The Association for Contemplative Mind in Higher Education, founded in 2008, connects a network of academic professionals committed to the transformation of education through the recovery and development of contemplative dimensions of teaching, learning, and knowing.

The ACMHE is an initiative of The Center for Contemplative Mind in Society, a 501-c(3) non-profit organization which works to integrate contemplative awareness and contemporary life in order to help create a more just, compassionate, reflective, and sustainable society. For the last sixteen years, the Center for Contemplative Mind in Society has played a leading role in fostering the inclusion of contemplative practice and inquiry in colleges and universities.

Further information and resources may be found at contemplativemind.org and acmhe.org.
## AGENDA

**FRIDAY, NOVEMBER 8th**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>5:00 – 7:00 pm</td>
<td>Registration &lt;br&gt;<code>Converse Hall Lobby</code></td>
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<tr>
<td>6:00 – 7:00 pm</td>
<td>Reception with drinks and appetizers &lt;br&gt;<code>Converse Hall Lobby</code></td>
</tr>
<tr>
<td>7:15 – 7:30 pm</td>
<td><strong>Introductory Remarks</strong> by Daniel Barbezat, Professor of Economics, &lt;br&gt;Amherst College &amp; Director of the Center for Contemplative Mind in Society &lt;br&gt;<code>Stirn Auditorium</code></td>
</tr>
<tr>
<td>7:30 – 9:00 pm</td>
<td><strong>Keynote Panel</strong> with Rhonda Magee, Professor of Law &amp; Co-Director, &lt;br&gt;Center for Teaching Excellence, University of San Francisco; &lt;br&gt;Kim Weiner, Counseling Center Psychologist &amp; Associate Professor, Indiana University of Pennsylvania; Daniel Barbezat; and audience participant. &lt;br&gt;<code>Stirn Auditorium</code></td>
</tr>
</tbody>
</table>

The conference will open with a plenary panel discussion based on the following questions:

1. As contemplative practices are being adapted and developed in higher education, how are we considering issues of integrity and tradition?

2. How might commitments to inclusion and access be strengthened by a closer examination of the relationships between “integrity” and “diversity”? Might a focus on “integrity of practice” also weaken such commitments? How can our deepening practice help us hold these two possibilities as one?

3. How do we bring the benefits of practice to address specific and urgent needs without losing their broader transformative potential?

4. Can we viably assess the effects of our efforts without reducing the practices to narrow instruments?
SATURDAY, NOVEMBER 9th

8:00 – 8:30 am  Contemplative Practice with Paula Sager
Co-founder, The Mariposa Center
Stirn Auditorium

8:35 – 8:50 am  Conference Opening and Introduction to Open Space Process
Stirn Auditorium

9:15 – 10:00 am  Parallel Session 1
Please see list of Parallel Session locations, pp. 7-14

10:00 – 10:30 am  Break, with coffee, tea and snacks
Converse Lobby

10:30 – 11:15 am  Parallel Session 2

11:30 – 12:15 pm  Parallel Session 3

12:30 – 1:30 pm  Lunch
Lewis-Sebring Commons, Valentine Hall

1:30 – 2:15 pm  Poster Session
Converse Lobby and Mezzanine

2:30 – 3:15 pm  Parallel Session 4

3:15 – 3:45 pm  Break, with coffee, tea, and snacks
Converse Lobby

3:45 – 4:30 pm  Open Space Sessions
See posted schedule for topics and locations

4:45 – 5:45 pm  Reporting Back from the Open Space Sessions
Stirn Auditorium

6:00 – 7:45 pm  Reception, with drinks and appetizers,
followed by Dinner
Lewis-Sebring Commons, Valentine Hall

8:00 – 9:00 pm  Open Mic/Talent Share
Red Room, Converse Hall
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Details</th>
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<tbody>
<tr>
<td>8:00 – 8:30 am</td>
<td>Contemplative Practice with Harold Roth</td>
<td>Professor of Religious Studies and East Asian Studies, Brown University</td>
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<td><em>Stirn Auditorium</em></td>
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<tr>
<td>8:50 – 9:35 am</td>
<td>Parallel Session 5</td>
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<tr>
<td>9:35 – 10:00 am</td>
<td>Break, with coffee, tea, and snacks</td>
<td><em>Converse Lobby</em></td>
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<tr>
<td>10:00 – 10:45 am</td>
<td>Parallel Session 6</td>
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<tr>
<td>11:05 – 11:50 am</td>
<td>Parallel Session 7</td>
<td></td>
</tr>
<tr>
<td>12:00 – 12:30 pm</td>
<td>“What Happens Next?” Open Forum and Conference Closing</td>
<td><em>Stirn Auditorium</em></td>
</tr>
</tbody>
</table>
PARALLEL SESSIONS

Parallel session abstracts and presenter biosketches are listed in alphabetical order by lead presenter beginning on page 21.

SESSION TYPES

**Interactive** sessions feature a lead presenter or team and allow time for questions and group discussion.

**Practice** sessions invite participants to experience a contemplative practice and allow time for discussion.

**Panel** sessions, moderated by a lead presenter or team, invite multiple panelists to present brief perspectives on a topic and allow time for discussion.

**Roundtable** sessions invite participants to share in an open inquiry. The roundtable organizer proposes a concept, approach or issue to explore and facilitates discussion.

PARALLEL SESSION LOCATIONS

<table>
<thead>
<tr>
<th>Converse Hall</th>
<th>Chapin Hall</th>
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<tbody>
<tr>
<td>Cole Assembly (Red Room)</td>
<td>Chapin 101</td>
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<tr>
<td>Converse 207</td>
<td>Chapin 119</td>
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<td>Converse 209</td>
<td>Chapin 201</td>
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<td>Converse 302</td>
<td>Chapin 203</td>
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<td>Converse 304</td>
<td>Chapin 204</td>
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<tr>
<td>Converse 308</td>
<td>Chapin 205</td>
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</table>
## PARALLEL SESSION 1 · SATURDAY, NOVEMBER 9th · 9:15 - 10:00 AM

<table>
<thead>
<tr>
<th>COLE ASSEMBLY</th>
<th>CONVERSE 207</th>
<th>CONVERSE 209</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Integrity and Diversity: Resting on Common Ground, One and Together</strong></td>
<td><strong>Contemplative Education and Neoliberalism: A Perfect World Still Requires Radical Action</strong></td>
<td><strong>Teaching Mindfulness in Graduate School: Balancing Didactic and Experiential Learning</strong></td>
</tr>
</tbody>
</table>
| Rhonda V. Magee  
Law, University of San Francisco  
*Interactive* | David Forbes  
School of Education, Brooklyn College/CUNY  
*Interactive* | Elizabeth Mackenzie  
Graduate School of Education, University of Pennsylvania  
*Interactive* |

<table>
<thead>
<tr>
<th>CONVERSE 302</th>
<th>CONVERSE 304</th>
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</thead>
<tbody>
<tr>
<td><strong>Feldenkrais, Movement and Mindfulness: Research-based Pedagogy for Educating Change Makers</strong></td>
<td><strong>Meditative Pedagogy as Classroom Practice: Building Lifelong Skills</strong></td>
<td><strong>Towards a Co-Creative Pedagogy of Radical Love and Liberation</strong></td>
</tr>
</tbody>
</table>
| Mary Margaret Fonow  
School of Social Transformation, Arizona State University, et al.  
*Practice* | Jean Grow  
Strategic Communication, Marquette University, et al.  
*Interactive* | Molly Ware  
Secondary Education, Western Washington University  
*Interactive* |

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<tr>
<th>CHAPIN 101</th>
<th>CHAPIN 119</th>
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<tbody>
<tr>
<td><strong>Teaching Spirituality in a Pluralistic Contemplative Classroom</strong></td>
<td><strong>The Tao of Discussion: Cultivating Energy in the Classroom</strong></td>
<td><strong>Contemplative Inquiry - I Love the Concept, But How Do I Apply It in My Classroom?</strong></td>
</tr>
</tbody>
</table>
| Charles Burack  
Psychology, John F. Kennedy University  
*Interactive* | William G. Bleich  
Radio/TV/Film, Northwestern University  
*Practice* | Terry Murray  
Education, State University of New York - New Paltz  
*Practice* |
<table>
<thead>
<tr>
<th>Room</th>
<th>Session Title</th>
<th>Speaker(s)</th>
</tr>
</thead>
</table>
| CONVERSE 207 | Integrity of Practice in Meditation and Improvisation Pedagogy | Ed Sarath  
Music, Creativity and Consciousness Studies, University of Michigan  
Interactive |
| CONVERSE 209 | Mindfulness Meditation: An Integral Component of Service Learning Abroad | Christine Moriconi  
Nursing, West Chester University, et al.  
Panel |
| CONVERSE 302 | Sustaining a Writing Practice | Melissa Goldthwaite  
English, Saint Joseph’s University  
Practice |
| CONVERSE 304 | Welcoming the Emotional Life of Teaching Through Mindfulness Practice | Jelena Janjic  
Pharmacy, Duquesne University  
Practice |
| CONVERSE 308 | Community Worker/Builder/Leader Reflection Circles in San Antonio, TX | Don D. Arispe  
Center for Formative Action and Reflection (CFAR)  
Interactive |
| CHAPIN 101 | Living Questions -- Guiding Transformative Learning in Higher Ed | Elaine Gray  
General Education, Appalachian State University  
Interactive |
| CHAPIN 119 | Enhancing Creativity Through Mindful Seeing | Libby Falk Jones  
English, Berea College  
Interactive |
| CHAPIN 201 | Contemplative Debate: Mindful Cognition and Communal Wisdom | Richard Brown  
Contemplative Education, Naropa University  
Interactive |
## PARALLEL SESSION 3  •  SATURDAY, NOVEMBER 9th  •  11:30 AM - 12:15 PM

<table>
<thead>
<tr>
<th>COLE ASSEMBLY</th>
<th>CONVERSE 207</th>
<th>CONVERSE 209</th>
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<tbody>
<tr>
<td>Integrity of Practice: Walking the Talk</td>
<td>Contemplative Race Theory: An Interdisciplinary Approach to Racial Discourse</td>
<td>A Shock of Joy: Contemplative Time, Kairos Curriculum</td>
</tr>
</tbody>
</table>
| DAVID LEVY  
Information School, University of Washington, et al.  
Panel | SETH SCHOEN  
Claremont Lincoln University, et al.  
Interactive | JACKIE SEIDEL  
Education, University of Calgary  
Interactive |

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<tr>
<th>CONVERSE 302</th>
<th>CONVERSE 304</th>
<th>CONVERSE 308</th>
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</thead>
<tbody>
<tr>
<td>The Sabbath Classroom: Building a Sanctuary in Time in the Classroom</td>
<td>Descriptive Phenomenological Research as Contemplative Pedagogy</td>
<td>COMPASS: A Manual for Developing Compassion and Analytical Selective-Focus Skills</td>
</tr>
</tbody>
</table>
| RICHARD CHESS  
Literature & Language, Honors Program, UNC Asheville | JAMES MORLEY  
Psychology, Ramapo College of New Jersey  
Interactive | WILSON HURLEY  
Clinical Social Work, Private Practice/George Mason University, et al.  
Interactive |

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<thead>
<tr>
<th>CHAPIN 101</th>
<th>CHAPIN 119</th>
<th>CHAPIN 201</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native American Medicine and Contemplation</td>
<td>Embodied Leadership in the Academy</td>
<td>The Path to Awakening: a Journey from Contemplation to Mind Training</td>
</tr>
</tbody>
</table>
| RACHEL MANN  
MettaKnowledge for Peace & University of Virginia | CORY DILLON  
OHR, Leadership & Workforce Development, Arizona State University  
Practice | EDUARDO VELASQUEZ  
Politics, Washington and Lee University, et al.  
Interactive |

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<thead>
<tr>
<th>CHAPIN 207</th>
<th>CHAPIN 304</th>
<th>CHAPIN 308</th>
</tr>
</thead>
</table>
| JACKIE SEIDEL  
Education, University of Calgary  
Interactive | WILSON HURLEY  
Clinical Social Work, Private Practice/George Mason University, et al.  
Interactive | EDUARDO VELASQUEZ  
Politics, Washington and Lee University, et al.  
Interactive |
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<th>COLE ASSEMBLY</th>
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<th>CONVERSE 209</th>
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</thead>
<tbody>
<tr>
<td>Mindfulness is Not Enough: Contemplation in Education</td>
<td>Impact of a Shortened MBSR Program for Nursing Students</td>
<td>BYOB: Contemplative Program Series on Identity, Meaning and Beliefs</td>
</tr>
</tbody>
</table>
| *Judith Simmer-Brown*  
Religious Studies, Naropa University  
*Interactive* | *Catherine Kelleher*  
Organizational Systems and Adult Health, University of Maryland School of Nursing  
*Interactive* | *David Norenberg*  
Career Services, SUNY Canton, et al.  
*Interactive* |

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<thead>
<tr>
<th>CONVERSE 302</th>
<th>CONVERSE 304</th>
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</thead>
<tbody>
<tr>
<td>Integrity versus Tradition: Nervous System Integration and the College Classroom</td>
<td>The Practice of Poetry</td>
<td>Contemplative Faculty Development: From Spiritual Emergency to Visions of Wholeness</td>
</tr>
</tbody>
</table>
| *Anita Chari*  
Political Science, University of Oregon  
*Practice* | *Lisa Myobun Freinkel*  
English and Comparative Literature, University of Oregon  
*Practice* | *Bart Everson*  
Center for the Advancement of Teaching, Xavier Univ. of Louisiana  
*Interactive* |

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<tr>
<th>CHAPIN 101</th>
<th>CHAPIN 119</th>
<th>CHAPIN 201</th>
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<tbody>
<tr>
<td>The Roots of American Contemplative Education: Discussing the “Tree of Practices” in Cultural/Historical Context</td>
<td>Adapting Ignatian Meditation for Integrative Reading</td>
<td>Collaborating to Create a Mindfulness Living Learning Community on a Public University Campus</td>
</tr>
</tbody>
</table>
| *Christopher Mazura*  
Educational Theory and Practice, State University of New York at Albany  
*Roundtable* | *Robert-Louis Abrahamson*  
English, University of Maryland University College  
*Practice* | *Kim Weiner*  
Counseling Center, Indiana University of Pennsylvania, et al.  
*Interactive* |
| PARALLEL SESSION 5 · SUNDAY, NOVEMBER 10th · 8:50 AM - 9:35 AM |
|-----------------|-----------------|-----------------|
| **COLE ASSEMBLY** | **CONVERSE 207** | **CONVERSE 209** |
| Community-based and Engaged Contemplative Curriculum | An Introduction to an Evidence Based Curriculum of Taijiquan | Drawing to Practice |
| **RAJAN RATHNAVALU** | **KAREN CALDWELL** | **MICHELINE LA PERRIERE** |
| Curriculum and Education, University of Calgary | Human Development and Psychological Counseling, Appalachian State University | Foundation and Drawing, Maryland Institute College of Art |
| *Roundtable* | *Practice* | *Practice* |
| **CONVERSE 302** | **CONVERSE 304** | **CONVERSE 308** |
| Beyond “Control”: Redefining Classroom Management with the Five Wisdom Energies | Kabbalistic Perspectives on Contemplative Practices, Purposes, Principles and Processes | Practice, Integrity, and Cultivating Morally Upright Lives: Possible or Not? |
| **GENET SIMONE** | **CHARLES BURACK** | **SHODHIN GEIMAN** |
| Elementary Education, Western Washington University | Psychology, John F. Kennedy University | Philosophy, Valparaiso University |
| *Interactive* | *Practice* | *Interactive* |
| **CHAPIN 203** | **CHAPIN 204** | **CHAPIN 205** |
| Going Nowhere, Doing Nothing: Exploring the (Non-)Utility of Contemplative Practice | Change Processes in Learning to Meditate: Emergent Mindfulness | A Contemplative Engagement With Gene Sharp's Consent Theory of Power |
| **DAVID LEVY** | **AARON GODLASKI** | **SUSAN GIBLIN** |
| Information School, University of Washington, et al. | Psychology & Behavioral Neuroscience, Centre College | Politics and International Studies, University of Queensland |
| *Interactive* | *Interactive* | *Interactive* |
### PARALLEL SESSION 6 - SUNDAY, NOVEMBER 10th - 10:00 - 10:45 AM

