

Contemplative Practices in Foreign Language Education at
the Postsecondary Level

Victoria P. Smith, Brown University

Introduction

Over the last three decades an interest in the contemplative practices of world wisdom traditions, or "inner sciences," as they are often called, has been steadily expanding in Western culture. There is a burgeoning literature (both academic and popular) on these practices, and an unprecedented number of Western teachers, scholars, and students are exploring how they might be incorporated into the academy. In the 2003 survey on the transformative and spiritual dimensions of higher education run by the Fetzer Institute, 90% of the respondents, from a wide variety of post-secondary institutions, stated that contemplative and spiritual dimensions of learning were "important" to "very important."

Among the questions that urge those who work to bridge contemplative practices and the academy are these: In what ways can we help students address the stressful challenges of young adulthood? How can we involve students in new ways of knowing and learning that engage the issues of our time? How can we develop a more compassionate understanding of

the behavior and values of others, especially those who are unlike us?

I approach the use of contemplative practices in the post-secondary foreign language-learning environment from three perspectives that correspond to the questions above: 1) as ways to help students calm and focus their minds, 2) as modes of inquiry, and 3) as transformational practices, particularly as ways to improve inter-cultural understanding. I use the term "contemplative practice" as it is broadly defined by the Center for Contemplative Mind in Society's Law program: "A contemplative practice is any activity that quiets the mind in order to cultivate the capacity for insight" (2004).

Though many of the practices discussed here grew out of world religions, I have set aside their religious aspects in order to make them more accessible to a wide variety of practitioners. Collectively, they are ancient and transcend any particular religious tradition.

The practices could be considered a kind of software that contributes to the optimal functioning of the human being. Thurman states that we are contemplative creatures by nature and that we contemplate regularly. He gives the example of watching television, that "peculiar contemplative shrine, [that] supplies a contemplative

trance to millions of people, for hours on end, day after day [. . .]"(2006, p. 1766). According to this perspective, the use of contemplative practices in the academy is a matter of focusing and refining a natural human tendency to go inward, something that many teachers already do without necessarily labeling it "contemplative." Many post-secondary classes offered in a wide variety of disciplines and schools now include contemplative practices. A few post-secondary institutions have also moved to develop programs related to contemplative practice.¹

A leading presence in the field of contemplative studies, the Center for Contemplative Mind in Society (CCMS), a non-profit organization supported by the American Council of Learned Societies and the Fetzer Institute, was established in 1997.² The Center's mission, as indicated on its website, is to "integrate contemplative awareness and contemporary life, and to help create a more just, compassionate, and reflective society". It carries out this mission through several program areas (the academy, law, business, philanthropy, social justice, youth, etc.) and offers fellowships to academics who would like to design courses or curricula based on contemplative inquiry. Additionally, a residential summer program, now in its third year, is available for academics interested in

curricular development.³ The Center also sponsors national conferences, the most important of which to date was held at Teachers College, Columbia University, in February 2005. As an outgrowth of the conference, Teachers College devoted the September 2006 issue of its research journal, *Teachers College Record*, to the theme of contemplative practices and education.

The "Hygienic Use" of Contemplative Practices

The commonly publicized benefits of contemplative practices--better health, a steadier mind, increased insight, improved relationships, to name a few--have been well known among practitioners for millenia. Many of the benefits result from what are called "hygienic" practices at the CCMS, that is, practices that involve the calming and focusing of the mind primarily by means of soothing the sympathetic nervous system (SNS) and activating parts of the parasympathetic nervous system (PNS). (The SNS governs the "flight or fight" response, and the PNS is responsible for "rest and digest" or "rest and heal".)

The hygienic practices help one to reduce symptoms of stress, and with their use over time, practitioners come to learn more about their own minds. Zajonc (2006b) indicates that practitioners learn to identify automatic thoughts, challenge cognitive distortions, build coping skills, and

increase awareness of the mind-body connection. More directly related to the academic experience, practitioners learn to observe their selves and minds in the learning process.

