,” including campus events such as public lectures about stress reduction, days on campus without electronic usage, weekly sitting meditation sessions, and “art designed to challenge people to reside in CP.” The program also includes a formal classroom component:

That is, if you teach a ‘Difficult Dialogues’ course, then as faculty members you meet several times. And there are Difficult Dialogues or CPs informing the teaching of these courses. So for example, the emphasis is on conversation, respectful listening, and feedback that is not combative and approaches of that nature; also, the practice of listening is emphasized, and the results are pretty astounding, and some of the artwork, and in my case some of the essays, that emerge from these type of things, are just very thoughtful and what I believe a college education should be about, so I think that the emphasis [on CP] centers a lot of our activities.

The program is housed in the Higgins School of the Humanities but is open to students, faculty, staff, and administrators from across campus. SunHee remarked that the variety of program components allows it “to speak to a lot more people. And people I know who never would have admitted before that they felt the need for a CP, or were interested in it, actually go to these events.” Commenting on the success of the ‘Difficult Dialogues’ program, SunHee emphasized that while it wasn’t the concentration in CP she had originally envisioned,

I have to say that, particularly under Sarah’s engagement, CP has developed further than I had imagined. A concentration is a good thing, please don’t get me wrong-- but a program that has university-wide participation from staff to students to faculty is, I think, a better thing, and some faculty would have been left out of a concentration, as would have staff, so this is a better situation than I could have ever imagined at that time in 1998.

She noted that “in the last couple of years you see more and more [about CP] in our public PR materials. And of course, we have faculty listserv discussions and every now and then you get a remark that is negative and ironic, but it doesn’t matter; it’s not widely spread as it was when we tried in 1998.” Reflecting on the overall faculty response to CP at Clark, SunHee said:

There are some people who are skeptical, and some who will never be convinced, but the most positive of the neutral attitudes is admiration. Because I have to say, Sarah Buie has created a framework for CP through the ‘Difficult Dialogues’ that has everything that needs to be there for acceptance by an institution. Whenever there’s something new or different or revolutionary, it needs to have authority to gain acceptance. And so when the CP fellowships started out with ACLS, I firmly welcomed that sponsorship, because that’s the stamp of authority that would, in my opinion, quickly distribute ideas and give the ideas authority. I think that has proven to be true, because whenever I see people right now doing CP courses, or courses with some sort of practice, it just seems clear – especially in fields like business and law – that before, this would not have happened. So, I think that like the ACLS affiliation at the beginning – that authoritative stamp – the ‘Difficult Dialogues’ authorized by the Ford grant gave CP at Clark a weighting that means at least it cannot be ignored. You can disagree with it, but it’s arrived, so to speak.

An addendum to the Clark story: after our interview, SunHee told me that Sarah Buie and Walter Wright have just landed a Mellon grant based on the ‘Difficult Dialogues’ initiative.

CP at Marquette University: “Walking the labyrinth of program development”

Heather Hathaway has been using contemplative approaches in her teaching at Marquette University for over a decade. She co-taught a course in 1998 with Anthony Peressini, her colleague from Philosophy, when they jointly held a CP Fellowship. Since that time, they developed and led the Honors Program together; Tony is now director of the program which

includes a required sophomore CP seminar¹⁷. In 2006, the two of them, along with colleague Michael Vater (also from Philosophy) held a Curriculum Development Fellowship. Their aim was to expand Marquette's curricular offerings in contemplative courses through a year-long faculty development program in CP and course development. As a result of this effort, most of the ten participating faculty have developed and continued to teach contemplative courses since that time, and additional faculty have been added to teach CP courses¹⁸. According to Heather:

We originally had 10 faculty at the 2006 retreat. The beauty of it is the consistent number of faculty teaching CP courses. Probably six out of the 10 people who were at the retreat continue to do it regularly; some people step in and out, but we have recruited three new people after the grant period to do these same courses.

The fact that the majority of faculty in the original cohort still teach CP courses, and that new faculty are joining the group, has helped to institutionalize contemplative pedagogy at Marquette. So has the fact that they were able to include CP courses in the Honors Program:

To be honest with you, partly why we were able to do what we did in making this a curricular requirement was that the Honors Program involves 400 students, so this didn't have to interrupt or affect everyone else's teaching. Now that isn't to say that it hasn't gone beyond that. But it is a fairly specified program. Most of our CP courses really are specifically CP courses. In my [labyrinth] course we don't even do English, we do CP. That's all we're doing – we're reading about it, and we're walking. And so for example, somebody from Theology teaches a Centering Prayer contemplative life course, a philosopher teaches a Buddhist meditation course, I taught a mindful eating course once. And so it tends to be people from those disciplines [English, History, Philosophy, Theology], but we also have a librarian who's a Buddhist herself and she teaches a meditation course every year, we have the pastor of the Presbyterian church where the labyrinth is who teaches a course for us every year, we've had people in Psych—nobody from Engineering or anything like that, but a lot of students from those disciplines, of course.

In addition to the Honors Program itself, there are other activities and initiatives on campus with a CP component. Students from the contemplative photography course offered in the Honors Program mount a public exhibit at the end of each semester in the campus art museum. The program has also set up a meditation room for class and individual student use. A fall 2011 initiative will be the extension of the campus living and learning community (LLC) program to include CP courses and a second year together for honors students. Heather explains:

Freshmen come into the Honors Program and they all live in the same dorm as part of building a community, but what they've done now is allow those who want to continue in that kind of community relationship specifically linking it through two courses, the Philosophy required course they have to take sophomore year, and the contemplative course they take sophomore year. I don't know who's teaching the ethical theory course, but I'm sure that person was carefully chosen to make the sync between the two courses really work.

Student response to the CP honors courses has been enthusiastic. While some may be skeptical at first, by the end of the course students report they are beginning to feel the positive effects of the practices on their daily lives. As Heather remarked:

I can tell you, I do a labyrinth course, where we walk a labyrinth once a week, and that has so much pervaded the lives of my students. Every semester I run into students who took it previous years, and the big request is, "Can we have another class"? They can go to the labyrinth on their own when it's open, but it was a very

¹⁷ All students who apply to Marquette may apply to the Honors Program, which includes students from all seven colleges. The program itself is structured so that students take honors-only sections of the History, Philosophy, Theology, and English courses required of every Marquette student. In the Honors Program, students take the sophomore CP seminar, as well as senior 'full-circle seminar' that brings back issues, texts, and concepts that they studied earlier and asks, 'How do you see this now, differently from how you did four years ago?'

¹⁸ Numbers of CP courses taught following the retreat year were: Fall 2007: 5 courses; Spring 2008: 3 courses; Fall 2008: 5 courses; Spring 2009: 4 courses; Fall 2009: 4 courses (with 1 new teacher); Spring 2010: 4 courses (with 1 new teacher), Fall 2010: 6 courses; Spring 2011: 4 courses.

strong community-building enterprise every semester, and so what I actually thought I'd do probably the week before finals, is just reserve the church for a night and get all the students on campus who've done it for the past three or four years, and let them come and do it. They are clamoring for that; they really are – the great thing about the labyrinth class is seeing them change over the course of the semester from a sort of reticent, even skeptical attitude about it, to being totally devoted. And that was our concern, when Tony and I did this years ago with that first class, eleven years ago now, things were so much *less* distracting than they are now! But you know, we just wanted to give them time to be quiet and to turn it off! And it's so foreign to them, and it scares me, how much more foreign it's becoming to them, and how much more significant just sitting in the church is for an hour and a half every week, because they'd never, ever give themselves that opportunity otherwise.

While the overall campus climate at Marquette is supportive of spiritual exploration and contemplative approaches, faculty response to the CP honors courses at Marquette varies according to the perspective of individual faculty members. As Heather points out,

I think at Marquette – you know, obviously spirituality is often talked about on Jesuit campuses – at the ones I know, it's often addressed, it's a very public thing. And in my experience – I went to Harvard and Wesleyan for undergrad and grad – you know, no one *ever* talked about spirituality there, ever! And people often think, “Boy, you're at a Catholic campus; you must only deal with Catholicism!” No, actually, the Jesuits seem to be much more open-minded than anyone else I've ever met, to talking about the range of possibilities. So people who are interested in Ignatian discernment, who are interested in spirituality on all levels, are always interested in what we do. I don't think a lot of people still see it as part of a classroom situation. I think many do, but we also have not done a lot to try to spread it beyond our curriculum grant – we haven't worked with the Center for Teaching and Learning to bring stuff in like that. There are other groups on campus, though, who are doing things like that, like teaching vocation through class, so it's discernment in the classroom in all different ways. So although I don't think *we're* responsible for those things, we are part of an institution which facilitates that in very prominent, obvious ways. And if we had more money, we would do it! You know, people want it [CP], it's just that you have to find somebody who's got the time and money to organize it.

Like Andre, teaching at another Jesuit university, Heather stressed the importance of a supportive campus environment for the establishment of CP. Clearly not all faculty at Marquette (or Santa Clara) think that CP belongs in the classroom, but working at a university that asserts spirituality as a part of its institutional mission has facilitated the establishment of CP in the curriculum on these two campuses.

CP at the University of Colorado: “Building connections mindfully”

In 1999, Ekaterini Vlahos, Professor of Architecture at the University of Colorado at Denver, first taught her Fellowship studio course ‘Non-Violent Architecture: Design with Compassion.’ A major assignment in the course was for students to design a “personal contemplative space in a natural environment.” In our interview, Kat compared the response of her students to the initial offering of the course in 1999 with that of her students now:

Ten years ago, the whole notion of sustainability, or the idea that we would connect to a natural environment, or be mindful of the places that we live, was not necessarily the norm; people were practicing mindful design, but it wasn't out in the forefront at that time. So that was really why the course was geared toward these contemplative spaces, just trying to get students to pause, to think about what happens in the natural environments of the world and how to use them as a guide to the types of buildings and spaces they would create.

Kat noted that developments in both technology and environmental science, including the ‘Green Movement’, have influenced how architects design, “so our students are in a different place now than they were 10 years ago. I'd like to believe that we all had a little part in pushing

that forward.” While she conceded that architecture students today are more savvy about technology and perhaps more aware of sustainable practices, a lot of what she teaches hasn’t changed that much:

With students now, we’re picking up further along the path; I will say that they’re more mindful of this idea of sustainability and what that means, but they’re still missing the kind of ‘mindful basics.’ I still do a lot of the same exercises that I did in my classes 10 years ago, but the students are coming in a bit more sophisticated in terms of their viewing of how one creates a built environment. But as I say, I do a lot of the same kinds of practices, I just have shifted them in response to changes that I’ve begun to see over the last decade.

The student response to her course is enthusiastic – “my classes as a whole are wonderfully popular and I tend to have long waiting lists” – but faculty reaction has been more mixed. Kat doesn’t explicitly advertise her courses as CP; she emphasizes more “the idea of being mindful of the work we’re doing as architects or planners.” Faculty colleagues and administrators don’t seem particularly aware of or interested in the CP component of Kat’s courses and are more focused on the results of her teaching:

When the Dean looks at what I’m doing, he just thinks I’m doing something right, and nobody tends to care about what it is, necessarily. He’s happy that I’m doing whatever I’m doing. I think when my colleagues view what I’m doing, they just see it as a different way of teaching—I don’t know that they have ever tagged it as CP. And I don’t go out there and advertise it that way.

Through service on her program’s curriculum committee, Kat has begun to build connections with other faculty who are open to contemplative pedagogies. She related the differing responses she has received to her conversations about integrating CP into the curriculum:

There’s a book that Arthur and Parker Palmer put together, *The Heart of Higher Education*, and I brought that in to our curriculum committee and I shared it with my two other colleagues that now are on this committee. One was very excited by the whole notion of transforming the academy and thinking about compassion, and thinking about the student as the whole [person]. And he took the book and he’s reading it, and he’s found it to be very, very interesting. The other gentleman, however, had no interest at all in hearing what it was about, had no interest in reading about it. When we spoke to the idea of developing a new curriculum for our graduate program, or at least evaluating the curriculum that we have – and I spoke to the idea of integrative learning, and the idea of the student as a whole: mind, body, spirit, compassion, these things – I may as well have been talking to the wall. My other colleague, though, was very intrigued by it and he didn’t necessarily use the same words, but believed those ideas. And so I’m starting to push this idea now; but it’s not easy, the opportunities for conversations like that are few and far between, at least at my college.

As we saw on the survey, like faculty at some other institutions, Kat is selective about who she speaks with about using CP in her academic work. Her approach is to get to know her colleagues, and which ones seem to speak and act mindfully, and then introduce them to her ideas about contemplative education:

Now, having said that, there are others who I think are mindful, but again they don’t necessarily couch it in the CP. When we presented these kinds of ideas to the faculty, it was really just more the idea of ‘let’s talk about how we can evaluate a new curriculum or thinking.’ And one gentleman, who is incredibly thoughtful and very compassionate, and has all the things that we’re talking about – engages in CP and mindfulness – brought in a book by Mark Taylor on network culture.¹⁹ Actually, he came back in a very thoughtful way and introduced ideas from a place he felt more people could respond to and connect to. In his own practice, he knows about all the things we talk about. He talked about the notion of transforming diverse cultures into network cultures and put it in a context that I think more people would respond to in a way that made sense to the academy.

¹⁹ *The Moment of Complexity: Emerging Network Culture*, by Mark C. Taylor
<http://www.press.uchicago.edu/ucp/books/book/chicago/M/bo3615087.html>

While CP is attractive to students in Kat's courses and program, it appears that there is still an opportunity to make connections with faculty who might be interested in a contemplative way of teaching. Her colleague's approach of presenting new ideas in academically familiar language is a promising way to introduce others to CP while searching for common ground.

CP at CUNY School of Law: "The island in the storm"

Victor Goode co-taught his 2008 Fellowship course, 'LAW: Love in Action with Wisdom,' with colleague Maria Arias. Their intent was to transform a seven-year-old co-curricular meditation and yoga program²⁰ into a regularly scheduled credit-bearing course. Initially, the academic dean's office was unsupportive, largely because of a lack of understanding of the need for the course. As Victor remarked,

The Dean was aware of the earlier program and just couldn't understand if the program was fine, why we needed a course. Time is always an issue, and it doesn't matter what the course is, we agonize over every little addition to our program. And there's always a clear division between that which is integral in the curriculum and a whole host of things that go on in the law school itself that have various relationships to work that students are doing, that faculty are doing, and so forth. So after we realized what the nature of the opposition was, we were a little more methodical and careful about documenting what we were doing and its relationship to student work and students' potential work as lawyers.

In overcoming the dean's objections, Victor and Maria's approach was to focus on those aspects and benefits of contemplative practice that their legal education colleagues would find both understandable and practical. But pushing past the faculty's pragmatism to engage them around the value of compassion in education has been more difficult. Victor explained:

I have to admit that with most of my colleagues on the faculty, the initial level of our conversation has to do with its real measurable value in traditional lawyering skills. This is something that everybody can use, everyone needs to know how to be a little more centered, everyone needs to learn how to focus, everyone needs to improve their concentration, their ability to access memory, the ability to be reflective – these are languages and references that all my colleagues can understand. And it resonates very strongly with the clinical legal education. So that's one level. When you get down to the other level – how to practice lovingkindness, how to practice compassion, how to practice compassion for oneself, how to practice compassion for one's students – that's a conversation that I'm only able to get into where I see openings, and through the opening, I can see that there's a willingness to do at least that slight paradigm shift and see CP from a different level.

This is not to say, however, that there are not like-minded faculty at CUNY School of Law. In fact, Victor has been attentively cultivating several colleagues who have a personal practice or use meditation in their teaching. He has also invited several faculty members to sit in on his class, simply to see what he is doing with CP. He plans to increase his efforts in this type of community-building on his campus:

What I've decided to do this year is to be a little more assertive in reaching out to other faculty members that have expressed some general interest in what we're doing in contemplative practice. A couple of faculty members have sat in on a few classes; one of my visiting faculty members, who teaches in Puerto Rico, sat in on a couple of classes. I also have a colleague who teaches mediation, and I noticed that she recently wrote an article on the functioning of the brain in cognitive ability. So she's agreed to be a guest lecturer next semester. And I've invited to my class a woman – a social worker by trade – who is a professor here two days

²⁰ CUNY's contemplative practice efforts actually began in September, 2001. With support from the Cummings Foundation the CUNY School of Law began a Contemplative Urban Lawyering Program by hiring a meditation instructor and a yoga teacher. The program was open to the entire community of faculty, staff and students; its initial focus was mostly on stress reduction and preventing alcohol and drug abuse. As with other extra-curricular activities it was officially approved but not endorsed by the dean and the faculty.

a week and supervises other social workers who work with our clinicians. She's been involved on two occasions as a guest speaker because she has her own CP that has to do with energy circulation.

While faculty have begun to show interest in Victor's work, the real test of the success of the course has been in the student response. With an already packed schedule of law courses and the hectic pace of life in New York City to contend with, it is often difficult for CUNY law students to see the benefit of adding one more class to their calendars – even if it would ultimately reduce their stress and enrich their lives. In our interview, Victor reflected on the growing positive student response to the CP course:

For some students, the CP course did feel like an overload – just one more thing to do. But now we've discovered that the course has sort of become the island in the storm for a number of students, and they're gravitating to the course in increasing numbers. And there are a few students every year who say they were attracted by our contemplative practice course to apply to the program. It's advertised on the website; in fact, we were fortunate enough to have a full article about the course in this fall's edition of the Law School magazine.

Based on the work Victor and Maria had done on their Fellowship course, CUNY Law School approved a one-credit course in contemplative practice for law students in May 2009. Encouraged by this change in institutional support, as well as by the course alumni who have returned to share stories of how the course has benefited them (see next section on the 'Future of CP in academia'), Victor plans to continue to broaden and deepen his efforts to establish a community of contemplative educators on the CUNY Law School campus:

So little by little I've decided to try to create outreach whereby other faculty members may be able to come in either as observers or as participants in the course. And by doing that, my goal is to expose students to a wider range of CPs beyond what my own experience is and my own studies are in. Unlike an undergraduate institution, the law school environment is super-pragmatic. Everything is geared toward how it can be used to further the study of law, understand case law, serve a client, perform a strategy, and so forth. And so it's often difficult to get both faculty and students to move beyond this sort of immediate pragmatic sphere, and really experience a different frame of reference about who they are and what they're doing, and open themselves up to these ideas. It requires a kind of a paradigm shift – that's ultimately what I'm aiming for – that 'aha' moment.

