

Spiritual Activism: Social Justice Theories for Holistic Transformation

Fall 2008; WS 5663-50; 80% online via Blackboard

Instructor: AnaLouise Keating, Ph.D.

Email: zami11@verizon.net or akeating@twu.edu; Office: HDB 307K; 940/898-2129; Home: 940/323-8695; office hours 1:30 to 3 p.m. Tue. and Wed., and by appointment.

The pull between what is and what should be. I believe that by changing ourselves we change the world, that traveling El Mundo Zurdo path is the path of a two-way movement--a going deep into the self and an expanding out into the world, a simultaneous recreation of the self and an expanding out into the world, a simultaneous recreation of the self and a reconstruction of society. And yet, I am confused as to how to accomplish this.

I can't discount the fact that thousands go to bed hungry every night. The thousands that do numbing shitwork eight hours a day each day of their lives. The thousands that get beaten and killed every day. The millions of women who have been burned at the stake, the millions who have been raped. Where is the justice to this?

I can't reconcile the sight of a battered child with the belief that we choose what happens to us, that we create our own world. I *cannot resolve* this in myself. I don't know. I can only speculate, try to integrate the experiences that I've had or have been witness to and try to make some sense of why we do violence to each other. In short, I'm trying to create a religion not out there somewhere, but in my gut. I am trying to make peace between what has happened to me, what the world is, and what it should be.

--Gloria Anzaldúa, "La Prieta"

With awe and wonder you look around, recognizing the preciousness of the earth, the sanctity of every human being on the planet, the ultimate unity and interdependence of all beings--somos todos un paíz. Love swells in your chest and shoots out of your heart chakra, linking you to everyone/everything You share a category of identity wider than any social position or racial label. This *conocimiento* motivates you to work actively to see that no harm comes to people, animals, ocean--to take up spiritual activism and the work of healing.

--Gloria Anzaldúa, "now let us shift....the path of *conocimiento*. . . inner work, public acts"

Course Description: This reading-intensive seminar explores issues related to spirituality, political activism, personal change, and social transformation, focusing especially on holistic approaches to social change. Some of the issues we explore include the following: What are spirituality and social justice? What role(s) do imagination, creativity, and the arts play in personal transformation and social change? What's the relationship between individual and collective transformation? (Meets 80% online, with face-to-face meetings from 1 to 3:50 p.m. on the following Saturdays: 9/6, 10/4, 11/1, and 12/6.) Prerequisite: 9 hours of graduate courses in women's studies or instructor's approval.

Course Goals/Student Learning Outcomes: Students who successfully complete this course will obtain the following: 1) increased comprehension of issues related to spirituality, political activism, personal change, and social transformation; 2) new insights into the complex relationships between individual and collective change; academic work and social transformation; spirituality and activism; 3) additional ideas, theories, and energy for their own research, teaching, and writing projects; 4) an increasingly nuanced understanding of the ways commonalities, similarities, and differences work together; 5) enhanced writing and reading skills.

Required Texts:*

Soul Talk: The New Spirituality of African American Women (Akasha Gloria Hull)

One: Essential Writings on Nonduality (Jerry Katz). Cited in Syllabus as “One.”

The Temple of My Familiar (Alice Walker)

The Salt Eaters (Toni Cade Bambara)

Selu: Seeking the Corn-Mother’s Wisdom (Marilou Awiakta). Cited in syllabus as “Selu.”

Transforming Feminist Practice: Non-Violence, Social Justice and the Possibilities of a Spiritualized Feminism (Leela Fernandes). Cited in syllabus as “TFP.”

this bridge we call home: radical visions for transformation (ed. Gloria Anzaldúa and AnaLouise Keating). Cited in syllabus as “tb.”

Dwellings: A Spiritual History of the Natural World (Linda Hogan). Cited in syllabus as “D.”

A Lifetime of Peace: Essential Writings by and about Thich Nhat Hanh (ed. Jennifer Schwamm Willis). Cited in syllabus as “LP.”

Womanist Reader (Layli Phillips). Cited in syllabus as “WR.”

