MIND

AND

BODY

COORDINATED STUDIES

MIND AND BODY - FALL QUARTER 1972

The program was designed to help students to understand better how their minds and bodies function, and in doing so, to learn to live more effectively. The learning resources included people, books and films which provided topical questions as foci for seminars and major program meetings.

Coming face-to-face with the frustrations and rewards of working with other people in small seminars was for most a powerful learning experience. Many students additionally had to struggle with their own developing priorities, motivations, commitments and emotions.

Concurrently throughout the first term special interest seminars provided an exposure to such topics as nutrition, parapsychology, Native American Culture, non-verbal communication, herbal remedies and wild edible plants, and writing workshops.

Students were expected to maintain a high level of physical activity also aimed at developing and exploring the mind-body relationship through activities such as yoga, body movement, ballet or jogging.

The focal point of their experience was a journal of day to day progress, growth and concern. This comprised the 1st term's major writing assignment as well as providing a material link between student and faculty member.

Books assigned during the quarter were:

- The Body Has a Head - Eckstein
- Gestalt Therapy - Perls, Hefferline and Goodman (Part I)
- The Healthy Personality - Maslow and Chaing (Selected Readings)
- The Machinery of the Brain - Wooldridge (selected chapters)
- The Master Game - DeRopp
- Mount Analog - Daumal
- Siddhartha - Hesse
- Selections from Greek and Biblical texts illustrating the origin of western assumptions regarding Mind & Body.

MIND AND BODY - WINTER QUARTER 1973

During the winter quarter, in response to our students' disparate interests and orientations, the program moved away from a format in which all students focussed on the same subject matter. As opposed to a common book list the program was held together through involvement in common topics. They were as follows:

1. Human Nature and Socialization - needs and instincts, what is learned vs. inherent, what is normal vs. abnormal, adaptation and evolution, DNA and genetics, and brain vs. mind.

2. Developmental Processes - how we perceive, learn, think; the life cycle - birth, growth, aging, death; nutrition.

3. Life: Purpose and Value - morals and values, the individual and group in society (loneliness, alienation and belonging), the emotions (chemistry and behavior).

4. States of Consciousness - waking, sleeping and dreaming, awareness, hypnosis and self-hypnosis, enlightenment.

After a three day retreat in which about three quarters of the program participated, we settled down to a regular schedule. Different seminar groups approached these areas using orientations chosen by the students in each group. Among them were biological, spiritual, psychological, educational, and eclectic. There were also sharp differences among groups in degree of structuredness. In addition to seminar meetings, which occurred twice weekly, students were exposed to films and/or lectures (also twice weekly), a "faculty fish bowl" (in which the topics at hand were discussed publicly by the faculty), and numerous optional workshops (which should be described in students' personal evaluations of the quarter).

MIND AND BODY - SPRING QUARTER 1973

The final quarter of Mind and Body was designed to allow students to follow up areas of interest that they did not have the opportunity to pursue in depth earlier in the year. Internships involved both program related activities carried out in the community (sometimes a considerable distance from the college) and independent projects on campus. Each student had a faculty sponsor with whom he/she made contact approximately once each week.

For students who were within range of the campus opportunities were offered for weekly social gatherings; ongoing workshops (human sexuality, Shakespeare, creative writing); and periodic presentations by outside speakers.

Mind & Body Program History

Contents

I. The Pregnancy
II. The Offspring
III. Epitaph

I. The Pregnancy

First of all, it is possible for more than one person to design a single program - but not easy. There is immense room for disagreement, especially at Evergreen, where so many of us have consolidated our positions through past friction with traditional systems. Absolute necessities are a deep trust in one anothers' abilities and philosophies, a consequent willingness to compromise when desirable, and consistent faith that one is not being screwed.

Joint coordination in practice reduces work load but not anxiety. Our experience was that both coordinators felt full responsibility for the success of the program.

Due to the attractiveness of Mind and Body's catalog copy, many more students wanted to join Mind and Body than could be accomodated. This made screening a necessity. With the exception of a few students with whom the coordinators had had problems in the past, all returning Evergreen students (about 15-20) were admitted to the program. The remaining 100 were chosen from the 250 or so new students who indicated Mind and Body as a strong first choice. The major criterion for selection was the degree of interest in self-exploration indicated in supplemental application forms.

In spite of this screening dissatisfaction from within the program was quite strong at times. And our rate of attrition seemed no lower than average (roughly 20% per quarter).