These reflections provide a window into the experiences of several Fellows who have been engaged in using contemplative approaches in higher education over the past decade. The diversity of their disciplines – from the humanities to professional programs – gives some sense of the range of students and institutions that have been affected by their teaching and scholarship. The next section brings in the voices of the remaining Fellows who were interviewed, as well as relevant comments from several others (not interviewed) who wrote in their Fellows' reports about the value of incorporating contemplative practice into academic courses. The additional five Fellows interviewed were:

- Mary Rose O'Reilley, Professor Emerita of English, University of St. Thomas (2000)
- Al Kaszniak, Professor of Psychology, Neurology, and Psychiatry, University of Arizona (2008)
- Jacqueline Fewkes, Associate Professor of Anthropology, Florida Atlantic University (2007)
- Jill Schneiderman, Professor of Earth Science, Vassar College (2009)
- Kathleen Biddick, Professor of History, Temple University (2007)

The value of contemplative pedagogy: “Time to form thoughtful connections”

During the interviews, the Fellows were asked how they thought their teaching using contemplative approaches differed from other work in their academic disciplines that did not have a contemplative component. In response, some of the Fellows described specific CP teaching techniques or classroom activities they have used (see Appendix E). However, all of them talked more expansively about the ‘value-added’ of using contemplative pedagogies. A major theme that arose from the collective remarks of the Fellows was the conviction that the use of CP provides opportunities beyond those available in a typical college course for students to develop cognitive, intrapersonal, and interpersonal skills. As they spoke, the words ‘reflection’, ‘connection’, and ‘community’ echoed through all of the Fellows’ remarks.

Cognitive skills

According to Al Kaszniak (Psychology & Neurology, University of Arizona), “the training of attention is such a fundamental aspect of CP” that even within the bounds of one semester, his students report noticing a difference in their approach to studying after they were given basic meditation instruction in class. Al has found that because the college years are a time when “distraction is the sea they’re swimming in,” students value the focusing effects of CP in their academic work. In the classroom, the practices give them a few moments to catch their breath and transition from their last class to the current one; used just prior to preparing reflective writing assignments outside of class, they find their concentration improved.

Andre Delbecq (Organizational Analysis & Management, Santa Clara University) gives two types of assignments after each meeting of his graduate seminar. One is an intellectual reading and application of course concepts to students’ business settings. The other is a meditation assignment, such as engaging in presence meditation before making a difficult phone call in the course of their professional work. Andre has found that “the most exciting transfers – the capacity to actually internalize conceptualization and be open to it and use it – flow out of the meditation assignment rather than the theoretical assignment.” His graduate students report an increased capacity to apply and experiment with other aspects of their learning, leading Andre to conclude that “cognitive conceptual information is enabled only when one is able to go to the ‘beginner’s mind’ and step away from habit and fear.”

Something very similar occurred in Kathleen Biddick’s classroom when she taught her initial Fellowship course (History, Temple University). She was surprised by the creative approaches students took to their discussions and assignments based on difficult texts about refuge and refugees: “The eagerness with which students embraced the contemplative practice and investigated compassion astonished me. The second thing that really struck me was that I think it was very nourishing of the students’ creativity. They just seemed quite bold – I’m used to encouraging students, and sitting and helping them develop their projects – but this! They were kind of ‘uncorked’ almost, this class!” Kathleen attributes this increased creativity and enthusiasm to the positive classroom environment that encouraged students to open to their emotions as well as their intellects in responding to the texts.

Engaging the whole student in the educational process was a theme spoken or written about by other Fellows. Jacqueline Fewkes (Anthropology, Florida Atlantic University) teaches an interdisciplinary CP course with a colleague in mathematics, which can be a challenging combination for students. She finds that the value of using CP in her courses is that it helps students “reflect upon the work that they’re doing and make connections between their academic and personal lives, and really have the time to form those thoughtful connections, the sort of holistic view of their academic world.” Several Fellows commented in their reports on their students’ desire for personal and academic integration. Valerie Bentz and Jeremy Shapiro, year 2000 Fellows in Human and Organization Development (The Fielding Institute) wrote about the value of infusing CP into academic research: “Many students wish for more integration between their intellectual activities and school work on the one hand, and their personal quest for meaning, identity, and self-development on the other. We believe that research, often presented as a collection of impersonal and even alienating tools and procedures, is an ideal context for the integration of these domains, because awareness and self-reflection are central to both of them.” Another Fellow who taught his first CP course in 2000, Lawrence Fine (Religion & Jewish Studies, Mount Holyoke College), thought that “the most exciting aspect of the course for me, as well as for the students, was the integration of academic study and experiential activity. Students were clearly enthused about the invitation this course provided them not only to think about course materials, but also to engage them existentially and experientially. Many of them appear to have been excited by the fact that we were studying something that mattered to them personally, that enabled and challenged them to reflect on important personal concerns.”

The notion of providing time for students to make ‘thoughtful connections’ came up repeatedly as the Fellows talked about the value of infusing their courses with contemplative practices. Sometimes the intention was introducing students to the idea of integration: how their academic work intersects with and can be used purposefully in their lives. Other times ‘connection’ meant creating and nurturing meaningful and compassionate relationships, either with others or within oneself on an intrapersonal level.

Intrapersonal skills

The importance of contemplative practice for student personal development, both in terms of intrapersonal awareness and interpersonal relations, was another aspect of its value that Fellows agreed upon. Victor Goode (Law, City University of New York) talked about how reflection is used in the law curriculum: “I think certainly one of the aspects of contemplative work is the capacity for self-observation. Reflection is something that we do quite a bit of in the Law School, but the reflection that is taught in the other classes tends to be more descriptive of things that were done rather than a deeper analysis of what lay beneath the behaviors that we exhibit.” Victor finds it rare for his law students to go to this deeper level, for example to reflect on how they might feel and react if they were to experience a legal interview as one of their confused or powerless clients might experience it. The ability to step back and take the perspective of another person, as well as to feel compassion for their confusion or suffering, are crucial skills for social justice law students to develop and are skills that Victor has found that contemplative approaches facilitate.

Beyond those who were interviewed, other Fellows wrote similar accounts in their reports of the value of using CP in their courses to promote student personal and professional growth. Echoing the experience of Victor Goode, a 1997 law school Fellow, Cheryl Connor (Suffolk University Law School, Boston), wrote of her students' desire to integrate their personal values into their professional lives: "Many students want to be lawyers and still 'have a life'; avoid being a 'pushy lawyer'; and recreate the image of the profession held by the profession at large. Students showed a tremendous sense of appreciation for the reminder that they could honor their personal, spiritual, and ethical values and hearts while shaping their careers and serving in the legal community." Enabling students to recognize who they are as persons and to understand how they can manifest their unique personal qualities in their careers are clearly valuable benefits of using CP in undergraduate academic and graduate professional education.

It was not only the students who learned compassion and self-reflection through CP courses, however. SunHee Gertz (English, Clark University) says since teaching with CP, she has allowed herself to become more compassionate in the classroom, offering undergraduate students opportunities to reflect or meditate close to mid-term exam time and introducing CP to students in her graduate studies course. She insists that her use of CP is something "I never would have tried without the program offered by the Center – never! I had a distinct division between academic work and my personal life. So it just underscores for me the need for permission to recognize that spiritual side of yourself, or experiencing peace, or whatever words you want to use for it." Similarly to what SunHee related of her students, 1999 Fellow Kristine Utterback (History, University of Wyoming) noted that "The desire to grow spiritually is more common among students than we generally assume. They loved the idea that they could study such things in a university setting. Teaching contemplation at this level gives it greater credibility and makes it accessible to people who are not part of a faith tradition." These comments underscore the fact that Fellows present CP as a valuable growth-promoting experience that is not dependent on religious faith for students to feel its beneficial effects.

Other fellows agreed that encouraging students to integrate the academic and personal aspects of their lives was a valuable benefit of using CP in their courses. Mary Rose O'Reilley (English, University of St. Thomas) explained that she "always framed CP as an experiment, and talked a lot about contemplation as a way of knowing." She found that in studying literary texts, her classes "became more attuned to the contemplative spaces in the texts because I think the kids examined a bit what kind of lives they were leading." Heather Hathaway (English, Marquette University) concurs, asserting that using CP "humanizes teaching in a very profound way." She asks her students to write many short, reflective essays on aspects of the literary texts they are reading and discussing in class. She points out that "literature is about interpretation and if you don't give yourself time to sit and reflect upon it, you're missing it." Using CP in her courses allows and encourages her students to "be very frank about their deepest feelings," and thus to learn to acknowledge and reflect upon how their inner and outer lives illuminate each other.

2007 Fellow Thomas Andrews (History, California State University, Northridge) wrote eloquently of the cognitive and affective response of his students to the use of CP in his course: "My students seemed to improve their concentration and achieve a greater degree of

compassion for the animals we were studying because of these methods. What an essay cannot describe in any detail is the radical transformation these practices brought to the classroom environment; the relationships between me and my students, as well as between students were altogether more positive, genuine, and functional than in any course I've ever taught. My teaching evaluations document this and other benefits of the course." The increased sense of connection among students, and between students and the Fellows, is one of the effects of contemplative pedagogy that many Fellows also commented on in their survey responses.

Finally, using CP facilitates students' understanding of their connection to the larger world around them. Ekaterini Vlahos (Architecture, University of Colorado, Denver) maintains that "what's critical in my teaching to students is that they are a part of a whole." She wants them to realize that whatever actions they take "have some consequence, positive or negative, out there in the world." In terms of architecture, this means the impact of the built environment on the natural world; in terms of personal development, it means students' reflection on and relationship to the impact their professional work has on nature and on the people who will live in the structures they design.

Connecting with the world around us can also mean connecting with the wider human world – attempting to enter and understand a totally different cultural environment. Another 2007 Fellow, Steven Emmanuel (Philosophy, Virginia Wesleyan College), wrote at length of the intrapersonal and interpersonal connections his students made through using CP during a short-term service-learning trip abroad: "It was abundantly clear that the practice had a profound impact on the way they understood themselves in their service work, and in terms of their ability to overcome the challenges of living and working under strenuous conditions for three weeks in Viet Nam. Among the challenges they noted were being in a vastly different cultural environment where very little English was spoken, and directly confronting suffering of a kind they had never experienced in the Western world. The students described how the practice helped them to 'break down the walls' of separation, the consciousness of being different; how it helped them develop a greater sense of empathy (as opposed to sympathy) and a greater capacity for compassion. Several students spoke about being able to put themselves in the shoes of the Vietnamese, to experience the world as the Vietnamese do. They also noted how this ability to be 'fully present' in the situation helped alleviate their own anxieties and concerns. All the students noted that the experience had a transformative effect, making them feel 'connected' and 'whole.'" These student responses are unusual for sojourners who have only been in a new culture for a period as short as three weeks, as the typical 'adjustment curve' for cultural adaptation spans months or even years. The fact that students reported a sense of connection, and increased empathy and compassion for the Vietnamese experience, indicates the extent to which contemplative practices facilitated their self-awareness and enabled their growth in cultural understanding.

As described above, connection can take many forms: connections students make between their academic studies and their personal lives; connections with their own internal states and emotions; and connections with other people, in the form of a greater sense of community.

Reaching out and connecting with others – the development of interpersonal skills – was the third theme the Fellows discussed as a core value of using contemplative approaches in their classrooms.

Interpersonal skills

In their Fellowship reports, on the survey, and during the interviews, Fellows repeatedly commented on how using CP in their courses helped students build community and relate more authentically with one another. According to Mary Rose O'Reilley, there was “openness, more truthfulness, more honest talking to each other” in her classroom when she used CP in a course. “Students become much more open with each other, much more open with me, and in certain ways, much more contentious, but in a good way.” She noted that students from her CP courses are the ones she still hears from after five years, and that they often ask if their former classmates can get together and have a reunion. “You really make a connection with them,” she says, “and I think they make profound connections with each other.”

Similarly, Kathleen Biddick has always tried to encourage community within her classroom, but she related that “it was the deepest ever in this CP course – the community was much deeper and more open, and created an intimacy that was extraordinary.” In reflecting on this course experience compared to her previous courses that didn't incorporate CP, Kathleen recognized that “there seems to be a great thirst for such classroom experiences among Temple undergraduates. In their course evaluations, the students reiterated their enjoyment and appreciation of the classroom community they built.” Al Kaszniak thinks this sense of wanting to connect with others is a characteristic of students today: “My experience is that the current generation of college students is hungry for connecting in a meaningful way” and deeply appreciates “being able to find ways to cultivate their own compassion and have that legitimized as a piece of higher education.” Being able to share these aspirations with a group of like-minded peers in an academic course is a deeply enriching educational and personal experience.

Some unusual observations about contemplation and community were made by 2001 Fellow Charles Mathewes (Religious Studies, University of Virginia) in reflecting on his CP course. Charles wrote that his experience “raised an interesting question for me about contemplation. Typically I think of contemplation as meditative, solitary, and silent. Such was not the case in this class. Contemplation, in my class at least, was quite ‘noisy.’ It was a vocal, communal, at times raucous cacophony. But I think it is safe to say that at least some of the students emerged more thoughtful, and more conversant with their own thinking, than they had been before. And certainly all of us found that real thinking, and real ‘interior explorations’, for want of a better term, could be carried out in community with others – and indeed could be aided by that community, could be made possible by that community.” It seems significant that the students were encouraged to engage in introspection, and were supported in their efforts, through the classroom community facilitated by the use of CP in the course. For the Fellow, this student response generated additional reflection: “Does this mean that my received understanding of contemplation needs to change? I admit I will be thinking about this in the future.”

Finally, Fellows noticed a difference in the quality of the talking and listening that students displayed in their CP courses. SunHee Gertz said that in her courses using CP, there were “a lot more one-on-one conversations and learning about things that people don’t reveal in other courses.” She was also struck by the deep listening that students engaged in during these classes, as was 2007 Fellow Thomas Andrews (History, California State University, Northridge). In his Fellows’ report, Thomas wrote about the quality of listening students displayed in his CP classroom: “As for my students, they liked sitting meditation more than I anticipated. By simply reading aloud, listening, sitting silently, and saying what came to mind, my students limned the contours of a discussion that might have taken us two or three meetings to pursue. One of the great strengths of most contemplative practices, it turns out, is that they can help us to listen with greater care and compassion.”

During her interview, Heather Hathaway said she feels strongly that giving students time to reflect in writing on course material before class facilitates deep listening: “Through writing before they come in, they can hear each other better and they can articulate their own thoughts better.” Heather also finds that the emphasis in contemplative approaches on non-judgment improves student communication: “That also affects how they listen to each other in the classroom. Suddenly it doesn’t have to be about who’s right; it’s about honoring that person’s thought, whether you agree or disagree.” Being able to withhold judgment, listen deeply, and view things from the perspective of another are all clearly important benefits of CP that support student learning and academic values of flexible thinking and the search for truth.

Based on the combined experiences of these Fellows, then, using contemplative pedagogies has multiple cognitive and personal benefits for students. Fellows found that using CP as an integral part of an academic course provided cognitive benefits including training the attention, improving concentration, increasing the capacity to internalize and use new concepts, and enhancing creativity. Students’ use of CP also helped them develop skills in reflection, self-observation, and compassion, as well as integrate academic and personal experiences, resulting in their deeper engagement in the educational process. Finally, being introduced to CP in a course environment among a group of peers enabled students to build community and positive interpersonal relationships, and provided them with opportunities to practice deep, non-judgmental listening and mindful speaking.

With this catalog of positive results, it would appear to be relatively easy for the Fellows to encourage other faculty to use contemplative pedagogies in their teaching. However, related to the question of the academic value of CP is the question of language. How do Fellows talk about CP with students and other faculty in ways that connect with institutional ideas of what is consistent with good educational practice, especially on public campuses? The next section draws on material from the interviews, along with several statements made by other Fellows in their reports regarding the language of contemplative practice.

The language of contemplative practice: “Framing it in academic terms”

One of the questions that arose during the course of the Contemplative Practice Fellowships program evaluation was how Fellows described their work to colleagues at their own and other institutions. We wanted to know what approaches they had found to be most effective and how they ‘translated’ terms such as *meditation*, *reflection*, or *spirituality* for faculty not accustomed to using these practices in their teaching or research. While some Fellows did mention this topic in their comments on the survey, we heard about it in more depth from the Fellows we interviewed.

As described earlier (see page 72), Kat Vlahos related how one of her colleagues who engages in mindfulness practice presented it to others: “He introduced ideas from a place he felt more people could respond to and connect to, and put it in a context that made sense to the academy.” This was a repeated theme during the Fellows’ discussion of language – the importance of framing contemplative practice in ways that connect with the university tradition. As Jill Schneiderman pointed out, in past centuries higher education was centered in monasteries, and university education was infused with “spiritual education, about how to live in the world.” SunHee Gertz made a similar reference in describing how she opens a conversation with a colleague about CP. After forming a tentative understanding of that person, SunHee said she “would introduce either the language of stress management or go directly to my most common conversation starter: ‘What do you think a university should be about?’ And then contemplation eventually comes into the picture because originally that’s what universities were – places where you take the time to think about who you are and what you’re going to be doing in this world.”

