



# Radicalizing Contemplative Education

## Compassion, Intersectionality, and Justice in Challenging Times

The 9<sup>th</sup> Annual Conference of the  
Association for Contemplative Mind in Higher Education

October 27 – 29, 2017

1440 Multiversity, Scotts Valley, CA

**CMind**

the center for  
Contemplative Mind in Society

the association for  
Contemplative Mind  
in Higher Education

[www.acmheconference.org](http://www.acmheconference.org)

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## Sponsoring Partners



## Welcome to the ninth annual ACMHE conference!

We're so pleased to host you at this annual interdisciplinary forum for sharing scholarship, practices, and research on contemplative and reflective methods in higher education. In alignment with the vision and mission of the ACMHE, we hope that what we accomplish together will foster compassionate change within and beyond our academic environments.

This year's conference is organized around three main tracks—teaching and learning, student affairs, and leadership. Through keynote presentations, interactive sessions, and contemplative workshops, we invite you to explore how diverse contemplative pedagogies and practices can support transformations on multiple levels—self, classroom, organization, community—and invite creative, unconventional approaches to how we imagine and seek to address the many challenges of the 21st century. We also have an anniversary to celebrate, and will be looking back on 20 years of work to support contemplative social change by CMind, the parent organization of ACMHE.

Throughout the weekend we will be exploring questions such as:

- How do contemplative practices deepen our capacities to bear witness to each other's lived experiences and work together to build more compassionate and just communities?
- How do contemplative approaches help us understand privilege and empower us to work to transform oppressive structures and processes of exclusion on campus and beyond?
- How can a contemplative social justice pedagogy facilitate a deep unlearning of dehumanizing ideologies and practices, a healing from the trauma of injustice, and a deeper ability to sit with the discomfort of that process in order to cultivate more liberatory ways of being with one another?

We're very grateful to our sponsoring partners—Fetzer Institute, 1440 Multiversity, and Naropa University—who helped make this event possible.

Thank you so much for joining us this year at 1440 Multiversity!

With gratitude,

*The Staff & Board of CMind (the Center for Contemplative Mind in Society) & the 2017 Conference Planning Committee*

# CONFERENCE SCHEDULE

## FRIDAY, OCTOBER 27<sup>th</sup>

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<b>7:00 - 8:30</b>	<b>Breakfast</b> <i>Dining Hall</i>
<b>10:00am - 12:00pm</b>	<b>Contemplative Practices with Rick Chess</b> ( <i>Outlook 102</i> ), <b>Doreen Maller</b> ( <i>Outlook 203</i> ), <b>Regina Smith</b> ( <i>Outlook 202</i> ), and <b>Suzanne Klatt</b> ( <i>Outlook 204</i> ); see page 8 for details
<b>12:00 - 1:00</b>	<b>Lunch</b> <i>Dining Hall</i>
<b>1:00 - 2:00</b>	<b>Conference Opening and Welcome:</b> remarks by <b>Lila Shane</b> , <b>Brad Grant</b> , and conference committee members <b>Practice with Inés Hernández-Avila</b> <i>Outlook Theater</i>
<b>2:05 - 3:35</b>	<b>Plenary Panel: Radicalizing Contemplative Education</b> <i>Outlook Theater</i> Discussion, dialogue, and practice with the track speakers: <b>Éliane Ubalijoro</b> , <b>Carla Sherrell</b> , <b>Judith Simmer-Brown</b> , <b>Oliver Hill</b> , <b>Stephen Murphy-Shigematsu</b> , and <b>Vijay Kanagala</b> . The panelists will discuss their responses to the question of what it means to radicalize contemplative education in the context of their work, and describe what attendees can expect from their workshops on Saturday.
<b>3:35 - 4:00</b>	<b>Break with coffee, tea, and snacks</b> <i>Common Grounds Café</i>
<b>4:00 - 5:30</b>	<b>Continued Dialogue and Discussion with Panelists</b> <i>Outlook Theater</i>
<b>5:30 - 6:00</b>	<b>Break</b>
<b>6:00 - 7:00</b>	<b>Dinner</b> <i>Dining Hall</i>
<b>7:00 - 9:00</b>	<b>Keynote: “Revolutionary Mindfulness”</b> by <b>Rhonda V. Magee</b> <i>Outlook Theater</i> ; see page 6 for details

## SATURDAY, OCTOBER 28<sup>th</sup>

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Poster presenters may set up in the Sanctuary at any time between 8:30am and 4pm.

<b>7:00 - 8:30</b>	<b>Breakfast</b> <i>Dining Hall</i>
<b>8:30 - 9:00</b>	<b>Framing of the Day and Contemplative Practice</b> <i>Outlook Theater</i>
<b>9:00 - 10:30</b>	<b>Three Track Workshops</b> <i>Outlook Building; see page 10-15 for details</i> <b>Teaching and Learning:</b> Carla Sherrell and Judith Simmer-Brown <i>Outlook 101</i> <b>Leadership:</b> Éliane Ubalijoro <i>Outlook 102</i> <b>Student Affairs:</b> Oliver Hill, Stephen Murphy-Shigematsu, and Vijay Kanagala <i>Outlook 202</i>
<b>10:30 - 10:45</b>	<b>Break</b>
<b>10:45 - 11:45</b>	<b>Parallel Session I (60-minute sessions)</b> <i>Breakout Spaces on 1st and 2nd floors of the Outlook Building</i>
<b>11:45am - 1:00pm</b>	<b>Lunch</b> <i>Dining Hall</i>
<b>1:00 - 1:30</b>	<b>Parallel Session II (30-minute sessions)</b> <i>Breakout Spaces on 1st and 2nd floors of the Outlook Building</i>
<b>1:45 - 2:45</b>	<b>Parallel Session III (60-minute sessions)</b> <i>Breakout Spaces on 1st and 2nd floors of the Outlook Building</i>
<b>3:00 - 4:00</b>	<b>Parallel Session IV (60-minute sessions)</b> <i>Breakout Spaces on 1st and 2nd floors of the Outlook Building</i>
<b>4:00 - 5:30</b>	<b>Poster Session</b> <i>Sanctuary; refreshments available in the Common Grounds Café</i>
<b>6:00 - 7:00</b>	<b>Dinner</b> <i>Dining Hall</i>
<b>7:00 - 8:00</b>	<b>Keynote: "Restorative Justice: Mindfulness, Radical Healing and Social Transformation"</b> by Fania Davis <i>Outlook Theater; see page 7 for details</i>
<b>8:30 - 9:30</b>	<b>Open Mic</b> <i>Outlook Theater</i>

## **SUNDAY, OCTOBER 29<sup>th</sup>**

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If you are staying on-site, be prepared to remove all your belongings from your room by 1pm for check-out. If necessary, bring your luggage to the Lodge for storage until departure.

<b>7:00 - 8:30</b>	<b>Breakfast</b> <i>Dining Hall</i>
<b>8:30 - 9:00</b>	<b>Framing of the Day and Contemplative Practice</b> <i>Outlook Theater</i>
<b>9:00 - 10:00</b>	<b>Parallel Session V (60-minute sessions)</b> <i>Breakout Spaces on 1st and 2nd floors of the Outlook Building</i>
<b>10:15 - 11:15</b>	<b>Parallel Session VI (60-minute sessions)</b> <i>Breakout Spaces on 1st and 2nd floors of the Outlook Building</i>
<b>11:30am - 12:30pm</b>	<b>Conference Closing</b> <i>Outlook Theater</i>
<b>12:30 - 1:30</b>	<b>Lunch</b> <i>Dining Hall</i>
<b>1:00pm</b>	<b>1440 Multiversity's lodging check-out time</b>

# FRIDAY KEYNOTE

Friday, October 27<sup>th</sup> · 7pm in the Outlook Theater

## Revolutionary Mindfulness

### Rhonda V. Magee

Professor of Law, University of San Francisco

How do mindfulness and compassion practices support us in the work of educating for not merely radical but revolutionary social change? In this presentation, Prof. Magee identifies research and practices that support the communion of inner work, interpersonal work, and systemic change. She challenges contemplative educators, administrators and leaders to make revolutionary mindfulness the foundation of our work.



**Rhonda V. Magee** J.D., M.A. ( Sociology) is Professor of Law at the University of San Francisco, a teacher of Mindfulness-Based Stress Reduction, and a student of Buddhism. She is a facilitator of mindful and compassionate communication. In April 2015, she was named a Fellow of the Mind and Life Institute.

Her teaching and writing are inspired by commitments to compassionate problem-solving and presence-based leadership in a diverse world, and to humanizing education. She sees mindfulness and compassion practices as keys to personal, interpersonal, and collective transformation. She is a nationally-recognized thought and practice leader in the emerging fields of contemplative legal education and teaching mindfulness and compassion in higher education.

Rhonda is the author of numerous articles on mindfulness in legal education, including “Educating Lawyers to Meditate?” 79 *UMKC L. Rev.* 535 (2011), and “The Way of ColorInsight: Understanding Race and Law Effectively Using Mindfulness-Based ColorInsight Practices,” 8 *Georgetown J. of Mod. Crit. Race Perspectives* 251 (2016).

For more information, see <https://usfca.academia.edu/RhondaMagee>.

# SATURDAY KEYNOTE

Saturday, October 28<sup>th</sup> · 7pm in the Outlook Theater

## Restorative Justice: Mindfulness, Radical Healing and Social Transformation

### Fania Davis

Co-Founder and Director, Restorative Justice for Oakland Youth

Fania Davis will discuss Restorative Justice's indigenous origins and its principles, practices, and critical issues, with a focus on the work in Oakland, California. The talk will also explore RJ's intersections with mindfulness, #BlackLivesMatter, and the burgeoning social movement to transform historical harm and create just new futures through truth-telling, racial healing and reparations.

**Fania Davis** is Co-founder and Director of Restorative Justice for Oakland Youth (RJOY). A national thought



leader in the field, she is a long-time social justice activist, a restorative justice scholar and professor, and a civil rights attorney with a Ph.D. in indigenous knowledge. Coming of age in Birmingham, Alabama during the social ferment of the civil rights era, the murder of two close childhood friends in the 1963 Sunday School bombing crystallized within Dr. Davis a passionate commitment to social transformation.

For the next decades, she was active in the civil rights, Black liberation, women's, prisoners', peace, socialist, anti-imperialist, anti-racial violence and antiapartheid movements. After receiving her law degree from University of California, Berkeley in 1979, Dr. Davis practiced almost 27 years as a civil rights trial lawyer with a subspecialty in academic discrimination. During the late 1990's, she entered a Ph.D. program

in indigenous studies at the California Institute of Integral Studies, and apprenticed with traditional healers around the globe, particularly in Africa. Dr. Davis has since taught Restorative Justice and Indigenous Peacemaking at graduate and undergraduate levels. She has also served as counsel to the International Council of Thirteen Indigenous Grandmothers. Dr. Davis speaks and writes on the subjects of School-Based Restorative Justice, Race and Restorative Justice, the Indigenous Roots of Restorative Justice, Social Justice and Restorative Justice, Truth and Reconciliation, Youth-based Restorative Justice, the School-to-Prison Pipeline, Mass Incarceration, and other topics.

Numerous honors include the Ubuntu Service to Humanity award, the Maloney award recognizing exceptional contributions in youth-based restorative justice, World Trust's Healing Justice award, the Tikkun (Repair the World) Award, the Bioneer's Changemaker Award, and the LaFarge Social Justice Award. She is also a Woodrow Wilson Fellow. The *Los Angeles Times* named Dr. Davis a "New Civil Rights Leader of the 21st Century." She is a mother, grandmother, dancer, and yoga and qigong practitioner.

# CONTEMPLATIVE PRACTICES

Friday, October 27<sup>th</sup> · 10:00 am - Noon in the Outlook Building

10:00 - 11:00 am in Outlook 203

## **The Sacred Container...**

led by **Doreen Maller**

This mindfulness exercise will be a consideration of setting a container for your work in the classroom and will explore and contemplate how we contain, what do we need to find sacredness in the spaces in which we teach, how to create containment using both symbolic and ritualistic modes of contemplation, what might our aspirations of containment be...

Using guided visualization, art based contemplation and group conversation, together we will explore the beauty and value of containment in our work.

Dr. **Doreen Maller** is a licensed Marriage and Family Therapist and Chair of the Holistic Counseling Psychology department of John F. Kennedy University. She is the series editor for the *Praeger Handbook of Community Mental Health Practice* (2013) and a new volume on *Aging and Mental Health* (2017). She has presented and published on a variety of topics including Family Systems, Addiction, Trauma, and Expressive Arts.

10:00 - 11:15 am in Outlook 202

## **Death as Catalyst: Transforming Silence into Language & Action**

led by **Regina Smith**

Drawing from Audre Lorde's seminal speech, "The Transformation of Silence into Language and Action," and the Buddhist practice of meditating on one's death, this series of practices will orient participants toward utilizing an awareness of their own death as a catalyst for engaging more wholeheartedly in contemplative social action. Practices included: Sitting meditation, dyadic deep listening, contemplating open questions, writing, aimless wandering.

Rooted in embodied contemplative philosophies, **Regina Smith** relies on magical creativity, intellectual clarity, and mission-centered collaborative leadership to advocate for social transformation. With an MFA in Poetry and an MA in Contemplative Psychotherapy, her training allows her to bridge the mechanics of the mind with the intricacy of the heart.

11:00 - 11:30 am in Outlook 204

## **Technology and Love**

led by **Suzanne Klatt**

College students participate in this practice during a course entitled: Contemplative Inquiry Lab. During this session, we explore with and through our cell phones, attempt to connect to others and ourselves in new ways, and inquire about novel ways to plug in through technology. Bring your cell phone.

**Suzanne Klatt**, PhD, LISW-S, is Clinical Faculty & Director, Miami University Mindfulness & Contemplative Inquiry Center, Oxford, OH. I have been facilitating mindfulness and other contemplative practices across developmental levels within higher ed, business, mental health, juvenile justice, and other communities for about 20 years.

11:30 am - 12:00 pm in Outlook 102

## **"I Wait Only For . . ."**

led by **Rick Chess**

Using the last line of Norman Fischer's interpretive translation of Psalm 27, "I wait only for you," we'll inquire into our experiences of waiting. What/who do we wait for? Where do we wait? What do we experience as we wait? We'll use contemplative/reflective writing practices to describe and explore our experiences of waiting. We may also conclude with a collaborative piece of writing on our experiences of waiting.

Bring something to write with and something to write in/on.

**Richard Chess** is the author for four books of poetry, including *Love Nailed to the Doorpost* (University of Tampa Press 2017). His poems have appeared in *Best American Spiritual Writing 2005*, *Telling and Remembering: A Century of American Jewish Poetry*, and *The Bloomsbury Anthology of Contemporary American Jewish Poetry*. He is an award winning professor at the University of North Carolina Asheville. In recent years, he has become active in the national movement exploring the use of contemplative pedagogy in higher education. At UNC Asheville, he has played a leading role in the contemplative pedagogy and practice initiative which began there in 2011.

# THREE TRACK WORKSHOPS

Saturday, October 28<sup>th</sup> · 9:00 - 10:30 am in the Outlook Building

Teaching and Learning Track

## **The Future of Contemplative Education: Transforming Spiritual Bypassing Culture?**

Outlook 101

**Carla Sherrell, Ed.D.**

Core Assistant Professor in the Graduate  
School of Counseling and Psychology Somatic  
Counseling Department, Naropa University

**Judith Simmer-Brown, Ph.D.**

Distinguished Professor of Contemplative  
and Religious Studies, Naropa University

In twenty years of the work of the Center for Contemplative Mind in Society, the contemplative education movement has grown in scope, vision, and purpose, demonstrating the dramatic impact that first-person inquiry brings to the educational enterprise. What began as a few moments of mindfulness inserted into a conventional college curriculum has now grown into a redefinition of learning, and has shown how interiority can shift the focus of what it means to be fully educated.

In the process of deepening inquiry, CMind has grown to understand that contemplative pedagogy opens learning to a larger world of social concern, in which racism and other oppressive forces cause genuine harm that manifests as injustice in our universities. In recent years, the mission of the CMind has increasingly addressed social justice issues in higher education.

This workshop celebrates these accomplishments of CMind, while suggesting ways for continued growth, especially addressing the higher education structures and cultural norms that keep contemplative perspective and social justice work as separate, sometimes competing agendas. How might contemplative practice in our classrooms be “spiritually bypassing” the suffering of intersecting sociocultural locations/ identities (e.g.: racism, sexism, heterosexism, and genderism, classism, ableism, etc.)? How does social justice work become divorced from contemplative perspectives that can support transformation?

