

The 10th Annual ACMHE Conference



Imagining Humane Institutions

Connection, Social Action, and Scholarship Rooted in Contemplative Practices

UMass Amherst · October 4 - 7, 2018



the association for
Contemplative Mind
in Higher Education

www.acmheconference.org

WIFI INFORMATION

Network: UMASS

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Beck Tench
PhD student,
University of Washington Information School

Welcome to the tenth annual ACMHE conference.

The ACMHE conference is an interdisciplinary forum for sharing scholarship, practices, and research on contemplative methods in higher education, with an emphasis on fostering compassionate social change.

The 2018 ACMHE conference will explore questions such as:

- Reflecting on the last decade of these gatherings, what changes have we seen in this work? What have we learned?
- How do we use contemplative practice to create community, connection, and ultimately friendship through/across differences? How do these practices help us move through feelings of loneliness and isolation in our institutions?
- How do we define rigor in contemplative modes of inquiry? How do contemplative practices help in re-examining Western epistemologies, going beyond third-person inquiry? What constitutes good data? What is the role of spirituality in our work?
- How can we use contemplative practices in dealing with issues of power and oppression? How can we facilitate loving awareness in the presence of discomfort in a way that transforms fear and anger into strength and effective social action?

Thank you so much for joining us this year at UMass Amherst.



the association for
Contemplative Mind
in Higher Education

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

The ACMHE is an initiative of the Center for Contemplative Mind in Society (CMind), a 501-c(3) non-profit organization which transforms higher education by supporting and encouraging the use of contemplative/introspective practices and perspectives to create active learning and research environments that look deeply into experience and meaning for all in service of a more just and compassionate society.

www.contemplativemind.org

PRE-CONFERENCE SCHEDULE

THURSDAY, OCTOBER 4th

- 9:30 am** **Pre-Conference Check-In and On-Site Registration**
Amherst Room Foyer, UMass Campus Center
- 10:00 am – 12 noon** **Pre-Conference Retreat Day, Part 1**
Dr. Kamilah Majied, Howard University
Amherst Room, UMass Campus Center
- 12:00 – 1:00 pm** **Lunch**
Boxed lunches in the Amherst Room Foyer
- 1:00 – 4:00 pm** **Pre-Conference Retreat Day, Part 2**
Dr. Kamilah Majied, Howard University
Amherst Room, UMass Campus Center

MAIN CONFERENCE SCHEDULE

THURSDAY, OCTOBER 4th

- 4:00 – 6:00 pm** **General Conference Check-in and Welcoming Reception**
CCA (Campus Center Auditorium) and CCA Foyer

FRIDAY, OCTOBER 5th

- 9:00 – 9:30 am** **Check-in and On-Site Registration**
CCA Foyer (Campus Center Auditorium)
- 9:30 – 10:00 am** **Conference Opening**
CCA
- 10:00 – 10:30 am** **Break**
- 10:30 – 11:30 am** **Parallel Session I**
Breakout Rooms on 1st, 8th & 9th floors of the Campus Center
- 11:30 – 12:00 noon** **Break**
- 12:00 – 1:00 pm** **Lunch Buffet (included with registration)**
CCA
- 1:00 – 2:00 pm** **Poster Session**
Posters to be set up before or during lunch, and may be left on display until 4pm.
CCA
- 2:00 – 2:30 pm** **Break**
- 2:30 – 3:30 pm** **Parallel Session II**
Breakout Rooms on 1st, 8th & 9th floors of the Campus Center

FRIDAY, OCTOBER 5th, continued

- 3:30 – 4:00 pm** **Break**
- 4:00 – 5:00 pm** **Parallel Session III**
Breakout rooms on 1st, 8th & 9th floors of the Campus Center
- 5:00 – 5:30 pm** **Break with coffee and tea**
CCA
- 5:30 – 6:30 pm** **Keynote: Embracing Fear, Friendship, and Hope:
Journeying with Courage in Academia**
Dr. Michelle Chatman, University of the District of Columbia
CCA

SATURDAY, OCTOBER 6th

- 9:00 – 9:15 am** **Practice (led by UMass student meditation group) and Framing of the Day**
CCA
- 9:15 – 9:30 am** **Break** with coffee, tea, and light snacks
CCA Foyer
- 9:30 – 10:30 am** **Parallel Session IV**
Breakout Rooms on 8th & 9th Floors of the Campus Center
- 10:30 – 11:00 am** **Break**
- 11:00 – 12:00 noon** **Parallel Session V**
Breakout Rooms on 8th & 9th Floors of the Campus Center
- 12:00 – 1:00 pm** **Buffet Lunch (included with registration)**
CCA
- 1:00 – 2:00 pm** **Poster Session II**
Posters should be set up before or during lunch, and may be displayed until 4pm.
CCA
- 2:00 – 2:30 pm** **Break**
- 2:30 – 3:30 pm** **Parallel Session VI**
Breakout Rooms on 8th & 9th Floors of the Campus Center
- 3:30 – 4:00 pm** **Break with coffee, tea, and light snacks**
CCA
- 4:00 – 5:00 pm** **Parallel Session VII**
Breakout Rooms on 8th & 9th Floors of the Campus Center
- 5:00 – 5:30 pm** **Break**
- 5:30 – 6:00 pm** **Reception** with cash bar
CCA
- 6:00 – 8:00 pm** **ACMHE 10 Year Anniversary Celebration Dinner**
with music by Darryl Harper, Ed Sarath, Wayne Smith, and Bob Wiener
CCA

SUNDAY, OCTOBER 7th

- 9:00 – 9:30 am** **Contemplative Practice**
CCA
- 9:30 – 11:30 am** **ACMHE Forum and Networking Breakfast**
CCA
- 11:30 am** **Conference Closes**

