Welcome!

Designing Courses with Contemplative Pedagogy

Kai Dailey, Presenter

Let's get started...

Designing Courses with
Contemplative Pedagogy

- Explore the definition of contemplative pedagogy

- Examine a popular contemplative course design aid

- Discuss some considerations for selecting a contemplative practice

- Consider an interdisciplinary framework to research a practice

My niece Alexa's " Cat "

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Finding essential Zoom features

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My niece Alexa's "Cat"

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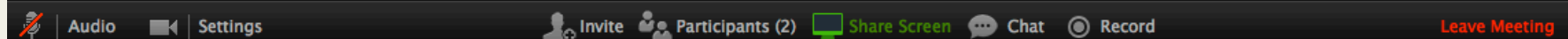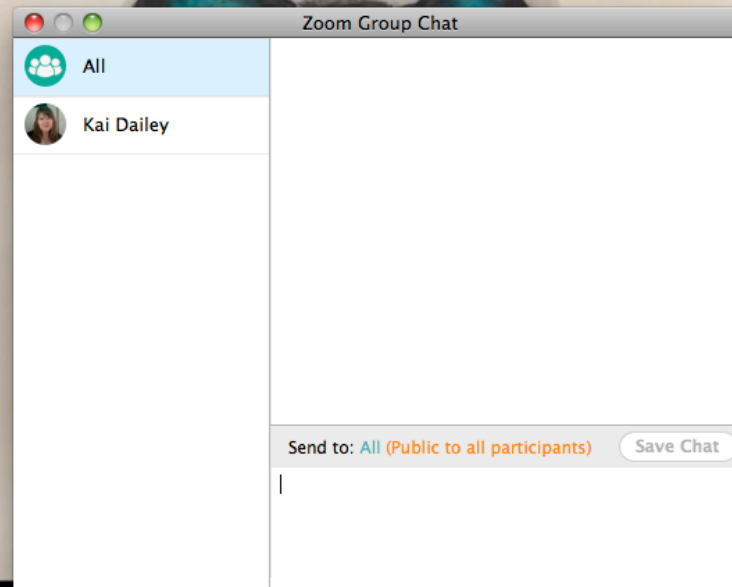
My niece Alexa's "Cat"

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Add your questions to the chat box.

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For slide deck and webinar notes visit

www.kailynndailey.com/webinars

About Kai

About Kai

- Fieldwork in various research contexts

- B.A. from UMass Boston, Sociology of Community

- Studied with Daoist master for 7 years

- Taught contemplative practice in the Montana Women's Prison and 3 homeless shelters in Spokane, Washington

Husband Christopher and I

Quincy, WA

Yoga Studio 2010

The Sacred Crane

My nephew Andon's "fish print"

CENTER for EXCELLENCE in TEACHING

C|E|T

Contemplative Pedagogy Initiative

Mindfulness

USC University of Southern California

CONTEMPLATIVE PEDAGOGY

for Intercultural Development

Forum on Education Abroad
March 22, 2012

Denise Cope, Naropa University
Lilli Engle, AUCP
Vaishali Mamgain, Univ. Southern Maine
Meg Quin

The *SU Contemplative Collaborative* invites you to take part in...

"Creating a Space"

...in which **grad students** and **faculty** can **contemplate** & discuss the potential for integrating **contemplative and mindfulness-oriented** practices, approaches, pedagogies, and principles into the university experience (research, teaching, study, etc.).

Who: Any SU or ESF graduate students and faculty
When: Every 1st and 3rd Thursday of the month 3:00pm
Where: 319 Sims Hall
What to bring/prepare: Yourself!

This project aims to create a space in which a dynamic, encouraging, supportive, and reflective conversation can be fostered around themes such as contemplative pedagogy, mindfulness, integrative education, spirituality and education, and emotionality and affect in education.

For more information contact Dave at djwolken@syr.edu.   Refreshments will be provided!

CMind
the center for
Contemplative Mind in Society

The Journal of
Contemplative Inquiry

Building Just Communities
Vol. 4, No. 1 · 2017

Routledge Research in Education

LECTIO DIVINA AS CONTEMPLATIVE PEDAGOGY

RE-APPROPRIATING MONASTIC PRACTICE FOR THE HUMANITIES

Mary Keator
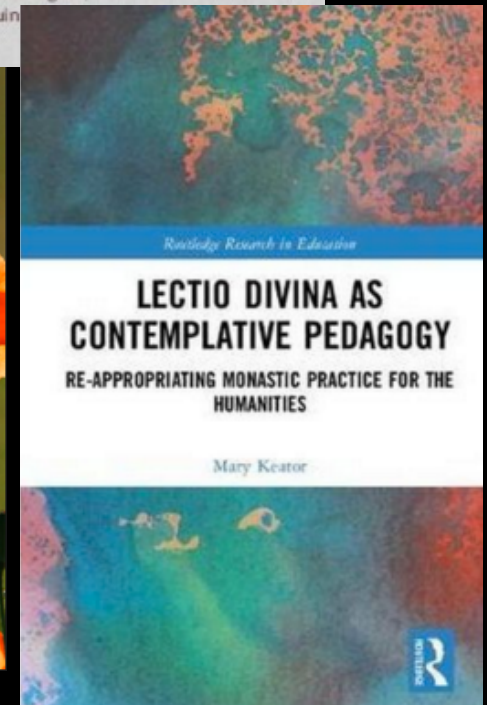
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Early Days for Contemplative Methods in Higher Education

Plenty of research and collaboration opportunities:

- Develop forms of contemplative practice unique to the academy

- Instructional design as a field has yet to weigh in on contemplative pedagogy

- Faculty and instructional designers working together (course design, SoTL projects, experimental research)

Early Days for Contemplative Methods in Higher Education

Plenty of research and collaboration opportunities:

- Interdisciplinary research: anthropology, religious studies, learning science, cognitive/neuroscience

- Theoretical underpinnings for more rigorous study is needed

After watching this presentation, you'll be able to:

- Define contemplative pedagogy

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- Describe four academic disciplines essential to developing a contextualized understanding of contemplative practices as pedagogy

After watching this presentation, you'll be able to:

- Define contemplative pedagogy

- Discuss some key considerations in the differentiation and selection of contemplative practices during course design

- Describe four academic disciplines essential to developing a contextualized understanding of contemplative practices as pedagogy

- Discuss recommended strategies for researching collaboratively with colleagues

Main Message and Argument

Taking an interdisciplinary approach to researching and analyzing contemplative practices as pedagogies adds surprising insights and contextual nuance to our understanding of them. This in turn potentially improves the fidelity of our selection, implementation, evaluation, and theoretical conceptualizations regarding their use.