Modern Western science has begun working to validate the positive effects of contemplative practices, especially since the advent of scanning technologies that allow observation of activity in the brain, and of the increased acceptance of first-person accounts in scientific studies. Of particular interest is the study of long-term and "expert" contemplatives, such as Tibetan monks.

Davidson et al. (2003) show that meditation shifts activity in the prefrontal cortex from the right to the left hemisphere, reorienting the brain from a stressful outlook (fearful, sad, avoidance-proned) to a more positive one (curious, joyful, energetic, alert). Other researchers have found similar or related results (Benson, 1975; Kabat-Zinn, 1991, 2005).

Hygienic Practices in the FL Classroom

Using hygienic practices in the FL classroom has the principal benefit of lowering the affective filter by reducing learners' anxiety. According to Krashen's (1982) Affective Filter hypothesis, optimal conditions for language acquisition are present when the learner 1) is

motivated, 2) has self-confidence and a good self-image, and 3) has a low level of anxiety. When learners are unmotivated, insecure, or anxious, the affective filter is high and comprehensible input cannot "enter."

According to Bandura (1997), anxiety serves as a primary source of self-efficacy beliefs, that is, students' consideration of their abilities. Lowered anxiety might enhance students' perceptions of themselves as language learners. In turn, enhanced self-efficacy can lead to improved proficiency. Mills, Frank, and Carol (2006) show that reading self-efficacy in French was positively related to reading proficiency.

In the area of intercultural studies, contemplative practices can serve as ways for students both to cultivate awareness of emotional states as well as to manage them. Paige notes that the intercultural experience can be "psychologically intense" and that sojourners "need to manage their emotional responses" (1993, p. 1). He advocates that intercultural education teach students to manage difficult emotions through "affective learning" (1993, p. 1). Juffer (1993) recommends contemplative practices such as meditation, breath work, and imagining, as ways to deal with the stress common to the intercultural experience.

What follow are some examples of hygienic practices:

--mindfulness practice/quiet sitting, described below.
--body scan—the gradual movement of awareness through the body.⁴

--progressive relaxation—the systematic tensing and releasing of muscle groups throughout the body.

--breath work—i.e., simply observing the breath without changing it or slightly lengthening the exhalation (which calms the SNS).

--silent walking practice—around the classroom, the campus, or through a spiral or labyrinth.

--ritual—bring to class a bell, a candle, a leaf, a flower, or a reading. These can also be used as objects of focus for the quiet sitting practice.

--chant—e.g., the Spanish vowels. In addition to offering pronunciation practice, chanting (as well as singing) elongates the exhalation.

--guided imagery—i.e., the instructor describes a place in which students feel relaxed and safe.

--stretching—especially effective when combined with breath practice.

Here is an example of how one might use a mindfulness practice, a form of sitting quietly. For this practice, students are told that they can sit with their eyes either

open or closed. When the mind begins to engage in thought, students are instructed to very gently bring it back to an awareness of the present moment. Below are some useful phrases to set up the practice and guide it once it has begun:

--When you bring your mind back to the present moment, you become a beginner, over and over again. There is no judgment in this process.

--Approach the process one breath at a time. Maintain awareness of the present for one breath. Then do it again.

--After sitting: As in learning to play a sport or musical instrument, it is necessary to practice sitting. Do not be surprised if your mind rebels at first, like a restless wild creature. Simply continue to gently bring your awareness back to the present moment.

Tell students how long they will be sitting. A mindfulness practice can initially be as brief as 30 seconds.⁵ Bring them out of the practice gradually and gently; sounding a small bell can be an appealing way to mark the end of the sitting. It is important to debrief with students afterwards, especially at the beginning of the term, so that they can share their observations and feelings.

Notes on the Hygienic Practices

When one sits quietly, emotions can also arise. In his discussion of the emotions that often surface during sitting practice, Zajonc states that inside of all of us "is a Martin Luther King as well as an angry mob" (2006b). He describes a practice that directly faces strong emotion, in which one thinks of a turbulent situation, and then finds a way to be above it, not through intellect, but through what he calls "a generous heart." He describes this as "putting a 'bowl' under the situation" (2006b) to hold it.

