

Ideas for Plenary Session

Erskine

Pedagogical Mindfulness

- The FIU College of Education is working to develop, in teacher education and other school personnel candidates', "dispositions as habits of pedagogical "mindfulness" and thoughtfulness (reflective capacity) ... by which [the unit's] candidates have a disposition toward enhancing the growth of all learners through the application of their thinking to things already known (content, process skills) for the purpose of improving social conditions. This requires that teachers and other school personnel demonstrate commitments to patterns of intellectual activity that guide their cognitive and social behavior in educational settings with students, colleagues, families, and communities, thus enhancing their conduct in the world of practice, in other words, [as] – **mindful educators**" ("The Conceptual Framework of the College of Education," n.d., pp. 10-11).

Literature Support for Pedagogical Mindfulness

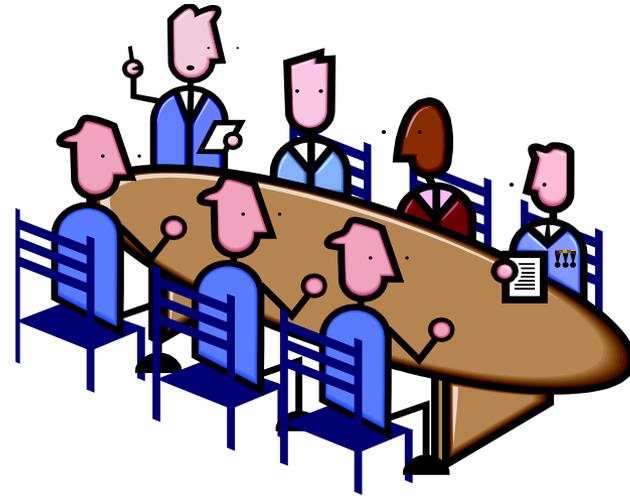
- Cochran-Smith, M. & Lytle, S.L. (1999). Relationships of knowledge and practice: Teacher learning in communities. In *Review of Research in Education* (Vol. 24, pp. 249-306). Washington, D.C.: American Educational Research Association.
- - teachers and other school personnel must exhibit certain habits of mind or demonstrate “pedagogical thoughtfulness” such as “inquiry as stance”
- Haberman, M. (1996). Selecting and preparing culturally competent teachers for urban schools. In J.P. Sikula, T.J. Buttery, and E. Guyton (Eds.), *Handbook of research on teacher education (2nd ed., pp. 747-760)*. New York: Macmillan.
- - sees the following in pedagogical mindfulness - determination and persistence, valuing, caring for and respecting children.
- Langer, E. (1989). *Mindfulness*. Reading, MA: Addison-Wesley.
- - holds that “Mindfulness,” and “thoughtfulness” under-gird the work of “good thinkers”
- Barrell, J. (1991). *Teaching for thoughtfulness: Classroom strategies to enhance intellectual development*. New York: Longman.
- Van Manen, M. (1991). *The tact of teaching: The meaning of pedagogical thoughtfulness*. Albany, NY: State University of New York Press.
- - maintain that mindfulness and thoughtfulness do to the same degree for teachers and other school personnel
- Dotti, E. S. (2009) Professional judgment and dispositions in teacher education. *Teaching and Teacher Education*. Volume 25,(1), 83-88.
- - offers working connections between professional judgment and dispositions, and provides grounding for the construct, dispositions, as “habits of mind” that render professional conduct more intelligent.

Additional Bibliography

- Palmer, P. () Good talk about good teaching: Improving teaching through conversation and community
- Perkins, D. (2009) Making Learning Whole

ACTIVITY

What qualities or characteristics does one expect to see when an educator (teacher, administrator, etc.) is DEMONSTRATING MINDFULNESS or thoughtfulness?