In a new application of this analysis, presenters consider whether the contemplative education movement may be bypassing issues of social justice and racism in a form of institutional, structural spiritual bypassing. Examining institutional symptoms, presenters posit that contemplative education often ignores sociocultural location, and accompanying power dynamics and privilege in curriculum, policy, and practice, subverting the overall societal benefits of contemplative pedagogies. They explore the benefits of an integrated contemplative social justice perspective, and discuss how this integration might manifest structurally in our institutions.

# TEACHING AND LEARNING

## Presenter Bios

**Carla Sherrell, Ed.D.**, is Core Assistant Professor in the Graduate School of Counseling and Psychology Somatic Counseling Department at Naropa University in Boulder, CO. The focus of her work is the integration of the theory and practice of counselor, social justice, and contemplative education in service to personal, interpersonal, community, and institutional transformation in the 21st century. She is a member of Naropa's Center for the Advancement of Contemplative Education (CACE) steering committee, and the faculty Diversity and Inclusion Advisory Group. In private practice, Carla is a social justice consultant working regionally and nationally supporting educational institutions, other non-profits, and businesses in becoming vibrant socially just communities. She has presented on social justice education at conferences sponsored by the Association for Contemplative Mind in Higher Education, International Symposium for Contemplative Studies, National Association for Multicultural Education, National Coalition for Equity in Education, Metropolitan Community Churches, University of Colorado, and the Colorado and Wyoming School-University Partnership for Educational Renewal. Carla is in discernment preparing for ordination in the Metropolitan Community Churches.

**Judith Simmer-Brown, Ph.D.**, Distinguished Professor of Contemplative and Religious Studies at Naropa University. She has practiced Tibetan Buddhism for 45 years and is an Acharya (senior dharma teacher) of the Shambhala Buddhist lineage of Sakyong Mipham, Rinpoche and Chogyam Trungpa, Rinpoche, Naropa's founder. As a Naropa Institute founding faculty member in the late 1970s, she and her colleagues pioneered contemplative pedagogy and meditation in the college classroom, and they continue that work with Naropa's Center for the Advancement of Contemplative Education (CACE) that she founded.

Dr. Simmer-Brown lectures and writes on Tibetan Buddhism, American Buddhism, women and Buddhism, interreligious dialogue, and contemplative education. Her book, *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism* (Shambhala), models contemplative scholarship of an esoteric religious tradition, skillfully integrating first-person inquiry with respected third-person research. She has been active in interreligious dialogue internationally for decades, and as a Board member of the Society for Buddhist-Christian Studies, she is a frequent contributor to their Journal.

With colleague Fran Grace, she edited a groundbreaking collection of articles called *Meditation and the Classroom: Contemplative Pedagogy for Religious Studies* (Religious Studies Series, State University of New York Press), demonstrating how contemplative teaching can be introduced to classrooms across the higher education perspective. Her own focus has been the ethics of contemplative teaching, contemplative academic writing and reading, and integration with social justice education. She co-chairs the steering committee of the American Academy of Religion's Contemplative Studies group. She is married to Richard Brown, a Naropa University contemplative education professor; they have two children and three grandchildren.

# THREE TRACK WORKSHOPS

Saturday, October 28<sup>th</sup> . 9:00 - 10:30 am in the Outlook Building

Leadership Track

## **From Entitlement to Accountable Reciprocity: Transformative Leadership in the Global Context of Higher Education**

Outlook 102

**Éliane Ubalijoro, Ph.D.**

Founder and executive director of C.L.E.A.R. International Development Inc.,  
and professor of practice for public and private sector partnerships, McGill University

This workshop reflects on contemplative social justice leadership in the context of higher education through the lens of the international exchange of students and innovators. Currently, there are over a million international students in the US comprising one in every 20 students on American campuses. Africans are the fastest growing subpopulation among international students studying in the U.S. At least a quarter of tech founders in the US over the last decade have been immigrants. In 2005 alone, their companies produced \$52 billion in sales and generated close to 450,000 jobs. A lot of this wealth is excluding women. The number of women in computer sciences in the US has halved in 30 years despite growing numbers in other science disciplines. Women only get 2% of venture capital funding while African-American and Latino founders are also undercapitalized. The flow of brains across the globe highlights tensions between those who feel entitled to higher education and financing and those who see both as a privilege and responsibility, whether in the context of race, ethnicity, gender, ability, age, class, urban versus rural upbringing or other considerations.

As academic leaders seek to prepare students to face the global challenges of the 21st century, how do we encourage students to stay grounded in their own humanity and recognize the relative privileges and disadvantages of their own social locations while opening up to the humanity of those different from oneself in a world obsessed with competition and getting on top?

Grounded in her own contemplative journey as a Rwandan woman, scientist, refugee, Canadian citizen, and leadership practitioner, Dr. Ubalijoro will share what she has learned about border crossings and the possibilities opened through contemplative practice of experiencing differences as gifts to share and enrich each other rather than sources of division, domination, or exclusion.

## **Presenter Bio**

**Éliane Ubalijoro**, Ph.D. is the founder and executive director of C.L.E.A.R. International Development Inc., and a professor of practice for public and private sector partnerships at McGill University's Institute for the Study of International Development, where her research interests focus on innovation and sustainable development. She is a member of Rwanda's National Science and Technology Council. She has lead and been a co-investigator on grants funded by Bill and Melinda Gates Foundation Grand Challenges Explorations program.

Prior to going back to Academia, she was a scientific research and development director in a Montreal-based biotechnology company for five years. She is a member of the Presidential Advisory Council for Rwandan President Paul Kagame, a member of the board of the International Leadership Association, and a founding signatory of the Fuji declaration to ignite the divine spark for a thriving world.

Éliane has contributed to several recent books on transformational leadership, including *The Transforming Leader: New Approaches to Leadership for the 21st Century* (Berrett-Koehler Publishers, 2012), *Becoming A Better Leader* (Routledge eBook, 2015) and *Leadership for a Healthy World: Creative Social Change* (Emerald, 2016). Eliane is currently involved in the establishment of a start-up in the area of neglected tropical diseases.

# THREE TRACK WORKSHOPS

Saturday, October 28<sup>th</sup> . 9:00 - 10:30 am in the Outlook Building

Student Affairs Track

## **Toward A Transformed Vision of Contemplative Education: Student Development, Intersectionality and Social Justice**

Outlook 202

**Oliver J. Hill, Jr., Ph.D.**

Professor of Psychology,  
Virginia State University

**Vijay Kanagala, Ph.D.**

Assistant Professor of Higher Education  
and Student Affairs Administration,  
University of Vermont

**Stephen Murphy-Shigematsu, Ph.D.**

Co-founder, LifeWorks  
Stanford University

Contemplative practice and activism have sometimes been seen as antithetical, yet there have always been leaders and teachers who saw their capacity to invigorate each other. Topics related to intersectionality and social justice are becoming increasingly important within the contemplative education movement and on our college campuses. In this session moderated by Prof. Oliver J. Hill, Jr., panelists will make visible the connections they have drawn among contemplative education, student development, social identity development, intersectionality and social justice.

# STUDENT AFFAIRS

## Presenter Bios

Dr. **Oliver J. Hill, Jr.**, is Professor of Psychology at Virginia State University. His primary research interest focuses on factors that impede success in math and science for African American students, and interventions that can overcome these barriers. He is particularly interested in fostering the concept of quality education as a civil right for all students. Hill has taught meditation for over forty years, including working with incarcerated individuals through the Siddha Yoga Prison Project.

**Vijay Kanagala**, Ph.D. is an Assistant Professor of Higher Education and Student Affairs Administration at the University of Vermont. A former student affairs practitioner with extensive experience in multicultural student affairs, Kanagala's research focuses on three interconnected topics: 1) college access, success and completion of low-income, first-generation college students, 2) intersectionality of education, immigration, and social identities such as race, class, gender and religion, and 3) contemplative pedagogy, education, healing and empowerment. Employing contemplative pedagogy and practices in and out of the classroom, Kanagala engages with graduate students, student leaders, educators and administrators to develop and further their social justice and equity consciousness that fosters a relationship between the heart and the mind to guide a student affairs philosophy rooted in an ethic of care and compassion. In doing so, Kanagala attempts to disrupt the status quo, and furthers the discourse in addressing inequities and issues of social justice while having difficult dialogues. Introduced to contemplative practices as a child, Kanagala practices transcendental and walking meditation in tandem with Chula, a delightful eight-year old shih tzu-poodle, to engage with the deeper questions of life.

**Stephen Murphy-Shigematsu** balances Eastern and Western wisdom and science in Heartfulness—a way of living with mindfulness, compassion, and responsibility. His practice of designing healing communities in the U.S., Japan, and other parts of Asia integrates his transcultural life experience and training in East Asian medicine in Japan and clinical psychology at Harvard. He was professor and director of the International Center at the University of Tokyo and at Stanford is co-founder of LifeWorks, teaching diverse Heartfulness courses in Comparative Studies in Race & Ethnicity and Health & Human Performance. Author of books in Japanese and English, his latest is *From Mindfulness to Heartfulness: Transforming Self and Society with Compassion* (January 2018).

Outlook 101 | Leadership Track

## **Using Mindfulness Practices to Uncover Unconscious Bias and Facilitate Cross-Cultural Conflict Resolution**

This workshop will guide participants through developing the capacity to use mindfulness techniques to recognize unconscious bias and facilitate cross-cultural conflict resolution. There will be an overview of how mindfulness techniques can be used to gain awareness of bias, prejudice, and discriminatory ideas, language and behaviors. Then participants will be guided through exercises that allow them to explore their unconscious bias using mindfulness practice. There will also be an overview of the process by which mindfulness-based interventions are used to facilitate cross-cultural conflict resolution and participants will have an opportunity to observe and practice this process as led by the presenter.

*Kamilah Majied*

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Outlook 103 | Teaching and Learning Track

## **Collaboration, Social Justice and Contemplation: A Community Mental Health Project**

In 2015 a collaborative team at John F Kennedy University embarked to create a learning community to bring contemplative and restorative mental health care to a local middle school in Oakland California. Faculty, Administration and Students co-designed, implemented and measured the needs and potentials of a program, The Welcome Room, to create and provide a safe space for mini-mental-health moments. These interventions (meditation, nutrition, art, movement, personal connection, compassionate understanding) provided much needed respite and restoration for students, increased positive behaviors and positive academic

outcomes for the student participants. The University team, developed and grew together to arrange funding, design curriculum, staff the program and measure results. This presentation will explore the joys and challenges of project development, and share some of the mini-mental health programs that yielded results. We will emphasize Contemplative Practices as social justice in action.

*Doreen Maller, Debra Sheppard, Dé dzin Alissa Kriteman*

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Outlook 204 | Teaching and Learning Track

## **Building Communities, Shared Journeys: Compassionate Teaching for Students of Color**

A year ago, Stephanie Briggs was approved for a grant to foster a contemplative community among faculty of color. This presentation details the wide impact of that grant and its expansion to nurture and support college students and faculty of color at five diverse institutions. How do we, as teachers, become centered and remain grounded in the face of dehumanizing ideologies and practices, limited resources, and devalued presence? How do we negotiate/manage our vulnerability and be authentic as persons of color, while forging bonds and honoring identity with students of color without excluding others? How do we create contemplative healing communities and develop partnerships on and off campus, and why is this important? This panel will present lived experiences and views of three faculty members who participated in the grant and formed a community. They will also offer suggestions for how this kind of community can be deepened and strengthened.

*Stephanie Briggs, Michelle Chatman, Renee Hill*

Outlook 102 | Teaching and Learning Track

## **Integrating Meditation and Essential Questions in Positive Neuroplasticity Student-Experiments**

I will share a practice I've developed for my course "Borges, Buddhism and Cognitive Science" in UC Berkeley. To gain a deeper understanding of their minds/hearts and have an effective tool to consciously cultivate positive Neuroplasticity, students are guided into creating an experiment to discover the roots of a negative trait they would like to overcome, and are shown how to plant new seeds when that trait arises. Essential Questions and Meditation, which we practice in the course, are integrated in that experiment. Students design the experiment tailored to their needs and practice it during several weeks. They are encouraged to see any possible "failures" as new points of departure with greater awareness. At the end they write a final reflection. In this session, you will practice creating your own experiment, with Meditation and Essential Questions.

*Amelia Barili*

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Outlook 202 | Student Affairs Track

## **Moving through Addiction and Recovery with Yoga**

While yoga may seem an obvious tool for the recovery from addiction, many communities dealing with addiction have limited access to yoga, including most college students. As a way to bridge this gap, Yoga of 12-Step Recovery (Y12SR) was created in 2003. Y12SR is a nationally recognized program that provides a powerful framework for addiction recovery and relapse prevention. It 'connects the dots' between the ancient wisdom of yoga, the practical tools of 12-step programs, and the latest research on trauma healing and neurobiology.

As part of a holistic recovery program, it works in tandem with traditional treatment to address the physical, mental and spiritual disease of addiction. With the pressures of college life, students are at a heightened risk for addiction; this is an intersection we cannot afford to miss. Come experience an Y12SR meeting and discuss ways in which it could work in your context.

*Naomi Tuinstra*

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Outlook 203 | Teaching and Learning Track

## **Beyond the IRB: Contemplative Coaching Circles for Radical Action Research**

Transdisciplinary, community-engaged action research has the potential to help higher education address the social and ecological crises of our time. Unfortunately, ethical engagement in these socially complex, contextual problems appears to be compromised by Institutional Review Boards (IRBs). The IRB process focuses on minimizing potential harm that researchers may inflict upon their subordinate research subjects as they extract knowledge using the scientific method. In this context, oppressive power structures are assumed (not challenged), and the ideal scientist achieves a state of "disinterest" to avoid bias. What if, instead, ethical researchers strove to achieve a state of engaged curiosity, compassion, and courage where they could employ contemplative practices to notice and suspend biases that close their minds, hearts and wills? What if institutions supported contemplative coaching circles to help researchers notice and transcend blindspots as they co-generate knowledge and action with partners?

*Elizabeth Walsh*

Outlook 203 | Teaching and Learning Track

## **Embodied nursing pedagogy: Walking a Mile in the Patient' Shoes**

Nursing students may misinterpret a client's aversion from the treatment plan as "non-compliance". We have been unsuccessful correcting this mentality employing standard didactic curricular methods. To correct this misconception and support students' ability to take a non-judgmental approach, we developed a course highlighting the social determinants of health that includes a community based poverty simulation. Although nursing curricula has a long history of kinesthetic based curricula, providing an embodied approach to learning is novel. To date, over 150 students have provided feedback regarding their beliefs on poverty as a social determinant of health both before and after participating in the poverty simulation. Our preliminary assessment identified that the poverty experience allows nursing students to develop a more non-judgmental viewpoint of people in poverty. We believe this will mitigate the notion of "non-compliance", and fashion nurses who can more thoughtfully enter into therapeutic relationships.

*Roxane Chan, Emily McIntire*

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Outlook 204 | Teaching and Learning Track

## **Re-Imagining Black Youth Justice**

While the overall rate of incarceration of all youth has decreased by 55% since 1997, the rate of incarceration of youth of color continues to rise (Office of Juvenile Justice and Prevention, 2015). In 2013, black youth were more than four times as likely as white youth to be incarcerated. Enduring constructs of oppression dehumanize black youth by casting them as angry, violent, and uncontrollable. In preparing my students for careers in criminal justice, I employ contemplative strategies to help students approach black youth and returning citizens with compassion

and critical consciousness. Contemplative Re-imagining (CR) recasts black youth as humans worthy of protection and investment, rather than objects for confinement. Coupled with social justice activism, this approach aims to create a process for healing and restoration. Participants in this session will learn what comprises the emerging idea of Contemplative Re-imagining, dialogue about its parameters, and engage in a CR practice.

*Michelle Chatman*

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Outlook 202 | Teaching and Learning Track

## **The Impact of Mindfulness in Teaching Emotional Intelligence online and in Person to Undergraduate Students**

This presentation will present an evidence based model as a potential foundation for a program to teach emotional intelligence skills to undergraduate students. This model was developed based on a mixed method study using a 3 x 2 factorial quasi-experimental design that found a team-based learning environment using a blended teaching approach, supported by mindfulness instruction to teach EI skills, can make learning about emotional intelligence accessible and meaningful to undergraduate students. Using peer emotional intelligence assessment scores as a measure of emotional intelligence growth, the study showed a statistically significant impact on the growth of emotional intelligence skills from using a blended approach including direct instruction in mindfulness techniques. Supporting this finding, students clearly expressed a noticeable growth in their emotional intelligence and in that of their peers in interviews conducted at the end of the study.