What is Contemplative Pedagogy?
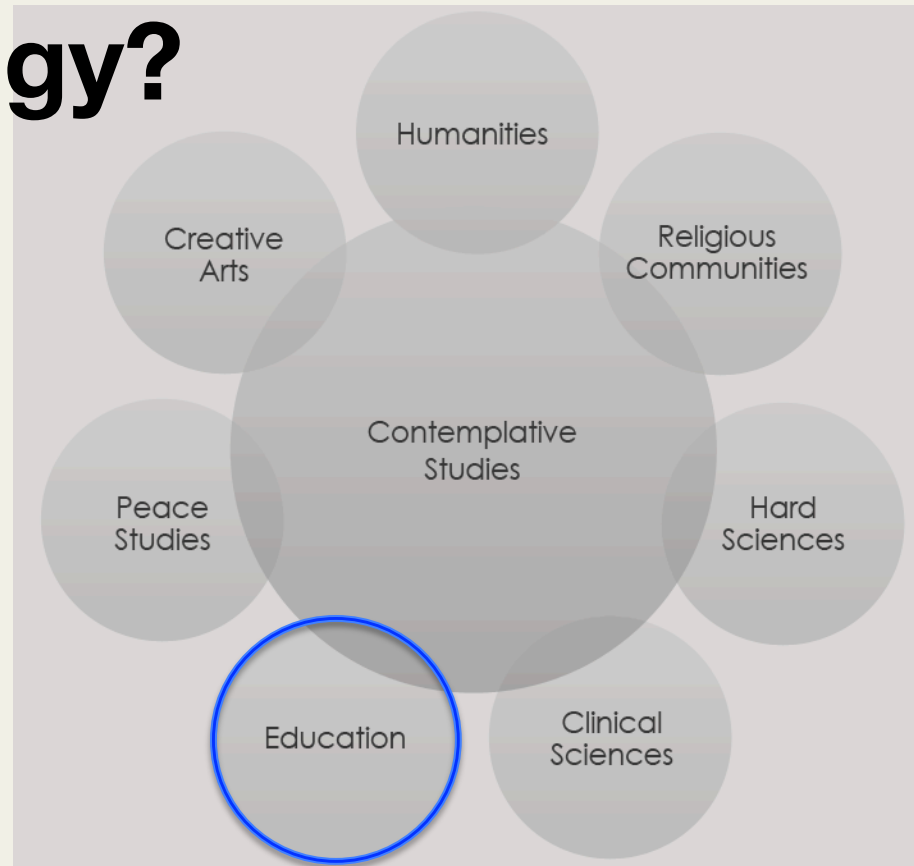
Contemplative Pedagogy situated within Contemplative Studies as Interdisciplinary Field

Source: (Komjathy, 2017, p. 20)

What is Contemplative Pedagogy?

Methods

Outcomes

Instructor Presence

What is Contemplative Pedagogy?

The process of deeply integrating a contemplative method into a course means thinking about instructional design.

What is Contemplative Pedagogy?

The Tree of Contemplative Practices

Methods

Tree of Contemplative Practices:
Stillness: Reflection, Meditation
Generative: Visualizations, Beholding
Creative: Artistic Expression
Movement: Walking, Eastern Mind-Body, Labyrinth
Activist: Marches, Vigils, Experiential
Relational: Listening, Sharing, Community Circle
Ritual/Cyclical: Seasonal, Personal Sacred Space

What is Contemplative Pedagogy?

Methods Focused

"Drawing on & harmoniously integrating different ways of knowing (intuition, cognition, feeling, sensing)

Mindfulness practices (eg inner perceiving of the sensation of the soles of the feet, arms and legs, eyes, nose, mouth, ears)

Mindful reading assignments (MRAs, examples on CCC blog)

Dialogues & conversations (whole class)

Scholarly personal narratives/assignments/essays- in the first person **and** drawing on the literature

Imaginal activities (dream journalling, reflecting on meditation experiences, storytelling, bees wax modelling, mandalas, poetry, music, symbol cards)

(Commonsense) Sensory activities- including experiencing your backside touching the chair, the taste in your mouth, what you can hear, what you can see, what can you smell, coordinating awareness of all this incoming information

In-breathing and out-breathing (of listening, speaking, activities)

Pausing, holding the space "

Source: (Burrows, 2014, p. 10)

What is Contemplative Pedagogy?

Methods Focused

" 1. Mindfulness exercises of various types, for example, mindfulness of the breath, mindful walking, mindful reading, mindful listening, and mindful viewing. These have in common the application of moment-to-moment, non-judgmental awareness (see other chapters in Handbook)
2. MBSR (Mindfulness-based Stress Reduction) exercises (Kabat-Zinn, 1990)
3. Concentration exercises
4. Exercises for cultivating emotional balance (CEB)[4]
5. Beholding a work of art[5]
6. Visualization "

Source: (Zajonc, 2016, p. 24)

What is Contemplative Pedagogy?

Outcomes

- Compassion
- Empathy
- Social and emotional competencies
- Patience
- Focused attention
- Self-awareness/self-knowledge,
- Awareness of needs, concerns and experiences of others
- Stress reduction
- Improved learning and memory

What is Contemplative Pedagogy?

Outcomes Focused

"support the development of student attention, emotional balance, empathetic connection, compassion, and altruistic behavior, while also providing new pedagogical techniques that support creativity and the learning of course content"

Source: (Zajonc, 2013, p. 83)

What is Contemplative Pedagogy?

Instructor Presence

A quality developed as a result of regular contemplative practice. A kind of spiritual, peaceful demeanor that implies personal experience with the contemplative methods being used.

What is Contemplative Pedagogy?

Teacher Focused

" …the <u>personal presence of the teacher</u> is an important foundation demonstrating that curricular implementation and subject mastery alone are not enough. Contemplative pedagogy demands that the teacher engage fearlessly in a dynamic relationship with the learning process on both personal and professional levels. Presence is not accidental; it is cultivated through meditative practices that open and clarify the heart and mind of the teacher, facilitate communication, sharpen the intellect, and foster creativity."

Source: (Brown, 2011, p. 75)

What is Contemplative Pedagogy?