You are invited to attend the

**ACMHE 10 YEAR ANNIVERSARY
CELEBRATION DINNER**

Saturday, October 6th
Campus Center Auditorium

5:30 PM Reception with Cash Bar

6:00 PM Buffet Dinner (*included with your registration*)

7:15 PM Live Music

*Darryl Harper, clarinet Ed Sarath, flugelhorn
Wayne Smith, cello Bob Wiener, percussion*

WITH VERY SPECIAL THANKS TO THE CONFERENCE CO-SPONSORS:



UMass Amherst Civic Engagement & Service-Learning
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Department of Anthropology, UMass Amherst
Women, Gender & Sexuality Studies, UMass Amherst
The Psychology of Peace and Violence Program, UMass Amherst
UMass Amherst College of Education

PRE-CONFERENCE RETREAT DAY

Embracing Inestimable Worth and Possibility

Kamilah Majied

Associate Professor of Social Work, Howard University

10 AM on Thursday, October 4th, 2018

Amherst Room, 10th Floor of the Campus Center, UMass Amherst



This day-long pre-conference session will guide participants through various exercises and meditations that help us become at ease with discomfort and enhance our ability to respect and deeply value all aspects of ourselves, other people and the world around us.

The session will support participants' capacity to self-reflect on biases and judgments

held against the self, others, and the world. There will be exercises that allow participants to notice harshness as a hindrance to growth, particularly in educational contexts. For example, participants will have an opportunity to reflect on early school and learning experiences and consider how their internalized messages about education have impacted the way they teach and learn in the world now. Practical meditations that teach participants how to "catch and release" biased or judgmental thoughts will also be taught. The session will include sitting, movement and outdoor exercises that encourage participants to embrace discomfort and transmute it into wisdom, allowing access to greater internal and external freedom.

Dr. Kamilah Majied is a mental health clinician, clinical educator, researcher, author and international consultant on the impact of oppression on mental health and social functioning. Her scholarship focuses on racism, sexism, homophobia, heterosexism and other forms of social oppression. Dr. Majied has conducted research and presented on mental health, social development and education in various parts of the world including Japan, Trinidad, Iceland, the Bahamas, Copenhagen, Jamaica, Switzerland, the United Kingdom, South Africa, Egypt, Haiti, Gambia and Cuba. As a consultant, she works to make health and human service organizations more culturally competent. Dr. Majied is an Associate Professor of Social Work at Howard University. She has

successfully assisted various University-based, national and international entities in developing programming that welcomes and supports diversity, addresses disparities and advances organizational and community wellness.

Dr. Majied has been a practicing Buddhist for 36 years. She has taught domestically and internationally about mindfulness-based cognitive therapy, mindfulness and racial justice, Buddhism and mental health, mindfulness practices as a path towards preserving the environment and contemplative practices in education. She serves on the editorial board of the *Journal of Religion and Spirituality in Social Work* and is co-editor of a special issue on peace, reconciliation and non-violent conflict resolution. Dr. Majied gave opening remarks at the first White House Conference of Buddhist Leaders on Climate Change and Racial Justice, where she also facilitated the dialogue on ending racism amongst the internationally represented Buddhist leadership. She is one of the original authors of the Buddhist People of Color Statement Calling for Racial Justice published by *Lion's Roar* magazine. Dr. Majied serves as facilitator for the North American Buddhist Alliance's ongoing dialogues on Buddhism, mindfulness practices and social justice. A member of the Association of the Contemplative Mind in Higher Education, Dr. Majied employs contemplative pedagogy and mindfulness practices in both clinical practice and education.

KEYNOTE ADDRESS

Embracing Fear, Friendship, and Hope: Journeying with Courage in Academia

Michelle Chatman

Assistant Professor, Crime, Justice, and Security Studies Program,
the University of the District of Columbia

5:30 PM on Friday, October 5th, 2018
Campus Center Auditorium



In this keynote, Dr. Michelle Chatman will discuss what it means to be a “humane institution,” one that uses its myriad resources — human, intellectual, creative, relational, and capitol — to address challenging social conditions, both within and outside of the walls of academia. Such an institution protects the vulnerable within its walls: women, queer and trans people, Muslims,

people of color, the disabled, and the undocumented, among others.

Many have had experiences of harm within, and by, their institutions. How do we create safer and calmer spaces to work, to teach, to dream, and to thrive? Michelle Chatman will discuss some of the tools to accomplish this, primary of which is the courage to confront our fears, challenge normalized epistemology based in western culture, and build interdisciplinary communities that engage in campus, community, and global social action.

How do we, as scholars and activists, find our authentic contemplative voice as we lead our institutions in this work? Dr. Chatman will address how her institution is addressing Black youth criminalization, gentrification, and environmental sustainability using contemplative approaches. Being who we authentically are, within our institutional structures, culturally, socially, and spiritually — and inviting our students and colleagues to be their whole selves — reconnects us to what is too important to ignore or avoid, and recommits us to our deepest work.

Dr. Michelle Chatman, Public Anthropologist, is Assistant Professor in the Crime, Justice, and Security Studies program at the University of the District of Columbia. Through her efforts, Dr. Chatman has increased the University of the District of Columbia’s utilization of mindfulness and contemplative approaches to enhance campus well-being, support student learning, and build stronger connections within and across the university. Her campus accomplishments include organizing a contemplative speakers series, hosting EXHALE (one day faculty Retreats), establishing the contemplative faculty learning community and Mindful Mondays, and bringing a national mindfulness conference to the UDC campus in the Spring 2018 semester. Her commitment to contemplative inquiry, social justice, and personal development is also evidenced in the numerous workshops and presentations she has conducted around the country at UMass Amherst, Smith College, Miami University, Antioch University, Virginia State University, Community College of Baltimore County and other venues.