[THINK-PAIR-SHARE]

HABITS OF MIND AND COGNITIVE CONNECTION

- A key assumption, for the college, is that cognitive connections made through the acquisition of subject matter (content) and process skills (how the subject is experienced) influence the formation of dispositions (habits of mind) and moral sensibilities.
- Hansen, D. (2001). *Exploring the moral heart of teaching: Toward a teacher's creed*. New York: Teachers College Press.
- There is a cognitive connection to habits of mind (dispositions) in that knowledge and skills must be acquired and used to enhance MINDFULNESS and THOUGHTFULNESS. “The moral quality of knowledge lies not in its possession, but in how it can foster a widening consciousness and mindfulness. This moral cast of mind embodies commitments to: straightforwardness, simplicity, naïveté, open-mindedness, integrity of purpose, responsibility, and seriousness” (Hansen, 2001) *Exploring the moral heart of teaching: Toward a teacher's creed*.
- *David's video*
- <http://www.journeytoexcellence.org.uk/videos/expertspeakers/thinkingwithwhatyouknowdavidperkins.asp>
- *HABITS OF MIND – the consistent internal motivation to be inquisitive, analytical, confident, judicious, tolerant, and intellectually honest (that is, to engage in MINDFULNESS and THOUGHTFULNESS) are not a state of possession, but a state of performance.*

- It is not just about content but getting better at things, it requires thinking with what you know to go further, it is about finding explanations and justifications. It involves curiosity, discovery, creativity, and camaraderie. **It is not just discovery learning - it needs strong guidance gradually faded back.**

Perkins, 2009

IN DOING AND REFLECTING ON EXPERIENCE WE FOSTER “HABITS”

- We want teacher education candidates to foster habits of effective teachers/expert problem solvers and not just habits of survival (the novice) in other words, we want teacher education candidates to be “MIND-FUL.”
- “the power to retain from one experience something which is of avail in coping with the difficulties of a later situation. This means the power to modify actions on the basis of the results of prior experiences, the power to develop dispositions. Without it, the acquisition of habits is impossible” (Dewey, 1916/1944, p. 44).

FOSTERING HABITS OF MINDFULNESS

- The habits of mindfulness may be fostered if the “doing” and “reflecting” is done in the kind of environment [an educative environment] that enhances the acquisition of the habits/dispositions.
- Problem posing/solving environments facilitate mindfulness, and the following habits of intelligent conduct are acquired: habits of questioning, thinking, being open-minded, managing impulsivity, and so on.

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Routines & Structures



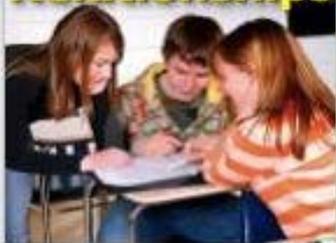
Expectations



Opportunities



Interactions & Relationships



Cultural Forces

Time



Physical Environment



Modeling



Language

Cultural Forces at Work

- Expectations
- Opportunities
- Routines & Structures
- Language and conversations
- Modeling**
- Interactions and relationships**
- Physical environment
- Time

For thinking & learning

For engaging in thi

That scaffold thinking & learning

Centered on thinking products & stances

Of thinking

That show respect for students' thinking

In which the products of thinking are made visible

For reflecting about thinking and understanding

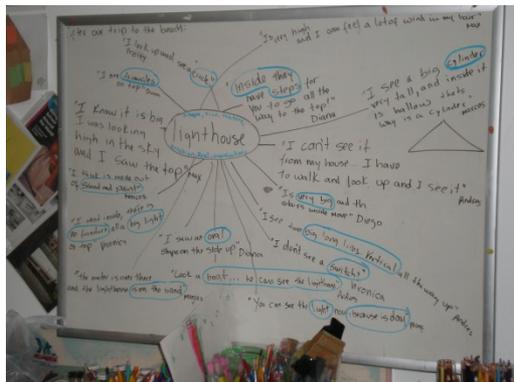
**WHAT IS IT ABOUT YOUR STUDENTS THAT
MAKES YOU THINK THEY NEED TO LEARN HOW
TO THINK?**

Temple Grandin Video





- **SEE/THINK/WONDER.** This routine encourages students to make careful observations and thoughtful interpretations; it sets the stage for inquiry, using the following questions:
 - What do you see?
 - What do you think? and
 - What do you wonder?