Teacher Focused

"Teaching and learning informed by and perhaps as an expression of contemplative practice."

Source: (Komjathy, 2017, p. 14)

Defining contemplative pedagogy.

Questions or comments?

What do we mean by Contemplative?

…"meditation" and "contemplation" relate to the Latin meditatio (**to think over or to consider**) and contemplatio (**to look at or to observe**), respectively.

Source: (Komjathy, 2015, p. 4).

What do we mean by Contemplative?

The Labyrinth of Contemplative Practice

Source: (Komjathy, 2015, p. 728).

The Labyrinth of Contemplative Practice

Religious/Spiritual and Secular approaches share common qualities (methods and goals):

Attentiveness	Awareness
Interiority	Presence
Silence	Transformation
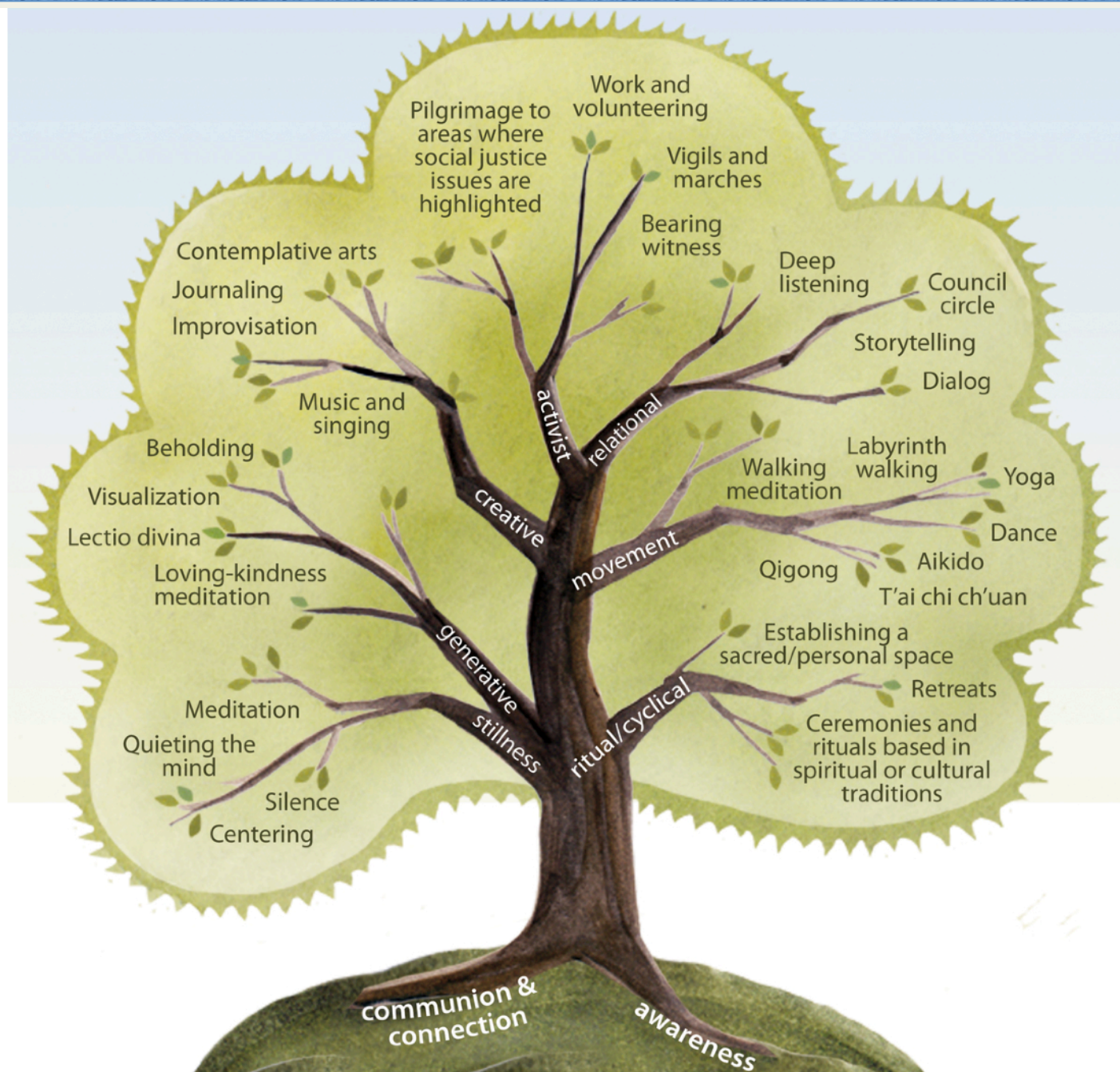
A deepened sense of meaning and purpose