Dr. Chatman has also integrated mindfulness and contemplative approaches into her research endeavors. She is a Research Fellow in the Robert Wood Johnson Foundation’s Interdisciplinary Research Leaders Program. The fellowship includes training in health equity research along with a \$350,000 grant to support her team’s research on using mindfulness, restorative justice and equity education as a violence prevention strategy among African American high school youth. Dr. Chatman was also recently selected to participate in the Transformative Educational Leadership Program, a yearlong program on Mindfulness-based Social, Emotional, Academic and Ethical Learning for K-12 Systemic Change. Michelle serves on the board of directors for the Center for Contemplative Mind in Society and the Mindfulness in Education Network. In her inspiring TEDx talk, *How Africa Changed My Life*, she links her contemplative journey to her volunteerism in The Gambia, West Africa, following her undergraduate experience at UDC. An emerging leader in this field, Dr. Chatman was a featured speaker in the higher education track during the 2018 Mindfulness at Work Summit.

PARALLEL SESSION I · FRIDAY, OCTOBER 5th · 10:30 - 11:30 AM

Room 162-75 | Parallel Session I, 10:30 AM Friday

The Impact of Contemplative Practice in a Service Learning Classroom: Bridging Social Identities and Community

Three undergraduate students will explore how contemplative practice influenced our learning during and after a two semester residential academic program for first year students called Impact. Throughout this course contemplative practice gave a more compassionate understanding of self and others while exploring social justice theory. With this knowledge of self in relationship to the world, we deepened our commitment to our service in local community organizations; integrating head, heart, and hand.

Contemplative pedagogy influenced each of us in different ways in our first year and continues to have varying effects on us as students in higher education and beyond. In this session we will share our personal stories and a practice that impacted each of us most.

Bryn Hennigar, Caleb Askew

Room 803 | Parallel Session I, 10:30 AM Friday

Contemplative practices for environmental justice education

In times of injustice such as these, contemplative practices build a foundation for students to engage in work for social action, environmental justice and equity. Through contemplative practices such as starting classes with a centering activity, integrating nature-based contemplative exercises, and reflective writing we are working to cultivate a culture of compassion and connection in our courses and departments so that students may be more prepared to engage as active citizens in the challenges of advocating for environmental and social justice.

We will share some of the practices that we have used to activate compassion and empathy in engaging students in conversation about privilege, power, and resilience. This critical contemplative framework can be applied across disciplines in higher education, as well as in academic advising and community engaged service-learning projects around environmental and social change.

Sarah Berquist, Lena Fletcher

Room 804-08 | Parallel Session I, 10:30 AM Friday

Tamalpa Life/Art Process to Teach Public Health

Introduce the Tamalpa Life/Art Process as a set contemplative practices implemented at San Francisco State University over the last eight years (2009-2017) to teach in the Masters in Public Health Program. Describe activities and assignments addressing five themes: 1) experience as a resource; 2) language, power & privilege; 3) collaborative leadership; 4) community building; and 5) cross-cultural transformative learning.

Demonstrate how the Tamalpa Life/Art Process creates community, connection, and solidarity across differences by pluralizing the personal story for community resonance. Offer a set of recommendations for sustainability including re-examining Western epistemologies and affirming the value of subjective experience. Learning Outcomes: • Discuss movement-based expressive arts to teach health to multicultural, multilingual, digital students. • Define embodied/somatic practices as essential components of contemplative pedagogy.

Vivian Chavez

Room 805-09 | Parallel Session I, 10:30 AM Friday

Reflective Learning Techniques to Address Power Dynamics in the Classroom

Most students expect instructors to be a source of knowledge, an authority, and a model for respectful communication. Yet when we ask questions of the students we are often met with blank stares, or faces down toward cellphones, and the same few students who engage. Many students do not want to feel personally challenged by authority. They do not want to risk being judged or feel vulnerable. The power dynamic in the university classroom is often in the way of interaction, especially around sensitive topics. Unstructured small group discussions may help, but they don't give students new ways of knowing and relating. In this session participants will engage in mindfulness practices and peer-to-peer reflective interaction techniques that have increased student confidence, genuine curiosity, respect for diversity, and opened sensitive dialogue with the instructor. The work is based on 10 years of research with students and applied with success by faculty members from different disciplines.

David Sable

Room 903 | Parallel Session I, 10:30 AM Friday

**Lectio Divina in Cultural Competency Classrooms:
Selecting and Reading Texts**

In recent years, 'lectio divina' has reemerged from religious spaces, and has been secularized and adapted for use in humanities classrooms (Keator 29-34). Teaching in a first-year composition (FYC) classroom focused on cultural competencies since 2009, my adaptation of this literacy technique, from my encounter with it during my seminary education, helps students move beyond initial anger or fear-based reactions to cultural competency subjects such as gender, race, and sexual orientation.

Works Cited: Keator, Mary. *Lectio Divina as Contemplative Pedagogy: Re-appropriating monastic practice for the Humanities*. Routledge, 2018.

Rachael Tanner

Room 904-08 | Parallel Session I, 10:30 AM Friday

**A Journey on Becoming a Change Agent in Academia:
Leaning Into Our Discomfort and Withdrawing Our
Commitment from Oppressive Spaces**

Transformative conversations about power and oppression require an honest examination of the structures that replicate oppression. "To be an equitable (academic institution), you have to look deep within your processes and motivations; otherwise you are just counting the same numbers" (Flores, 2018). Strategic plans of institutions are committed to data and outcomes yet often fail to make the connections that continue to replicate the exclusion and marginalization of certain groups. Creating a "just" or equitable institution cannot be limited to an intellectual exercise, but must include deep reflection and a willingness to be uncomfortable in order to liberate and heal ourselves from the structures we have consciously or unconsciously internalized. Using contemplative practices, we will unpack questions like: what does your own power and privilege look like? In what ways are you a gatekeeper? How do you fully advocate for others and what does that look like on a daily basis?