Students who find their thoughts or emotions to be too intrusive often benefit from the focus that can be provided by several means, such as silent repetition of a word, phrase, or longer text from their tradition of choice; counting breaths; or focus on an object, preferably something trivial, like a paper clip.⁶

Many CCMS faculty include an out-of-class contemplative component, especially when teaching content that is related to contemplative practice. Examples of such components are: the contemplation of something for a given period every day--a painting, an apple, a tree; walking meditation; journaling personal responses; making an "artist's date"⁷ with themselves; eating a meal mindfully;

or sitting mindfully with a fellow student, then debriefing together.

In the classroom, hygienic practices can be employed in a freestanding manner—as ways to begin class or to take mini-breaks. They can be combined with other activities to become modes of inquiry, which I discuss in a subsequent section of the article.⁸

Be aware that some students may sometimes initially be wary of trying contemplative practices. Be mindful of language that might be construed as religious, such as “god,” “divine,” “spirit,” or “spiritual.”⁹ When setting up a contemplative practice in class, use phrases like “I invite you to participate.” Make it clear that students can choose whether or not to participate in an activity and offer an alternative for those who might decline.

Employ a variety of practices from a broad spectrum of traditions, including Western practices. Later in the term, invite students to suggest practices.

Since there are few guidelines for their use in the classroom at the post-secondary level, particularly in foreign language studies, experiment with these practices. For example, instructors should try various deliveries during the term, such as using the voice in different ways.

They should occasionally bring in recordings of other speakers.

When possible, instructors should practice with the class. This signals that leaders are members of a community in which everyone is a learner. If instructors do not already practice in a contemplative way, they might consider starting a personal practice.

In teaching with contemplative practices, instructors need to be beginners over and over again, that is, to approach the practices in a fresh way. For, paradoxically, if the practices become overly routinized or turn into a way for students or instructors to "get something," they cease to be contemplative.

Though these practices seem simple and are gently taught, they can be extremely challenging to carry out. Students need to be encouraged and to understand that it takes a great deal of practice to develop sustained mental focus, especially in U.S. culture that tends to undervalue and slice attention very thin.¹⁰

In sum, one should approach the use of these practices thoughtfully and respectfully. Speaking specifically about meditation, Rockefeller (2006) states that it needs to be carefully researched and studied in the university in order to demythologize it and better understand its history,

varied nature, and usefulness. It is neither an otherworldly, passively self-centered activity nor a cure-all or shortcut to enlightenment. He cautions that that there remains much to learn about the relationship between psychology and contemplative science and indicates areas of concern. For example, are there risks for certain college-aged students who practice meditation? When is psychotherapy rather than meditation a more appropriate path?

Contemplative Practices as Modes of Inquiry

Another area of interest is the use of contemplative practices as modes of inquiry. This is part of a wider national interest in "other ways of knowing" reported by Yankelovich (2005), one of five trends that he believes will radically transform higher education by 2015.

Many think that a contemplative mode of inquiry expands the life of the mind beyond the great Western strengths of intellect, such as analysis, logic, and reason, to include complementary ways of knowing—through the senses, intuition, feelings, and the self. When students thus bring their whole selves to the learning endeavor it "elicits levels of inner awakening, meaning, and inspiration that motivate an entirely new quest for understanding. They give rise to an interior receptivity

and thirst for analytical inquiry that dwarfs what is possible in the absence of such transformational experience"(Sarath, p. 1837).