Source: (Komjathy, 2015)
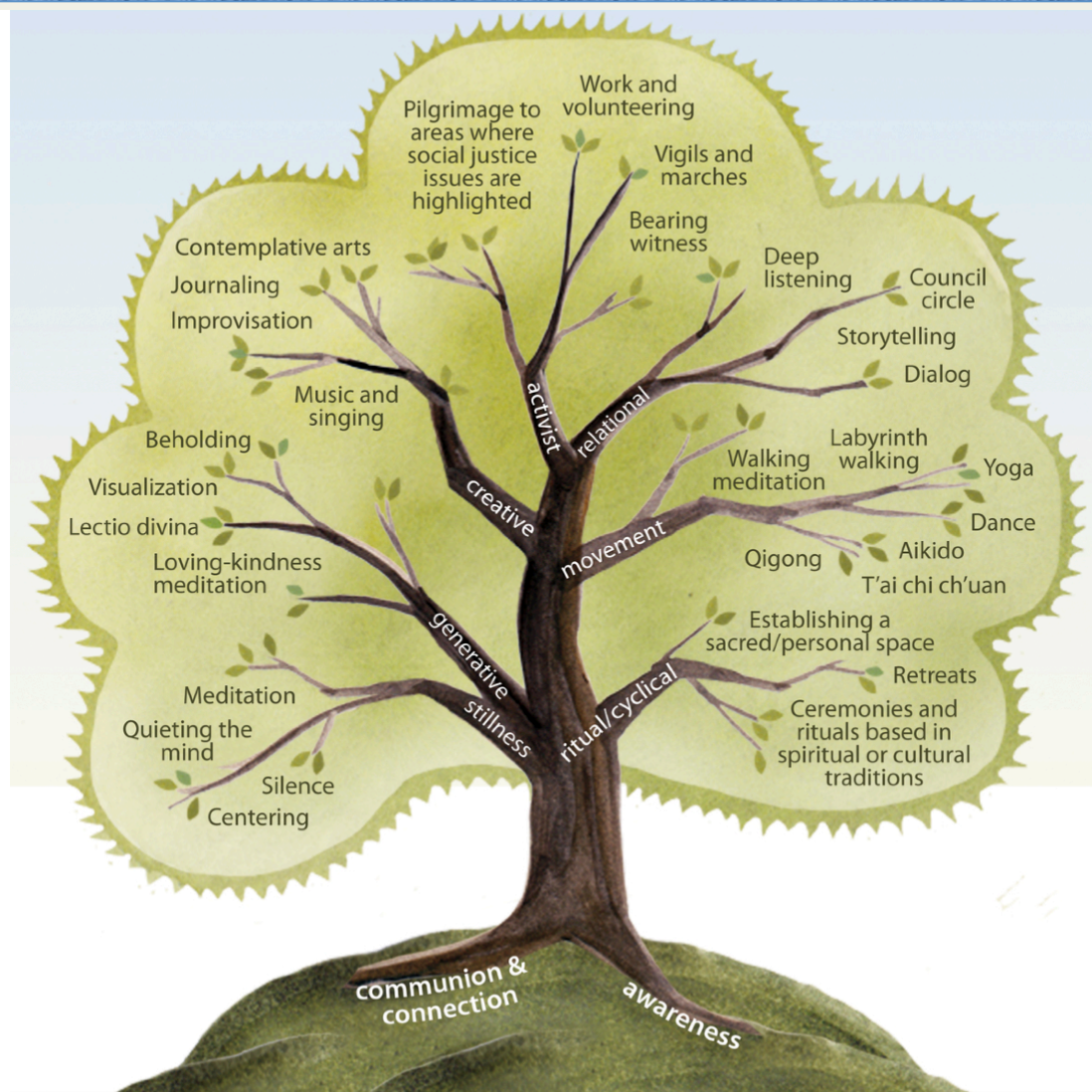
The Tree of Contemplative Practices

Image/Source: (Duerr & Bergman, n.d.)
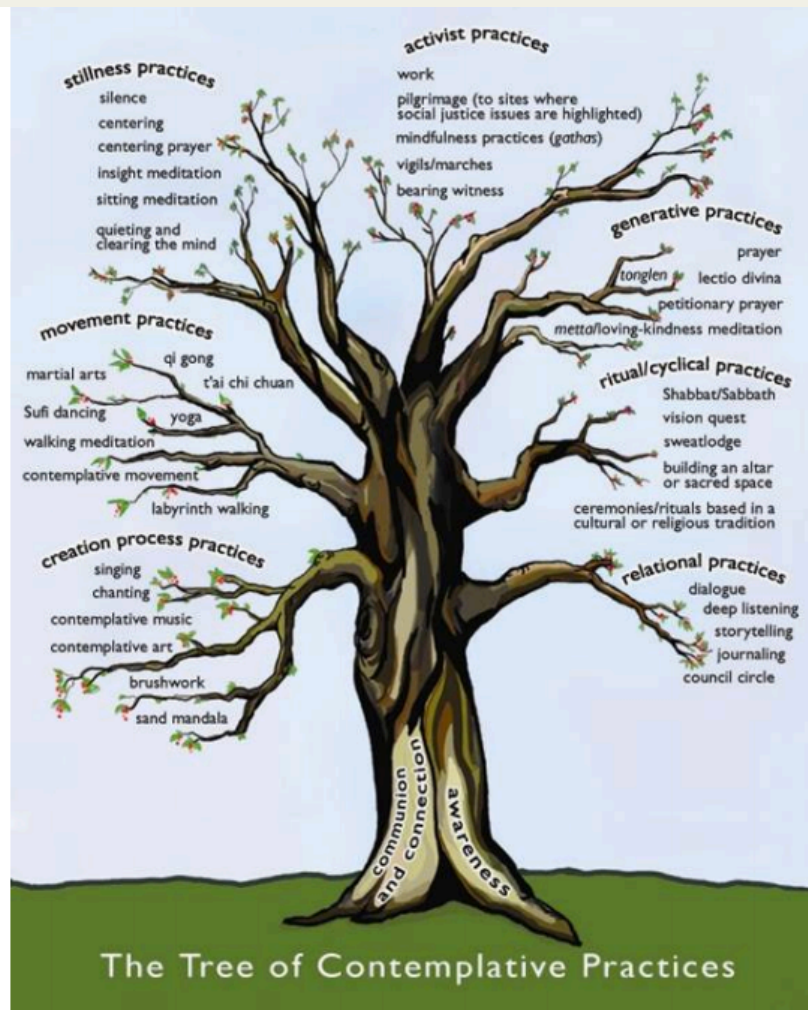
2004

Image/Source: (Duerr & Bergman, 2004, p. 37-42)
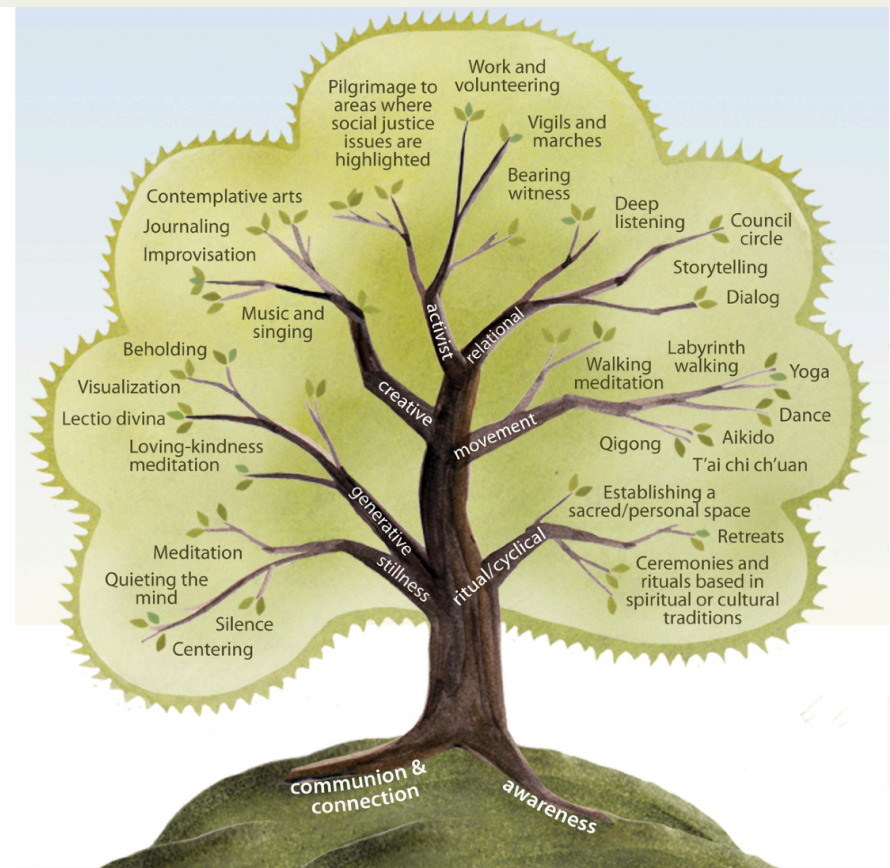
Revised

