

How Does One Achieve the Good Life? *Colleen Lawson-Thornton*

Overview:

How does one achieve the Good Life? Especially for teenagers, this is the predominant question in philosophy. Teenagers want guidance on how best to live in order to enjoy life, find happiness, and achieve the afterlife they desire (or think they deserve). In “Eastern” traditions insight and concentration are emphasized, which leads to a focus on contemplative practices as a means to live the Good Life.

In a typical Philosophy course, emphasis is put on Western Philosophy, especially that of the Ancient Greeks. This is unfortunate because it limits students’ understanding of the development of philosophical ideas, and groups all non-Western ideas as “Eastern” and, therefore, as similar. This eliminates the complexity of “Eastern” philosophy and results in superficial inclusion in the curriculum. Through this unit students will be exposed to classic Asian texts and traditions, which are largely absent from their formal education. Beyond increasing students’ understanding of how to achieve the Good Life, students will also gain a broader global perspective.

When working with teenagers it is also important to consider their social-emotional needs and development. High school is a time of shifting and increasing responsibilities, and students often struggle to deal with the stress that comes along with this. Learning to deal with and let go of the stressors of life takes concerted effort, and so should be integrated into the curriculum. The culminating project of this unit (a zine) is a philosophy-meets-health project that requires students to reflect on the traditions and practices from the unit, and look at how to concretely apply them to create a pathway to the Good Life.

The goal of this unit is to work with student to investigate how a variety of traditions approach the Good Life. This unit will emphasize Asian traditions – specifically Buddhism, Hinduism and Daoism/Taoism – in order to highlight contemplative practices. Students will balance reading classic texts with practicing meditations, yoga and tai chi.

When teaching philosophy to high school students it is important to create clear links between philosophical concepts and the students’ lives. In order to do this, the unit will culminate with students creating Good Life zines. Through creating an interactive zine, students will curate the texts and contemplative practices that resonated with them in order to define a pathway to the Good Life.

Background/Rationale

I have been interested in developing a unit for my philosophy class that responds to the questions “How can we live our lives to cultivate happiness?” and “How can we make it a constant state of being?” My goal in taking “A Survey of Contemplative Practices Across World

Religions” was to explore how various philosophical traditions approach happiness and living the Good Life.

Happiness is often viewed as a fleeting state – and one that can only be achieved through external or material things. We may feel that a different job, or a new car will make us happy. And then we may feel unhappy until we are able to obtain these things. This view of happiness removes agency from the individual and suggests that there is no clear pathway to prolonged happiness. Because of this, I was most interested in exploring how various traditions define actions and practices that lead to the Good Life. I chose to focus on Hinduism, Buddhism and Daoism/Taoism because they are the three largest philosophical traditions in Asia.

Within Hinduism there are many texts that describe how to live a Good Life. My focus was on the Katha Upanishad. The Katha Upanishad is a sacred text in Hinduism. The central characters in the Katha Upanishad are Nachiketa, a young boy, and Yama (Death). Chapter 2 of the Katha Upanishad explores the differences between the “good” and the “gratifying” through a conversation between Nachiketa and Yama. Essentially, Yama explains to Nachiketa that the “good” is difficult yet eternal, whereas the “gratifying” is easy yet transient. In chapter 2, Yama also explains that Atman exists, and self-realization can be understood through contemplative practices. From this text, it shows how Hinduism emphasizes the “good” over the “gratifying” – or the idea that living the Good Life is about continued contemplation, and, while difficult, it is within each person’s ability to pursue the Good Life.

Buddhism has a very clear description of how to live the Good Life in *The Noble Eightfold Path*. The eightfold path is essentially Buddhism’s guide to eliminating desire and living the Good Life. The eightfold path consists of: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Each of these folds is described in great detail, so it is clear how Buddhism approaches the Good Life. However, Buddhist practices can be difficult for everyday people because of the expectation to give up earthly desires and to live an ascetic life. To many, this makes truly observing Buddhism difficult or impossible. Many people wish to still have desires, such as families. The term “householders” refers to those who wish to practice Buddhism, but within the context of a “regular” life. The “householders” approach to Buddhism is much more accessible and shows that some of the strict practices can be adapted into different contexts.

Daoism outlines how to live the Good Life in the Tao Te Ching, a classic Chinese text and the sacred text of Daoism. This text, written during the 4th century BCE, is attributed to the philosopher Lao Tzu. It is comprised of 81 brief chapters, each of which focus on how to follow the Tao (“the way”). Though this is straightforward, most of the chapters, despite being quite short, require careful consideration and analysis in order to understand them. The basis of Daoist teaching is that a person must live in harmony with the Dao (the way). To do this, one must follow *wu wei*, or effortless action / active inaction. The harmony that develops from following *wu wei* allows a person to the Good Life.

Throughout the course I maintained a daily meditation practice. I meditated for 10 minutes during my morning bus commute. I would use various guided meditations from podcasts and apps that I found (these resources are noted in an appendix to my unit). I found that this daily practice made me feel awake and in control of my day. Because I found my daily practice successful, I was inspired to incorporate a summative assessment where students would have to develop their own daily practice – whether that was in one of the formal traditions we studied, or through adapting the ideas of mindfulness to other activities (like running or painting).