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<tr>
<th>COLE ASSEMBLY</th>
<th>CONVERSE 207</th>
<th>CONVERSE 209</th>
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<tbody>
<tr>
<td><strong>Integrity, Worldview and Nonconceptuality</strong>&lt;br&gt;<strong>PETER GROSSENBACHER</strong>&lt;br&gt;Contemplative Education and Psychology, Naropa University&lt;br&gt;<em>Interactive</em></td>
<td><strong>Contemplation and Management: Star-Crossed Lovers or Long-Term Partners?</strong>&lt;br&gt;<strong>MARGARET BENEFIEL</strong>&lt;br&gt;Andover Newton Theological School&lt;br&gt;<em>Interactive</em></td>
<td><strong>Contemplation as Co-creation: Traditional Practices from a Relational Viewpoint</strong>&lt;br&gt;<strong>DONALD McCOWN</strong>&lt;br&gt;Health, West Chester University of Pennsylvania&lt;br&gt;<em>Interactive</em></td>
</tr>
<tr>
<td><strong>CONVERSE 302</strong>&lt;br&gt;<strong>Drawing Out the Breath: Chinese Calligraphy as Contemplative Practice</strong>&lt;br&gt;<strong>DAVID HECKEL</strong>&lt;br&gt;Humanities, Pfeiffer University, et al.&lt;br&gt;<em>Practice</em></td>
<td></td>
<td><strong>CONVERSE 308</strong>&lt;br&gt;<strong>Om a Little Louder: Integrating Yoga into Communications Inquiry</strong>&lt;br&gt;<strong>JULIE LELLIS</strong>&lt;br&gt;School of Communications, Elon University&lt;br&gt;<em>Interactive</em></td>
</tr>
<tr>
<td><strong>CHAPIN 203</strong>&lt;br&gt;<strong>Avoiding the “Dying Bird of Authentic Humanness”: Combining Meditation and Technology to Enhance Curricular Integrity</strong>&lt;br&gt;<strong>CHARMAINE BANACH</strong>&lt;br&gt;Visual &amp; Performing Arts - Interactive Digital Design, Quinnipiac University, et al.&lt;br&gt;<em>Interactive</em></td>
<td><strong>The Role of Teaching Centers in Introducing and Supporting Contemplative Practices</strong>&lt;br&gt;<strong>EILEEN ABRAMS</strong>&lt;br&gt;English, Community College of Philadelphia&lt;br&gt;<em>Roundtable</em></td>
<td><strong>CHAPIN 205</strong>&lt;br&gt;<strong>Finding Integrity of Practice within Fragile and Emerging Identities</strong>&lt;br&gt;<strong>TRUDY SABLE</strong>&lt;br&gt;Office of Aboriginal and Northern Research, Saint Mary’s University&lt;br&gt;<em>Interactive</em></td>
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<tr>
<td>PARALLEL SESSION 7 · SUNDAY, NOVEMBER 10th · 11:05 AM - 11:50 AM</td>
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<td><strong>COLE ASSEMBLY</strong></td>
<td><strong>CONVERSE 207</strong></td>
<td><strong>CONVERSE 209</strong></td>
</tr>
<tr>
<td>Approaches to Contemplative Research</td>
<td>Contemplating in the Humanities: Techniques for Reflection and Mindfulness</td>
<td>Lectio Divina: A Contemplative Model for Developing Music Listening Skills</td>
</tr>
</tbody>
</table>
| **JI HYANG PADMA**  
Office of Religious and Spiritual Life, Wellesley College  
*Interactive* | **JON BRAMMER**  
Humanities, Three Rivers Community College  
*Interactive* | **LYN BURKETT**  
Music, University of North Carolina at Asheville  
*Interactive* |
| **CONVERSE 302** | **CONVERSE 308** | |
| Engaging the Other: Meditating with our Recently-Arrived Refugees | A Contemplative Studies and Media Literacy Education: Our Authentic Nature | |
| **DOROTHY ABRAM**  
Social Sciences, Johnson & Wales University  
*Interactive* | **DEBRA MERSKIN**  
Journalism & Communication, University of Oregon, et al.  
*Interactive* | |
| **CHAPIN 203** | **CHAPIN 204** | **CHAPIN 205** |
| Finding Integrity of Practice through Mindful Listening, Inquiry, and Dialogue | Dissolving Fear and Prejudice: A Mindfulness Approach | The Secret Protects Itself: Contemplative Education Practices as Psychophysical Technologies |
| **DAVID SABLE**  
Religious Studies, Saint Mary’s University  
*Practice* | **JANE FRIED**  
Counseling and Family Therapy, Central Connecticut State University  
*Interactive* | **DEBORAH MIDDLETON**  
Music and Drama, University of Huddersfield  
*Interactive* |
POSTER SESSION LIST

SATURDAY, NOVEMBER 9TH, 1:30 – 2:15 PM, CONVERSE LOBBY & MEZZANINE

Poster abstracts and presenter biosketches are listed in alphabetical order by lead presenter beginning on page 21.

1. **Delight and the Grateful Consumer**  
   **Joan Ball**, Marketing, St. John’s University

2. **Portfolio Assessment as Mindful Practice**  
   **Carol Bonilla Bowman**, Education, Ramapo College of New Jersey

3. **Girl Meets Tuba: Storytelling, Performance, and Contemplative Practice**  
   **Karen Bulmer**, School of Music, Memorial University of Newfoundland

4. **A Contemplative Approach to Understanding World Religions**  
   **Blake Burleson**, Religion, Baylor University

5. **Meeting students where they are: Transformative implications of integrative education**  
   **Kathryn Byrnes**, Education, Bowdoin College, et al.

6. **Contemplating Equality: A Vision for Mindfulness at an Urban University**  
   **Michelle Chatman**, Sociology/Anthropology, University of the District of Columbia

7. **Big Questions: Finding Meaning & Purpose in an Age of Choice**  
   **Amy Edelstein**, Emergence Education

8. **Cultivating Change through a Personal Sustainability Project**  
   **John Engel**, Environmental Studies, Greenfield Community College

9. **Integrating Personal Practice with Classroom Instruction**  
   **Karen Gipson**, Physics, Grand Valley State University

10. **Authorial Integrity and Contemplative Practice: Conferencing with Student Writers**  
    **Robin Greene**, English and Writing, Methodist University
11. Contemplative Media Studies: Addressing the Politics of Mindfulness in the Digital Economy
   KEVIN HEALEY, Communication, University of New Hampshire

12. Effect of mindfulness training in graduate interpreting students
   JULIE JOHNSON, Graduate School of Translation Interpretation & Language Education, Monterey Institute of International Studies

13. “Write What You Know”: Embodiment, Risk, and Authorship
   MEADOW JONES, Art and Design, University of Illinois

14. The Open Hand: Arguing as an Art of Peace
   BARRY KROLL, English, Lehigh University

15. Contemplative Practice, Metacognition, and Physics Problem Solving
   ZOSIA KRUSBERG, Physics and Astronomy, Vassar College

16. Seeking Cultural Integrity: John Dewey’s theories of education and the Tree of Contemplative Practices
   CHRISTOPHER MAZURA, Department of Educational Theory and Practice, State University of New York at Albany

17. The Flipped Classroom as a Practice of Contemplative Pedagogy
   LAURA McALINDEN, Philosophy, Bridgewater State University

18. Take a Breath: Using Contemplative Practices to Connect and Reflect
   ANDREA MCCRARY, English, Queens University of Charlotte

19. Leaving Dharma Behind: Creating Truly Secular Mindfulness Training and Practice
   LEN MOSKOWITZ, Torah Studies, Yeshiva University/James Striar School

20. Assessment Mindfulness Classroom: Complexity and Reasoning
    SHARON SOLLOWAY, Developmental Instruction, Bloomsburg University

21. Contemplating Participation and Vulnerability
    AMY WINANS, English, Susquehanna University
LIST OF SESSION & POSTER PRESENTERS

Information on each presentation is available in the next section, listed alphabetically by the session’s lead presenter.

Robert-Louis Abrahamson
English, University of Maryland University College

Dorothy Abram
Social Sciences, Johnson & Wales University

Eileen Abrams
English, Community College of Philadelphia

Rachel Alexander
Politics graduate, Washington and Lee University (lead presenter: Eduardo Velasquez)

Laurie Anderson
Executive Director, Simon Frasier University Vancouver (lead presenter: Heesoon Bai)

Don Arispe
Animator/Coodinator, Center for Formative Action and Reflection

Heesoon Bai
Faculty of Education, Simon Fraser University

Jan Baker
Education, Indiana University of Pennsylvania (lead presenter: Kim Weiner)

Joan Ball
Marketing, St. John’s University

Charmaine Banach
Visual & Performing Arts - Interactive Digital Design program, Quinnipiac University

Tom Bassarear
Education, Keene State College (lead presenter: Kathryn Byrnes)

Margaret Benefiel
Andover Newton Theological School

William Bleich
Radio/TV/Film, Northwestern University

Carol Bonilla Bowman
Education, Ramapo College of New Jersey

Jon Brammer
Humanities, Three Rivers Community College

Richard Brown
Contemplative Education, Naropa University

Kathleen Buckley
Chaplain, St. Lawrence University (lead presenter: David Norenberg)

Karen Bulmer
School of Music, Memorial University of Newfoundland

Charles Burack
Psychology, John F. Kennedy University

Lyn Burkett
Music, University of North Carolina at Asheville

Blake Burleson
Religion, Baylor University

Carl Bybee
Media Studies, University of Oregon (lead presenter: Debra Merskin)

Kathryn Byrnes
Education, Bowdoin College

Karen Caldwell
Human Development and Psychological Counseling, Appalachian State University

Christopher Carter
PhD Student, Claremont Lincoln University (co-presenter: Seth Schoen)
Anita Chari
Political Science, University of Oregon

Michelle Chatman
Sociology/Anthropology, University of the District of Columbia

Richard Chess
Literature and Language, Honors Program, University of North Carolina Asheville

Jane Dalton
Art Education, University of North Carolina Charlotte (lead presenter: Kathryn Byrnes)

Cory Dillon
OHR, Leadership & Workforce Dev, Arizona State University

Amy Edelstein
Founder, Emergence Education

John Engel
Environmental Studies, Greenfield Community College

Bart Everson
Center for the Advancement of Teaching, Xavier University of Louisiana

Mary Margaret Fonow
School of Social Transformation, Arizona State University

David Forbes
School of Education, Brooklyn College/CUNY

Lisa Myobun Freinkel
English and Comparative Literature, University of Oregon

Jane Fried
Counseling and Family Therapy, Central Connecticut State University

Shodhin Geiman
Philosophy, Valparaiso University

Susan Giblin
Politics and International Studies, University of Queensland

Mike Gillespie
Philosophy and Religion, University of Nebraska (lead presenter: David M. Levy)

Karen Gipson
Physics, Grand Valley State University

Aaron Godlaski
Psychology & Behavioral Neuroscience, Centre College

Richard Goldsand
Dance and School of Social Transformation, Arizona State University (lead presenter: Mary Margaret Fonow)

Melissa Goldthwaite
English, Saint Joseph’s University

Elaine Gray
General Education, Appalachian State University

Robin Greene
English and Writing, Methodist University

Peter Grossenbacher
Contemplative Education and Psychology, Naropa University

Jean Grow
Strategic Communication, Marquette University

Kevin Healey
Communication, University of New Hampshire

David Heckel
Humanities, Pfeiffer University

Wilson Hurley
Clinical Social Work, Private Practice/George Mason University

Jelena Janjic
Mylan School of Pharmacy, Duquesne University

Julie Johnson
Graduate School of Translation Interpretation & Language Education, Monterey Institute of International Studies

Libby Falk Jones
English, Berea College

Meadow Jones
Art and Design, University of Illinois
Alfred W. Kaszniak  
Physiology, Neurology, and Psychiatry, University of Arizona  
*(lead presenter: David M. Levy)*

Catherine Kelleher  
Organizational Systems and Adult Health, University of Maryland School of Nursing

Barry Kroll  
English, Lehigh University

Zosia Krusberg  
Physics and Astronomy, Vassar College

Michelle La Perriere  
Foundation and Drawing, Maryland Institute College of Art

Julie Lellis  
School of Communications, Elon University

David M. Levy  
Information School, University of Washington

Paul LoCasto  
Psychology, Quinnipiac University  
*(lead presenter: Charmaine Banach)*

Elizabeth Mackenzie  
Graduate School of Education, University of Pennsylvania

Alan Madry  
Law, Marquette University  
*(lead presenter: Jean Grow)*

Rhonda Magee  
Law, University of San Francisco

Rachel Mann  
MettaKnowledge for Peace, LLC/University of Virginia

Christopher Mazura  
Educational Theory and Practice, State University of New York at Albany

Laura McAlindend  
Philosophy, Bridgewater State University

Donald McCown  
Health, West Chester University of Pennsylvania

Andrea McCravy  
English, Queens University of Charlotte

Debra Merskin  
Journalism & Communication, University of Oregon

Deborah Middleton  
Music and Drama, University of Huddersfield

Christine Moriconi  
Nursing, West Chester University

James Morley  
Psychology, Ramapo College of New Jersey

Len Moskowitz  
Torah Studies, Yeshiva University/James Striar School

Terry Murray  
Education, State University of New York New Paltz

David Norenberg  
Career Services, SUNY Canton

Ji Hyang Padma  
Office of Religious and Spiritual Life, Wellesley College

Thomas Pruzinsky  
Psychology, Quinnipiac University  
*(lead presenter: Wilson Hurley)*

Derek Rasmussen  
Education, Simon Frasier University  
*(lead presenter: Heesoon Bai)*

Rajan Rathnavalu  
Curriculum and Education, University of Calgary

Trudy Sable  
Office of Aboriginal and Northern Research, Saint Mary’s University
David Sable
Religious Studies, Saint Mary's University (See also: lead presenter: Heesoon Bai)

Ed Sarath
Music, Creativity and Consciousness Studies, University of Michigan

Amy Savini
Student, Appalachian State University (lead presenter: Elaine Gray)

Seth Schoen
PhD Student, Claremont Lincoln University

Jackie Seidel
Education, University of Calgary

Judith Simmer-Brown
Religious Studies, Naropa University

Genet Simone
Elementary Education, Western Washington University

Sharon Solloway
Developmental Instruction, Bloomsburg University

Eduardo Velasquez
Politics, Washington and Lee University

Susan Walsh
Education, Mount Saint Vincent University (lead presenter: Heesoon Bai)

Molly Ware
Secondary Education, Western Washington University

Kim Weiner
Counseling Center, Indiana University of Pennsylvania

Amy Winans
English, Susquehanna University

Weihong Yan
Chinese Language and Culture, Pfeiffer University (lead presenter: David Heckel)
ROBERT-LOUIS ABRAHAMSON
“ADAPTING IGNATIAN MEDITATION FOR INTEGRATIVE READING”
PRACTICE, SESSION 4, CHAPIN 119

This Practice Session adapts the traditional Ignatian (Jesuit) meditation to the integrative study of texts. The three-part structure takes the shape of (1) becoming mindful of the language of the text and its context, without judging, (2) analyzing what one has observed to discover its meaning(s), (3) sitting in awareness of the feelings aroused by the details of the language and the insights into meaning. The session consists of a short introduction, then a period in which participants sit quietly mindful of the language of Emily Dickinson’s short poem “Tell all the truth, but tell it slant”; then comes a discussion of shared insights into the meaning of what has been observed, followed by a quiet period attending to the feelings aroused by the observations and discussions, then a final period in which participants record how their relationship with the poem has developed through this activity.

Robert-Louis Abrahamson is Professor of English at University of Maryland’s European Division, teaching ancient myths, Bible as Literature, Dante, Shakespeare, fairy tales, and other related subjects, inviting students to integrate heart and mind and imagination as they read and respond to literature.

DOROTHY ABRAM
“ENGAGING THE OTHER: MEDITATING WITH OUR RECENTLY-ARRIVED REFUGEES”
INTERACTIVE, SESSION 7, CONVERSE 302

This presentation examines a traditional contemplative practice of a recently-arrived refugee community to the United States. By exploring the particular meditation, rituals, and performances of Nepali-Bhutanese refugees, we introduce our students to a unique practice of contemplation. I will focus on a month-long ritual and sacred text used by women that is rarely known outside Nepalese culture. It offers us an important model and method to address many of the troubling excesses of our contemporary consumer culture. Through a mutually-engaging relationship with these newcomers, students participate authentically and non-hierarchically with the refugees while assisting them in their resettlement needs. Students gain through giving which is a true integrity of service. This approach enables students to appreciate the refugees’ cultural sources of beauty and strength while learning their practices of contempla-
tion. Issues of ethnocentrism, appropriation, accessibility, and intention are addressed through students' active participation in community service.