Encouraging multiple conversations through CP

Fellows noted that the contemporary university’s focus on rationality and critical thinking is often contrasted with holistic approaches to knowing, which are viewed with skepticism by many in the academy. In her 1997 Fellowship report, Marilyn McEntrye (English, Westmont College) described this contrast: “The term ‘critical thinking’ suggests rational/analytic and structured theoretical approaches to texts. What the contemplative traditions have to teach has yet to be fully accepted and integrated into academic scholarship. One of the obstacles to such integration is language: contemplative practices rooted in religious traditions tend to be taught in the discourse of those traditions. Popularizers have attempted to make those traditions accessible in what may be called the ‘New Age’ movement – an amalgam frequently regarded with skepticism.” Ironically, as Marilyn points out, the modern academy ‘has yet to accept’ the value of contemplative ways of knowing that were central to the educational tradition from which today’s universities grew. In her interview, 2009 Fellow Jacqueline Fewkes echoed Marilyn’s words from 12 years earlier, asserting that “People are most put off by the concept [of CP] when they think it’s this sort of New Age-y, quasi-religious approach to learning. We’re a public university; some faculty are worried that if there are religious overtones to this, how does that infringe upon students’ rights?” Mary Rose O’Reilley, who taught at a Catholic institution, described in her interview how she introduced CP in order to guard against such fears: “I always framed it as an experiment, and talked a lot about contemplation as a way of

knowing. I really do talk about it in an epistemological way, and try to get the students to frame it in many different ways. And I also talk about the problems of framing, and about how it can be considered in a Christian way, how it can be considered in a Buddhist way, how it can be considered in a mindfulness way. My students are used to hearing those multiple conversations. But I'm very clear early on about how I'm placing it, and I encouraged them to see it within their own dialect, as it were. So that's how I establish it." Mary Rose enabled her students to engage in a dialogue about the practices by talking about them from their own unique perspectives, in language with which they were comfortable.

Bridging disciplines with CP

SunHee Gertz, teaching at a non-sectarian institution, also brought up the notion of multiple conversations in her interview comments: "For me personally, the zazen approach of not proselytizing but just offering multiple paths, as long as you sit and think about it, is important. We need to be multilingual, because I think that looking at the university as an institution, over the centuries, that would be one of its flaws – that it tried to speak one language that was canonical and exclusive." Several of the other Fellows noted that one way the language of the academy is becoming more inclusive is through the current emphasis on interdisciplinarity. According to Jacqueline Fewkes, "Academics understand 'interdisciplinary,' and every discipline has a sense of what it means for something to be 'applied,' what it means to reflect upon a concept, and I think there is a certain language that is interdisciplinary, that can be used with CP. So in choosing the vocabulary, rather than 'meditation,' we're talking about 'reflection', 'making connections', 'holistic approaches' – sort of getting to what it gets you in an academic sense rather than perhaps a vocabulary that is associated with contemplative arts. In my experience, talking about CP in terms of the ways in which all things are interconnected might put more people off than talking about it as a holistic education." Heather Hathaway and her colleague Anthony Peressini wrote about the tension between analytic and holistic approaches in their 1998 Fellowship report, relating how they integrated the study of philosophy and literature in their course: "Both philosophical and literary studies, though well suited to contemplative modes of inquiry, tend to discourage contemplation in the classroom in favor of more analytical approaches. Indeed, such approaches are 'safer' pedagogically in that they are easier to assess, to manage in terms of classroom dynamics, and to teach because of the traditional templates and paradigms that already exist. The disciplinary separation of literature and philosophy, a natural outgrowth of the impulse to analyze, works against a more holistic learning environment that facilitates contemplation. Through interdisciplinary inquiry reassociating philosophical and literary studies, combined with teaching techniques intended to move students beyond reliance upon analysis alone, we sought to create an educational setting deliberately designed to encourage contemplation." Such an interdisciplinary, holistic approach encourages students to view course material from multiple perspectives and to discuss it using the 'languages' of diverse disciplines.

Developing cognitive skills through CP

Another way to frame contemplative practice in academic terms is to emphasize the cognitive value of the practices for students. In her response to departmental objections to her course on religious grounds, Kathleen Biddick focused her remarks on "the current role of

contemplative practice in higher education in order to assure them that the growing use of contemplation in undergraduate classrooms is being used, not as a spiritual practice, but as an effective technique to relieve stress, to cultivate attention, and to foster concentration and wisdom – all appropriate classroom activities.” She summarized her perspective by assuring the curriculum committee that “meditation practices are cognitive techniques, be they the widely known MBSR stress-reduction protocols or a Buddhist technique known as vipassana. Practitioners of meditation do not need to embrace any spiritual belief to meditate, they simply need to grow cognitively aware of how the mind works. Thus my course is not proposing or practicing a spiritual technique.” Al Kaszniak, teaching at a public research university, agrees that what he has “personally found most useful is to keep my vocabulary about this [CP] within a non-sectarian domain. So my effort is always to use science as a bridge. But I’ll also use commonsense terminology that pretty much everyone can understand. Even if we can’t define it precisely, most people know what you’re talking about when you say ‘attention’; most people know what you’re talking about when you say ‘emotion’, or ‘empathy.’ And so these I find to be tools of communication that don’t utilize words that, because of unfortunate excess connotation, are often hot button words that put people on the defensive.” Far from denying the spiritual provenance of many contemplative practices, this approach underscores the ‘multiple conversations’ that CP can bridge, including the languages of epistemology, religion, interdisciplinarity, stress reduction, and cognitive science.

The language of social science is another approach Fellows use to introduce CP to their students and colleagues, particularly those in graduate professional programs. During his interview, Andre Delbecq acknowledged that “In the world I live in, it’s more comfortable for my colleagues to see the way in which meditation affects behavior associated with a topic like creating better collegiality in teams. So I always begin with the objective organizational issue – the abuse of power, the distortion of greed, the need to build collegiality, the way of providing dignity within relations with employees – whatever the business topic is. First I talk about what theory tells us about the topic – what would be higher-level, psychologically more mature behavior – using social science language. And then I talk about how I approach that topic in the application assignments, both as a social science topic and in meditation assignments, and how the students then begin to experiment with changes in behavior.” Andre has found it most effective to start with what his students or colleagues are familiar with, “from the problem that they’re addressing, from the changed behavior that they’re seeking on the part of a psychologically and spiritually mature team leader,” and from there to demonstrate how CP can enable that growth in psychological maturity, keeping the discussion “congruent with the normative social science model.” Andre noted that once students or faculty “experience a utilitarian pay-off,” they become more comfortable and accepting of meditation and become interested in how it works.

CP in the language of graduate professional education

Fellows teaching in law and medicine related similar experiences. Victor Goode agreed that “with most of my colleagues on the faculty, the initial level of our conversation has to do with its real measurable value in traditional lawyering skills. This [CP] is something that everybody can use: everyone needs to know how to be a little more centered, everyone needs to learn

how to focus, everyone needs to improve their concentration, their ability to access memory, their ability to be reflective. These are languages and references that all my colleagues can understand, and they resonate very strongly with the clinical legal education.” For Victor’s legal education colleagues, this is the language of professional training, the ‘utilitarian pay-off’ that connects CP with graduate education. David Zlotnick, a 2008 Fellow at Roger Williams School of Law, described the rationale and goals of his course in his Fellowship report: “Trial lawyers notoriously suffer from burnout and substance abuse and often adopt cynical attitudes towards their clients and themselves. Law students hoping to become trial lawyers frequently succumb to public speaking anxiety and hold self defeating conceptions of what they hope to become. This course seeks to address these issues by making the learning and practice of trial advocacy more mindful and more humane for everyone involved.” David goes on to describe how the course uses meditation and relaxation techniques “to help students reconnect to their bodies and hearts”; teaches mindfulness to connect with their clients; includes Buddhist teachings about the illusion of control “to cut through the chaotic and adversarial veneer of trial work”; and contests western notions of duality in the trial process (e.g. right and wrong, guilty and not guilty) “to encourage future trial lawyers not to discard possible alternative notions of dispute resolution such as restorative justice and mediation.” The emphasis is on how CP contributes to a more balanced, holistic program of education and professional preparation and what it offers law students in sharpening crucial cognitive skills of focus, concentration, and memory.

In her year 2000 Fellowship report, Anne Hunsaker Hawkins (Pennsylvania State University College of Medicine) echoed the interview Fellows’ comments about CP as ‘another way of knowing.’ Anne wrote that “The first time the class met, I talked about there being different ways of knowing ourselves and our world. Once I felt my students had a strong sense of the epistemological basis for the claims I would be making in the course, we began again, in a different way. We started with three minutes of silence; then, after encouraging the students to talk about what they experienced, we went on to an exercise in reading poetry that I hoped would draw upon this ‘other’ way of knowing. We concluded with an excerpt from the slow movement of Beethoven’s Fifteenth Quartet, which was apparently written to celebrate recovery from a serious illness.” Anne points out in her report that “the culture of medicine is one that privileges active, conscious modes of knowing and being in the world” but that it does acknowledge another kind of knowing: “one that is less systematic, more inductive and perspectival, and essential for good clinical skills.” She presents contemplative practice as a means through which medical students can develop skills to “hone and refine this ‘other’ kind of knowing. These skills of mindfulness contribute significantly to intuitive awareness, attentive listening, and effective problem solving, and above all, they help keep the physician centered while in the midst of the pressures and stresses of clinical work.” These benefits in cognitive and personal development parallel the ‘utilitarian pay-offs’ described earlier by Fellows teaching in organizational management, social science, and law.

Translating the language of CP for students

Finally, in their reports and interviews the Fellows talked about how they ‘translated’ the language of CP in introducing the practices to their students. Teaching at a Jesuit institution, Heather Hathaway commented that “It’s not difficult for me to communicate with faculty even

using those very terms [*meditation, reflection, or spirituality*] because of the institution I'm in; however, students do not 'get it.' So what I spend a lot of time doing in terms of translating these things to students is using language about disconnecting from being plugged in, just sitting – not as an escape, but letting things be while you just look inside and hear what your voice, or whatever voice is in there, is saying. And if I use those terms, they can relate to CP without worrying about not being able to 'do it right'. So I just make it very simple.” Kathleen Biddick shared her sense of the tremendous pressure that Temple students are under due to the economic and social conditions of their lives. She remains convinced of the great benefits for her students of engaging in contemplative practices despite her department's refusal to approve a second offering of her course. While under these circumstances she cannot explicitly incorporate CP into her courses, amidst conversations with a Quaker colleague in her department, she is experimenting with indirect ways of infusing a reflective quality into her teaching. For example, she says that “One of the things I use is just pausing, as a kind of translation; not labeling it as 'meditation', but just allowing students to experience a kind of opening with the pausing, and to take one breath. They're under so much pressure, the students, right now...” As Kathleen tries to find ways of introducing contemplative approaches despite departmental resistance, some Fellows have encountered student discomfort with CP.

JoAnn Carmin, a 2008 Fellow in Environmental Policy and Planning at MIT, admitted in her report that she had “assumed that the history of reflective practice at MIT would result in students and faculty being predisposed to these activities. However, I learned that despite the rhetoric, these activities are rarely integrated into courses and, when they are, they are given passing attention rather than regarded as integral to the practicum learning experience.” She found that her students were “generally uncomfortable engaging in the types of psychological exploration associated with many contemplative and reflective practices, which they perceive as having spiritual elements or that they deem too personal.” Her challenge, then, was “to provide young adults who are just entering their professional careers with a non-threatening, professionally-oriented introduction to reflective and contemplative practices they can use to enrich their work and lives.” In experimenting with a variety of approaches in her courses, JoAnn noticed “that students seem more comfortable when CP is referred to as 'reflection' as opposed to 'contemplation'. I will need to find creative ways to bring self-learning and discovery, as well as techniques for quieting the mind and space awareness, into the professional classroom.” The challenges of respecting students' individual boundaries, as well as departmental or institutional limitations, present Fellows with opportunities to practice compassion, reach across disciplinary borders, and engage in multiple conversations as they introduce CP to their students and colleagues.

The language of CP: looking to the future

Based on our conversations, then, the Fellows clearly agreed on the importance of developing appropriate language to communicate to their students and colleagues the benefits and value of using contemplative pedagogies in teaching and research. Craig Wansink, a 2001 Fellow in Religious Studies at Virginia Wesleyan College, succinctly summarized the consensus in his Fellowship report: “My own sense is that contemplation will be most fully appreciated by the academy when it can – at least initially – frame it in academic terms.”

The future of contemplative pedagogy in higher education: “Tossing pebbles in the pool”

After being asked to reflect on their Fellowship experiences in the interviews, the Fellows were encouraged to share their visions of the future of contemplative practice in higher education. This final section of the interview data explores the Fellows’ perspectives on contemplative practice as transformative education, life-long professional skills development, and a point of intersection with core academic values.

The following narrative combines excerpts from the interviews of the ten Fellows, focusing on their comments in response to a question asking their views on the future of CP in higher education. Despite the fact that during the period of the interviews, none of the Fellows spoke with each other about these themes, they nonetheless echo and respond to one another’s words and phrases as though they had been talking together in the same room. Thoughts from all the Fellows are presented here in their own words, woven together in the form of a ‘conversation’ – one in which the voices of the participants were separated in time and place²¹, but connected by their reflections on the future of contemplative pedagogy.

Opening up the dialogue

Heather Hathaway, one of the earlier Fellows, begins by reflecting on the community of CP faculty working at diverse institutions across the country and how that group might grow:

Heather Hathaway: Even though I think sometimes as Fellows we tend to feel that we have our little posse of people who do CP, and no one else gets it, I don’t really think that’s true. Lots of institutions do it, and they’ve done it for a long time, using different language. The value of this past ten years has been that it’s opened up the dialogue, to me, for places that wouldn’t otherwise be open to CP. So you can do it at a state school, you don’t have to be at a religious school, or a liberal school to be able to do this anymore. And that’s a great thing!

Al Kaszniak: As we look at how we try to lower the barriers to entertaining the possibility of contemplative approaches within higher education, it’s important that there be the kinds of things that the culture finds as being acceptable sources of authority, and they’re not going to come from our spiritual traditions that are viewed, and maybe appropriately so, with at least some amount of skepticism within the academy. I would say that within our present culture, for better or for worse, science carries a certain kind of cachet. Then again, there’s the issue of timeliness. I think some of the degree to which meditation research and associated things are more visible within academia as well as to the general public has also increased the receptivity for CP.

Mary Rose O’Reilly: The way I have honored, in a very real sense, multiple conversations at St. Thomas – from the very orthodox to the stress-reduction model, with stops in between – is to say that each of them has a potentially strong contribution to make to our understanding.

Jacqueline Fewkes: I know it’s kind of antithetical to some people’s thinking about CP to talk about ‘value adding’, but it’s an important part of the vocabulary of funding in this economic climate where foundations are looking for some sort of ‘payback’ for fellowship money they’re spending. In my experience, the current emphasis on interdisciplinarity and how CP can help us build bridges between disciplines is something that’s a payback in a time when we talk about getting more value out of interdisciplinary learning by using contemplative pedagogy.

²¹ The interviews were carried out by telephone individually in November and December 2010, with each Fellow speaking with the evaluator from his or her own campus location across the United States – from Santa Clara to Philadelphia, St. Paul to Boca Raton.

A personal connection with CP

The Fellows then take a look back at their Fellowship teaching experiences and discuss how contemplative practices can be personally transformative:

Al Kaszniak: It's been interesting to reflect on [teaching my Fellowship course], because I had actually anticipated that there would be more skepticism if not outright resistance than I actually experienced. But one of the remarkable things was the number of colleagues, both senior and junior colleagues, who would approach me and say, "I heard about what you're doing, this is very interesting. I actually dabbled a bit in some meditation practice before." or "Boy! This is really something, I wish I could figure out a way to reorganize my own life to get involved a little bit more."

Mary Rose O'Reilley: I've always had a concern about people using CP as a 'technique' or a pedagogy without being personally connected to it, because I think a lot of damage can be done. As I think Parker Palmer said – "Teaching creates a space..." and contemplation creates a huge space! Just about anything that's flowing can go in there – and I've had some really strange things arise in that space in the classroom. But I also think living yourself in something like the contemplative frame helps you to be present enough to deal with whatever happens.

Al Kaszniak: I think that's a legitimate concern, and certainly the kind of things that the Center has been doing to address that by providing a beginning retreat experience, are really important. Another consideration might also be something I did in the course, on a few occasions – I invited a faculty colleague into the class, not to be in the guest lecturer role, but really as a colleague in dialogue with me. And these were always people who had expressed some interest in experimenting with these kinds of things in the future, but also didn't feel that they had a solid practice and were timid about teaching with it for that reason. And I thought that worked rather well, because then they weren't having to hold themselves out as being the exemplar in this, and we could have an open discussion. And that was helpful for the students, too, because then they could see that it's okay to be a beginner at this.

Andre Delbecq: The amazing thing about meditation is that it's so self-validating. I just read a set of papers from my executives' seminar – the topic dealt with 'Why do leaders fall from power?' Students review stories of failed executives, and then you read their own self-reflective assignments. They're able to say, "I saw in myself, when I was appointed head of a design team (or audit team, etc.), a tendency to be dominant and not to listen the way I used to listen. Because of my meditation I was able to back off from that behavior, to be better able to listen to other people's points of view." And then they include feedback comments from others: "My superior or colleague said to me, 'You know, you've really mellowed out – it's easier to be with you in a meeting!'" In a short time span, of just a quarter's seminar engaging in meditation, they get validating feedback from significant others in the workplace about the fact that others see them as more pleasant to be with and more effective in their role. So meditation is not only about internal changes, but internal changes that clearly affect external behaviors.

Transforming education

Thinking about these benefits of contemplative practice, the Fellows talk about why they feel it is an essential component of contemporary education:

Jill Schneiderman: A student of mine just sent me a link to a book called *Education's End*²² – she said she thought I would really like it because we were talking about how in 2008 I went on a study trip with other faculty members to Tibet. When we went to various monasteries, I thought, "These are universities!" and I hadn't realized that

²² *Education's End: Why Our Colleges and Universities Have Given Up on the Meaning of Life* (2007), Yale University Press. Anthony T. Kronman, Sterling Professor of Law, Yale Law School.

before. This book *Education's End* addresses the fact that way back when, university education was also about spiritual or religious education, about how to live in the world. And that we don't do that anymore in college or university here. So I think that's one of the reasons we're at a crisis point in our civilization. Not to be overly dramatic about it, but I do think that many of our students are befuddled, they're just thinking about what they are going to do next, and how they are going to make a living, and the world is falling apart at the same time. And I feel like part of my job as a professor is to model sane behavior, and to give them opportunities to practice – opportunities for them to interact with one another compassionately, gently.