The use of contemplative practices as modes of inquiry usually involves combining a hygienic practice with some other activity such as writing, drawing, or "being with" a specific idea or question. Zajonc (2006a) emphasizes the importance of conditioning the mind for insight and points out that scientific discovery usually occurs as a flash of insight in the relaxed, contemplative mode (the "context of discovery"). Often the "context of proof," the methodical work that supports an insight, comes afterwards. He cites the example of Albert Einstein, who, after having a brilliant flash of insight, would sometimes pass along to others the development of mathematical proof. Parks discusses the importance in intellectual life of the "pause," the state of relaxed attention that allows for "integrative patterns" (2000, pp. 113-114) to emerge.¹¹

Zajonc (2006a) states that one of the purposes for which he uses contemplative practices as modes of inquiry is to teach students to hold contradictions, sustain them, and live with them. Often times, the "holding" will reveal new insights. In addition to its relevance to course content, the process also can be used to "hold" one's own

identity, which often comes from complexities that are many times frequently irreconcilable. In developmental terms, young adults are at a threshold for working with contradictions. Parks (2000) cites developmental theories, as represented by Kegan and Fowler, that describe adult meaning-making as being capable of holding both conviction and paradox.

The stillness and silence involved in most contemplative practices could play several roles in language learning. They could serve to cultivate language students' "inner voice." Hoecherl-Alden indicates that "although students use their inner voice to prepare for outer voice communication in their L1, language students are usually not encouraged to cultivate an inner voice in their L2" (2006, p. 247). She encourages language instructors to train students in the use of the inner voice and goes on to point out that the routine use of silence in the classroom would be required to allow students time to "talk to themselves" (2006, p. 247).

In her discussion of brain science and language learning, Kennedy (2006) indicates the importance of structuring class time "in a manner that takes *ultradian rhythms*, the attentional highs and lows commonly experienced in cycles of 20 minutes or less into

consideration" (2006, p. 479). Instructors need to "allow time for students to mentally rehearse and summarize concepts before moving on to the next topic" (2006, pp. 479-480). Although she does not explicitly mention it, periodic silence would need to be a part of this process.

In the realm of intercultural study, contemplative practices can provide a space for the cultivation of the self-awareness and self-control necessary for what Savignon and Sysoyev (2005) propose. In their discussion of cultural study in the FL classroom they describe a procedure in which students, when confronted with a cultural perspective with which they disagree, are taught a tack adopted from the world of diplomacy of directing the conversation to a neutral topic. In other words, the authors feel that students need to be trained to resist the natural and often emotionally charged tendency to automatically disagree and/or counter with their own perspective. I would add that I would emphasize this tack as one of several tools students could use to manage the emotional response to cultural difference, since there would be times when it would not be appropriate to silence oneself in such situations.

Some Examples of Contemplative Practices as Modes of
Inquiry

Zajonc (2006b) describes a practice that enables students to be available for "open inquiry," a kind of non-conceptual availability for insight. To teach the difference between focused attention and open, receptive attention, he instructs students with the image of a lemniskate, a reclining figure eight. The left portion of the figure represents focused attention, and the right, open attention. Students are given a brief overview of the entire activity. After this, they are instructed to view the graphic and then close their eyes and sit quietly. They are told that they will hear a single bell tone and that they are to envision placing the sound within the left portion of the lemniskate, and to hold the memory of the sound in that space. After a short period of time, students are asked to move their awareness to the right side of the figure and to release their focus on the sound, letting it be open and receptive. Zajonc recommends repeating this cycle once or twice in the same session.

Once students are familiar with the format of the exercise, they can substitute the sound of the bell with an idea or query (i.e., a point of cultural difference). Students focus on the idea or question, again mentally placing it within the left part of the lemniskate, then afterwards move their focus to the right side of the

figure, and release it into open awareness. The process can be repeated once or twice. Zajonc counsels students not to "try to figure it out" or "expect results or resolution." He finds that through this practice they can "deepen the question and can 'live' their way into an answer" (2006b).

Zajonc (2006b) describes an activity for discerning difference and investigating relationship. Following some sort of hygienic practice to quiet and focus the mind, he asks students to use black and white paints to create a white-to-black spectrum with six gradations of gray of equal degree in between. During the follow-up discussion of what turns out to be an extremely challenging enterprise, students come to understand the difficulty of clearly seeing patterns and differences.