Recommended/Required:* Living Spirit, Living Practice: Poetics, Politics, Epistemology (Ruth Frankenberg); The Woman Who Glows: A Curandera Reveals Traditional Aztec Secrets of Physical and Spiritual Health (Elena Avila & Joy Parker); Jambalaya: The Natural Woman’s Book of Persona Charms and Practical Rituals (Luisah Teish); The Core of Fire: A Path to Yoruba Spiritual Activism (Aina Olomo); Instinct for Freedom: A Maverick’s Guide to Spiritual Revolution (Alan Clements); World as Lover, World as Self: A Guide to Living Fully in Turbulent Times (Joanna Macy); Spirit Matters (Michael Lerner); Spiritual Alliances: Discovering the Roots of Health at the Casa de Dom Inacio (Emma Bragdon); It’s Always Possible: Transforming One of the Largest Prisons in the World (Kiran Bedi); Left to Tell: Discovering God Amidst the Rwandan Holocaust (Immaculee Ilibagiza); Love and Courage: A Story of Insubordination (Pregs Govender); The Engaged Spiritual Life: A Buddhist Approach to Transforming Ourselves and the World (Donald Rothberg); Tapping the Power Within (Iyanla Vanzant)

Additional Readings: (These articles and book chapters are available through Course Documents in Blackboard, and indicated below by “BB.”) “La Prieta” (Gloria Anzaldúa); “What It Is I Think She’s Doing Anyway: Toni Cade Bambara’s The Salt Eaters” (Gloria Hull); “Rethinking Interdisciplinarity: Meditations on the Sacred Possibilities of an Erotic Feminist Pedagogy” (Michelle Rowley); “Self-Help Indian Style?” (AnaLouise Keating); “Meditation and Prayer: A Comparative Inquiry” (Rita Gross); “Awash in a Sea of Metaphysics” (Catherine Albanese); “Technoetic Pathways toward the Spiritual in Art: A Transdisciplinary Perspective on Connectedness, Coherence and Consciousness” (Roy Ascott); “Spirita: Reclaiming Womanist Sacredness into Feminism” (Lilian Comas-Diaz); “Feminist Futures: Trauma, the Post-9/11 World and a Fourth Feminism?” (E. Ann Kaplan); “Spirituality and the Critique of Epistemic Rhetoric” (Mark Lawrence McPhail); “Critical Praxis, Spirit Healing, and Community Activism: Preserving a Subversive Dialogue on Reparations” (Christian Sundquist); “Spirituality in Higher Education” (Arthur Zajonc); “Does Living a Spiritually Engaged Life Mandate Us to be Actively Engaged in Issues of Social Justice?” (john a. powell)

* **Note:** If there is more than one edition of a text, please use the most recent.

Online Course Expectations^{**}

Internet-based courses have unique challenges for participation and interaction. Because my courses foreground dialogue (rather than lecture), I find the challenge especially striking. While a conventional face-to-face course is synchronous and includes a shared time-and-space (regular meetings in the same physical space), Internet-based courses do not. I've tried to structure assignments in ways that will facilitate discussion; however, ultimately the quality of our virtual time-space is up to you. The more thought, time, and care you put into your reading, questions, comments, and responses, the more rewarding this course will be—for all of us.

Other than four face-to-face meetings, we will not meet as a group in the same physical space at the same time. (Unless someone has a party at a specific time/location and we all show up!) Our meetings will occur in Blackboard's "virtual space." In addition, most if not all of our responses will be asynchronous (written, posted, and read at different times). While it's possible to engage in some synchronous interaction (such as through the Java-based chat room available to our class), the bulk of our interaction will be asynchronous. In short, our interaction will be text-based and posted electronically. A positive feature of this method, however, is that our contributions do not just move into our memories' ambiguous, amorphous space after we verbalize them, as would be the case in a regular course. We have a record of our conversation and can later build on our ideas. Perhaps more importantly, all students (no matter how shy or reticent) will have an opportunity (or should I say requirement?) to share their thoughts, reactions, and ideas with the group. The Internet-based format enables us all to contribute to this course and react to others' contributions in a more thoughtful and carefully considered fashion. (Perhaps "Think before you write!" should be our motto.) Since our primary communication medium will be through the use of words, the written word attains a premium over what would occur in physical space, where other cues such as body language and facial expressions are normally available. Therefore, I expect responses by each of us to be self-reflective, thoughtful, careful, and considered. All responses should reflect sustained thought and attention both to what you say AND to how you say it. Responses should also be well-written (few or no typographical or grammatical errors).

In order to create as much dialogue as possible, I will interact with your postings. Please do not take my interactions as judgments or attempts to force you to change your views. Instead, I hope that you'll view my comments as attempts to expand the dialogue and open our conversation up to multiple perspectives. Sometimes, I might play devil's advocate or trickster. I will also include space for anonymous assessment on Blackboard and, at various points during the semester I will ask you to comment on the quality/quantity of my interaction.