Al Kaszniak: Something that I think is equally and maybe even more important – my experience is that, despite all the cultural stereotypes, the current generation of college students is hungry for connecting in a meaningful way. In being able to really find ways to use the educational experience to engage in making a difference in the world, and especially in ways that address human suffering, that enhance human flourishing. And they don't know how best to do that, and they're often inarticulate about how to do it, because of course they don't have the experience. Being able to find ways to cultivate their own compassion and have that legitimized as a piece of higher education – it's not just about instrumentalities to accomplish tasks and to develop credentials to earn a living, but this really is about caring for each other and making the world a livable place. Because I think they realize we're dangerously close to being on the road to making it not a livable place.

Heather Hathaway: I think it's crucial that we continue to foster and develop this [CP in education], or we're going to be in deep trouble when it comes to people who can interact, physicians who can relate on a human level to patients, lawyers who can see the human pain in a situation rather than just the analytical way to get around the situation. I have such a strong sense of humanism as a way of being, that I just don't think it's possible to continue in a trajectory that emphasizes disconnection rather than connection. And I think in higher education the same thing is going to happen. When you start to have whole groups of students where nobody has an attention span, we're going to have to say, 'What are we going to do about this?' And now with electronic communication the context in which we're teaching facilitates that distraction so much more readily that I think that's partly why we see such a supposed rise in it. But I think that ultimately, even looking at little kids – elementary schools are using this – people are recognizing that kids actually need to take a nap! Or maybe they're not even napping, they just lie there on the floor in silence for a half-hour, and that's a good thing.

Kat Vlahos: Even though we're working in higher education, part of it is I think we got it from an earlier education, and the students are connecting into it because this is something that speaks to them. One of my [elementary-aged] kids said that 'We had S&R in school today,' and I said, 'Well, what is that?', and he said, 'Silence and reflection'. They go to an experiential school that's Outward Bound-based – it's a public school, but it's a very different way of thinking about education. And I said, 'Well, that's nice – what did you do?' and he said, 'I just sat quietly and thought about things.' And I thought, 'Wow! You know – that's great, if they can just learn to do that, in our busy lives.' Even in higher education, I think our students are so taxed, on so many levels – with graduate students, they're working, they're going to school, they have families. They have all these things so there's oftentimes not the space to just be quiet and think, and be compassionate, and have all those important attributes be part of their daily life. My son will think of this as part of education now, and accept it. He may be one of the people in high school who will say, 'Well, aren't we going to have S&R?' My thinking is that maybe by the time they're in high school, by the next decade, more schools will be tuned into how to think about these things, how they're teaching, and that there may actually be a shift in the next decade with regard to our educational system.

Contemplative practice in the world of work

Several of the Fellows go on to share stories from alumni who had taken their CP Fellowship courses and later wrote or came back to tell how the practices were influencing their daily lives and work:

Victor Goode: One of our alums, who is a criminal defense lawyer for legal aid here in New York, comes back periodically to speak in our class, and she told a story that was really sort of illustrative of a different approach

toward what's pragmatic. She had a case before a judge who was a very difficult judge, one who was known to be very hard on defense lawyers. She was a fairly new lawyer, and she was in the back of the courtroom, and this judge was berating one lawyer after another. And prior to her case getting called, she began to feel extremely anxious, almost terrified, because on the one hand, she's trying to make this case for her client, and she's saying, 'Boy, this judge is going to wipe the floor up with me!' And then she paused for a moment, and fell back on her own CP – she had come through our program at the school, and has gone on to do much more on her own. She said she simply began to do a lovingkindness meditation toward the judge. And what she found in that was a place of peace within herself where the anxiety simply dissipated. She can't say with any empirical reliability what happened, but she said at least that particular judge on that day allowed her to make her arguments, didn't interrupt her, and treated her with a modicum of respect. We hear similar stories of the effects of the course from graduates who are out in the community working and relying on the practices, and letting others know about it. I like to call it 'tossing pebbles in the pool'.

Andre Delbecq: Let me tell you a typical story. A young woman who graduated from Santa Clara and had been in my seminar dropped me a note. She is a sales rep for a major pharmaceutical firm. She and a colleague concluded a very difficult client meeting in the Bay area. She was with her VP for Marketing, and when they came over the hill from Contra Costa toward San Francisco she said, 'I'd like to stop for a few minutes and just meditate and re-center myself before we visit with our next client.' So they stopped on Skyline Drive and engaged in meditation practice. Afterwards her vice president said, 'You know, that was really helpful. Tell me more about meditation – where did you learn to do this?' She said, 'I took a course at Santa Clara University and meditation was one of the practices we learned.' So – yes! They're talking about meditation and contemplative practices in the work place.

Visions of contemplative higher education

The group wraps up the discussion by sharing their visions of possible future directions for contemplative pedagogy in the academy. Taken together, these comments clearly indicate points of intersection where contemplative pedagogy could be used effectively to promote several of the core values of higher education.

Kathleen Biddick: I was thinking that there's such a big move towards Gen Ed curricula – you know, even Harvard has one! – and these are supposed to be the first two years of college, they're supposed to be much more problem-focused, rather than disciplinary based, across a range of issues. I'm wondering if there's some way, without being too confrontational, to just take a big chunk of the undergraduate curriculum which is used for general education right now, and somehow organizing a conference or some smart way of saying – general education could be the place for CP, especially given the downturn and very grim prospects, and the rising stress that students have. General education's the foundation now in many college curricula – students in all the colleges here have to go through this before they begin courses in their majors. And since it's supposed to be problem-based rather than disciplinary-based, maybe that would be the place to locate the questions CP addresses.

Jacqueline Fewkes: One of the things my [CP Fellowship] colleague and I have been talking about is writing an article for a teaching journal, because we combine in our course mathematics and anthropology, which is a real leap for many people. Faculty are very interested in interdisciplinary learning techniques right now, and we think that the CP approach actually provides a good bridge for very disparate disciplines to come together. It creates a thinking space for students to reflect upon what it means to them to bring together several very different pieces of information. So we've been thinking about writing a journal article about the challenges specific to interdisciplinary teaching and how we feel contemplative practices have a role to play in answering those challenges.

Victor Goode: I think we're just at the beginning of something that is going to grow and is going to become much more widely recognized. I just came back from a conference out on the West Coast – there were over 180 lawyers and judges there from, I think, three or four different countries. And I was amazed – I had no idea of the different

types of approaches that faculty members were using at different schools, nor the types of practices that different lawyers were, in fact, using. So the conference really did its job of bringing people together, establishing a kind of network and informing us that there really is a growing community out there. I think one of the things that should happen next is a conference where there was more cross-disciplinary interaction. For example, I'd like to find out what doctors are doing, or I'd like to find out what the people in the graduate school of social work are doing. I think that the work of the Center has been absolutely crucial as a catalyst and a seed for moving CP through academia, and certainly in the legal profession it's been absolutely, absolutely crucial.

Andre Delbecq: I think there are two different arenas that are important – one is to have careful witness where young faculty are being trained as teachers. That means attention to meditation/CP in doctoral programs. In management studies we also have the Organization Behavior Teaching Society which is dedicated specifically to helping people become effective teachers. Within the broader Academy of Management we have a Management Education Division. So both doctoral studies and these professional associations where future teachers are learning pedagogy ought to be high valance settings where CP needs to be shared, taught, jointly experienced, examined, etc. There are also opportunities in most universities. We have a faculty development program here at Santa Clara. University teaching centers are also places that can be very helpful sources of information regarding CP and teaching. Another approach is to take some really important and timely topics – 'greed' is an important topic presently in schools of business given the meltdown of financial markets – and show the way in which [contemplative] practices actually allow people to step away from distortion. In this case you illustrate how CP helps leaders to move away from the distortion through CP. So in the latter case you begin with a behavior problem. In the prior case, you begin with teaching and pedagogy per se.

Victor Goode: There is, in fact, a division, a unit within the Association of American Law Schools, which is the professional association of all the law teachers in the country, that's slowly beginning to move in that direction. Right now it's called 'Balance in Legal Education' and its primary focus and the scholarship in the area has been on ameliorating the stress of legal education. They've done some very, very good research showing that the model we use, and the structures in legal education, have a tremendously detrimental effect on stress levels in students, and a corresponding emotional impact, and even physiological impact, on them. And while that's initially the focus, I think they're now open to possibly looking beyond that and saying, 'Okay, now that we understand what's happening, what do we do about it?' And I think CP is certainly a possible answer to what do we do now. Social justice is certainly one of the real connections for our program. We tell our students that in entering the legal world as a social justice advocate, you will face different types of pressures, both for yourself, and for the clients you represent, and just as that challenge is slightly different from other areas of the practice of law, so must you equip yourself differently. And contemplative practice is, in my judgment, an essential way of equipping yourself for a journey in the area of social justice lawyering.

Evaluator's Program Recommendations

Based on a careful reading of 12 years of the Contemplative Practice Fellows' reports, the results of the online survey, and conversations with the ten fellows who were interviewed, the evaluator offers the following recommendations as possible next steps in the evolution of the Contemplative Practice Fellowship Program. In addition, the evaluator strongly suggests that the Center consider some of the Fellows' ideas included in the interview discussion of the 'Future of CP in higher education' (page 70) and in Appendix F: Role of the Center (page 91).

Promoting contemplative pedagogy in the academy

- *Through the Association, conference presentations, and the assistance of the Fellows, focus on broadening the scope of the CP community of practice to include more faculty in the natural sciences, technology, engineering, and mathematics (STEM disciplines), and the social sciences. Beyond simply increasing the number of faculty using CP in teaching or research, increasing the diversity in the range of disciplines where faculty are infusing contemplative practice into courses and research is an important benchmark in establishing CP in the curriculum and in gaining institutional credibility for contemplative approaches in academia. As one Fellow wrote on the survey: "I think Contemplative Fellows need to put panels together for the major teacher gatherings such as the Lilly Conference on Higher Education. If I could have some help with getting labels, I would contact Fellows about this possibility myself." Another wrote: "Your best advocates at this point are former Fellows."*
- *Encourage Fellows and others to develop and share appropriate language and academically-oriented approaches to describing how contemplative pedagogy intersects with academic values and learning goals. About 20% of the Fellows acknowledged that they don't know how to introduce and describe CP in a way that faculty in other disciplines would understand as academically relevant. If CP is to become institutionalized in higher education, it must be integrated into the public discourse of the academy along with current discussions of 'critical thinking,' 'liberal education,' 'assessment' and other issues.*
- *The Center should share widely, on their website and at conferences and meetings with faculty, the variety of creative ways Fellows have anticipated and softened initial student resistance to the use of CP in academic courses. While several of the Fellows described some initial student resistance to CP, they also went on to describe how they had prepared for, met, or honored this resistance. These comments are particularly instructive and should be shared with Fellows and other faculty desiring to use CP in their academic courses. Fellows do not report a great deal of faculty opposition to the use of CP, but it is important to be able to reassure colleagues and administrators that students both welcome and benefit from the infusion of contemplative pedagogies into the academic curriculum.*

Assessing effects of contemplative pedagogies on students

- *Develop ways to collect and evaluate hard data on student academic performance through the assessment of direct measures of disciplinary progress and achievement. Many Fellows are unsure of the nature and extent of CP's influence on student academic performance (e.g. effect on subject matter grades and disciplinary learning). The evaluation results strongly suggest that a research priority should be encouraging Fellows and other faculty versed in*

assessment methods to design and compare studies of the academic outcomes in matched pairs of disciplinary courses (e.g. CP course and control group without CP).

- *Fellows need to become conversant in appropriate methods of assessing the contemplative component of their courses.* When asked why faculty colleagues did not also use CP, one Fellow said: “Generally it is a lack of clear outcomes from this approach,” underscoring the necessity for Fellows to clearly articulate to their colleagues the benefits of CP for students in terms of both academic learning and personal growth. Moreover, about ⅓ of the Fellows responding to the survey thought that assessing student performance in the CP component of their courses was ‘somewhat’ or ‘extremely challenging’.
- *Collect current assessment or attitude data on the experience of CP courses from the student perspective.* The Center could develop an end-of-course survey or other assessment and enlist or encourage Fellows to distribute it to students in their future CP courses. Over the course of several years, the combined results of such assessments could yield valuable insights into the student experience of academic courses including contemplative practices.

Faculty development for contemplative scholars

- *Enlist the support of Fellows to work with their campus teaching centers in offering faculty development programs incorporating contemplative pedagogies.* Two of the Fellows interviewed noted that there are divisions of their disciplinary associations focused on pedagogy that may be open to CP as a means of addressing teaching challenges in their disciplines. At the campus level, teaching centers might also find CP valuable in addressing local faculty’s pedagogical concerns, as well as in preparing graduate teaching assistants.
- *Develop additional sources of support in order to reinstate and offer a modest number of Contemplative Program Development Fellowships.* The curriculum development work accomplished by faculty and cross-disciplinary faculty teams supported by the six Program Development Fellowships awarded in 2005 and 2006 resulted in significant institutional impact and campus visibility (e.g. Brown, Marquette, Evergreen). Others provided faculty development in contemplative pedagogy or formed an informal network of faculty into an interdisciplinary community of contemplative practice and inquiry (e.g. Vassar, CUNY-Brooklyn). Even a few strategically located Program Development Fellowships would provide crucial financial support and release time to CP curriculum development teams.
- *Continue to provide retreats and other opportunities to encourage faculty to begin and cultivate their own personal contemplative practice.* Nearly 40% of the Fellows indicated that while other faculty at their institutions are interested in using CP in their work, many are reticent to do so because they have no personal contemplative practice of their own.
- *Draw on the Contemplative Practice Fellows to increase the number and broaden the range of the Center’s current offerings of curriculum development seminars, webinars, and other faculty development opportunities in contemplative pedagogy.* In their reflections on the role of the Center, several Fellows suggested ways the Fellows could become involved. One wrote: “The center might facilitate informal meetings or even small conferences for faculty members who are interested in developing contemplative practice options. This might occur on a regional basis to reduce costs. Past fellows might be asked to facilitate these meetings.”

- Professional disciplines:
 - Law 6
 - Architecture 4
 - Business/Management 4
 - Social Work 2
 - Criminology 1

Type of Institution:

- Public Research/Doctoral 52
- Private Research/Doctoral 27 (includes 7 Faith-related, 1 HBCU)
- Liberal Arts Institutions 20 (includes 4 Faith-related, 1 HBCU)
- Special Focus Institutions 8
- Total # of institutions 107

Geographic location:

- Northeast 60
- Southeast 33
- Mid-West 19
- West Coast/Northwest 27
- Southwest 16
- Canada 3

Year of Fellowship:

- 1997-98: 17
- 1998-99: 21
- 1999-2000: 25
- 2000-01: 24
- 2001-02: 6
- 2002-03: 7
- 2005-06: 9
- 2006-07: 12
- 2007-08: 12
- 2008-09: 12
- 2009-10: 13
- Total: 158

Appendix B:

2009 Contemplative Practice Fellowship Recipients

Loriliai Biernacki

Associate Professor, Religious Studies
University of Colorado, Boulder
"Contemplative Practice and its Social Effects in Three Indian Thinkers: Gandhi, Aurobindo and Amritanandamayi Ma"

Melissa Goldthwaite

Associate Professor, English
Saint Joseph's University
"Rhetorics of Silence: Communication and contemplative practice"

Wesley Hogan

Associate Professor, History
and **Renee Hill**
Associate Professor, Philosophy
Virginia State University
"Degree program in justice and transformation"

Betty Kramer

Professor, Social Work
University of Wisconsin-Madison
"Cultivating mindfulness for social action: Enhancing social work curriculum & training"

John Makransky

Associate Professor, Theology
Boston College
"Meditation, service, and social action"

Layli D. Phillips

Associate Professor, Women's Studies
Georgia State University
"Womanist perspectives on spiritual activism and applied womanism practicum"

Jill S. Schneiderman

Professor, Earth Science
Vassar College
"Deep time and slow violence, or what does it mean to be secure in time and space?"