The theme of contemplation and contemplative practices as a foundation for achieving the Good Life runs through Hinduism, Buddhism and Daoism. These ideas are counter to the overwhelming view of how to achieve happiness that I've seen when working with students who view happiness as temporary and often linked to external goods. In these eastern traditions, achieving happiness / the Good Life is more of a state of being than a feeling, and all of these traditions ground the Good Life in contemplative practices.

Objectives:

By the end of this unit, students will be able to understand and do the following:

- Analyze Eastern philosophical traditions and how they delineate and emphasize the Good Life.
- Draw comparisons across philosophical/religious traditions to discuss how one achieves the Good Life.
- Evaluate philosophical/religious traditions to determine which traditions best align to students' views on how to achieve the Good Life.
- Create a *pathway to the Good Life* interactive zine that synthesizes sacred texts and practices from each of the traditions.

Strategies:

Close Reading

"Close Reading" refers to teaching students how to critically read and analyze texts. A good close reading activity sets the *why* (purpose) for reading, identifies *what* students will be doing while reading, and *how* students will work with the text after reading. A well-structured close reading activity guides students through reading and analyzing complex texts.

There are many variations on close readings that can be utilized throughout this unit, depending on teacher preference and student need. The structure outlined below is one way to organize a close reading:

- **Introduction & Connections:** Before reading, the teacher should set the purpose for reading, explain any necessary background information, and connect the text to prior learning.
- **Guiding Questions:** Before reading, the teacher should create a set of questions to guide students' reading. These questions should be scaffolded and ask students to move from

comprehension to analysis of the text. These questions should be reviewed in advance of reading.

- **Annotation Strategies:** While reading, students should make annotations in their text that help them process the text and that respond to the guiding questions. The teacher should provide students with a guide for annotation. For example, using different markers (!, ?, *, etc) or color-coding the text.
- **Answering Questions & Identifying Patterns:** After reading, students should use their annotations to answer the guiding questions and identify patterns in the text. This step can be done independently or in a pair/small group, or in a combination of both.
- **Debriefing & Discussion:** After reading, students should discuss their annotations, answers and the patterns they identified. This can be done in small groups, whole group, or a combination of both formats. This step is vital in providing formative assessment data on students, and so should not be skipped.

Collaborative Learning

Collaborative learning refers to creating opportunities for students to work together to create a project or solve a problem. According to Cornell University's Center for Teaching Excellence, collaborative learning activities, "are most often based on four principles: The learner or student is the primary focus of instruction; Interaction and "doing" are of primary importance; Working in groups is an important mode of learning; Structured approaches to developing solutions to real-world problems should be incorporated into learning."

Collaborative learning will be utilized throughout this unit when students are asked to read and interpret texts, during discussions of what constitutes the Good Life, and during the final assessment (zine project). Many of the collaborative projects could be completed individually, but collaboration is emphasized during this unit to deepen students' social interactions.

Cornell Notes

Cornell Notes refer to a notetaking system designed by Walter Pauk, a former education professor at Cornell University. This notetaking format has student break their paper into two columns: the left for questions, the right for notes. Below these notes is a section where students synthesize the information through writing a summary.

This format for notetaking is beneficial for students because it asks students to group notes by idea to create questions, and it asks students to synthesize materials through writing a summary. Students can easily use these notes to study by quizzing themselves using the questions, and using annotation strategies to review the notes.

Explicitly teaching notetaking is essential to helping students develop skills needed in college. Providing students with an organized structure for taking notes helps them to develop their notetaking skills.

Throughout this unit students will practice taking Cornell notes by completing a set on each of the traditions discussed in the unit. At the end of the unit, students will have a set of Cornell notes that can be utilized on their final project.

Discussion Board Posts

As part of students' experiential learning (see section below for information on experiential learning), they will be asked to participate in online discussion board posts throughout the unit. The purpose of these posts is to give students structured reflection on their learning, the ability to engage with peers about their learning, and practice using an online discussion forum.

In order for experiential learning to be effective, students must reflect on their experiences. This reflection helps students process their experience and make connections between their experiences and other content discussed in class. It's important to provide students with reflection questions in order to support them through this process.

Having students write reflections on an online discussion board (such as on Google Classroom, Schoology, Blackboard, etc) also provides opportunities for students to engage with one another's ideas. Online discussion boards are popular at universities, so using this format also allows students to practice writing in a format they will be expected to use in college.

To introduce discussion posts, it helps to differentiate between *generative* and *responsive* posts. I define a *generative discussion post* as a post that responds directly to the text and connects the text to a student's own ideas. A *responsive discussion post* responds to someone else's generative discussion post and explains why the student agrees/disagrees with that person's ideas.

Experiential Learning

According to the Association for Experiential Education, experiential learning is when, "educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, clarify values, and develop people's capacity to contribute to their communities." Experiential learning will be a cornerstone of this unit through daily practice of *static* and *flowing* meditations.

For the purposes of this unit, *static meditations* refer to contemplative practices that involve little or no body movement. Whereas, *flowing meditations* refer to contemplative practices that incorporate or focus on body movement. Students will participate in daily practice of a variety of *static* and *flowing meditations* pulled from the traditions studied in this unit. In general, students should practice for 10 minutes each day. However, some lessons may be entirely built around extended practice (e.g., when introducing *yoga* or *tai chi*).