Time Management: Research indicates that a distance education course will require a greater time commitment from students than a traditionally-structured course. Please do not underestimate the time commitment you will need in order to be successful in this class. If WS 5663 were a face-to-face class, we would meet for approximately three hours each week. You should expect to devote at least twice this much time each week to reading, reflecting, writing, working on your projects, and posting. Distance education courses require a unique commitment in terms of time management. Because you will not be attending regular class meetings, you won't have the typical pressures of class meetings, face-to-face interaction, and contact with the instructor to motivate you to complete assignments on time and to keep up with your readings. All I can do is virtual nagging, and it's probably not as effective as looking you in the eyes and asking you if you've completed the readings. Consequently, you will have to

^{**} Borrowed & adapted from Dr. Jim Williams' SOCI 6103 syllabus (Fall 2002).

exercise a greater degree of self-discipline than you would otherwise. It can be tempting to postpone or procrastinate (for example, by telling yourself that you can complete an assignment later, or that you can wait until the last minute to complete your readings, responses, or papers). Be very clear and stern with yourself that while there are unique benefits to a distance education course there are also unique challenges, and you must resolve to accommodate them if you wish to be successful. In order to facilitate your success, I have tried to be consistent with due dates and times. Generally, postings, etc. are due by 11 p.m. on Thursdays and Saturdays. (One discussion question will be due on most Thursdays by 11 p.m.; responses are due by Saturdays at 11 p.m.; on designated dates, final project progress reports will also be due on Saturdays at 11 p.m. The only exceptions are Weeks Fourteen & Fifteen, due to the TWU-mandated Thanksgiving holiday.) I strongly encourage you to post your work ahead of time, when possible.

Grades

This course will not follow conventional grading practices. Instead of assigning letter grades, or even points, to your various activities, discussions, and assignments, I begin with the assumption that you all signed up for this course, which is an elective, because you are interested in and eager to learn about issues related to spiritual activism. Let's liberate our learning! I assume that you will do "A" work and will earn an "A" in this course. (For those of you who find grades a useful form of feedback: rest assured! You will receive feedback. In addition to offering comments on your various Blackboard activities, every week or so, if you're slipping in your "A" grade and doing work that seems to merit only a "B" or lower, I will let you know right away! You are also welcome to contact me at any point in the semester.) Here's how I define an "A":

- 1. Attendance:** Our class meets four times in person. I expect you to arrive on time and stay for the entire session. (If for any reason you cannot do so, contact me so that we can arrange an additional activity to compensate for your absence.)
- 2. Participation:** Participation entails engaged, respectful reading/responding to postings and listening/speaking. In an online environment, "listening" includes reflective reading. Please do not be too rushed in your Blackboard replies; take time to think about your fellow students' postings. I expect your participation to be thoughtful, thought-provoking, thorough, and well-written (no typographical or grammatical errors). I expect you to revise and carefully proofread all Blackboard postings. Participation also requires that you make your postings in a timely fashion. (Posting before the deadline is greatly appreciated!) I understand that you might have to miss a due date because of travel plans or for other extremely good reasons. Let me know ahead of time so that we can modify due dates. For additional information on course expectations for dialogue, please see the handout titled "Dialogue: Some of My Presuppositions," filed under Course Information.
- 3. As You Read:** WS 5663 is a graduate-level course, and I expect all students to follow graduate-level academic practices: 1) I expect you to read the material thoughtfully and in an engaged manner (underline/take notes, reflect, reread, etc.); 2) I expect you to read all endnotes, footnotes, and acknowledgments; 3) I expect you to seek out definitions for terminology you don't know; 4) I expect you to read all required readings, even if you have read some of them in the past. All readings assigned for a specific date should be completed by the date for which assignments are listed in the syllabus. I expect doctoral students to read at least a few of the recommended readings and, when appropriate, to refer to them in discussions.
- 4. Student-Generated Discussion Questions:** On the weeks when we do not meet for face-to-face sessions, you will design one discussion question (a question about one or more of that week's required readings which you would like to discuss with your peers) and post it on the Discussion Board by Thursdays at 11 p.m. A discussion question can deal specifically with one of the assigned readings or it can be a bit broader and engage several readings. Please do not

create a discussion question focused exclusively on a poem, although it's fine to incorporate a poem as part of a discussion question. Discussion questions will significantly shape our interactions, and they will serve at least three additional purposes:

- They offer opportunities for students to reflect more deeply on the assigned readings and, through this reflection, to deepen their learning.
- They enhance student accountability and give students more control over the course.
- They allow me to assess student interests, learning, and concerns.

