

Survey of Transformative and Spiritual Dimensions Of Higher Education

Table of Contents

Acknowledgements	2
Executive Summary	3
Introduction	5
Background	5
Transformative Learning	5
Study Description	6
Methodology	7
Findings	
I. Surveying the landscape – Where are we now?	
1. The Range of Responses	10
2. Defining and Naming Transformative Learning	13
3. Programs that Incorporate Transformative/Spiritual Elements	17
3a. Academic Focus	18
3b. Program Demographics	18
3c. Teaching Methodologies	19
3d. Evaluation Methods	20
II. The Horizon – A Roadmap to the Future	
1. Strategies for Change	22
1a. Support research and exploration of transformative learning	22
1b. Offer focal points around which faculty can gather	23
1c. Build institutional support in the academy by educating administrators	23
1d. Offer opportunities for networking with other faculty	24
1e. Keep an eye to the future	25
1f. General strategy suggestions	25
1g. Ancillary programs	26
2. Barriers	27
3. Receptivity of Administrators, Faculty, and Students	29
4. Networks	29
Conclusions	31
Appendix I: Questionnaire	
Appendix II: List of Interviewees	

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Rick Jackson, Co-Director, Center for Teacher Formation, info@teacherformation.org

Stella Perez, Transformational Learning Connections of the League for Innovation in the Community College, www.league.org/leaguetic/index.htm

Patrick Dale, Director of Foundation Relations, St. Olaf College

Elizabeth Kasl, Professor of Transformative Learning and Change in the School of Consciousness and Transformation, California Institute of Integral Studies (CIIS), www.ciis.edu

Wayne Meisel, Executive Director, The Bonner Foundation, www.bonner.org

Sunanda Markus, Academic Program Consultant, Center for the Contemplative Mind in Society, www.contemplativemind.org

Executive Summary

Context of the Current Study

The research reported here is intended to provide the Fetzer Institute with material important to its consideration of further support in the area of transformative learning and spirituality in higher education. This report is the culmination of the first of three stages of this project:

1. A survey of programs in colleges and universities that include transformative and/or spiritual elements
2. A meeting of leaders in this area to review the research we have completed and to recommend strategies for developing the field (scheduled for September 18-21, 2003)
3. Final recommendations of the research group, scheduled for Fall 2003

Study Description

The purpose of this study was to document academic programs and other initiatives in North American universities and colleges that incorporate transformative and spiritual elements of learning. A combination of qualitative and quantitative instruments was used to collect data.

The term “transformative learning” has historically referred to a primarily epistemic, rational process whereby the adult learner becomes aware of their unconscious roles, beliefs, and assumptions. This study used an operational definition of transformative learning that emphasized reflective learning, the intuitive and imaginative process, and the ethical, spiritual, and/or contemplative dimensions of education.

Major findings

From November 8, 2002, to January 2, 2003, a total of 152 questionnaire responses were submitted. Respondents came from 33 states across the U.S., as well as Canada, Botswana, and Malaysia. Of these responses, 117 reported using transformative and spiritual elements either in their classrooms or throughout their academic programs. Follow-up interviews were conducted with 22 people.

Over 90% of the questionnaire respondents were in agreement with the operational definition of transformative learning used in this study. Seventy-nine percent considered “Reflective learning” a “very important” element in their academic program.

The responses to the questionnaire indicate that while there is great interest in bringing transformative/spiritual elements into higher education, this movement still exists primarily among individual faculty within classrooms rather than as a departmental or institutional strategy. Thirty-two schools were identified that incorporate transformative learning into whole programs. This includes six schools that have received a Lilly grant to establish vocational awareness programs; these are not credited academic programs.

The three most commonly used teaching methodologies in these programs were collaborative learning (e.g. cohorts, learning communities), experiential pedagogy (e.g., participatory learning techniques, experiences in other cultures, wilderness trips) and contemplative practices (e.g., meditation, silence, reflective learning). Student projects, oral presentations, and journaling topped the list for the evaluation methods used by these programs. Written tests were used by only 33% of these program respondents. Six case studies, which give more detailed descriptions of actual classroom and program practices, are provided along with this report

Strategies for Change

When asked what strategies and interventions would be most helpful, both to individual programs and to the transformative learning movement as a whole, “Research support/funding” and “Faculty renewal (retreats)” were most frequently named. Follow-up interviews provided more nuanced responses, which clustered in five themes: 1) Supporting research and exploration of transformative learning; 2) Offering focal points around which interested faculty can gather; 3) Building institutional support in the academy by educating administrators; 4) Offering opportunities for networking with other faculty; 5) Keeping an eye to the future.

Additionally, interviewees suggested that it is important to think of these transformative and spiritual elements as the foundation of education rather than as an “add on.”

One interesting strategy for change was to create ancillary and campus life programs with the intent of effecting larger change at the institutional level. A number of questionnaire respondents described such programs, including faculty/student meditation groups, luncheon dialogues on spirituality and student life, and retreats. This approach was advantageous in that it provided a “safe” way for institutions to take risks before introducing transformative and spiritual elements into classroom setting.

Barriers

Challenges of funding, time, and organizational structure were frequently mentioned as obstacles to fully integrating transformative learning practices within institutions. Interviewees had varying opinions on the level of receptivity that exists with administrators, faculty, and students. Most agreed that once initial resistance was transcended, students, in particular, were “extremely open” to this approach.

Networks

The majority of respondents (69%) belonged to or was aware of networks of educators with a shared interest in the transformative and spiritual dimensions of learning. Several of the respondents not connected to networks or communities expressed a feeling of isolation. Some took the initiative to form their own networks centered on transformative learning and/or spirituality and contemplative practices, usually with other faculty in their department or school.

Introduction

The research reported here is intended to provide the Institute with material important to its consideration of further support in the area of transformative learning and spirituality in higher education. As stated in the docket, “Recognizing the importance of this area and its relevance to the Fetzer Institute’s mission, an effective strategy is necessary for the development of program in this area.”

Following consultation with staff and Frances Vaughan, a three-stage project was approved.

1. A survey of programs in colleges and universities that include transformative and/or spiritual elements was commissioned. It included both a questionnaire and phone interviews. This phase is complete.
2. We are to convene a meeting of leaders in this area to review the research we have completed and to recommend strategies for developing the field. This meeting is scheduled for September 18-21, 2003.
3. Final recommendations of the research group are scheduled for Fall 2003.

Background

During the last several years, interest in contemplative and spiritual dimensions of higher education has increased dramatically. With Fetzer’s help, the ACLS Contemplative Practice Fellowships have funded 100 professors to develop courses that include contemplation. Several important conferences on this topic have taken place sponsored by such institutions as Wellesley College, the University of Massachusetts, the American Association of Colleges and Universities, and others are planned. While most initiatives are carried by individual academics working in their classes, increasingly we see evidence of networks developing; for example, in the Five Colleges of Western Massachusetts with its network of sixty professors, and at the University of Michigan with a network of fifty. Occasionally, entire departments and institutions have committed themselves to transformative and spiritual learning as in the Psychology Department at the State University of West Georgia, and at CIIS and Naropa. Equally important initiatives are afoot in the areas of student life and higher education administration. Although these were not the focus of the current study, they are briefly covered in this report, because they were enthusiastically reported by a number of respondents.

These indicators suggest that we are at an important juncture in the development of higher education, one in which the contemplative and spiritual can be integrated into learning and personal transformation.

Transformative Learning

Following the suggestion of Fetzer, we undertook the study in relation to recent developments in transformative learning. While the term “transformative learning” has many informal meanings, within the world of higher education it refers to the movement established in 1978 through the research and writing of Jack Mezirow

(Columbia University). Mezirow identified “perspective transformation” as the central learning process in college programs. He viewed the process as primarily “epistemic” in nature, that is to say, a rational, critical one whereby the adult learner becomes aware of their unconscious roles, beliefs, and assumptions. This leads to a constructive or “self-authoring” phase of development in which one sets aside the uncritically assimilated values and meaning of one’s social environment, and instead learns to form these for oneself. This was viewed by Mezirow as crucial to the proper functioning of a democracy predicated on freedom.

Mezirow’s view of transformative learning has been critiqued for its nearly exclusive emphasis on the role of rational reflection in promoting a change in perspective. Other scholars have argued that emotional and intuitive factors must be given equal weight.