Dorothy Abram, Ed.D, is a playwright and Associate Professor in the Social Sciences department at Johnson & Wales University in Providence, RI. Working with recently-arrived refugees, she established the AWARE Alliance Refugee Theatre to articulate personal, historical, and global concerns of human rights and refugee experience.

**Eileen Abrams**

“**The Role of Teaching Centers in Introducing and Supporting Contemplative Practices**”

**Roundtable, Session 6, Chapin 204**

In this session participants will have an opportunity to share experiences and exchange ideas about the role Teaching Centers can play to introduce and support the use of contemplative practices across the disciplines.

Eileen Abrams, M.A., M.Ed., teaches English to first-year students at Community College of Philadelphia. Also, through the College’s Faculty Center for Teaching and Learning, she teaches contemplative practices and coaches colleagues across the disciplines to integrate these practices into their curricula and classrooms. She has been practicing meditation and yoga for ten years.

**Don D. Arispe**

“**Community Worker/Builder/Leader Reflection Circles in San Antonio, TX**”

**Interactive, Session 2, Converse 308**

Reflection Circles are unique. They are • An opportunity to learn how to make integrated decisions (heart, head, soul) • An opportunity to learn how to journal in a holistic manner • A support group • Ongoing education/training • Authentically participant driven • An Opportunity for participants to encounter and develop wisdom, healing and compassion • Based on the tenets of Adult Transformative Education • Iterative (cumulative) in approach • In one form or another can be found all over the world. In San Antonio, TX there are 12 circles designed for both community workers and urban ministers. Don Arispe MTS, MSW, PhD has been facilitating this process for 20 years and wrote his dissertation on this subject. Results from his recently published dissertation will be shared. Reflection circles are similar to Wisdom Circles, Dialogue Circles, Clarity Committees, and Circles of Trust (see Parker Palmer, Margaret Wheatley, David Bohm, Cindy Spring, Christina Baldwin).

Don D. Arispe, MTS, LMSW, PhD. Don is community development consultant, theology and social work adjunct professor, and Animator of the newly forming Center for Formative Action and Reflection (CFAR). CFAR is a holistic wellness center for, by and with community workers in San Antonio, TX.
A number of colleagues in faculties of education are currently spearheading initiatives in contemplative education at Canadian universities. In our presentation, we document two such initiatives. One is a Masters in Education program at Simon Fraser University (British Columbia) with a focus on contemplative education that is scheduled to start in the fall of 2014; the other is an emerging concentration of courses in contemplative and holistic education that have been offered in 2012 and 2013 at Mount Saint Vincent University (Nova Scotia). Representatives from both institutions will outline their respective programs, their genesis, underlying philosophies and themes, and in particular, consider the integral role of practice in both programs: the role of practice in transforming the ways we teach, learn, and live well together in the world. Our session invites conversation about the implications and perceptions of contemplative education offerings in higher education.

Dr. Heesoon Bai is a Professor in Philosophy of Education at Simon Fraser University. Her published work on contemplative education dates from 2001. Her most recent publication effort involves a co-edited volume, entitled, *Contemplative approaches to learning and inquiry* (in press), to be published by State University of New York Press.

Dr. Laurie Anderson is the Executive Director of SFU Vancouver, an Associate Member of SFU’s Faculty of Education, and Lead Facilitator for SFU’s Public Square. Laurie obtained his BEd, MA and PhD at SFU. Laurie's academic interests include contemplative education, the intractability of educational reform and archetypal leadership.

Dr. Susan Walsh is an Associate Professor at Mount Saint Vincent University. She teaches graduate courses in research, literacy, and contemplative education. Her arts-based research about women and teaching involves creative non-fiction and contemplation. She has published widely: for example, in *Qualitative Inquiry, Qualitative Studies in Education, Teaching and Teacher Education*.

Dr. David Sable, PhD, teaches at Saint Mary’s University, Canada. In 2012 he completed doctoral research on the impacts of contemplative practices in undergraduate classrooms. His research was highlighted in the National Teaching & Learning forum, and his thesis was nominated for best thesis in the social sciences at Dalhousie University.

Derek Rasmussen is a Buddhist meditation teacher and a policy advisor to Inuit organizations in Nunavut. Derek graduated as a minister from the seminary and academy program of the Dharma Centre of Canada, and has an MA in Education from Simon Fraser University (SFU). Derek is a PhD student at SFU investigating contemplative education, with a focus on varieties, applications, and evolution of loving-kindness meditations.
**Joan Ball**  
**“Delight and the Grateful Consumer”**  
**Poster Session**

The purpose of this poster is to introduce a framework for exploring the influence of intentional gratitude on customer delight and its impact on consumer well being. Marrying marketing and consumer research, i.e. transformational consumer research, transformational service research and positive marketing, with emerging scholarship related to the psychology of gratitude, this research seeks to better understand the relationship between gratitude, consumption experience and wellbeing in consumer culture. Building upon the work of Soscia, Emmons, Mick, et al., this research asks: 1) What is the consumer experience of agency in a marketing communication saturated marketplace?, 2) Might the practice of intentional gratitude influence consumer experience of agency in the marketplace?, 3) How might marketing contribute to consumer well-being by providing opportunities for cultivating gratitude? In sum, this work contributes to the conversation on consumer well being, “good business” and the influence of contemplative practice (i.e. cultivating gratitude) on day-to-day living.

I’m an assistant professor of marketing who studies identity, gratitude and delight in consumption-driven cultures with particular interest in women, stories/personal narratives and consumer experience. Academia is a second career for me. The first involved 17 years in corporate and agency PR/marketing communication. I write and speak on a variety of topics related to personal development, spirituality and calling. My first book, a memoir titled *Flirting with Faith*, was published in 2011 and opened doors for me to facilitate writing retreats at a Benedictine Monastery in NY.

**Charmaine Banach & Paul Locasto**  
**“Avoiding the ‘Dying Bird of Authentic Humanness’: Combining Meditation and Technology to Enhance Curricular Integrity”**  
**Interactive, Session 6, Chapin 203**

Timidity often surrounds the topic of merging meditative techniques with technology into the higher education curriculum—where both meditation and technology are often perceived as separate from, or a hindrance to academic integrity. This practice session will explore the issue of “integrity and tradition” by examining the notion of integrity and the intention behind combining meditation and technology in light of the learning goals (and realities) of 21st century higher education. Possible meditation and technological practices will be proposed and participants will be encouraged to share their successes in weaving technology and meditation into college course work.

Charmaine Banach is an Assistant Professor at Quinnipiac University in Interactive Digital Design, and has previously been a professor in Ohio, Iowa, and Pennsylvania. Besides having over fifteen years of experience in the design industry, Charmaine is also a licensed yoga instructor and integrates both disciplines in her classroom.
Paul LoCasto is an Associate Professor of Psychology at Quinnipiac University whose broader interests center around language, consciousness, contemplative psychology and the current interaction between cognitive science and Buddhism.

**Daniel Barbezat**  
**Conference Opening and Keynote Panel**  
**Stirn Auditorium**

Dr. Daniel P. Barbezat is Professor of Economics at Amherst College. He has been a visiting professor at Northwestern University and Yale University and has taught in the summer program at Harvard University. He is also Executive Director of the Center for Contemplative Mind in Society, which serves as the national hub for contemplative teaching and learning in higher education. The Center is committed to the positive transformation of the higher education system by supporting the use of contemplative/introspective practices to create engaged learning environments. His latest book, co-written with Mirabai Bush, *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*, will be released this winter by Jossey-Bass.

**Margaret Benefiel**  
**“Contemplation and Management: Star-Crossed Lovers or Long-Term Partners?”**  
**Interactive, Session 6, Converse 207**

Over one hundred books on contemplation, management, and organizational life have appeared in the past twenty years, most written by managers who have discovered a contemplative path and want to advocate for the benefits of integrating contemplation into the workplace. Their claims range from stating that contemplation in business will increase profits and improve morale to explaining that a contemplative stance ensures stability and security in a changing economy. Management scholars have studied this contemplation and management phenomenon using the social scientific research methods with which their training has equipped them, leading with the question, “How does contemplation affect organizational performance?”

This paper delineates the problems with this approach and takes a different perspective, drawing on the philosopher Bernard Lonergan’s work, to demonstrate how contemplation and the social sciences can live together harmoniously.

Margaret Benefiel, Ph. D., is an adjunct faculty member at Andover Newton Theological School in Boston and a visiting lecturer at All Hallows College in Dublin, Ireland. She is the author of *Soul at Work* and *The Soul of a Leader*, and co-editor of *The Soul of Supervision*. 
William G. Bleich
“THE TAO OF DISCUSSION: CULTIVATING ENERGY IN THE CLASSROOM”
PRACTICE, SESSION 1, CHAPIN 119

Ancient wisdom merges with contemporary pedagogy in this practice session demonstrating Qi Gong breathing techniques, the I Ching and wu-wei (non-doing) in search of maximizing the energy and focus of classroom discussion. Modeled after a faculty workshop and subsequent implementation in undergraduate courses at Northwestern University, the facilitators will combine Taoist goals of mindfulness, balance, and harmony with traditional teaching practices to encourage hospitality, diversity and collaborative learning. Following a Qi Gong energy cultivation exercise, participants will do guided mediation to focus on a significant question arising from their teaching practices or their lives as educators. Participants will then draw an I Ching divination hexagram and self-interpret their response. They will then share those interpretations, write a brief reflection and discuss ways this connects to their growth as a teacher. The session focus will be on a contemplative practice that aims to create a space for self-reflection in the classroom.

Bill Bleich is Associate Director of the MFA in Writing for the Screen and Stage and a Charles Deering McCormick Distinguished Lecturer at Northwestern University. A member of the Writers Guild of America and the California Bar Association, he is a longtime Qi Gong practitioner and student of Taoism.

Carol Bonilla Bowman
“PORTFOLIO ASSESSMENT AS MINDFUL PRACTICE”
POSTER SESSION

Portfolios pose alternative ways of documenting and assessing human performance focusing on qualitative and reflective aspects of learning. Portfolio assessment is based on the approach to assessment that values systematization of criteria above standardization of task. This paper follows the implementation of a portfolio system of reflective practice in the Teacher Education program at Ramapo College. It examines the affective, qualitative and social learning that is missed using traditional narrow instruments. The paper addresses the challenges in assessing qualitative aspects of human learning and achievement, using the evidence gathered over 6 years of student portfolio assessment in our program. I argue that portfolios are a viable and ethical approach to problems of human judgment of performance as well as a technology of reflective pedagogy. The concluding section identifies limitations and strengths of the portfolio assessment as mindful pedagogy and applied ethical assessment.

Carol Bonilla Bowman, Assistant Professor of Education at Ramapo College of New Jersey, specializes in elementary education. She is also Director of Yoga Programs at Ramapo. A yoga practitioner most of her life, and a yoga teacher for the last 10 years, her practice has expanded to include a variety of contemplative practices, including Zen Buddhism and Tibetan Buddhism. She teaches courses in Contemplative Practices in Education, and is developing a graduate
program in Mindfulness Practices and Applied Ethics for currently practicing K-12 teachers. It is her greatest pleasure to introduce mindfulness practice, in the tradition of Thich Nhat Hanh, to future teachers. She has published one article on Yoga and continues to work on many research projects on meditation, Yoga teaching, and elementary education. She is dedication to engaging the Ramapo community in mindfulness across the curriculum to alter the culture of our institution.

**JON BRAMMER**

"CONTEMPLATING IN THE HUMANITIES: TECHNIQUES FOR REFLECTION AND MINDFULNESS"

**INTERACTIVE, SESSION 7, CONVERSE 207**

Academic philosophy courses are sometimes viewed as dry intellectual contexts where the regurgitation of theory and veneration of thinkers are prized over the development of a useful, internal epistemology. However, with some planning and experimentation, it is very possible to include contemplative activities to fit relatively seamlessly into all the sub-disciplines of philosophy.

This interactive session will focus on four discrete practices that are easily customizable for a variety of humanities courses: virtue mindfulness, the ethical will, moral landscape design, and the guided “walk and talk.” Participants will have an opportunity to briefly sample each activity and share ideas about how to apply any/all of them to specific disciplines or classroom situations. Experiences using these practices in ethics, world religions, and interdisciplinary science and religion courses will be shared as well.

Jon Brammer has been at Three Rivers Community College since 2001, working initially as an English instructor and coordinator of the writing support program. He has master’s degrees in English language and linguistics and religious studies; Jon presently teaches philosophy and writing courses on his campus.

**RICHARD BROWN**

“CONTEMPLATIVE DEBATE: MINDFUL COGNITION AND COMMUNAL WISDOM"

**INTERACTIVE, SESSION 2, CHAPIN 201**

Debate has been an important method for sharpening logical thought in both Western and Buddhist educational traditions. However, both debate traditions came to embody a level of aggression. In a new approach, developed over seven years in Naropa University’s graduate Contemplative Education program, debaters rigorously but non-aggressively examine two sides of a question. Using mindfulness, deep listening, and loving kindness, each debate position is held firmly, but without defensiveness, trickery, or intimidation. The pace of debate provides debaters and observers opportunities to soften their emotional and conceptual attachments. Contemplative debate is derived from Logic (hetu-vidya), one of the Aspects of Knowledge (vidyas) that originated in the curriculum of Nalanda University in medieval India.
Logic was taught to clarify confusion and dispel harmful views. This new debate practice also seems to engender communal wisdom often transcending two opposing positions. This presentation will describe contemplative debate practice, its roots, and student responses.

Richard C. Brown founded the Contemplative Education department at Naropa University in 1990. Richard has written about contemplative pedagogy, observation, transitions, spiritual development, and emotions. A founding member of Garrison Institute’s Contemplative Education Initiative, he is an author of Garrison’s CARE for Teachers program. He is involved with Bhutan’s educational reform and collaboration between Naropa and Bhutan.

Karen Bulmer  
“Girl Meets Tuba: Storytelling, Performance, and Contemplative Practice”  
Poster Session

As a musician, my research is performing. I recently wrote and performed a one-woman show called Girl Meets Tuba chronicling my rocky relationship with the tuba and exploring the ways in which we make and live with life choices. Work on this project coincided with a period during which I had committed to deepening my meditation practice. The two processes began to overlap. The qualities I was working to cultivate in meditation—honesty, self-acceptance, openness, compassion—gave me the self-understanding and courage to tell the story as truthfully as I could. In turn, the desire to tell an honest story—both in writing and performance—become a practice in itself. This poster explores the various ways that storytelling, performance, and contemplative practice intersected in this project and how these intersections have deepened and enriched my understanding of my identity as a performing artist and educator.

Karen Bulmer is a musician and writer living in St. John’s, NL. She has performed her one-woman show, Girl Meets Tuba, across Canada. She was educated at the University of Western Ontario and Yale University and is currently the Associate Professor of Low Brass at Memorial University.

Charles Burack  
“Teaching Spirituality in a Pluralistic Contemplative Classroom”  
Interactive, Session 1, Chapin 101

National studies have shown that roughly 2/3 of undergraduates want to explore spiritual issues—such as meaning, purpose, values, transcendent experiences—in their classes. In many cultures, contemplative practices have been used to deepen spiritual learning and evoke spiritual experiences and transformations. Whether intended or not, professors who use contemplative techniques in their classrooms are likely to catalyze spiritual experiences and transformations in their students. This session will collectively explore the ways in which we as teachers can respectfully, safely and effectively engage, and even support, the inner lives and development of our students, whether they be atheists, agnostics, skeptics, traditional believers, or those who consider themselves “spiritual but not religious.” We will discuss not only the
use of contemplative techniques but also how to facilitate conversations among students who hold widely divergent spiritual and anti-spiritual views.

“KABBALISTIC PERSPECTIVES ON CONTEMPLATIVE PRACTICES, PURPOSES, PRINCIPLES AND PROCESSES”
PRACTICE, SESSION 5, CONVERSE 304

Jewish meditation has been practiced since Biblical times. The forms that emerged in the Middle Ages and that continue to evolve until the present day form the heart of Kabbalistic meditation. Participants will be introduced conceptually and experientially to the major forms of Kabbalistic meditation. We will consider the various purposes, principles, and processes involved in Jewish meditation practices and how some of these can be introduced into a university classroom. Practices include: 1) visualizations (of sacred letters, Hebrew words, inner journeys); 2) mantra meditations (using vowels, words, phrases); 3) inner dialogues (with different dimensions of the psyche and with other beings); 4) textual contemplations (of inspired texts); 5) “Nothingness” meditations (of formless reality); 6) contemplative cultivation of moral/spiritual qualities; and 7) mental/physical permutation of sacred letters and words.