Question Format Instructions: If you ask a question about a specific passage, please provide the quotation and page number(s); if you ask a question about an issue found on specific pages, please include the page numbers. (There is no need to provide full bibliographical information for these questions.) Do not ask definition-based or other easily researched questions (for instance: "What does 'nonviolence' mean?" or "What are the basic beliefs in engaged Buddhism?"). Do not ask Yes/No questions (for instance: "Do you agree with the author's view of physical violence?") Please proofread your questions!

Instructions for Posting BB Discussion Questions: Each week I will set up a forum on the Discussion Board for that week's questions. Begin a separate thread for your discussion question. In the subject heading, include a title that informs us about your question; your title should mention both the topic and the specific reading(s). (For instance: "Fernandes' critique of identity politics" or "Spirits in Hull's Soul Talk and Hogan's Dwellings.")

5. Discussion Board Responses: All responses must be at least 250 words. Often, they should be more. Responses take six forms:

- 1) Responses to your peers' discussion questions. Each week, you should respond to at least three of your peers' discussion questions. These responses are due on or before 11 p.m. Saturday of each week.
- 2) Replies to your peers' responses to your discussion question. You should respond in a thoughtful manner to each response made to your discussion question. (These responses do not need to be 250 words, but they should be long enough to let your responder know that you have read and considered his response; we suggest around 50 words.) Whenever possible, these responses are due by Sunday of that week.

6. Reading Notes Handouts: On Weeks Six and Ten you will read and report on selected texts. As part of your report, you will a) prepare a short handout about your text; b) post the handout to the Discussion Board; c) distribute the handout in class; and d) lead a brief on your selected text during our face-to-face sessions. For further instructions see below. These Reading Notes serve several purposes, including the following: 1) they allow us, as a class, to cover more material; 2) they enable us to get a sense of the chronological shifts and developments in Anzaldúan scholarship; 3) they enable students to work on holistic-critical thinking, reading, and writing skills; and 4) they allow us to increase our understanding of academic politics of publication. You will choose texts in class on 9/6. If you feel strongly about a specific text and want to put "dibs" on it, I've set up a forum under "Express Yourself! Discussions, Questions, Suggestions."

7. Final Project: You have several options for your final project; all options include an oral report, to be presented during our final face-to-face session (Week Fifteen). The Oral Report entails a ten-minute summary of your project and a one- or two-page handout distributed to your classmates.

- **Option A: Spiritual Activist Research Paper:** A research paper (15 to 20 double-spaced, typed pages) focused on spiritual activism, as follows: 1) Drawing on course texts and discussions, develop your definition and version of spiritual activism (i.e., a social justice theory for holistic transformation). 2) Apply your definition to a person (a theorist, activist, artist, writer, politician, educator, etc.) or an organization which you believe

effectively illustrates and perhaps expands your definition. [**Note:** You must receive topic approval from me, and you may not change your topic without conferring with me.]

- **Option B: Jointly-Authored Spiritual Activist Research Paper:** This option is almost identical to Option A, except that you will jointly select, research, and write your paper. Although you and your partner will turn in a single research paper, you should each post project reports according to the schedule listed below. In your report, you should focus primarily on your activity.
 - **Option C: Spiritual Practice:** This option requires you to select, research, * engage in, and reflect on a “new” (that is, new to you) spiritual practice. ** (Possibilities include, but are not limited to, meditation, guided visualization, mindful walking, I Ching, Tarot, Sabian Symbols, Spirit Cards, yoga, etc.). In addition to regularly engaging in this spiritual practice throughout the semester, you will need to keep a journal on your practice, * and write a short (approximately seven-page) essay, as follows: 1) Craft your definition of “spiritual practice.” (“Spiritual practice” can be defined in many ways; it’s important that you develop a definition that resonates with you personally; you’re welcome, but not required, to draw on course readings and/or other sources. 2) Briefly describe the particular spiritual practice which you select and explain why you selected it. 3) Reflect on your engagement with this practice over the course of the semester. As you reflect, be sure to discuss the following: (a) What were your expectations before beginning this spiritual practice? (b) How would you describe your semester-long experience with this practice? (c) In what ways did your experience meet, exceed, and/or not meet your expectations? (d) In what ways, if any, did this practice change you? (e) What roles might this spiritual practice play in spiritual activism (be sure to provide your definition of spiritual activism).