Image/Source: (Duerr & Bergman, n.d.)

Pilgrimage to areas where social justice issues are highlighted

Work and volunteering

Vigils and marches

Bearing witness

Deep listening

Council circle

Contemplative arts

Journaling

Improvisation

Storytelling

Dialog

Music and singing

activist

relational

Beholding

creative

Labyrinth walking

Walking meditation

Yoga

Visualization

Lectio divina

movement

Dance

Loving-kindness meditation

Qigong

Aikido

T'ai chi ch'uan

generative stillness

Establishing a sacred/personal space

Retreats

Meditation

Quieting the mind

ritual/cyclical

Ceremonies and rituals based in spiritual or cultural traditions

Silence

Centering

communion & connection

awareness

How might we transform the Tree of Contemplative Practices into a rigorous instructional design aid?

1. Understanding of how contemplative practices are different from each other in an academic context
   - Theoretical idea of how each works in relation to expected outcomes, context, target audience
   - Realistic Expectations

Possible Instructional Categories

Duerr (2004)	**Awareness**
	Relational
	Movement
	Ritual/Cyclical
	Communion and Connection
	Stillness
	Generative
	Creative
	Activist
Zajonc (2016)	Capacity-building Exercises
	Content-related Exercises
	Compassion and Community

Possible Instructional Categories

Duerr (2004)	Awareness
	    Relational
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	Communion and Connection
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	     Stillness
	     Generative
	     Creative
	     Activist

Zajonc (2016)	Capacity-building Exercises Content-related Exercises Compassion and Community

Possible Instructional Categories

Zajonc (2016)   **Capacity-building Exercises**
Equanimity*
Stress Reduction
Emotional Balance*
Concentration
Attention*
Close Observation
Memory
Discernment
Judgment*
Relational*
Will or Discipline
Content-related Exercises
Compassion and Community

*Low evidence, aspirational

Possible Instructional Categories

Zajonc (2016)

Capacity-building Exercises
    Equanimity
    Stress Reduction*
    Emotional Balance
    Concentration*
    Attention
    Close Observation*
    Memory*
    Discernment
    Judgment
    Relational
    Will or Discipline*
Content-related Exercises
Compassion and Community

*Realistic for semester long course, potentially measurable.

Possible Instructional Categories

LEARNING SUPPORT   DIRECT INSTRUCTION

Classroom Culture   Transformative Learning
Metacognition   Experiential
Discipline   Content-related Exercises
Motivation
Stress Reduction
Capacity-building
Compassion and Community

(Alessi & Trollip, 2001)

Possible Instructional Categories

NOVICE OR SKEPTIC
LOW RISK

EXPERIENCED
HIGH RISK

Autonomic Response (Stress)

Self-reflection (Cognitive)

Self Disclosure
(Affirmation and inclusion)

Transformative Learning
(Small "Ah Ha" Moments)

Moments of Silence or Invocation

(Amihai & Kozhevnikov, 2015)

Autonomic Response (PTSD)

Self-reflection (Affective)

Self disclosure
(Social judgment or censure)

Transformative Learning
(Major Paradigm Shift)

Psych/Spiritual Experiences

Possible Instructional Categories

Autonomic Response (Stress)	Autonomic Response (PTSD)
Self-reflection (Cognitive)	**Self-reflection (Affective)**
Self Disclosure (Affirmation and inclusion)	Self disclosure (Social judgment or censure)
Transformative Learning (Small "Ah Ha" Moments)	Transformative Learning (Major Paradigm Shift)
Moments of Silence or Invocation	Psych/Spiritual Experiences

Possible Instructional Categories

NOVICE OR SKEPTIC / LOW RISK	EXPERIENCED / HIGH RISK
Autonomic Response (Stress)	Autonomic Response (PTSD)
Self-reflection (Cognitive)	Self-reflection (Affective)
Self Disclosure (Affirmation and inclusion)	**Self disclosure (Social judgment or censure)**
Transformative Learning (Small "Ah Ha" Moments)	Transformative Learning (Major Paradigm Shift)
Moments of Silence or Invocation	Psych/Spiritual Experiences

Possible Instructional Categories

NOVICE OR SKEPTIC   EXPERIENCED
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Autonomic Response (Stress)   Autonomic Response (PTSD)

Self-reflection (Cognitive)   Self-reflection (Affective)

Self Disclosure   Self disclosure
(Affirmation and inclusion)   (Social judgment or censure)

Transformative Learning   **Transformative Learning**
(Small "Ah Ha" Moments)   **(Major Paradigm Shift)**

Moments of Silence or Invocation   Psych/Spiritual Experiences

(Warner, 2013)

Possible Instructional Categories

NOVICE OR SKEPTIC   EXPERIENCED
LOW RISK   HIGH RISK

|	
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Self-reflection (Cognitive)	Self-reflection (Affective)
Self Disclosure (Affirmation and inclusion)	Self disclosure (Social judgment or censure)
Transformative Learning (Small "Ah Ha" Moments)	Transformative Learning (Major Paradigm Shift)
Moments of Silence or Invocation	**Psych/Spiritual Experiences**