Additionally, students will participate in site visits and workshops in order to explore contemplative practices as part of Philadelphia's culture and social scene. These activities are free or low-cost and may be assigned as homework or extension activities. It may be possible for teachers to invite guests from these organizations into their school.

See appendices for handouts corresponding to each experiential learning activity set. Use the table below as a guide:

<i>Appendix</i>	<i>Description</i>
Appendix A	Field Trips
Appendix B	Walking Meditations
Appendix C	Flowing Meditations
Appendix D	Static Meditations

Classroom Activities:

Unit Introduction

- Students will work in collaborative groups to create a mind map poster that responds to the unit’s essential questions: What defines a Good Life? How does one achieve the Good Life? If needed, prompt students to consider: happiness, social/political freedom, autonomy, contentment, security. After creating group mind map, students will share their ideas whole group.
- Students will watch the video, “Is Pleasure the Secret to a Good Life?” Before viewing, students will add additional questions to their group mind maps: Is pleasure the secret to the Good Life? Should we plug into the “experience machine”? Teacher will stop video at different points to have students add their responses to the viewing questions to the group mind maps. After viewing, students will discuss their ideas whole group.
- Student will hang group mind maps in the classroom. Students will revisit these mind maps throughout the unit.

Aristotle and Eudaimonia

- Students will view the video *Aristotle: The Good Life* to be introduced to Aristotle’s philosophy on achieving the Good Life and *Eudaimonia*. Students will create Cornell notes to identify and synthesize the essential information from the video. Before viewing, the teacher should review (or introduce) Cornell notes to the students and have students create the 3-sections for Cornell notes in their notebooks. Depending on student proficiency with creating Cornell notes, the teacher may or may not provide guiding questions for the students. During viewing, students should write notes on the video.
- After viewing, students should write questions to groups their notes, or annotate their notes to highlight the most important details, words, or phrases. Then, students should synthesize the information from their notes by writing a summary. If time permits, students can share their summary with a peer to receive feedback.

World Happiness Index

- Students will participate in a close reading of the executive summary for the 2017 World Happiness Index Report. Through the close reading, students will identify and discuss what factors contribute to happiness, which countries ranked highest and why, and what trends were found.

- Students will watch the video *The Scandinavian Hygge Lifestyle Is Taking the World By Storm*. While viewing, students will answer the questions: What is hygge? and What activities help people pursue hygge? After viewing, students will share their answers with a partner.
- In groups, students will revisit their mind maps from day 1 of the unit. Students will add new ideas to respond to the essential questions: What defines the Good Life? and How does one achieve the Good Life? Students will share the additions to their mind maps whole group.

Introduction to Contemplative Practices

- Teacher should provide students with a brief review of the ideas discussed in the first 3 days of the unit. Point out that many of the ideas point to the Good Life being linked to strong interpersonal bonds, and cultivating the inner life.
- Teacher will introduce students to contemplative practices and explain relevant vocabulary for the unit: contemplative, meditation, static, flowing. Teacher will explain that many “Eastern” traditions emphasize static and flowing practices as a way to develop insight and concentration. Many traditions believe these traits can help the individual achieve the Good Life.
- Teacher will introduce students to idea of daily practice and give students an overview of mindfulness meditation. Students will participate in a 10-minute guided mindfulness meditation. The teacher can lead students through the meditation, or a podcast can be utilized.
- After the meditation, students will create 1 generative discussion post that reflects on the meditation experience, identifying what was challenging and what was enjoyable about the experience. Then, students will create 1 responsive discussion post based on a peer’s generative post. Since this is the first discussion board post of the unit, the teacher should provide students with an introduction to the discussion board posts, as well as a rubric and model.
- From this session forward, students should participate in ~10 minutes of daily meditation practice at the beginning of class.

Introduction to Hinduism

- Students will view “Hinduism 101” to be introduced to Hinduism. Students will create Cornell notes to identify and synthesize the essential information from the video. Before viewing, the teacher should review Cornell notes and have students set up their Cornell notes. Depending on student proficiency, the teacher may provide guiding questions to the students. During viewing, students should create notes based on the video. After viewing, students should review their notes with a partner and make any necessary edits or additions. Then, students will synthesize their notes through writing a summary.

The Four Purusharthas

- Students are introduced to the Hindu concept of *purusharthas*. The four *purusharthas*, or aims of human life, are *dharma*, *artha*, *kama*, *moksa*. The class will be broken into 4

groups. Each group will be assigned one of the four *purusharthas* and read the section of the article “Finding Your Soul's Purpose: The Four Purusharthas” on their assigned *purusharthas*. Then, each group will create a frayer model for their assigned *purusharthas* which contains: title, essential question, definition and details.

<i>essential question</i>	<i>definition</i>
<i>PURUSHARTHA</i>	
<i>Details</i>	

Each group will share their frayer model with the class. Students will be responsible for creating a frayer model for each *purushartha* in their notes.