Charles Burack, Ph.D., is Professor of Psychology and English at John F. Kennedy University, where he specializes in integrative approaches to psychology, literature, creativity, and spirituality. He is an award-winning teacher, scholar, and poet, and widely published writer. A former rabbinical student, he is active in interfaith education, counseling, and arts.

LYN BURKETT
“LECTIO DIVINA: A CONTEMPLATIVE MODEL FOR DEVELOPING MUSIC LISTENING SKILLS”
INTERACTIVE, SESSION 7, CONVERSE 209

Pauline Oliveros’s Deep Listening Institute has set a standard for contemplative approaches in music pedagogy, with workshops, certification, and Oliveros’s 2005 book “Deep Listening: A Composer’s Sound Practice.” Deep Listening is influenced by Eastern meditative practices including Zen, Tibetan Buddhism, yoga, and Taoist meditation. Most undergraduate music courses focus on European art music that developed from Christian liturgical traditions. I will outline specific aspects of Lectio Divina (the manner of reading ecclesial texts developed and practiced in Benedictine monasteries) that may be adapted to help develop listening skills in students with differing levels of experience. Grounded in European Christian traditions, Lectio Divina as a contemplative approach is culturally and aesthetically consonant with a curriculum focused on European art music. I will demonstrate how Deep Listening and Lectio Divina can encourage listeners to engage with sound sources in different ways. Participants will engage in guided contemplative listening exercises during the presentation.

Lyn Ellen Burkett, Assistant Professor of Music at UNC Asheville, holds a Ph.D. in music theory from Indiana University. She has taught previously at IU and at SUNY Potsdam. In addition to her scholarly and pedagogical work, she performs as a pianist and harpsichordist, specializing in 20th- and 21st-century repertoire.
Blake Burleson
“A Contemplative Approach to Understanding World Religions”
Poster Session

With the publication of C. G. Jung’s “The Red Book” (2010)—a highly stylized writing of a mid-life dialogue with soul—Jung’s methodological approach received renewed attention, and inspired Burleson’s “A Contemplative Approach to Understanding World Religions,” a book to be published by Spring Journal Books in 2014 which explores a hermeneutical approach that is • morally responsible • intellectually rigorous • complimentary to a theological approach, and • contemplative. This fourth point will be the focus of this book. Perhaps Jung’s most significant contribution to the study of the world’s religions is his challenge to cultivate awareness of our own interiority so that a convocation of souls becomes an authentic possibility. If liberal education is, as it is often claimed, transformative, then the transformation process of necessity begins with the teacher who should actively develop a deep sense of personal awareness.

Blake Burleson is Associate Dean for Undergraduate Studies in the College of Arts and Sciences and Senior Lecturer in World Religions at Baylor University. Burleson is the author of Entempling: Baptist Wisdom for Contemplative Prayer (2012), Jung in Africa (2005), and Pathways to Integrity: Ethics and Psychological Type (2000). Since 1985, Burleson has taught world religions, biblical studies, African studies, and sports ethics.

Kathryn Byrnes, Tom Bassarear & Jane Dalton
“Meeting students where they are: Transformative implications of integrative education”
Poster Session

Contemporary college students face enormous challenges to their growth as whole human beings. Environmental stressors, fears about the future, and mental health issues such as anxiety and depression appear to be increasing for the emerging adults we work with in our institutions of higher education. Integrative education, an education that respects and enhances all human faculties including the intellect, emotions, bodily, relational and contemplative knowing is the most effective approach we have found to meet our students where they are. A major tension we face is to both accept where our students begin and offer experiences inviting our students to transform. We will share examples of contemplative practices embedded within learning activities and assessment to enhance student capacity for focused attention, open awareness, emotional regulation, compassion and service. Student reflections on the benefits and challenges of these learning experiences and the transformation of their self-awareness and worldview will be described.

Teacher educator Kathryn Byrnes facilitates the capacity of students and faculty at Bowdoin College to cultivate contemplative pedagogy and practices. She teaches courses on Mindfulness in Education and designs professional development for K-12 educators and student workshops. Her scholarship investigates how contemplation impacts self-awareness, attention, emotional balance and compassion.
Tom Bassarear has been a professor of Education at Keene State College for 27 years. He teaches courses on Other Ways of Knowing and Being and the Psychology of Meditation. He has also been teaching Mindfulness-Based Stress Reduction programs at KSC the past five years for faculty, staff, and students.

Jane Dalton has taught art for 25 years and is the co-author of *The Compassionate Classroom: Lessons that Nurture Empathy and Wisdom*. Currently she is an Assistant Professor of Art Education at the University of North Carolina in Charlotte. Her research interests include: teacher renewal, art and contemplative practices. Her art has been exhibited throughout the United States.

Karen Caldwell

“An Introduction to an Evidence Based Curriculum of Taijiquan”

Practice, Session 5, Converse 207

Taijiquan is an ancient and holistic art form from China characterized by contemplative practices as well as exercise of the physical, mental, and spiritual. This session actively engages participants in contemplative practices and movements from an evidence based curriculum by Dr. Yang Yang that is used in introductory taijiquan classes in a university physical education program. Students in these classes have reported increases in mindfulness greater than that of a control group, and the increases in mindfulness are associated with better sleep quality, improved mood, and perceived stress (Caldwell et al., 2010, 2011). This curriculum is being used in a funded study of the effects of taijiquan on anxiety and sleep quality in young adults. Discussion will include considerations of maintaining integrity of the practice (e.g., instructor training) as well as access (e.g., modifications for individuals with physical limitations).

A professor in the Department of Human Development and Psychological Counseling at Appalachian State University, Dr. Karen Caldwell’s 20+ year practice of taijiquan motivated her to teach taiji to young adults and conduct research on the development of mindfulness and the health benefits of this contemplative practice.

Anita Chari

“Integrity Versus Tradition: Nervous System Integration and the College Classroom”

Practice, Session 4, Converse 302

This session engages with the techniques of Biodynamic Craniosacral Therapy (BCST) that I have adapted for use in the higher education classroom. BCST consists of meditative and somatic practices that promote nervous system integration by focusing on accessing the “social nervous system” (Porges 1995) to create classroom contexts that provide maximal safety and thus allow greater intellectual and personal “risks” to be taken in the classroom. In this session we explore practices that make use of physical contact, somatic and nervous system awareness,
and negotiation of physical space. I suggest that BCST may allow for integrity of practice without adherence to a particular “tradition” of practice. Rather, these ever-evolving practices open up space for creative improvisation within the existing terms of higher education paradigms, rather than demanding intellectual study of the practice themselves, as in the case of traditions of practice that orient toward a particular historical religious tradition.

Anita Chari is Assistant Professor of Political Science at the University of Oregon. Her current research focuses on the relationship between somatics, politics, and critical inquiry. She is a practitioner of diverse contemplative practices, including Biodynamic Craniosacral Therapy, which informs both her pedagogy and her research.

Michelle Chatman
“Contemplating Equality: A Vision for Mindfulness at an Urban University”
Poster Session

The University of the District of Columbia (UDC) is the only four-year, public university in the nation’s capital. Its oldest predecessor institution, The Miner Normal School for Colored Girls, was founded by abolitionist and educator Myrtilla Miner in 1851. After 160 years, the institution continues its social justice legacy by providing quality education to the diverse citizenry of Washington, D.C. As an urban, land-grant institution, we are engaged with critical issues including income inequality, child poverty, gentrification, and environmental decay. As the interest in Contemplative Education (CE) grows across campus, we are asking: How do we implement CE that honors our history and our diversity; deepen student learning; enhance campus-wide well-being; and inspire a commitment to social justice? My poster will feature strategies I have used to raise awareness of mindfulness practices in my anthropology courses and will also demonstrate how I use mindfulness as methodology in a community-based research project exploring gentrification in the city’s historic Shaw neighborhood.

Michelle Chatman is an assistant professor at the University of the District of Columbia where she teaches in the Sociology/Anthropology Program. Her current research work examines conceptions of well-being and community in the historic and rapidly gentrifying Black neighborhood of Shaw in northwest Washington, D.C. She is from Washington, D.C.

Richard Chess
“The Sabbath Classroom: Building a Sanctuary in Time in the Classroom”
Interactive, Session 3, Converse 302

In his lyrical meditation THE SABBATH, Abraham Joshua Heschel characterizes the Sabbath as a “sanctuary we build, a sanctuary in time.” Within this sanctuary, one may experience what Heschel calls “inner liberty.” “Inner liberty,” he writes, “depends on being exempt from domination of things as well as from domination of people.” Heschel’s concept of The Sabbath as a “sanctuary in time” can be adapted for use as a model for the honors classroom. In such a classroom, the
instructor and students can create an environment in which students feel liberated from the familiar (for typical honors students) drive to achieve, produce and succeed. This drive may inhibit the honors students’ willingness and ability to step outside of conventional ways of thinking and performing, ways for which they have been amply rewarded over time. This session will describe and reflect on the effectiveness of several exercises and activities, based on specific practices (mostly but not exclusively Jewish) of Sabbath observance, designed to build “a sanctuary in time” in an honors freshman seminar taught at UNC Asheville, North Carolina’s public liberal arts university.

Richard Chess is the Roy Carroll Professor of Honors Arts and Sciences at UNC Asheville. He directs UNCA’s Center for Jewish Studies. His essay “To Make the Rest Participate In It: The Use of Contemplative Practices in the Holocaust and the Arts” was published in HONORS IN PRACTICE 2013.

CORY DILLON
“EMBODIED LEADERSHIP IN THE ACADEMY”
PRACTICE, SESSION 3, CHAPIN 119

“Leadership presence” is a widely recognized skill of successful leaders—traditionally defined as confidence, presentation skills, dress, authority, etc. Applications of neuroscience available in books such as Mindsight (Daniel Siegel) and How to Optimize Your Brain (David Rock)—in particular knowledge that even small investments in focused attention change the brain—challenge the conventional definition and open new avenues for building and practicing the skill of presence. Arizona represents a highly diverse population, economically, ethnically and culturally and leadership in this arena requires an exceptional level of awareness, respect and sensitivity.

Using tools and techniques from somatic practices such as Aikido, mindfulness meditation and Feldenkrais, ASU developed a seven-session, 18 hour program called “Embodied Leadership.” Six sessions are two-hour workshops; one session is a full-day experiential workshop designed to “teach leaders to be present in their body, to reduce stress, to increase their ability to manage conflict and to build awareness of their impact as a leader.” The program overall aims to increase leaders’ awareness that how they move transmits non-verbal messages to diverse individuals and to re-train leaders to use mindful cultural awareness both to develop and to project confidence, effectiveness and authentic presence. The program targets an often undervalued group—supervisors, managers and leaders of support staff of the university. In this session, we will introduce participants to several key practices from the program and open a dialogue about how such techniques could aid their work and personal lives.

Cory Dillon is the director of leadership and workforce development (LWD) at Arizona State University. The LWD team provides organizational consulting and educational services through the Office of Human Resources. Professional development courses cover leadership/management skills, human relations skills, such as cultural awareness and communication, and management. Cory has developed products and services to address organizational performance,
culture change, and leadership and talent management including succession management. She has created large and small group interactions for deans, chairs, directors and faculty. LWD is re-imagining its training approaches based in the neuroscience of pedagogy for adult education.

**Amy Edelstein**

**“Big Questions: Finding Meaning & Purpose in an Age of Choice”**

**Poster Session**

This session will present the insights and opportunities highlighted by a highly effective 2-1/2 day seminar “Enlightenment, Gen Y & What Changes the World.” The seminar, conducted in person with 31 participants aged 20-31 and 9 students spanning time zones from Israel to California participating virtually via Google Hangouts. The seminar was designed to create confidence in the student’s ability to navigate the complexity of the times we are living in and to the experience of Spirit and the value of contemplative practice. The seminar explored values, culture, and spirit, first asking how we determine values in the major areas of life. The seminar illuminated the discrepancy between students’ highest ideals, cultural norms, and the actual choices we make. It also pointed to a developmental context that could help students become more conscious and intentional agents in life. Using videos of contemporary spiritual luminaries, the students explored the results of contemplative practice and experience, including differences in spiritual depth, the fact that spiritual openings result in a wide range of human expression, values, and ethics, and that tradition and commitment as well as innovation and experimentation both play a role in a meaningful relationship to the depth dimension of life. My goal was to empower students with inquiry tools and with an experience of success and fellowship—that they are not alone and they can navigate confusing, complex, and subtle terrain in a way that leads to new insight and more open vistas. The results were beyond expectation.

Amy Edelstein, contemplative practitioner since 1982, is a Senior Teacher of Evolutionary Enlightenment. Founder of Emergence Education. She has taught about consciousness and evolution at Oglethorpe University, Mass College of Liberal Arts, among others. www.amyedelstein.com

**John Engel**

**“Cultivating Change through a Personal Sustainability Project”**

**Poster Session**

This poster presentation will outline the use of a Personal Sustainability Project to empower students to engage in sustainability-oriented behavior change through observation, practice and reflection. The display and discussion will include: an overview of the project, written accounts of student experiences about change and resistance to change, and considerations about the use of mindfulness based readings.
John Engel is Adjunct Faculty at Greenfield Community College, teaching Issues in Sustainability, and is Director of LifeMigrations, a consulting practice devoted to supporting leaders and teams of nonprofit organizations. John formerly served as faculty in the Environmental Studies Department at Naropa University.

Bart Everson
“Contemplative Faculty Development: From Spiritual Emergency to Visions of Wholeness”
Interactive, Session 4, Converse 308

The Center for the Advancement of Teaching (CAT) coordinates faculty development at Xavier University of Louisiana. Since 2010, CAT has integrated contemplative practices into faculty development programming, with three aims: to enhance the programming itself, to promote faculty well-being, and to encourage contemplative pedagogy. Starting with a single moment of silence, these efforts have slowly blossomed and born fruit. CAT is currently the recipient of a grant from the Center for Contemplative Mind in Society which sent three Xavier faculty to the Ninth Annual Summer Session on Contemplative Pedagogy. This session will trace the story of how and why CAT has pursued this course, from the earliest impetus, through initial explorations, to more ambitious offerings and the current effort to cultivate a sustainable cross-campus dialog.

Bart Everson’s research interests include: self-care for teachers, mindfulness, creativity, and earth-centered spirituality. Current projects include: publishing a faculty development podcast, preparing faculty for online teaching, service learning collaboration on a New Orleans city wiki, connecting to contemplative practitioners and organizations in the local community, and writing a spiritual autobiography.

Mary Margaret Fonow & Richard Goldsand
“Feldenkrais, Movement and Mindfulness: Research-based Pedagogy for Educating Change Makers”
Practice, Session 1, Converse 302

We will demonstrate how we used the Feldenkrais method of Awareness Through Movement to increase body awareness and mindfulness, decrease stress and develop socially conscious leadership capacities in college students in the School of Social Transformation at Arizona State University. The School is dedicated to the study of diversity, justice and social change and houses four academic programs (Women Studies, African and African American Studies, Asian American Studies, and Justice Studies) and the Center for Indian Education. We offer BA, MA and PhD degrees and teach about 12,000 students per year. Our goal is to create embodied activists who are healthy, whole and congruent with the principles of equality and justice. We will give a brief report on our research findings on the benefits of movement and mindfulness for educating change makers and give a demonstration of the techniques we employ both in research and in teaching. Audience will be asked to participate in a gentle movement lesson.
Mary Margaret Fonow is Director of the School of Social Transformation and Professor of Women and Gender Studies. She has published extensively on the topics of labor activism, leadership and feminist methodology. She has developed leadership curriculum and diversity training for college students, administrators, labor unions and women’s organizations.

Richard Goldsand is a certified Feldenkrais practitioner and a faculty associate in the Department of Dance and in the School of Social Transformation. He has taught Awareness through Movement classes at ASU since 2000 and recently co-taught with Fonow a course on Transformational Leadership and Embodied Activism.