*Jami Cotler*

Outlook 101 | Student Affairs Track

## **Diversity and Consensus: Engaging First Generation Students in Contemplative Practices**

In the 2016-17 academic year, we surveyed fifteen universities within and beyond the Pennsylvania State System of Higher Education (including two HBCUs) about their current programs and future plans for student opportunities for contemplative practice. Results to be presented show that responding universities were all offering or planning programs. Programs were located in three different contexts: 1) academic courses, 2) student affairs initiatives, and 3) athletic programs. Later in the year, we arranged for representatives of nine of the universities to meet to share best practices and new ideas, to identify common concerns, and to find pathways to mutual support. Results will be presented through recordings and individual interviews. Of significant import was the consensus around the desire to engage our highly diverse, first-generation college student population, resulting in a plan for a 2017-18 conference dedicated to this theme.

*Donald McCown, Kim Weiner (not in attendance), Christine Moriconi (not in attendance), Michelle Laurenzi (not in attendance)*

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Outlook 103 | Leadership Track

## **Healing Through Leadership: A Process of Critical Love, Compassion and Vulnerability**

The SEEK Department at John Jay College is an access opportunity program for low-income urban college students. As “on the ground” practitioners, the counselors, who teach, advise and support the students, often find themselves in the parallel process of responding to the oppressive and institutionalized challenges of navigating higher education. In an effort to unpack the unspoken, the counseling coordinator, in her leadership and supervisory role of five years, used herself as a vehicle of vulnerability

to build community, trust and healing. Self-disclosure and risk taking were key in the initial process. Additionally, weekly meditation, movement, and reflection were incorporated to facilitate the cohesion of a core group of staff that are committed to bearing witness to their own challenges as well as their colleagues. There has been an increase among collaboration, morale and professional productivity. Most importantly, the shared commitment toward activism and social justice has deepened and enhanced.

*Monika Son*

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Outlook 102 | Teaching and Learning Track

## **Can We Cultivate Resilience and Social Responsibility in the Classroom?**

Aspiring to have an impact on the world is big... hard... scary. Many challenges are not easily resolved. So how can we help cultivate resilience among our students, to better prepare them for the future? Can we successfully model and teach resilience and social responsibility in the classroom?

Social responsibility takes for granted self-efficacy, agency and motivation – qualities our students may not yet have. In our courses, “Mindfulness & Compassion” (@UVA) and “Accelerated Learning English Composition-I” (@CCBC), we each target student growth and building of their capacity for self-knowledge, self-care, and – ultimately, we hope – social responsibility. We both also work with Faculty Learning Communities at our institutions to share ideas and offer support across the disciplines.

This session will engage participants in an active dialogue about the ways in which we can provide learning opportunities for faculty and students that nurture agency, self-compassion, and capacity for social responsibility.

*Juliet Trail, Stephanie Briggs*

Outlook 203 | Leadership Track

## **Sustaining Radical Leadership: Exploring Contemplative Leadership Practices & Governance Structures**

Recent developments in leadership theory suggest that social change is a community-based social process, not the work of an individual leader. As we continue to build contemplative communities on our campuses, and learn how to harness our collective capacity to catalyze change, we are also learning how to lead in new ways. Innovations in leading reflect broad shifts in our worldview, from outmoded mechanistic, hierarchical ways of operating that separate and divide, toward more, holistic, interconnected functioning and wholeness. However, the former still dominates our current systems, structures and mental models, even among contemplatives. How do we lead in a contemplative organization? What do contemplative governance structures look like and how do they function? How can we sustain the transformative work of contemplative communities? In this roundtable discussion, we will explore these questions through participant-based appreciative inquiry circles, sharing our collective wisdom to advance this area of inquiry.

*Lisa Napora, Katharine Darling*

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Outlook 101 | Teaching and Learning Track

## **Teaching Empathy through Applied Mindfulness: The T.E.A.M. Approach to Cultivating Social Justice Activism in the Midst of a Public Health Crisis**

Flint, Michigan is a predominantly non-white, high poverty, high crime, city with high rates of chronic disease. Since the 1970s, Flint has experienced intense disinvestment impacting the livelihood of its residents through high unemployment rates and major reductions in funding for schools and city services, with the Flint Water Emergency recently manifesting as the most egregious. As educators within the City of Flint, we are collectively respon-

sible for training our students to become more adept at locating and using resources to heal from the trauma of the injustices that contributed to and those resulting from the Flint Water Emergency. Given our non-traditional student population at a campus that focuses on teaching first and community engagement, our practices are also community based and mindfully creative. Focusing on personal and social agency, we engage in healthy practices for the betterment of both the community and our self-development.

*Lenwood Hayman, Traci Currie, Maria Millett, Joyce Piert*

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Outlook 202 | Teaching and Learning Track

## **Indigenizing the Academy: Creating New ways of Knowing through Contemplative Practices**

Since 1998, Canada has undergone a Truth and Reconciliation Commission (TRC) process with the Indigenous peoples of this land. The mandate of the TRC was to reconcile, and attempt to heal, the cultural destruction of Indigenous peoples, including the enforced attendance at Residential Schools—government orchestrated schools to “take the Indian out of the Indian.” For years, a “bearing witness” process has occurred throughout Canada to hear the first-hand accounts of the abuse and cultural destruction Indigenous peoples endured at these schools. A major outcome of the TRC process is what is termed the “Indigenization” of the Academy, or the process by which universities and institutes of learning, incorporate Indigenous Knowledge and other ways of conceptualizing and coming to know the our realities. This interactive workshop will explore the challenges of how a contemplative approach, and what many Indigenous peoples call “spirituality,” can be incorporated into postsecondary education.

*Trudy Sable*

Outlook 103 | Teaching and Learning Track

## **“How high?” Inspiring Merit Scholars to Self-Authorship & Social Awareness Through Mindful Scholarship**

While merit scholars can be among the most creative, innovative, and motivated thinkers, they can also be the most traditional in their approaches to learning—desiring to be told what to do and/or privileging their intellects as the best/only route to meaning-making. The *Constructions of Knowledge* courses created by the Norlin Scholars Program at the University of Colorado support students in enhancing their awareness of social realities and intersectionality by bringing all their ways of knowing to engaging with these subjects, their lives, and their work.

This interactive session models several pedagogical approaches to de-centering the classroom and empowering learners through deep, intentional inquiry and engaged, relational learning. After a brief centering practice, participants will engage in sociometry or social mapping activities. This demonstrates methods for embodying course content (reaching multiple learning styles) while implicitly modeling the deconstruction of hierarchical power. Follow-up will employ short writing, reflection and sharing. All pedagogy invokes a *sentipensante* (sensing/thinking—Rendón) approach to whole-life learning, while empowering learners as the co-generators of meaning, knowledge, and power.

*Jim Walker, Joan Gabriel*

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Outlook 102 | Teaching and Learning Track

## **The Rhythm of Care: Contemplative Learning in an AIDS Hospice**

How do we incorporate awareness into our daily working lives? Where are the lines of connection between contemplative practice and community engagement? Macaulay Honors College CUNY piloted a three-part experiential learning program for twelve of our pre-health or social work students,

incorporating contemplative practice, conversation, and community building. We began with a three-day silent retreat wherein our students built a sense of community and practiced contemplative techniques and awareness practices. We then held a series of four weekly dinners wherein students engaged in conversation with experts from a wide range of fields within the HIV/AIDS world—clinicians, researchers, and caregivers. Then, over spring break, we traveled to Houston, TX to work together at a hospice facility for AIDS patients, as well as an associated day facility. Our meditation teacher accompanied us on the trip to Houston, and we sat regularly in community, often alongside residents and clients.

*Mike Lamb, Vanessa Iaffa*

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Outlook 204 | Leadership Track

## **Designing “Contemplative Third Spaces” to Transform Campus Free-Speech Conflict**

We live and work in the midst of violent free-speech conflicts on and off university campuses, in which two kinds of sacred space are being fiercely contested. In one, the space is perceived as a “viewpoint diversity sanctuary” wherein free speech is protected, regardless of whom it may threaten or demean. In the other, the space is an “identity sanctuary” wherein people may live and work protected from the risk of experiencing threatening or demeaning speech. Each of these spaces seems to preclude the other. But are they unbridgeable? Is it possible to create inclusive “contemplative third spaces” that prepare people to become safe enough with rather than safe from reactivity? In this facilitated roundtable session, participants discuss the concept and structure of contemplative third spaces. What models currently exist? How might these spaces be designed and adapted to bridge boundaries between mutually exclusive sanctuaries, grow resilience, and promote civil discourse and mutual understanding?

*Mike Kimball, Libby Webb*

## PARALLEL SESSION IV · SATURDAY, OCTOBER 28<sup>th</sup> · 3:00 - 4:00 PM

Outlook 203 | Leadership Track

### **Mindful Moments and Joy: Leading Change Gently**

How might we introduce mindfulness into a university organization in a way that is strategic, yet leaves people free to choose whether and how they participate—and shifts the group’s culture? How might this “foster deep inquiry and ... cultivate personal transformation” (as asked in the CFP)?

In this session, based on an evolving action research project, teaching action research, and processual change theory, we offer alternative approaches to the integration of mindfulness and social justice on campus. Rather than training people in methods that they experience as extrinsic, we create space and build capacities to notice moments of waking up, richness, and purpose. Our process has been allowing change to emerge in an open-ended and self-organizing way through inquiry, encouraging individually-crafted approaches, and providing a sense of direction—a path.

Together, we will inquire into what kind of leading and processes are conducive to such gentle, yet powerful change.

*Kathryn Goldman Schuyler, Cheryl Getz, Orit Wolberger*

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Outlook 103 | Teaching and Learning Track

### **Contemplating Contentious Politics**

How can contemplative practice in the classroom help us to critically engage divisive social and political issues in this contentious moment? In what ways can such practice both create space for honest, compassionate discussion and ensure that concerns for social justice are articulated and heard? Considering mounting struggles for justice

in our political system, the current polarized moment presents opportunities and challenges for us to reexamine our shared values. This session will explore different approaches to opening space for uncomfortable but meaningful conversations and create opportunities to critically examine our own convictions while seeking an authentic understanding of the views of others. Contemplative practice can help us discuss and understand diverse views on difficult political issues such as climate change, racism, immigration, gender identity, and health care without rejecting the person sitting in front of us.

*Rachel DeMotts, Parakh Hoon*

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Outlook 101 | Teaching and Learning Track

### **The Mindful Brotha**

This session will allow for educational leaders to discuss current practices of engaging Black Men in mindfulness practices. Furthermore, the session will discuss why it is important to introduce Black men into mindfulness and how educators can find ways using Yosso’s community cultural wealth model to incorporate mindfulness into their work with Black men.

*Marlon Blake, Lenwood Hayman*

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Outlook 102 | Teaching and Learning Track

### **Healing Justice: Holistic Self-Care for Student Change Makers**

Healing justice is an idea that has emerged in the last decade in response to a hostile neoliberal context, amplified by unjust global economic policies, ongoing discrimination against those who are “other,” and a culture that encourages disconnection from ourselves and one another. Activists and

helping professionals, particularly those originating from marginalized communities, have turned towards healing that which activists in the past have not attended to – the impact of intergenerational trauma; the body-mind-spirit; and burnout. Healing justice refers to individual and collective contemplative practices that can facilitate deeper understanding, connection, and sustainability.

We will discuss and model healing justice skills that can be taught to university and college students. It is particularly relevant for students in professional fields including social work, counseling, human services, and education; student activists; and students in community-based internships or service learning programs.

*Loretta Pyles*

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Outlook 202 | Teaching and Learning Track  
**Activating Wonder, Plumbing Depths,  
Radicalizing Teaching: The Lama Experience**

Radicalizing contemplative education involves digging deep within to surface what is most valuable and sharing this with our students. Paradoxically, this self-investigation cannot be merely solitary; we need each other. For the past five summers, faculty, administrators and activists have met at the Lama Foundation in the mountains of New Mexico to radicalize their teaching. Concerned that we are failing to touch the deepest parts of ourselves and our students, and working to find meaningful ways to address environmental harm, participants have collectively probed the connection between contemplation and transformative education. This panel will bring together participants from recent workshops to briefly share their insights about the promises and challenges of radicalizing contemplative

environmental education. We will then convene in small groups to explore the pedagogical power of reigniting wonder, cultivating beginner's mind, and being alone together in the vastness of the other-than-human world.

*Karen Litfin, Manisha Anantharaman, James Rowe,  
Paul Wapner*

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Outlook 204 | Leadership Track  
**Clearing a Path for Healing to Enter: Using  
Contemplative Practices to Challenge  
Internalized Subordination**

Internalized subordination is part of the system of chains contributing to the continuation of racism affecting racially oppressed groups and it has encouraged the physical, spiritual, and emotional self-mutilation and self-degradation of a community of people. By influencing the psychological experience of People of Color, it has enticed individuals to contribute to their own demise within a larger system of oppression. Because this is a cognitive phenomenon over which individuals can have agency, it is important to study, understand, and seek out ways that groups of Color are able to gain a liberatory perspective in the midst of a racist society, just as it is important for whites to work to gain a liberatory perspective over internalized dominance. This session will investigate the complexity of the phenomena of internalized racism and offer participants the opportunity to explore contemplative practices to challenge the consequences of internalized racism in their personal and professional lives.

*Tanya Williams*

Table 1

## **Building Undergraduate Life-Skills through Contemplative Practices and Service-Learning**

This presentation features a poster describing an undergraduate life-skills course that is grounded in a contemplative education framework. In addition to receiving handouts of the poster, attendees can also participate in brief contemplative practice class starters.

*Debra Alvis, Lauren Bigham*

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Table 2

## **Integrating Contemplative Elements And Creative Expression In The Physics Classroom**

Baljon will share examples of contemplative pedagogies that she introduces in an upper division physics classroom to deepen engagement. The class -a required course for majors - introduces quantum principles. Principles that caused major shifts in paradigms, which influenced all of society including popular culture and the arts. David Bohr stated: "If quantum mechanics hasn't profoundly shocked you, you haven't understood it yet." The novice learner in the classroom often struggles to shift their believe structures, e.g. to accept that their could be multiple correct perspectives (particle-wave duality). Contemplative exercises are aimed at developing such a deeper understanding. In particular the Hispanic student population (about 50% of the class) performed much better in the redesigned course. Their GPA increased by more than 0.5 points and as a result they performed better than the non-minority students. We conclude that contemplative pedagogies might promote inclusivity in STEM fields.

*Arlette Baljon*

Table 3

## **Disconnect to Connect - A Campus-wide Digital Fast**

Data is overflowing out of our phones, cars, watches, and computers day and night. We are often unconscious of the data that is transmitted and tracked. This poster describes Disconnect to Connect, a large-scale digital fast that I design and lead annually on my campus. Participants attempt to mindfully refrain from transmitting data for 24 hours. The project focuses on preventing data transmission as well as fostering real-time, unmediated connections between people. We investigate our current relationships to online privacy and empowering ourselves to make conscious choices about the digital technologies we use. The absurdity of this low-brow, defensive response to wide-scale data collection is readily apparent. As such, Disconnect to Connect is not a solution to a problem, but rather, a social experiment, a boycott and conceptual artwork that gives us a new way of seeing ourselves and the worlds we live in.

*Sarah Berkeley*

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Table 4

## **Contemplative Pedagogy in Sustainability Education: Compassion, Connection, and Social Change**

This poster presentation will engage participants in meaningful conversation around social equity, sustainability education, and how contemplative practices can be used to address injustice. In our Sustainable Food & Farming program in the Stockbridge School of Agriculture at UMass Amherst, we use contemplative pedagogy to foster connection. Through this integration of contemplative, nature-based, and transformative pedagogies, students develop a deeper connection with nature, their communities, values, and bodies. Connection to nature and conversations around sustainability are at the core of what we do in our program. How-

ever, with sustainability gaining traction throughout higher education, these practices can be used across disciplines. Environmental Integrity and Economic Vitality tend to be the aspects evaluated when examining sustainability. We use contemplative practices to engage with the often forgotten Social Equity element of sustainability, cultivating compassion to create more just communities.