Bhagavad Gita

- Teacher introduces *Bhagavad Gita* and provides background to the text. Teacher should lead a whole class close reading of Chapter 2. The first read of the text should emphasize sequence of events; second read should focus on Arjuna’s dilemma and Krishna’s advice; and third read should have students focus on patterns in language use.
- After the close read, student pairs should be assigned a verse to analyze using a Quote-Mean-Matter chart. See below for a sample QMM chart. After students complete their QNT, they will share out either small group or whole class, depending on teacher preference.

<i>quote</i> What does the text say?	<i>mean</i> What is the <i>meaning</i> of this quote? Summarize the text in your own words.	<i>matter</i> Why does this quote <i>matter</i> to the text? Why is it significant or insightful?

- Next, students will be assigned another chapter from the *Bhagavad Gita*. The teacher can choose any chapters, but chapters 3, 6, 13, 14, 16, 17 and 18 are recommended. Students will participate in a jigsaw activity where they work in a small group to complete a close reading on their assigned chapter. Then, students will jigsaw out and create new groups comprised of students who worked on each chapter. Then, students will teach their new group members about their chapter.

Katha Upanishad

- Students should receive a brief introduction to the *Upanishads* in order to gain relevant background. Then the teacher should lead students through a close reading of chapter 2, which focuses on the good v. the gratifying.

- Then, in small groups, students should conduct a close reading of chapter 3, which focuses on a parable. After the close reading, students should create a visual representation of the parable outlined in chapter 3.
- Students should then revisit their mind maps from earlier in the unit to add additional ideas. Guiding questions may include: Does the good or the gratifying lead to the Good Life? How do our senses/sense desires impact our ability to achieve the Good Life?

Yoga

- Students will be introduced to yoga through participating in a 30-minute yoga workshop. The teacher can invite a certified instructor in, or utilize an online class.
- After students participate in the yoga workshop, they will create an online discussion board post to reflect on their experience.

Intro to Buddhism

- The introduction to Buddhism should follow the same lesson plan as the introduction to Hinduism. The “Hinduism 101” video will be replaced with the section on Buddhism text from *The Big Book of Philosophy*.

Four Noble Truths

- The lesson plan for teaching the four purusharthas should be utilized to teach the four noble truths. The frayer model can be modified to highlight unknown vocabulary in addition to explaining the definition and summarizing key details:

<i>definition</i>	<i>key vocabulary</i>
<i>Noble Truth Title</i>	
<i>details</i>	

Eightfold Path

- The lesson plan for the *Bhagavad Gita* should be utilized for teaching the text on the eightfold path. Students can create a poster or PowerPoint presentation for their work product, depending on how much time the teacher wants to dedicate to this text.

Householders

- Students should complete a close reading of this text in small groups. After the close reading, students should discuss the text whole class.
- Then, students should revisit their mind maps and add new ideas based on their exploration of Buddhism. Guiding questions can include: How do Buddhists believe we achieve the Good Life, and are they right? Is there anything the eightfold path is missing in its description of how to achieve the Good Life? What would you add or delete from the eightfold path?

Walking Meditation

- Students will be introduced to walking meditation through a 10-minute walking meditation. The teacher can invite in someone familiar with walking meditation traditions, or the teacher can use the walking meditations described in *appendix B*.
- After students participate in the walking meditation, they will create an online discussion board post to reflect on their experience.
- Walking meditation can be added to daily practice after this lesson where it is formally introduced.

Intro to Daoism

- The introduction to Daoism should follow the same lesson plan as the introduction to Hinduism. The “Hinduism 101” video will be replaced with the section on Daoism from *The Big Book of Philosophy*, as well as the video “Daoism – Lao Tzu”.

Tao Te Ching

- The version of the *Tao Te Ching* utilized gives four translations of the original text, so teaching this text should emphasize how diction and syntax impact meaning. Teacher should lead students through a close reading of chapter 1 give students an understanding of how the close reading will work, and to ensure students understand the concept of *Tao* before moving on with the text.
- Next, students will be assigned another chapter from the *Tao Te Ching*. The teacher can choose any chapters, but chapters 2, 3, 12, 38, 48, 67 and 68 are recommended. Students will participate in a jigsaw activity where they work in a small group to complete a close reading on their assigned chapter using the same process as the whole group close reading. Then, students will jigsaw out and create new groups comprised of students who worked on each chapter. Then, students will teach their new group members about their chapter.

T'ai Hsu / The Tao of Pooh

- Teacher should begin by reviewing chapter 48 in the *Tao Te Ching* because it is referenced in the chapter of *The Tao of Pooh* that is utilized in this lesson. Chapter 48 can be reviewed by completing a Quote-Mean-Matter chart (as in the lesson on the *Bhagavad Gita*).
- Students should read the chapter “Nowhere and Nothing” either independently or in a small group. This initial read should focus on comprehension, so teacher should provide students with a set of comprehension questions and have students annotate their texts with details that answer the comprehension questions, and then create a list of answers. The teacher can review these answers whole class using colored-cards/white boards.
- Then, students will be asked to prepare for and participate in a literature circle for this text. The student roles can be: Questioner – this student is responsible for creating complex, thoughtful discussion questions based on the text; Connector – this student is responsible for making text to self, text to text and text to world connections; Word Wizard – this student is responsible for identifying unfamiliar vocabulary, defining the vocabulary, and identifying how the use of that word impacts the reader’s understanding of the text; and

Literary Luminary – this student is responsible for identifying specific, meaningful quotations in the text and identifying the quote’s meaning and why it matters.