- **Persisting**—going back to an image over and over again;
- **Listening with empathy** - people share their observations, thoughts and inquiries, others listen and try to understand with empathy;
- **Thinking flexibly**—while sharing observations, thoughts and inquiries, people have the capacity to change their minds;
- **Questioning and posing problems**—upon observing and thinking, people ask questions about what they know and they don't know;
- **Applying past knowledge to new situations** —while observing, people connect images with prior knowledge or experiences;
- **Gathering data though all senses**—using any type of prop (e.g., artwork, science experiment, photograph, essay, music piece, dance), people can collect data with any of their senses (e.g., what do you feel/smell/hear/taste?); and
- **Thinking interdependently** —since people have different perspectives, they can interpret things differently when they are prompted to think or wonder about things.

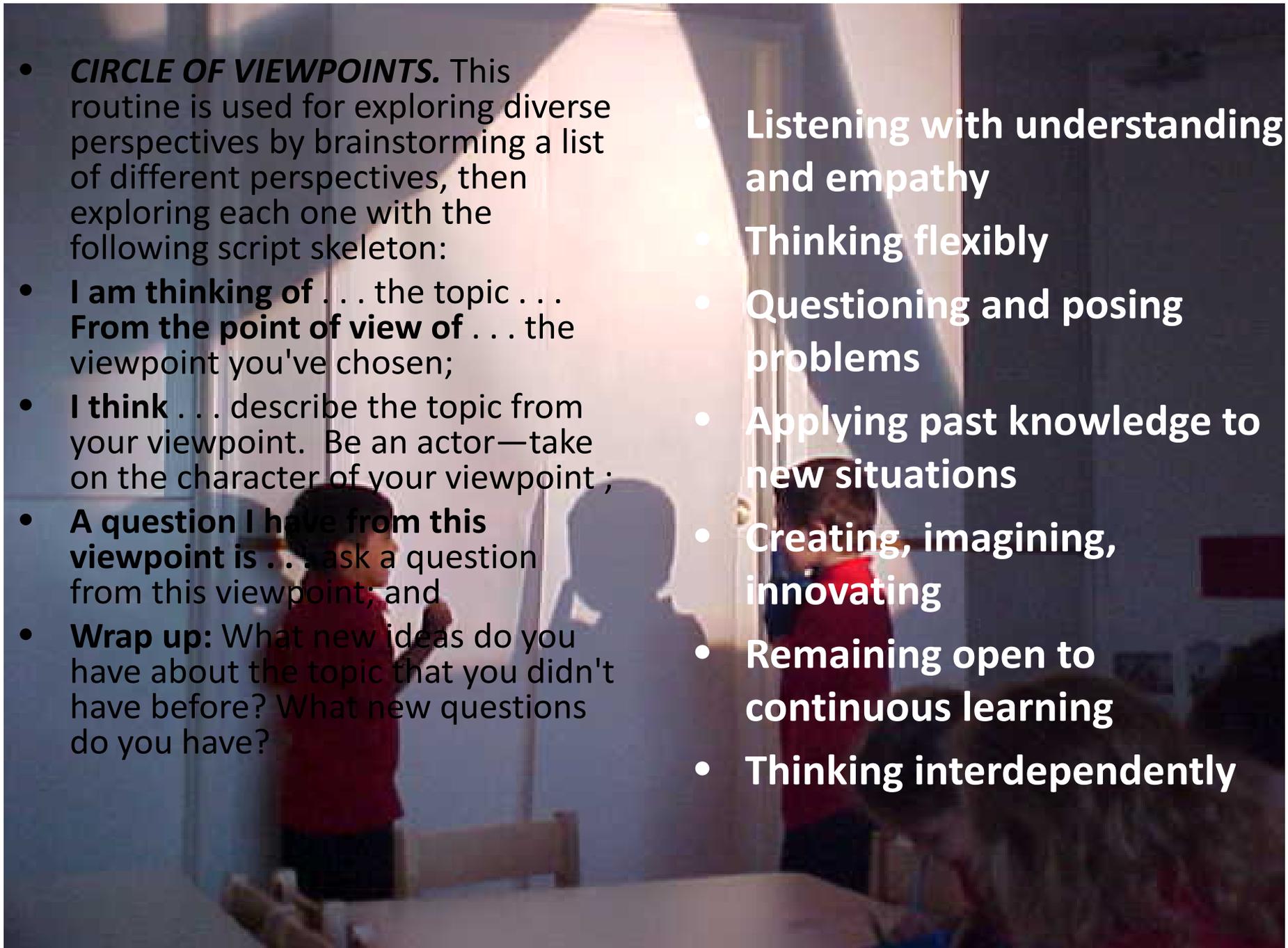
- ***WHAT MAKES YOU SAY THAT?*** This routine encourages interpretation with justification, using the following questions:
 - What is going on? and
 - What do you see that makes you say that?