The operational definition of transformative learning used for this study draws upon the thinking of some of these critiques and begins with the assumption that the transformation of perspective is not a theoretical one but one that is lived. For the Harvard psychologist Robert Kegan, “transforming our epistemologies, liberating ourselves from that in which we are embedded, this is the most powerful way I know to conceptualize the growth of the mind.” Based on his research, Kegan recognizes five stages in transformative learning. The adult learner is primarily concerned with movement from the “Socialized Mind” to the “Self-Authoring Mind.” Kegan recognized the possibility of a further development beyond the modern, autonomous individual to what he terms the “Self-Transforming Mind,” that can live in contradiction and interpenetration.

The prolific writings of Ken Wilber have characterized the areas of human life and learning according to four quadrants and a set of developmental levels. Our impression is that Wilber’s thinking has been especially important as a theoretical framework in those contexts that embrace transpersonal dimensions of transformative learning (State University of West Georgia and Naropa, for example). Academics within most mainstream institutions of higher education largely look to such sources as cognitive science, Asian and Western spiritual traditions, and their academic peers for a theoretical framework and not to Wilber’s synthesis.

While we understand transformation as central to all spiritual traditions, it should be recognized, however, that the academic field of transformative learning did not begin with inclusion of the contemplative or spiritual. Interestingly, Robert Kegan, in his face-to-face interview, acknowledged that while he was personally influenced by spiritual traditions, he sought a secular or neutral language for his work so that it would be accessible to everyone. He also acknowledged that he has not yet considered how contemplative practices might inform or impact transformative learning.

Study Description

The purpose of this study was to document academic programs and other initiatives in North American universities and colleges that incorporate transformative and

spiritual elements of learning. This report summarizes the results of the study. It was not intended to be exhaustive.

Significant information emerged from both the questionnaire and interviews. The data from the questionnaire is summarized statistically, while for the report we have chosen six representative interviews from 22 that were performed. The complete data and transcripts of all interviews will be provided as appendices with the final report. We also report on the many suggestions given by our respondents for ways in which the field could be developed. Full analysis of these will await our upcoming meeting at Seasons with leaders in the field. We therefore do not give a firm set of recommendations at this time, but rather surface the range of suggestions given.

Finally, we asked our interviewees what connection they saw between transformative and contemplative learning, and the development of love and forgiveness. Tobin Hart of State University of West Georgia put it beautifully:

So many of the wisdom traditions talk about the most important knowing as coming not from the head, but from the heart. Contemplative and transformative practices often engage the heart. And, an approach that seeks wisdom instead of information naturally seeks the living current of love and compassion, forgiveness, and inspiration. What this does is actually develop a transformative epistemology. Rather than seeing the world through an "I/it" relationship, it opens to an "I/thou" relationship, as Martin Buber talked about. And this particular way of knowing, called empathy, is arguably the heart of moral development. So love and forgiveness are naturally a consequence of not just what we know, but of how we know.

Methodology

At the outset of the study, we defined its parameters and composed an operational definition of transformative learning. We looked for programs based in accredited institutions in North America. The survey included programs that focus explicitly on transformative learning as well as programs that embody principles of transformative learning and contemplative practice in less formal ways. The operational definition used for this study, and included in the study description on the Center for Contemplative Mind in Society's website:

We are particularly interested in ways that transformative learning can move beyond individuation to further the ethical and spiritual development of the learner. We are interested in the methodologies that facilitate such development, including reflective learning, experiential and participatory pedagogy, intuitive and imaginative processes, and contemplative practices. These methodologies, in the context of higher education, work toward the objectives of developing ethical and moral sensibility, cultivating a recognition of interdependence and a re-connection with the natural and social world, and an emergent sense of social responsibility.

Three methods of data collection were used:

- Questionnaire with multiple choice and open-ended questions
- In-depth, qualitative interviews by phone and in person with key figures in the transformative and spirituality in education movements
- Shorter, qualitative phone interviews to follow up with selected questionnaire respondents

The questionnaire was designed using an online survey tool (www.surveymonkey.com) and was posted on the Center for Contemplative Mind in Society's website on November 8, 2002. We also created a link to a description of the project and to the questionnaire from the Center's home page so that visitors to the website would know about the survey. The questionnaire (see Appendix I) was comprised of 32 questions, which took respondents approximately 20 minutes to complete. Those without computer access or who had difficulty with the online version were able to complete it in print form or over the phone with an interviewer.

The questionnaire served three purposes:

- to collect basic demographic information about programs across the country utilizing transformative learning and/or spiritual principles and practices
- to collect quantitative data about the kinds of teaching methodologies and evaluation methods used
- to identify programs which appeared to be at the forefront of bringing spiritual and transformative elements into their academic environments

One objective of the survey was to identify academic institutions and programs incorporating transformative and spiritual elements that were not previously known to either the Fetzer Institute or the Center for Contemplative Mind in Society. To achieve this, a combination of outreach techniques was used to inform people of the survey and invite their participation. We:

- Placed an advertisement in the November 8, 2002, issue of the *Chronicle of Higher Education*
- Conducted an Internet search to identify programs that appeared to meet our operational definition of transformative learning. Our researcher searched on key words such as transformative learning, spirituality in education, contemplation in education, integrative studies, holistic education, integral learning, liberatory education
- Sent an announcement about the survey to the people and programs identified through the Internet search and to e-mail lists and individuals related to transformative and/or spiritual/contemplative learning (including: the Contemplative Fellows list, the Mindfulness in Education email list, the editorial advisory board of the *Journal of Transformative Education*, the OISE email list, the Education as Transformation Project membership, AACU Spirituality in Higher Education Conference email list, the National Association of Integrative Studies Listserv, the Paths of

Learning Website and Magazine, and the Center for Formation in Community Colleges email list.

- Placed phone calls to follow up on the emails

In December 2002 and January 2003, in-depth interviews were conducted with 22 people (see Appendix II) whose stated understandings, classroom methodologies, or program descriptions matched this study's operational definition of transformative learning. Because this study sought information on actual classroom practices, survey respondents who appeared to be using contemplative practices, participatory or experiential methods, reflective processes, collaborative learning, and other methods were prioritized for interviews. In addition, these respondents indicated on their questionnaire responses that they thought the contemplative/spiritual dimension was "important" or "very important" *and* they "agreed" or "strongly agreed" with the statement, "Learning should involve the physical, emotional, and spiritual dimensions of human existence."

The survey should be interpreted as an exploratory, pilot study of the landscape. It is not intended to be a definitive quantitative measure of the prevalence of spiritual and transformative elements in higher education, but rather it is a beginning step to locate key figures and networks, and to paint a picture of the ways in which these values are being embraced in classrooms, programs, and schools.

FINDINGS

Part I: Surveying the Landscape – Where are We Now?

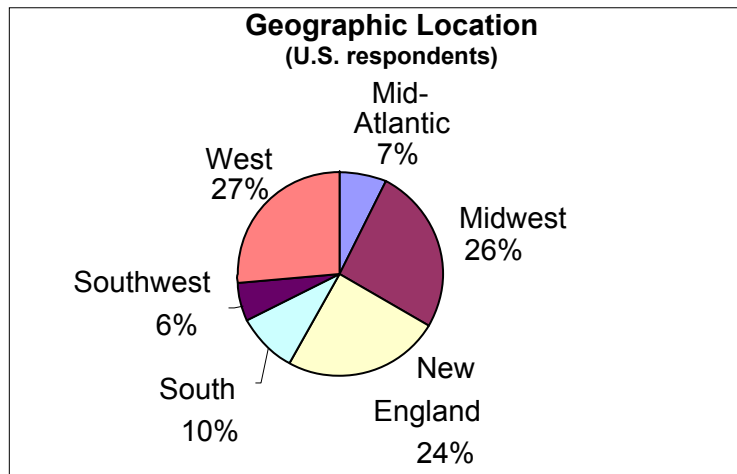
1. The Range of Responses

From November 8, 2002, to January 2, 2003, a total of 152 questionnaire responses were submitted. Of these responses, 117 reported using transformative and spiritual elements either in their classrooms or throughout their academic programs.