DAVID FORBES

“CONTEMPLATIVE EDUCATION AND NEOLIBERALISM: A PERFECT WORLD STILL REQUIRES RADICAL ACTION”

INTERACTIVE, SESSION 1, CONVERSE 207

What is the purpose of contemplative practices in education? Is it enlightenment/awakening and the elimination of greed, ill-will, and delusion for everyone and at all societal levels, or is it a relativistic technology used to improve attention, reduce stress, and gain personal success and productivity in a competitive society? Does it matter that mindfulness has often become a technology severed and secularized from its original Buddhist foundations (the eightfold path) that included wisdom and ethics? If contemplative education seeks to minimize its Buddhist roots, is neuroscience an adequate alternative basis for ethics and compassion? Can/does neuroscience really legitimate it? If not whence is the ethical basis? How does contemplative education confront the current neoliberal context that attacks public education and seeks to reduce education to a commodity in the service of successful globalized competition? Does/should contemplative education have a more explicit (r)evolutionary vision toward which it aspires?

David Forbes teaches mindfulness and integral theory in the School Counseling program in the School of Education at Brooklyn College/CUNY and a course, Contemplative Urban Education from an Integral Perspective, in the Urban Education doctoral program at the CUNY Graduate Center. He wrote Occupy Mindfulness (http://beamsandstruts.com/articles/item/982-occupy-mindfulness).
Lisa Myobun Freinkel
“THE PRACTICE OF POETRY”
PRACTICE, SESSION 4, CONVERSE 304

This Practice session investigates the contemplative power of poetic form. The session is inspired by the near universal centrality of poetry within religious practice, as well as its importance for a secular contemplative process like Mindfulness-Based Stress Reduction (where facilitators often introduce contemporary poetry within a guided meditation session). In this Practice session participants will encounter a brief scrap of poetry that will invite them to explore the deep historical and sensuous resources of language. The session will take participants from a discursive introduction to the background, language and imagery of the text, then through a seated meditation session that will move from language into silence. Finally participants will be encouraged to break the silence with their own words—responding to the original poetic text, as well as to their fellow practitioners.

Lisa Myobun Freinkel is Vice Provost for Undergraduate Studies and Associate Professor of English and Comparative Literature at the University of Oregon. Her research addresses topics in poetics, digital humanities, comparative religion and philosophy. She teaches Mindfulness-Based Stress Reduction and other forms of meditation in hospital, university and prison contexts.

Jane Fried
“DISSOLVING FEAR AND PREJUDICE: A MINDFULNESS APPROACH”
INTERACTIVE, SESSION 7, CHAPIN 204

Prejudice is often anchored in fear and justified with “reasonable “explanations for unreasonable beliefs. One effective way to move beyond the fear of others is to use mindfulness, contemplative practices. This two stage process involves contemplation of the body—becoming aware of the ways in which fear manifests physically. The second aspect of the process is to deconstruct the unmindful acceptance of “groupthink” that distorts our ability to perceive our common humanity. Participants will discuss the process and examine their own fears and beliefs. They will practice methods for dissolving fear and discussing unexamined beliefs in an open and accepting environment.

Jane Fried is a professor at Central CT State University. She has written about experiential learning and cross cultural understanding. As a long-time practitioner of mindfulness meditation techniques, she has learned to use these techniques to improve understanding prejudice and methods for seeing beyond the limits it imposes.
SHODHIN GEIMAN

“Practice, Integrity, and Cultivating Morally Upright Lives: Possible or Not?”
Interactive, Session 5, Converse 308

The quality of one’s contemplative or meditative practice is directly proportional to the effort one makes at living a morally upright life. While religious communities have resources to form, challenge and correct morally unskillful actions, academic communities are not so well endowed. For the most part, the moral reach of administrators and faculty extends merely to breaches of faculty or student handbook policies. Those who guide academic communities in contemplative or meditative practice must be ready to address the profound connection between that practice and a morally upright life. I am proposing an interactive session that explores several models by which we might think through the possibilities and limits of guidance, challenge and correction in an academic context, taking heed of academic freedom, personal autonomy and curricular limits. While proposing no single answer to the question, I will suggest there are more and less skillful ways of approaching the matter.

I am a Buddhist priest (Chicago Zen Center) and Associate Professor of Philosophy (Valparaiso University). I lead a meditation group and am part of a committee for Inter-Religious Dialogue on campus. I am currently writing a book, Alone in a World of Wounds: On the Practice of Patient Forbearance.

SUSAN GIBLIN

“A Contemplative Engagement With Gene Sharp’s Consent Theory of Power”
Interactive, Session 5, Chapin 205

Gene Sharp’s consent theory of power is at the heart of the study and practice of nonviolent political change. He states that governments and other authorities only have power because people consent to allow them power; the removal of consent by the people equals loss of power for the authorities (Gene Sharp, 1973). Gene Sharp asks the question why we obey. The reasons he provides include habit, fear of sanctions and self-interest. There are criticisms of this theory (Iain Atak, 2006), however, for many students and activists interested in social justice, the consent theory of power makes a deep impact. If we are not careful, however, this can also lead to an ‘us’ (those removing consent) and ‘them’ (those we are removing consent from) mentality. In this interactive session I would like to bring a contemplative approach to Gene Sharp’s theory in order to explore if this might help us to act for deeper, less dualistic social change.

Susan Giblin was born and raised in Dublin, Ireland. After completing undergraduate study in philosophy and history Susan lived in China for a number of years. She completed postgraduate work in England and now teaches courses relating to conflict and nonviolent political change at the University of Queensland, Brisbane, Australia.
**Karen Gipson**

"Integrating Personal Practice with Classroom Instruction"

**Poster Session**

This poster presentation will explore how the presenter, an experienced academic and 30 year veteran of meditation practice, attempted to incorporate student experiences of contemplative practice into two physics courses. Students in an introductory physics course required for health sciences and a general education course on relativity engaged in brief periods of contemplative practice every class period. Results on student perception of the helpfulness of these practices will be presented.

Karen Gipson has been actively involved in both physics education and meditation practice for over 30 years. She is tenured in the physics department at Grand Valley State University and is a founding member of a meditation practice group in Grand Rapids, Michigan.

**Aaron Godlaski**

"Change Processes in Learning to Meditate: Emergent Mindfulness"

**Interactive, Session 5, Chapin 204**

What are the important phenomenological changes students undergo when learning contemplative practices? Being aware of how naive meditators experience this novel activity, and what factors do/do not motivate their continued practice may help teachers tailor their approach to instruction in contemplative practices. To address this, a qualitative study of an experiential course in Buddhism was conducted with first-year college students. Some emergent themes include changes in: judgments about the purpose and effects of contemplative practice, reactivity to stress, and individual approaches to academic and interpersonal interactions. The purpose of this interactive session is to present the results of this study and provide the opportunity for discussion of how the information provided can inform the development and implementation of contemplative activities in the classroom.

Aaron Godlaski is an Assistant Professor, researcher, and founding of the Contemplative Studies Initiative at Centre College in Danville, KY. His work focuses on the cognitive and physiologic processes associated with meditative practice, and how such practices can enrich the lives of students.
**Melissa Goldthwaite**  
*“Sustaining a Writing Practice”*  
Practice, Session 2, Converse 302

In *One Continuous Mistake*, Zen Buddhist Gail Sher writes, “If writing is your practice, the only way to fail is not to write” (90). One of my goals as a teacher is to provide a context in which students can develop a writing practice—one they sustain even after the semester is complete because I believe that one aspect of “a higher education that truly serves our students” is teaching students to be present, to witness, and to record their lives and the world around them. This session will offer participants strategies for starting and maintaining a daily writing practice. Using some practices and prompts drawn from my teaching of creative nonfiction and poetry courses, I will lead participants through the process of setting intentions, beginning and ending short writing sessions with the ringing of a bell, moving from writing to response and listening to writing again.

Melissa Goldthwaite teaches poetry, nonfiction, food writing, and nature writing at Saint Joseph’s University, where she is Professor of English. Her books include *The St. Martin’s Guide to Teaching Writing*, *Surveying the Literary Landscapes of Terry Tempest Williams*, *The Norton Pocket Book of Writing by Students*, and *The Norton Reader*.

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**Elaine Gray & Amy Savini**  
*“Living Questions -- Guiding Transformative Learning in Higher Ed”*  
Interactive, Session 2, Chapin 101

This session examines the intersections between transformative learning, critical thinking and the cultivation of a students’ sense of purpose. The results of a recent study on “Sense of Purpose” in first year seminar students at three North Carolina State Universities will be presented along with a model for facilitating the use of “Living Questions” as a contemplative strategy for guiding a process of transformative learning. The presentation will suggest measurable learning outcomes, language for rubric creation, and qualitative assessment methods for experiential learning.

Dr. Gray teaches in the Interdisciplinary Studies and First Year Seminar program at Appalachian State University in Boone, NC. She received her PhD in Learning and Change from the California Institute of Integral Studies. She is the author of *Conscious Choices: A Guide for Self-Directed Learning* (Pearson, 2004).

Co-presenter: Amy Savini, Undergraduate Research Assistant
When professors confer with student writers, they are expected to encourage, to direct, and to advise students from diverse cultural, economic, and ethnic backgrounds and who often arrive at colleges and universities with widely different levels of ability and academic preparation. It requires a mindful diligence on the part of the professor to help these students find their authentic voices and to avoid the danger of inadvertently co-opting student work in an effort to improve it and of compromising authorial integrity in the interest of an improved product. By consciously modeling and referencing mindfulness and contemplative practices, a professor can more deeply engage students as they strive to find their own voices and can promote mindfulness and contemplation by students as an intrinsic part of the writing process.

Robin Greene is the McLean Endowed Chair of English and Director of Methodist University’s Writing Center, where she oversees approximately two-thousand student writing conferences each year. She’s published four books and over seventy-five poems, stories, and essays. Greene edits Longleaf Press and is cofounder of Sandhills Dharma Group.

Personal integrity requires honest reckoning with one’s own intentions and views, curricular integrity concerns adapting traditional wisdom teachings while staying connected with their essence, and both can be supported by a contemplative approach that acknowledges and values direct experience. Transcending the need to be right facilitates gentle exploration of one’s own and others’ views and intentions, which can lead the learner to deeply open to oneself and others. Loosening the mental grip on knowledge and beliefs helps learners to recognize a vast horizon of mental life infused with direct experience (nonconceptual awareness). Brief guided experiential activities will provide participants with direct experience of worldview, intention, and nonconceptuality, followed by discussion of personal and curricular integrity that will address questions such as: How to balance adhering to a planned curriculum with leveraging spontaneous teachable moments? How to examine personal perspectives without engendering overwhelming opposition in disinclined learners?

Peter teaches courses in Contemplative Education and Contemplative Psychology degree programs at Naropa University, including Perception, Cognitive Psychology, Statistics and Research Methods, Mindfulness Meditation, and The Mindful Teacher. His research focuses on the teaching of contemplative practice, and the effects of meditation on personal worldview and engagement with awareness.
JEAN GROW & ALAN MADRY
“MEDITATIVE PEDAGOGY AS CLASSROOM PRACTICE: BUILDING LIFELONG SKILLS”
INTERACTIVE, SESSION 1, CONVERSE 304

It is a noteworthy aspect of most forms of eastern meditation that belief is not necessary for the efficacy of the practice, at least not initially. But more advanced practices do introduce ideas that are potentially different from prevailing western cosmologies, both material and religious, including ideas about the nature of nature itself and within that context human psychology and physiology and the summum bonum of life. Part one of this practice session will introduce participants to the deeper metaphysics of both Buddhist and Vedic forms of meditation, laying a foundation of applied pedagogical practice. Part two will address applied meditative practices within the classroom settings, framing them as a necessary part of the educational process and as essential life skills applicable in professional and personal settings; including classroom and/or workplace exercises and applied assignments. The session will end with shared reflections.

Jean Grow is a Professor and Director of Fine Arts at Marquette University. She has authored numerous publications including Advertising Creative. Her current research addresses the global under-representation of women in advertising creative departments. Prior to academia she worked in advertising. Grow recently integrated meditative practice across her entire curriculum.

Alan Madry is a professor of law at Marquette University. He teaches courses in the philosophy of law and comparative religion and law. Madry was a teacher of Transcendental Meditation for over 30 years; the North American director of Sri Karunamayi’s programs; and currently teaches the Integrated Amrita Meditation techniques.

KEVIN HEALEY
“CONTEMPLATIVE MEDIA STUDIES: ADDRESSING THE POLITICS OF MINDFULNESS IN THE DIGITAL ECONOMY”
POSTER SESSION

This poster addresses questions about the “integrity of practice” from a media studies perspective, with an emphasis on the cognitive and political impacts of digital technologies. Corporate initiatives like Google’s “Search Inside Yourself” program advocate meditation training for business professionals as a means to enhance productivity. Meanwhile, media critics advocate meditation training for consumers, users, and students as a bulwark against the cognitive impacts of the very technologies offered by such companies. The contrast between these incongruous calls for contemplative training highlights questions about the politics of mindfulness and the ethics of cultural appropriation. Integrity in the use of contemplative practices entails a transformation in current approaches to the political economy of digital media, toward what technologist Jaron Lanier calls a “humanistic information economy.” I suggest that this
approach requires an integration of the fields of media ecology and contemplative studies in a framework that I call Contemplative Media Studies.

Kevin Healey is an Assistant Professor of Communication at the University of New Hampshire. His work appears in *Journal of Mass Media Ethics, Cultural Studies/Critical Methodologies*, and *Symbolic Interaction*. He is a co-editor and contributing author to *Prophetic Critique and Popular Media: Theoretical Foundations and Practical Applications* (Peter Lang, 2013).

**DAVID HECKEL & WEIHONG YAN**

"DRAWING OUT THE BREATH: CHINESE CALLIGRAPHY AS CONTEMPLATIVE PRACTICE"

**PRACTICE, SESSION 6, CONVERSE 302**

This session will introduce participants to the contemplative aesthetic of using the brush to draw Chinese characters with discussion of history, posture, chi, philosophy and practice. All participants will be provided with materials to practice and expert instruction to experience the contemplative integration of body and mind that occurs when calligraphy is practiced correctly. Participants in the session will leave with a deeper understanding of the Chinese character as well as of the history and aesthetics of brush work and meditation. The session should be limited to 15 participants.

Dr. David Heckel is the Chair of the Department of Humanities and Director of the Confucius Institute at Pfeiffer University. In recent years he has studied Chinese writing and poetry as contemplative practices based in Taoist and Buddhist aesthetics with particular attention to the integration of line and breath as mental disciplines.

Weihong Yan is the Executive Director of the Confucius Institute at Pfeiffer University and an Assistant Professor of Chinese. He is currently working on a book project focusing on the history of the Chinese character and particularly on the integration of Asian and Western aesthetics.

**WILSON HURLEY & THOMAS PRUZINSKY**

"COMPASS: A MANUAL FOR DEVELOPING COMPASSION AND ANALYTICAL SELECTIVE-FOCUS SKILLS"

**INTERACTIVE, SESSION 3, CONVERSE 308**

The COMPASS teaching manual presents an integrated set of contemplative techniques for systematically cultivating compassion-oriented skills. COMPASS is an acronym for Compassion and Analytical Selective-focus Skills. The manual is adapted from a 1000+ year-old Tibetan Buddhist tradition of "mind-training". Special attention is paid to honoring this lineage's integrity while simultaneously making it readily accessible to non-Buddhists. This manual provides detailed descriptions of seven compassion skills which are learned sequentially: 1) equanimity; 2) gratitude; 3) kindness; 4) the feeling of compassion; and three skills focusing on an engaged form of compassion, including 5) giving and taking; 6) active compassion; and 7) goal-focused com-
passion. These skills are developed using traditional Tibetan forms of analytical contemplation, combined with mindfulness practices and cognitive-behavioral methods focused on analyzing and dispelling targeted cognitive distortions. Data from a pilot program documenting the efficacy of these contemplative techniques in a culturally diverse MSW training program are also presented.

Wilson is a clinician in private mental health practice with over 30 years of experience as a social worker. He is also an adjunct professor at George Mason University. His avocation of studying and teaching Buddhist meditation spans over 35 years and he has co-translated several texts from Tibetan including The Water and Wood Shastras (www.karunapublications.com, 2012).

Thomas Pruzinsky is a clinical psychologist who has been a student of Buddhism for approximately 15 years, studying and practicing in the Tibetan Buddhist (Geluk) and Theravadin traditions. He is a Professor of Psychology at Quinnipiac University where he teaches courses on Health Psychology, Positive Psychology, and Clinical Psychology.