Tai Chi

- Students will be introduced to Tai Chi through a 30-minute workshop. The teacher can invite in a Tai Chi instructor, or the teacher can utilize one of the videos mentioned in *appendix C*.
- After students participate in the Tai Chi workshop, they will create an online discussion board post to reflect on their experience.

Final Project: Self-Care Zine

- Students will revisit their mind maps that have been growing throughout the unit. Using their mind map as a discussion tool, students will participate in a small group discussion about the daily practice they’ve engaged with throughout the unit. Students will also identify other activities that mirror the experience of meditating (for example, students may identify drawing, listening to music, running, cooking, or other activities as having similar effects to meditation). Students will add the ideas from their discussion to their mind map.
- For the summative assessment for this unit, students will create a Guide to the Good Life zine. A zine is an “underground” or homemade informative magazine, and the zines students create should be designed for high school students. This zine should outline how to achieve the Good Life and utilize texts and contemplative practices from the unit that resonated most with the student(s) and it must contain interactive features (e.g., a section for reflecting or drawing). Students will present their zines to the class (if worked on in groups) or small groups (if worked on individually). The class should vote on the best zines (2-3), and copies of these zines should then be distributed to other students in the school.

Annotated Bibliography:

Teaching Strategies

Smariga, Robert. "What Is EE." Association for Experiential Education. Association for Experiential Education, n.d. Web. 18 June 2017.

This source defines and explains experiential education. This source was cited in the Strategies portion of this unit when explaining how experiential education would be utilized. This source gives a comprehensive overview of experiential education and practical advice for educators looking to utilize experiential education in the classroom.

"Collaborative Learning: Group Work." CTE - Collaborative Learning. Cornell University Center for Teaching Excellence, n.d. Web. 18 June 2017.

This resource, from Cornell University’s Center for Teaching Excellence, explains collaborative learning. This resource is designed for educators looking to learn more

about collaborative learning and how to implement it in the classroom. Collaborative learning within the context of this unit is explored in the *Strategies* section of this unit.

Pauk, Walter. "The Learning Strategies Center." Learning Strategies Center. Cornell University, 2001. Web. 18 June 2017.

This resources explains the Cornell note-taking system. This note-taking system was developed at Cornell University by education professor Walter Pauk. This system is sometimes also referred to as two-column note-taking. Cornell notes within the context of this unit are explored in the *Strategies* section of this unit.

Unit Introduction

Helliwell, John F., Richard Layard, and Jeffrey D. Sachs, eds. "EXECUTIVE SUMMARY." Canadian Journal of Public Health / Revue Canadienne De Sante'e Publique 87.1 (1996): n. pag. World Happiness Report 2017. Sustainable Development Solutions Network, 20 Mar. 2017. Web. 18 June 2017.

The World Happiness Index is published annually by the Sustainable Development Solutions Network. This report ranks countries based on "happiness" and discusses the various indicators that factor into the rankings. The "executive summary" is utilized for this unit to limit the discussion of this report to part of a single class period. The complete version of this report can also be downloaded and utilized if a teacher wishes to explore this report more in depth. This is the 2017 version of the report. Depending on when this unit is taught, there may be an updated report that should be utilized.

"Is Pleasure the Secret to a Good Life?" *YouTube*, uploaded by PBS Idea Channel, 27 Feb 2016, www.youtube.com/watch?v=qv5GQulYyRg

This video analyzes the question, "Is pleasure the secret to the good life?" The video summarizes a thought experiment about an "experience machine", which asks the individual to choose whether to plug into an "experience machine", a sort of virtual reality that is preprogrammed with all pleasurable experiences. This experiment asks the individual to consider whether *pleasurable* experiences or *true* experiences are superior.

This video can be utilized to introduce this unit and help students explore their definition of the Good Life. This video can be used as a source to help students begin questioning their philosophical views related to achieving the Good Life.

The Good Life: Aristotle. By Chris Surprenant. Youtube.com. Wireless Philosophy, 8 Sept. 2015.

Web. 18 June 2017.

This video introduces Aristotle's philosophy related to the Good Life. The video explains the concept of *Eudaimonia*, or that the Good Life is achieved when an individual both wants to do good, and does good – and in doing so develops a balance between intellectual virtues and character virtues.

"The Scandinavian Hygge Lifestyle Is Taking the World by Storm." *Youtube*, uploaded by Vice News, 27 Feb 2017, www.youtube.com/watch?v=PI74ybpyNLk.

This video is a clip from *Vice News* that introduces viewers to the Danish concept of *hygge* (pronounced "hoo-gah"), which has gained popularity in the US thanks to social media. *Hygge* is essentially conscious coziness, or creating a nice, snug atmosphere to relax and connect with others. Examples of *hygge* may be: wearing woolen socks and sitting in front of the fire; curling up with a blanket, good book and warm drink; eating stew with your close friends. Really, *hygge* is about indulging in mundane, homey comforts. According to Danes, *hygge* is how they survive the long, cold winters and why they are consistently ranked so highly on the World Happiness Index.