Additional modes of inquiry that can build on the hygienic practices include:

--Free-writing immediately afterwards, to be followed by discussion or some other kind of interaction.

--A version of the tradition of *lectio divina*, i.e., the students read something slowly, perhaps twice, sit quietly for a while to notice what "comes up" for them, then immediately afterwards write in response to a specific question. As a follow-up, students could read someone else's response, or share in groups.

--A "Loving-kindness" practice that helps gradually to widen the circle of one's compassionate attention. This is a more advanced practice for instructors and students who are already experienced in and receptive to contemplative practice. The instructor brings in a group of "head shots" of many kinds of people who inhabit the Spanish-speaking world. Each student is given a photograph and instructed to look deeply at it before passing it along. Then students are told to select one--perhaps initially one that attracts them (on another day one could ask that they select one that repels them; this would be a more advanced practice still). Students are asked to sit quietly for a few moments, to look deeply at the picture. Then the instructor slowly reads through the loving-kindness statements, leaving a pause of perhaps 5-10 seconds between each one, i.e., "Like you, this person desires happiness. Like you, this person desires peace. Like you, this person desires good health. Like you, this person desires to be loved." A free-write could follow this, or students could debrief in small groups. With an experienced group, it is sometimes useful to simply let the effects of the practice deepen on their own, and pursue some kind of follow-up at a later time.

Notes on the Use of Contemplative Practices as Modes of Inquiry

Encourage bodily or emotional awareness during activities, e.g., What were you feeling as you watched the speech given by President Chávez (of Venezuela)? Did you notice any changes in your body?

When using texts, keep them short and powerful and spend more time with them. One of the most impressive examples of contemplative teaching and learning is given by Ziegler (2006) who, in a jointly taught art history and philosophy class, lead students through contemplative modes of inquiry using only a couple of paintings through the entire term. This careful deep work teaches students how to perceive clearly "what is," with a growing awareness of how much of their own "stuff" they bring to the endeavor. Dustin and Ziegler discuss the contemplative repetition of careful seeing, noting that "one does not make progress simply as a 'result' of doing something over and over again, but that the progress lies in the routine itself" (2005, p. 8). In fact, for them, the contemplative approach is more akin to seeing than to cognition.

In his discussion of perception and the differences between looking and seeing, Kabat-Zinn indicates that "seeing is apprehending, taking hold, drinking in,

cognizing relationships, including their emotional texture, perceiving what is actually here [. . .] We see what we want to see, not what is actually before our eyes. We look but we may not apprehend or comprehend. We may have to tune our seeing just as we tune an instrument [. . .]" (2005, pp. 195-196). Kabat-Zinn views contemplative practice (mindfulness practice, in particular) as the primary way to accomplish this kind of tuning.

The contemplative approach to learning requires a loosening of the attachment to the often frenetic "more is better" syllabus. Most of us might not be able to go as deeply as Ziegler with so little, but for the approach to be successful one needs to work more penetratingly with less. It is necessary to open space for the silence and reflection that better enables students to see differences, patterns, and connections. Additionally, when one takes this approach, one's classes are more flexible and more accommodating of matters that might arise unexpectedly.

Faculty report numerous benefits from teaching with a contemplative approach. It can provide a way to thrive under the relentless pressures of the corporatized university environment. CCMS faculty report that when teaching with a contemplative approach, they feel that they can bring their whole selves to the endeavor. Many report

feeling refreshed and re-invigorated, experiencing a lightness in their work (Apffel-Marglin & Bush, 2005). Dilley (2006) cites relief from the perceived pressure of having to be an entertainer in order to keep students engaged.

Contemplative Practice and Transformation

Through the sustained use of contemplative practices, students often experience transformation, in the academic as well as the personal and interpersonal spheres. Apffel-Marglin and Bush (2006) identify student transformations reported by CCMS faculty: a greater capacity for synthetic thinking, conceptual flexibility, appreciation for a different kind of intellectual process, increased compassion, and greater willingness and ability to engage with "the other." They have noted a growing openness to course subject matter as being relevant to students' personal lives. Finally, they report an increased intellectual understanding of the natural integration of life.