No matter which option you select, please be sure that your paper adheres to these guidelines:

1. Start early, research thoroughly/practice regularly, and allow time to draft and carefully revise your paper, making it as polished as possible.
2. No grammatical errors or typos.
3. Please follow the “Guidelines for Written Work” (posted on BB Course Information).
4. You must meet the following deadlines:
 - 9/13:** Final Project Option Selection & Topic (One-paragraph summary of your final project, as described later in the syllabus.)
 - 10/11:** Progress Report #1
 - 10/25:** Progress Report #2
 - 11/13:** Progress Report #3
 - 12/6:** Final Projects & Oral Report Due

*The research for this option will be less extensive than for Options A or B, but I expect you to do some background reading in order to discover guidelines and related information.

** Thanks to Dr. Claire Sahlin for this suggestion.

* You will not turn in the journal, but you will use it for self-reflection and material to draw on as you write your essay.

Additional Blackboard Information **

Blackboard (BB) Format: If you are registered for this course, you should be enrolled in Blackboard (BB) for this course, as long as you have opened up a Pioneer Portal account. BB is the University's software program for course support and distance learning. You will find all course handouts on the BB location for this course. I will also use BB for posting announcements, reminders, useful websites, and/or changes in the schedule. You will be required to submit discussion questions, Reading Notes, and engage in discussions with other students in the class via the Discussion Board. You can log into BB through the TWU Portal or at <http://twu6.blackboard.com/>. For information about how to log into and use BB, see the following site: <http://www.twu.edu/dl/orientation/blackboard.htm>. For information about the minimum technical requirements needed to use BB successfully, see http://www.twu.edu/dl/orientation/what_you_need.htm. For technical assistance, contact the TWU Helpdesk (940-898-3971) or helpdesk@twu.edu. You can also go to the Mega Lab on the 2nd floor of the MCL. Make sure that the email address listed for you in BB (in Personal Information) is the email address that you use and check regularly. Your Pioneer Portal email account is the default email address in Blackboard. You may forward Portal to another account, if you wish. You will be responsible for checking and reading emails sent to you through Blackboard and to your Pioneer Portal Account. Please check Blackboard regularly (4 times per week or more) for updates or additional information and to post or read messages on the Discussion Board. Please read and follow the "Do's" and "Don'ts" of "Netiquette" on the following site: <http://www.twu.edu/dl/orientation/netiquette.htm>.

Guidelines for "Talking Notes" Handouts/Discussions

As mentioned above, on Weeks Six and Ten you will be required to prepare a summary and handout of selected texts. Please try not to exceed the maximum page length (see below). Do not try to write a short essay. Instead, use bullets and, where appropriate (for example in the summary), paragraphs. Please be sure to include full bibliographical information, in MLA format, at the top of the first page. Your handout should be typed, single-spaced. Talking Notes I should be two pages; Talking Notes II should be four to six pages. (To maximize your wordcount, you may use 11-inch Arial font).

Talking Notes I: Womanist Reader book chapter: Please include the following information and bolded headings:

- **Summary/Insights/Interaction:** Summarize the author's argument, including the main points you believe the author to be making. Explain what new insights you gained. (If you gained no new insights, explain why the article was entirely derivative.) In an additional three to five sentences, explain why you did or did not find the article persuasive and compelling.
- **Outline:** Outline the essay structure (include page numbers for each section).
- **Exemplary Quotation(s):** Select at least one key quotation that seems best to illustrate the article. In three to five sentences, explain why/how these quotations illustrate the text.
- **Womanist Expansions?** In three to five sentences, explain how the author does and/or does not illustrate Layli Phillips' definition of womanism. If the author seems to expand womanism, please be sure to discuss this expansion.
- **Related Course Readings:** What other texts (if any) from this course does this piece resemble? In three to five sentences, explain why. If this scholar is not similar to any scholars we've read, explain what makes her/him unique.

** Thanks to Dr. Claire Sahlin for allowing me to borrow from and modify portions of the following information from her WS 5663-01 Summer 2005 syllabus.

Talking Notes II: Book-Length Text: Your handout should be four to six single-spaced pages. (To maximize your wordcount, you may use 11-inch Arial font). Include the following information and bolded headings in your Reading Notes:

- **Summary/Interaction:** Summarize the book, focusing on issues related to spiritual activism, social justice, and holistic transformation. As part of your summary, be sure to provide a short (one to three sentences) biography of your author, focusing especially on background and life experiences related to our course themes. Explain why you did or did not find the author's discussion persuasive and compelling.
- **Lessons Learned:** What lessons and insights does the author share with readers? (Does the author experience any epiphanies? If so, be sure to indicate.) What lessons and insights, if any, did you gain from this book?
- **Outline:** In five to ten sentences (if possible), summarize each chapter. Or, if your book has many short chapters, summarize each section or key chapters.
- **Exemplary Quotation(s):** Select one to three key quotations that seem to best illustrate the book. In three to five sentences (per quotation), explain why/how the quotation illustrates the text.
- **Related Course Readings:** What other readings from our course does your book resemble? List one to three other course texts. In three to five sentences (for each related text), explain the resemblances you see.
- **Reviews:** Did you find reviews (in professional journals and/or on the Internet) on this book or about your author? If so, summarize and assess the reviewers' critiques.