Hinduism

Bhagavad Gita, translated by Shri Purohit Swami, *Cloud Front*, d23a3s5l1qjyz.

cloudfront.net/wp-content/uploads/2012/10/Bhagavad-Gita.pdf, Web. 2 May 2017.

The *Bhagavad Gita* is a sacred text in Hinduism and part of the Hindu epic *Mahabharata*. This narrative is structured as the retelling of a dialogue: Sanjaya, Dhritarashtra's advisor and charioteer, relays a dialogue between Prince Arjuna and Lord Krishna. The dialogue between Prince Arjuna and Krishna – who is acting as Arjuna's charioteer – begins at the start of the Kurukshetra War between the Pandavas (Arjuna and his brothers) and the Kauravas (Arjuna's uncle and cousins). Arjuna realizes that his family, friends and teachers are among those he will battle, and asks Krishna to advise his actions. Krishna explains to Arjuna his duties as a warrior, and in the process delineates Hindu philosophy.

Hughes, Keith. "Hinduism 101: Religions in Global History." YouTube. N.p., 17 July 2016. Web.

18 June 2017.

This video explains the basic history and beliefs of Hinduism. It is useful when introducing Hinduism because it makes concepts accessible for high school students.

This video can be utilized as the core text to introduce Hinduism, or paired with additional texts.

Kallio, Nataraja. "Finding Your Soul's Purpose: The Four Purusharthas." *Yoga Journal*. N.p., 21 Sept. 2016. Web. 02 May 2017.

This article is pulled from the *Yoga Journal* and outlines the four *purusharthas*, or the four aims of human life, in Hinduism. For each of the four *purusharthas* (*dharma*, *artha*, *kama*, *moksa*), the author gives an essential question for the concept, a quote that relates to the concept, and then an explanation of the concept.

Olivelle, Patrick. "Katha Upanisad." *Upanisads*. Oxford: Oxford UP, 2008. N. pag. Print.

The *Katha Upanishad* is a sacred text in Hinduism. The central characters in the *Katha Upanishad* are Nachiketa, a young boy, and Yama (Death). Chapter 2 of the *Katha Upanishad* explores the differences between the "good" and the "gratifying" through a conversation between Nachiketa and Yama. Essentially, Yama explains to Nachiketa that the "good" is difficult yet eternal, whereas the "gratifying" is easy yet transient. In chapter 2, Yama also explains that *Atman* exists, and self-realization can be understood through contemplative practices, which can lead to *moksa*. Chapter 3 of the *Katha Upanishad* presents a parable of a charioteer in order to explain the relationship between *Atman*, body, mind, senses and reality. Essentially, the *Katha Upanishad* teaches that an individual must harness his/her senses in order to be released from *samsara*.

Buddhism

"4 Noble Truths." Harvard University, n.d. Web. 20 Feb. 2017.

In Buddhism, the four noble truths are the universal truths of life. These truths were discovered by Siddhartha Guatama, who is also known as the Buddha. These four truths are: suffering is an inherent part of life; the cause of suffering is desire; suffering can be ended by detaching oneself from desires; and the Eightfold Path will lead one to eliminate desire and overcome the ego. This text breaks down each of the four noble truths. This text is a great introduction to the four noble truths because the ideas are easily organized and written for students just beginning to learn about Buddhism.

Bodhi, Bhikkhu. *The Noble Eightfold Path*. Hoo: Grange, 2005. Buddha Net. Web. 20 Feb. 2017.

The eightfold path is essentially Buddhism's guide to eliminating desire and living the Good Life. The eightfold path consists of: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. The text gives an overview of the eightfold path and then has separate chapters on how to achieve each component.

Buckingham, Will, Douglas Burnham, and Clive E. Hill. *The Philosophy Book: Big Ideas Simply Explained*. London: DK, 2011. Print.

This textbook is a collection of philosophy's greatest hits broken down for high school students. Each section contains: timeline of philosophical ideas that came before and after, historical background, impact of the idea(s)/figure, and diagrams. Because the information is presented visually, it makes many dense philosophical ideas accessible to students. This book is great for introducing ideas before studying them in depth. This book can be utilized to introduce students to the teachings of Siddhartha Guatama (Buddhism) and Laozi (Daoism).

Venerable K. Sri Dhammananda Maha Thera. "The Buddhist Way of Life for Householders.

"What Buddhists Believe. N.p., n.d. Web. 20 June 2017.

Buddhism asks its followers to give up their earthly desires and to live an ascetic life. To many, this makes truly observing Buddhism difficult or impossible. Many people wish to still have desires, such as families. The term "*householders*" refers to those who wish to practice Buddhism, but within the context of a "regular" life. This article talks about finding a balance between material possessions and self-development and gives advice on what the Good Life should look like for householders.

Daoism

Boisen, B., comp. "Lao Tzu's Tao-Teh-Ching: A Parallel Translation Collection." (n.d.): n. pag.

Boston University. Web. 21 Feb. 2017.