It should be noted that about 40 respondents did not complete the survey after question #17, when the questions addressed applications of transformative learning within a classroom or program. Some may have begun to fill out the survey before reading the project description and then discovered the focus was on implementation of transformative learning approaches in academic programs, rather than on co-curricular initiatives or individual interest in the subject; others may simply not have had time to complete it. Statistical information about all 152 responses is included in the analysis of the range of responses, since it describes the variety of people who are both actively engaged in and/or very interested in transformative and spiritual elements in higher education.

The majority of respondents were professors or instructors, but we also heard from deans, chaplains, and directors of various campus programs including co-curricular activities, engaged spirituality, peer education, and vocational exploration. Two students also responded to the questionnaire.

The questionnaire was filled out by respondents from 33 states in the U.S., as well as by eight people in Canada, one in Malaysia, and one in Botswana, Africa. Within the U.S., respondents from schools in New England, the Midwest, and the West were the most prevalent (with California and Massachusetts the most represented).



**U.S. – States represented
(participants in each state listed in
parentheses)**

Mid-Atlantic

District of Columbia (3)
New York (5)
Pennsylvania (2)

Midwest

Illinois (7)
Iowa (1)
Indiana (5)
Kansas (1)
Michigan (4)
Minnesota (6)
Missouri (1)
Ohio (4)
Wisconsin (6)

New England

Connecticut (3)
Maine (5)
Massachusetts (17)
Rhode Island (5)
Vermont (3)

South

Arkansas (1)
Florida (1)
Georgia (1)
Kentucky (1)
Mississippi (1)
North Carolina (3)
South Carolina (1)
Tennessee (2)
Virginia (2)

Southwest

Arizona (1)
New Mexico (1)
Texas (6)

West

California (25)
Colorado (6)
Oregon (3)
Washington (2)

The educational institutions represented in the total responses include community colleges, private liberal arts colleges, departments within larger state universities and colleges, schools affiliated with religious organizations, professional schools, and institutions such as Naropa University and the California Institute of Integral Studies which have incorporated transformative learning principles into their mission since their inception. The following institutions were represented in the responses (multiple respondents from an institute are indicated by the number in parentheses):

Alma College (2)
American University
Augsburg College
Bard College
Berkeley College of Music
Blackhawk Technical College
Boston College
Bowdoin College (5)
Bowling Green State University
Brandeis University
Brown University (4)
Butte College
California Institute of Integral Studies (2)
California State University, San Bernardino
California State University, Long Beach (2)
California State University, Hayward
Center for International Education
Chapman University

Clark University (2)
Cleveland State University
Coastline Community College
College of the Holy Cross (Worcester, MA) (2)
College of the Redwoods
CUNY – Brooklyn College
CUNY – Queens
Cornell University
Davidson College
University of British Columbia
Dyersburg State Community College
El Centro College
Elon University
Universiti Putra Malaysia
Fairfield University
Fielding Graduate Institute
Furman University
Georgetown University

Goddard College (3)
Golden Gate University
Golden West College
Gonzaga University
Goshen College (3)
The Graduate Institute (Milford, CT)
Gustavus Adolphus College
Hampshire College
Hampton University
Hobart and William Smith Colleges
Holistic Education School of Portland
Huston-Tillotson College
Indiana State University
Indiana University
Johnson County Community College
Kent State University (2)
Lane Community College
Lesley University
Lethbridge Community College
Lewis & Clark College
Loyalist College
Loyola University Chicago (3)
Macalester College
Maharishi University of Management
Marquette University (3)
Mass Art (Boston)
Millsaps College
Minnesota State University Mankato (2)
Monmouth College
Moraine Valley Community College
Mount Holyoke College
Naropa University (4)
NASPA (National Association of Student
Personnel Administrators)
National Louis Universital
New School (Dennis, MA)
Northern Arizona University
Pepperdine University
Pierce College
Richland College (2)
Roanoke College
Saint Mary's College (Moraga, CA)
St. Mary's University (Halifax, Nova Scotia)
San Jose State University
Santa Clara University
Saybrook Graduate School
Sonoma State University
St Thomas Aquinas (Ontario, Canada)
St. Louis Community College
St. Norbert College
St. Olaf College
State University of West Georgia
Swarthmore College
Transylvania University
University of Arkansas at Little Rock
University of Botswana
University of California, Davis
University of California, Los Angeles
University of California, Santa Cruz
University of Chicago
University of Connecticut
University of Denver (2)
University of Florida
University of Massachusetts (Amherst) (4)
University of Michigan (Ann Arbor) (2)
University of North Carolina Asheville
University of Pennsylvania West Chester
University of Redlands
University of Rhode Island
University of Texas Medical Branch
University of Toronto – Ontario Institute for
Studies in Education (3)
University of the Incarnate Word
University of the South
University of Wisconsin-Milwaukee
Western New Mexico University
Westmont College

Academic Focus

11. What is the academic focus of the program? (check as many as apply) (N=122)		
	Response Percent	Response Total
Other (please specify)	40.2%	47
Arts and Humanities	32.5%	38
Transformative Learning	29.9%	35
Education	23.9%	28
Social Sciences	17.1%	20
Professional School (Law, Medicine, Business)	10.3%	12
Physical Sciences	4.3%	5

Arts/Humanities and Transformative Learning were most frequently mentioned as the academic focus of all the programs represented in this survey. The large number of respondents who checked “Other” usually gave more specific descriptions of the program focus. Some of these included: Architecture and Environmental Design; English Composition; Nursing; Organizational Development; Professional Music; Psychotherapy Training. Some of the “Other” responses, such as Interdisciplinary Studies and Vocation Exploration, spanned multiple disciplines.

2. Defining and Naming Transformative Learning

Respondents were generally in agreement with the operational definition of transformative learning used in this survey. Over 90% of the responses either strongly agreed or agreed with each of the following four statements, which were components of the definition:

- Education should be a deeply transformative experience on both an intellectual and emotional level
- Learning should involve the physical, emotional, and spiritual dimensions of human existence
- Students should be strongly encouraged to identify their belief system and see how it impacts their relationship to the world around them
- An awareness of how one knows what one knows is equally as important as what one knows

For the majority of respondents (79%), “Reflective learning” was considered a “very important” element of in their academic program. The element that the lowest percentage of respondents considered “very important” was “contemplative and spiritual dimension of learning.” However, when “very important” and “important” responses are combined, these dimensions of learning were valued by 90% of the respondents.

18. How important are the following elements in your academic program? (N=100)				
	Very important	Important	not at all important	Response Average
Reflective learning	79% (78)	19% (19)	2% (2)	1.23
Facilitating an exploration of one's ethical values	59% (58)	38% (37)	3% (3)	1.44
Intuitive and imaginative process as a part of learning	57% (56)	38% (38)	5% (5)	1.48
Contemplative and spiritual dimension of learning	51% (50)	39% (38)	10% (10)	1.59

Nearly all the respondents felt that heightened awareness was a desirable outcome of transformative learning, while 85% noted that equanimity or emotional balance was sought, and 85% said “courage to be different” was desired. Only 4% disagreed that emotional transformation should be a goal of transformative learning.

20. If you believe that emotional transformation is a desirable outcome of Transformative Learning, what kinds of transformation are sought? (check as many as apply) (N=100)		
	Response Percent	Response Total
heightened awareness	98%	97
equanimity or emotional balance	84.8%	84
courage to be different	84.8%	84
Other (please specify)	33.3%	33
I disagree that emotional transformation is a goal of Transformative Learning	4%	4

In the open-ended responses, it became clear that three of the four who disagreed with this statement weren’t opposed to the role of emotional transformation in transformative learning *per se*, but saw it as a process rather than a goal. David Sable, part-time faculty, Department of Religious Studies at St. Mary’s College, and vice-chair of Shambhala Institute, Halifax, Nova Scotia, wrote, “It is a desirable outcome but only as a byproduct of developing awareness. As a goal it could stifle one’s journey.”

In the questionnaire, respondents were asked to define transformative learning. In interviews, respondents were probed further about how they understand and name their efforts. From our review of the literature, we knew that the term has gone through evolving phases of development. In this study, we learned that there are as many ways of describing transformative learning as there are people involved in it.

Sometimes the definitions explicitly used the language of spirituality:

This is learning that includes reflection as well as analysis, focus on personal growth as well as skill mastery, developing tolerance for ambiguity, openness to reframing, imagination as a way of understanding as important as rational argument. It focuses on spiritual realities as a significant force in personal and cultural habits and methods of judgment and action.