Zajonc (2006b) notes a typical shift in his high-achieving students. Initially they tend to want to solve problems and resolve contradictions. He explains to them that though these approaches have their uses, reality often resists them. It takes some time working with students in a

contemplative manner to fully activate the practice of education as transformation—which Zajonc defines as becoming all one can be and making a difference in the world.

Part of what underlies the changes that Zajonc and others describe might be explained by the developmental stage of young adulthood, a stage in which young people become aware of and open to “otherness.” Perry describes the movement in young adults away from polarized thinking, which he describes as “we-right-good vs. other-wrong-bad” (Perry, p. 10), toward an acceptance of otherness and the ability to establish identity and to make commitments in a relativistic world.

Parks indicates that young adulthood is the time of the “birth of critical awareness,” which she defines as “the ability to stand outside one’s own thought and reflect upon it as an object, to recognize multiple perspectives and the relativized character of one’s own experience and assumptions” (2000, p. 102). She describes the mature adulthood towards which young adults evolve as an “openness to and caring for the other” (2000, p. 102).

In the field of intercultural studies, Bennett’s scale of intercultural sensitivity (not specifically limited to young-adulthood) shows a similar shift from a self-centered

view that denies cultural difference to that of the "constructive marginal," a person who honors otherness and experiences herself "as a constant creator of [her] own reality" (1993, p. 64).¹²

However, the experience of otherness at a particular developmental stage alone is not enough to support the development of understanding and compassion, defined by Appfel-Marglin and Bush as "the response of the heart to another's (or one's own) suffering" (2005, p. 17). One has only to follow current events to know that this is true. Parks states that encounters with otherness need to be constructive in order for an "empathic bond" to arise from the recognition "that the other suffers in the same ways as we" (2000, p. 140). This perspective generates compassion "which in turn gives rise to a conviction of possibility, the sense that there has to be a better way" (2000, p. 140).

Many CCMS faculty feel that contemplative practices facilitate a positive developmental trajectory towards acceptance of and compassion towards the other. Parks indicates that the "quality of engagement with otherness" depends on four "habits of mind," which include "contemplative mind" (2000, pp. 142-146).¹³ She feels that

all of these habits of mind should be cultivated by "the pause," mentioned earlier.

As one's awareness expands out into the world, it appears that there needs to be a corresponding inward turning that enhances insight. Apffel-Marglin and Bush (2005), after summarizing the shift in the scientific worldview away from the Newtonian paradigm that requires observers to exclude themselves from any inquiry, advocate for new tools of inward inquiry that complement the traditional outwardly seeking mode of investigation. They feel that this inward exploration fosters compassion as well as ethics. Though he does not speak specifically about contemplative practices, Bennett (1993) emphasizes the importance of self-reflectiveness, which forms the basis of the consciousness that leads to intercultural sensitivity.

It is an assumption in the contemplative studies community that knowledge and compassion complement each other. "Without knowledge, compassion is not efficient but without compassion, knowledge is not human" (Weisskopf, cited in Apffel-Marglin and Bush, 2005, p. 17). An approach to learning and teaching that combines knowledge and compassion, that brings together the intelligence of both the heart and the intellect, is a path that appeals to the ideals of young adults. It inspires hopes of peaceful,

constructive, ways of knowing and living in an interconnected world that presently seems perilously stuck in outmoded means of interaction. Hahn states that “[a]lthough attempting to bring about world peace through the internal transformation of individuals is difficult, it is the only way” (cited in Apffel-Marglin and Bush, 2005, p. 17.)

Regarding the development of compassion, there is some Western scientific support for the transformational aspect of contemplative practices. Davidson’s data suggest that emotional and empathic processes are flexible skills that can be trained. Furthermore, they show that such training is accompanied by demonstrable neural changes (cited in Zajonc, 2006c). Ekman indicates that when Tibetan monks were shown a rapid succession of video images of minutely different facial expressions, they were better at distinguishing among the emotional states registered than were all 5,000 of his other test subjects (cited in Gravois, 2005).