II. The Offspring

Fall Quarter 1972

The program was designed to help students to understand better how their minds and bodies function, and in doing so, to learn to live more effectively. The learning resources included people, books and films which provided topical questions as foci for seminars and major program meetings.

Coming face-to-face with the frustrations and rewards of working with other people in small seminars was for most a powerful learning experience. Many students additionally had to struggle with their own developing priorities, motivations, commitments and emotions.

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The focal point of their experience was a journal of day-to-day progress, growth and concerns. This comprised the 1st term's major writing assignment as well as providing a material link between student and faculty member.

Books assigned during the quarter were:

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The Machinery of the Brain - Wooldridge (selected chapters)
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Selection from Greek and Biblical texts illustrating the origin of western assumptions regarding Mind and Body.

Winter Quarter 1973

During the winter quarter, in response to our students' disparate interests and orientations, the program moved away from a format in which all students focused on the same subject matter. As opposed to a common book list the program was held together through involvement in common topics. They were as follows:

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2. Developmental Processes - how we preceive, learn, think; the life cycle - birth, growth, aging, death; nutrition.

3. Life: Purpose and Value - morals and values, the individual and group in society (loneliness, alienation and belonging), the emotions (chemistry and behavior).

4. States of Consciousness - waking, sleeping and dreaming, awareness, hypnosis and self-hypnosis, enlightenment.

After a three day retreat in which about three quarters of the pro-

gram participated, we settled down to a regular schedule. Different seminar groups approached these areas using orientations chosen by the students in each group. Among them were biological, spiritual, psychological, educational, and eclectic. There were also sharp differences among groups in degree of structuredness. In addition to seminar meetings, which occurred twice weekly, students were exposed to films and/or lectures (also twice weekly), a "faculty fish bowl" (in which the topics at hand were discussed publicly by the faculty), and numerous optional workshops (which should be described in students' personal evaluations of the quarter).

Spring Quarter 1973

The final quarter of Mind and Body was designed to allow students to follow up areas of interest that they did not have the opportunity to pursue in depth earlier in the year. Internships involved both program related activities carried out in the community (sometimes a considerable distance from the college) and independent projects on campus. Each student had a faculty sponsor with whom he/she made contact approximately one each week.

For students who were within range of the campus, opportunities were offered for weekly social gatherings; ongoing workshops (human sexuality, Shakespeare, creative writing); and periodic presentations by outside speakers.

The follwing list indicates some of the activities that were available to Mind and Body students over the course of the year.

Lectures

"Introduction to Dance and Body Movement" - Bud Johansen
"Aerobics" - David Peterson
"Symbolic Interaction" - Carol Olexa
"The Jumping Mouse" - Bob Filmer
"Western Roots" - Peter Elbow
"Man and Evolution" - Willie Parson
"Personology" - Steven Pruitt
"Human Nutrition & Metabolism" - Willie Parson
"Digestion" - Peter Elbow
"Energy Utilization" - David Peterson
"Weight Lifting" - Pete Steilberg
"Psychoanalysis" - Greg Portnoff - (a series)
"Mental Energy" - Rick Miller
"Dreams and Altered States of Consciousness" - Stanley Krippner
"The Effects of Stress on Physical and Mental Health" - Philip Pakner
"Chiropractic Medicine" - Noel Lloyd
"Alcoholism and Human Physiology" - James Smith, M.D.
"Pre-and Perinatal Development of the Reproductive Apparatus" - Gordon Duncan

"Games People Play" - Greg Portnoff
"Birth Control" - Gordon Duncan
"Utilizing the Polygraph in Research" - Bill Arnesen
"Artistic Behavior, Biology, and Evolution" - Peter Elbow
"Healing Practices" - J. Martinez

Films

"The Medium is the Message"
"Leo Beverman"
"Help, My Snowman's Burning Down"
"This is Marshall McLuhan"
"Life Upside Down"
"The Cube"
"The Exterminating Angel"
"Gestalt Therapy"
"Buchminster Fuller Film Series"
"Requiem for a Faith"
"Animal Farm"

Special Workshops (*indicates quarter long duration; otherwise these workshops generally lasted two weeks or less.)