Monika Son

Room 905-09 | Parallel Session I, 10:30 AM Friday

Peace Notes: An App for Conflict Resolution

I am currently developing the mobile application "Peace Notes" as a way to employ emerging communication technologies in a mindful process that does more than communicate information, but that facilitates difficult conversations. The app, inspired by Thich Nhat Hahn's *The Art of Communicating*, guides the practitioner through a process that lays the groundwork for a valuable and respectful interaction with another where there is currently struggle or tension. As Beth Berila recommends in *Integrating Mindfulness into Anti-Oppression Pedagogy: Social Justice in Higher Education*, "these fraught moments are when our capacity for such dialogue so often fails us . . . are precisely the moments when we need to learn better ways of being with one another" (1). Peace Notes creates an inclusive, compassionate foundation as the basis from which we communicate with those who do not share our point of view or those with whom we want to cultivate a healthier relationship.

Aimée Knight

Room 917 | Parallel Session I, 10:30 AM Friday

**Embodying Racial Awareness for Social
Transformation: Compassionately Educating Students
About Race and Racism**

In oppressive contexts like racism, it is very difficult to talk constructively about race due to the range of emotions that get activated. Contemplative practices can not only relax these emotions but listen to the deep wisdom within them that enables constructive conversations about race. I have co-created a program of racial awareness and embodiment that integrates critical race and racial formation theories with a contemplative practice known as the Compassion Practice that cultivates the skills necessary to engage in deep, meaningful, and authentic conversations about race and racism. This program is comprised of two main movements; (1) compassionately understanding and embodying our racialized self, (2) engaging in grounded conversations about race and racism to empower communities toward social transformation. This session focuses on a qualitative study with a group of undergraduates evaluating the program's effectiveness. It will conclude with a contemplative practice from our program and a Q&A.

Seth Schoen

PARALLEL SESSION II · FRIDAY, OCTOBER 5th · 2:30 - 3:30 PM

Room 162-75 | Parallel Session II, 2:30 PM Friday

Garnering Institutional Acceptance for Contemplative Practices: Bridging & Framing Methods

Although contemplative practices are being infused in academic institutions nationwide, many practitioners struggle to promote the educational efficacy of contemplative practices and garner institutional acceptance for their work. This session will explore how the strategic advocacy work of 'bridging and framing' can foster changes in perception that reduce institutional barriers and increase acceptance of contemplative practices. We will discuss how to effectively bridge and frame the use of contemplative practices in ways that foster (1) perceived value, (2) potential utility, (3) pedagogical relevance, and (4) institutional advancement in relation to institutional context and culture. Participants will have the opportunity to reflect on their institutional challenges, collaborate in designing strategic bridging and framing approaches, and discuss practical applications at their institutions. Participants will also receive a bridging and framing chart to support the further development of their efforts.

Lisa Napora

Room 804-08 | Parallel Session II, 2:30 PM Friday

Creating Connection through Reflection: Cognitively-Based Compassion Training

This session will introduce Cognitively-Based Compassion Training, a research-based system of contemplative exercises designed to expand and strengthen compassion for self and others. Practices include training in attentional stability and increased emotional awareness, as well as targeted analytical reflections to better understand one's relationship with self and others. These reflective exercises support critical insight into the way mindsets and attitudes can be modified to foster an inclusive and more accurate understanding of others, and ultimately, to intensify altruistic motivation. Based on techniques from the Indo-Tibetan Buddhist lojong tradition, CBCT® is a secular method that is supportive of any faith or belief system that values compassion. Participants will experience both typical CBCT® pedagogical methodology as well as a specific contemplative practice (i.e., guided meditation) focused on developing appreciation and affection for others through recognition of our interconnectedness.

Carol Beck

* Room 803 | Parallel Session II, 2:30 PM Friday

Engaging Faux Contemplation in the Classroom

My elite, privileged students have regularly acknowledged that my courses are emotionally difficult because our studies in 21st century African fiction, for example, often involve works with retrospective engagement in the civil wars or genocide immediately following the announcement of independence in the 1960s. It is no longer good enough to offer contemplative practices for helping students manage the pain of such encounters. This year a group of students rigorously and verbally insisted that I was irresponsibly, ghoulishly shattering their serenity and peace. The "representative" works I chose, such as Adichie's Biafran War novel, must be illegitimate, non-representative texts even though the course focus was not on suffering-as-end, but on the indomitability of the human spirit. The students rejected the shattering of their insulated, ahistorical contentment. The African nationals in the class had radically different takes. We will have to take on now contemplation and suffering as course subject matter.

Sr. Linda Susan Beard

Room 805-09 | Parallel Session II, 2:30 PM Friday

Animation; A Contemplative Media of Communication and Socioemotional Learning

Animation can be a contemplative media for personal growth and creative learning through visual storytelling. From a holistic perspective, as audiovisual artists and educators, we observe that linking emotional intelligence, neuroscience and animation in education, a conscious and deeper learning happens more fluently from creativity, influencing the brain neuroplasticity and favoring the change towards well-being. Animation is an innovative approach for the new generations to improve communication as it contributes in the framework of human relations, where creating goes beyond the production of artistic objects to the construction of deep human meanings. The creative process of a film is a reflection of life, the externalization of our mental movies based on experiences, real or fantasies; where the student learns to be the observer and critical thinker to look for solutions. Animation is a social emotional learning tool to cultivate empathy and connection, as our inner wisdom.

Inma Carpe, Maria Susana Garcia Rams (unable to attend)

* Presentations **with** an asterisk may be more helpful to attendees with existing experience in contemplative education. Presentations **without** an asterisk may be suitable for all attendees, including those new to the field. These designations were decided by the presenter(s).