Additional Course Policies

Disability Support Services: "If you anticipate the need for reasonable accommodations to meet the requirements of this course, you must register with the office of Disability Support Services (CFO 106, 940-898-3835, dss@twu.edu) in order to obtain the required official notification of your accommodation needs. Please plan to meet with me by appointment or during office hours to discuss approved accommodations and how my course requirements and activities may impact your ability to fully participate."

Academic Dishonesty: "Honesty in completing assignments is essential to the mission of the university and to the development of the personal integrity of the student. Cheating, plagiarism, or other kinds of academic dishonesty will not be tolerated and will result in appropriate sanctions that may include failing an assignment, failing the class, or being suspended or expelled. Suspected cases in this course may be reported to Student Life. The specific disciplinary process for academic dishonesty is found in the TWU Student Handbook. Tools to help you avoid plagiarism are available through the TWU Libraries at http://www.twu.edu/library/res/res_plagiarism.htm." Plagiarism is a serious offense and could result in a failing grade for the assignment and the course. In brief, plagiarism is a combination of lying and theft! It involves presenting ideas or words from other sources (including the Internet, other students' papers, books, journals, etc.) as your own. To ensure that you do not plagiarize, you must always indicate when you have borrowed words and/or ideas from other sources. Generally, you will indicate this borrowing through the use of quotation marks, block quotes, and/or by acknowledging your sources with proper citations (parenthetical notes), even when you are summarizing someone else's ideas in your own words. For all writing assignments, be careful to properly document quotations and paraphrases from other sources. If you aren't sure what constitutes plagiarism, you may find the following websites to be helpful:

<http://www.lib.duke.edu/libguide/plagiarism.htm/>

<http://www.twu.edu/as/engspfl/Plagiarism.ppt>

Please feel free to consult with me as well.

Incompletes: I do not give incompletes except barring dire and unusual circumstances.

Cell phones: Cell phones should be turned off during our face-to-face class session. Please remind me to turn off my cell phone!!!

SCHEDULE OF READINGS, POSTINGS, Meetings, & ASSIGNMENTS

(This schedule is tentative; please check your email & BB regularly.)

Week One (August 25 through 31)

- 8/28 **Due** by 11 p.m. tonight (Thur.): Go to the “Express Yourself!” forum in the Discussion Board, click on “Introductions,” & introduce yourselves.
- 8/28 **Also Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Gloria Anzaldúa: “La Prieta” (BB); Gloria Hull: Soul Talk (1-53); “Introduction” to Thich Nhat Hanh (LP xi-xv); Katz: “What Is Nonduality?” (One 3-7); Leela Fernandes: “Introduction” (TFP 7-22); John A. Powell: “Does Living a Spiritually Engaged Life Mandate Us to be Actively Engaged in Issues of Social Justice?” (BB)
Recommended: Katz: “Bhagavan Sri Ramana Maharshi” (One 11-38); Catherine Albanese: “Awash in a Sea of Metaphysics” (BB); Jennifer Rindfleisch: “Consuming the Self: New Age Spirituality as ‘Social Product’ in Consumer Society” (BB)
- 8/30 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions.

Week Two (September 1 through 7)

- 9/6 **Meet** today (Saturday) in MCL 501 from 1 to 3:50 p.m. For today’s class, please be sure to do the following: **Read:** Hull: Soul Talk (54-180); Anzaldúa: “now let us shift....the path of conocimiento. . . inner work, public acts” (tb 540-78).
Recommended: Lucille Clifton: Mercy
Note: Come to class prepared to make your Talking Notes Selections.