**Jelena Janjic**

“Welcome the Emotional Life of Teaching Through Mindfulness Practice”

Practice, Session 2, Converse 304

The session aims to welcome and appreciate the gifts of our own emotions in the classroom. Emotional awareness is necessary before we can even embark on regulating it. Emotional regulation is expected of us as teachers. But no one teaches teachers how to do this. Typically emotions are pushed aside as enemies in the classroom. The problem with this is two-fold. One, as we are not accepting of our own emotions there is this sense of not being ourselves. Second, we are not as receptive to emotional make up of our students. So this emotional disconnect became something I felt I were to find a solution for. Mindfulness emerged. I developed simple mindfulness of emotions practices inspired by the work of Tara Brach and Parker Palmer. Deepening of emotional awareness and acceptance is at the core of these practices. I hope to help us increase empathy towards ourselves and our students as emotional human beings.

I am blessed to say I have now my dream job. In 1992 in the very first week in pharmacy school in Belgrade I had this vision of being a professor in pharmacy school. At the time, this was a wild dream but its light never left me. This dream took about 16 years to come true. The path was wavy; I got very diverse training (pharmacy degree, PhD in medicinal chemistry, post doc in molecular imaging). Somehow I could never really settle in one science discipline for long. So today they would call me a multidisciplinary scientist. I would call myself someone seeking wholeness in everything I do. In my teaching I have been passionately exploring ways for bringing wholeness to the classroom, ways for students to be more present and free to learn. Can we as professors bring centeredness in our class so our students’ learning becomes lighter and more fulfilling? Mindfulness was introduced to me in 2011 and ever since it kept spreading in many areas of my life: teaching, research, parenting, friendships.
**Julie Johnson**  
"Effect of Mindfulness Training in Graduate Interpreting Students"  
**Poster Session**

Student interpreters are particularly prone to breakdowns in performance due to difficulties regulating their attention among the many competing cognitive processes involved in interpreting and internal distractors such as performance anxiety. To explore the effects of mindfulness training on students’ attentional control and quality of interpreting, a 2x2 experimental study will be conducted in 2014. Participants randomly assigned to the experimental group will receive approximately 4 weeks of co-curricular mindfulness training; the control group will be waitlisted. Pre- and post-test measures of mindfulness, aspects of attention, and interpreting quality will be analyzed for between- and within-group differences and correlations. This poster will present the results of the Fall 2013 pilot study designed to try out and validate certain aspects of the design and methodology, particularly the mindfulness training. The research represents an exploratory innovation in interpreting pedagogy and a novel application of mindfulness training to a complex professional task.

Julie Johnson is completing an EdD in Learning and Instruction at University of San Francisco, teaches French translation and interpreting at the Monterey Institute, and is an active conference and court interpreter. Her book translations include *Arranging the Meal* (2006), *Managing Collective Intelligence* (2005), and *The Path to Language* (1989).

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**Libby Falk Jones**  
"Enhancing Creativity Through Mindful Seeing"  
**Interactive, Session 2, Chapin 119**

“The meaning of life is to see,” writes Hui Neng; learning to see is a central part of learning to think, to write, and to create in any medium. My presentation will begin with short visual exercises. Then I’ll draw on my own photographs and comments from photographers to explore contemplative visual concepts, including receptivity, discovery, discipline, dynamism, perspective, form, meaning, and mystery. Finally, I’ll present examples of students’ creative writing projects that include visual and verbal elements. Students’ written comments on their visual work, as well as post-course interviews, suggest that engaging in contemplative visual practices leads to a stronger sense of self, a greater willingness to take creative risks, increased comfort with exercising a critical consciousness, and a fuller awareness of interconnectedness. I’ll provide a list of visual exercises and a bibliography of works on visual creativity that can inform teaching in any field.

Professor of English at Berea College, Berea, Kentucky, Libby Falk Jones teaches creative, critical, and professional writing, including courses in contemplative writing and photography. Her photographs have been exhibited locally and regionally, and she has presented her research on contemplation and creativity at several national conferences.
Can mindfulness or embodiment practices be used to further develop authorship in undergraduate education?

Utilizing qualitative participatory action research I analyzed my pedagogical practices in the process of student learning. The research included student inquiry based investigations in mindfulness and embodiment practices. My motivation for doing this in class has to do with arguments about authorship, risk, embodiment, creativity and compassion. The statement that we must write what we know is one that we are all familiar with. I found my students were not sure what they knew until they came present into their own bodies. From this position of immediate presence, placing their cognition in their embodied practice, they had a position which with to move into authorship. I began tentatively, but over time I noticed a significant change in the students participation, attention, and the quality of their work. As their work changed in how it was produced it also changed in how they reflected on each others work. In the act of coming present into their bodies, their sense of empathy became higher.

Meadow Jones is a Doctoral Student in Art Education at the University of Illinois. Her current research investigates the use of narrative in the redress of trauma in reflective practices.

A randomized intervention pilot evaluated impact of a brief MBSR program for fall 2012 first semester baccalaureate students in nursing (BSNs) and was repeated for spring 2013 first semester BSNs. The intervention group received an MBSR program of 4 weekly 1-hour classes and 10 minutes of daily practice, the controls, a 4-hour MBSR workshop at the beginning of their second semester. All completed electronic surveys at baseline, 4, and 8 weeks. In fall 2012, the intervention group had significantly lower stress and higher resilience and mindfulness scores than controls at 4 and 8 weeks, and a significantly higher mean grade in the practice fundamentals course; there were no differences in GPA. In spring 2013, there were no differences between groups. Feasibility issues including student interest in participation and the dose-response relationship between class attendance, daily practice and outcomes will be discussed.

Catherine Kelleher, ScD, MPH, MS, RN, associate professor, University of Maryland Nursing School, is a health services researcher and teaches health policy. Since 2006, she also has been teaching and testing the impact of mindfulness-based stress reduction (MBSR) and mindful eating programs at her university and in the Baltimore community. Co-investigator: Lynn Chen, PhD, MA, Assistant Professor & Director of Evaluation, University of Maryland School of Nursing, Department of Organizational Systems & Adult Health.
Barry Kroll
“THE OPEN HAND: ARGUING AS AN ART OF PEACE”
Poster Session

The poster will focus on a course I’ve been teaching to first-year college students, a course that encourages them to be more mindful about how they engage in disagreements and disputes (both inter-personally and in writing) and to explore alternative approaches to arguing—approaches that emphasize using an “open hand” rather than a “closed fist.” During the semester, students participate in three modes of learning: conceptual (studying tactics for arguing), kinesthetic (learning through body movements, based on tai chi and aikido), and contemplative (practicing mindfulness and meditation). I will illustrate connections among these modes and suggest that the kinesthetic and contemplative are especially valuable additions to a course in argument, making it more interesting as well as more effective.

Barry Kroll is Professor of English at Lehigh University, where he teaches courses in rhetoric, writing, and literature. He began meditating about 15 years ago and has practiced aikido for a decade. His book, Arguing With an Open Hand: Arguing as an Art of Peace, will appear in fall 2013.

Zosia Krusberg
“CONTEMPLATIVE PRACTICE, METACOGNITION, AND PHYSICS PROBLEM SOLVING”
Poster Session

A substantial gap exists between cognitive science research on physics problem solving and problem-solving instruction in university physics courses. A notable finding from problem-solving research suggests that metacognition—awareness of one's own cognitive processes—plays a critical role in the problem-solving process. In this work, we present a comprehensive curriculum in classical mechanics, aimed primarily at developing students' problem solving ability, grounded firmly in findings in physics education and cognitive science research. The curriculum emphasizes the role of metacognition in the consolidation of knowledge structures and in the development of problem-solving strategy as well as the importance of contemplative practice in furthering metacognitive development.

Zosia Krusberg is a theoretical particle physicist and cosmologist. She obtained her PhD at the University of Chicago, a master's degree in educational theory at Harvard University, and undergraduate and master's degrees in astrophysics at Dartmouth College. She practices and teaches meditation in the lineage of Chogyam Trungpa Rinpoche.
To allow for receptiveness—to one’s creative process, and to group dynamics—connecting with the body, releasing fear and tension regarding “performance” is crucial. I will lead an exploratory drawing/meditation that allows participants to get in touch with breath, heartbeat, and intended movement. Through linking one’s sense of touch with materials and the act of drawing, participants develop a greater sense of trust in process.

I have worked with students of all levels and interests in drawing “without caring” about visual resolution, exploring the process of making drawings that are explicitly about connecting with self/being in a way that, initially, takes “look” out of the equation. In practice, participants are seated on the floor, drawing materials before them. With eyes closed, they are instructed to feel the boundaries of their paper, to feel their graphite and eraser. Next, I move them through a non-visualization, instructing them to bring awareness to their breathing, heartbeat, the location of their bodies to the floor, to the paper, etc. Draw-ers then begin making marks to their breathing—drawing (in a) breath, drawing (out a) breath, being sensitive to touch, pressure and breadth—to what feels “right.” The eyes remain closed throughout the first three quarters of the drawing, as they delve into elements of rhythm and tempo, resonating body with mark/stroke—moving back and forth from the internal to the external—until the residue of the experience, the final drawing forms itself.

Michelle La Perriere is an artist working in Baltimore. After studying at the University of Colorado, Parsons School of Design and the School of the Art Institute of Chicago, she received her MFA from the Maryland Institute College of Art (MICA), where she has taught for over 20 years. She has been awarded with grants and residencies, and has shown her work nationally, in Japan and France. Teaching a course, “Mind/Body/Draw” at MICA is a certain dream come true.

This session summarizes the conceptualization, implementation, and outcomes of The Reincarnation of Yoga in America—an interdisciplinary course designed to answer the overall question: When, how, and why did the U.S. commercialize an ancient tradition so much so that the word “Yoga” has meaning to the more than 10 million people who practice it? In Spring 2013, honors students studied the history of Yoga while participating in a regular physical practice offered by co-instructor Lauren Kearns, MFA, RYT500 of the Department of Performing Arts. They also engaged in communications research on topics such as the Yoga diet book industry, the rebranding of Kripalu, and Yoga in The New York Times. The session will demonstrate how students embraced course content and their own Yoga practices. This session may help professors from a variety of disciplines think of new ways to integrate contemplative practices into course design.
or collaborate across disciplines.

Julie C. Lellis is an Assistant Professor in the School of Communications at Elon University in Elon, N.C. Teacher of strategic communications. Researcher of nonprofit advocacy, organizational identity, and strategic communication about health/disability. Artist. Writer. Yogini. Southern cook. Ph.D. in mass communication from the UNC-Chapel Hill.

DAVID M. LEVY & ALFRED W. KASZNIAK
“INTEGRITY OF PRACTICE: WALKING THE TALK”
PANEL, SESSION 3, COLE ASSEMBLY

The ACMHE, according to its mission statement, is an “advocate for contemplative practice in higher education.” But this advocacy raises a number of questions about how best—most effectively, carefully and caringly, and respectfully—to bring these practices into the classroom, as well as into other university arenas. How, for example, can we honorably and adequately translate practices into a secular environment that have largely been cultivated within specific religious traditions? How can we prevent the non-utilitarian dimensions of these practices from being marginalized by the strong utilitarian aims of the university? And how can we determine what levels of proficiency are required of teachers who intend to introduce these practices to students? These are some of the questions we hope to raise in a panel discussion at the conference, the panelists to include the two co-organizers and two other members of the ACMHE community.

David M. 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.

Alfred W. Kaszniak is Professor of Psychology, Neurology, and Psychiatry at the University of Arizona. His work has focused on the neuropsychology of Alzheimer’s disease and other age-related neurological disorders, cognition and emotion in healthy aging, consciousness, memory self-monitoring, emotion, and the psychophysiology of long-term and short-term meditation.

DAVID M. LEVY & MIKE GILLESPIE
“GOING NOWHERE, DOING NOTHING: EXPLORING THE (NON-)UTILITY OF CONTEMPLATIVE PRACTICE”
INTERACTIVE, SESSION 5, CHAPIN 203

Many of the arguments for the value of contemplative practice within higher education (and indeed within many sectors of mainstream, secular society) turn on the supposed utility of these practices: how they appear to augment attentional focus and flexibility, emotion regulation, health and learning. Such arguments make a great deal of sense, given the increasingly utilitarian focus of the academy. But some of the traditions that have long cultivated these
practices stress their non-utilitarian nature (and indeed their “uselessness”). And within the academy, there is a line of thinking that proudly stresses the non-utilitarian nature of the liberal arts. In this presentation, we wish to explore some of the dimensions of this seemingly simple distinction between the utilitarian and the non-utilitarian in the hope of clarifying what is at stake, and how those of us committed to contemplative practices in both their utilitarian and non-utilitarian dimensions might address this distinction with integrity.

David M. 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.

Mike Gillespie retired from the University of Nebraska Omaha Department of Philosophy and Religion, where he is Professor emeritus. He retired again in 2010, from the University of Washington Bothell’s program in Interdisciplinary Arts and Sciences. Trained in philosophy, his commitments and teaching have included the humanities generally.

**Elizabeth Mackenzie**

“**Teaching Mindfulness in Graduate School: Balancing Didactic and Experiential Learning**”

**Interactive, Session 1, Converse 209**

Based on the presenter’s experience with developing and teaching a new course on mindfulness and education, this session will explore how, where, why, and when mindfulness can be integrated into curricula designed to train graduate students for professional careers in the field of human development. This session asks the following questions: Are classrooms designated areas for the presentation of information or safe spaces for the experience of transformation? At the graduate student level, do we want the educational focus to be entirely on content for professional training, or is it desirable to make room for practices designed to help the student grow personally? Is it even meaningful to present data on the scientific study of mindfulness without including the opportunity for students to experience mindfulness meditation? And finally, as a researcher-educator with a personal meditation practice, how can one judge when one is ready to lead students in meditation?

Dr. Mackenzie is the Division Manager and a Faculty Associate of the Applied Psychology—Human Development Division in Penn’s Graduate School of Education. Previously, she has held positions in Penn’s School of Medicine (Research Assistant Professor) and the School of Arts and Sciences (Writing Fellow). She meditates regularly.
Rhonda V. Magee  
“Integrity and Diversity: Resting on Common Ground, One and Together”  
Interactive, Session 1, Cole Assembly

Modeling and shaping an experience of interactive contemplative inquiry, the presenter will begin by sharing story and insight drawn from more than 10 years of contemplating, studying and teaching about social identities and mindfulness in the context of social, political and legal conflict. The presentation will highlight the three main levels of relevant awareness—intrapersonal, interpersonal, and inter-systemic—and the relevance of integrity of practice to each as means of experiencing oneness through difference. The presenter will then invite participants to practice mindful sharing of experience and dialogue, and facilitate a closing, large group conversation as contemplative practice.

Rhonda V. Magee, J.D., M.A. (Sociology), University of Virginia. Professor of Law, University of San Francisco School of Law. Interim Co-Director, Center for Teaching Excellence, University of San Francisco. Board President, Center for Contemplative Mind in Society. Advisory Board, Berkeley Initiative for Mindfulness in Law. Affiliated Member, Project for the Integration of Spirituality, Law and Politics.

Rachel Mann  
“Native American Medicine and Contemplation”  
Interactive, Session 3, Chapin 101

In this session, we will present on how Native American knowledge systems fit within the contemplative sciences. Currently, in the contemplative movement, while Native American contemplation is referred to along with “earth-based spirituality,” there are few, if any spokespeople—either Native or non-Native—writing and speaking on this topic. We will discuss how Native ceremony and other practices fit into a definition of contemplation and can be ethically incorporated into mainstream settings. There will be a particular emphasis on the application of these practices to address problems of violence and recovery in post-conflict settings. Participants will be lead in a drumming and meditation practice.

Rachel Mann, PhD has a private client shamanic healing practice in the US and Canada. She is adjunct professor at the University of Virginia and teaches on the new shamanism in the West, Native American peacekeepers, and the contemplative sciences. She is also adjunct professor at Atlantic University of the Edgar Cayce Association for Research and Enlightenment and teaches on shamanism.
When considering “integrity of practice” across the global history of contemplative education, it is necessary to consider practices in cultural context. In the United States we have a rich, native tradition of contemplative education. American education philosopher John Dewey espoused pedagogies predicated upon the concepts of attention, interdependence, reflection, and inquiry. In his writings, these concepts are well-defined in both concept and practice. Additionally, Dewey treated in detail subjects ranging from mind-body connection to the practice of contemplation to the role of art in everyday life. Finally, while describing the vital role of the teacher and content in learning processes, his philosophy of progressive education gives equal weight to the experience of the student.