Room 904-8 | Parallel Session II, 2:30 PM Friday

What's Love Got to Do With It?: Contemplative Practice for Social Justice

We are living in trying times. Those of us in the Courage of Care Coalition firmly believe we have the capacity to respond to the enormous social, economic and environmental challenges before us from a radical stance of love and compassion. Many great teachers have pointed to the importance of deep spiritual work for sustainable social change. If we do not cultivate our capacity for care, we may end up recreating the very structures of oppression we wish to dismantle. Similarly, without a critical systems lens, spiritual practitioners may also recreate patterns of violence and othering that inhibit liberation. Our mission is to empower both personal and social transformation by providing deep contemplative training coupled with powerful tools for systemic change.

In this session participants will engage with our blueprint for transformation—Envision, Love, See, Heal and Act—through discussion, reflection and contemplative practices that are central to our work.

Veta Goler, Kelly Moore

Room 903 | Parallel Session II, 2:30 PM Friday

Combating Scarcity Consciousness in Embattled Institutions

Institutions of higher education in the United States are facing multiple crises: of resources, of reputation, of identity. Time and money are in ever shorter supply, while demands for deliverables, metrics, and productivity measures put spiraling pressures on faculty and staff to do more with less. Understandably, our institutions are plagued by what some contemplative practitioners refer to as “scarcity consciousness”—a tendency to focus attention on what is lacking or diminishing in any given situation. Scarcity consciousness makes us compete when we could collaborate, hoard when we could share, and isolate when we could communicate, advocate, and support each other. In this session we’ll explore practical techniques for disrupting scarcity consciousness, fostering hope, and freeing up our capacity for creative problem-solving and collective action.

Jody Greene

Room 905-09 | Parallel Session II, 2:30 PM Friday

Mindful Methodologies: Lessons Learned from Liberation School

The Liberatory Leadership Project, a collaborative effort spearheaded by a multiracial team of healing justice specialists, has designed a Liberation School to support activists in building social change movements, spiritual communities, and organizational development. In September 2017, a group of 25 activists from around the world began a 9-month “holistic leadership school.” This inaugural group brought together a multiracial, intergenerational, mostly queer- and people of color-identified cohort focused on mentorship, practice, mindfulness, skills building, and embodied healing. Committed to providing evidence-based services to participants, Liberation School faculty approached a team of participatory action researchers to help conduct a mixed methods program assessment and generate research about the impact of holistic care, contemplative and embodied practices connected to mindfulness, and other spiritual and healing practices on the wellbeing of activists experiencing stress and burn-out. This workshop will present the research team’s early data and experiences, offering a framework of community and connection that has emerged in a group of activists through centering mindfulness practices and healing justice tools for self-care and community outreach. The connection between activist and academic communities will be examined, including analysis of the ways that mindful methodologies can impact researchers’ ability to assess the role of power and privilege throughout the research process.

Melissa Jean

Room 917 | Parallel Session II, 2:30 PM Friday

Compassionate Classrooms: Contemplative Pedagogy for Inclusiveness and Interdependence in Learning

This session explores how contemplative pedagogy assists in creation of inclusive, compassionate classrooms, by inviting all students to engage actively with course activities, assignments, and interactions in/out of class. Co-presenters include the facilitator and one of 17 participants in the UVA Contemplative Faculty Learning Community. Attendees will participate in contemplative/reflective activities used in our classes to build more-inclusive classrooms, through cultivation of compassion, groundedness and interdependence among students. We’ll include brief framing of learning goals for each practice and will conclude with discussion of student learning gains and evidence of establishment of more-inclusive classroom environment (e.g., pre-/post- and mid-course evaluative surveys), followed by Q&A. Participants will leave with a group of contemplative activities and resources that they can implement within their own course(s), and greater understanding of contemplative pedagogy in action.

Juliet Trail, Mieko Kawai

PARALLEL SESSION III · FRIDAY, OCTOBER 5th · 4:00 - 5:00 PM

Room 162-75 | Parallel Session III, 4:00 PM Friday

Being Digital Citizens: Mindful Media from Tweets to Big Data

This session demonstrates lessons developed in my Contemplative Media Studies seminars. One uses letter-writing and found-poetry to consider the impact of social media on interpersonal relationships. Another examines the relationship between natural and digital environments, asking how engagement with nature strengthens our capacity for compassion in a 24/7 news cycle. Both exercises ask how we can better integrate different, and often fragmented, dimensions of contemporary life: the analogue and the digital, the local and the global, the personal and the political. The goal is to cultivate a positive, yet critically-minded attitude among students/participants as media consumers and producers. I aim to demonstrate these exercises so participants can adapt them in their own research and/or pedagogy. Session participants will be invited to participate in scaled-down versions of the exercises, including the collaborative creation of found poetry, nature photography, and/or story-maps.

Kevin Healey

Room 803 | Parallel Session III, 4:00 PM Friday

When Community is Practice: Building a Contemplative Campus Community

In 2017, the Community College of Baltimore County began a journey toward reimagining the value of community and self-care through contemplative practices. As a group, we not only focused on our personal needs as faculty members, we also investigated food insecurities and the college student community, utilization of spaces on campuses for silence and contemplative practice, and creating student-focused contemplative campus communities. Our presentation, including experiences from English, Business, and Sociology faculty members, will speak to the value of creating contemplative communities of faculty and staff where they develop a “tool school” of practices to support a more balanced way of teaching, learning, and living. The importance of off-campus contemplative retreats, what happens when social justice becomes practice, and how practice informs relationships to our immediate campus communities will be shared

Stephanie Briggs, Sara Leu, Ann Merck MacLellan

Room 804-08 | Parallel Session III, 4:00 PM Friday

Deepening Cross-Racial Dialogue Using Contemplative Practices

Many of us desire authentic, meaningful cross-race conversations, but are often face barriers and disappointment. Often in cross-racial dialogues and interactions, the ways that we have been socialized and dehumanized by systems of oppression are present in our attempts to build bridges and connections. These patterns can breed mistrust, a lack of empathy and compassion, fear, and shame in groups that are marginalized and privileged by systems of oppression. This session will explore the systemic power dynamics that are in place in cross-racial social and professional relationships and how we can use contemplative practices to begin, deepen and remain in cross-racial conversations and collaborations.