Week Three (September 8 through 14)

- 9/11 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Thich Nhat Hanh: Introduction from Fragrant Palm Leaves: Journals 1962-1966 (LP 1-30); poems from Call Me By My True Names (LP 31-38); “Conversations Toward a Buddhist Christian Awareness” (LP 39 -66); “An Introduction to the Practice of Meditation” (LP 67-86); from Being Peace (LP 87-102); Katz: “Nondual Confessions” (One 41-46); Linda Hogan: Dwellings 11-76.
Recommended: Gross: “Meditation and Prayer: A Comparative Inquiry” (BB)
- 9/13 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions.
Also Due by 11 p.m. tonight (Sat.): Final Project Option Selection & Topic. (One paragraph: Discuss who/what you’ve selected for your topic or practice. Be sure to provide a bit of background information as related to course themes. Explain why you’ve selected this topic/practice and what you hope to learn.)

Week Four (September 15 through 21)

- 9/18 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Fernandes: “Identity” (TFP 23-45); Susan Guerra: “IN THE END (AL FIN) WE ARE ALL CHICANAS” (tb 181-90); Caridad Cervenak et. al.: “Imagining Differently: The Politics of Listening in a Feminist Classroom” (tb 341-56); Anzaldúa: “(Un)natural bridges, (Un)safe spaces” (tb 1-5); Keating: “Charting Pathways, Marking Thresholds...A Warning, An Introduction” (tb 6-20); Thich Nhat Hanh: A Rose for Your Pocket (LP 103-11); “Self-Immolation” (LP 113-22); “Writing on Nonviolent Social Change” (LP 123-31); “Mindfulness Verses for Daily Living” (LP 133-43)
Recommended: Pegueros: “The Ricky Ricardo Syndrome” (tb 330-35); Violet: “Linkages” (486-94); Zajonc: “Spirituality in Higher Education” (BB)
- 9/20 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions.

Week Five (September 22 through 28)

9/25 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: mary loving blanchard: "Poets, Lovers, and the Master's Tools" (tb 254-57); Hull: Soul Talk (181-258); Thich Nhat Hanh: "Practicing the Art of Mindful Living" (LP 145-55); "Interbeing: An Interview with Thich Nhat Hanh" (LP 157-73); "Commentaries on the Five Wonderful Precepts" (LP 175-90); excerpt from Living Buddha, Living Christ (LP 191-210)

Recommended: Roy Ascott: "Technoetic Pathways toward the Spiritual in Art: A Transdisciplinary Perspective on Connectedness, Coherence and Consciousness" (BB); Walach & Reich: "Reconnecting Science and Spirituality: Toward Overcoming a Taboo" (BB)

9/27 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions.

Week Six (September 29 through October 5)

10/4 **Meet** from 1 to 3:50 p.m. today (Sat.) Read: Layli Phillips: "Womanism: On Its Own" (WR xix-iv); Alice Walker: "Coming Apart" (WR 3-11); "Gifts of Power: The Writings of Rebecca Jackson" (WR 12-18); "Womanist" (WR 19); Keating: "Self-Help, Indian Style?" (BB)

Recommended: mary loving blanchard: "Poets, Lovers, and the Master's Tools" (tb 254-57); Lilian Comas-Diaz: "Spirita: Reclaiming Womanist Sacredness into Feminism" (BB)

Due: Prepare a Talking Notes Handout on your selection from Womanist Reader, bring copies as specified in class, and be sure to post your handout to BB before class. Come prepared to give a 5-minute summary/analysis of your text.

Week Seven (October 6 through 12)

10/9 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Wilma P. Mankiller: "Foreword" (Selu ix-x); Awiatka: Selu xiv-89; "Nondual Confessions": "Advaita Vedanta," "Sufism," "Judaism," "Taoism" (One 47-75); "Self-Help Indian Style?"

Required for Doctoral-Level Students, Recommended for All: Awiatka: Selu 91-152; **Also Recommended:** Deborah Miranda: "What's Wrong With A Little Fantasy?" (tb 192-20); Miranda & Keating: "Footnoting Heresy: Email Dialogues" (tb 202-08)

10/11 **Due** by 11 p.m. tonight (Sat) Responses to at least three peer discussion questions. **Also Due** by 11 p.m. tonight (Sat.): Final Project Progress Report #1 (One paragraph: Basically, I would like you to let us know what you've done so far on your project: What stage are you at? What have you read? What have you learned thus far? How has your original vision of the project changed? What are your research/writing or practice goals for the next two weeks?)

Week Eight (October 13 through 19)

10/16 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Awiatka: Selu 205-327; "Nondual Confessions": "Native American," "Christianity," "Buddhism" (One 77-101)

Required for Doctoral-Level Students, Recommended for All: Awiatka: Selu 153-204.

10/18 **Due** by 11 p.m. tonight (Sat.): Responses to at least three of your peers' discussion questions.