(Hammerle, 2015; Burack, 2014)
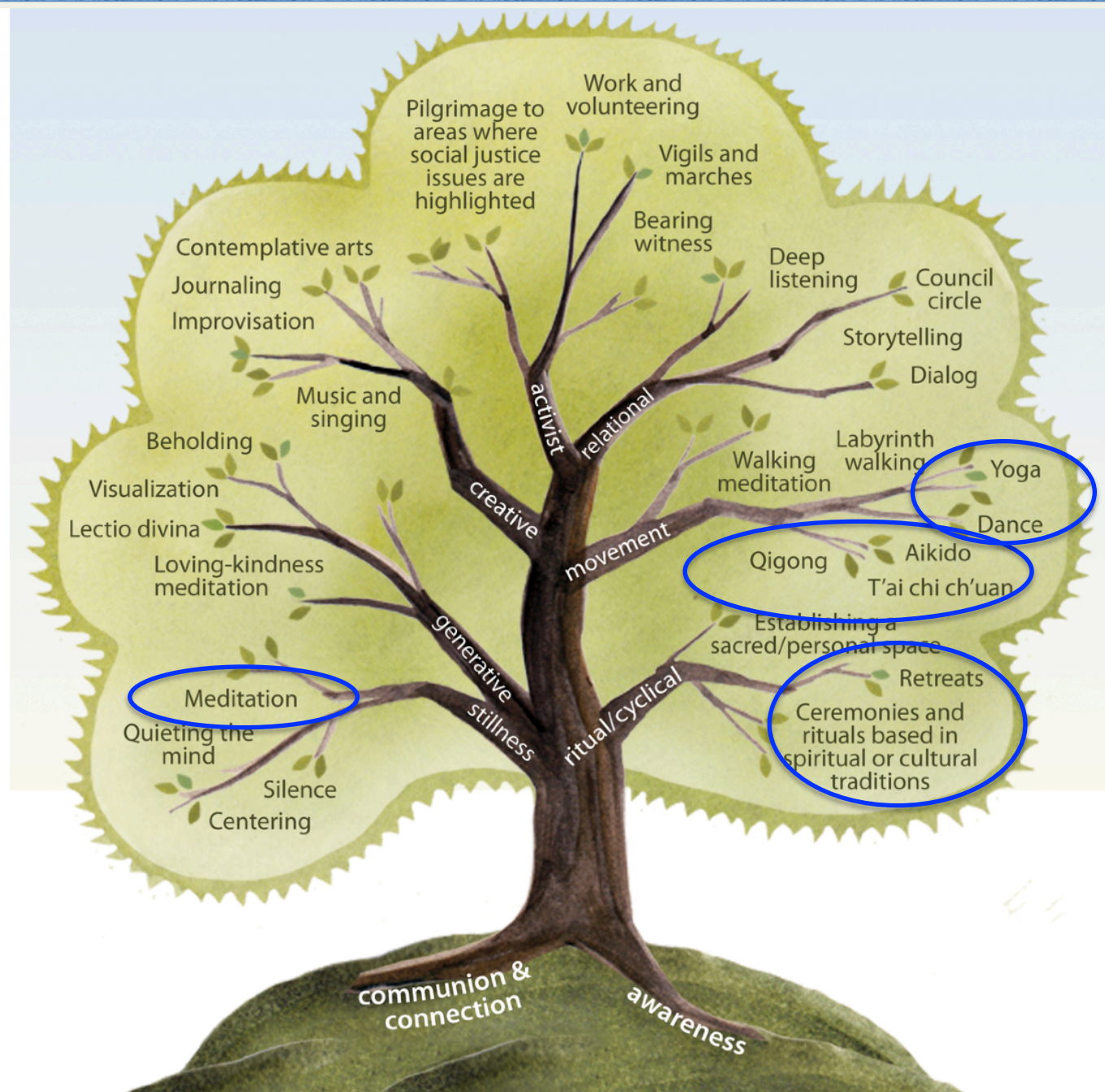
Recommended for Instructors

- Classroom Management

- Discussion Facilitation

- Nonjudgmental Approach

- Personal Growth Experience with Methods Used
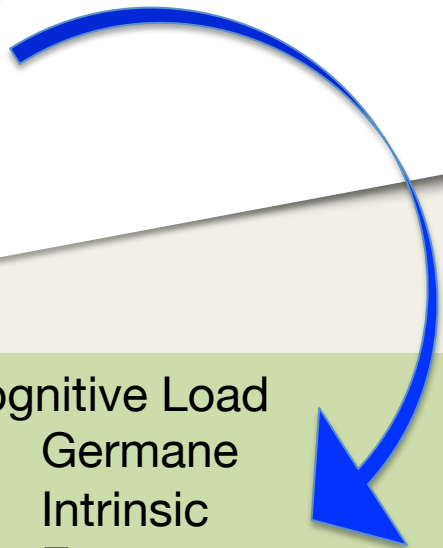
- Established Contemplative Practice

ONLY TEACH WHAT YOU KNOW

Cognitive Load?

Does learning a contemplative exercise and/or adding a contemplative practice as homework add to extraneous load?

(Sweller, Van Merriënboer & Paas, 1998)

Cognitive Load
    Germane
    Intrinsic
    Extraneous

Questions or comments?

How else might we transform the Tree of Contemplative Practices into a rigorous instructional design aid?

2. Findings from well designed experimental research on each practice

Improving Research Design (Van Dam et al., 2018)

Table 3. Nonexhaustive List of Study Design Features for a Mindfulness-Based Intervention

Teacher information	Number/type of retreats attended?
	Experience in contemplative instruction (general and specific)?
	Formal contemplative training?
	Formal clinical qualifications?
	Blinded to experimental hypotheses?
Practice information	Setting(s)?
	Physical (e.g., hospital room, university lecture hall)
	Social (e.g., individual vs. group—if group, cohesion, size)
	Overall duration (e.g., 8 weeks, 12 weeks, 3 months)?
	Frequency of meetings?
	Average length of meetings?
	Types of formal practice (e.g., body scan, breath meditation, walking meditation)?
	Approximate total % of each type of practice?
	Types of informal practice?
	Logs maintained? Practice reviewed in session? Guided?
	Types of instructional materials used (e.g., mindfulness-based stress reduction workbook)
General information	Instructor adherence assessed?
	Control group used?
	Randomization/allocation method?
	Adverse events monitored?
Participant info	Inclusion/exclusion criteria?
	Prior meditation experience?
Conflicts of interest	Formal: funding agency
	Informal: Any possible financial benefit from results of study?