*Yoga classes
The Travels & Teachings of Baba Ram Dass (tapes)
Awareness & Wildernsess Workshop
*Herbal Remedies & Wild Edible Plants Workshop
*Native American Cultures Workshop
*Nonverbal Communications
Video Circus
Drawing Workshop
Astrology Class & Workshop
Psychic Development Workshop
Statistics Workshop
Polygraph Operation and Use Workshop

III. Epitaph

During the first quarter, when the program operated by and large on a common schedule, students were notified of both program activites and concomitant readings by means of a printed schedule distributed at the beginning of the week. We feel that this practice was useful; in that aside from simply providing information, it placed the responsibility for knowing where and when things were going on unambiguously in the hands of each student.

Students themselves affirmed the usefulness of the schedule by showing symptoms of extreme deprivation on those occasions when the schedule was not available on time. One got the feeling that it was a genuine source of stability amidst this "booming and buzzing confusion," a security blanket that took some of the anxiety out of growing up.

Mind and Body was structured such that over the course of the year students were given progressively more and more opportunity to determine the nature of their learning experiences. At the end of the first quarter students met to decide upon both the context and structure of the second quarter's seminar discussions. For the third quarter, they planned their own internships and projects.

While programming change into the game plan is desirable ("Things will be better next term."), leaving them in the hands of students to the extent that we did is of questionable efficacy. Less than 1/4 of the students appeared at the second quarter planning meeting. And during the third quarter a significant proportion of internships floundered beyond a point of no return. We suggest that planning with a program consisting of mostly new students be entered into with caution, particularly with respect to internships and independent projects.

Permitting students to plan for themselves appears to lead enevitably to some degree of program fragmentation. In the case of Mind and Body by the third quarter the program had disolved into a mass of individual projects. Efforts that were made to draw students together were fruitless. Pot-lucks drew 10-20 students; a "swim in" at the pool drew one. This is not to say that many students did not have rewarding second and third quarter experiences. Those students who did attend the planning session came up with a viable set of alternatives that had the potential for satisfying everyone, and which was in fact enriching for the majority of students. Similarly many students had highly rewarding third quarter internships and individual projects. But a number of students did slip between the cracks. And the program did cease to exist as a fuctional unit. This was a bit painful at the end of the year, when there were never enough people around at one time to end the program with more than a whimper.

Two possible partial solutions to this are (1) to cut down on seminar group meetings rather than eliminating them completely while internships are in progress, (2) to make the winter quarter the time for internships.

There was little if any "book discussion" among the faculty after the first quarter. We did not drift far apart however, as there were other factors pressing toward cohesion. The most important

activities we engaged in as faculty that kept us together as a group seemed to be the few occasions on which we gathered socially in the evening, and the mutual evaluation that took place during a number of our weekly meetings on campus.

A second cohesive influence for both students and faculty was the winter retreat. While this requires a certain amount of luck so far as weather is concerned it is a worthwhile chance to take. Getting together informally offered students joining the program during the winter quarter far more opportunity to be quietly assimilated than they would have had otherwise. It offered the rest of us a break from routine at a time when it was needed far more than at the beginning of the year. Finally, even people who had had considerable opportunity to get to know one another beforehand found it useful and enjoyable to be together in a new context.

For the most part, the program's metagoal of linking the students academic lives to their personal lives seemed to be fulfilled. The journal keeping requirement was especially useful to many students. It seemed to fit well with some kind of need that is experienced at their age.

Because students were given so much freedom, lack of relevance was a relatively uncommon complaint. The complaints we hear most frequently were ones regarding the programs lack of cohesion and two others that make an interesting pair. They were (1) We skimmed over topics of great interest, without going into them is sufficient depth and (2) we didn't cover enough ground. So far as we can tell this is an irreconsilable bind.

Workshops and lectures by outside speakers were highly successful. Exposure to "experts" besides their own faculty seems stimulating to the students. And it is surprising how many qualified people there are in the community who were glad to come and talk to the students either for nothing or just expenses. (Ones to whom the students represent potential clients are particularly good prospects. Moreover, we have found our students to be reliable sources of recommendations for speakers. Over the course of the year we were only stung once - and that was educational.

The major failing of Mind and Body was in lack of follow-through in the physical side of the program. We had hoped that all students would maintain a program of exercise of their choice throughout the year. Relatively few did. To a lesser extent, most activities that were not blessed with direct faculty supervision were not adequately maintained (or for that matter initiated). For some of us, this is our second year of experiencing this at Evergreen. It may be a problem that we think is of considerable magnitude which demands thought

and discussion in the future. Or perhaps it is just another learning experience some students need in order to be able to accept the presence of an authority figure without experiencing anxiety.