*Sarah Berquist*

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Table 5

### **A Descriptive Survey and Analysis of the Effectiveness of Mindfulness Programs in Schools**

The focus of this study is the identification of programs and practices that are most effective in addressing a variety of needs and issues in middle and high school students from varying social and ethnic contexts. These issues include but are not limited to: 1) anxiety; 2) stress; 3) attention, 4) compassion; 5) achievement; 6) mental health; and 7) physical health. This study addresses the issues of effectiveness and context to identify programs and program components that are most effective with students in promoting equitable opportunities and positive outcomes. The study reviewed extensive qualitative and quantitative data across programs and diverse populations. The final analysis will be completed this summer in time for the conference. This research has been supported by a grant from The Ramapo College Foundation and the Krame Center for Contemplative Studies and Mindful Living.

*Carol Bowman*

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Table 6

### **The “Feeling” of Democracy: Bodymind, Placemaking, Technologies and Public Intelligence**

Francisco Varela and Humberto Maturana explored

how we move from cells to organisms to human social systems continuously encased in and interacting with an ecosystem. John Dewey explored how we understand democratic practice as an experiential, evolutionary, cultural achievement. In this presentation we integrate these two perspectives in order to provide an understanding of the continuous, active interconnection between bodymind, placemaking and democratic practice. This, we argue, can open up new pathways to 1) value bodymind/contemplative practice in relationship to placemaking, 2) engage with technological design/implementation/use and 3) participate in public policy making. In a time when individualistic, market-based principles are increasingly applied to all aspects of social life, technologies, and the environment, we hope this understanding can contribute to a deeper valuation of what Dewey has called “public intelligence,” the growing awareness that all knowledge is social knowledge in that it is relational, experiential, collective, experimental, moral and active.

*Carl Bybee, Shelby Stanovsek*

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Table 7

### **The Power of the Virtual Classroom in Contemplative Education**

This presentation will explore how virtual programs of higher education have the unique ability to harness the diverse geographic locations of their students and faculty to help each other bear witness to difficult experiences happening on a daily basis across the nation. The opportunities that arise for students to share lived experiences such as interning at an agency providing support to victims of the Pulse Nightclub shooting, or the experience of being pulled over before class due to racial profiling in Alabama, students can begin to humanize injustices and see it as not as something that happens to “others,” rather is alive in every classroom. By implementing a trauma-informed approach in the live virtual classroom, coupled with the use of mindfulness practices to increase wise and compassionate communication around systemic trau-

ma, privilege, and oppression, we can assist students in connecting with one another on a deeper level, and in turn, create healing and momentum toward a more just society.

*Laura Cardinal*

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Table 8

### **Teaching Resiliency Using a Retreat Format in the Baccalaureate Nursing Curriculum**

Michigan State University is adopting active teaching strategies for integrative health therapies (IHT) into nursing curricula through participatory action and actively engaging student feedback. Through several previous iterations of teaching IHT in different formats, we discovered that students had almost no experience with contemplative thought and did not participate in regular and meaningful self-care. This impeded students' ability to develop therapeutic relationships needed to deliver IHT. We have addressed this by establishing an embodied approach to learning IHT during a 6-hour retreat that focuses on the students experience of IHT such as yoga, Qigong, meditation, self-compassion, deep listening and body work. This session has been refined and initial pedagogical strategies have been identified. We are still processing the retreat curricula, but would like to present our pedagogical approaches in their current state in order to open dialog with others teaching contemplative curriculum.

*Roxane Chan, Donna Moyer, Karla Palmer*

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Table 9

### **Conscious Caring: Contemplative Perspectives on Caregiving in the Academy**

Perspectives on the experience of giving/receiving care and how it can impact relationships, including spiritual growth and connection, will be discussed. Self-compassion and approaches to fostering

expressing gratitude for accepting care will be shared, and ways of experiencing "mindful respite" for caregivers will be demonstrated. Participants will dialog around common experiences, including navigating their own caregiving experiences and how it impacts their academic roles. Additionally, students are increasingly balancing caregiving and educational commitments.

Principles of mindfulness, gratitude, compassion, and positive aging as applied to caregiving inform this session, allowing participants to contribute to the evolving "Conscious Caring" concept presented at the last Parliament of the World's Religions. Rituals for honoring the challenges of caregiving are created to foster continuity and connection to the experience of building and sustaining a community dedicated to compassionate care.

*Connie Corley*

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Table 10

### **Can Eastern Contemplative Practices Contribute to Social Justice?: Student Perspectives**

Eastern contemplative practices and health perspectives have gained increased interest in the US, but have not substantially engaged with issues of social and environmental justice (SEJ). Undergraduate students from a diverse university enrolled in an Eastern Health perspectives class wrote reflective essays addressing how course content may contribute to SEJ. Using 25 student essays, we applied a descriptive qualitative approach to examine course ideas related to SEJ. Students described how mindfulness and compassion meditations could reduce social inequalities and anger in politics and promote openness to divergent viewpoints on polarizing social issues, such as racism and economic equity. Students discussed ideas of interconnectedness and balance with nature as resources to harmonize interpersonal relationships and improve tolerance across social groups. Re-

sults provide insight into student understanding of the multiple relationships between Eastern Health perspectives and SEJ.

*Jennifer Daubenmier*

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Table 11

### **Balancing Being, Knowledge, and Power to Decolonizing Psychic Reality—In and out of Classrooms**

Conversation can create intimacy and awareness of diverse worldviews; contemplation can let deeper facets of an issue emerge. But unconscious micro-aggressions belittle their target unfairly, preclude trust, and stifle learning for all concerned.

The colonized self is in thrall to a psychic reality unconsciously internalized in reaction to a violent and unjust world. But we created our psychic reality, so we can dismantle and get free from it—moment by moment. This is a struggle, but brings the joy of release.

We can cover the curriculum while fostering deep and lasting learning through conversation and contemplation if we balance being, knowledge, power through critical pedagogy and constant power sharing between all participants.

*Stephen DeGiulio*

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Table 12

### **Habits of Mind: A Case Study of Three Teachers' Experiences with a Mindfulness-Based Intervention**

K-12 teachers encounter numerous occupational stressors as part of their profession, and these stressors place them at risk of job-related stress and burnout. This study examined a mindfulness-based intervention (MBI) for teachers, Cultivating Awareness and Resilience in Education (CARE). Employing qualitative case study methodology, the

study investigated how participants perceived the intervention immediately after completion and how they utilized it at a five-month follow-up. This study reveals that participants identified immediate and longer-term benefits, with aspects of compassion, adaptability, and community emerging as important factors in MBI interventions for teachers. The study concludes with recommendations on how to strengthen MBIs as professional development protocols and identifies areas for future research on how MBIs might further influence teacher performance.

*Molly Dunn*

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Table 13

### **The Heart Checks Project: Identifying and Affirming Purpose through Journaling**

The Supplemental Instruction Program at San Francisco State University offers 1-unit courses that support “large lecture” science classes. In these courses, students work collaboratively to solve challenging questions. Undergraduates facilitate these courses and foster a learning community where students can share their struggles and successes, as well as identify sources of support. Students also learn strategies that will help them develop into self-directed learners. One of the strategies implemented in Spring 2017 was weekly journaling. In the “Heart Check Journals,” students spent 5-10 min each week responding to questions that were designed to affirm their values and purpose for studying science in college. Students also identified their own cultural wealth and resources available to help them reach their purpose. Student participants responded favorably to this contemplative activity, with many describing how this short weekly activity helped them stay focused on their path to a science degree.

*Alegra Eroy-Reveles, Imani Davis, Isela Hernandez*

Table 14

## **The 12 Ds: Diversity Principles for Interaction and Transformative Change**

Opportunities for learning related to social justice exist in multiple forms and contexts ranging from college courses to trainings within professional programs, workplaces, and community organizations. Diversity-related interactions in these contexts can be emotional and conflictual. The 12 Ds are principles for structured interactions around issues of diversity. They are grouped into three clusters based on a larger model hypothesizing three core change processes that facilitate development and transformation. The Awareness/Contemplative cluster emphasizes experiential awareness and critical consciousness and includes the Deepening, Developmental, Dialectic, and Deconstruction Principles. The D's within the Allies/Communal cluster emphasize relationship and interconnectedness and include the Dignity, Dare, Dialogue and Drawing-Near Principles. The third cluster, Action/Empowerment focuses on creative, committed action and includes the Declaration, Dynamic, Dream, and Design & Do Principles.

*Shelly Harrell*

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Table 15

## **Collective Wisdom Emergence: A Communal-Contemplative Practice for Groups**

Collective Wisdom Emergence (CWE; pronounced "see-we") is a dialogic strategy that draws upon both reflective and relational processes to strengthen connection and guide action related to targeted concepts. The CWE practice utilizes thematically-focused quotations, proverbs, and excerpts from poetry and song lyrics to serve as stimuli for the emergence of the group's collective wisdom on concepts and issues identified as relevant to the group's purpose. An overview of the elements of CWE practice will be presented including guided meditation, focused group dialogue, body expression, integrative reflection, and creative

application. The practice deepens understanding and experiential awareness through sharing lived experience in a group setting. Example concepts from a resilience-oriented stress management group include empowerment, liberation, creativity, meaning, groundedness, and compassion. Implications for teaching and training related to social justice will be identified.

*Shelly Harrell, Brenna Moore, Francesca Parker, Michaela Schneider, Jessica Styles*

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Table 16

## **Cultivating Reflective Teaching for Integrative Learning in Higher Education**

In the era of productive workforce culture, where the pressure of competitiveness is ever increasing, have the purpose of education changed? Is education no longer concerned with the deep philosophical questions, such as "what virtue is?" Here, I will argue that although time has changed, Gen Z seeks what our ancestors sought – namely, a holistic education where the real importance lies at the individual level. In those students introduced to its empowerment, integrative education opens up the countless possibilities for self-transformation and self-drive. By introducing tools in real-time to manage obstacles, such as: impatience, insecurities, self-esteem, and poor study habits, it bestows work-ethic, confidence, and faith in higher-education specifically and in higher-employment generally.

*Mays Imad, Peace Ezeh*

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Table 17

## **Being Present with the Past: Local History Fosters Refugee Integration**

In 2014 alone, nearly 70,000 refugees from Africa, Southwest and Southeast Asia, and Latin America were accepted into the United States. More than 1,800 were resettled in Colorado, where they

struggle to learn English, find employment, food and shelter, navigate government bureaucracies, earn citizenship, and relate to an unfamiliar culture and natural environment. The Roots Project – a community-engaged collaboration in Northern Colorado involving undergraduate students, a nonprofit refugee services center, and a local history museum – fosters integration through “being present with the past.” Hands-on encounters with Northern Colorado’s 19th and early 20th century immigrant heritage awaken a sense of the familiar in the minds and hearts of refugees. While a blacksmith’s forge, sawmill, and adobe house might be vestiges of a distant past to many locals, to refugees they evoke the homes they left behind, places imbued with both tragic and treasured memories.

*Mike Kimball*

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Table 18

### **Miami University Mindfulness & Contemplative Inquiry Center 2011 to now**

This poster highlights the path to creating the Miami University Mindfulness & Contemplative Inquiry Center, our current offerings, and the particular ways in which the Center activities align with the radical changes required in higher education. The vision of Miami University’s Mindfulness and Contemplative Inquiry Center is to create a diverse and holistic community committed to embodied teaching, learning, and inquiry and engaged in transformative contemplative practices focused on heart, mind, body, and spirit.

*Suzanne Klatt*

Table 19

### **Experiences of Wisdom in an Undergraduate Mindfulness & Skillful Living Course at UH Manoa**

The contemplative sciences in education movement suggest that in addition to cultivating knowledge (knowing what), institutions of higher education should also be cultivating ethics and wisdom (knowing how to be). This paper reports on the experiences and results of 54 undergraduate students who enrolled in a 16-week mindfulness & skillful living course at the University of Hawaii that aim to develop personal and social awareness. Students provided weekly reflections and an overall integrated personal reflection (mean words = 1,768) that were submitted to content and thematic coding. Results revealed a processual over substance philosophical orientation whereby experiences in wisdom were expressed as increasing awareness of emotional, thought, and action habits, and harmonizing in ways that provide for productive relations and connection. Contextual parameters for experiencing wisdom included a safe, inclusive, and open classroom.

*Thao Le*

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Table 20

### **Hypnagogic and mindfulness states in mobile Virtual Reality and Their Transformative Possibilities for Stress and Anxiety Management**

For certain states of mental imbalance such as chronic stress and PTSD, a transformative proposition based on targeted visual and auditory stimuli in mobile Virtual Reality can bring about essential shifts in state. The goal is to work with integration of the repeated triggers through a program of 6-8 weeks until the nervous system has settled down and clarity of thought is attained.

Using hypnotherapeutic and mindfulness principles an experience produces a shift in self awareness that is then repeated for a period of 8-10 weeks for 8-10mins a day.

So far, the methodology has proven successful. It is an intuitive approach, which is almost self explanatory, but does need technological guidance for now. Ultimately the question remains of how much can we set up an environment to safely guide clients into a state of transformation from reactivity to environmental factors to response. This talk will look into explored and unexplored possibilities of this new technology as a mindfulness enhancing tool.

*Dorote Lucci*

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Table 21

**Feasibility of a Mindfulness-based Teaching Program in a University Setting**

Objectives: Investigate whether a mindfulness based teaching intervention would increase mindfulness and self-compassion, reduce stress and burnout, and foster mindful teaching in a university setting.

Methods: 27 participants enrolled in a six-week mindfulness based teaching program. Participants completed measures of mindfulness, mindfulness in teaching, self-compassion, perceived stress, and burnout pre-post program. Estimated marginal means models were used to examine changes over time.

Results: Significant increases in mindfulness, self-compassion, and personal achievement and a decrease in perceived stress were observed. Interestingly, participants reported decreased intra-personal mindfulness while teaching and increased burnout post-program.

Conclusions: Findings support the utility of mindfulness in promoting increased mindfulness, self-com-

passion, personal achievement and lowered perceived stress among university faculty.

*Michael Mackenzie, Kathleen Langan Pusecker (not in attendance), Alexis Mattei*

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Table 22

**Developing an Interdisciplinary Certificate in Contemplative Inquiry at a Liberal Arts College**

As more U.S. colleges and universities offer degree programs in contemplative practices and inquiry, this poster will present our experiences and reflections on our work developing an Interdisciplinary Certificate in Contemplative Inquiry at the University of North Carolina Asheville (UNCA). Rather than a unifying topic, around which a certificate focusing on food justice or social entrepreneurship might be organized, the method of contemplative inquiry forms the core of this certificate. By grouping courses taught using techniques of contemplative pedagogy at UNCA, the certificate enables students who wish to explore methods of contemplative inquiry in a coordinated program to have a place in our curriculum that supports their interests. As such, this core stretches across disciplines and uniquely allows a certificate to include and connect a broad range of courses. The poster will present our motivations, the process of developing the certificate, student learning outcomes, and lessons learned.

*Melissa Mahoney, Aameena Batada*

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Table 23

**Sending and Receiving: Refugees, Migrants and the Complexities of Compassion**

I will consider just one issue-the current unprecedented flow of refugees and migrants. The session will engage contemplative methods to look at economic, cultural and humanitarian issues

associated with these movements of people. As a starting point, we examine the narratives of the people coming and the people receiving (or not); what is the impact on the sending and receiving countries? As we explore this more fully, differing and contradictory views may arise. Can we hold these views in a nonjudgmental way? Is there a way to engage socially and politically while holding this awareness?

*Vaishali Mamgain*

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Table 24

### **Mandorla Painting: Birthing Possibilities in Challenging Times**

The mandorla is an ancient archetypal symbol composed of two overlapping circles resulting in an almond shaped intersection. The center of the mandorla represents a highly energized birthing space with great creative potential. We use it as a teaching/learning tool when we are confronted with or want to explore paradox, polarities, or irreconcilable differences. The mandorla moves us to expand consciousness, consider our shadow, and foster a deeper ability to sit with discomfort to cultivate compassion for self and others. In combination with creative arts, the mandorla helps us face growing-up to the brokenness of our times and deepens our willingness to be present to each other's lived experiences yet remain committed to healing what is within our reach. In this poster presentation we describe using the mandorla, meditation, the creative arts, and a group painting process to explore intersections in contemplative teaching/learning.