Conclusion

It is fair to say that Contemplative Studies is an expanding and widely interdisciplinary field. Reports from faculty affiliated with the CCMS indicate that students respond with overwhelming enthusiasm to courses that

include contemplative approaches. There is an increasing demand for courses and programs in this area. As a result of my work with the CCMS, I plan to expand my use of contemplative practices beyond the hygienic uses that have been part of my teaching repertoire for many years. More personally, when I teach using a contemplative approach, I feel integrated and balanced, traits that I want to model for my students. I am more convinced than ever that contemplative approaches are well suited to the study of foreign languages in that they enhance self-awareness and learning. Furthermore, they appear to be an ideal support in the area of intercultural studies for the understanding of self and other.

Notes

1. The University of Michigan offers a concentration in Jazz and Contemplative Studies. Emory University has a research center in Contemplative Studies and plans to add an undergraduate major. Brown University is considering a proposal for an interdisciplinary concentration in Contemplative Studies.
2. The CCMS website: <http://www.contemplativemind.org/>.

3. I participated in the Center's 2006 summer program held at Smith College, where I joined about 40 colleagues from around the country. The majority had a personal contemplative practice within some kind of wisdom tradition and many of these were long-time practitioners. (I myself have practiced various forms of yoga, always including sitting meditation, since 1974.) We carried out our work in a delightfully integrated environment; in addition to scholarly presentations, discussion and breakout working groups, we meditated and practiced yoga poses together, and were introduced to various contemplative movement practices.

4. For examples of the body-scan, see Kabat-Zinn's materials at <http://www.mindfulnessstapes.com/>.

5. In my own classes I rarely take a sitting practice beyond 4-5 minutes. However, colleagues report a wide range of timings for sitting practice.

6. See on-line the well-known "Raisin Meditation," originally written by Jack Kornfield.

7. For the "artist's date," (taken from Cameron, J. [2002]. *The artist's way*. New York: Penguin) students spend two hours alone doing something they want to which they are asked to bring a degree of consciousness and intentionality that might not be present in other parts of their lives.

8. Many faculty members affiliated with the CCMS routinely begin their classes with some kind of practice and see it as an indispensable transition time for students arriving in various mind-states.

9. In class I use the word "spiritual" sparingly and make sure students understand my working definition of the word, taken from the Tibetan writer, Djwhal Kahul (1985):

"anything that leads to greater kindness or compassion," (in *As we understood*. Virginia Beach: Alanon Family Group Headquarters, p. 254).

10. In her blog entry of 2/1/06, UCLA researcher Smalley states that "[. . .]to become a high school level competitive swimmer takes some 6000-8000 hours of practice. Yet, how much time do we as a culture allocate for 'training' attention? I would suggest very few, perhaps none with attention being the sole focus of training."

Available:

http://www.huffingtonpost.com/susan-smalley/medication-or-meditation-_b_14839.html.

11. Parks refers to "the pause" as the greatest gift that can be offered by a mentoring environment.

12. Bennett further describes the constructive marginal as someone whose "allegiance is only to life itself" and who

can help to “restrain the worst excess of cultural-value conflict and guide respectful dialogue” (p. 65).

13. The other habits of mind indicated by Parks are: disposition towards dialogue, critical thought, and connective-systemic-holistic thought.

References

Apffel-Marglin, F. & Bush, M. (2005). Healing the breach of faith toward everything that is: Integration in academia [online]. The Center for Contemplative Mind in Society.

Available:

<http://www.contemplativemind.org/programs/academic/summer05/reading.html>

Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: W. H. Freeman.

Bennett, M. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Benson, H. (1975). *The relaxation response*. New York: HarperCollins.

The Center for Contemplative Mind in Society, Law Program
(2004). *The meditative perspective* [online]. Available:
<http://www.contemplativemind.org/publications/#law>.