Marilyn McEntyre, professor of English,
Westmont College, Santa Barbara, CA

Other definitions, while not using the word “spirituality,” nonetheless indicated an affinity with other core elements of this survey’s operational definition:

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness

that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body-awarenesses, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy.

Edmund O'Sullivan, University of Toronto,
Ontario Institute for Studies in Education, Transformative Learning Centre

Another theme present in many of the definitions was the importance of social change and community growth as an outcome of transformative learning.

In our case, transformative learning is particularly geared to social change: through feminist learning and activism (praxis) social transformation may be effected.

Carol Ortman Perkins, Women's Studies,
Minnesota State University, Mankato

Transformative learning (for me) is a process of personal and community growth toward a state of egolessness and communion.

John Gerber, Plant and Soil Sciences Department,
University of Massachusetts, Amherst

Transformative learning is any experience that results in enhanced self-awareness, community awareness, and further participation in efforts that serve individual and community growth.

Daniel Holland, Dept. of Psychology,
University of Arkansas, Little Rock

Three major categories of responses emerged. The common denominator of all three kinds of definitions was the sense of wholeness this approach brings to the educational process. Some terms and definitions highlighted the knowledge dimension while others highlighted the interpersonal dimension. And some respondents believed it was better left unnamed.

1) Whole Knowledge

Developmental Action Inquiry
Heart-centered Education
Integral Learning

Interdisciplinary Integration
Integrative Studies
Transformative Learning

Heart-centered education brings together cognitive development on the one hand and emotional and spiritual self-reflection on the other.

Mark Wallace, Associate Professor of Religion, Swarthmore College

Our program explores a reconstructive post-modern pedagogy and tries to embody principles of relationship, process, wholeness, self-organization, integration, creativity, non-linearity, systems thinking and the arts. We create experiential contexts and explore the spiritual dimensions of experience. We try to emphasize the unity of knowledge and the possibilities suggested by a non-mechanistic paradigm.

Sam Crowell, Professor of Education and co-coordinator of the Masters Degree Program in Integrative Studies, California State University, San Bernadino

2) Whole People

Courage to Teach

Holistic Learning or Education

Formation Training

In higher education, even in a BA degree, there ought to be much more attention put on the development of the person, rather than the transfer of knowledge. And there should at least be a recognition that the meaningfulness of course content, and the application of this content, depends on the nature of the person and the person's state of being. So I see holistic education as redressing that balance, and allowing much more emphasis on developing a person and their state of being.

Scott H. Forbes, Director of the Holistic Education Elementary School,
Portland, Oregon

[Holistic education is] education that deals with the whole person, the wholeness of experience, and the interconnection of experience.

Jack Miller, Professor of Holistic and Aesthetic Education,
Ontario Institute for Studies in Education, University of Toronto, Canada

3) The Un-nameable

A number of interviewees preferred to not use specific terms or language to denote this approach. They had a variety of reasons for making this choice, both personal and political.

There is no one name, and I like that. It is beyond names, like the Tao. But when I talk about it I refer to the contemplative and spiritual dimensions, and to a Quaker pedagogy.

Michael Heller, Professor of English, Roanoke College, Virginia

I prefer at this stage of my career to introduce issues and the notion of spirituality in courses I already teach. I remember when we introduced women's studies and ethnic studies in the academy. We were unaware that these programs, though immensely valuable to all students, would be de facto ghettoized. I want to avoid the same problem with the field of spirituality.

Lourdes Arguelles, Professor of Education and Women's Studies,
Claremont Graduate University, California

I don't name it at all. It is way too large, too fundamental. It is most essentially both the ground and also the nature of what happens in my classroom.

Kidder Smith, Professor of History and Asian Studies
Bowdoin College, Maine

3. Programs that Incorporate Transformative/Spiritual Elements

Answers revealed that for 65.2% of respondents, transformative and spiritual elements were present only in their classes or among a few other colleagues (nearly all of the “Other” responses were a variation of these answers). There are pockets of wider support and nascent networks; Dibakar Barua, professor of English at Golden West College in Huntington Beach, CA, said “I know some colleagues in other programs, especially social sciences, who include transformative and spiritual elements. [But] there is no explicit statement of principles in course outlines.” For the most part, however, the responses to the questionnaire indicate that this movement exists primarily among individual faculty within classrooms rather than as a departmental or institutional strategy.

16. Please tell us the extent to which transformative and spiritual elements of education are present in the program/department. Are these principles expressed and supported: (N=117)		
	Response Percent	Response Total
Throughout the entire department/program	34.8%	39
By yourself and a number of other professors/staff	25.9%	29
In only the class/es that you teach	22.3%	25
Other (please specify)	17%	19

Respondents from the 32 institutions listed below indicated that transformative/ spiritual elements were present and supported throughout an entire department or program. (Total is less than 39 because of multiple respondents from the same institution.) Three of these are highlighted in the Case Studies that accompany this report.

Alma College
Boston College
Calif. Institute of Integral Studies (CIIS)
California State University, San Bernardino
College of the Holy Cross
Davidson College
El Centro College
Elon University
Fairfield University
Fielding Graduate Institute
Furman University
Goddard College
Goshen College
Graduate Institute
Gustavus Adolphus College
Hobart and William Smith Colleges

Holistic Education School of Portland
Macalester College
Maharishi University of Management
Marquette University
Millsaps College
Moraine Valley Community College
Naropa University
Pepperdine University
Saybrook Graduate School
Sonoma State University
State University of West Georgia
University of Denver
University of Michigan, Ann Arbor
University of Notre Dame
University of Texas Medical Branch
Westmont College

3a. Academic Focus

11. What is the academic focus of the program? (check as many as apply) (N=38)		
	Response Percent	Response Total
Transformative Learning	57.9%	22
Other (please specify)	50%	19
Social Sciences	26.3%	10
Arts and Humanities	26.3%	10
Education	23.7%	9
Professional School (Law, Medicine, Business)	10.5%	4
Physical Sciences	5.3%	2

The majority of the programs have adopted transformative learning as an academic focus area within a discipline, or, in places like CIIS, have established transformative learning as an academic discipline. The relatively large number of “Other” responses included 7 programs that have a Lilly Grant for vocational awareness (Furman University, Greenville, SC; Macalester College, St. Paul, MN; Alma College, Alma, MI; Davidson College, Davidson, NC; Millsaps College, Jackson, MS; College of the Holy Cross, Worcester, MA; Gustavus Adolphus College, St. Peter, MN). These programs, while not credited, strive to support students in reflecting on the relationship between work and values. They often include retreats and spiritual practices as a core part of the “curriculum.” Jill Williams, Lilly Program Coordinator at Davidson College, expressed the importance of these programs in the context of the current study:

One of the paradigms we are trying to shift in our program is the strict boundary between academic and non-academic programs and experiences. While many of the values represented in parts of this survey resonated strongly with my experiences, I was frustrated by how this survey seemingly excluded ‘non-academic’ programs. While students do not receive academic credit to participate in the programs I facilitate, their intellectual (along with spiritual, emotional, social, etc.) minds are stimulated as they are challenged to recognize how their own worldviews and experiences color their perspectives on and interactions with others.

3b. Program demographics

Programs incorporating transformative learning represented by our respondents tend to be either very new or very established. The majority (51.3%) of the programs have been in existence for more than ten years, while 31% are less than two years old. The number of students involved in these programs varied widely, from 10 to 4,800 (a freshman honors colloquium class at Gonzaga University).

13. How long has the program been in existence? (N=39)		
	Response Percent	Response Total
10+ years	51.3%	20
1-2 years	30.8%	12
5-10 years	10.3%	4
3-5 years	7.7%	3

12. What degree(s) does the program offer? (check as many as apply) (N=30)		
	Response Percent	Response Total
BA	43.3%	13
MA	40%	12
Other (please specify)	36.7%	11
PhD	23.3%	7
BS	13.3%	4
MS	10%	3

3c. Teaching Methodologies

Experiential pedagogies (such as participatory learning techniques) and collaborative learning were named as the most commonly used methodologies, followed closely by contemplative practices and biographical techniques. This pattern of responses was consistent for both the total group of respondents and the subset of programs that incorporate transformative and spiritual elements.