Tanya Williams, Diane Goodman

Room 805-09 | Parallel Session III, 4:00 PM Friday

Black Music in the Academy: Jazz, Contemplation and Action

While jazz has long occupied a marginalized place in music studies, the art form may be a rich source of contributions to contemplative-based educational and societal reform. This talk launches its exploration of these points with a look at jazz’s robust improvisatory thrust as catalyst for transformed consciousness and why this may have inspired a rich legacy of leading artists, including Alice Coltrane, John Coltrane, and Herbie Hancock, to engage with meditation and related practices to further cultivate this experience. Moreover, the improvisation-contemplation interplay need not be confined to music, but can be seen to inform much work across educational disciplines as well as activism. I explore within this connection new conceptions of rigor, integrative pedagogy, critical thinking, and a spirituality that transcends yet is compatible with traditional conceptions. Therefore, “Black Music Matters,” to invoke the title of my forthcoming book, not only because of the seminal place of African American music in American culture but also its broader transformative tools in a world in urgent need of such.

Ed Sarath

Room 903 | Parallel Session III, 4:00 PM Friday

Savoring Thought: Using Contemplation to Amplify Learning in Writing Classes

First-year seminars are often designed to be small, discussion-based classes in which students explore an area of study in an engaging setting; acclimatize to being a successful student; and better get to know themselves, their peers, and their instructor. Research shows that first-year seminars have the potential to increase student persistence, retention, satisfaction, and positive self-perception as learners (Goodman and Pascarella, 2006). Contemplative pedagogy, with its focus on self-knowledge, stress-reduction, attention, deep thinking, and empathy building, can actively engage students across all domains of a first-year seminar setting and help them build skills that will serve them well for their entire college career (Barbezat and Bush, 2014). This session will describe the design, goal alignment, assessment, and implementation of a freshman seminar focused on writing that uses contemplative practices to help students transition into the learning environment, think deeper and more creatively about course concepts, and understand diverse perspectives.

Brian Baldi

Room 904-08 | Parallel Session III, 4:00 PM Friday

Openings: Making Space for Contemplative and Collaborative Encounters in College

This workshop will explore ways to humanize living and learning in college by departing from the routine formats that we often find ourselves locked into, and by opening spaces for contemplative and collaborative encounters in the classroom and across campus. How can we – students, faculty, and staff - change the default settings of our bodies, of our minds, and especially of our physical and social environment to engage more deeply with course materials, with ourselves, and with each other? How can we connect and collaborate with people on campus whom we tend to overlook when we think of our colleagues? How can we invite people and issues that are usually marginalized into the center of our spaces? How can we integrate contemplative, critical, creative, and compassionate modes of inquiry? And how can we cultivate an ecology of mindful practice not only in the classroom and on campus, but also in a session at an academic conference – right here, right now?

Ferdinand von Muench

Room 905-09 | Parallel Session III, 4:00 PM Friday

Reading and Writing Beyond Third-Person Enquiry

Contemplative practice offers radical self care in a turbulent world, but it does so much more. Most students and faculty frame academic work as a conceptually-privileged domain, where third-person enquiry results in meaning making mediated and communicated through language. One of the benefits of some contemplative practices is that practitioners are able to dissolve the primacy of conceptual mind and find new insight, inspiration, and connection through non-conceptual awareness. Such insights can be deeply beneficial to scholarly work at all levels, from first-year seminars on up.

In this interactive experiential session, we will explore conceptual and non-conceptual ways of working with a text. Using an exercise that is appropriate for any course that assigns reading and writing, we will engage multiple modes of enquiry. Through creative play, free writing, somatic awareness, close reading, and contemplative meditation, we will invite an interplay between conceptual and non-conceptual ways of knowing.

Cynthia Drake

Room 917 | Parallel Session III, 4:00 PM Friday

Contemplative Practice and Social Justice: Nonjudgment as the Basis for Effective Social Action

Many have expressed concerns about teaching contemplative practices to members of marginalized groups or to social change workers because of the threat of what is referred to as “spiritual bypassing” – a term first coined by psychologist and Buddhist practitioner John Welwood in 1984 – which refers to the use of spirituality to avoid dealing with harsh social realities like privilege and oppression. I will argue that this is partially due to the misrepresentation of spiritual principles by removing practices from their original cultural and philosophical contexts. I will further propose that some principles associated with contemplative practices, like nonjudgment and nonduality, when understood in their original context, are actually essential for effective and lasting social action. I will also suggest some secular models of these concepts that would be appropriate for exploration in courses outside of traditional religious studies. Hopefully other models will be suggested during the group discussion.

Oliver Hill

PARALLEL SESSION IV · SATURDAY, OCTOBER 6th · 9:30 - 10:30 AM

Room 803 | Parallel Session IV, 9:30 AM Saturday

Using Contemplative Practices to Assist Faculty in Answering the Call to Create Just, Equitable, and Inclusive Classrooms

Over the last twenty years the higher education environment has seen a shift in the diversity of students coming to college campuses. Specifically, these spaces have become more diverse with students from various ethnic, socioeconomic, political, sexual, and social backgrounds. By neglecting to engage such students, faculty run the risk of making them feel excluded, which could result in negative health and educational outcomes. This session will discuss how faculty can incorporate contemplative practices and theory into their classrooms to create just, equitable, and inclusive campus environments.