Need criteria for these standardized

Are contemplative methods mentioned in course description or syllabus or not at all?

Source: (Van Dam et al., 2018, p. 42)

Improving Research Design (Van Dam et al., 2018)

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Participant info	Inclusion/exclusion criteria?
	Prior meditation experience?
Conflicts of interest	Formal: funding agency
	Informal: Any possible financial benefit [...]

Which contemplative methods?

- *How was course content altered to accommodate contemplative practice?*
- *How exactly was practice introduced and explained?*
- *How does the control course differ?*

Source: (Van Dam et al., 2018, p. 42)

In an absence of evidence

First, we need to fall back on our own reasoning processes informed by our teaching experiences.

Second, using the principle of connectivity, we must trace the link between our experiences, the opinions in the literature, and archival peer-reviewed research

In the case of contemplative practices, we must embrace their complexity by drawing upon research from multiple academic disciplines.

Source: (Stanovich & Stanovick, 2003, p. 27)

Using an interdisciplinary research framework **might help**

- Map contemplative pedagogies to realistic and measurable learning outcomes

- Deepen integration of contemplative exercises into courses

- Development of testable direct instructional strategies

- Kindle theoretical insight related to contemplative teaching and learning

Gathering Perspectives

Religious Studies
Learning Science
Cognitive and Neuroscience
Anthropology

What might we learn from the techniques of spiritual teachers in traditional religious contexts?
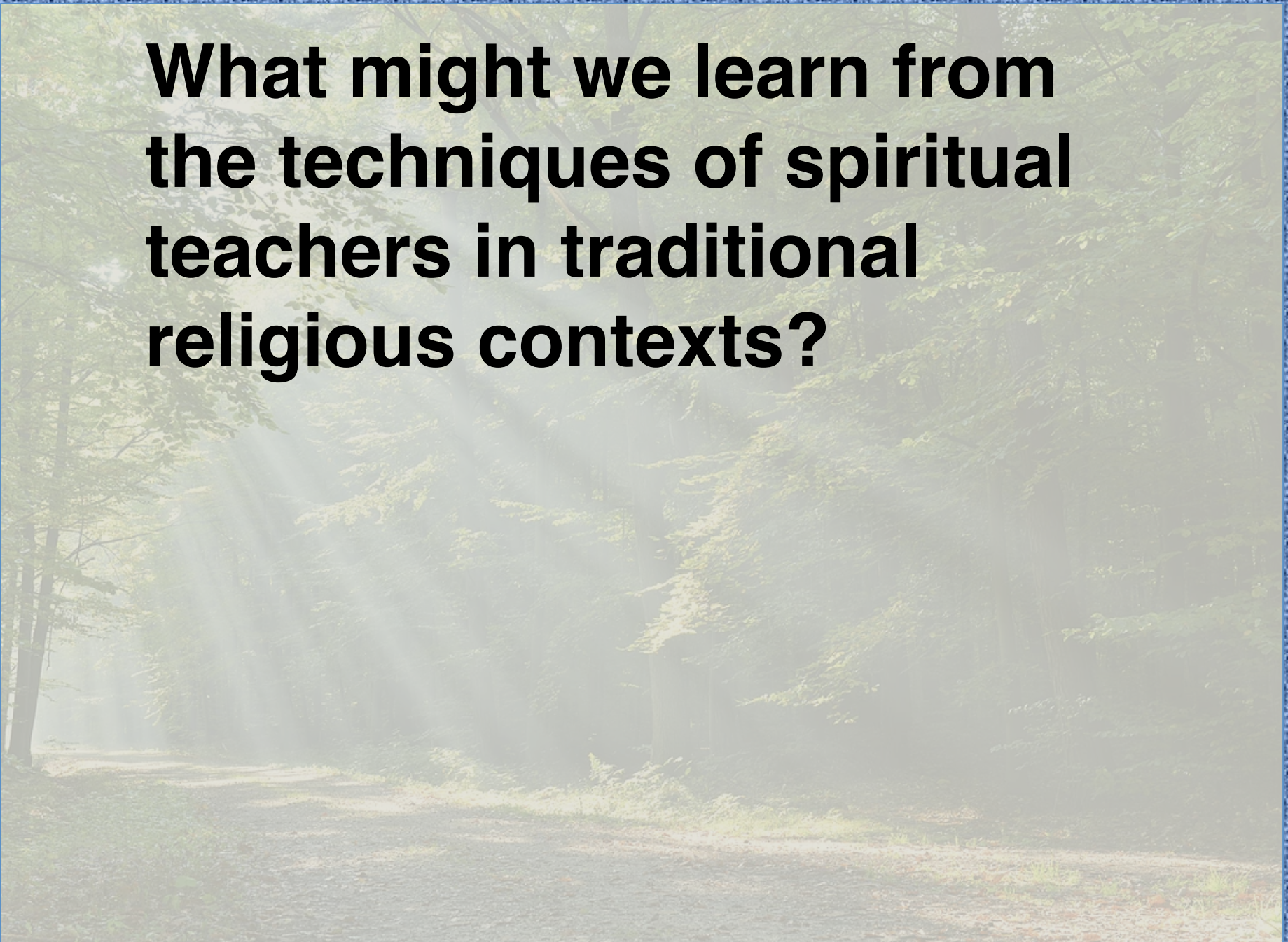
Source: COO by Pixbay

"The academy, like the Tibetan monastery, is no contemplative paradise."
~Jessica Falcone

Source: Falcone, 2008, p. 420; Powers, 1995, p. 480)

Image: dailytelegraph.com

Image: Tibetan Nun Project
Source: (Dryfus, 2008)

Image: Steve Hicks School of Social Work, University of Texas Austin

reconciling the larger Tibetan purpose of meditation and Western clinical and educational use

Situated Cognition

"…the context itself shapes the learning."

(Merriam & Bierema, 2013, p. 118)

Source: dailytelegraph.com

Six Points to Ponder

1. Analytic meditation and competitive debate are used to develop attention, discipline and compassion in beginning monks NOT one-pointed meditation

2. Student progress is measured in decades and lifetimes

3. Practical, directly observable outcomes related to metacognition, discipline and motivation

4. Ninety-nine percent of first year monks drop out

Six Points to Ponder

5. Tibetan monks with 30 years of meditation experience, if classically trained, received a good 20 years of analytical and ritual meditation training

6. Tibetan monastic training serves to realize a Buddhist paradigm. Perhaps we need to explicitly connect practices to secular foundations, including basic Western higher education epistemologies and tenets.