All Responses

21. Which of the following methodologies does your program incorporate into its curriculum? (check as many as apply) (N=102)		
	Response Percent	Response Total
Experiential pedagogy (e.g., participatory learning techniques, experiences in other cultures, wilderness trips)	81.4%	79
Collaborative learning (e.g., cohorts, learning communities)	81.4%	79
Contemplative practices (e.g., meditation, silence, reflective learning)	77.3%	75
Biographical techniques (e.g., journaling, "inner work")	75.3%	73
Creative/artistic experiences	67%	65
Service learning (e.g., action research, volunteer work)	63.9%	62
Other (please specify)	23.7%	23

Responses of Programs Incorporating Transformative/Spiritual Elements

21. Which of the following methodologies does your program incorporate into its curriculum? (check as many as apply) (N=30)		
	Response Percent	Response Total
Collaborative learning (e.g., cohorts, learning communities)	93.3%	28
Experiential pedagogy (e.g., participatory learning techniques, experiences in other cultures, wilderness trips)	90%	27
Contemplative practices (e.g., meditation, silence, reflective learning)	86.7%	26
Biographical techniques (e.g., journaling, "inner work")	86.7%	26
Service learning (e.g., action research, volunteer work)	76.7%	23
Creative/artistic experiences	73.3%	22
Other (please specify)	20%	6

Respondents gave a number of specific examples of methods they use, including:

In my graduate seminar...in addition to challenging readings, I use poetry, silence, interactive learning activities, reflective questioning with brief journaling and sharing, deep listening, and activities which invite the student to consider how we know what we know and what is our nursing practice really based on.

Susan Murphy, Nursing Department,
San Jose State University, CA

Reading, viewing, and listening to works of art and literature and music receptively in order to let oneself be addressed.

Marilyn McEntyre, Professor of English,
Westmont College, Santa Barbara, CA

Space awareness exercises, working with the body/mind connection, and narrative (stories with multiple layers of meaning).

David Sable, part-time faculty, Department of Religious Studies, Saint Mary's University, Vice-Chair of the Shambhala Institute, Halifax, Nova Scotia

More detailed description of classroom methods is provided in the Case Studies that accompany this report.

3d. Evaluation methods

The total from all responses shows that oral presentations and journaling are the most frequently utilized methods of evaluating student progress. Written tests are the least used. In the subset of programs that integrate transformative and spiritual elements,

student projects are the most popular evaluation method. Written tests are used with even less frequency in this group.

All Responses

22. How do students demonstrate their learning? What methods of evaluation does your program use? (check as many as apply) (N=101)		
	Response Percent	Response Total
Oral presentations	75%	72
Journaling	71.9%	69
Student projects	67.7%	65
Student portfolios	47.9%	46
Written tests	42.7%	41
Other (please specify)	40.6%	39

Responses of Programs Incorporating Transformative/Spiritual Elements

22. How do students demonstrate their learning? What methods of evaluation does your program use? (check as many as apply) (N = 30)		
	Response Percent	Response Total
Student projects	80%	24
Oral presentations	73.3%	22
Journaling	73.3%	22
Student portfolios	66.7%	20
Other (please specify)	50%	15
Written tests	33.3%	10

Other evaluation methods mentioned:

- Contemplative Observation reports (Richard Brown, Associate Professor of Contemplative Education at Naropa University)
- Electronic bulletin board submissions and live chat about topics and responses to questions of ethics and opinion (Dr. Katherine Watson, Professor in the Distant Learning Department, Coastline Community College)
- Performance opportunities (Lee Worley, Chair of Interarts Study, Naropa University)
- A creative and critical writing thesis (Mariana Romo-Carmona, Associate Faculty, Creative Writing, Goddard College)

Part II: The Horizon: A Roadmap to the Future

1. Strategies for Change

One desired outcome of the study was to ascertain what strategies and interventions might prove most effective in supporting the growth of this movement. We asked:

29. Please tell us how helpful each of the following would be, both to your program and to support the movement to bring a transformative/spiritual dimension into higher education.				
	very helpful	somewhat helpful	not helpful	Response Average
Research support/funding	83% (75)	11% (10)	6% (5)	1.22
Faculty renewal (retreats, etc.)	76% (65)	22% (19)	2% (2)	1.27
Graduate-level fellowships	66% (57)	22% (19)	13% (11)	1.47
Leadership development and support	66% (57)	28% (24)	6% (5)	1.40
National conferences	60% (53)	37% (33)	3% (3)	1.44
Online resources	59% (51)	40% (34)	1% (1)	1.42
Journal	50% (43)	47% (40)	3% (3)	1.53

As indicated above, the two interventions considered most helpful were Research Support/Funding and opportunities for Faculty Renewal. In the open-ended responses and in interviews, more nuanced answers and additional suggestions emerged. These clustered into five themes.

1a. Support research and exploration of transformative learning

Many interviewees named research and direct support for course design as an important leverage point. Those who had received the ACLS Contemplative Fellowship often cited it as a key turning point in supporting their own teaching and research and lending legitimacy to their work.

Hands down, the ACLS Contemplative Practice Fellowship gave me the imprimatur to practice contemplative traditions in the classroom in a manner that was intellectually credible and responsible. From a public relations perspective, it was a brilliant decision on the part of the Contemplative Mind in Society and the Fetzer Institute to join with the ACLS to offer this fellowship so that faculty like myself could appeal to a legitimate and distinguished grant-making agency to fund and legitimate what I call heart-centered learning in the classroom.

Mark Wallace, Swarthmore

More research or theories about the pedagogy of contemplative practices would be very helpful. An analogy, or related situation, it seems, is medicine. Holistic medicine or homeopathic or spiritual medicine is becoming more legitimate in the practice or profession of medicine due to more research and studies of these alternative medical practices. I think the same things needs to or should happen in this field of endeavor. I see that this study is helping to do that.

Bradford Grant, Hampton College

Create a collaborative inquiry among people who promote this from different perspectives. Bring people together from the transformative lens and the contemplative lens to take on an inquiry like this in a warmly embraced project. What consciousness transforms? How does it transform? How do you facilitate this kind of transformation? Assuming that these are appropriate themes for higher education, what would they mean in terms of creating curriculum, new institutional structures, all of it? Which institution will experiment with these themes wholeheartedly? Or, perhaps invent a new institution?

Dean Elias, St. Mary's College, Moraga, CA

1b. Offer focal points around which faculty can gather

A number of people echoed the feeling expressed by Ed Sarath (University of Michigan, Ann Arbor): “The interest is strong, and the time is right in the education world for these explorations to take off.” As the “tipping point” grows closer, they suggested that support for model programs to lead the way is essential.

The single thing that would make the most difference would be to have a program in contemplative studies located at Bowdoin, or any college or university. This would allow faculty members to find a clustering or gathering point for their own interests and impulses. It would allow certain courses, which by subject matter might appear totally unrelated, to be seen as allied. The second step would be to create an endowed chair, a new faculty position.

Kidder Smith, Bowdoin College

Courage to Teach started with small groups, and it is remarkable. Fetzer, or any foundation, could give smaller grants to an individual or groups of individuals using a movement-building model. Start small, with dedicated people. With funding, we [could] help create stories and conversations about new ways for universities to be, from governance to instruction to continuous learning.

Jay Casbon, President of Oregon State University-Cascades

1c. Build institutional support in the academy by educating administrators

Interviewees frequently mentioned the importance of giving administrators a better understanding of transformative learning in order to garner their support. Specific suggestions included sponsoring working retreats for presidents and on-campus seminars that included administrators.

For me, it takes two wings to fly this airplane. I need the support of a grant-making agency to support this enterprise, and I need an institution to say that, yes, we support your enterprise. Without the support of both wings, it would have been difficult to fly this airplane.

Mark Wallace, Swarthmore

Pull together college/university presidents to write letters to other presidents in support of this work. Do retreats and strategy/working retreats for a network of interested presidents. If the administration of any given university, like the University of Michigan, knew that a network existed of top administrators, and that this group had received funding from Fetzer to launch some initiatives, my administration would have to take it more seriously.

Edward Sarath, University of Michigan, Ann Arbor

Leadership development and support is the highest priority – to educate the leadership of the academy. If the Fetzer Institute were to fund on-campus faculty seminars that would include the administrators, this is where integrative learning and dialogic intelligence is practiced.