*Janet Marinelli, Carol Geisler*

Table 26

### **Compassion in Action: Adapting Compassion Meditation Practices for Use in Social Justice/ Anti-Oppression Education**

Efforts to incorporate contemplative practices into higher education often focus on issues of student well-being and performance, sidestepping fundamental issues of the role of the individual in addressing difficult social issues of intolerance, oppression and exclusion.

Research traces our habits of intolerance to heuristics used to categorize others via social learning. Repeated experiences, or invoking of these heuristics, trigger neural networks in response to similar stimuli. Habitual judgments create preconscious forms of bias toward individuals based on socially constructed identities which are reified through systems of oppression such as racism.

Professionals in higher education have identified the need to address implicit bias in curricula, however common approaches can fail to decenter students from fixed identities/beliefs/biases and/or expose students to searing encounters with their own and others' identities without providing concrete tools for managing the resulting interpsychic and interpersonal conflicts.

To address these concerns, we look to practices that cultivate compassion toward others, which can reduce implicit bias.

*Katie Querna, Marcia Meyers (not in attendance), Tanya Ranchigoda (not in attendance)*

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Table 27

### **The Politics and Practices of Yoga: Centering Mindfulness in the First-Year Experience**

This poster presents the research and development of "The Politics and Practices of Yoga," a course that links First-Year programming with Composition. Over 10 credits, students critically examine the histories of yoga, its industries and communities

in the US, and take local classes as participant-observers, in addition to all of the critical thinking and writing necessary for the general course outcomes. In this poster, I focus on how I integrated yoga and mindfulness practice as a foundational pedagogical backbone for the course. I present my research on how to prompt students to write about their experiences with contemplative practice, how to make the practices accessible for students with differing physical and emotion needs, how to frame the practices in a way that is secular, but is also honest about their connections with spiritual practice, and how to situate my own positionality, as a white American woman, teaching about a lineage that emerges from India and carries a particular imperial history.

*Alice Pedersen*

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Table 28

### **Developing Contemplative Children for an International Social Service Program**

In this paper the outcomes obtained from an intervention to kids as part of an international social service program will be presented.

The participants were children in the range age of 10 to 12 years old that were part of the PERAJ Program of the University of Quintana Roo in Mexico during the spring of 2012.

Our research was focused on identifying the changes that occurred in the children that were exposed to contemplative practices during a period of six weeks, according to their own perceptions, the perceptions of their parents and the observations of the researchers. Moreover, we intended to discover if children developed any kind of acceptance of these practices. By making this research we were looking to help educators to be aware about new tools that are emerging in order to support the learning process of their students.

*Argelia Pena-Aguilar, Mónica Yolanda Alatorre*

Table 29

### **Summer Institute to Syllabus: Course Development for Social Work Education**

An essential component of social work education is preparing students for the professional challenges they will face. Mindfulness is one approach social work students can embrace as they encounter the many complexities of their profession. Mindfulness supports students in their own deep reflection and transformative work addressing discrimination, oppression, and advocating for social justice. This poster provides an overview of the process of course development. The central focus of the poster is to present an approach to developing a social work course grounded in mindfulness. The poster highlights course development beginning with my attendance at the Summer Institute (2017) to the creation and implementation of a course. The poster reviews current literature, addresses creation of course objectives, identifying a course text or reading materials, use of experiential learning, and development of course assignments.

*Sue Rickers*

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Table 30

### **Contemplative Approaches to Research Methods**

Evidence indicates that consistent application of contemplative practices in the classroom brings improvements in the affective dispositions needed for critical thinking, empathy, and transformative learning. Students who apply mindfulness through reflective interaction report increased respect for diversity, greater understanding of others, and even a sense of connectedness beyond conceptual disagreements. More research is needed, but have we as educators sufficiently turned the lens on ourselves when we plan research? What values and assumptions are embedded as we determine measures and questions? This poster will present

a table of research methods that take us through our own conventional assumptions to reach a more contemplative (or reflexive) methodology for both qualitative and quantitative research.

*David Sable*

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Table 31

### **Buddhist Liberal Arts Education, Contemplative Practice, and Social Justice**

Dharma Realm Buddhist University is dedicated to liberal education in the broad Buddhist tradition, a tradition characterized by knowledge in the arts and sciences, self-cultivation, and the pursuit of wisdom.

DRBU is guided by the models of liberal arts education from both East and West, which hold self-knowledge rooted in virtue as their basis, insight and goodness as their outcomes, and benefiting others as their application. Recurring themes include the nature of human existence and consciousness, the workings of causality, and the interconnections between the personal, social, and natural worlds.

Contemplative practices play a central role in the cultivation of wisdom and insight, and DRBU integrates practice into the university experience. The foundation of the liberal arts instills a breadth of learning that fosters sharp analysis, sound judgment, and informed choices—essential qualities for becoming responsible citizens of the world. With these goals, we actively seek to cultivate social justice.

*Jessica Samuels, Thao Phi*

Table 32

### **An Exploration of Major Life Change Through Daily Freewriting**

Hundreds of thousands of people freewrite daily in an effort to write “Morning Pages,” a practice inspired by Julia Cameron’s popular self-help book, *The Artist’s Way*. This writing constitutes a kind of contemplative check-in, or self-inquiry, for these writers. Some have been writing daily for over 20 years and many report profound life changes as a result of their practice. This phenomenological and autoethnographic study attempts to understand the contemplative qualities of this writing and to discover how it facilitates change in their lives. After surveying over 100 writers, four especially rich examples of change credited to writing were chosen (one being the researcher herself). Each participant was interviewed and transcripts were distilled into a composite essence statement that was validated by everyone. The researcher’s own writing was also coded according to the statement and evidence was found to support its claims.

*Beck Tench*

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Table 33

### **Building A Sustainable Contemplative Community: A Multi-Disciplinary Approach**

Four years ago, convinced that people want deep learning, connection and meaning in their work, and that integration of contemplative pedagogical approaches on college campuses is core to meeting this need, several faculty members attended the ACMHE Summer Session on Contemplative Learning. They then embarked on a project introducing contemplative pedagogical practices at CSUSM, a diverse, mid-sized, public university with a strong commitment to social justice.

Our poster describes how contemplative pedagogical practices are being integrated throughout our university community—in classes, weekly

meditation sessions, MBSR courses, faculty learning communities, and presentations for students, faculty, and staff. We also demonstrate how our educational mission, and our students' learning experiences, are enhanced by these practices. Faculty from a range of disciplines will illustrate how contemplative strategies are used to deepen awareness, engagement, and connection.

*Jacky Thomas, Jocelyn Ahlers, Ranjeeta Basu, Anne Randerson, Paul Stuher, Marie Thomas*

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Table 34

### **Illuminating Transformational Learning Through a Transdisciplinary Methodology**

Modernist/empirical approaches to teaching and learning provide one lens into a transformational learning experience. How can a transdisciplinary world view illuminate a transformational approach to teaching and learning that acknowledges contemporary threads of transpersonal, integral, holistic, contemplative, spiritual and evolutionary approaches? In this poster, I will share my definitions, method and literature immersion related to this inquiry.

*Laurel Tien*

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Table 35

### **Champions for [Contemplative] Change: Building a Network of Regenerative Leaders'**

Buffalo Niagara—an old “rust belt” region—is reinventing itself to meet the challenge of living well in an era of economic instability, social inequality, and the uncertainty of climate change ([www.oneregion-forward.org](http://www.oneregion-forward.org)). We recognize that past patterns of extractive economic development have increased our collective vulnerability while hitting people of color and those living in poverty the hardest. Recognizing that contemplative practices can help us unlearn entrenched habits of harm while generating individual, collective, and ecological well-being, the Champions for Change program supports

community leaders in developing awareness-based practices to advance regional regeneration. In 2017, practices included generative listening, the LENSES process of regenerative design ([clearabundance.org](http://clearabundance.org)), and a new “Theory of [Contemplative] Change” approach to logic models. How might lessons learned inform other efforts to develop awareness-based leadership networks? What might this initiative learn from others?

*Elizabeth Walsh*

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Table 36

### **Contemplative Study with Data Mining Analytics**

The contemplative brain activities entail traces of physiological measures. How can we build a scientific model with brain and physiological analytics? Using the current state-of-the-art technology, we will apply machine-learning algorithms to analyze brainwave data, and build a model to distinguish different brain states. We will compare minds of those who practice meditation with those who do not. We cost-effectively collect electroencephalographic (EEG) data, body conditions and brain states data. We will study how brain wave signals are consciously manipulated via controlled activities (e.g., meditation, idle and talking). With data mining and bioinformatics methods, we envision 1) to demonstrate that meditation is a verifiable and observable state of mind that can be monitored and predicted; 2) to establish “measurable” meditation methods and to apply scientific methodology to contemplative mind-body practices; 3) to apply predictive measures and powerful models to better-understand contemplative brain activities.

*Hong Lin, Qiu Wang (not in attendance)*

Table 37

## **Prevention of Student Compassion Fatigue in Campus Volunteer Centers**

While numerous research studies have focused on the concepts of compassion fatigue, burnout, and compassion satisfaction in helping professionals, little research applies these concepts to college students in campus volunteer or service programs. This study examined the effect of preventative education on reduction of student psychological and physiological distress. Fifteen college students read, discussed, and implemented psychological and contemplative strategies from *Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others* (Lipsky, 2009) and *Overcoming Compassion Fatigue: A Practical Resilience Workbook* (Teater & Ludgate, 2014). Outcome data was collected on coping skills, compassion fatigue, burnout, and compassion satisfaction. Results indicate that as a result of group participation, students experienced intrapersonal growth. This study points to ways of deepening the use of psychological and contemplative practices to benefit students in campus volunteer and service centers.

*Amanda Wyrick*

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Table 38

## **Effects of a Brief Meditation Intervention in a University Setting**

The purpose of this study is to examine whether a three-week meditation intervention will influence emotional intelligence, self-efficacy, and perceived stress. Method: Graduate-level students (N = 28) at a university in the Midwest were recruited into two groups of equal sizes. Participants in the treatment group were trained in Vipassana meditation and asked to practice at least 20 minutes daily for three weeks. The comparison group received no treatment. All participants were tested before and after the three-week intervention period on emotional intelligence, self-efficacy, and perceived stress. Results: The treatment group showed significant

improvements in emotional intelligence and reductions in perceived stress, but not in self-efficacy. The comparison group showed no significant changes. Discussion: Findings are consistent with the literature. Lack of significant improvements in self-efficacy could be attributed to the short duration of the intervention. Future research is needed to examine longer intervention durations and daily practice requirements.

*Ryan Santens*

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Table 39

## **Interviewing Police Officers About Their Participation in Mindfulness Training**

As part of a larger study, I interviewed nine participants in one of the first mindfulness trainings for police officers. Another round of interviews will be conducted August 2017. In an initial review of the audio-recorded interviews, officers described instances of deploying compassion during on-duty interactions. On subsequent analysis, I will focus on whether and how officers connect mindfulness with implicit biases, privilege, and oppression. Although the curriculum was not designed to explicitly address social justice, there is space in the interview protocol for such content to emerge. The interview questions address participants' professional intentions, their experiences practicing mindfulness, and their perspectives on the broader impact of the training, which has since been renamed Resilience Training.

*Sophia Diamantis*

Outlook 202 | Teaching and Learning Track  
**Radical Ecology: Building Intimacy with the Moral Dimensions of Environmental Harm**

Humans rarely solve environmental problems; rather, they displace them. They shift environmental harm to other people or creatures. This session will explore displacement across space (to the poor and marginalized), time (to future generations), and species (to the more-than-human world). It will focus on environmental racism, extractivism as a mindset that exploits humans and nature, and moral indifference. The interactive session will invite people to share their emotional responses to environmental injustice and contemplatively investigate meaningful forms of response. This latter element will involve a meditation practice that touches the depths of moral outrage, reveals fears and other obstacles that often prevent us from responding, and invites reflection on how we, as individuals with unique gifts, can promote environmental justice in ways that speak to our deepest values. It aims to draw a tighter connection between our inner lives and environmental engagements, & thus radicalize environmentalism.

*Paul Wapner*

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Outlook 102 | Teaching and Learning Track  
**The Contemplative Self: Exploring and Transforming Privilege and Oppression**

In this session, I will offer two experiential contemplative exercises examining intersectionality and the self and privilege and marginalization, seeking to open up and deepen dialogues around oppression, privilege and justice. I work to integrate a contemplative social justice pedagogy via the use of these exercises in classes with undergraduate and graduate social work students. We will reflect and listen deeply with heart-minds of compassion and equanimity,

and together create experiences that allow us to become more open-hearted, authentically connected and able to dialogue in relation to our own experiences of privilege and marginalization. These exercises can lead to processes and socially engaged ways that offer healing, greater self-awareness and move us toward more just living.

*Stacy Husebo*

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Outlook 204 | Teaching and Learning Track  
**Honoring the Call for Culturally Responsive Contemplative Pedagogies in Higher Education**

This discussion will highlight the intersection of contemplative and culturally responsive pedagogies to enhance student learning, cultivate authentic teaching presence build resiliency, and promote well-being. Culturally responsive teaching recognizes the importance of including students' cultural references in all aspects of learning (Ladson-Billings, 1994), and demands that we engage all dimensions of human awareness and action (Rendón, 2009). This requires reshaping the curriculum to be student-content, context, and assessment-centered (Bransford, Brown, & Cocking, 2000). As white teacher educators we aim to dialogue about race and class privilege and how contemplative practices can cultivate an authentic teaching presence. In this panel, participants will (1) experience practical and experiential methods through practices such as mindfulness, deep reflection, journaling, and the arts; (2) examine portraits of practice detailing the successes of those approaches; and (3) discuss challenges.

*Jane Dalton, Elizabeth Dorman*

Outlook 103 | Teaching and Learning Track

## **Reflecting on Whiteness: Contemplative Practice, White Privilege, and Racism**

This is a critical moment in the United States and in Higher Education. The current growth of the #BlackLivesMatter movement, the list of demands from Black students across the country ([www.thedemands.org](http://www.thedemands.org)), and the results of the presidential election reflect shifts in the national conversation about the impacts of racism, white privilege, and white supremacy.

Many U.S. universities have majority white faculty and staff. There is a great need to develop these individuals' capacity to engage in reflection and dialogue regarding issues of race. This session presents a research model used at the University of San Francisco to develop this capacity in white faculty and staff.

This experiential session will engage participants in exploring ways to 1) utilize practical exercises in classrooms and on campuses, 2) use contemplative practice to build one's capacity to engage in conversations about racism, and 3) build community to support individual and collective work.

*Michelle Montagno, Karin Cotterman*

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Outlook 203 | Teaching and Learning Track

## **(Re)Activate and Transform Your Making Practice: Artmaking as Contemplative Practice**

In this presentation, artmaking is approached as a form of contemplative practice that is doable, sustainable, and impactful in bringing spaciousness and balance to busy lives while elevating both teaching and making practices. The purpose of this presentation is to inspire educators to (re)activate a making practice and recognize that the capacity to notice through making, integrated in small ways into our busy lives, can be a powerful means for

elevating presence. Strategies for contemplative artmaking practice are drawn from a semester-long qualitative research study conducted in a college art education course, in which art education students developed personal artmaking rituals and explored the question: How might artmaking practice serve as reflective practice that elicits deep contemplation about oneself as teacher? We discovered that presence to the everyday, time for making, space for contemplation, and attention to process expanded our ideas about who we are as teachers and how we make as humans.

*Nan Park Sohn*

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Outlook 101 | Teaching and Learning Track

## **Work That Reconnects: Experiencing Interdependence and Compassion for All Beings**

Work That Reconnects, rooted in systems-thinking, ecophilosophy and Buddhism's Four Immeasurables—loving-kindness, compassion, joy, equanimity—provides meditative, embodiment, role-playing and visualization activities that complement intellectual learning. Pioneered by Joanna Macy 40 years ago, these practices move us to greater understanding of "the radical interdependence of all phenomena," and thus engender compassion and the desire for justice for all people, as well as non-humans and future generations. This Practice Session is an opportunity to experience several activities that have been adapted for classroom and outdoor lab venues and to discuss how to develop similar practices to fit your teaching objectives. Example practices may include face-to-face/heart-to-heart interpersonal guided moving meditations, speaking from the role of non-humans or future beings, and guided visualization of our inter-relationships with life systems and the many beings whose lives and work allow each of us to live.