In this roundtable conversation, participants will investigate the usefulness of a native framework for contemplative practice in education, and consider the locus where fidelity to practice and cultural integrity meet. Discussion will include an inquiry into how the “Tree of Practices” is rooted in the cultural context of American education.

“Seeking Cultural Integrity: John Dewey’s Theories of Education and the Tree of Contemplative Practices”
Poster Session

When considering “integrity of practice” across the global history of contemplative education, it is necessary to consider practices in cultural context. In the United States we have a rich, native tradition of contemplative education. American education philosopher John Dewey espoused pedagogies predicated upon the concepts of attention, interdependence, reflection, and inquiry. In his writings, these concepts are well-defined in both concept and practice. Additionally, Dewey treated in detail subjects ranging from mind-body connection to the practice of contemplation to the role of art in everyday life. Finally, while describing the vital role of the teacher and content in learning processes, his philosophy of progressive education gives equal weight to the experience of the student.

In the poster session, Dewey’s definition of concepts will provide a native foundation for investigating how a global history of contemplative practices, re-situated in the context of American education, relate to each other vis-a-vis learning, and interface with our unique and ever-evolving American culture.

Christopher Mazura is a PhD student in the Department of Educational Theory and Practice at the State University of New York at Albany. His research focus is an investigation of writing as a contemplative and transformational practice. He is also authorized meditation instructor in the Shambhala Buddhist tradition.
**Laura McAlinden**

“**The Flipped Classroom as a Practice of Contemplative Pedagogy**”

**Poster Session**

This poster describes the history of my development of a flipped classroom, and reports the results of focus groups conducted at the conclusion of two recent courses. I developed this model to address two issues: 1) student engagement in the course—the problem of students not being prepared for class to be able to engage with the material; 2) student engagement with the material—the problem of students only marginally accessing the deeper content of material. After two years of intentionally employing this pedagogy to address these issues, I conducted focus groups on two recent courses: Philosophy of Feminist Thought, and Sex and Personal Relations. Both courses were aimed at general education students seeking humanities distribution credit. The students reported deeply accessing and personally appropriating the material of the course, in some cases having significantly transformative experiences.

Laura McAlinden is an Associate Professor of Philosophy at Bridgewater State University. She attended two previous ACMHE conferences and has since turned her focus from early modern philosophy to the scholarship of teaching and learning. She teaches courses on Happiness, Free Will, Feminism, Sex, and Modern Philosophy.

**Donald McCown**

“**Contemplation as Co-Creation: Traditional Practices from a Relational Viewpoint**”

**Interactive, Session 6, Converse 209**

Traditional contemplative practices, particularly as adapted/applied within educational and clinical contexts, are often taught from a perspective that privileges the experiences and outcomes of individuals. Practices are typically assigned as solitary homework, and outcomes are measured in each participant via self-report instruments or through use of physiological measures—with an emphasis on neuroscience. The resulting discourse of encapsulated psychological selves and changes in structures of isolated brains overshadows more traditional discourses, which downplay self and emphasize connectedness, and may intensify tensions around integrity of practice. In contrast, this session proposes that a space of contemplative practice is co-created by the group, and that goods generated in that space are shared by all participants. The presenter will describe a model of this space, based on relational constructionist insights, as well as those of ancient Greek philosophy and Buddhism, to focus group dialogue and help explore the implications for higher education.

Donald McCown, PhD, is assistant professor of integrative health and director of the Center for Contemplative Studies at West Chester University, and is primary author of *Teaching Mindfulness* (Springer, 2010), *New World Mindfulness* (Healing Arts, 2012), and author of *The Ethical Space of Mindfulness in Clinical Practice* (Jessica Kingsley, 2013).
ANDREA MCCRARY
“TAKE A BREATH: USING CONTEMPLATIVE PRACTICES TO CONNECT AND REFLECT”
POSTER SESSION

In an Exploratory Seminar at Queens, my colleague from the Religion Department and I are introducing students to a variety of contemplative practices over the course of a semester. This 1-credit hour course provides introductory instruction to students in multiple traditions along with opportunities for weekly reflective writing on their experiences with those traditions. My colleague and I are using our individual expertise, along with local experts, to engage students in traditional practices in order to help them work toward holistic wellness. We’re finding that students are hungry for ways to “de-stress,” yet they are resistant to the focus, reflection, and active engagement that are part of the process. Our goal is to encourage students to explore a new way of knowing and to find a practice that cultivates awareness and connection. I would like to share our findings and solicit suggestions as we plan for future courses.

Andrea McCrary is Assistant Professor of English and Director of First Year Writing at Queens University of Charlotte and is completing a 200-hour teacher training with Subtle Yoga. Her interests focus on the intersection of writing, meditation, and yoga.

DEBRA MERSKIN & CARL BYBEE
“A CONTEMPLATIVE STUDIES AND MEDIA LITERACY EDUCATION: OUR AUTHENTIC NATURE”
INTERACTIVE, SESSION 7, CONVERSE 308

Based on Prof. David Levy’s groundbreaking work on the intersection of information, digital information technologies, and contemplation we further this inquiry via three questions related to media education: (1) how might contemplative studies help us rethink media studies to focus less on use and impact of unique communication technologies and more on the consideration of how all technologies are social and historic experiments in mediating communication between people and between people and the living and nonliving environment? (2) how might contemplative studies and practice help us clarify our intentions in terms of our ‘acting on the world’ and deepen our reflections about the difference between being ‘of’ the world as opposed to ‘in’ the world? and (3) how can contemplative studies and practice help us reflect on the implications for media studies in viewing the self as relational as opposed to radically self-sufficient?

Carl Bybee, PhD, is Co-Director of the Oregon Media Literacy Project and Associate Professor of Media Studies at the University of Oregon. His research/teaching focus on democratic theory and practice, consumer culture and the environment, and the intersection of media studies, the ecological imagination and contemplative studies and practice.

Debra Merskin, PhD, is Associate Professor of Media Studies at the University of Oregon. Her research and teaching focus on the impact of representation (and lack thereof) of marginalized human and other beings. Her book Media, Minorities, & Meaning: A Critical Introduction is published by Peter Lang.
DEBORAH MIDDLETON
“THE SECRET PROTECTS ITSELF: CONTEMPLATIVE EDUCATION PRACTICES AS PSYCHOPHYSICAL TECHNOLOGIES”
INTERACTIVE, SESSION 7, CHAPIN 205

This paper develops discussion around questions relating to the transferability of contemplative modalities into higher educational contexts. Drawing on research into the consciousness of religious experience, I offer a model for understanding meditation and meditation-in-movement as pan-cultural psychophysical technologies. The roles of intention, attention, and attitudinal foundation will be considered. I draw on my analysis of ‘secular sacredness’ in the ritual theatre of Nicolas Nunez (Mexico), and my experience of using Nunez’s tools and other meditational techniques in higher education contexts (particularly in the development of performance and creativity skills). The paper lays the foundations for a discussion of the ways in which contemplative methods can be framed and focused so as to maintain their integrity within secular educational contexts.

Dr. Deborah Middleton is co-director of the Centre for Psychophysical Performance Research (University of Huddersfield, UK). She has published research on the ritual theatre of Nicolas Nunez (Taller de Investigacion Teatral, Mexico). Deborah is a meditator, writer, and Kripalu Yoga Teacher. She teaches contemplative approaches to the enhancement of creativity.

CHRISTINE MORICONI & MARCIA WELSH
“MINDFULNESS MEDITATION: AN INTEGRAL COMPONENT OF SERVICE LEARNING ABROAD”
PANEL, SESSION 2, CONVERSE 209

Discussion will focus on the Awareness, Acceptance and Action Model (AAAM) devised by Rutledge and Abell (2005) and its role in providing an experiential buffer to compassion fatigue. This model was implemented within a service learning course for 9 nursing students who worked with HIV orphaned children in South Africa. It is hypothesized that a mindful approach to learning develops both self awareness and compassion to others. These were measured during this experience and three months after the service learning. IRB approval was obtained to measure levels of compassion and mindfulness three months after the service learning experience compared to nursing students in the same class who had no mindfulness instruction. A feedback essay was asked of all participants in reference to what was an important skill or value. Results and future recommendations will be discussed.

I am a licensed registered nurse, clinical psychologist and MBSR teacher. My work has focused on the biopsychosocial health of people. I maintain a private clinical practice with a mindfulness focus which I bring to teaching at West Chester University as an assistant professor of psychiatric nursing.

Marcia Welsh is a nurse midwife and practices mindful birth with her patients. She teaches at West Chester University.
James Morley
“Descriptive Phenomenological Research as Contemplative Pedagogy”
Interactive, Session 3, Converse 304

This presentation would discuss how descriptive phenomenological qualitative research methods can be integrated into college level classroom pedagogy. The descriptive psychological method will be distinguished from philosophical phenomenology and each step of this procedure will be illustrated. It will be shown how the application of the phenomenological principles of “direct intuition,” suspension of ontological assumptions, openness to the givens of experience, and the imaginary variation of the experiential givens, have parallels in most other contemplative systems such as vipassana and yoga.

If conducted mindfully, this methodology can function in multiple ways in the classroom: intellectual integration of course material, refinement of intuitive and perceptual skills, enhanced descriptive writing skills, enriched classroom dialogue, assessment of student learning and most importantly—interpersonal growth and development. This presentation will conclude with an open ended discussion of how such qualitative methodologies could be tailored for various fields within the humanities, social sciences and professions.

James Morley, PhD. My research interests and publications are in the application of phenomenological psychological methodology to such topics as imagination, human development and yogic thought. I have taught clinical psychology in India and Europe where I developed a long interest in contemplative practices. I am currently engaged in the development of a contemplative studies program at Ramapo College.

Len Moskowitz
“Leaving Dharma Behind: Creating Truly Secular Mindfulness Training and Practice”
Poster Session

The training that mindfulness educators currently receive and teach is often permeated with Buddhist and Hindu/Yoga content that no amount of “skillful means” seems able to remove. As a result, advocates for introducing mindfulness in the public school setting, from K through college, are experiencing backlash. Opponents to the current programming question the integrity and honesty of the “secular mindfulness” movement. They assert that “secular mindfulness” in its current form is an attempt to covertly spread the Dharma by superficially hiding mindfulness’s Buddhist roots and philosophy. And there is evidence to support that conclusion.

This session will give participants an opportunity to study the issues from multiple perspectives, identify the factors that some find unacceptable, examine a suggested definition for a truly secular mindfulness, and explore ways to introduce secular mindfulness programming into schools that all people, regardless of religious orientation, will find comfortable and beneficial.
Len Moskowitz is a visiting lecturer at Yeshiva University’s James Striar School of Torah Studies, where he teaches Jewish philosophy and some less well-known aspects of Torah. He also teaches mindfulness and Jewish meditation at YU’s Stern College for Women. His meditation practice spans more than 20 years.

**Terry Murray**

“**Contemplative Inquiry - I Love the Concept, But How Do I Apply It in My Classroom?”**

*Practice, Session 1, Chapin 201*

Traditionally, our modes on inquiry in the classroom have been analytical and critical. Contemplative inquiry adds a powerful complementary approach that honors intuition, creativity and insight. But how does a college instructor realize the promise and potential of contemplative inquiry? How does he or she develop and implement relevant, content-specific approaches that support this inquiry? This practice session provides participants with an opportunity to explore an instructional progression that moves from invitation to engagement, from focused to open attention, and from insight to integration. Drawing on instructional approaches developed over the past four years, the presenter will engage the group in contemplative inquiry. The object of the group’s attention will be a passage from Thoreau’s *Walden*. Through dialog, reflection, activities, and an application of the feminist analytical tool, The Listening Guide, participants will experience a contemplative sequence and discuss how it can be adapted for instruction in a range of subject areas.

Terry Murray, Ph.D., is an Associate Professor in the Humanistic/Multicultural Education Program at SUNY New Paltz. His current research and writing interests focus on self-knowledge development and spirituality in teaching and learning. He is currently involved in the development of the SUNY Contemplative Network and the SUNY New Paltz Faculty/Staff Contemplative Community.

**David Norenberg & Rev. Kathleen Buckley**

“**BYOB: Contemplative Program Series on Identity, Meaning and Beliefs”**

*Interactive, Session 4, Converse 209*

In 2000, an eight-week co-curricular program series was created designed to give undergrads the opportunity to contemplate and discuss who they were and what they believed about the world around them. The series integrated such practices as storytelling, listening, sitting & walking meditation, and mandalas. The students demanded more! The program was followed by BYOB II (exploring harder issues), BYOB III (a 24 hour wilderness solo), BYOB IV (building a manifesto), and BYOB V (on love). One—and sometimes two—BYOB programs have run every semester for 13 years! The co-creators will discuss the programs, what makes the program resonate with students, the critical features, and how the structure can be, and has been, adapted to other campuses.
David Norenberg has been the Director of Career Services at SUNY Canton for the last 7 years. He has co-created a number of spiritual development programs for college students, and has published and spoken on the need for reclaiming spirituality in everyday life.

Rev. Kathleen Buckley has been Chaplain at St. Lawrence University for 14 years. During her tenure she has been a strong and compassionate voice for tolerance, justice, and peace. In addition to her administrative responsibilities she teaches courses in world religions and peace studies.

Ji Hyang Padma

“APPROACHES TO CONTEMPLATIVE RESEARCH”

INTERACTIVE, SESSION 7, COLE ASSEMBLY

Conventional research designs provide a certain imprimatur—however, as the field of contemplative studies has now reached a great range and depth, it is time to create more culturally congruent, philosophically rigorous and experientially accurate research models. We will discuss research designs that create space for contemplative experience to be explored with sensitivity and authenticity. These can bring about a deeply integrative experience of teaching and learning.

Ji Hyang Padma is Director of Spirituality and Education Programs at Wellesley College. Ji Hyang serves as a member of the board of Education as Transformation, an international organization explores the role of spirituality in the learning process. Currently Ji Hyang is completing a Ph.D. in Transpersonal Psychology at Sofia University with a research focus on Buddhist practices of healing.

Rajan Rathnavalu

“COMMUNITY-BASED AND ENGAGED CONTEMPLATIVE CURRICULUM”

ROUNDTABLE, SESSION 5, COLE ASSEMBLY

This presentation highlights an ongoing contemplative project at the University of Alberta. The project will be used as a basis to discuss how contemplative pedagogy can be: (1) “engaged” to address contemporary challenges, (2) adapted to include members from the wider community, and (3) informed by specific faith practices. Initiated by a religious studies professor and a Buddhist student, the project began with informal community gatherings on water pollution caused by hydraulic fracturing (“fracking”). These meetings led to a university conference and ground-breaking research on fracking in rural Alberta (www.albertavoices.ca). Contemplative curriculum grew as a natural progression from discussions across traditional barriers and a consideration of the deeper roots of environmental challenges. A contemplative course was developed with urban community members, farmers and indigenous leaders joining students in weekly undergraduate classes to examine our relationship to land and spirit. A complementary conference is planned for this November (www.spiritoftheland.ca).
Rajan Rathnavalu is an M.A. candidate in Education and Curriculum at the University of Calgary. He has given presentations on contemplative piano performance, meditation and the environment, and Buddhist perspectives on death and dying. In 2012, he helped develop a contemplative-based training program for hospice care volunteers.

**Harold D. Roth**

**Sunday Morning Contemplative Practice Session**

**Stirn Auditorium**

Harold D. Roth is professor of religious studies and East Asian studies, co-director of the Alpert Medical School scholarly concentration in contemplative studies, and director of the Contemplative Studies Initiative at Brown University. A specialist in Early Chinese Religious Thought, Taoism, the History of East Asian Religions, and the Comparative Study of Mysticism, his books include *Original Tao*. He has also published more than three dozen articles on the early history and religious thought of the Taoist tradition, the textual history and textual criticism of classical Chinese works, and on Contemplative Studies. As a pioneer and innovator in the field of Contemplative Studies, Roth has developed courses that combine traditional third-person study with critical first-person approaches.