Ashok Gangadean, Haverford College

1d. Offer opportunities for networking with other faculty

For many, the ability to exchange information and receive support from colleagues was high on the list – especially opportunities for cross-disciplinary networking.

I don't need the resource of professional development – I need a community of support. The conference [Going Public with Spirituality in Higher Education and the Workshop, at UMass-Amherst, 2000] was helpful to me. We need more of it.

John Gerber, University of Massachusetts, Amherst

The best way to foment this sort of change is to bring together the lonely voices in the wilderness, myself and others, not for traditional academic conferences, but for conversational, dialogical events. A retreat-type gathering where people can recharge their batteries in fellowship with one another, and do hard-nosed academic work together with living contemplative work so that individual faculty like myself can feel supported by a growing network and interlocking web of people as we try to transform campus cultures.

Mark Wallace, Swarthmore

Part of what that [ACLS Contemplative Practice] fellowship gave me was the example of other scholars across the country and their courses, forms, resources that were shared through the internet site that the Center for Contemplative Mind in Society put up for us. That site was tremendous for us to have. It included surveys of former Fellows talking about their prior work, about what worked and what didn't work. I have found it to be immensely helpful to be linked into a larger network.

Susan Wegner, Bowdoin College

1e. Keep an eye to the future

A few interviewees spoke about the importance of building strategies for long-term change which would address the next generation of educators and students. They urged that the vision not be limited to higher education.

Because we in higher education can only work with what we are given [the students we are given], so why not extend this into elementary and secondary schools, rather than have to make higher education be about remediation when it comes to the contemplative. Start this early on. Start it in teacher training programs. It stretches the mandate past just looking at higher education.

Tobin Hart, State University of West Georgia

[Bring] people together from high schools and colleges to consider how to provide more appropriate - yes, more transformative - learning for students. I can imagine designing and facilitating a future search conference bringing relevant stakeholders - teachers, administrators, parents, students - into dialogue for three days to develop a shared vision based on common ground, and then to develop implementable, collaborative action projects.

Saul Eisen, Sonoma State University

1f. General strategy suggestions

In addition, interviewees reminded us of the fundamental nature of these practices and encouraged a holistic approach to integrating them into higher education, and one that is conscious of social and cultural constructs.

Instead of “adding on” contemplation or spirituality or transformation in higher education, we can instead see this as the absolute organic foundation and bedrock of who we are. And then we come to think of our children and ourselves as natural contemplatives and philosophers and mystics.

Tobin Hart, State University of West Georgia

I am always being asked to present academic papers on spirituality but the most important question in my mind is: How will a spiritual approach to education impact the academy? Will a university that values spiritual approaches to education look differently? How will it relate to those spiritualities and religions that are not sanitized and that exist at the community level? It is cool to be a middle class white Buddhist; it is cool to be part Native American and retrieve your tradition in the context of a school class. What happens to those communities that show something quite different? Can the academy reach these levels of difference? How do we institutionalize these [courses] and yet avoid further marginalization of grass roots communities? How do we tie issues of spirituality to issues of social justice?

Lourdes Arguelles, Claremont Graduate University

1g. Ancillary Programs

Although the focus of this survey was on academic programs and initiatives, a number of respondents told us about campus life and ancillary programs that were designed to support transformative learning and spiritual growth. These initiatives have sometimes

been undertaken with the intent of effecting larger change at the institutional level. Some respondents noted the advantage of this “back door” approach:

The program that I described may not fit directly into this survey. It appears that the survey is oriented toward direct student instruction. We have opted for an "infectious" approach.

Karen Harding, Pierce College

I do believe that these innovative ancillary programs are a safe way for an institution to take risks and develop before integrating into the mainstream. I have had this experience in other professional settings and know this from experience.
Jeanne Anselmo, co-coordinator, Contemplative Urban Law Program, CUNY-Queens

Some of these programs include:

“First Fridays,” a faculty “Teacher Formation” group at Pierce College, Lakewood, Washington:

I have led a faculty group in an exploration of self-understanding via contemplation and creative expression. In the near future, I will be working with a group of health professionals on the same topics. We teach who we are and, the more well-developed our self-understanding is, the better for all (students, faculty, and staff). The faculty members who participate in this program feel that it has had a significant impact on how they teach and how they interact with students. As we come to know more about the things that make us happy and the things that cause us anxiety, and the why behind those responses, we become better able to support the transformations of our students.

Karen Harding, Pierce College

Contemplative Urban Law Program, part of the Community Legal Resources Network at CUNY, Flushing, NY:

This is a program for graduates of CUNY Law and students, faculty and staff of CUNY School of Law. The focus is on building a contemplative community of support and practice. We offer weekly yoga and meditation programs, retreats, luncheon dialogues, and guests involved in transformative justice models.

Transformative learning in this context is a collective community process. Those involved in the program participate in a multitude of ways: personal reflection, insight or practice, group practice and dialogue and on-line practice, connection and communication. The program is open to the whole community – students, custodial staff, office staff, faculty, and administration.

Jeanne Anselmo, Contemplative Urban Law Program, CUNY-Queens

The University of Denver’s Center for Spirituality strives to “encourage and develop the spiritual dimension of university life.” The Center provides lunchtime meditation

sessions for faculty, staff and students, sponsors speakers on “Spirituality in Our Ordinary Lives,” and has offered a workshop on “Spirituality and Addiction.”

Smith College, in Northampton, Massachusetts, recently contracted with the Center for Contemplative Mind in Society to offer a component in its Leadership Program. Every morning for 10 days, staff from the Center led a brief meditation with the students and then introduced women leaders from the community who used contemplative practices as a core part of their lives.

The **Community for Integrative Learning and Action (CILA)** encompasses several initiatives underway in the Five Colleges of Western Massachusetts: The Five College Faculty Seminar on New Ways of Knowing and Contemplation, which sponsors public talks and an ongoing dialogue group for area faculty; The Five College Series on the Contemplative Mind and Higher Education, which has sponsored public talks, workshops, and meditation retreats for staff, students, faculty, and administrators; a meditation class for students, co-sponsored by Mental Health Services at the University of Massachusetts; and other efforts by individual faculty members, staff, and students.

2. Barriers

Interviewees were asked, “What is the greatest barrier to this work?”

Funding, Time, and Structural Barriers

Our original intention was to teach collaboratively across disciplines. We did this for a few quarters but it became apparent that the various departments had no way to give faculty unit credit and thus it meant that faculty ended up teaching as an additional load. Also the program operated outside of any department or college. This allowed us freedom to navigate and take advantage of virtually any upper division, graduate course on campus, but it also made certain other administrative functions difficult. I tended to co-teach with others using a coordinator’s course release to do so. So there is almost always some form of collaborative teaching and planning throughout the integrative core but it does not involve the wider university community as we had hoped.”

We both [he and his co-coordinator] have other responsibilities spread out in the university and the time we take for our program is usually our time and that kind of support is hard to come by with limited resources...We are spread pretty thin, however, teaching three courses a quarter, heavy advising, continuing our own research, serving on numerous committees, and supervising a large number of theses between us.

Sam Crowell, California State University, San Bernardino

I would like it if some of my colleagues had the opportunity to receive some of the facilitator training that is part of the Courage to Teach experience. Our college budgets are so limited currently that each faculty member gets about \$200/year for faculty development.

Karen Harding, Pierce College

Right now we are dependent on funding sources to keep the program going and we have had to curtail many initiatives that are/were very innovative and successful due to financial cutbacks.

Jeanne Anselmo, Contemplative Urban Law Program, CUNY-Queens

The evolving nature of higher education

Interviewees engaged in thoughtful discussion of how deeply held assumptions impact transformative learning initiatives. Interviewees engaged in thoughtful discussion of how deeply held assumptions impact transformative and spiritual learning initiatives. Several interviewees who taught in public universities rather than faith-based schools noted that one of the original purposes of these public institutions was to prepare students for the marketplace. This historical legacy has left its mark and often works at cross-purposes to the introduction of transformative and spiritual elements.