The *Tao Te Ching* is a classic Chinese text and the sacred text of Daoism. This text, written during the 4th century BCE, is attributed to the philosopher Lao Tzu. However, this authorship and date of composition are debated. The *Tao Te Ching* is comprised of 81 brief chapters, each of which focus on how to follow the *Tao* ("the way"). This version includes 4 translations for each chapter and offers the opportunity for students to analyze how word choice affects meaning.

For this unit, only eight chapters of the *Tao Te Ching* are utilized to discuss the Daoist view of the Good Life. When teaching this text, it would be possible to have students dissect additional chapters of the *Tao Te Ching*, or focus in on one or two. If fewer chapters are selected, chapters one, twelve, and thirty-eight are recommended. Chapter forty-eight also appears in the *Tao of Pooh* chapter utilized in this unit.

“Eastern Philosophy – Lao Tzu.” *YouTube*, uploaded by The School of Life, 21 Nov 2014, Web.

www.youtube.com/watch?v=dFb7Hxva5rg&t=225s, 20 Feb 2017.

This video introduces Daoist philosophy and the figure Lao Tzu. This video gives a broad outline of the figure Lao Tzu and the core teachings of the *Tao Te Ching*, which is attributed to him. The video defines the concepts *dao* (the way) and *wu wei* (flowing or effortless action), and the Daoist view that we can achieve the *Good Life* through stillness, openness, contemplation of nature, and discovering our inner selves.

Hoff, Benjamin. *The Tao of Pooh: The Principles of Taoism Demonstrated by Winnie-the-Pooh*.

N.p.: Egmont, 2015. Print.

Chapter 8 of *The Tao of Pooh*, “Nowhere and Nothing” is used during the unit’s focus on Daoism (Taoism). This chapter focuses on the “Great Nothing” (*T’ai Hsu*) – the idea that emptiness of mind keeps individuals from overthinking and becoming stressed. This chapter weaves together anecdotes from Chuang-tse (Zhuangzi), *Winnie the Pooh*, the *Tao te Ching*, and a story of Emperor Hirohito to explain the “Great Nothing.” This text helps deepen student understanding of one concept in Daoism that relates to the essential question: *What is the Good Life?* Through *emptiness of the mind*, individuals “clean out the messy mind and charge up the batteries of spiritual energy” (147) and “discover the fullness of Nothing” (148). In doing so, individuals gain a deeper understanding of themselves and the world.

Appendix A

Experiential Learning - Field Trips/Workshops/Open Sessions

This table contains a list of free or low-cost opportunities for students to explore contemplative practices around Philadelphia. These sessions and workshops are designed for participants at all levels.

Location & Address	Activity	Day/Time	Cost
Free Library of Philadelphia – Fumo Family Branch <i>2437 S. Broad Street, 19148</i>	30-minute <i>mindful meditation</i> workshop	<ul style="list-style-type: none"> • Mon in June and July 	<i>free</i>
Healing Arts Studio (Nov-May) <i>15 W Highland Ave, 19118</i> Ned Wolf Park (June – Sept) <i>7018 McCallum St, 19119</i>	Weekly Tai Chi workshops	<ul style="list-style-type: none"> • Sat at 10:45am • Sun at 8:00am 	<i>free</i>
Kadampa Meditation Center 1102 Pine St, 19107	Weekly meditation sessions	<ul style="list-style-type: none"> • Mon at 7:30pm (West) • Thurs at 7:00pm (CC) 	\$10
Laurel Hill Cemetery <i>3822 Ridge Ave, 19132</i>	Yoga class	<ul style="list-style-type: none"> • Every 3rd Sat, May-Sept at 2:00pm 	<i>Free (BYOMat)</i>
Philadelphia Museum of Art <i>2600 Benjamin Franklin Pkwy, 19130</i>	Two evening yoga classes by Dhyana Yoga	<ul style="list-style-type: none"> • Weds at 6:00pm & 7:00pm 	<i>free</i>
Shambhala Meditation Center <i>2030 Sansom, 19103</i>	Open, public meditation sessions	<ul style="list-style-type: none"> • Tues, Weds, Thurs at 6:00pm • Sun at 9:00am 	<i>Open sessions are free</i>
Zen Center Philadelphia <i>4904 Cedar Ave, 19143</i>	<p style="text-align: center;">Weekly session containing 3 periods of zazen, a zen talk and private interview with teacher</p> <p style="text-align: center;">Weekly sessions containing 2 periods of zazen</p>	<ul style="list-style-type: none"> • Sun at 10:00am Weds 8:00pm 	<i>free, although donation appreciated</i>
The Atlas of Tomorrow Mural <i>533 S Juniper St, 19147</i>	This mural is a modern twist on the Daoist <i>I Ching</i> . Visitors think of a question, spin the wheel, and receive wisdom based on the teachings of the <i>I Ching</i> .	<ul style="list-style-type: none"> • Daily 	<i>free</i>

Appendix B

Flowing Meditations -- Walking Meditations

This chart compiles the walking meditations used during *daily practice* throughout the unit. Content is adapted from *liveanddare.com's* "Ultimate Guide to Walking Meditation." See annotated bibliography for additional information on source.