Framework Summary

Religious Studies	Historical/theological insight
Anthropology	Practical religious/pedagogical ethnography
Cognitive and Neuroscience	Differentiated lab results by meditation tradition/technique
Learning Science	Mapping traditional spiritual instruction to existing learning theory; experimental classroom research outcomes

Research Opportunities

- Develop forms of contemplative practice unique to the academy

- Instructional design as a field has yet to weigh in on contemplative pedagogy

- Faculty and instructional designers working together (course design, SoTL projects, experimental research)

- Interdisciplinary research: anthropology, religious studies, learning science, cognitive/neuroscience

- Theoretical underpinnings for more rigorous study is needed

Research & Collaboration

Join or start a contemplative pedagogy group at your institution.

Case Study:

Contemplative Pedagogy Initiative at University of Southern California

Meets four times a year
USC faculty only
Sharing of best practices
Guest speakers
Welcoming and supportive group

Research & Collaboration

• Mind Life Institute

• The Center for Contemplative Mind in Society

Association for Contemplative Mind in Higher Education (ACMHE)
LISTSERV
Contemplative Community Building Toolkit

The Journal of Contemplative Inquiry

ICEA Journal: Social Justice, Inner Work & Contemplative Practice

Research & Collaboration

- Conferences

    ACMHE Conference

    International Symposium for Contemplative Research

- Additional Journals

    Journal of Transformative Education
    Journal of Transformative Learning
    Teaching Theology & Religion

Questions or comments?

Scholarship that inspired my research and presentation

Germano, D. F., & Schaeffer, K. R. (n.d.). Tibetan buddhist meditation and the modern world: Lesser vehicle. University of Virginia. [Online course]. Retrieved from https://www.coursera.org/learn/buddhist-meditation

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Images

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Meditating Monk [Slide 73]
COO by Pixbay

Monks in Courtyard Debates [Slide 74]
COO by Pixbay

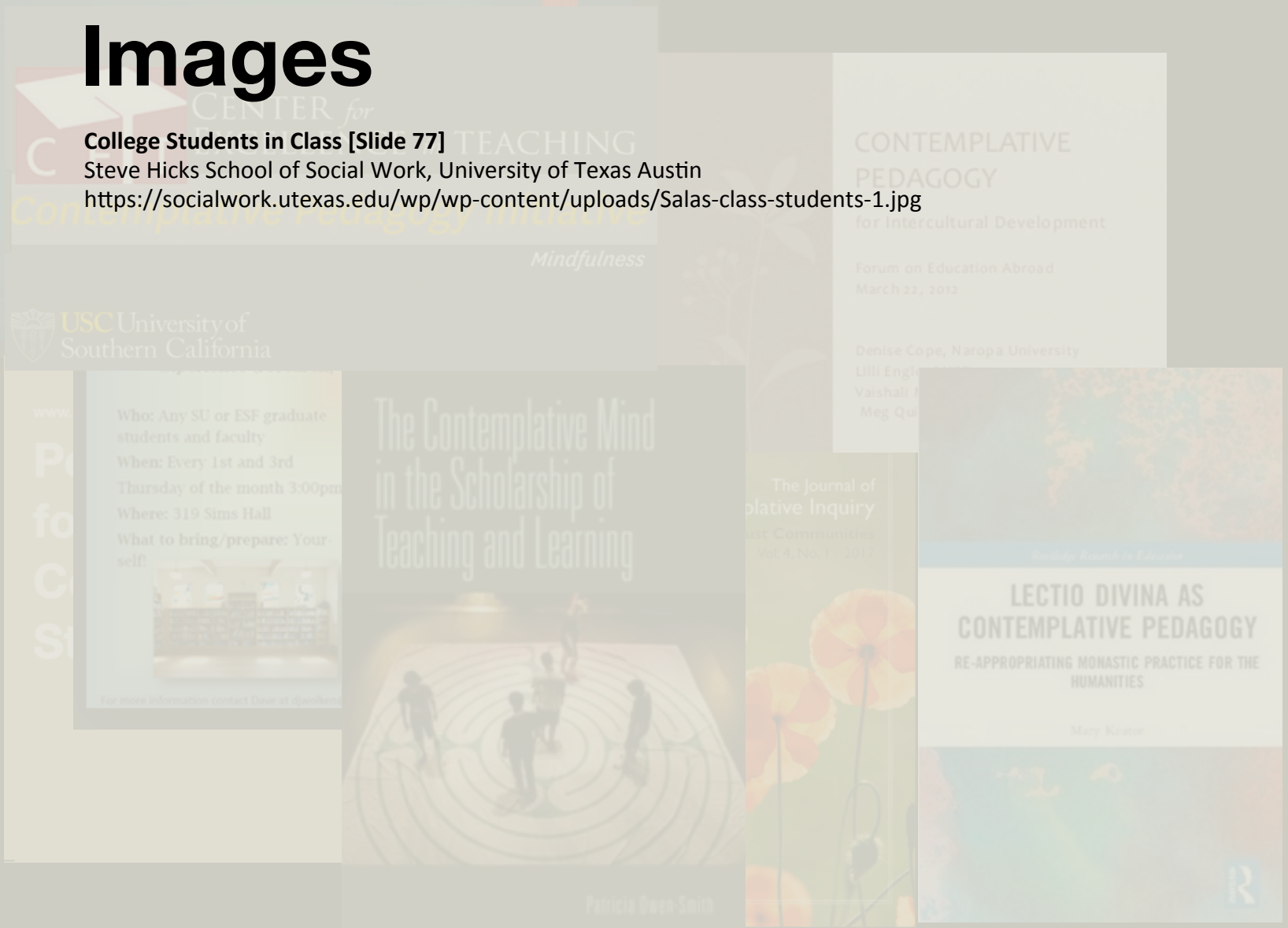**Nun Reading in Class [Slide 76]**
Tibetan Nun Project
https://i0.wp.com/tnp.org/wp-content/uploads/2014/05/Low-res-Tibetan-Buddhist-nun-studying-in-classroom.jpg?fit=600%2C400&ssl=1

Images

College Students in Class [Slide 77]
Steve Hicks School of Social Work, University of Texas Austin
https://socialwork.utexas.edu/wp/wp-content/uploads/Salas-class-students-1.jpg

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