We are working against the status quo that says that education is about downloading information. So we have to remind ourselves repeatedly that this is about transformation or something deeper. There is such a pressure for us to see information as utilitarian. In many ways it goes back to the founding of American public education, which was created to train workers for the marketplace. It wasn't about transformation or liberation at all. So philosophically, even though higher education rhetoric in general runs in the direction of liberation, the practice is very much corporatized. So this is very much the current that we are fighting against. The goal of training people for the marketplace is honorable and reasonable, but it is incomplete.

Tobin Hart, State University of West Georgia

These are secular institutions. We approach learning and knowing [in a way] that is designed to do away with any kind of transpersonal dimension of knowing. Positivism reigns in the academy. How institutions conceive themselves and what they find valuable are huge barriers. For example, in the academy we are always required to walk the path of reason narrowly conceived, even in schools of theology.

Lourdes Arguelles, Claremont Graduate University, California

Higher Education is such a dinosaur and yet it is unlikely that there will be an asteroid to come down and make it go extinct. We inadvertently provide much content-oriented material that is largely irrelevant to most students, using methods that undermine self-esteem, rather than promote a love of learning and an awareness of the joy of discovery.

Saul Eisen, Sonoma State University, California

3. Receptivity of Administrators, Faculty, and Students

Interviewees had varying opinions on the level of receptivity that exists with administrators, faculty, and students. Most agreed that once initial resistance was transcended, students, in particular, were “extremely open” to this approach.

The biggest barrier is not the students. Students are extremely open to integrated and heart-centered learning. But I sometimes have colleagues and an occasional administrator who fear that heart-centered learning does not uphold the standards of objective, value-free education. So there is a legitimate disagreement in the academy as to whether education should be value-free and disconnected from life, or whether it should be heart-centered and ethically aware. This, to me, is the biggest barrier to practicing this kind of pedagogy and research.

Mark Wallace, Swarthmore College

I would say it is epidemic in our culture, the students' expectations that they bring and the tradition of filling every second of class with lectures and materials and text, so that there is no space or time for silence or reflection. And then there certainly is suspicion of the utility of contemplative practices in an academic setting. What are they good for? They waste time. They take up space. How do you grade them? Isn't it just proselytizing?

Susan Wegner, Bowdoin College in Maine

I think that the students are ready. And the administration is closer to being ready than the faculty, but they need to see the faculty get behind something before they actually provide the resources for it to happen.

Ed Sarath, University of Michigan, Ann Arbor

I find that my students are sometimes resistant to this form of education because they are not used to it. They have to be gently shown its value. I've had a lot of success though, and I don't find students to be horribly resistant. Some faculty can be resistant. Some faculty members dismiss this form of education as merely touchy-feely, as if touching and feeling were unimportant.

Michael Heller, Roanoke College

4. Networks

How connected to a larger whole are the people who responded to this survey? Sixty-nine percent of the respondents said that they belonged to or were aware of local, regional, or national networks of educators who have coalesced around transformative and spiritual dimensions of learning. However, 31% of the respondents said they were not part of any such network. A sense of isolation was expressed by some:

The largest barrier I feel is the sense of 'going it alone.' However, I think that figuring out for myself what I can do to support transformative learning at my institution is a part of my own spiritual path.

Karen Harding, Pierce College

The most frequently mentioned networks/organizations were:

Lilly Foundation grants for Theological Exploration of Vocation (6)

The Center for Contemplative Mind in Society (4)

Mindfulness in Education Network (4)

Community for Integrative Learning and Action and the Five College Faculty Seminar on New Ways of Knowing and Contemplation (3)

Center for Formation in the Community Colleges (3)

Shambhala Institute (3)

Other networks cited included:

- Association of Humanistic Psychology
- American Association for Consciousness-Based Education (www.cbeprograms.org)
- American Education Research Association, special interest group on Spirituality and Education (2)
- Bay Area OD Network
- Campus Compact (www.compact.org) (2)
- Center for Nursing Leadership (www.cnl.org)
- Center for Teacher Formation (Courage to Teach)
- Contemplative Fellowship group
- Education as Transformation Project (Wellesley College) (2)
- The Fetzer Institute (2)
- Friends Association for Higher Education
- Holistic Educators Network (University of Toronto, OISE)
- Institute of Noetic Sciences
- Spirituality in Education Network (2)
- Self Knowledge Symposium (Duke University)
- The Wayland Seminar on Contemplative Mind (Brown University)

A number of the respondents reported gathering in informal circles among their colleagues, and some have initiated their own networks.

A group of faculty and staff in the College of Education meet monthly as a spiritual community, sharing on "Sentipensante" (feeling and thinking) led by Dr. Laura Rendon.

Hilda Sramek, Director SERVE program, Cal State Long Beach

I have recently formed an organization called Students, Teachers and Administrators for Transpersonal Education (STATE). The purpose of STATE is to network individuals interested in, and to advocate for, new educational initiatives that cultivate spiritual/transpersonal growth.

Ed Sarath, University of Michigan, Ann Arbor

Conclusions

In total, 152 questionnaires were submitted, largely from professors in accredited colleges and universities in North America, both secular and religious in character. Disciplines represented included the arts and humanities, education, the social sciences, and a small number of professional schools. There were only five respondents in the physical sciences.

Thirty percent of the total listed transformational learning as the academic focus of their program. Half (51% percent) indicated that the contemplative and spiritual dimensions of learning were very important, while 91% indicated them to be either important or very important.

It is interesting to note that while a very high percentage of respondents (77.3% in the total responses and 86.7% in the subset of programs) state that they use contemplative practices (including meditation, silence, reflective learning) in their classroom, the contemplative/spiritual dimension was the element ranked relatively least important on an earlier question. Upon further examination, we theorize that this apparent discrepancy might be attributed to the wording of the questions. In question 18, when the term “spirituality” was grouped together with “contemplative,” there was less willingness to endorse it. (In this same question “Reflective learning” was listed as a separate choice and it was ranked the most important.) When the terms “contemplative” and “reflective learning” were grouped (question 21) without the term “spirituality,” there was more support and indication that these practices were used. This observation about language might be useful as strategies for supporting this field are developed.

Not surprisingly, the definitions of transformative learning offered by respondents varied very widely. However 90% agreed with our operational definition. In comments and interviews, perhaps the most common language used to characterize transformative learning was that of educating the whole person. Some respondents included the language of spirituality explicitly in their definition of transformative learning, while still others focused on the social and community dimensions of this style of learning. More than one expressed concern that by explicitly focusing on the transformative or spiritual element it would become “ghettoized” and isolated, thereby losing its significance for the entire curriculum.

From the case studies

In our twenty-two case studies (see the six appended examples) the large majority of respondents included transformative and spiritual elements directly in their own classroom teaching. A small but significant number of groups are working to bring transformative and spiritual principles into a program, department, or institution.

In Classrooms:

1. Faculty see these methods as balancing the journey outward with the journey inward, as offering a participatory epistemology or experiential dimension often lacking in higher education. They seek to develop knowledge in a “value-full”

- instead of “value-free” manner that situates knowing in a world governed by social, economic, and ethical realities.
2. Most use reflective methods such as journaling, and emphasize the personal dimensions of classroom experience. Students are encouraged to read and write contemplatively, taking the time needed to meditate on the text or image under study and to write from deep experience. Teachers also sought to highlight hidden assumptions, fears, and prejudices by the use of provocative material.
 3. Teaching in this manner brought “heart” into the classroom. Even without explicit instruction concerning love and forgiveness, they felt that one nurtures and models these as a teacher in such classes. Life is experienced as more precious. Faculty report a much deeper connection to their students in these classes than otherwise. Both teachers and students are more comfortable with silence and relish a learning environment largely free from the tyranny of grading. Teachers and students, while hesitant at first, report how significant the experiment with meditation and transformative learning has been, and seek more ways for including it into their teaching and learning.

Department/Program level:

1. Most larger programs are located at institutions such as CIIS, Naropa, Fielding or denominational schools. In our case studies we focused more on secular institutions that are trying to include transformative and spiritual elements in programs and departments.
2. In these cases it seemed that more thought had been given to an overarching theoretical framework than for individuals in their classrooms. For example, while also emphasizing wholeness, Sam Crowell spoke of their program in Integrative Education in relationship to modern thinking concerning non-linear processes, emergence, and self-organization, as well as social, spiritual, and transformative theory.
3. The vision is much broader in these instances since a full curriculum must be imagined that integrates transformative and spiritual elements into an entire program.
4. At this level respondents are more conscious of the importance of administrators as collaborators or as barriers to their programs. Faculty approval for new programs is much more difficult than for a single course. Likewise, funding becomes an important issue.
5. The high profile and large impact of programs that fully integrate the transformative and spiritual is well represented by the State University of West Georgia, Psychology Department. They have a vibrant program which has become deeply satisfying to its students and faculty.