Tradition	Origin	Description
Theravada Buddhism	Southeast Asia	<ul style="list-style-type: none"> • <u>Directions:</u> <ul style="list-style-type: none"> ○ Walk slowly, while focusing on soles of feet ○ Stop at end of short path (30-40 feet) and ask self if still focused on feet ○ Turn and return
Zen Buddhism	Japan	<ul style="list-style-type: none"> • Practice is known as <i>kinhin</i> • <u>Directions:</u> <ul style="list-style-type: none"> ○ Walk clockwise around room ○ Hold one hand closed in a fist, wrap other around it ○ Take 1 small step (foot length) with each full breath
Vietnamese Zen Buddhism	Vietnam	<ul style="list-style-type: none"> • <u>Directions:</u> <ul style="list-style-type: none"> ○ Walk slowly with calmness and comfort ○ Be aware of each movement ○ As you walk, repeat 1 of these verses: <ul style="list-style-type: none"> ▪ "I have arrived" ▪ "In the here" ▪ "I am solid" ▪ "In the ultimate"
Daoism	China	<ul style="list-style-type: none"> • <u>Directions:</u> <ul style="list-style-type: none"> ○ Begin walking slowly as if pulled by <i>dantien</i> navel) and visualize ball of energy around you ○ Breath in and out for 3, 6 or 9 counts (each) as you walk ○ With inhale, visualize energy being pulled in to your <i>dantien</i> ○ With exhale, visualize the field of energy from your <i>dantien</i> expanding out around you
Yoga	India	<ul style="list-style-type: none"> • This is an adapted <i>pranayama</i> practice • <u>Directions:</u> <ul style="list-style-type: none"> ○ Before starting, take time to calm breathing ○ Breath with pattern a few times before beginning to walk ○ Walk slowly, breathing in the pattern: <ul style="list-style-type: none"> ▪ Inhale for 4 steps ▪ Retain breath for 4 steps ▪ Exhale for 4 steps ▪ Retain empty for 4 steps

Appendix C

Flowing Practices

This chart compiles resources for flowing meditations used throughout the *daily practice* portion of this unit. These meditations range in lengths from ~10 minutes to ~45 minutes.

Resource	Tradition	Format	Description
<i>Daily Qigong</i>	Daoism	Youtube Channel	<ul style="list-style-type: none"> • Series of videos going through short qigong exercises • www.youtube.com/watch?v=EaEZVfhn07o • <i>Free</i>
<i>Daily Tai Chi</i>	Daoism	Youtube Channel	<ul style="list-style-type: none"> • Series of videos going through short tai chi exercises • www.youtube.com/watch?v=PNtWqDxwwMg • <i>Free</i>
Yoga LAP	Various Traditions	Website with videos	<ul style="list-style-type: none"> • Instructional videos to guide students through various practices. • Website contains tutorials on <i>qigong</i>, as well as other <i>flowing</i> meditations • <i>Free</i>
Do Yoga With Me	Hinduism	Website	<ul style="list-style-type: none"> • Online video series with options for various experience levels • Also offers “yoga challenges” for individuals looking to start a daily practice • https://www.doyogawithme.com/ • <i>Free</i>

Appendix D

Static Practices

This chart compiles resources for static meditations used throughout the *daily practice* portion of this unit.

Resource	Tradition	Format	Description
<i>Episode 1 of <u>Waking Up</u> by Sam Harris</i>	Adapted from Buddhism	Podcast	<ul style="list-style-type: none"> • Mindfulness meditation • Guided meditation with focus on the breath • <i>Free</i>
<i>Stop, Breathe, Think</i>	Buddhism	App / Website	<ul style="list-style-type: none"> • Collection of 3, 5 and 10 minute meditations • Variety to meditations to suit user's needs • Provides resources to introduce novice practitioners to meditation • <i>Free</i>
<i>The Daily Meditation Podcast</i>	Buddhism	Podcast	<ul style="list-style-type: none"> • Collection of guided meditations, many of which come in multi-part series. • Variety of meditation topics to suit user's needs • <i>Free</i>
<i>Meditation Minis</i>	Various Traditions	Podcast	<ul style="list-style-type: none"> • Short, guided meditation for novice practitioners • Emphasis on meditations being presented in a non-religious way • <i>Free</i>
Yoga LAP	Various Traditions	Website with videos	<ul style="list-style-type: none"> • Instructional videos to guide students through various practices. • Website contains tutorials on <i>pranayama</i>, as well as other <i>static</i> (and <i>flowing</i>) meditations • <i>Free</i>

Appendix E

The School District of Philadelphia utilizes the PA Common Core State Standards. The literacy standards supported by this unit are as follows:

- CC.1.2.11–12.A - Determine and analyze the relationship between two or more central ideas of a text, including the development and interaction of the central ideas; provide an objective summary of the text.
- CC.1.2.11–12.B - Cite strong and thorough textual evidence to support analysis of what the text says explicitly, as well as inferences and conclusions based on and related to an author's implicit and explicit assumptions and beliefs.
- CC.1.2.11–12.G - Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.
- CC.1.2.11–12.I - Analyze foundational U.S. and world documents of historical, political, and literary significance for their themes, purposes, and rhetorical features.
- CC.1.5.11–12.A - Initiate and participate effectively in a range of collaborative discussions on grade-level topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.