Marlon Blake, Lenwood Hayman

Room 804-08 | Parallel Session IV, 9:30 AM Saturday

Other Ways of Knowing: Toward a Decolonization of Contemplative Education

This session will explore contemplative and embodied ways of knowing through a decolonial lens. Highlighting women of color feminism(s), Indigenous epistemology, and decolonizing pedagogies, the presenters will discuss their own research and work in these areas followed by a roundtable dialogue. As contemplative education rapidly evolves, how can we be inclusive of decolonizing practices such as Indigenous storywork, autohistoria, testimonios, and Hip Hop pedagogy? How have Indigenous contemplative practices been used to heal from the historical trauma of colonialism? How can we integrate feminist, antiracist and contemplative pedagogies? This panel calls for a reconceptualization of Contemplative Education by integrating decolonial scholarship and embodied knowledges.

Sonya Atalay, Jennifer Cannon, Miliann Kang, Lezlie Frye, Renita Wong

Room 805-09 | Parallel Session IV, 9:30 AM Saturday

WHAT IF MY STUDENTS NEED MORE?

I taught at an historically Black university, with a student population which is highly stressed through financial worries, family responsibilities, experienced trauma, medical issues, etc. Although I have offered contemplative practices in my classes for the last ten years, I finally decided that I wanted to offer them more. Enter the Oasis, the university's new Mindfulness/Meditation Center. This session will chronicle the origin and evolution of a mindfulness/meditation center in a small heavily religious university and allow conferees to participate in the programs which gradually developed in the Oasis. With few resources, we built a growing center in an institution where these practices are still largely unfamiliar. Closing discussion will center around how to start a center on campuses with varying cultures, next steps for the Oasis, and of course, how to bring about world peace.

Renee Hill

Room 903 | Parallel Session IV, 9:30 AM Saturday

Experiencing Connection: a Critical Foundation of Community Building

We must do better at meeting the basic human need of connection, the foundation of friendship, community, and society. Connection plays a vital role in social justice, as "obligations of justice arise between persons by virtue of the social processes that connect them" (Young, 2006). Indeed, individuals from privileged groups are motivated by a sense of connection to actively support equity (Goodman, 2000). Connecting encourages people to begin to care in ways that lead to taking action. Multiple systems of oppression are interconnected, and engaging our own connectedness helps to disrupt patriarchies and complacent white privileges. This presentation guides participants through a multi-phased contemplative exercise that starts with individual reflection on experience of connection in an institutional context, invites deep listening with another participant, and moves into larger groups to discuss strategies for reinforcing the shared activities that promote connection and work toward social justice.

Peter Grossenbacher

Room 904-08 | Parallel Session IV, 9:30 AM Saturday

Relationships, Structures, and Processes of Humane Institutions

Over the past ten years, great strides have been made in creating and nurturing contemplative classrooms. At the same time, the overall structures of academic institutions lag behind. In a world of higher education dominated by increasing complexity, financial pressures, and conflicts, what does a contemplative organizational structure look like? How can committees, faculty meetings, and administrative teams use contemplative practices to work more effectively? Given hierarchies, turf wars, and academics' propensity for using argument as a weapon, is contemplative decision-making possible?

Through guided meditations and group reflection, we will imagine what relationships, structures, and processes of humane institutions could look like. Basted on the presenter's experience in several institutions and based on participants' institutional experience, participants will experience three contemplative processes that can make institutions more humane and make relationships more respectful.

Margaret Benefiel

Room 905-09 | Parallel Session IV, 9:30 AM Saturday

Cultivating Student Attention Through a First Year Nature Writing Seminar

While seminars for first-year college students introduce them to new subject areas and orient them to campus life, they can also cultivate habits of mind and body that may improve personal health and wellness and academic success. For the past three years, I have been teaching a Nature Writing seminar that offers first year students the opportunity to read and discuss some classic writing about human relationships with the natural world; to make their own contribution to this literature; and for 50 minutes each week to work with their attention by turning off their cell phones, putting aside their personal concerns and the pressures of school, and experiencing what is in front of them in the present moment. Many of the class exercises are adapted from a Working With Your Attention course taught by Gregg Krech at the ToDo Institute in Monkton, VT (<http://www.to-doinstitute.org>).

David Glassberg

Room 911-15 | Parallel Session IV, 9:30 AM Saturday

Lives that Speak: Reclaiming Vocation Through Cross-Campus Collaborations

In *Let Your Life Speak*, Parker Palmer writes eloquently about the Quaker imperative to listen deeply for the call of vocation. But in the present moment of financial exigency, hyper-mediation, mental ill health, and overwork, that call can be exceedingly difficult for us and our students to hear. As a tenured faculty member and (formerly tenured) executive director of career development, we model a spirit of collaboration that aims to foster lives that speak and reclaim the idea of vocation as a call to purpose realized uniquely by each individual. In contrast with purely materialist notions of "a career," offering contemplative practices and spaces for students and higher education professionals alike to heed the spiritual call of vocation is a profound pathway toward interconnection, social action, and meaningful scholarship—one that allows us to imagine and bring about more just and humane institutions.

LeeRay Costa, Karen Cardozo

Room 917 | Parallel Session IV, 9:30 AM Saturday

Listening as a Revolutionary Act of Love

To build humane institutions, we need humane relationships. This requires a humane relationship with oneself. Listening as a revolutionary act of love can assist, as we learn how to listen through and across differences. Stacy Husebo (MSW, LICSW), Social Work Faculty at St. Catherine Univ., and Allison Schuette (MFA), Associate Prof. of English/co-director of the Welcome Project* at Valparaiso Univ., invite you to experience varied ways of listening—to yourself, to fellow participants, to digital storytellers. We present these practices within a framework of cultivating presence: holding both the other's and our own experiences in awareness, giving them equal weight. Relationships rooted in this framework help us deepen compassion and benevolence. We see these practices as transferable to classrooms, workshops, and community settings. (*The Welcome Project interviews, edits, and facilitates conversation. Our locally collected, digital stories help participants forge stronger ties within their communities.)