Directions for the Future

Our respondents wanted to legitimate their pedagogical efforts through research, and also to develop their theoretical understanding of transformation and contemplation in higher education. Such research was given the highest priority by respondents.

Scoring second to research was the desire for faculty retreats and opportunities for renewal. These would be focused on practices and themes of common interest.

The value of networks was often commented on, as was the need to strengthen existing networks. Networks can arise at one's own local institution as is the case at the University of Michigan, regionally as with the Five Colleges, and nationally via conferences and the Education as Transformation network, for example.

The key role of administrators – presidents, deans, advisors – was identified as important as well. Recruiting their support would be very helpful.

As one moves beyond the individual classroom, the logistical, funding and administrative barriers increase rapidly. If one is going to move beyond individual action to departments and institutions, especially in mainstream secular institutions, then these issues will need to be addressed carefully.

Appendix I: Questionnaire

Transformative and Spiritual Dimensions of Higher Education

1. Your name: _____

2. Your title/position: _____

3. May we contact you for follow-up information, if necessary?

. Yes

. No

4. If yes, please provide your phone and email address:

5. Name of educational institution: _____

6. Location of institution –City: _____

7. Location of institution –State: _____

Information about your school's program

8. Name of department and program within institution:

9. Name of program director (if different than person filling out form):

10. If the program has a website, please list it here:

11. What is the focus of your academic field?

. Transformative Learning

. education

. social sciences

. physical sciences

. arts and humanities

. professional school (law, business, medicine)

. other (specify subject) _____

12. Degree(s) offered:

. BA

. BS

. MA

. MS

. PhD

. other

13. How long has program been in existence?

- . 1-2 yrs
- . 3-5 yrs
- . 5-10 yrs
- . 10+ yrs

14. How many students are enrolled in this program? _____

15. How many faculty teach in this program? _____

16. Please tell us the extent to which transformative and spiritual elements of education are present in the department/program. Are these principles expressed and supported:

- . Throughout the entire department/program
- . By yourself and a number of other professors/staff
- . In only the class/es that you teach
- . Other (please specify)

Tell us more about your program and your ideas about Transformative Learning

17. Please tell us, briefly, how you define transformative learning, especially in the context of your program (or include the program's mission statement here).

18. How important are the following elements in your academic program?

Very important Important Not at all important

Intuitive and imaginative process as a part of learning

Contemplative and spiritual dimension of learning

Facilitating an exploration of one's ethical values

19. Tell us how much you agree or disagree with the following statements:

strongly agree agree disagree strongly disagree

Transformational Learning is primarily about developing intellectual autonomy and independence

Students' personal lives have little relationship to their learning process

Education should be a deeply transformative experience on both an intellectual and emotional level

Learning should involve the physical, emotional, and spiritual dimensions of human existence

Students should be strongly encouraged to identify their belief system and see how it impacts their relationship to the world around them

An awareness of how one knows what one knows is equally as important as what one knows

20. If you believe that emotional transformation is a desirable outcome of Transformative Learning, what kinds of transformation are sought? (check as many as apply)

- . equanimity or emotional balance
- . heightened awareness
- . courage to be different
- . I disagree that emotional learning is a goal of Transformative Learning
- . Other (please specify)

21 Which of the following methodologies does your program incorporate into its curriculum? (check as many as apply)

- . Experiential pedagogy (e.g., participatory learning techniques, experiences in other cultures, wilderness trips)

Please give an example _____

- . Contemplative practices (e.g., meditation, silence, reflective learning)

Please give an example _____

- . Collaborative learning (e.g., cohorts, learning communities)

Please give an example _____

- . Creative/artistic experiences

Please give an example _____

- . Service learning (e.g., action research, volunteer work)

Please give an example _____

- . Biographical techniques (e.g., journaling, "inner work")

Please give an example _____

22. How do students demonstrate their learning? What methods of evaluation does your program use? (check as many as apply)

- . Written tests
- . Oral presentations
- . Journaling
- . Student portfolios
- . Student projects
- . Other:

23. Do you belong to or are you aware of any local, regional, or national communities/networks of educators who have coalesced around transformative and spiritual dimensions of learning?

- . Yes
- . No

24. If yes, please describe.

25. Are you engaged in research in your field which uses transformative and/or spiritual methods?

- . Yes
- . No

26. If yes, please describe briefly.

27. Have you published or lectured on these findings?

- . Yes
- . No

28. If yes, please describe where.

29. Please tell us how helpful each of the following would be, both to your program and to support the movement to bring a transformative/spiritual dimension into higher education.

	Very helpful	Helpful	Not helpful
Graduate-level fellowships	<input type="checkbox"/>		
Research support/funding	<input type="checkbox"/>		
National conferences	<input type="checkbox"/>		
Leadership development/support	<input type="checkbox"/>		
Faculty renewal (retreats)	<input type="checkbox"/>		
Online resources	<input type="checkbox"/>		
Journal	<input type="checkbox"/>		

30. In addition to the choices above, please tell us here if there is anything else that would support the work your program is doing to integrate transformative/spiritual elements.

31. Additional comments about your program, or questions about this survey?

32. Please tell us how you found out about this survey:

- Chronicle of Higher Education advertisement
- From the MiEN email list
- From the Contemplative Fellows email list
- Other (please specify)

Thank you!

Appendix II:
List of Interviewees

1. Sam Crowell, Professor of Education, California State University, San Bernardino, CA. Founder of the Masters Degree Program in Integrative Education, and Co-Founder and Co-Coordinator of the Network of Spirituality in Education.
2. Edward Sarath, Professor of Music, Chair of the Department of Jazz and Contemporary Improvisation, and Founder of the Jazz and Contemplative Studies Program at the University of Michigan, Ann Arbor, MI
3. Edmund O Sullivan, Professor and Director, the Transformative Learning Centre at the Ontario Institute for Studies in Education, University of Toronto, Canada.
4. Jack Miller, Professor of Education, Holistic and Aesthetic Education Department, Ontario Institute for Studies in Education, University of Toronto, Canada.
5. Bill Torbert, Professor of Organizational Studies, Organization Studies Department, Carroll School of Management, Boston College, Boston, MA
6. Mark Wallace, Associate Professor of Religion, Swarthmore College, Swarthmore, PA
7. Susan Wegner, Professor of Art History and Director of the Division of Art History, Bowdoin College, Brunswick, Maine
8. Kidder Smith, Professor of History and Asian Studies, Bowdoin College, Brunswick, Maine
9. Karen Harding, Professor of Chemistry, Pierce Community College, Lakewood, California
10. Saul Eisen, Professor of Organizational Development, Department of Psychology, Sonoma State University, Rohnert Park, CA
11. Michael Heller, Professor of English, Roanoke College, Salem, Virginia
12. Jay Casbon, President, Oregon State University –Cascades, Bend, Oregon
13. Nancy Abrams, Lecturer, Physics Department, University of California, Santa Cruz, CA
14. John Gerber, Plant and Soil Sciences, University of Massachusetts, Amherst, MA
15. Tobin Hart, Associate Professor of Psychology, State University of West Georgia, Carrollton, Georgia
16. Bradford Grant, Professor and Chairperson, Department of Architecture, Hampton University, Hampton, Virginia
17. Ashok Gangadean, Professor of Philosophy, Haverford College, Haverford, PA; Director, Global Dialogue Institute

18. Robert Kegan, Professor of Education, Harvard Graduate School of Education, Cambridge, MA
19. Dean Elias, Dean of Extended Education, St. Mary' s College, Moraga, CA
20. Bill Newell, Professor, Miami University, Ohio; Director, National Association for Integrative Studies
21. Scott Forbes, Director, Holistic Education School of Portland, Portland, Oregon
22. Lourdes Arguelles, Professor of Education and Women' s Studies, Claremont Graduate University, part of the Claremont Colleges Consortium, Claremont, CA