Week Nine (October 20 through 26)

10/23 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Trevor Carolan: "Mindfulness Bell: A Profile of Thich Nhat Hanh" (LP 211-21); Thich Nhat Hanh: excerpt from Be Free Where You Are (LP 223-33); bell hooks: "On Building a Community of Love" (LP 235-49); Thich Nhat Hanh: "Wisdom for Cooling the Flames" (LP 251-59); "What I Would Say to Osama bin Laden" (LP 261-71); "Living Spiritual Communities" (LP 273-94); "Man Is Not Our Enemy" (LP 295-308); "Comforting Wisdom for Life" (LP 309- 23); Keating: "Forging El Mundo Zurdo" (tb 518-30)

Recommended: Renee M. Martinez: "Del puente al arco iris..." (42-50); Mark Lawrence McPhail: "Spirituality and the Critique of Epistemic Rhetoric" (BB)

10/25 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions. **Also due** by 11 p.m. tonight (Sat.): Final Project Progress Report #2 (One paragraph: What progress have you made since Week Seven? What have you learned in the past three weeks? What obstacles, if any, have you encountered? What successes have you experienced? What are your research/writing or practice goals for the next three weeks?)

Week Ten (October 27 through November 2)

11/1 **Meet** in MCL 501 from 1 to 3:50 p.m. (Come prepared to present Talking Notes on Book-Length Text. Be sure to bring copies for the entire class.) "Nondual Perspectives" (One 113-73)

Week Eleven (November 3 through November 9)

11/6 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Fernandes: "Knowledge" (TFP 77-99); "Spirituality" (TFP 101-18); "Postscript" (TFP 119-23); Hogan: Dwellings 77-159; Katz: "Conclusion" (One 177-90)

Recommended: Christian Sundquist: "Critical Praxis, Spirit Healing, and Community Activism: Preserving a Subversive Dialogue on Reparations" (BB)

11/8 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions.

Week Twelve (November 10 through 16)

11/13 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: this bridge we call home: all of section vii. "'i am the pivot for transformation'...enacting the vision" [except for essays by Keating and Anzaldúa] (495-578); Irene Lara: "Healing Sueños for Academia" (433-38); Michelle Rowley: "Rethinking Interdisciplinarity: Meditations on the Sacred Possibilities of an Erotic Feminist Pedagogy" (BB)

Recommended: Jacqui Alexander: "Remembering This Bridge, Remembering Ourselves: Yearning, Memory, and Desire" (tb 81-103); Toni King et. al. "Andrea's Third Shift" (tb 403-15); E. Ann Kaplan: "Feminist Futures: Trauma, the Post-9/11 World and a Fourth Feminism?" (BB)

11/15 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions. **Also due** by 11 p.m. tonight (Sat.): Final Project Progress Report #3 (One paragraph: What progress have you made since Week Nine, and what have you learned during these weeks? What obstacles, if any, have you encountered? What successes have you experienced? What are your research/writing or practice goals for the next three weeks?)

Week Thirteen (November 17 through 23)

- 11/20 **Due** by 11 p.m. tonight (Thur.): One discussion question over the following readings: Toni Cade Bambara: Salt Eaters (pages TBA); Hull: "What It Is I Think She's Doing Anyway: Toni Cade Bambara's The Salt Eaters" (BB)
- 11/22 **Due** by 11 p.m. tonight (Sat.): Responses to at least three peer discussion questions.

Week Fourteen (November 24 through 30)

- 11/25 **Due** by 11 p.m. tonight (Tue.): One discussion question over the following readings: Bambara: Salt Eaters (finish for tonight)
- Please note:** This week's assignment is due Tuesday, not Thursday, because of our TWU-mandated Thanksgiving Break. However, you are welcome to post your discussion question on 11/26 (Wed.) or 11/27 (Fri.).

Week Fifteen (December 1 through 7)

- 12/1 **Due** by 11 p.m. tonight (Mon.): Responses to at least three peer discussion questions.
- Note:** This week's assignment is due Tuesday, not Thursday, because of the Thanksgiving Break; I encourage you to post earlier, if possible.
- 12/6 **Meet** in MCL 501 from 1 to 3:50 p.m. today (Saturday). Student reports on final project.
- Due** by 11 p.m. tonight (Sat.): Final project paper, posted on BB and sent to me as email attachment.

Exam Week (December 8 through 12)

- 12/11 **Due** by 11 p.m. tonight (Thur.): Comments (250 words or more) on at least three of your peers' final projects.