Alexandra W. Schulthesis

Associate Professor, English
and **Gregory Price Grieve**
Associate Professor, Religious Studies
University of North Carolina at Greensboro
"Cultivating mindfulness and human rights in the humanities"

Meena Sharify-Funk

Assistant Professor, Religion and Culture
Wilfred Laurier University
"Sufi contemplative traditions: a bridge to intercultural dialogue and peacemaking"

Leslie Paul Thiele

Professor, Political Science
University of Florida
"A course that provides academic and experiential exposure to the knowledge and practices that facilitate compassionate engagement with the world"

Mark S. Umbreit

Professor, Social Work and Conflict Resolution
University of Minnesota
"Peacebuilding through transformative dialogue in the global community; a mindfulness-based approach"

2008 Contemplative Practice Fellowship Recipients

Maria Arias

Adjunct Professor, Law
and **Victor M. Goode**
Associate Professor, Law
CUNY School of Law
"LAW: Love in Action with Wisdom [a Wisdom that contains Compassion]"

Daniel P. Barbezat

Professor, Economics
Amherst College
"Buddhist Economics: Skillful Means and the Marketplace"

Anne E. Beffel

Associate Professor, Art
Syracuse University
"Contemplative Arts and Society"

JoAnn Carmin

Associate Professor, Environmental Policy and Planning
MIT
"Urban Climate Vulnerability, Adaptation, and Justice"

Light Carruyo

Assistant Professor, Sociology
Vassar College
"Contemplating Race, Knowledge and Power: Towards Healing Forms of Critical Inquiry"

Michelle M. Francl

Professor, Chemistry
Bryn Mawr College
"Quantum States of Being: Incorporating Contemplative Practices Into the Chemistry Curriculum"

David Joshua Kahane

Associate Professor, Political Science
University of Alberta
"Citizenship for Democracy: bringing contemplation and compassion into community service learning"

Alfred W. Kaszniak

Professor, Psychology
University of Arizona
"The Psychology of Empathy and Compassion: Contemplative and Scientific Perspectives"

Paul Wapner

Associate Professor, International Relations
American University
"The Practice of Environmentalism: Cultivating and Sustaining Meaningful Environmental Engagement"

Rita K. Wong

Assistant Professor, Critical and Cultural Studies,
Emily Carr Institute of Art and Design
"Cultivating Ecological, Cross-Cultural, and Interdisciplinary Contemplations of Water: a Proposed Humanities Course"

David M. Zlotnick

Professor, Law
Roger Williams University School of Law
"Integrating Mindfulness Theory & Practice into Trial Advocacy"

2007 Contemplative Practice Fellowship Recipients

Thomas Andrews

Assistant Professor, History
California State University, Northridge
"Animals in America: Contemplating Cultural, Moral, and Environmental Histories"

Kathleen Biddick

Professor, History
Temple University
"Taking Refuge: Contemplating Asylum"

Carole Cavanaugh

Professor, Japanese
Middlebury College
"Mindfulness, Decision Making, and the Problem of Mass Destruction"

Steven Emmanuel

Professor, Philosophy
Virginia Wesleyan College
"Contemplative Practice in the Context of Service-Learning"

Leela Fernandes

Associate Professor, Political Science
Rutgers University, New Brunswick
"Contemplation and Non-Violence"

Jacqueline Fewkes

Assistant Professor, Anthropology
and **Terje Hoim**
Assistant Professor, Mathematics
Florida Atlantic University
"Transforming Learning Ethnomathematics through Contemplative Practices"

Rebecca Kneale Gould

Associate Professor, Religion and Environmental Studies
Middlebury College
"Practicing for Life: Nature, Spiritual Practice and Social Change"

Gurleen Grewal

Associate Professor, Women's Studies
University of South Florida
"Beyond Victimhood, Toward Agency: Liberating the Past, Encountering the Present"

Ines Hernandez-Avila

Professor, Native American Studies
University of California, Davis
"Omoteotl Moyocoyatzin and Ancient Nahuatl Contemplative Practice"

Jeanne Moskal

Professor, English
University of North Carolina, Chapel Hill
"Mindful Passages in Travel and Travel Writing"

Linda Patrik

Professor, Philosophy
Union College (NY)
"Contemplative Social Ethics"

2006 Contemplative Practice Fellowship Recipients

Marcia Brennan

Associate Professor, Art History
and **Jeffrey Kripal**
Professor, Religious Studies
Rice University
"Modern Art and Mystical Experience"

Santiago Colas

Associate Professor, Spanish and Latin American
and Comparative Literature
University of Michigan, Ann Arbor
"Stopping and Reading: Zen Contemplative Practices and Literary Study"

Vaishali Mamgain

Associate Professor, Economics
University of Southern Maine
"Will I Be Happy? Will I Be Rich? Contemplating the Connections between Happiness and Economics"

Graham Parkes

Professor, Philosophy
University of Hawaii, Manoa
"Hellenistic Contemplative Practices and Zen Mindfulness"

Allen Stairs

Associate Professor, Philosophy
University of Maryland, College Park
"Multiple Perspectives on Vipassana Meditation: Experience, Psychology and Philosophy"

2006 Curriculum Development Fellowship Recipients

William Arney

Unranked Faculty Member, Sociology
and **Sarah Williams**
Unranked Faculty Member, Feminist Theory
Evergreen State College
"Sensing Sophia in Illich's Vineyard: Developing Evergreen's Curriculum through Collegiality"

Heather Hathaway

Associate Dean, English
and **Anthony Peressini**
Associate Professor, Philosophy
and **Michael Vater**
Assistant Professor, Philosophy
Marquette University
"Branching Out: Expanding Contemplative Horizons through Faculty and Course Development at Marquette University"

Patricia Wallace

Professor, English
Vassar College
"Creativity through Contemplative Practices: An Interdisciplinary Faculty Development Seminar"

2005 Contemplative Practice Fellowship Recipients

Amy Cheng

Associate Professor of Studio Art
State University of New York, College at New Paltz
"Excavating the Creative Process"

Mitchell S. Green

Professor of Philosophy
University of Virginia
"Subtle Self-Knowledge"

David G. Haskell

Associate Professor of Biology
University of the South
"Food and Hunger: Contemplation and Action"

David M. Levy

Professor of Information Science
University of Washington
"Information and Contemplation"

Shauna Lin Shapiro

Assistant Professor of Counseling Psychology
Santa Clara University
"Development of academic course on the use of meditation in psychotherapy, focusing on theory, research, and practice"

2005 Curriculum Development Fellowship Recipients

Geraldine DeLuca

Professor of English
and **David J. Forbes**
Assistant Professor of Education
City University of New York, Brooklyn College
"A Lotus Grows in Brooklyn: nurturing a contemplative educators' network on an urban campus of public higher education"

Harold D. Roth

Professor of Religious Studies & East Asian Studies
Brown University
"Towards a concentration in contemplative studies at Brown University"

Joseph W. Weiss

Professor of Management
Bentley College
"Introducing contemplative practices into the Bentley College curriculum"

2002 Contemplative Practice Fellowship Recipients

Deborah J. Haynes

Professor of Fine Arts
University of Colorado, Boulder
"Contemplation and the Practice of Art"

Robyn P. Hunt

Associate Professor of Drama
and **J. Steven Pearson**
Professor of Drama
University of Washington
"The Quest for Physical Expression: Slow Tempo and Silence"

John D. Lyons

Professor of French
University of Virginia
"The Practice of Imagination: Embodied Thought in Early Modern France"

Charles T. Mathewes

Assistant Professor of Religious Studies
University of Virginia
"Doubt as Contemplative Practice"

Sol Miguel-Prenedes

Associate Professor of Spanish Literature
Wake Forest University
"Contemplative Practices and Literary Creation"

Steven R. Nuss

Assistant Professor of Music
Colby College
"Contemplating Music Through Contemplative Practice"

2001 Contemplative Practice Fellowship Recipients

Donald L. Hanlon

Associate Professor of Architecture
University of Wisconsin, Milwaukee
"Toward a Contemplative Architecture"

Daniel C. Holland

Assistant Professor of Psychology
University of Arkansas, Little Rock
"Contemplative Practice, Health Promotion, and Disability on Campus: An Experiential Seminar in Partnership with Disability Support Services"

Dalia Judowitz

Professor of French Literature
Emory University
"Subjects of Meditation: Spiritual vs. Rationalist Passions"

Alan M. Klima

Assistant Professor of Anthropology
Bard College
"Meditation and Media Violence: Contemplative Practice in Thailand and the Varieties of Visual Experience"

Leigh E. Schmidt

Professor of Religion
Princeton University
"Roads for Traveling Souls: The Making of Modern American Spirituality"

Susan E. Wegner

Associate Professor of Art History
Bowdoin College
"Art and contemplation in Christian Europe from Hildegard of Bingen to Teresa of Avila"

2000 Contemplative Practice Fellowship Recipients

Valerie Malhotra Bentz and **Jeremy J. Shapiro**
Prof. of Human and Organizational Development
The Fielding Institute
"Mindful Inquiry: a Meditative Introduction to the Theory and Practice of Social Science Research"

Gudrun Buhnemann
Professor of Languages and Cultures of Asia
University of Wisconsin, Madison
"Contemplative Practices in Buddhism and Hinduism: an Exploration of Meditation in its Classical and Modern Manifestations"

Jane M. Danielewicz
Assistant Professor of English
and **Laurie Langbauer**
Professor of English
University of North Carolina, Chapel Hill
"Reading, Re-envisioning, and Writing Women's Lives"

Lawrence B. Fine
Professor of Jewish Studies
Mount Holyoke College
"Contemplative Practice and Human Relationships"

Bradford C. Grant
Professor of Architecture
Hampton University
"Urban and Community Design and Contemplative Environmental Design Practice"

Anne Hunsaker Hawkins
Associate Professor of Medical Humanities
Pennsylvania State Univ. College of Medicine
"Contemplative Practice and the Future Physician"

William J. Jackson
Associate Professor of Religious Studies
Indiana University - Purdue Univ., Indianapolis
"Contemplation and Music"

Jared D. Kass
Professor of Counseling and Psychology
Lesley College
"The Use of Contemplative Practices with Young Adults on College Campuses"

Candace Kaye
Associate Professor of Education
California State University, Long Beach
"Reading my own Story: a Contemplation of Visual Literacy for Educators"

Theresa K. Kim
Associate Professor of Theatre Arts
State University of New York, Stony Brook
"Meditation in Motion: the Asian Style of Acting"

Laurie J. Sears
Associate Professor of Southeast Asian History
University of Washington
"Contemplative Practices in Java: Islam, Meditation, and the Performing Arts"

Barbara Sellers-Young
Associate Professor of Theatre and Dance
University of California, Davis
"Contemplation, Reflection, Action: Uniting Psychological Realism with Contemplative Practice"

Mary Rose O'Reilly
Professor of English
University of Saint Thomas (MN)
"A Contemplative Spirituality of Environmental Writing"

Thomas E. Peterson
Professor of Italian
University of Georgia
"Contemplative Practice and Learning in Petrarch"

Stephen R. Prothero
Assistant Professor of American Religion
Boston University
"Contemplating American Hinduism and Buddhism"

David B. Rothenberg
Associate Professor of Philosophy
New Jersey Institute of Technology
"The Reflective Technologist: From Innovation to Meditation"

Judith Shapiro
Assistant Professor of International Relations
and **Paul K. Wapner**
Associate Professor of International Politics
American University
"Yoga, Meditation, and Environmental Activism"

Alan Sponberg
Professor of Asian Philosophy and Religion
University of Montana
"Virtual Contemplation: Using the Internet to Support Teaching Traditional Buddhist Meditation Techniques"

Nancy P. Stork
Associate Professor of Medieval English Literature
San Jose State University
"Lectio Divina: Reintroduction of the Western Monastic Practice of Contemplative Reading into the Modern University"

Mark I. Wallace
Associate Professor of Religion
Swarthmore College
"Religion, the Environment, and Contemplative Practice"

Craig S. Wansink
Associate Professor of Religious Studies
Virginia Wesleyan College
"Contemplation in Confinement: the Autobiographical and the Prescriptive in Prison"

1999 Contemplative Practice Fellowship Recipients

Ann Cooper Albright
Associate Professor of Dance
Oberlin College
"Physical Mindfulness: Embodying Contemplative Practice"

Francis J. Ambrosio
Associate Professor of Philosophy
Georgetown University
"Dante and the Christian Imagination: Dante's Divina Commedia as Contemplative Journey"

Cheryl A. Banks-Smith
Assistant Professor of Dance
and **Oliver W. Hill**
Professor of Psychology
and **Renee A. Hill**
Assistant Professor of Philosophy
Virginia State University
"The Path of Inner Experience"

Bradley S. Clough
Assistant Professor of Asian Studies and Religion
and **Richard H. Davis**
Associate Professor of Religion
Bard College
"Contemplative Traditions of Asia"

Yin Mei Critchell
Associate Professor of Dance
City University of New York, Queens College
"Tai Chi as the Basis for a New Approach to Post-Modern Dance and Movement"

Diana Hume George
Professor of English and Women's Studies
Pennsylvania State University, Behrend College
"Compassionate creativity: Meditation and Mindfulness Practice in Writing Poetry and Nonfiction"

John J. Gibbs
Professor of Criminology
Indiana University of Pennsylvania
"Crime, Criminal Justice and Consciousness"

Anne C. Klein
Professor of Religious Studies
Rice University
"Chants, Images, and Mythic Narratives: Tibetan Contemplative Praxis of the Heart Essence of the Great Expanse"

Jean L. Kristeller
Professor of Psychology
Indiana State University
"Contemplation in a World of Action: Experiencing the Western Mystical Tradition"

Patrick D. Laude
Associate Professor of French Literature
Georgetown University
"Poetry and Contemplation: an Inquiry into the Theory and Practice of Poetry as a Contemplative Form of Expression"

Joseph V. Long
Assistant Professor of University Studies
Portland State University
"Contemplation in a World of Action: Experiencing the Western Mystical Tradition"

Marilyn R. Nelson
Professor of English Literature
University of Connecticut
"Contemplative Practice and the Muse"

Richard E. Olson
Professor of Philosophy
Adelphi University
"Meditation and Philosophy in the Asian
and Western Traditions"

Joel R. Primack
Professor of Physics
and **Nancy Ellen Abrams**
Department of Physics
University of California, Santa Cruz
"Contemplating the Cosmos"

Leonard L. Riskin
Professor of Law and Dispute Resolution
University of Missouri, Columbia
"Understanding Conflict"

Harold D. Roth
Associate Professor of Religious Studies
Brown University
"The Theory and Practice of Buddhist Meditation in
Critical Perspective"

Jacqueline St. Joan
Assistant Professor of Law
University of Denver
"Learning from Practice: Contemplative Practice
and the Practice of Law"

Kristine T. Utterback
Associate Professor of Medieval History
University of Wyoming
"Medieval Christian Contemplation in History and
Practice"

Ekaterini Vlahos
Instructor in Architecture
University of Colorado, Denver
"Non-violent Architecture: Design with Compassion"

Bret Wallach
Professor of Geography
University of Oklahoma, Norman
"The Power of Landscape: Place-induced
Contemplation"

Michael E. Zimmerman
Professor of Philosophy
Tulane University
"Contemplative Practice in Traditional Cultures"

1998 Contemplative Practice Fellowship Recipients

David Ambuel
Assistant Professor of Philosophy
Mary Washington College
"Intuition in Philosophical Thought: Theories and
Applications"

Barbara Anderson-Siebert
Director, Penn State Center for Sustainability and
Assistant Professor of Science Technology, and
Society and

Charles Cave
Associate Professor of Art
Pennsylvania State University
"Cultivating Beginner's Mind: Contemplation as Art:
Art as Contemplation"

Linda Bell
Professor of Psychology and Director of Training in
Family Therapy
University of Houston - Clear Lake
"Contemplative Practice in Psychotherapy"

Janet Berlo
Susan B. Anthony Professor of Gender Studies and
Professor of Art History
University of Rochester
"Art and Contemplative Practice: Through the Lens
of Gender and Culture"

Peter Connor
Assistant Professor of French
Barnard College
"South Asian Civilization from the Inside: Contem-
plative Practice in Indian Culture"

Susan Egenolf
Lecturer in English
and **Larry Reynolds**
Professor of English
Texas A&M University
"Forms of Contemplation in American Cultural
History"

Daniel Gold
Professor of South Asian Religions
Cornell University
"South Asian Civilization from the Inside:
Contemplative Practice in Indian Culture"

Heather Hathaway
Assistant Professor of English
and **Anthony Peressini**
Assistant Professor of Philosophy
Marquette University
"Meaning and Identity: A Contemplative
Philosophical and Literary Inquiry"

Joseph Lawrence
Associate Professor of Philosophy
and **Joanna Ziegler**
Associate Professor of Art History
College of the Holy Cross
"Contemplative Practice and the Practice of the
Arts: East and West"

Andrew McLaughlin
Professor of Philosophy
Lehman College
City University of New York
"Environment and Consciousness"

Alexandra New Holy
Assistant Professor of Native American Studies
Montana State University
"Native American Indian Religions: Contemplation
and the Sacred"

Andrea Olsen
Professor of Dance
Middlebury College
"Body and Earth: Contemplative Practice in
Education"

Andrew Schelling
Assistant Professor of Poetry and Poetics
The Naropa Institute
"Bio-regional Poetics and Contemplative Traditions"

Nancy Sharts-Hopko
Professor, Nursing of Women and Infants
Villanova University
"Contemplative Practices: The Lived Experience in
Illness and Health"

Anthony Steinbock
Associate Professor of Philosophy
Southern Illinois University at Carbondale
"Mystical Literature and Meditation"

Thomas Stewart
Associate Professor of Political Science
University of the District of Columbia
"Contemplative Citizenship Practicum"

Mary Wack
Professor of English
Washington State University
"Contemplation, Creative Action, and Pedagogies
for the 21st Century"

1997 Contemplative Practice Fellowship Recipients

Sr. Linda-Susan Beard

Associate Professor of English
Bryn Mawr College
"Crossing the Threshold of Pain's Legacy: Intersection and Interstices in Three Literary Experiences of Suffering"

Frederick H. Buell

Professor of English
City University of New York, Queens College
"Contemplative Practice and American Nature Writing"

Cheryl Conner

Clinical Internship Program
Suffolk University
"Being a Reflective Lawyer: a Clinical Course with Mind-Training Lessons from the Buddhist Tradition"

Judith Fryer Davidov

Professor of American Studies
University of Massachusetts, Amherst
"Contemplating Nature: an Exploration of Representation of Landscape and the Environment"

Andre Delbecq

Professor of Organizational Analysis and Management
Santa Clara University
"Spirituality for Business Leadership"

Barbara Dilley

Professor of Interarts Studies
Naropa Institute
"History and Contexts of Contemplative Practices in the Arts"

Georgia A. Frank

Assistant Professor of Religion
Colgate University
"Images for the Soul: Vision and Contemplation in Christian History"

Ashok K. Gangadean

Professor of Philosophy
Haverford College
"Meditative Thinking in Global Spiritual Traditions"

SunHee Kim Gertz

Associate Professor of English Literature
Clark University
"Still Spaces: Contemplative Practice in the Classroom"

Clifford A. Hill

Professor of Language and Education
Columbia University
"A Transcultural Approach to Contemplative Practices: Traditional Resources and Contemporary Educational Benefits"

Marilyn Krysl

Professor of English
and **Marcia Westkott**
Professor of Women's Studies and Sociology
University of Colorado, Boulder
"Contemplation, Poetry and Ideas of Self"

Daniel C. Matt

Professor of Jewish Spirituality
Graduate Theological Union
"Jewish Contemplation and Contemporary Cosmology"

Marilyn Chandler McEntyre

Associate Professor of English
Westmont College
"Consenting to See: the Practice of Contemplation in Literature and the Visual Arts"

Edward Sarath

Assistant Professor of Music
University of Michigan, Ann Arbor
"Improvisation, Temporality and Consciousness"

Peter Alwyn Schneider

Professor of Architecture
University of Colorado, Denver
"Found Spaces: Mindful Practice in Architectural Design"

Roger N. Walsh

Professor of Psychiatry, Philosophy and Anthropology
University of California, Irvine
"Meditation: Theory, Therapy, Research and Practice"