**Trudy Sable**

**“Finding Integrity of Practice within Fragile and Emerging Identities”**

**Interactive, Session 6, Chapin 205**

This presentation documents a contemplative approach to intercultural research and development of an interactive science curriculum for North American Aboriginal students. A new narrative that addresses the integrity of contemplative practice in research across diverse world views led to a theoretical framework that allows students’ lived experience to emerge. I examined how these students perceive themselves in different contexts and how their sense of identity establishes the meaningfulness of particular educational content. Reflecting on my own assumptions and cultural biases, five fundamental themes emerged—fragile ontologies, multiple layers of identity, border crossings (personal, cultural, pan-tribal, and societal), the emerging aspects of culture, and beyond borders to a spiritual narrative. The model assists educators through a visualization of layers of identity and seeming paradoxes to a “narrative unity” beyond boundaries. Educators engage the intercultural boundaries that can obstruct or open a path to meaningful learning experiences in a science curriculum.

Dr. Trudy Sable is the Director of the Office of Aboriginal and Northern Research, and an Adjunct Professor of Anthropology, at Saint Mary’s University, Nova Scotia, Canada. She is the co-author with Bernie Francis of “The Language of this Land, Mi’kma’ki” (2012), as well as author of numerous international publications internationally. She has led mindfulness and contemplative retreats and programs for thirty-five years.
David Sable

“Finding Integrity of Practice through Mindful Listening, Inquiry, and Dialogue”
Practice, Session 7, Chapin 203

This demonstration session will engage participants in a specific set of contemplative learning activities introduced to undergraduates in two courses over twelve weeks: mindfulness meditation practice extended into journal writing, listening, inquiry, and dialogue. Recently completed mixed methods doctoral research demonstrated that these practices increased students’ open-minded curiosity as well as their ability to recognize and suspend their own assumptions. In open-ended interviews students reported that after engaging in contemplative interaction they felt more connected to peers with whom they disagreed than peers with whom they quickly and easily agreed. It is proposed that integrity of practice, in terms of diversity and transformative potential, is related to cultivating this universal empathetic ground and may be evaluated across five dimensions that emerged using grounded theory research methods: being present, engagement with others, engagement with learning, self-confidence, and carry-over beyond the classroom.

David Sable, PhD, teaches at Saint Mary’s University, Canada. In 2012 he completed doctoral research on the impacts of contemplative practices in undergraduate classrooms. His research was highlighted in The National Teaching & Learning Forum and his thesis was nominated for best thesis in the social sciences at Dalhousie University.

Paula Sager

Saturday Morning Contemplative Practice Session
Stirn Auditorium

Paula Sager has a degree in dance from Bennington College, is a certified Alexander Technique teacher and has practiced Authentic Movement for more than 20 years. In 1993, she co-founded and served, until 2006, as editor and writer for A Moving Journal, an international publication devoted to Authentic Movement. Working closely with mentors, Arthur Zajonc and Janet Adler, Paula has conducted research on the phenomenon of witness consciousness in the development of the individual.

Her long-time teaching practice focuses on the role of movement and sensory awareness in supporting cognition, creativity, and presence in a wide range of professional fields. Paula is a co-founder and president of The Mariposa Center, a non-profit organization that incorporates contemplative approaches to the teaching of early childhood education. Mariposa is one of the first state-wide program providers in Rhode Island to offer public Pre-K through the Rhode Island Department of Education.
**Ed Sarath**

“**Integrity of Practice in Meditation and Improvisation Pedagogy**”

**Interactive, Session 2, Converse 207**

This presentation examines parallels to integrity of practice in two areas—meditation and improvisation—that have long been central to my work. Integration of both processes has been elusive in their respective domains, meditation in overall education, and improvisation in musical study, and I believe more complete understanding and approaches to the areas will be key to future strides. Viewing this issue from the vantage point of an emergent worldview called Integral Theory, I propose that “systematic” approaches meditation and improvisation are possible that lay formidable groundwork for integrity. Criteria for a systematic approach include tradition-specific grounding and contemporary, trans-traditional appropriation, where practice is informed by the historical/cultural/theoretical underpinnings of meditation (e.g. Buddhist/Vedantic/Judaic) and improvisation (e.g. jazz, Hindustani, baroque) lineages as well as contemporary spiritual and musical life. Inherent in this approach are parameters for regularity of practice, the possibility of occasional intensives, access to communities of practitioners, and advanced practices and developmental schemes.

Ed Sarath is Professor of Music and Director of the Program in Creativity and Consciousness at the University of Michigan. A performing and recording artist as well as scholar, his new book *Improvisation, Creativity, and Consciousness: Jazz as Integral Template for Music, Education, and Society* (SUNY Albany) is the first to apply principles of Integral Theory to music.

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**Seth Schoen & Rev. Christopher Carter**

“**Contemplative Race Theory: An Interdisciplinary Approach to Racial Discourse**”

**Interactive, Session 3, Converse 207**

The response to the Supreme Court’s recent overturning of Section 4 of the Voting Rights Act of 1965 revealed still unhealed wounds, as well as external and internal conflict surrounding the issue of race. It is our vision to create an interdisciplinary endeavor between Critical Race Theory and the burgeoning field of Contemplative Studies that utilizes their combined insights to enhance discourse about race. Even in environments that are deemed “safe” such as the classroom, dialogue about race is often controversial as new ideas are juxtaposed with our deeply embedded assumptions about privilege, race, and the belief in “American equality.” Crucial components missing from this discourse are practical tools that enable people to name, interact with, and bring compassion to the inner struggles created in this process. We believe incorporating contemplative practices that focus on mindfulness, compassion, and awareness into dialogue about race offers profound transformative possibilities.

Seth Schoen is a 2nd year PhD student at Claremont Lincoln University. His research interests are in the area of spiritual formation focusing on contemplative neuroscience, music, and exploring the boundaries of spirituality and contemplation, particularly non-traditional ways of practicing.
Rev. Christopher Carter is a 4th year PhD student at Claremont Lincoln University. His research interests are in the areas of Christian Ethics, Eco-theology & Ethics, and Black Studies. He is particularly interested in the relationship between faith, food, and cultural identity.

**Jackie Seidel**

*A SHOCK OF JOY: CONTEMPLATIVE TIME, KAIROS CURRICULUM*

Interactive, Session 3, Converse 209

Most modern Western educational institutions are characterized by the ways they operate by the culturally inherited logic and rules of Chronos—chronological time. This interactive session will trace and explore the historical, cultural, philosophical, economic and spiritual roots of ‘clock time’ and the ways it continues to frame and imprison the work of educational institutions, professors/teachers, curriculum and learning. I will explore the contours and dimensions of contemplative (Kairos) time and its meaning for pedagogy, drawing on scholarship on the philosophy of time, insights from mystical and wisdom traditions, and studies in ecofeminism, ecopsychology, and autobiographical experiences in the field of teacher education. I will facilitate a discussion about the ways that consciously inhabiting contemplative time in pedagogical practice and curricular orientation might act as a healing gesture towards the historical, present and future violences of the institution, freeing us to live in more conscious, sustainable, and compassionate ways together.


**Judith Simmer-Brown**

*MINDFULNESS IS NOT ENOUGH: CONTEMPLATION IN EDUCATION*

Interactive, Session 4, Cole Assembly

Through the influence of Jon Kabat-Zinn, mindfulness is now a major influence in realms of health, psychology, education, and business. While mindfulness (*smriti*) has been shown to increase attention span, regulate emotion, and improve memory, what actual influence does it have on learning? While mindfulness may sharpen the focus of the mind, it has little to do with the cultivation of insight, the ability to integrate areas of knowledge, or to draw conclusions and meaning from acquired information. Drawing on traditional sources of Buddhist meditation and its oral instructions, the presenter will show that the cultivation of awareness (*vipashyana*) is the key to the “integrity of practice” in the contemplative classroom—the cultivation of empathy, motivation, creative expression, and emotional intelligence. This session will guide participants to understand experientially the difference between mindfulness and awareness, and will demonstrate the potential of awareness practices to deepen the learning experience.
Ask teacher candidates what worries them most, and they will likely answer: “Classroom management!” This aspect of teaching continues to befuddle them and cause a great deal of stress. With few options at their disposal, students tend to use predictable punishment and reward systems, which are haphazard in their effectiveness, and do not honor the whole child. I wanted to offer a new paradigm, shifting my candidates’ thinking from “controlling” children’s behavior toward awareness of the interplay of energies in a classroom—an understanding of which could help them respond more skillfully to the complexity and diversity of children in their practicum classrooms. As such, I introduced them to a Buddhist-inspired framework of “Wisdom Energies” (Chogyam Trungpa Rinpoche), which are represented (in part) by qualities of clarity, resourcefulness, communication, effective action, and space. But could I teach “the basics,” without violating the integrity of such a profound system? Would my religious or ethically-diverse students reject Buddhist ideas outright—losing potential benefits and upsetting cohort cohesiveness?

The answer surprised me! Students willingly used the framework in their classroom management plans, differentiated case-study analyses, and with children, teachers, and supervisors in their practicum settings—even with family members! This transformative “ripple effect” is due to the profoundness of contemplative perspectives and practices. Their holographic nature (“as without, so within”) means they are universal at the core, and “work” people from the inside-out. When taught in context, and with respect for their integrity, they are accessible to people from all walks of life.

Dr. Genet Simone has worked with contemplative perspectives and practices since 1997, beginning with training and subsequent teaching in the Department of Contemplative Education at Naropa University in Boulder, CO. She is developing curriculum to infuse contemplative perspectives and practices in both teacher education programs and for teachers in schools.
SHARON SOLLOWAY
“ASSESSMENT MINDFULNESS CLASSROOM: COMPLEXITY AND REASONING”
POSTER SESSION

This poster session outlines two measures used in a university mindfulness course to corroborate growth in mindfulness practice. The first, the Lectical Solloway Mindfulness Assessment (LSMA) measures complexity of thinking about concepts related to emotion, awareness, control, insight, nonjudgmentalness, and transformation on the Lectical Scale. The Solloway Mindfulness Journal (SMJ) asks mindfulness practitioners to reflect, in writing, upon their experiences of mindfulness practice and its effects. It is student and instructor scored, providing a longitudinal record of students’ attention to key aspects of the mindfulness experience. In addition, both the LSMA and the SMS provide interactive feedback both for complexity of thinking and reasoning as opportunities for cycles of learning. Results for 163 students across two semesters of the course will be reported. As well, the instruments and how they support cycles of learning for both students and the instructor will be shared.

Sharon G. Solloway completed her Ph.D. in Applied Behavioral Studies at Oklahoma State University in 1999. She teaches at Bloomsburg University. Her current research interests integrate the Lectical Solloway Mindfulness Assessment and the Solloway Mindfulness Journal as interactive assessments in courses with mindfulness practice as part of the course content.

EDUARDO VELASQUEZ & RACHEL ALEXANDER
“THE PATH TO AWAKENING: A JOURNEY FROM CONTEMPLATION TO MIND TRAINING“
INTERACTIVE, SESSION 3, CHAPIN 201

Contemplative inquiry is rich and diverse. The aim is mindfulness. But not all contemplative inquiry and mindfulness practice includes meditation. Even when included, meditation is reserved for a few minutes at the start of class or moved to a lab. Can we sustain the integrity of contemplative teaching and learning in the absence of a sustained and methodical meditation practice in and out and of the classroom? If not, what kind of meditation practice is necessary for contemplative inquiry? We propose two: calm abiding and insight mediation. Neither of which seems to be sufficient. We discuss “Mind Training,” what it entails, the opportunities and challenges in a university based on our experience in courses at Washington and Lee University. We offer some possibilities from those who wish to include mind training among the aims of contemplative inquiry.

Eduardo Velasquez teaches contemplative political philosophy at Washington and Lee University. With Lama Tsiony of the Bodhi Path Buddhist Center (Natural Bridge, VA) they teach “A Course About Nothing,” an introduction to contemplation, mindfulness and meditation that includes yoga, group cycling, and a variety of mindful practices. Together they edit an anthology of Western and Eastern philosophic and literary texts that promote a dialogue between two traditions of inquiry, all pointing toward and beyond contemplation.
Rachel Alexander is a graduate of Washington and Lee University (class of ’13) and author of a senior honor’s thesis in the Department of Politics titled “Contemplation in Political Philosophy.” She returned home after graduation to deepen her contemplative practices in preparation for graduate school. She intends to enroll in a university that integrates Contemplative Studies into the traditional university curriculum.

**Molly Ware**

“**Towards a Co-Creative Pedagogy of Radical Love and Liberation**”

**Interactive, Session 1, Converse 308**

How do we stay connected with our integrity and co-create with students a liberatory, loving pedagogical dreamscape all the while working within a highly professionalized, standardized environment? This question lies at the heart of my intention as a teacher educator. In moving towards this aim, I find that four processes continue to emerge and facilitate the development of my own integrity of practice:

1. Staying deeply connected with educational vision while standards become more high-stakes and continue to change.
2. Learning to experience the creative potential of working within structures that might initially seem oppressive.
3. Setting conditions for increasingly dialogic relationships with students and other stakeholders.
4. Situating students’ learning within lived experiences where the embodied dimension is accessible.

In this session, I share cases and pedagogical tools from my own teaching experiences that provide a springboard for collective exploration of integrity of practice within highly standardized environments.

Molly Ware teaches in the Secondary Education Department at Western Washington University. Her interests lie in transformative education for the flourishing of all life. Through her work, she bridges between embodied movement traditions (yoga and 5Rhythms dance) and traditional learning environments as she learns to set conditions for transformative education.

**Kim Weiner & Jan Baker**

“**Collaborating to Create a Mindfulness Living Learning Community on a Public University Campus**”

**Interactive, Session 4, Chapin 201**

In this presentation, the authors discuss the conceptualization and implementation of a model for a “Mindfulness Living Learning Community” developed at Indiana University of Pennsyl-
This community is the product of the broader collaboration of the Division of Student Affairs, the Center for Teaching Excellence, and the Center for Health and Well Being.

The mission of the Mindfulness Living Learning Community is to provide opportunities for students to learn basic mindfulness skills, be exposed to experiential activities to deepen their capacity for insight and reflection, learn mindfulness stress reduction practices, and help cultivate a more compassionate attitude towards those around them. Creating spaces in the residence halls, where students can learn and develop practices that deepen their awareness and cultivate a more meaningful exploration of their own values and purpose, has been a key component of this project. Members of the Mindfulness Living Learning Steering Community include faculty and staff who have experience in contemplative practices. Linking our mission to the “high impact practices” endorsed by the Center for Teaching Excellence as well as helping students achieve the learning outcomes promoted in the University’s Strategic Plan have been key to getting administrative endorsement and financial support for this project.

Kim Weiner, Associate Professor at Indiana University of PA, works as a psychologist in the Counseling Center. She has taught a “Life Skills” course since 2001, which includes mindfulness practices to help students learn to focus, regulate their emotions, and improve their interpersonal skills. She is currently the coordinator for the Mindfulness Living Learning Community at IUP. Dr Weiner has had a long-standing interest in mindfulness and psychotherapy. She has practiced meditation for over 25 years.

Jan Baker, Professor of Education at Indiana University of PA, trains pre-service teachers on social and emotional learning and mindfulness practices in educational settings. Her research interests and university teaching address effective practices for educating students with emotional disturbance and learning disabilities. Dr. Baker also teaches iyengar-based yoga and mindfulness-based stress management.

Amy Winans
“Contemplating Participation and Vulnerability”
Poster Session

Even as online education expands its reach, face-to-face discussion remains at the heart of many teaching experiences. However cultural habits that reinforce individualism, fixed identities, and emotional comfort are often so strong that it can prove difficult for students to experience vulnerability and to disrupt the habits that support their experiences of a separate self. Students fear being seen—even as they fear not being seen. We need to approach what is often simply termed “class participation” as an occasion for ongoing practice, not only of speech but also of silence and listening. In so doing, we can create a framework for cultivating practices that are generative of knowledge and that help us all engage mindfully with the ever-shifting network of classroom relationships. My poster explores how I have created and sustained such a framework in literature and writing classes by means of contemplative practices that include
reflective writing, deep listening, movement, and meditation. I also address experiences of holding students accountable for the outcomes of their practice without reducing practice to an accumulation of data points.

Amy E. Winans teaches American literature, African American studies, and writing at Susquehanna University, where she is Associate Professor of English. Her scholarship on race and pedagogy has appeared in journals including College English, Pedagogy, and Curriculum Inquiry. Her teaching and writing are informed by her Zen meditation practice, yoga, and her experiences at the ACMHE conferences and Summer Session on Curriculum Development.
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