*Marc Lapin*

Outlook 101 | Teaching and Learning Track

## **“Run, Walk, Stop”: An Embodied Exploration of Privilege and Oppression**

This workshop provides participants with a felt sense of the reality that systems of oppression are alive in each of us, and none of us is free until all of us are free. Participants will engage in a movement-based activity and bear witness to embodied experiences of privilege and oppression. We will practice awareness of our immediate felt sense as a foundation for exploring culturally conditioned emotions and interpretations. Embodied immediacy provides support for investigating our vulnerabilities and conditioned patterns. Together we will reflect on our own and others’ responses to the activity and honor the understandings that emerge from our body wisdom. We will consider how our insights might help transform systems of privilege and oppression, and create communities of inclusion, belonging and connection. Participants will receive written instructions for implementing the “Run, Walk, Stop” activity.

*Terri Karis*

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Outlook 102 | Teaching and Learning Track

## **Collegial Collaborations to Foster Contemplative Practice and Empower Empathy**

At the University of the Pacific, the Center for Teaching and Learning and University Writing Programs promote collaborative and reflective pedagogies, proven approaches to deep learning that also provide vital support in an era of increasing faculty workload, expanding student needs, rapid technological advances, and institutional and political uncertainties. In this interactive session, participants will engage in and reflect on a sampling of activities that we incorporate into our faculty development programs to build community, enhance empathy, and foster introspection, including

values clarification, identity mapping, silent dialog, and annotated writing. Faculty may then translate these approaches to their classrooms to nurture connections and promote equity. Participants will leave the session with community-building strategies adaptable to faculty development, teaching, and professional settings.

*Leslie Bayers, Eileen Kogl Camfield, Lott Hill*

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Outlook 203 | Leadership Track

## **Commitment and Contemplation: Supporting People of Color in Community Engagement**

Utilizing contemplative practice, and other interactive activities, we will dialogue and create fellowship, as well as generate and share strategies for supporting the work of faculty, students, staff, and community engagement professionals and practitioners of color. This will be a highly interactive professional development session designed to explore ideas and inspirations for supporting and engaging with people of color. We endeavor to create a space for reflection and renewal so we can continue our work with even greater focus, clarity, and energy.

*Elaine Ikeda, Alexis Bucknam*

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Outlook 204 | Teaching and Learning Track

## **Attunement, (Re-)interpretation and Verbalization: Interpersonal Communication as a Contemplative Practice**

Attuned listening and speaking—involving empathizing, reframing, and care-full verbalization—are genuinely contemplative approaches to engaging with others. They require close empirical and phenomenological observation, active interpretation of what is observed, and ongoing meta-awareness of one’s own interpretations—including the willing-

ness to go beyond current meanings if they no longer fit observations or turn out to be incomplete. Arguably, such practices are also more accessible to students who may be wary of engaging in practices derived from Eastern religious traditions. This practice session introduces some basic methods for attuning, interpreting, reframing, and communicating lived experience of self and others. Participants will learn about the theoretical background of the practices and engage in brief exercises drawn from the presenter's experience in teaching undergraduate courses on counseling and diversity to health professions students in a largely conservative, Christian environment.

*Tobias Kroll*

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Outlook 202 | Teaching and Learning Track

### **Can Google Solve Death? Connecting Mortality, Technology, and Social Justice**

The cover of the September 30, 2013 Time magazine posed the provocative question, "Can Google Solve Death?" In today's technology-saturated culture, apparently, even death can seem to be a "problem" that technology may ultimately be able to solve. But what if death isn't a problem to be fixed but an inalienable condition of human life? What if the fear of death is a major driver of today's technology-fueled acceleration? And further, what if this fear can be shown to play a role in implicit bias, thus contributing to people's inability to see, let alone respond to, racism and other forms of injustice? These are questions I bring into my teaching of students headed for careers in tech, drawing upon the work of the cultural anthropologist Ernest Becker, among others. In this interactive presentation, I will present some of the methods and resources I use to lead my students into this challenging territory.

*David Levy*

# PARALLEL & POSTER PRESENTER BIOSKETCHES

## **Jocelyn Ahlers**

Jocelyn Ahlers has used contemplative practices in her classrooms for the past three years; to support this, she completed eight-week MBSR and Mindful Self-Compassion classes, among others. Ahlers does research on craft and well-being; for twenty-three years, she has worked with Native Californian communities on language documentation and revitalization.

## **Mónica Yolanda Alatorre**

Mónica Alatorre has been teaching English language and Social Sciences subjects for five years. She learned about Contemplative Education at college and she has implemented contemplative practices in most of her classes in order to give students tools to control their academic stress.

## **Debra Alvis**

Debra Alvis, Ph.D., is a licensed psychologist and mindfulness teacher. As faculty at the University of Georgia, she offers courses integrating psychology and contemplative practices to further undergraduate learning and success. Debra serves on a health psychology research team investigating mindfulness. She finds joy in practicing and teaching contemplative approaches.

## **Manisha Anantharaman**

Manisha Anantharaman is an Assistant Professor in Justice Community and Leadership at Saint Mary's College of California. Her research explores the normative, cultural and political dimensions of urban sustainability transitions, bringing together the interconnected spheres of sustainability and social justice.

## **Arlette Baljon**

Dr. Arlette Baljon is a physicist interested in cross-disciplinary research. Her expertise is in the dynamics of adaptive polymeric networks. Currently she studies mucus and its symbiosis with associated microbial communities. She recently started to introduce contemplative pedagogies in the classroom and beyond.

## **Amelia Barili**

Recognizing the potential of university students and the needs of the community, UCB faculty Amelia Barili, integrates in her courses recent findings of Neurobiology with Meditation and Service Learning. She received the UCB Chancellor's Award for Public Service for inspiring and preparing students to serve those most in need.

## **Ranjeeta Basu**

After receiving her Ph.D. from University of California, Riverside, Ranjeeta Basu joined the Economics department at Cal State San Marcos in 1994. She attended a residential workshop on contemplative pedagogy in 2013. Since then she has used contemplative practices in her teaching, and has conducted workshops for faculty and students.

## **Ameena Batada**

Ameena Batada is a faculty member in the health and wellness department at the University of North Carolina Asheville, where she uses contemplative pedagogy in courses on health disparities, health communication, and community health promotion. Her research interests involve community-driven projects that promote child health, policy change, and health equity.

## **Leslie Bayers**

Leslie Bayers is the Assistant Director of the Center for Teaching and Learning at the University of the Pacific. Her research interests include high-impact and equitable classroom practices, learning theory, Latin American cultural production, and literary translation.

## **Sarah Berkeley**

Sarah Berkeley is an interdisciplinary artist and the recipient of the Tanne Foundation Award, Nebraska Arts Council Award, Lincoln Mayor's Award, and the City of Chicago CAAP Grant. Exhibitions include Joslyn Museum of Art, Museum of Nebraska Art, Rapid Pulse International Performance Festival, Rutgers University and Ann Arbor Film Festival.

### **Sarah Berquist**

Sarah is a Sustainable Food & Farming Lecturer & Advisor at UMass Amherst. She equips students with practical life skills: the ability to grow their own food, confidence leading others, critical thinking, and pausing to take a breath. This year, she was nominated by her students and selected as a Distinguished Teaching Award finalist.

### **Lauren Bigham**

Lauren Bigham, Ed.S., is a counseling psychology doctoral candidate in the Department of Counseling and Human Development Services at the University of Georgia. Previously a graduate teaching assistant in the Division of Academic Enhancement at UGA, she continues to be interested in promoting life-skills development through the infusion of service-learning and mindful reflection.

### **Marlon Blake**

Marlon Blake a graduate student at California State University, Fullerton. His current research explores the use of contemplative practices amongst community college faculty. Marlon is also the founder of the Mindful Brotha organization and co-founder of the Mindful Brotha's teaching group.

### **Carol Bowman**

Carol Bonilla Bowman, Ed.D., is an Assoc. Professor of Education at Ramapo College, the Associate Director of the Krame Center for Contemplative Studies and Mindful Living and Coordinator of Ramapo Yoga Programs. She does research and publishes in the fields of yoga and mindfulness in education, equity and excellence in assessment and bilingual education. She is an RYT 500 yoga teacher and an MBSR instructor.

### **Stephanie Briggs**

Stephanie Briggs, assistant professor of English, Community College of Baltimore County, utilizes arts-based practices to foster community, social action, and compassion among students. She facilitates the Contemplative Community Circle for faculty/staff and received a Center for Contemplative Mind in Society Building Communities Grant: "Practical Empowerment: Building Contemplative Communities With Students of Color."

### **Alexis Bucknam**

Alexis Bucknam, Executive Director, Utah Campus Compact. Alexis Bucknam has been the Executive Director of Utah Campus Compact since 2012 and is a advanced Doctoral student in Educational Leadership & Policy at the University of Utah. A community engagement professional for over eighteen years, Bucknam is interested in how contemplative practice can be used in critical approaches to community engagement that focus on making the world more just and equitable.

### **Carl Bybee**

Carl Bybee is an associate professor of Media Studies and Director of the Oregon Media Literacy Project at the University of Oregon. His current work is focused on building civic awareness and local action through the experiential practice of democratic placemaking.

### **Laura Cardinal**

Laura Cardinal, LICSW, is a Clinical Assistant Professor at the USC Suzanne Dworak-Peck School of Social Work. In addition to her own mindfulness practice, Cardinal has utilized mindfulness in multiple settings such as parenting education, oncology and hospice, and in the virtual classroom with MSW students.

### **Roxane Chan**

Roxane Raffin Chan, PhD, RN, AHN-BC  
Dr. Chan received her PhD from the University of Michigan and is a board certified advanced holistic nurse. She researches using mindfulness interventions for persons with chronic disease. She is also spearheading the development of contemplative curricula at Michigan State University in order to create more resilient nurses.

### **Michelle Chatman**

Dr. Michelle Chatman, Public Anthropologist, is Asst. Professor in the Crime, Justice, and Security Studies program at the University of the District of Columbia. Dr. Chatman integrates jazz mindfulness and contemplative writing into her classes on restorative justice and urban inequality. She leads UDC's contemplative campus initiative and serves on the board of directors of The Center for Contemplative Mind in Society.

### **Connie Corley**

Connie Corley, MSW, MA, Ph.D. is Professor, Fielding Graduate University and a Spiritual Director. She has presented internationally and published on gerontology, caregiving, and spirituality; she brings a focus on spirituality and creativity into her longstanding interest and personal experience in the opportunities afforded by growing older.

### **Jami Cotler**

Having earned a doctorate in Informatics with a research focus in teaching Emotional Intelligence online, Jami brings a unique insight to the intersection of information technology and emotional/behavioral dynamics. With the special knowledge gained through extensive research, professional certification in Myers Briggs coaching and EQi 2.0 and over 20 years of collegiate teaching experience, she has developed an evidence-based methodology that has been proven to be effective in both face-to-face and on-line mediums, and focuses on strengthening an individual and team's emotional intelligence, personality awareness, and mindfulness.

### **Karin Cotterman**

Karin Cotterman directs Engage San Francisco at the University of San Francisco, a place-based initiative with the Western Addition neighborhood. Her interests include ethical considerations in service, community-campus partnerships, the intersections of identity and service, anti-racism work, white identity development, contemplative pedagogy, and strategic thinking both organizationally and institutionally.

### **Traci Currie**

Dr. Traci Currie's scholarship includes cultural studies, social activism, creative mindfulness studies, spoken word performance, media and film studies. This Jamaican American spoken word artist and writer hails from the east coast.

### **Jane Dalton**

Jane Dalton is Assistant Professor of Art Education, University of North Carolina-Charlotte. Her research

interests include teacher renewal, contemplative pedagogy, and transformative learning using the arts. A textile artist, her work has been exhibited throughout the United States. She is the co-author of *The Compassionate Classroom: Lessons That Nurture Empathy and Wisdom* (2004).

### **Katharine Darling**

Katie Darling is Associate Dean for Academic Services in the Graduate School at the University at Buffalo. She assists faculty in academic program development and revision, as well as heading up the university's comprehensive program review. She supports the development of mindful programming and initiatives campus-wide.

### **Jennifer Daubenmier**

Jennifer Daubenmier, PhD is Assistant Professor of Holistic Health, in the Department of Health Education at San Francisco State University. She studies the impact of mind-body practices in people with stress-related health conditions. She teaches Asian health perspectives and meditation practices and is interested in their application to social justice issues.

### **Imani Davis**

Imani Davis and Isela Hernandez are undergraduate instructors in the San Francisco State University Supplemental Instruction Program, which supports STEM majors in lower-division courses. In their effort to support "the whole student" in their Biology, Chemistry, Mathematics, and Physics classes, they conceived of the "Heart Checks Journaling Project." These Biology majors also have expertise in Ethnic Studies, Education, Philosophy, and Health Education, which helps them appreciate diverse perspectives and experiences in the classroom.

### **Stephen DeGiulio**

Stephen DeGiulio, Ph.D. has conducted field work on contemplative learning in India, Mexico, and Jamaica, teaching teachers and learners from elementary to university levels. His research focuses on non-western pedagogy, emphasizing the work of Rabindranath Tagore, Jiddu Krishnamurti, Caleb

Gattegno, and traditions of apprenticeship learning of music, storytelling, and yoga.

### **Rachel DeMotts**

Rachel DeMotts directs and teaches in the Environmental Policy and Decision-Making program at the University of Puget Sound. Her research and teaching consider the human impacts of conservation, including gendered resource access, tourism, transfrontier conservation, and indigenous rights.

### **Sophia Diamantis**

Sophia Diamantis is a doctoral student at the University of Wisconsin, Madison, in Curriculum and Instruction. Previously she taught languages in a variety of contexts in the United States and internationally. Sophia has also pursued yoga teacher training above her initial 200-hour certification.

### **Elizabeth Dorman**

Elizabeth Hope (Beth) Dorman, Ph.D., is Associate Professor of Teacher Education at Fort Lewis College, a public liberal arts college in Durango, Colorado, where she teaches graduate and undergraduate students. She is interested in the effects of mindfulness and contemplative practices and pedagogies on teacher development of social-emotional competence, particularly in diverse contexts and courses that address multicultural perspectives and equity issues.

### **Molly Dunn**

Molly Dunn is a lecturer in the Education Department at Marymount University in Arlington, VA. Molly received her PhD in 2017 from the University of Maryland's Teaching and Learning, Policy and Leadership program. Her research interests include teacher mindfulness, schools as communities, and relational trust.

### **Alegra Eroy-Reveles**

Dr. Alegra Eroy-Reveles is an Assistant Professor of Chemistry and Biochemistry at San Francisco

State University. In her effort to study motivation of students pursuing science, technology, engineering, mathematics (STEM) degrees, she has worked on a number of studies involving student writing.

### **Peace Ezeh**

Peace Ezeh is a PERT (Postdoctoral Excellence in Research and Teaching) scholar at the University of Arizona. Her current research focuses on the role of the environment on respiratory disease susceptibility. Her goal is to teach biological sciences and help even the science-scared students achieve mastery of the subject.

### **Joan Gabriel**

Joan Gabriele is Director of Undergraduate Enrichment Programs at University of Colorado, where she oversees programs serving merit scholars and highly-engaged researchers. A Vipassana practitioner, she works with program colleagues to cultivate a caring, ethical and inclusive community. They collectively ensure that program processes, pedagogy, mentoring and activities reflect contemplative education principles.

### **Carol Geisler**

Carol Geisler, Ph.D., is Associate Professor, Master of Arts in Holistic Health Studies, St. Catherine University. Carol's life journey is one of integrating mind/body/spirit. She uses her experiences as a psychologist, nurse, researcher, teacher, healer, spiritual seeker, and mother to inform her work in the world. She has served as faculty and the Research Coordinator since 2004 in the Master of Arts in Holistic Health Studies.

### **Cheryl Getz**

Dr. Cheryl Getz is Associate Professor of Leadership Studies at the University of San Diego. She uses mindfulness and other nontraditional pedagogies in her work, bringing here-and-now approaches and adaptive leadership to higher education teaching and administration. Cheryl encourages integration of ongoing action and introspection to develop leadership capacity.

### **Kathryn Goldman Schuyler**

Dr. Kathryn Goldman Schuyler is a sociologist and Professor of Organization Development. Her teaching and research focus on organizational health, ethics, sustainability, leadership, and mindfulness. She was the thought leader for the International Leadership Association's *Leadership For A Healthy World: Creative Social Change* (Emerald, 2016). Kathryn loves mentoring doctoral students.