Appendix C:

CONTEMPLATIVE PRACTICE FELLOWSHIPS LIST OF ACADEMIC INSTITUTIONS

107 Institutions:

52 Public Research/Doctoral

27 Private Research/Doctoral (including 7 Faith-Related / 1 HBCU)

20 Liberal Arts Institutions (including 4 Faith-Related / 1 HBCU)

8 Special Focus Institutions

1	Adelphi University	55	Southern Illinois University at Carbondale
2	American University	56	State University of New York, College at New Paltz
3	Amherst College	57	State University of New York, Stony Brook
4	Bard College	58	Suffolk University
5	Barnard College	59	Swarthmore College
6	Bentley College	60	Syracuse University
7	Boston College	61	Temple University
8	Boston University	62	Texas A & M University
9	Bowdoin College	63	The Fielding Institute
10	Brown University	64	Tulane University
11	Bryn Mawr College	65	Union College
12	California State University, Long Beach	66	University of Arizona
13	City University of New York, Brooklyn College	67	University of Arkansas, Little Rock
14	City University of New York, Lehman College	68	University of California, Davis
15	City University of New York, Queens College	69	University of California, Irvine
16	Clark University	70	University of California, Santa Cruz
17	Colby College	71	University of Colorado, Boulder
18	Colgate University	72	University of Colorado, Denver
19	College of the Holy Cross	73	University of Connecticut
20	Columbia University	74	University of Denver
21	Cornell University	75	University of Florida
22	CUNY School of Law	76	University of Georgia
23	Emily Carr Institute of Art & Design	77	University of Hawaii, Manoa
24	Emory University	78	University of Houston, Clear Lake
25	Evergreen State College	79	University of Maryland, College Park
26	Florida Atlantic University	80	University of Massachusetts, Amherst
27	Georgetown University	81	University of Michigan, Ann Arbor
28	Georgia State University	82	University of Minnesota
29	Graduate Theological Union	83	University of Missouri, Columbia
30	Hampton University	84	University of Montana
31	Haverford College	85	University of North Carolina at Greensboro
32	Indiana State University	86	University of North Carolina, Chapel Hill
33	Indiana University of Pennsylvania	87	University of Oklahoma, Norman
34	Indiana University, Purdue University, Indianapolis	88	University of Rochester
35	Lesley University	89	University of Saint Thomas (MN)
36	Marquette University	90	University of Southern Florida
37	Mary Washington College	91	University of Southern Maine
38	Middlebury College	92	University of the District of Columbia
39	MIT	93	University of Virginia
40	Montana State University	94	University of Washington
41	Mount Holyoke College	95	University of Wisconsin, Madison
42	Naropa University	96	University of Wisconsin, Milwaukee
43	New Jersey Institute of Technology	97	University of Wyoming
44	Oberlin College	98	University of Alberta
45	Pennsylvania State University	99	University of the South
46	Pennsylvania State University College of Medicine	100	Vassar College
47	Portland State University	101	Villanova University
48	Princeton University	102	Virginia State University
49	Rice University	103	Virginia Wesleyan College
50	Roger Williams University School of Law	104	Wake Forest University
51	Rutgers University	105	Washington State University
52	Saint Joseph's University	106	Westmont College
53	San Jose State University	107	Wilfred Laurier University
54	Santa Clara University		

Appendix D: Survey of Contemplative Practice Fellows, 1997-2010

Responding to the Contemplative Practice Fellowship Survey

The Contemplative Practice Fellowships were designed as a seed for change in a faculty member's orientation to teaching and higher education; the purpose of this survey is to give you an opportunity to tell us how the Fellowship experience has affected you professionally and personally since that time. We hope that you will set aside twenty minutes from your busy daily schedule so that you can approach this survey in a leisurely manner, enabling you to respond to the questions openly and reflectively. The first part of the survey comprises a series of choice-format questions; the second part offers a more spacious open-ended response format. We sincerely appreciate your taking the time to deepen our understanding of your Fellowship experience.

Page 1 - Question 1 - Yes or No

While the Contemplative Practice Fellowships encompassed more than planning and teaching a course, we would like to know if those courses are still being offered. Are you currently teaching (now or within the next 2 years) the course you developed during your Contemplative Practice Fellowship?

Page 1 - Question 2 - Choice - Multiple Answers (Bullets)

We are interested in the differences and similarities among Fellows' experiences based on the types of institutions at which they teach and conduct research. The following list, adapted from the 'Basic Classification' of The Carnegie Classification of Institutions of Higher Education, describes a range of different types of institutions. Please choose the descriptors that best fit your home institution, selecting all that apply.

Page 2 - Heading

Contemplative Practice in Teaching and Research In responding to the following group of items, please reflect on how your use of contemplative practices (CP) in the classroom has influenced your teaching and research. If you have a regular personal contemplative practice, please also think about how that practice has affected your professional activities in research and teaching.

Page 2 - Question 3 - Choice - Multiple Answers (Bullets)

What effect/s did teaching your Contemplative Practice Fellowship course have on the way you now approach teaching? Please check all that apply (you may select more than one response).

Page 2 - Question 4 - Ranking Question

We are interested in knowing how incorporating CP into your academic activities has affected your satisfaction with teaching and research. We would also like to identify which effects of using CP have been most significant for you. Please rank order your responses to the following comments from other Contemplative Practice Fellows, using the scale of "1 = least important to me" to "5 = most important to me".

Page 2 - Question 5 - Rating Scale - Matrix

Fellows have shared with us a number of challenges they face when using contemplative pedagogies in their courses. Using a scale of "1 = least difficult" to "5 = most difficult", please rate the level of difficulty of each of the following aspects of your teaching when using CP.

Page 2 - Question 6 - Choice - Multiple Answers (Bullets)

Several Fellows have told us that their Fellowship experience opened up to them entirely new areas of research using aspects of contemplative practice (CP). Please respond to the following comments of other Fellows and indicate which, if any, reflect your own experience. You may select all that apply.

Effects of Contemplative Pedagogy on Students

While we have a wealth of information from Fellows regarding their own experiences, we have had little direct contact with the students in Fellows' courses. Your thoughtful responses to the following questions will provide us with a valuable window into the student experience. In answering the next group of items, please reflect on the student response to your use of contemplative practices (CP) in your teaching, office hours, research activities, and other contact with students.

In conversations and in their reports, many Fellows have told us that they have seen changes in the way their students interact in the classroom when CP is incorporated into a course. In your view, how does using CP affect the way students interact in a course? Please select all that apply.

What influence does experiencing CP in your course/s have on your students personally, including outside the classroom? Fellows have suggested the following; please select all that apply.

Over the years, Fellows have shared with us a variety of effects that they believe the use of CP has had on student learning in their courses. For each of the following statements, please rate the extent to which you believe the use of CP has influenced student learning in your course/s, using a scale of "1 = not noticeable" to "5 = very important".

Fellows have sometimes commented that they think using CP in a course contributes to better student academic performance. Based on your own teaching experience using CP, please indicate your level of agreement with the following statements made by other Fellows about student academic performance.

Building a Community of Practice

Many Fellows have told us that one of the most significant aspects of their Fellowship experience has been their sense that they were joining a community of practice in teaching and research incorporating contemplative practices. As you respond to the following group of questions, please reflect on your own experiences in community-building and connecting with others who use contemplative practices (CP) in their lives and work.

Several Fellows have commented that before their Fellowship experience, they felt isolated -- they didn't know any other faculty who were using CP and connecting it to their teaching and research. Others felt drawn into a community of practice around CP in higher education. Which of the following statements resonate with your experience? Please select all that apply.

Whether or not you experienced an initial sense of isolation in your work incorporating CP, we are interested in knowing how things may have changed for you in that regard since your Fellowship year. Please select all that apply.

One of the goals of the Contemplative Practice Fellowship Program was to build community among the Fellows, something many other academic fellowship programs don't emphasize. We are interested in knowing how this aspect of the program influenced your experience both during your Fellowship year and since that time. Please rate each of the following statements about community to indicate their degree of importance to you, using a scale of "1 = not important to me" to "5 = very important to me".

Institutional Impact

We'd like to briefly explore the results and effects on your campus of your use of contemplative practices (CP) in teaching and research. If you have taught courses or conducted research incorporating CP at more than one institution, please reflect on your experiences at your current campus as you respond to the following questions.

What has been the impact on your campus – beyond your own courses or research – of your use of CP? Please select all that apply.

How has the use of contemplative practice spread on your campus? Please select all that apply.

In your experience, what factors have prevented the adoption or delayed the spread of contemplative pedagogies at your campus? Please select all that apply.

Reflecting on the Fellowship Experience

Thank you for persevering in answering our survey questions! Now we'd like to offer you the opportunity to provide us with deeper, more personal responses to several reflection prompts. While not all questions may be relevant to your individual experience, we encourage you to respond to as many of them as you wish, as your comments will provide valuable context for interpreting the forced-choice survey questions. [If you choose not to respond to an item, simply leave it blank and go on to the next one.]

If you use (or have used) contemplative pedagogies in courses beyond your Fellowship course, please briefly tell us about your experience. If you no longer incorporate contemplative pedagogies into any of your courses, please tell us why this approach has not worked out for you.

In using CP in their teaching or research, some Fellows have encountered resistance from students or from others on their campuses. The next several questions attempt to uncover the various sources of resistance, and how they differ. We'll start by focusing on students. What resistance to using CP in your course/s have you encountered from the students in your course/s?

What resistance to using CP in your course/s or in your research have you encountered from other faculty or administrators on your campus?

Page 6 - Question 20 - Open Ended - Comments Box

Several Fellows have confided that they themselves have experienced some inner resistance to promoting or discussing their use of CP with others on their campuses. If this comment resonates with you, please describe briefly what prevented you from reaching out to others regarding your personal practice or your use of CP in teaching or research.

Page 6 - Question 21 - Open Ended - Comments Box

In addition to individuals' resistance, we are interested in discovering what institutional barriers might be preventing the adoption of CP in higher education teaching and research. How would you describe the overall climate for acceptance of CP at your current campus? If you have taught at more than one institution, we would be interested in your comparison of their respective climates for CP, especially if the institutional types are significantly different (e.g. public/private, small liberal arts college/large research university, law school/faith-related college, etc.).

Page 6 - Question 22 - Open Ended - Comments Box

Currently, the Fetzer Institute is not funding the Contemplative Practice Fellowships, so we are unable to offer them at this time. In your view, what role -- beyond administering the Fellowships -- could the Center for Contemplative Mind play in increasing adoption of CP in the curriculum at your campus and in academia in general?

Page 6 - Question 23 - Open Ended - Comments Box

Several Fellows have told us that their Contemplative Practice Fellowship experience has transformed their life in deep and meaningful ways. If this is true for you, please tell us about the impact on your personal life, research, teaching, colleagues, collaborations -- anything you want to say.

Page 6 - Question 24 - Open Ended - One or More Lines with Prompt

We would like to conduct a limited number of interviews with Fellows who have additional thoughts to share about the Fellowship Program and their experiences with contemplative practice. If you would be interested in participating in a brief (approximately 20-minute) telephone interview in November or early December, there are two ways you can let us know of your interest:

- (1) If you prefer that your responses on this survey remain anonymous, do not provide any information on the form below. Instead, please contact Sunanda Markus at the Center for Contemplative Mind at <s.markus@netaxis.qc.ca> to let her know of your willingness to participate in a phone interview.
- (2) If you are comfortable providing your contact information as a part of this survey, please complete the section below. If you are selected for an interview, we will contact you after the survey closes in late October.

Your name: _____

Home institution: _____

Preferred email address: _____

Preferred telephone no.: _____

Appendix E: Examples of CP Teaching Techniques from Fellows' Reports

Contemplative journals

- SunHee Kim Gertz, Clark University: “The *Journal* should not be viewed as an exercise in recording what you’ve done, nor should you consider it your intimate diary. Consider it a conversation partner, and probe your reactions to our texts, to yoga, to the talks, to the probably somewhat difficult attempt to find the still space in your hopefully enjoyable, but also at times undoubtedly stressful, life as a student.”
- Barbara Anderson-Siebert, Pennsylvania State University: “Journal which will be a personal documentation of your process. We will be looking for signs of struggle, moving beyond what you already know, deepening the quality of your experience, evidence of work & thought outside of class, new insights & relationships between the course & your life.”
- Janet Berlo, University of Rochester: “Journal/Daybook. Your principal on-going assignment in this course will be the active building of a journal/diary/notebook/commonplace book (as it has variously been called in different contexts). This book will contain your own reflections/responses to our discussions. These responses should be intellectual and critical as well as affective. I hope that you will also use it as a place to insert other items that you happen upon in your quest this semester: items clipped from magazines or newspapers, visual images that please you, photocopied quotes from diverse sources. I expect you to write in it every week, at least 500 words or so, and maybe much more upon occasion.”
- Anne Hunsaker Hawkins, Penn State U College of Medicine: “Journaling was an important requirement for the course, as was an attempt at daily meditative exercises. I met with each student halfway through the course to find out whether they were experiencing difficulties with either journaling or meditation. This proved an important intervention: talking one on one seemed to have helped several students who, as they said, just ‘didn’t seem to be able to get into it.’”
- Maria Arias and Victor Goode, CUNY School of Law: “We also assigned the students responsibility for keeping a weekly journal. Journaling is often used in law school clinics and there were several law review articles available to offer guidance on that practice. We felt that this combination of active participation and writing would allow us to monitor whether the students were engaging with the assigned readings while not turning the class into a traditional seminar where a research paper is the focus of the semesters work. Much to our surprise, journaling turned out to be more challenging for many of our students than we expected. We learned from this experience that journaling is a very special skill and that if we use that pedagogical method in the future we will have to devote some classroom time to developing the skill rather than merely assuming that students have the willingness and ability to write in a truly reflective way. This may also be a skill that students could learn more effectively with specific models, including more self revelation from their teachers.”
- Alfred W. Kaszniak, University of Arizona: “Reflective Journal Commentaries: Both prior to and following completion of each reading assignment, take ten minutes to practice the breath-focused mindful attention that you will have learned in class session. Don’t actively think about the reading during this time, but rather, try to stay fully attentive to the breath. Don’t try to inhibit any bodily experience, sensory experience, thoughts, or feelings that

may arise, but acknowledging these and each time gently return attention to the breath. After the initial breath-focused practice, allow this mindful attitude to maintain, being aware of and acknowledging any thoughts, images, or feelings that arise as you read, and gently returning your attention to the page. After the reading and your second breath-focused practice, while allowing the mindful attitude of the practice to ground your reflection, write no more than one page (printed, single spaced, 12-point font) describing how the major points or conclusions of the reading relate to your own personal experience. There is no need to disclose private or confidential details of your experience, but be specific about how particular aspects of what you read are consistent or inconsistent with relevant aspects of your own day-to-day experience, and how what you read confirms, expands, modifies, or transforms the way you thought about the topic prior to the reading. Also describe anything you may have noticed about your experience during the reading (e.g., boredom, distraction, confusion, excitement, particular emotions), and whether, in retrospect, these experiences seemed to have any relationship to the content of the reading or context (e.g., the physical setting where you were reading, time of day, other experiences preceding your reading, etc.). Bring your reflective writing with you to the seminar session for which the reading is assigned.”

- Jeanne Moskal, UNC- Chapel Hill: “CP component: I proposed to renovate my existing course in travel literature by adding two contemplative practices: the fusion of creative-writing pedagogy with literary interpretation; and the students’ use of their daily commutes as experiments in “passage,” that is, mindful travel focused on the material conditions of moving-through-space rather than focused on destination, reinforced by journal-writing.”

Field trips, site visits, retreats

- Stephen Prothero, Boston University: “Pedagogy – Our site visits were particularly productive. I told students that they were to go as participant-observers. In other words, they were there both to participate and to observe. I also told them that they should participate only as long as they felt comfortable about doing so. ... One benefit of the site visit assignment was that it gave students a flavor of spiritual practice, and an opportunity to engage in it, without mandating any particular practice or rite. Because students’ experiences were so different (some were deeply moved and others were bored to tears), we were able to discuss just what makes a spiritual experience rich, and what makes one shallow. Assignment: Site Visit – Visit a Boston-area Hindu (or Hindu-influenced) site. (For suggested sites, see “World Religions in Boston” <http://www.pluralism.org/wrb.html>). Write a report (3 double-spaced typed pages) regarding the site and your experiences there. Analyze, as best as you can, the community: demographics (such as gender, age, race, ethnicity), practices, beliefs, architecture, and location. Describe your impressions of the people, their place, and their activities. Then analyze your impressions. How did these people and their place meet your expectations? Frustrate them?”
- Jacqueline Fewkes and Terje Hoim, Florida Atlantic University: “Morikami Gardens Fieldtrip: A number of different meditation gardens in the site provide excellent locations for contemplation; the students are given time to walk through the gardens and spend time sitting in the gardens to cultivate mindfulness. After the contemplation period we do some origami exercises as a class, and have the students present final class projects on central

concepts as a group sitting in one of the gardens. The students really enjoy this trip, and use the time to their advantage, reflecting on the course materials and discussing how they have begun to think differently about the relationship between culture and mathematics. This is one of the few times in the students' education when they are asked to simply absorb all of the information they have gathered, and process it together in a calm setting."

- Linda Patrik, Union College: "I taught students a "generic" Buddhist sitting meditation method, and they sat for approximately 15-20 minutes each class period. (Class met once a week for three-and-a-half hours to make it easier to schedule fieldtrips.) These beginner Buddhist meditation methods were later strengthened by the meditation lesson and practice provided by the Zen Mountain monastery fieldtrip. On the fieldtrip to the Oneness-in-Peace Center, students received a three-hour workshop on several Catholic contemplative methods, including walking prayer, sitting meditation, focused Biblical prayer, and environmental awareness."