- Thinking with clarity and thinking about thinking—with these questions, people have to plan what they want to say and reflect on their thoughts. They have to use their ability to know what they know and what they don't know.
- Gathering data though all senses—people have to gather data to justify any claim with evidence;
- Taking responsible risks—people take the opportunity to get a message through, based on prior knowledge and experience;
- Striving for accuracy—people have to check over their messages for accuracy, they have to invest more thinking;
- Managing impulsivity—when people know that they will be asked these types of questions, they think before they act or say something.
- Learning continuously— when people are allowed to revisit their thoughts before saying something, they are always modifying and improving themselves; and
- Applying past knowledge to new situations—people learn from experience. When confronted with these questions they have to make connections with past experiences.

- **CIRCLE OF VIEWPOINTS.** This routine is used for exploring diverse perspectives by brainstorming a list of different perspectives, then exploring each one with the following script skeleton:
- **I am thinking of . . .** the topic . . .
From the point of view of . . . the viewpoint you've chosen;
- **I think . . .** describe the topic from your viewpoint. Be an actor—take on the character of your viewpoint ;
- **A question I have from this viewpoint is . . .** ask a question from this viewpoint; and
- **Wrap up:** What new ideas do you have about the topic that you didn't have before? What new questions do you have?

- **Listening with understanding and empathy**
- **Thinking flexibly**
- **Questioning and posing problems**
- **Applying past knowledge to new situations**
- **Creating, imagining, innovating**
- **Remaining open to continuous learning**
- **Thinking interdependently**





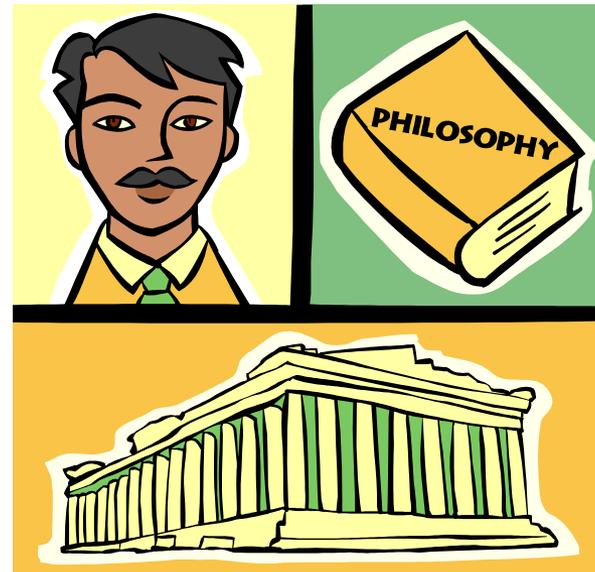
Arthur Costa

In a school that is a home for the mind, there is an inherent faith that all people can continue to improve their intellectual capacities throughout life; that learning to think is as valid as a goal for the “at-risk,” the handicapped, the disadvantaged, and the foreign-speaking as it is for the “gifted and talented”; and that all of us have the potential for even greater creativity and intellectual power.