Davidson, R., Kabat-Zinn, J., Shumacher, J., Rosenkranz,
M., Muller, D., Santorelli, S. F., Urbanowski, F.,
Harrington, A., Bonus, K., & Sheridan, J.F. (2003).
Alterations in brain and immune function produced by
mindfulness meditation. *Psychosomatic Medicine*, 65, 564-
570.

Dilley, B. (2006). Contemplative practice in arts education
[online]. Paper presented at Center for Contemplative Mind
in Society conference on contemplative practice in arts
education; Boulder, CO. Available:
<http://www.contemplativemind.org/publications/>

Dustin, C. & Ziegler, J. (2005). *Practicing mortality:
Art, philosophy and contemplative seeing*. New York:
Palgrave MacMillan.

Fetzer Institute Survey (2003). *Survey of transformative and spiritual dimensions of higher education*. Kalamazoo, MI: Zajonc, Duerr, and Dana.

Gravois, J. Meditate on it. (2005, October 21). *The Chronicle of Higher Education*, A10-A12.

Hoecherl-Alden, G. (2006). Connecting language to content: Second language literature instruction at the intermediate level. *Foreign Language Annals*, 39(2), 244-254.

Juffer, K. (1993). The first step in cross-cultural orientation: Defining the problem. In M. Paige (Ed.), *Education for the intercultural experience* (pp. 201-215). Yarmouth, ME: Intercultural Press.

Kennedy, T. (2006). Language learning and its impact on the brain: Connecting language learning with the mind through content-based instruction. *Foreign Language Annals*, 39(1), 471-486.

Kabat-Zinn, J. (2005). *Coming to our senses: Healing ourselves and the world through mindfulness*. New York: Hyperion.

Kabat-Zinn, J. (1991). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain and illness*. New York: Delta.

Krashen, S. (1982). *Principles and practice in second language acquisition*. New York: Pergamon.

Mills, N., Frank, P., & Carol, H. (2006). A reevaluation of the role of anxiety: Self-efficacy, anxiety, and their relation to reading and listening proficiency. *Foreign Language Annals*, 39(2), 276-295.

Paige, M. (1993). On the nature of intercultural experiences and intercultural education. In M. Paige (Ed.), *Education for the intercultural experience* (pp. 1-19). Yarmouth, ME: Intercultural Press.

Parks, S. D. (2000). *Big questions, worthy dreams*. San Francisco: Jossey-Bass.

Perry, W. (1999). *Forms of intellectual and ethical development in the college years: A scheme*. San Francisco: Jossey-Bass.

Rockefeller, S. (2006). Meditation, social change, and undergraduate education. *Teachers College Record*, 108(9), 1775-1786.

Sarath, E. (2006). Meditation, creativity, and consciousness: Charting future terrain within higher education. *Teachers College Record*, 108(9), 1816-1841.

Savignon, S. & Sysoyev, P. (2005). Cultures and comparisons: Strategies for learners. *Foreign Language Annals*, 38(3), 357-365.

Thurman, R. (2006). Meditation and education: India, Tibet, and modern America. *Teachers College Record*, 108(9), 1765-1774.

Yankelovich, D. (2005, November 25). Ferment and change: Higher education in 2015. *Chronicle of Higher Education*, B6.

Zajonc, A. (2006). Love and knowledge: Recovering the heart of learning through contemplation. *Teachers College Record*, 108(9), 1742-1759.

Zajonc, A. (2006). Principles and design of contemplative pedagogy. Paper presented at the 2006 summer program of the Center for Contemplative Mind in Society; Northampton, MA.

Zajonc, A. (2006). The Science of meditation. Paper presented at the 2006 summer program of the Center for Contemplative Mind in Society; Northampton, MA.

Ziegler, J. (2006). Contemplative Seeing and Beholding Works of Art. Paper presented at the 2006 summer program of the Center for Contemplative Mind in Society; Northampton, MA.