Guest speakers

- Anne Hunsaker Hawkins, Penn State U College of Medicine: "Pedagogy: Partly because I wanted to situate contemplative practice within particular religious traditions, and partly because I felt uneasy in speaking with authority about any of these traditions, I used money from the grant to bring in 'experts' to my classes. ... Each guest provided or suggested readings for that session. I asked them to come prepared to talk for a few minutes about their tradition and how they used contemplation in their lives; then to lead the class in a meditative exercise from that tradition; then to participate in a discussion afterwards that would help the students relate what they had experienced to the world of medicine."
- Craig Wansink, Virginia Wesleyan College: "Guest speaker: The other speaker we had was a math professor from the college. Originally I was planning on inviting a Vietnamese Zen Buddhist monk, to talk about Zen practice (in light of the research we had completed on the Engaged Zen Foundation, a Zen prison ministry). Instead I decided to invite Dr. Tom Fanney. Most students knew him from campus, even though few students had taken his math courses. Tom is a normal, nice, articulate person; a formerly active Methodist, who now practices Zen. I cannot imagine a more effective speaker, in part, because he did not seem 'other-worldly', he discussed serious challenges in meditation, and he was very easy to relate to. Before he spoke, students had read about various types of meditation, so they also had many questions."
- Patricia Wallace, Vassar College: "For our first meeting I invited Dr. Gerald Epstein, a leading practitioner of visualization, to be a guest and to lead the group through a series of visualizations. This turned out to be a wonderful way to begin, because it got everyone into the experience of practice immediately (rather than talking about it, doing it) and it also opened up the boundaries of what people shared with each other. I had worried about a certain level of suspicion about some of the practices we would undertake, but starting off with an entire session given over to visualization plunged everyone in; the benefits of that experience lasted through the semester. It was my principle with each seminar guest to provide access to that person to other parts of the College community. In the case of Dr. Epstein, he delivered a campus lecture following his meeting with the seminar. This lecture was packed, and many people attending came from the local community as well."

Specific contemplative practices used in class:

- David Levy, University of Washington: “Contemplative practices offered in class:
 1. Mindful sitting: The foundational practice for the course. In the first class I offered basic instruction in bringing attention to the breath. In the first week we practiced for 10 or 15 minutes each class. We often began later classes with 5 to 10 minutes of sitting.
 2. Mindful walking: In a later class, I demonstrated, and we practiced, a simple form of walking meditation (keeping the attention on the feet rather than on the breath).
 3. Body scan: In one extra class session, held at my house, we practiced the Jon Kabat-Zinn body scan. I played Kabat-Zinn’s 45-minute tape of instructions and we followed along.
 4. Free writing: On one occasion I asked students to write for 5 to 10 minutes about what were the most salient learnings from the first weeks of the course. Students were instructed to keep their pen or pencil moving, even if they had nothing to say on the topic (writing, for example, “I don’t know what to say.”)
- Graham Parkes, University of Hawaii-Manoa: “I made it clear to the students at the outset that one of the requirements for the course was to sit zazen together in the classroom at every meeting, and to sit at home on their own on the other five days of the week. We started sitting on chairs, and then switched to sitting on cushions in class after the fourth week. The sittings started out at five minutes in length, increasing to ten after the fourth week, fifteen after the eighth week, and twenty after the twelfth week. During the last week of the semester we attended a formal twenty-five minute sitting at the Diamond Sangha Zen Center in Honolulu. On the first day of class, I had the students do six “attention” exercises, each lasting five minutes: reading a book, listening to an audiotaped speech, watching a video, listening to a piece of music, looking at a ceramic vase, and “just sitting” counting the breath. I instructed them to concentrate on the subject as intently as they could, and when their attention strayed to bring it back as quickly as possible, and to note with a stroke of a pen on a piece of paper each time this happened. Thus for each exercise each student would have an “attention-wandering” score. At the end of the semester I had them repeat the exercises. All of them had significantly better scores than on the first day of class, some on all the exercises, others on five or four or three of them. Only a few students scored worse on one or 2 of the exercises. Although this was a far from perfect measuring instrument, they were all gratified by the apparent improvement of their ability to concentrate on a given task.”
- Patricia Wallace, Vassar College: “Gerald Epstein’s visualizations (especially “The Creativity Room” and “The Cleansing Beach”) were ones that many seminar participants continued to practice on their own throughout the semester (some are still doing so). Many of us took these into our classes; my students in Verse Writing often asked me to lead them through “The Cleansing Beach” in period of stress during the semester.”
- Rebecca Kneale Gould, Middlebury College: “Our practice routine was to begin each class with silent meditation, sometimes punctuated by short readings of poems, meditation instruction books (Hanh, Chodron, Jon Kabat-Zinn etc.) or a few sentences from the main person we were reading that week. Students (11 in all) ranged from experienced meditators to first-timers; it was a nice balance. We began with short, 10 minute meditations and slowly built up to 25-30 minute meditations – often oscillating between short and long practice times in a given week. After each session of meditation, I conducted a brief check-

in with the rest of the class. Roughly 2 times per week, our "check in" was longer, taking the shape of a "practice talk" where I invited each student to comment on his or her particular experience of the Contemplative Practices we had done so far. At the outset, I feared that by being far from a "master" meditator I was ill-suited for this kind of leadership. Instead, I found that facilitating this kind of debriefing was not very different from the years of facilitation I had already done & in many ways, this became one of my favorite parts of the course b/c it enabled me to interact with my Ss in more of a "heart" rather than simply a "head" way."

- Gurleen Grewal, University of South Florida: "Meditation: In each class we have silent sittings, quieting the mind via the breath, with basic instructions to observe the flow of thoughts/reactions from a nonjudgmental space—a practice crucial in developing acceptance, tolerance, and compassion for oneself and others. I like to begin class with a five to ten minute meditation that very gradually increases as the semester proceeds. The practice is simple: sitting in our chairs, body relaxed and spine erect, eyes closed, we follow the sound of the gong or singing bowl as it reverberates and hums in space. We follow the ebbing of the sound into silence. We rest in that silence. If thoughts arise, we simply observe them. We do the same for any bodily sensations or emotions: we simply witness them. If we find ourselves getting caught up in our thoughts, we return to the awareness of our breath. Anchoring our attention in our breath breaks the compulsiveness of thought. We return to rest in silence. Witnessing and welcoming, without getting caught up in whatever arises in the presence of our awareness. Simply noticing the mental chatter, the resistance to what is. The meditation ends with the sound of the gong or the bowl and we gradually open our eyes. I find this is an effective way to begin a class. Note: In keeping with the secular nature of the classroom, I ensure that contemplative practice is *not seen as the securing of a particular religious identity.*"
- Ines Hernandez-Avila, University of California, Davis: "CP component: My plan for incorporating contemplative practice into the course included both exercises that we used during class time, and writing assignments that encouraged a reinforcement of what we were doing in class. The meditation that I used at the beginning of each class (with them sitting quietly, eyes closed and breathing deeply) was one that allowed them to learn how to be in present time in our classroom space, as I softly asked them to consciously bring their energy back to themselves, to release energy that didn't belong to them, to release me and each other, as well as any worries or problems they had. I then asked them to fill up with their own energy, which I called their own brilliance, their own radiance, and to say hello to each other's spirits (and mine), to the spirit of the earth, and to anyone or anything they wanted to acknowledge in this way, including their living space, sleep space, work space. During class discussions I often asked students to go back to their eyes closed position, and take some deep breaths before we pursued our discussion. Sometimes I asked them to get up and stretch (with all of us contributing to leading a stretch), or do a laughter exercise, or do the secular version of lectio divino as some of the other Contemplative Practice fellows have done."
- Linda Patrik, Union College: "CP instruction: At the beginning of the course, in connection with the reading assignments on Engaged Buddhism, I taught students a "generic" Buddhist sitting meditation method; they sat for approximately 15-20 minutes each class period. In

the latter half of the course, students practiced two Jewish contemplative methods in class and they practiced Islamic night sky contemplation outside of class.”

- David Joshua Kahane, University of Alberta: “CP pedagogies: *A description of the plan for contemplative practices used*: The core contemplative technique used was shamatha meditation, used for 7-10 minutes at the beginning of every class. Shamatha practice was connected to instruction and exploration of mindfulness in speech and listening (the group-based learning that was central to our classroom practice was a perfect setting for practicing this), and to occasional mindful reading (*lectio divina*) practice. In the second half of the course, we added lovingkindness (*metta*) meditation for about 12-15 minutes each week. Finally, as a support to students exercising mindfulness in their community service learning placements, we spent time in four classes learning the ‘four part centering practice’ that is part of Wendy Palmer’s ‘conscious embodiment’ instruction.”
- Rita K. Wong, Emily Carr Institute of Art and Design: “CP pedagogy: I wanted to frame contemplative practices as activities that students are invited to try; I did not want them to feel uncomfortable or coerced, so I decided to introduce a few simple practices, some of which we did in class together, and some of which I encouraged students to do individually and write about in their journals. ... Both the Fellows meeting (November 2008) and the Summer Session (August 2009) greatly informed and shaped the class that I eventually offered. The contemplative practices that I would ask my students to try include the following: sitting in silent reflection with water (both inside the class and outside the classroom at the local watershed), listening out (learned from Michelle Francl), grounding (learned from David Kahane), journaling, and independent walking contemplations that students were encouraged to try outside the class if they liked. ... I hoped for a balance between attention to self (focusing in) and awareness of surroundings (looking out, noticing both physical details of the water and land, but also mindful of the histories of the places where we live and study). ...I sometimes started class with a grounding exercise learned from David Kahane: visualizing one’s breath spiraling down into the earth, visualizing one’s energy balanced in all directions around one’s body (left, right, up, down, front, back), noting how gravity feels on one’s jaw and shoulders, and imagining how it might feel to have a little more of one quality one would like to experience. I wanted students to have a sense that there are a range of practices that they can access if they want.”
- Anne E. Beffel, Syracuse University: “Over the course of three semesters, I experimented with several approaches to planning and implementing contemplative practices. Ultimately, I found several ways: 1. We participated in short contemplative exercises as interpretations and tests of the theories we read. I created these exercises and invited students to do so as well. 2. We consistently practiced mindful standing yoga at the beginning of each class, as led by Jon Kabat-Zinn on audio disc. 3. After reading sections of *Social Intelligence* by Daniel Goleman and *Right Listening* by Mark Brady we all led versions of our ‘daily practices’: ‘Your Personal Daily Practice: Our survey of a variety of secular contemplative practices by other cultural workers, and our readings in the arts and social sciences, will provide points of reference for your design of a personal Daily Practice. Your goal is to create a practice you can engage in for a short period of time, daily. It is important that, after an initial period of experimentation, you choose a specific activity and stay with it so that the form of the practice becomes a constant against which you can observe variations in your experience.’

Syllabus explanation of Contemplative Exercises: ‘These exercises will occur weekly in class. They will include mindful drawing, right listening, simple yoga, frame-by-frame video, play, performance art, improvisation, and other multi-sensory exercises. These exercises are inspired by the readings for the course, the practices of the artists we will study, and contemplative traditions.’

CP Student handout: “Ways to Begin”: To do things mindfully requires practice. Try to have your mind and your body be at the same place at the same time. Seek out inspiration wherever you find it.” [appended below]

Ways To Begin

Anne Beffel, Associate Professor of Art, Syracuse University
aebeffel@syr.edu

To do things mindfully requires practice. Try to have your mind and your body be at the same place at the same time. Seek out inspiration wherever you find it.

- Go to Bird Library, check out *Buddha Mind In Contemporary Art*, and draw inspiration from one of the many artists interviewed about contemplative practice in art
- Go on an “Artist’s Date” as described in “The Artist’s Way” and let that experience incubate
- Choose from among available CD’s with guided practices (walking, sitting, eating, body scan, loving kindness...)
- Surf the web for a guided meditation that appeals to you
- Pick up the first three objects in your room that are shorter in length than 1 foot. Then randomly choose one of those. Take it with you everywhere for a week and three times per day (or more) place it near you and simply observe what is going on around that object.
- Pretend you are a rock and sit and watch the world go by
- Go “divining for water” but do it in the library stacks and see what books pop out at you (courtesy Ann Hamilton)
- Put an object on the table and study it with all five of your senses (courtesy Daniel Pink, *A Whole New Mind*)
- Take a camera with you and snap a picture once per day, working from pure intuitive inspiration
- Translate a moment of your day into a new language (visual or otherwise)
- Let your pen, pencil, or something you don’t usually use for writing wander over the surface of something (paper, the snow, a lake....)
- Think about what you would take to a new place if you could take only 5 things. Use one of these 5 things in an entirely new way several times per day.
- Find a feather and use it as a tool
- Reinvent walking
- Reinvent talking
- Reinvent loving
- Collect something that could provide shelter for a tiny something
- Make a nice meal for yourself, or a friend, and remain silent during preparation and consumption
- Study the steam rising from a cup of tea
- Go for a walk without a purpose

- Plant something (anything, anywhere)
- Clean out a drawer or closet, thoughtfully handling each item
- Give something away and notice what happens
- Put your friends' and family members' birthdays on your calendar
- Make someone a card
- Google a word that you wish were more present in your life
- Go to an art exhibit and spend time with just one work of art; go back to that work two more times on two more days and see how it changes as you change (inspired by Jodi Ziegler)
- Read something inspiring from our list of class books
- Ask someone about their day and really listen
- Sit
- Taste
- Touch
- Move mindfully
- Experiment with being cold
- Seek out scents
- Look up at the sky
- Lift, move, place your foot
- Look into your own eyes for a few minutes each morning

The following are from *Right Listening*, Mark Brady:

- Listen without an agenda
- Listen without “shoulding on people”
- Establish support for speaking truth to power
- Stop when your energy flags
- Avoid letting your story take over their story
- Listen for feelings
- Listen as a caregiver
- Ask for more information
- Be curious as you listen

Appendix F: Fellows' Suggestions on the Role of the Center

In response to survey reflection Q22, 58 Fellows made suggestions or comments about the role of the Center in promoting the adoption of CP in academia. This appendix organizes these comments into the four major categories that arose from a content analysis of the responses: suggested priorities or new directions; Center programs and staff; conferences and meetings; and publications and research. Fellows' suggestions are presented here without comment by the evaluator for consideration and possible implementation by the Center as deemed appropriate. Comments appear as Fellows wrote them in response to reflection Q22, with minor changes in formatting for easier reading.

New directions or suggested priorities on the role of the Center:

- Increase the relationship with the administrative structures of institutions.
- Form a network of higher administrators to provide another layer of advocacy.
- Develop a "position paper" or statement that could be given to administrators, especially at the dean level, in public research universities.
- The Fellowship offered my Chair an incentive to try something with which she was unfamiliar. The institutional prestige and money associated with the award of a Fellowship provided her leverage for supporting an innovative approach to teaching. If somehow individuals could continue to leverage the introduction of CP into their courses through some kind of prestigious award I think adoption of CP could continue to increase. Possible examples of prestigious awards offered on a competitive basis might include:
 - Opportunities to present papers or talks at a national conference held by CCMS among well known experts.
 - A curriculum consultation with, or campus visit from, a CCMS staff member or past Fellow. Perhaps the consultation time would be donated by the Fellow and travel expenses would be paid by the University through a "matching funds" agreement.
 - Another possibility might be a small honorarium and invitation to present a webinar for the ACMHE.
 - Perhaps CCMS could make an invitation to collaborate on a grant application for funds available to a small group of invited applicants (essentially being short-listed for a grant CCMS supports through sources other than Fetzer).
 - Another invitation might be to contribute to an edited collection of essays on contemplative practice in higher education such as the collection after the Columbia University symposium in the '90s.
 - CCMS or Fellows might approach national disciplinary associations like the MLA or CAA and ask that a panel be offered at their annual conference that would introduce CP within the curriculum. The panel would include papers submitted on a competitive basis that CCMS could vet. Perhaps a CCMS staff member or Fellow could moderate the panel.

- There is a consortium of colleges and universities entitled "Imagining America" that might be interested in joining the effort to integrate CP into higher education.
- Your best advocates at this point are former Fellows. I am in a position to promote such curriculum in many different ways in my current position in the private sector, but most often outside the walls of academe. Begin thinking about a post-institutional promotion of contemplative learning. Universities are limited. Colleges are limited. Contemplative practice is not. Those of us outside academia may now be the leading edge in contemplative learning, particularly if we can get together and share ideas.
- Fostering links to local (statewide) CP groups in academy?
- Perhaps making formal links between the Center and our campus, not sure with which entities, but it would be worth thinking out.
- Encouraging, expanding the role of CP to include areas of STEM [science, technology, engineering, mathematics].
- I would like to see the Center take an active role in engaging and challenging the neoliberal perspective and practices of the educational reform movement at present.
- I wish there was an opportunity for a philosophical discussion about the idea of spiritual exercises as such. I am uncomfortable with the way "CP" has come to denote an activity all its own.

Role of current Center programs and staff:

- Providing speakers to visit campuses/classrooms.
- Develop a speaker's bureau that could operate regionally to talk to interested faculty members about the CP in the academy.
- Make speakers and workshops available for visits to universities.
- Perhaps the fellows could all work to invite the Center folks to do workshops on the campuses.
- I believe the Summer Workshops at Smith College is a VERY important venue for the CCM. I hope you will be able to maintain that.
- Offer financial assistance for the summer sessions, which are wonderful.
- Online presence is important -- links to syllabi, examples, etc.
- Perhaps publish syllabi online with accompanying narratives about how the courses worked and with what result.
- Perhaps narratives of former fellows on website...
- I refer people over and over, everywhere, to the website and its wealth of curricular material. It offers still what it offered to me: a sense of community and the knowledge that others are out there supporting this work.
- The center might also use its webpage as a forum for exchanging material as well as ideas. Developing material and evaluating material is one of the more time-consuming aspects of integrating contemplative practices into existing law school courses. The more that we can draw from one another's experience and support one another through a sharing system could be very important to the continued growth of this movement.

- More webcasts? Videoconferencing?
- Keep information and opportunities coming via e-mail, etc. It keeps me thinking about CP when I might otherwise forget.
- I think by now there is a critical mass of professors who are interested in CP. I think the Center could offer advice and encouragement at low cost, and CP fellows could continue to keep in touch with each other.
- Keeping those of us interested in CP connected, either thru newsletter, webinar or conference. Keeping us posted on new literature is itself very helpful.
- Visiting with faculty, doing demonstration lessons, perhaps working one on one with interested faculty.
- The Center could continue to serve by managing the Association and keeping its profile high, as well as seeking funding for the fellowships from another source so that they can continue in the future. I think the fellowships serve an irreplaceable role in academia!