### **Shelly Harrell**

Dr. Shelly P. Harrell is a professor and licensed psychologist with over 25 years of experience teaching, conducting research, and developing programs on diversity-related issues. Her areas of expertise include racism-related stress, intergroup relations, the dynamics of difference, and incorporating diversity in curriculum and training of mental health professionals.

### **Lenwood Hayman**

Dr. Lenwood Hayman established the Mindful Promotion of Healthy Eating & Learning (Mind-PHEL) research team in which he studies the influence of mindfulness-based activities on healthy eating, Black male mental health, and positive student learning outcomes in the Flint area.

### **Isela Hernandez**

Isela Hernandez and Imani Davis are undergraduate instructors in the San Francisco State University Supplemental Instruction Program, which supports STEM majors in lower-division courses. In their effort to support "the whole student" in their Biology, Chemistry, Mathematics, and Physics classes, they conceived of the "Heart Checks Journaling Project." These Biology majors also have expertise in Ethnic Studies, Education, Philosophy, and Health Education, which helps them appreciate diverse perspectives and experiences in the classroom.

### **Lott Hill**

Lott Hill is the Director of the Center for Teaching and Learning at the University of the Pacific. His research

interests include social and restorative justice, civic engagement, community-building as pedagogical practice, and learner-centered instruction.

### **Renee Hill**

Renée A. Hill is an Associate Professor of Philosophy at Virginia State University in Petersburg, VA. Hill is the director of the Oasis, the mindfulness/meditation center on campus, has taught courses on the Philosophy of Compassion and the Philosophy of Peace, and infuses contemplative practices throughout all of her courses.

### **Parakh Hoon**

Parakh Hoon's scholarship and teaching emphasize the politics of wildlife conservation, institutional change, and natural resource governance in southern Africa. His recent interests include, political economy of wildlife trade, community based conservation, and human-wildlife conflict.

### **Stacy Husebo**

Stacy M. Husebo, MSW, Instructor, is Field Faculty at St. Catherine University/University of St. Thomas School of Social Work, St. Paul, MN. Works in private practice doing Therapy, Spiritual direction, and social work supervision. She has also taught meditation and mindfulness classes for many years and loves to bring these contemplative practices into the classroom and her private practice work.

### **Vanessa Iaffa**

Vanessa Iaffa is Macaulay's pre-health advisor. She has worked at MIT and at Weill Cornell Graduate School of Medical Sciences, where she helped expand a number of masters programs within the Department of Healthcare Policy and Research.

### **Elaine Ikeda**

Elaine Ikeda has been convening and supporting community engagement/service learning practitioners for 17 years in her role as the Executive Director of California Campus Compact. She advocates for creating spaces for reflection,

contemplation, and rest to sustain and thrive in leadership roles in higher education.

### **Mays Imad**

Mays Imad is a science faculty member at Pima Community College. She loves teaching and learning new ways to improve her teaching and student learning. She capitalizes on her undergraduate training in philosophy with her graduate training in neuroscience to investigate the intersections between metacognition, meta-awareness, and student success.

### **Terri Karis**

Terri Karis, Ph.D. is Professor of Couple and Family Therapy at the University of Wisconsin-Stout. For over 40 years she has explored body wisdom in her own healing and in teaching and clinical practice. Trained in Sensorimotor Psychotherapy, she also has practiced yoga, tai chi, Interplay, and Soul Motion.

### **Mike Kimball**

Michael Kimball is Associate Professor of Anthropology at the University of Northern Colorado and author of the forthcoming book, *Ethnowise: Embracing Culture Shock to Build Resilience, Responsiveness & Connection*. He is a certified Koru Mindfulness teacher and co-author of his university's Community & Civic Engagement Plan.

### **Suzanne Klatt**

Suzanne Klatt, PhD, LISW-S, is Clinical Faculty & Director, Miami University Mindfulness & Contemplative Inquiry Center, Oxford, OH. I have been facilitating mindfulness and other contemplative practices across developmental levels within higher ed, business, mental health, juvenile justice, and other communities for about 20 years.

### **Christopher Koenig**

Christopher J. Koenig, PhD is Assistant Professor of Health Communication in the Department of Communication Studies at San Francisco State University. His research focuses on the multiple relationships among personal experience of

illness and disease from provider, patient, and system perspectives and teaching emphasizes contemplation through reflective practice.

### **Eileen Kogl Camfield**

Eileen Kogl Camfield is the Director of University Writing Programs at the University of the Pacific, overseeing the Developmental Writing department, the Student Writing Center, and the Writing in the Disciplines program. Her research interests include student writing self-efficacy development, authentic forms of writing assessment, learning theory, and faculty identity formation.

### **Dé dzin Alissa Kriteaman**

MFT Intern - Program Designer. Dé dzin is a somatically trained MFT Intern with a concentration in Expressive Arts Therapy. She currently works for Fred Finch Youth Center as the Mental Health Therapist at El Dorado Middle School in Concord offering services to students and families. Dé dzin is a senior student and Certified Meditation Instructor with BuddhistYogis.org - Tibetan Buddhists whose practices are based on the notion that the world's foundation is one of wakefulness and natural goodness.

### **Tobias Kroll**

Tobias A. Kroll, PhD, is an Assistant Professor at Texas Tech University Health Sciences Center. His interests include typical and atypical communication development, social-psychological and spiritual aspects of human communication and perception, and the intersection of both with clinical and pedagogical issues in communication disorders.

### **Mike Lamb**

Dr. Mike Lamb founded and directs Macaulay's Department of Immersive and Personalized Education. He encourages experiential forms of learning and works with students to develop new models of scholarly care. He leads contemplative retreats for staff and students and international and domestic trips to sites of post-traumatic healing and growth.

### **Marc Lapin**

Marc Lapin teaches Environmental Studies at Middlebury College and is an ecological conservation consultant. Marc utilizes many types of contemplative activities to help people experience fundamental interconnections of all life. Over 30 years a practicing Buddhist, he has been working with Joanna Macy and The Work That Reconnects since 2006.

### **Michelle Laurenzi** (*not in attendance*)

Michelle Laurenzi is a student in the Master of Public Health program and a graduate assistant at the Center for Contemplative Studies at West Chester University of Pennsylvania.

### **Thao Le**

Thao N. Le is currently associate professor at the University of Hawaii at Manoa, in the Human Development & Family Studies program of Family Consumer Sciences Department. Her focus concerns the nexus of research, education, and extension(service), and the cultural adaptation and relevancy of mindfulness for ethnic minority, indigenous, and underserved communities.

### **David Levy**

David Levy is Professor at the Information School, University of Washington, in Seattle, where he focuses on bringing mindfulness training and other contemplative practices to address problems of information overload and acceleration.

### **Hong Lin**

Dr. Hong Lin is a professor in the Department of Computer Science and Engineering Technology at the University of Houston-Downtown. As a long time contemplative and Tibetan mediation practitioner, his research interest is focused on how to quantify the intensive mediation practices through computational approaches such as data mining and machine learning. His research lab has conducted relevant studies through collaborations with scholars from Korea, Australia, and UK. He has written and published relevant journal articles, books and book chapters and presented his research on several local, inter/national conferences.

### **Karen Litfin**

Karen Litfin is Associate Professor of Political Science at the UW-Seattle. Her books include *Ozone Discourses: Science and Politics in Global Environmental Cooperation*; *The Greening of Sovereignty*; and most recently, *Ecovillages: Lessons for Sustainable Community*. In her research, teaching, and personal life, she integrates the objective, subjective and intersubjective dimensions of sustainability.

### **Dorote Lucci**

Dorote Lucci has both a private practice where she teaches meditation practices, clinical hypnosis and helps her clients manage and heal their anxiety and stress. She has produced two mobile VR apps, currently in stores. Her background includes complementary medicine practices, interpersonal neurobiology, a Master of Clinical Hypnosis, spiritual practices and psychology as well as a Master in International Management, cross cultural management and marketing strategy. She is currently working on her Phd in Psychology.

### **Michael Mackenzie**

Director, Mind Body Behavior Lab. Investigation of mind-body practices associations with biopsychosocial characteristics and their collective influence on health and wellbeing. To advance the development of clinically relevant mind-body research, education, and services for health promotion.

### **Melissa Mahoney**

Melissa Mahoney is an Assistant Professor of Economics at UNC Asheville. She employs contemplative pedagogy in her courses on microeconomic theory, well-being, and feminist economics.

### **Kamilah Majied**

Kamilah Majied, Ph.D. is a Buddhist and an Associate Professor of Social Work at Howard University. She is also an activist, researcher, clinician and internationally recognized expert on oppression as it impacts mental health and social functioning. Her work centers on using mindfulness-

based approaches and other Buddhism derived interventions to improve individual mental health as well as family and community wellness.

### **Doreen Maller**

Doreen Maller MFT, PhD, is a licensed Marriage and Family Therapist and Chair of the Holistic Counseling Psychology department of John F Kennedy University. She is the series editor for the Praeger Handbook of Community Mental Health Practice (2013) and a new volume on Aging and Mental Health (2017). She has presented and published on a variety of topics including Family Systems, Addiction, Trauma, and Expressive Arts.

### **Vaishali Mamgain**

Vaishali Mamgain, Ph.D. Her research focuses on how refugees and migrants integrate into the labor market and contemplative pedagogy. She has recently concluded a three year meditation retreat in Crestone, Colorado (2014-2017). In Fall 2017 she will be a Visiting Associate Professor of Economics at the University of Southern Maine.

### **Janet Marinelli**

Janet Marinelli, M.S., is Assistant Professor, Master of Arts in Holistic Health Studies, St. Catherine University. Janet is a teacher at heart and is grateful for the opportunity to develop curriculum, teach at the graduate level, and create professional presentations and community workshops throughout her career. An overarching theme for Janet's work is transformation, and she deeply appreciates exploring with others on the journey.

### **Diann Martin**

Diann Martin, PhD, RN is a nurse practitioner, former Dean of Nursing and has been in nursing practice for over 40 years. She is a Reiki Master and a TM practitioner. Diann has studied in India with spiritual masters and is a certified Jack Canfield Success coach.

### **Alexis Mattei**

Alexis Mattei is a Master's Candidate in Health Promotion & Research Coordinator. Research

interest is mindfulness' effect on stress and academic performance in higher education.

### **Donald McCown**

Donald McCown, Associate Professor, Health, and Co-Director, Center for Contemplative Studies at West Chester University, is principal author of *Teaching Mindfulness: A Practical Guide for Clinicians and Educators*, author of *The Ethical Space of Mindfulness in Clinical Practice*; and principal editor of *Resources for Teaching Mindfulness: An International Handbook*.

### **Emily McIntire**

Emily McIntire, MSN, RN has a master's degree in nursing with a focus on nursing education and is the director of the simulation laboratory at Michigan State University. She won the 2017 Billie Diane Gamble Undergraduate Faculty Teaching Excellence/Enrichment Award. Ms. McIntire is committed to advancing embodied learning through novel simulation learning.

### **Maria Millett**

Maria Millett, LCSW, has a professional background in social emotional health and early childhood development. Maria is passionate about helping individuals, families and groups in multicultural settings improve communication skills, change negative thinking patterns, and enhance relationships all around.

### **Michelle Montagno**

Michelle Montagno is a licensed psychologist, associate professor, and chair of the Department of Integrated Healthcare at the University of San Francisco. She also works on the teaching team for the The Untraining, which is an organization that offers tools and practices for white people to investigate white cultural conditioning.

### **Brenna Moore**

Brenna Moore received her M.A. in psychology from Pepperdine University, where she currently pursues her Psy.D. Brenna's interest in contemplative practices stems from her love of yoga and its

ability to bring strangers together to reduce stress, increase flexibility, and promote love and compassion for self and community.

**Christine Moriconi** (*not in attendance*)

Christine Moriconi is Associate Professor, Nursing, and Co-Director, Center for Contemplative Studies, West Chester University. A licensed clinical psychologist and psychiatric nurse practitioner, she specializes in research and treatment involving the systemic impact of parenting children and adults with intellectual/developmental disorders and other chronic illnesses.

**Donna Moyer**

Donna Moyer, PhD, RN received her PhD from the University of Michigan in pediatric nursing. She is co-faculty for nursing 324/334, health promotion and health risk reduction. She took the lead on developing curriculum regarding meditation for children and is active in the development of engaged curriculum for nursing students.

**Lisa Napora**

Lisa Napora, PhD, is Chair of the Western New York Contemplative Community Alliance. She is a Visiting Scholar at the University at Buffalo, and teaches in the Executive Leadership & Change master's program at Daemen College. Her work supports the infusion of awareness-based practices within all sectors—building bridges to engage whole systems for well being.

**Karla Palmer**

Karla Palmer MSN, RN  
Ms. Palmer received her master degree in nursing from Indiana Wesleyan University. Her focus is on school nursing and childhood obesity. She is the lead faculty to teaching yoga for children. She created the student retreat curricula in regards to working with children in the community.

**Nan Park Sohn**

Nan Park Sohn is a faculty member in the Master of Arts in Teaching program and the low-residency

Master of Arts in Art Education program at the Maryland Institute College of Art. Her research focuses on contemplative practices in the higher education classroom, including contemplative artmaking practice as a means for art educators to cultivate mindfulness in their lives and explore their artist-teacher identities.

**Francesca Parker**

Dr. Francesca Parker is a professional psychologist who divides her time between teaching and research as an Adjunct Professor at Pepperdine University's Graduate School of Education and Psychology, and psychotherapy as a Psychological Assistant in private practice. Her academic and clinical work share an emphasis on culture, justice and wellness. She has a particular interest in somatic applications of contemplative practice.

**Alice Pedersen**

Alice Pedersen is a Full-Time Lecturer in Interdisciplinary Arts & Sciences at the University of Washington Bothell, where she teaches courses on 18th and 19th century transatlantic literature, the histories of human rights, and college writing. Across her courses, Alice asks students to hone their rhetorical reading and writing skills to ask how the text constructs knowledge, and then also to consider how they, as situated readers, understand and receive the text. Alice draws from her yoga and meditation practice to facilitate forms of embodied and somatic learning in the classroom, and facilitates a campus-wide Research Interest Group on Contemplative Practice as Pedagogy.

**Argelia Pena-Aguilar**

Argelia Peña has been a professor-researcher at the University of Quintana Roo for nine years. She teaches English Language and Translation in the Language and Education department. She cultivates contemplative pedagogy in her classes, and has studied the effects contemplation can bring to English as a Foreign Language students.

### **Thao Phi**

Thao Phi is a student affairs professional at a pioneering Buddhist Liberal Arts College, Dharmadharma Realm Buddhist University (DRBU). Her role encompasses programming in a variety of areas pertaining to student life, the registrar, academic resources, and other co-curricular units. She recently completed her MA in Organization and Leadership in Higher Education at USF.

### **Joyce Piert**

Dr. Joyce Piert, a Flint native, is a community activist and author of “Alchemy of the Soul: An African Centered Education,” which explores education from a culturally relevant position. Dr. P. is a mindfulness advocate committed to creating the enhancements of life chances for children, youth, and adults from urban communities.

### **Kathleen Pusecker** (*not in attendance*)

Kathleen Langan Pusecker is Director of The Center for Teaching & Assessment of Learning. Leads staff delivery of faculty professional development, assesses and reports on student learning.

### **Loretta Pyles**

The presenter is Professor of Social Welfare at SUNY at Albany. She is the author/editor of “Progressive Community Organizing: Reflective Practice in a Globalizing World,” (Routledge, 2013, 2nd ed.), “Holistic Engagement: Transformative Social Work Education in the 21st Century” (Oxford University Press, 2016) and “Healing Justice: Holistic Self-Care for Change Makers (Oxford University Press, forthcoming). She is also a yoga and meditation teacher and practitioner.

### **Katie Querna**

Katie Querna, MSSW, is a Doctoral Candidate and Lecturer. Her research examines gender norms and health, including the impact of aggression on health and interventions to promote compassion. She recently completed a survey of social work approaches to teaching social justice. She teaches adaptive yoga and loves to dance.

### **Anne Randerson**

Anne Randerson is a university instructor, researcher, and global business consultant. She earned her Ph.D. in Japan, and B.A. at UC Davis. She currently teaches global business management and global studies at California State University San Marcos, and teaches intercultural business communication courses in Belgium, Croatia.

### **Sue Rickers**

Sue Rickers is Department Chair and Associate Professor in Social Work at Bemidji State University. She is interested in the implications of mindfulness for social work practice and integrating these approaches into the social work curriculum. She has years of experience on the journey to becoming a mindful social worker.