Philosophical Base

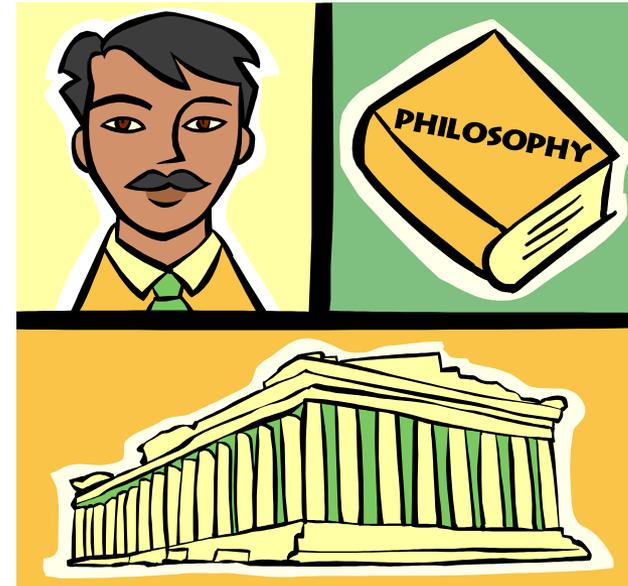
Dewey's view of reflective intelligence is grounded in "learning from experience" where dispositions as habits may be seen as expressions of growth.

To retain the ability to learn from experience obliges a person to cultivate among other things, what Dewey calls, 'personal attitudes' toward thinking and acting in the world. These attitudes include.... straightforwardness, openmindedness, breadth of outlook, integrity of purpose and responsibility. Such qualities characterize a person who is extending and deepening an interest in learning from all of his or her contacts in the world, whether the latter be weighty or light, momentary or enduring, pleasant or trying (Hansen, 2002, p. 269).



Philosophical Base

To Dewey, learning from experience is a form of moral practice since it requires “the disposition to respond intelligently to new circumstances” (Anderson, 2010, para. 1) or more specifically, “the use of reflective intelligence to revise one’s judgments in light of the consequences of acting on them” (Anderson, 2010, para. 2).



Anderson, E. (2010, fall). Dewey’s moral philosophy. *The Stanford Encyclopedia of Philosophy*. Edward N. Zalta (Ed.). Retrieved from <http://plato.stanford.edu/entries/dewey-moral/>

PROFESSOR'S DEFINITION of Dispositions/Habits of Mind

- Dispositions are the habits of pedagogical mindfulness and thoughtfulness (reflective capacity) that render professional action and conduct more intelligent. Habits of pedagogical mindfulness and thoughtfulness mean pedagogues having a disposition toward enhancing the educational growth of all learners through the application of their thinking to things already known (content, process skills) for the purpose of improving social conditions. This requires that pedagogues demonstrate commitments to patterns of intellectual activity that guide their cognitive and social behavior in educational settings (with students, families, colleagues and communities).
- Dottin, E.S. (2006). A deweyan approach to the development of moral dispositions in professional teacher education communities: Using a conceptual framework. In Sockett, H. (Ed.), *Teacher dispositions: Building a teacher education framework of moral standards* (pp. 27-47). Washington, DC: American Association of Colleges for Teacher Education.
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SO...

- What are the qualities of thought and effective characteristics that we can expect to see when one is responding intelligently to new circumstances or to revising one's judgments in light of the consequences of acting on them?
- If one accepts that all thinking starts with the recognition of a problem, a fork in the road, then the dispositions for effective problem-solving and continuous learning include the habits of mind of persisting, managing impulsivity, listening with understanding and empathy, thinking flexibly, thinking about thinking, striving for accuracy, questioning and posing problems, applying past knowledge to new situations, thinking and communicating with clarity and precision, gathering data through all senses, creating, imagining, innovating, responding with wonderment and awe, taking responsible risks, finding humor, thinking interdependently, and remaining open to continuous learning .
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- Costa, A. and Kallick, B. (2000) *Habits of Mind. A Developmental Series*. Alexandria, VA: Association for Supervision and Curriculum Development.

The habits of mind that students will need for a lifetime of learning, problem solving and decision making (COE)

- 1. Questioning and posing problems
- 2. Thinking flexibly (being open-minded)
- 3. Managing impulsivity (being thoughtful)
- 4. Persisting
- 5. Thinking about your own thinking
- 6. Striving for accuracy
- 7. Thinking and communicating with clarity and precision
- 8. Applying past knowledge to new situations
- 9. Having fun figuring things out
- 10. Taking responsible risks
- 11. Thinking interdependently
- 12. Listening with understanding and empathy

SO ...