Conferences, meetings, and workshops:

- Workshops such as the one at Amherst College with Jon Kabat-Zinn
- Sponsoring or taking part in conferences on various campuses, continuing to do your own conference work.
- Workshops at academic conferences?
- I think Contemplative Fellows need to put panels together for the major teacher gatherings such as the Lilly Conference on Higher Education. If I could have some help with getting hold of labels, I would contact Fellows about this possibility myself.
- It could sponsor professors to do half-day workshops at universities and colleges that demonstrate the way they incorporate CP into their teaching, so as to give a wider academic population a taste of the possibilities.
- Bringing together fellows to discuss strategies for bringing CP into the classroom would be wonderful.
- Conferences that reach out to interested faculty to consider incorporating CP in their teaching and research.
- Offering regional conferences/workshops that are subsidized.
- The continuing of ACMHE in the webinars, annual meeting, and other opportunities for faculty interested in CP to meet, are very important.
- The center might facilitate informal meetings or even small conferences for faculty members who are interested in developing contemplative practice options. This might occur on a regional basis to reduce costs. Past fellows might be asked to facilitate these meetings.
- Keep doing what you are doing: conferences, retreats, newsletter, journals etc.
- What would happen if you sponsored a national conference with a nation-wide call for papers? It seems to me that, at the Amherst events, we tend to be the same people participating. Can we elevate interest to the national level? What about funding from the Carnegie foundation? They have a history of being committed to innovative pedagogy. I'll keep thinking...
- Perhaps working through disciplinary groups and professional societies.

Publications and research:

- Start an academic journal.
- Publish already completed research on the benefits to students of incorporating contemplative practice into their academic life; or sponsor such research.
- I would recommend research studies which take 20-25% of first year students in graduate programs, teach and support their meditation throughout the program. Compare academic performance, subjective well-being measures, and school satisfaction indicators of the control and cohort groups. In undergraduate programs, I would recommend supporting chaplains for non-religious/cp programming. I think that "religiously unaffiliated college students are underserved by chaplains."
- An online journal where faculty could publish articles might increase the respectability of CP as a field and make it easier for faculty to offer courses including it.

Appendix G: Impact of the Fellowship on Fellows' Lives and Work

The final reflection question on the survey (Q23) invited Fellows to share with the Center how the Fellowship experience had affected their lives and work, or anything else they wanted to write about it. Of the 72 Fellows completing the survey, 54 chose to write something in response to this reflection prompt. A thematic analysis of these responses yielded 4 major themes that Fellows wrote about in their reflective comments:

- Transformative effects of contemplative practice
- Integration of personal and professional aspects of life
- Sense of community and relationship with others
- Effects of Fellowship on teaching and research

This appendix organizes the Fellows' verbatim responses to Q23 according to the above themes, with occasional minor changes in formatting for easier reading. The Fellows' reflections are presented here without commentary in order to allow readers to appreciate the similarities in thought and language of the writers.

Transformative effects of contemplative practice:

- "Meditation overall has transformed my life, sharing it in CP is fulfilling and astonishing to see how students take to it. The book I was able to publish based on CP was recently published, and hundreds of downloads of practice text have resulted."
- "The fellowship truly transformed my life and awareness of how and why I choose to be in higher ed. It has also been a point of reflection for me in my work that often puts me back on track."
- "I had a private meditation practice, but it was not the deep commitment I have now. Meditation now influences every aspect of my life: research, writing, making music, gardening, cooking. Since I am no longer teaching, all of these things are private (except that writing has an audience)."
- "This has been the most important transformative experience affecting my teaching in my career."
- "I have become deeply committed to yoga as a practice in my life, and that has been transformative."
- "Yes, yes, yes. Just knowing there are people out there, and working with the fabulous Mirabai Bush and Sunanda Markus is a life-changing experience in ways I cannot begin to enumerate. And frankly, I wouldn't want to. You know when you're around these two that calmness, peace, harmony CAN create and change cultures."
- "I already had a long-established personal practice, and I still do, so I would say that most of the transformation has come through that."
- "Everything in my life and journey has been and continues to change because of the meditative life."
- "I'm a better teacher, parent, and person. More gentle, less judgmental, committed to Metta meditation as a way of life."
- "I have much great focus and an ability to be present like never before."

- “The Fellowship has had many positive and life changing impacts. Funds from the Fellowship filled a bookcase with books that I continually reference and loan to others several years later. The information therein has supported simple practices I've introduced into all of my courses. I use contemplative exercises as ice breakers on the first day of class to set a tone of reflectiveness, and aspirations of empathy and inclusiveness. By creating these intentions with groups of young people, I am encouraged to be disciplined in my personal practice, which in turn reinforces contemplative practice in the class room. Beginning class with a contemplative practice each period has created for me a ritual during which I sit with students and consciously state to myself a silent intention to open myself to the students. I aspire to be of the greatest possible help to them and then I simply sit. This ritual has also enabled me to sense the specific dynamics of each group, each day so that I can work with the group as it exists. Sometimes I recognize that what might seem like an obstacle may be a rich vein to pursue. For example, I had a class that could not focus well on what I was saying. I played a contemplative game with them and discovered that they were extraordinarily attuned to one another and highly capable of communicating rapidly and empathizing with one another. They were so oriented to one another that they learned best working collaboratively. We worked that semester to develop both collaborative strengths and focusing skills. The students felt their voices were heard and they were recognized and known by me and one another. What could have evolved into a power struggle turned into new, more highly collaborative and playful teaching and learning. I am happy to supply lots of anecdotal information from students' points of view, including their stories about how contemplative practice has helped them communicate with roommates during conflicts; to notice beauty where they would not have seen it previously; or discovered that how they view themselves can change and as a result they can influence how others perceive them; how they have become more creative as they slow down. With regard to research, the Fellowship has provided momentum for teaching related research projects that developed in ways I never could have imagined without intensive reading and practice. These teaching-related research projects have become interdisciplinary and have been awarded 8 grants in areas as diverse as information science and interfaith engagement, been invited to 5 national conferences, and been performed in 5 states within museums and/or public arts festivals. Our Associate Dean mentioned in an all-school meeting his faculty's interest in contemplative practices as a potential area of study for students. The Fellowship enabled me to integrate my research interests and passion for empathetic pedagogies with my personal goal of maintaining contemplative practices with enough consistency, specificity, and depth that every moment of my life would be lived consciously. I am far from achieving this goal, but I can honestly say that the Fellowship has enabled me to catch more and more glimpses of living a conscious and loving life.”

Integration of personal and professional aspects of life:

- “At a critical moment, the CPF endorsed my personal perspective to teaching at the Law School. It gave me the confidence to integrate all of who I am in the teaching role and to begin developing programming, within the legal profession in Boston, and throughout the county. I am grateful.”
- “The CP Fellowship experience deepened my personal practice as I integrated the personal practice into my professional world. Now, in the stress of administrative situations, I find myself moving into modes of contemplation which provide a perspective that increase my mental flexibility and therefore capacity to solve problems.”
- “I’m very grateful for the fellowship, which has been one of the very best things that has happened to me as an instructor. It’s made teaching less stressful and more exciting, more integral, and it’s helped to give me perspectives on academia that are more grounded and nourishing. I’ve found myself integrating these practices into my everyday life, my research, my teaching, my writing; I feel like it’s helped me to find the path I want to walk for a long time. When conflicts and stresses happen, as they inevitably will in an institution, I feel like I have more capacity to stay calm and respond thoughtfully. And overall, I feel more of a quiet joy and gratitude throughout my life.”
- “It has helped to integrate academic activity and prior and continuing contemplative practices. Both endeavors would have been pursued separately without it.”
- “Yes, this is definitely true for me. The fellowship enabled me to devote increasing amounts of my time and energy to CP, and greater integration of my personal CP and my teaching, research, & scholarship.”
- “It has encouraged me further in integrating personal practice with teaching practice. The boundary between those is more fluid.”
- “It has been foundational. It allowed me to work at integrating the many aspects of my life. It has given me a unique and necessary perspective on global environmental challenges, and this has transformed my teaching and research. With the fellowship, finally someone gave me permission to seek the "heart of higher education," and realize that it is an internal/external 'organ'.”
- “This is true for me: it has helped me to develop a regular meditation practice which has undergirded my personal and professional life.”
- “My colleagues now understand this part of me and I feel that my work and my personal life are more integrated.”
- “I have considered this another tool in my teaching toolbox, as well as a way of answering my concerns about whether or not I am teaching in a way that I believe in. As such it has helped me integrate my values and teaching, and given me a greater sense/ appreciation of my role as a teacher.”
- “It has allowed a greater convergence of my academic and spiritual life.”
- “The Fellowship allowed me the opportunity to integrate that which has the deepest meaning to me into my research and teaching by fostering connections with others who use CP and helping me clarify my intentions in using CP in my courses and research.”

- “Getting the fellowship served as a much needed point of integration for me between my personal life as a contemplative and my professional life as a scholar in one of the critical theory/social change disciplines. It also allowed me to dive headlong into a research area -- spiritual activism -- that I had been desiring to pursue. Now my spiritual interests, based on years of personal study and practice, are "legitimated" in my work life, and that is a benefit you can't put money on!”
- “I have long suffered from a sense of compartmentalization. The Fellowship set me free to live a more integrated life. It also set the stage for my honorary doctorate from King's College for commitment to integrating contemplative and intellectual lives.”
- “A greater sense of integration, a willingness to be more open in both teaching and writing, a richer relationship with colleagues.”

Sense of community and relationship with others:

- “I felt it was a real honor to receive the fellowship, and it increased my confidence in the work I was doing. It connected me to a community I am very proud to be a member of. I believe it also helped to legitimate my work in the eyes of my colleagues.”
- “The fellowship certainly opened new doorways for me as a college professor; it's significantly impacted the college campus climate at Middlebury, since other fellows are also involved.”
- “The CP Fellowship inspired me to consider working as a social activist, using contemplative methods, after I retire.”
- “It deepened my sense of the dimensions along which my practice could shape my teaching. It put me in contact with inspiring colleagues, which challenged me to be bold in bringing my whole self into teaching.”
- “The experience and relationships have been deepened my teaching and relating to students.”
- “The most important way that the fellowship has affected me is in my desire to stay connected with the community through ongoing conferences and meetings. I haven't been able to connect every year, but when I do, I always feel newly inspired, meet new and old friends and it refreshes my commitment to the value of this movement in the academic arena.”
- “My CP Fellowship in 2002-03 was just prior to my becoming a student of a Vajrayana Buddhist teacher and an active member of a Buddhist sangha. It's hard to separate the one from the other, but the impact has been massive.”
- “This fellowship is very meaningful for me. While I have worked with students who were doing meditation as an extracurricular activity, I had never contemplated actually teaching a course. Developing the proposal and thinking through the dimensions of the course required me to see contemplative practice itself in a more integrated way. The Fellowship also gave me an opportunity to attend conferences and join both practice and experience by working with others that make work on my own campus more effective. I was also able to use the fellowship support to develop a mini library available to all students in the school interested in pursuing contemplative work, but who may not be able to register for the class. These materials include books, videos, DVDs and

CDs. The use of these materials allows students to receive “instruction” far beyond my individual capacity to meet their interests. Without the fellowship support it is safe to say that our contemplative work here at the City University School of Law would have remained as an extracurricular-based activity. The fact that it is now a fully accredited course, advertised in our bulletin and on our webpage, is directly attributable to the support of the Fellowship. We even now have several students in each entering class who indicate that one of their reasons for attending our law school is because we offer a contemplative practice class.”

- “It has brought together my teaching and my practice and opened up new avenues of research; it has made me think deeply about pedagogy; it has connected me with a community of the best and most interesting people I have ever encountered in the academy; it has made me feel a part of the most important movement in higher education that has developed in the past half century.”

Effects of Fellowship on teaching and research:

- “I was ready to leave my field of analytic philosophy because it felt stale and unrelated to the big questions I had initially been intrigued by. Infusing my courses with CP has re-engaged my interest in teaching and helped me to engage with my students in a much deeper way.”
- “I was in a teaching slump; my use of CP resulted in one of the best course experiences I've ever had. It restored my confidence in myself and my teaching. It's also continued to play an important role in my research.”
- “I find I'm more serious in my own practice when I teach CP in my courses.”
- “It has definitely made teaching more fun for me, and that seems infectious for the students---they seem to enjoy learning more too.”
- “It is a truly beautiful gift that the Fellowship gave by supporting all of us to serve our students from our whole being in mind, body and heart.”
- “It has been a wonderful source of educational nature for me.”
- “At the time of the fellowship, it was tremendous. After the passage of time and pressures from within the department, I have grown weary of trying to persist. Kind of a dark night just now.”
- “My fellowship helped me move beyond the dross and fluff into the core of the academic experience -- a love of learning and of the world (in all its brokenness and beauty). I feel that I am now much better at inviting students into that experience.”
- “The fellowship, the work and teaching that I did to prepare for my initial class, has really transformed how I approach my teaching, professional life in general as well as opened up my interest in conducting research of my own (Sociologist) on contemplative practices in teaching and research. I continue to be grateful for the opportunity to really think through, develop, and teach with CP here.”
- “In the frantic world of the academy of today, where one is expected to be mentor, teacher, grant writer, grant administrator, scholar, editor, colleague, and public intellectual, it is hard to find a quiet space to reclaim one's own voice. CP in my research and teaching has been a harbor in the storm. I could write about it more, but I have a

student here waiting on office hours. The great thing about CP is that it is always there, resource to access anytime.”

- “For me, this fellowship allowed me to pursue my research more fully in relation to ancient contemplative practice in Mexico. It was and is truly exciting for me to make the connections that I had intuited.”
- “Yes, in many ways that I cannot detail in this space, though I have written about them in a number of peer-reviewed publications and invited publications.”
- “I am most grateful for and feel validated by the Center. At the same time I would like to see the Center examine some unaddressed issues such as who speaks, are there gender/power imbalances, to what extent is there the tendency among academics to be competitive, and to look for other ways people are not mindful even though they claim to be. I would like to see the Center take up what I consider a tension between Ed Sarath's call to examine implicit worldviews of/within CP a la Ken Wilber's integral perspective (which I favor) versus the notion that CP ipso facto leads to compassion, wisdom, and universality (which I used to believe) and does not require us to make worldviews and perspectives explicit. I think that Arthur's noting of the developmental structures of Kegan, Kohlberg, and Wilber (which do not arise from CP) and his call for an "integrative" education in his latest book are steps in the right direction that should be taken further.”
- “I am now writing about CP in various ways, academic and personal. I have found the conventional academic life fiercely competitive, judgmental, angry, and often narrow and self-regarding. Opening to CP in the university has given my writing and teaching a natural, life-sustaining focus. It informs everything I do. I wish I had had such an experience 30 years ago, and am grateful to have it now and to see young faculty moving into it. I do think we have to be aware of our tendency to be judgmental even in CP-related settings. Academics are very good at being intellectually self-righteous and disdainful, and we need to attend to that.”

Appendix H: Interview Release Form

Center for Contemplative Mind in Society Contemplative Practice Fellowship Program Evaluation

I, _____, have been fully informed of the purposes of this interview and give my consent to allow the Center for Contemplative Mind in Society to record my responses during a telephone conversation about my experiences as a Contemplative Practice Fellow and my perspectives on the integration of contemplative practice into the life of the academy. I understand that my responses will be used anonymously and/or in aggregate for purposes of the evaluation of the Contemplative Practice Fellowship program and the work of the Center. I also understand that brief excerpts or quotations from my responses may be used anonymously in the final project evaluation report or in future presentations at conferences, on the Center's website, or for publication.

Signature

Date

*Prior to your interview, please sign and fax this form to the Center for Contemplative Mind at **413-582-1330** (fax number). If you have questions or concerns about your participation in the interview, please contact Sunanda Markus, Academic Coordinator, at s.markus@netaxis.gc.ca, or Barbara Craig, Project Evaluator, at bac@georgetown.edu. Thank you for your participation.*

Project Evaluator

Barbara A. Craig, PhD, is an international educator with over 20 years experience teaching linguistics, English, and intercultural communication as a faculty member at universities in the United States and Taiwan. She has published articles in American and East Asian academic journals on classroom interaction, intercultural competence, and language policy issues. Barbara now resides in Southwest Virginia where she works on research and assessment projects as an independent evaluator for educational organizations.

After returning from four years living and working in Taiwan, Barbara accepted an academic position at Georgetown University in 2002 and for the next eight years served as Director of Assessment & Diversity at CNDLS (the Center for New Designs in Learning & Scholarship), Georgetown University's center for teaching excellence. Drawing on her experience in teaching and intercultural living, her work focused on research and evaluation of special projects at the intersection of the cognitive and affective dimensions of teaching and learning. Barbara directed the assessment of two teaching fellowship programs at CNDLS, one designed to encourage faculty to integrate student wellness issues into the academic curriculum and the other created to enable faculty to infuse inclusive teaching approaches and respect for student diversity into their disciplinary courses. As a member of the leadership team of the university's Diversity Action Council and chair of its Assessment Committee, she helped document and evaluate the campus climate for diversity and worked to promote inclusive teaching approaches in academic departments. She continues to collaborate with the university's Berkley Center for Religion, Peace & World Affairs in researching the development of Georgetown students' interreligious understanding during their college years.

A member of the Baha'i Faith for over 40 years, Barbara has a long-standing contemplative practice in prayer and reflection; over the last decade she has also incorporated yoga and meditation into her daily routine. During her sojourn in Taiwan, she became an avid oolong and green tea enthusiast; her other avocations include handweaving on a 45" floor loom, country walking and hiking, and bird watching. Barbara feels fortunate to be able to work with like-minded organizations on projects that integrate her professional and personal values.

The Center for Contemplative Mind in Society
15 Conz Street, Suite 1
Northampton, MA 01060

(413) 582-0071
info@contemplativemind.org
www.contemplativemind.org