### **James Rowe**

James K. Rowe is Associate Professor of Environmental Studies at the University of Victoria. His current research is focused on the political effects of contemplative practice. He is completing a book on the topic that is titled *Radical Mindfulness*. James is a practitioner in the Shambhala Buddhist community.

### **Trudy Sable**

Trudy Sable, PhD., and Adjunct Professor of Anthropology, Saint Mary’s University, has collaborated with Indigenous peoples developing community based programs and research projects for over twenty-five years, including for Aboriginal youth and women considered “at-risk.” She has been leading meditation programs since 1978, and is the former Director, Aboriginal and Northern Research, and Director of Indigenous Education, at Saint Mary’s University, Halifax, Nova Scotia.

### **David Sable**

David Sable, PhD (Interdisciplinary Studies), is an instructor in Buddhism at Saint Mary’s University (SMU). David has presented his research on the impacts of contemplative practices in the classroom several times at the annual ACMHE

conferences and is currently Co-Editor of *The Journal of Contemplative Inquiry*. In addition to his research and teaching, David has been introducing contemplative practices in faculty development workshops and as a trainer and mentor through the Atlantic Contemplative Centre. David was originally authorized as a meditation teacher by Chogyam Trungpa Rinpoche and has been practicing for more than thirty years.

### **Jessica Samuels**

Jessica Samuels is an Assistant Professor at Dharma Realm Buddhist University in Ukiah, California. Situated in the City of Ten Thousand Buddhas, DRBU is a unique, secular university housed in a traditional Buddhist monastery, offering a BA in Liberal Arts as well as an MA in Buddhist Classics.

### **Ryan L. Santens**

Ryan L. Santens, MPH, MSW is a mindfulness instructor with Master of Public Health and Master of Social Work degrees from Washington University in St. Louis; is currently a PhD Candidate in Community Health at University of Illinois Urbana-Champaign. His research focuses on mindfulness-based interventions and positive functioning psychological well-being.

### **Mihaela Schneider**

Mihaela Schneider, MA, is a doctoral student in Clinical Psychology at Pepperdine University. Her life experience growing up in a communist society, working in a township in central Africa, and currently serving a diverse population in college and community mental health, shaped and broadened her views on collective well-being and social justice. Her current interests are focused on integrative mental health, resilience, and the role of nature in restoring and promoting well-being.

### **Debra Sheppard**

Debra Sheppard LMFT is the Clinical Director of John F. Kennedy University's Community Counseling Center in Oakland, California. She has a background in Holistic Health and Healing and has

co-facilitated Peace groups for community healing in California and New York State.

### **Monika Son**

Monika L. Son joined the Percy Ellis Sutton SEEK Program of John Jay College of Criminal Justice, City University of New York in 2003 and was awarded tenure in 2009. She has served as a faculty for Education and Justice and counselor for over 14 years. Since Fall of 2012, Dr. Son has led SEEK's counseling component as the Counseling Coordinator. Dr. Son completed her Master's in Education and Counseling at the Fordham Graduate School of Education in 2002. She received her license in Mental Health Counseling (2006) and was awarded a PhD in Developmental Psychology from the CUNY Graduate Center (2013). Dr. Son, who is also an experienced yogi and Zen meditation practitioner, incorporates the use of mindfulness in her counseling and supervision practices. Her most recent contributions to fusing the world of academia and meditation have been opportunities to lead her department's annual professional retreats, appearing on KBS (Korean Broadcasting System), being invited to teach a course on Spirituality and Counseling and Human Services and beginning an apprenticeship in Somatic Leadership.

### **Shelby Stanovsek**

Shelby Stanovsek is a M.A. candidate in Media Studies at the University of Oregon with a focus on media and information literacy as it applies to building citizenship. She also works in the area of balancing media technology, face-to-face relationship development and identity development.

### **Paul Stuhr**

Dr. Paul T. Stuhr is an associate professor within Kinesiology at CSUSM. He has 17 years working in the field of sport pedagogy. He teaches courses related to social-emotional health and physical education teacher education. His research focuses on K-16 student learning associated with adventure-based learning and contemplative pedagogical strategies.

## **Jessica Styles**

Jessica Styles is an honors student at Pepperdine University's Master's degree program in Psychology. Her research interests include social justice, psychological, and educational initiatives that utilize contemplative practices to build resilience and increase optimal functioning. Her experience includes developing curriculum and programming in partnership with community-based organizations to implement as after-school programs.

## **Beck Tench**

Beck Tench is a PhD student at the University of Washington Information School. She works in the area of information and contemplation, specifically studying how people establish and maintain contemplative practices as a way to access personal knowledge, improve their quality of life, and cope with distractions of digital culture.

## **Jacky Thomas**

Jacky Thomas, Ph.D., MSW, joined the CSUSM faculty in 2014. She is a Licensed Clinical Social Worker with over 25 years of clinical practice experience. Her research interests focus on professional resilience, empathy, and mindfulness in social work education and social work practice.

## **Marie Thomas**

Marie D. Thomas, Ph.D. recently retired as Professor of Psychology at California State University San Marcos. Since attending CMind's Summer Session on Contemplative Pedagogy in 2013, she has been involved in efforts on campus to increase opportunities for faculty, staff, and students to practice mindfulness and other contemplative activities.

## **Laurel Tien**

Laurel Tien is a PhD student in the Transformative Studies program at California Institute of Integral Studies. She is on Faculty at Kwantlen Polytechnic University, a teaching and learning focused post-secondary institution located south of Vancouver, BC, Canada. She is Assistant Dean at SelfDesign Graduate Institute in Washington State. One of

her research interests continues to be supporting learners in entering a transformational/soulful/holistic/integral learning space.

## **Juliet Trail**

Juliet Trail (PhD) is Managing Director of Contemplative Sciences Center (CSC) at the University of Virginia. She works across CSC projects and initiatives, a wide variety of pan-university efforts involving research, teaching and practice. Juliet particularly works to connect faculty and classrooms with contemplative pedagogies and socio-emotional learning.

## **Cody Trego**

Cody Trego is finishing his Biotechnology degree at Pima Community College. Cody has grown to love the sciences through his interactions with the great Pima community of students and professors. This has inspired him to learn more about the student-teacher relationship.

## **Naomi Tuinstra**

Naomi Tuinstra, M.Ed incorporates trauma-informed mindfulness practices into her work at all levels of the education system, from K-12 classrooms, to TriO programs, to her current role as part of the faculty of the College of Education at Eastern Oregon University. She is also a certified yoga teacher and Yoga of 12 Step Recovery SpaceHolder.

## **Jim Walker**

Jim Walker is a career diversity educator, performing artist, and activist with his doctorate in Race and Gender studies in African & African diaspora literatures. He is Norlin Scholars Teaching Faculty at University of Colorado, where he also leads trainings in Inclusive Pedagogies, Embodied Learning, and the Power of Play.

## **Elizabeth Walsh**

Dr. Elizabeth Walsh's research and teaching focus on the theory, history and practice of environmental justice, sustainable development, and regenerative design. Through action-oriented, place-based, transdisciplinary, and community-engaged research,

she collaborates with diverse partners who share her interest in co-creating ecologically sustainable and socially just communities, now and in the future.

**Qiu Wang** (*not in attendance*)

Dr. Qiu Wang is an associated professor of measurement and quantitative methods in the School of Education at Syracuse University (SU). He started contemplative (Chan/Zen) meditation a few years ago and currently he is a faculty member of the Contemplative Collaborative at SU. His relevant research interest is focused on study design and statistical modeling in contemplative studies, specifically in longitudinal intensive data analysis through latent variable modeling approaches.

**Paul Wapner**

Paul Wapner is Professor of Global Environmental Politics at American University. His current research focuses on climate suffering and contemplative environmentalism. His books include *Living through the End of Nature* and *Environmental Activism and World Civic Politics* and, most recently as co-editor, *Reimagining Climate Change*. He serves on the board of the Lama Foundation.

**Shekeycha Ward**

Shekeycha Ward is a pre-nursing student at Pima Community College. She has a passion for helping others engage and connect to current events that impact our lives. Shekeycha is interested in working with the youth and the elderlies in the Tucson community through her volunteer work with Jobpath and Lead Local.

**Libby Webb**

Libby Webb co-founded the Koru Center for Mindfulness. She recently retired from Duke University's Counseling and Psychological Services, where she taught mindfulness to students throughout the university. She continues her teaching through the Koru Center for Mindfulness, an organization dedicated to training other professionals to teach the Koru Mindfulness curriculum.

**Kim Weiner** (*not in attendance*)

Kim Weiner is an Associate Professor and Psychologist at Indiana University of Pennsylvania. Her work in the Student Counseling Center is focused on integrating mindfulness skills into student counseling. She is involved in the University President's Commission on Diversity and Inclusion, and is actively bringing contemplative practices to the discussion.

**Jenna Wild**

Jenna Wild is a student at Pima Community College studying Biotechnology. Jenna has a passion for science, science education in the community as well as student engagement. Jenna has been involved in the Tucson community and participated in several leadership project developments for college students in conjunction with the University of Arizona.

**Erin Wildermuth**

Erin Wildermuth earned her BA degree from the American University. She went back to school, Pima Community College, to pursue a degree in Biotechnology and Medicine. Erin taught Middle and High School students as part of the enrichment programs. In addition, she was Assistant Teaching and tutoring in Washington, DC through Americorps.

**Tanya Williams**

Tanya has over 20 years of diversity, inclusion, and social justice teaching, programming and facilitation experience in higher education including professional roles at the University of Massachusetts Amherst, Mount Holyoke College, and Union Theological Seminary in the City of New York. Tanya's doctorate is (Ed.D) in Social Justice Education from the University of Massachusetts at Amherst, and her dissertation focused on internalized oppression and process toward liberation.

**Orit Wolberger**

Orit Wolberger, M.A., is an organizational consultant with experience working with teams in for-profit and nonprofit organizations, focusing on learning and development. She is interested in applying a processual viewpoint to understanding organizational change. Her action research dissertation investigates how mindfulness practices at work affect the participants' perceptions and actions.

**Amanda Wyrick**

Dr. Amanda Wyrick is an Assistant Professor of Psychology at Berea College. She earned a Ph.D. in Counseling Psychology from the University of Louisville. In addition, she is a licensed psychologist in Kentucky. Her research interests include the importance of healthy relationships in educational settings, mental health prevention, and compassion fatigue.

# NOTES



**CMind, The Center for Contemplative Mind in Society, is an independent 501-c(3) nonprofit organization based in western Massachusetts.**

Our mission is to transform higher education by supporting and encouraging the use of contemplative/introspective practices and perspectives to create active learning and research environments that look deeply into experience and meaning for all in service of a more just and compassionate society.

**CMind's Programs**

- **Summer Sessions on Contemplative Higher Education:** intensive workshops held at Smith College in Northampton, MA. The 14<sup>th</sup> annual Summer Session will be August 5-10, 2018.
- **Grants and fellowships** to support contemplative programs and pedagogy (dependent on available funding), including Contemplative Community Building and Teaching & Learning Center grants.
- **The Journal of Contemplative Inquiry:** a peer-reviewed online journal producing annual issues on contemplative higher education topics.
- **Contemplative Education Webinars:** online presentations on contemplative pedagogy
- **The Association for Contemplative Mind in Higher Education (ACMHE):** a professional membership association connecting an international network of academic professionals committed to the transformation of education through the recovery and development of contemplative dimensions of teaching, learning, and knowing.

**Within the ACMHE:**

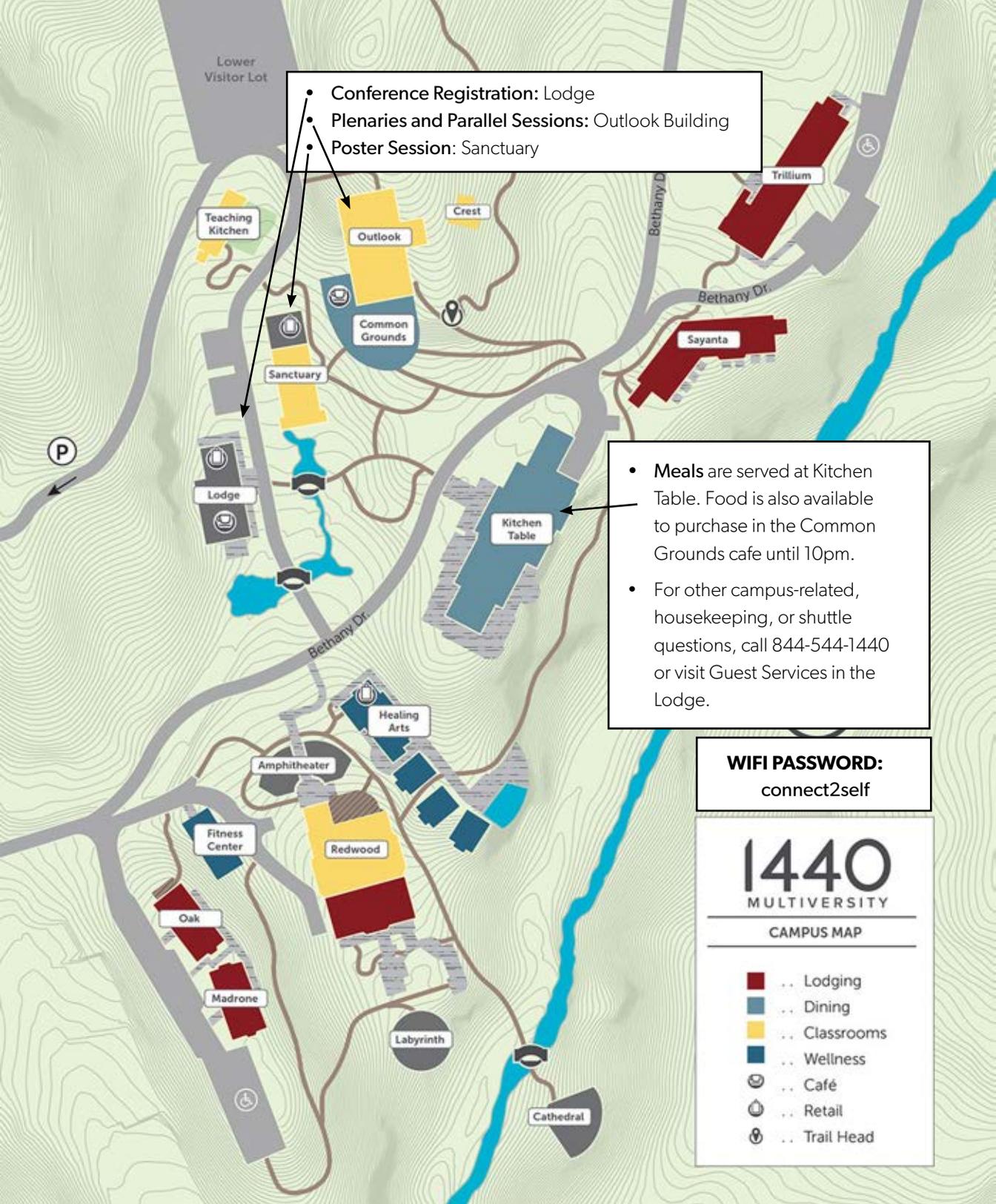
- **ACMHE Conferences:** annual gatherings for sharing research and practice

**CMind Staff**

- Lila Shane  
*Executive Director*
- Carrie Bergman  
*Associate Director*
- Mirabai Bush  
*Senior Fellow*
- Tom Doherty  
*Finance and Development Officer*
- Maya Elinevsky  
*Event Coordinator & Operations Assistant*

**CMind Board**

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- Oliver J. Hill, Jr.  
*Professor, Experimental Psychology, Virginia State University*
- Linda L. Slakey  
*Professor and Dean Emerita, University of Massachusetts Amherst*



- Conference Registration: Lodge
- Plenaries and Parallel Sessions: Outlook Building
- Poster Session: Sanctuary

- Meals are served at Kitchen Table. Food is also available to purchase in the Common Grounds cafe until 10pm.
- For other campus-related, housekeeping, or shuttle questions, call 844-544-1440 or visit Guest Services in the Lodge.

**WIFI PASSWORD:**  
connect2self

**1440**  
MULTIVERSITY

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CAMPUS MAP

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- .. Lodging
- .. Dining
- .. Classrooms
- .. Wellness
- ☺ .. Café
- 🏪 .. Retail
- 📍 .. Trail Head