How might learning be structured in order to nurture and enhance continued growth in dispositions, that is, in habits of mind consistent with reflective intelligence?



COURSE as educative experience

- An educative experience requires the following:
 - Characteristics of educational environment (conditions in which teacher can best educate students) The teacher must take the lead in bringing such an environment into being (Hansen, 2002, p. 272).
- **Simplified – ...draw students into acting and avoid lecture/transmission.**
- **Purified – ... feature activities and exchanges that fuel emergence of moral dispositions, understandings and outlooks characteristic of habits of mind: habits of thinking to increase efficiency in acting and learning thus rendering conduct to be more intelligent.**
- **Balanced – ... Students pursue their own educational adventures/interests while interacting with others in ways that widen and deepen social sympathies**
- **Steadying – ...invite students to harmonize/see interrelatedness of knowledge, insight, feeling, viewpoints rather than see life in divided/dualistic domains that have nothing to do with one another.**

Scientific (Reflective Approach to Education)

“... the origin of thinking is some perplexity, confusion or doubt.... Given a difficulty, the next step is suggestion of some way out – the formation of some tentative plan or project, the entertaining some theory which will account for the peculiarities in question, the consideration of some solution for the problem” (Dewey, *How We Think*, p. 12).

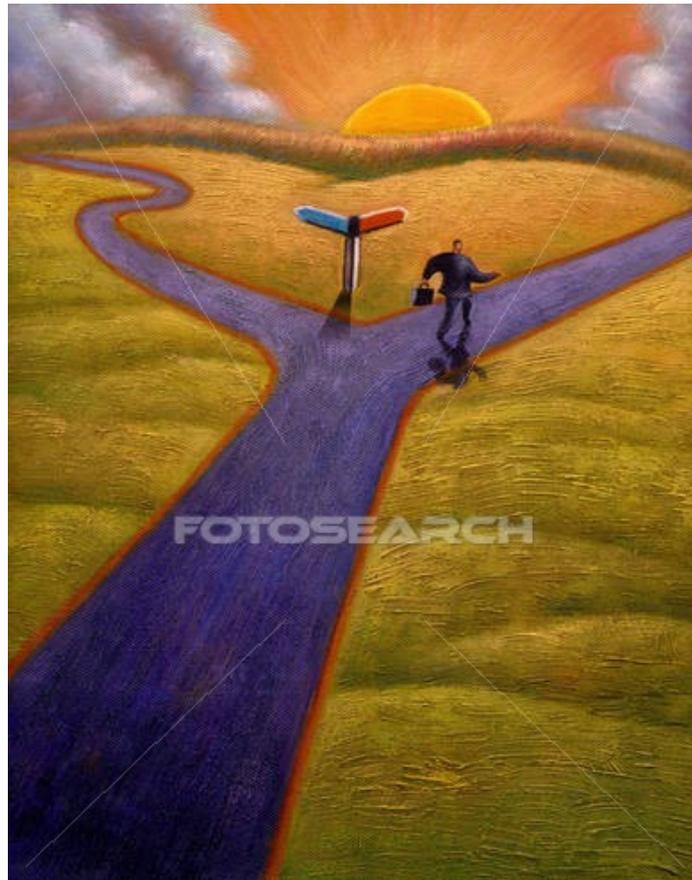
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The problem is there is too much problem solving (teachers problems) and not enough problem finding - or figuring out often 'messy' open ended investigations.

THE CATALYST FOR INQUIRY



Deliberative Inquiry the Vehicle by and through which Dispositions may be Cultivated

- “We ... acquire our habits through experimentation (we do, undergo the consequences of our doing, and change). Experimentation with deliberation and direction is intelligent action (thinking or reflection). We acquire new habits in those situations in which the organism-environment transaction is interrupted – we encounter a problem. Reflective experimental problem solving is consequently an inquiry process” (Dottin, 2010, p. 15).

HABITS INDIVIDUALS BRING MAY FACILITATE OR BLOCK LEARNING

PRIOR EXPERIENCE(S)	HABITS FORMED	EVIDENCE OF BEHAVIOR
<p>LIST IDEA(S) THAT COME TO MIND BASED ON YOUR EXPERIENCES IN TAKING CLASSES AS A STUDENT</p> <p>Example(s) - That there will always be a mid-term and final exam</p>	<p>IDENTIFY HABIT(S) [means waiting to be used; active means) YOU HAVE FORMED FROM THOSE EXPERIENCES WITH REGARD TO TAKING CLASSES</p> <p>Example(s) -How to memorize -Approach things in the same way</p>	<p>PROVIDE EVIDENCE OF YOUR BEHAVING IN A RECENT CLASS EXPERIENCE BASED ON YOUR HABITS FORMED</p> <p>Example(s) -Automatically asked about the textbook in order to start reading and memorizing -Complain about too much work when new experience did not match old experience</p>

**ASSESS HABITS OF MIND
BEFORE LEARNING
EXPERIENCE**

**PRE-JOURNEY
RATING SCALE**



Reflection as a Process

- “... is guided by certain habits of mind or habits consistent with reflective action, that is, with reflective intelligence. Reflective intelligence may thus be construed as thinking back on what was done in order to discover how one’s actions may have contributed to an unexpected outcome (learning new ideas). However, to remain engaged in the foregoing experiential process, while it is happening, necessitates the demonstration of reflective attitudes (dispositions)” (Rodgers, 2002 as cited in Dottin, 2010, p. 16).

Thinking Back on What was Done

Reflecting on action must be more than simply personal ruminations; in fact, there must be specific criteria used to guide the reflection. Enhancing reflective thinking in this learning experience is guided by the following:

Description of the activity for reflective analysis (Does the reflection describe a specific activity, its circumstances, situations, or issues (e.g., who was involved? What were the circumstances, concerns or issues involved? When did the event occur? Where did the event occur?)

- An analysis of the activity (Does the reflection provide any insight as to why the activity occurred the way it did, and how the way it occurred may or may not be related to learning in the course?)
- An appraisal of the activity (Does the reflection provide an interpretation of the experience (e.g., is there any use of educational theory and practice?)
- Reflective insight (Does the reflection provide any insights gained from the experience, and does it show how thoughtfulness might have improved as a result of the experience?).



Thinking Back on What Was Done

- IF THE REFLECTIVE WRITING IS GOOD, IT WILL:
-
- MOVE FROM SUPERFICIAL TO IN-DEPTH REFLECTIONS
- MAKE SPECIFIC REFERENCE TO LEARNING EVENT(S)
- PROVIDE EXAMPLES AND ELABORATIONS
- MAKE CONNECTIONS TO OTHER LEARNINGS
- DISCUSS MODIFICATIONS BASED ON INSIGHTS FROM EXPERIENCE

The Tool for Reflective Entries

The use of a Habits of Mind Inventory



What is your response to this quote?

“What if education were less about acquiring skills and knowledge and more about cultivating the dispositions and habits of mind that students will need for a lifetime of learning, problem solving, and decision making? What if education were less concerned with the end-of-year exam and more concerned with who students become as a result of their schooling? What if we viewed smartness as a goal that students can work toward rather than as something they either have or don’t? Re-envisioning education in this way implies that we will need to rethink many of our well-accepted methods of instruction. We will need to look beyond schools as training grounds for the memory and focus more on schooling as an enculturative process that cultivates dispositions of thinking”

Ron Ritchhart, (2002) *Intellectual Character*, p. xxii



- formation of teachers—rather than on "teacher training
- Fear, not ignorance, is the enemy of learning, and it is fear that gives ignorance its power.

It is not just about content but getting better at things, it requires thinking with what you know to go further, it is about finding explanations and justifications. It involves curiosity, discovery, creativity, and camaraderie. **It is not just discovery learning - it needs strong guidance gradually faded back.**

- **learning is a collective enterprise**

- Usable knowledge

References

- Anderson, E. (2010, fall). Dewey's moral philosophy. *The Stanford Encyclopedia of Philosophy*. Edward N. Zalta (Ed.). Retrieved from <http://plato.stanford.edu/entries/dewey-moral/>
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