Allison Schuette, Stacy Husebo

PARALLEL SESSION V · SATURDAY, OCTOBER 6th · 11:00 AM - 12:00 NOON

Room 803 | Parallel Session V, 11:00 AM Saturday

“When He Said Weird, I Heard Queer” – Facilitating Powerful Conversations

Creating humane institutions requires the capacity to mindfully engage in challenging conversations. Too often we avoid opening a conversational Pandora’s box by focusing on the surface, the symptoms, of a situation (Scharmer & Kaufer, 2013), or we speak with similar-minded people who already agree with us (Haidt, 2012). Both strategies increase confusion, limit learning, and disconnect us from the reality and complexity of the very issues that matter the most (Bushe, 2010). This highly interactive session will draw on a real-life case study from diverse perspectives to explore how contemplative practices and deep listening exercises can contribute to facilitating powerful conversations with awareness, transforming anger and fear to leverage human relationships within and beyond the classroom.

Anne Randerson, Stacie Chappell

Room 804-08 | Parallel Session V, 11:00 AM Saturday

Connection, Healing, Transcendence: Mindfulness Practice at a Minority Serving University

This presentation addresses the cultural adaptation of a mindfulness practice curriculum for students attending a minority serving university in a large Mid-western city. Many of the students live and work in the communities surrounding the university which are beset with high rates of poverty, unemployment and violence and are subsequently vulnerable to stress and trauma. The application of mindfulness practices in higher education has resulted in positive academic, psychological and interpersonal outcomes among students. However, few if any studies have evaluated the effectiveness of mindfulness programs to enhance well-being among students attending a minority serving university. Statistically significant findings from the evaluation of the first mindfulness class indicate increased levels of mindfulness. For the faculty involved in the planning of this course, an unanticipated outcome was a shared experience reminding them of their humanity in a climate of disconnection and uncertainty.

Sherri Seyfried, Lindsay Bicknell-Hentges, Veronica Womack

Room 805-09 | Parallel Session V, 11:00 AM Saturday

Teaching Ethnographically: Qualitative Inquiry as Contemplative Pedagogy in Higher Education

While ethnographic and contemplative practices share many commonalities, ethnographic inquiry holds great promise to deepen contemplative ways of knowing. Ethnographic inquiry, an approach of being, thinking, and seeing, centers on learning from participants (students) through immersing in and attending to the qualities or details of their experiences, questions, and practices as well as creating opportunities for students to use ethnographic epistemologies to understand their experiences and inquiries. Ethnographic inquiry requires that teachers and students cultivate a consciousness of the subtle complexities of culture, justice, and power relations as well as an awareness that knowledge is co-constructed, partial, and produced within social relationships. We will explore ways that ethnographic and contemplative epistemologies frame and inform our teaching through multiple experiences and practices (e.g., participant observation, conversation, artifact analysis, and reflexivity).

Maria José Botelho, Ellen Pader

Room 903 | Parallel Session V, 11:00 AM Saturday

Contemplative Practice and Resilience: Facilitating Sustainable Sustainability Practitioners

Our world is characterized by speed, which can heighten feelings of powerlessness in the face of complex problems, a theme in sustainability learning. Our course on contemplative practice and resilience at Michigan State University helps sustainability learners slow down and cultivate skills of concentration, reflection, and empathy. Our goal is to facilitate the growth of resilient individuals, who can create resilient communities, which can work collectively toward ecological resilience. Each class includes: 1) mediation and mantra, 2) reflective journaling, and 3) yoga movement, plus a longer practice to expose students to the breadth of contemplative practices. Practices are coupled with readings and discussion. Learning and wellbeing shifts are documented qualitatively and quantitatively. Preliminary findings demonstrate a strong sense of overwhelm and inadequacy. Students used the course to become more self-reflective and develop self-care tools; they plan to use journaling and mantra in the future.

Lissy Goralnik, Robert Richardson, Laurie Thorp

Room 904-08 | Parallel Session V, 11:00 AM Saturday

Quiet, Contemplative Pedagogies: Teaching to Reach the Introverted, the Anxious and the Marginalized

Our campuses—in classrooms, student activities, and committee work—are organized so as to privilege noise. Ideal classroom participation is understood as talking and meetings laud the brainstorming session. Across our institutions, classrooms and office spaces are being turned into shared group space, meant to facilitate group work, creating an “extrovert ideal” (Cain 2012). At the same time, our students’ social anxiety levels are increasing—a dynamic that is connected to technology (Turkle 2011)—and the marginalized, long denied a voice, feel even more silenced by the current political climate.

Contemplative practices in the classroom offer an antidote that offer us a pedagogical universal design. They benefit everyone, while importantly reaching the most vulnerable—students of color, introverted students, LGBTQ students, and students with social anxiety. Instead, quiet pedagogies that facilitate contemplative, critical reflection, give all students the space to think, reflect, and share their ideas.

Monica Edwards

Room 905-09 | Parallel Session V, 11:00 AM Saturday

Imagining Humane Food Practices that Impact Health, Environment and Equity Outcomes

Growing climate change, diseases, and inequality arise from separateness and superiority to nature and others. When humans behave as there is no spiritual dimension to places, they treat nature as an object. Naess claimed the world cannot be divided between sentient subjects and inanimate objects. Boldt stated that ego consciousness is the source of poverty, lack, conflict, human degradation, competitive hostility, craving and exploitation. Criticality, reflection and mindfulness will be employed to shine light on unexplored food systems and practices. This session will discuss a course designed with scientific and contemplative practices to inquire into: What humane organizational practices have proven to create reduction in greenhouse gas emissions and climate change, diet and life-style driven diseases and human domination over nature? How contemplative practitioners support more equitable access to food systems. What contemplative practices and lifestyle shifts can reduce suffering and increase wellbeing?

Kathleen Kevany, George C. Wang, Gene Baur

Room 911-15 | Parallel Session V, 11:00 AM Saturday

Contemplation, Reflexivity, and Embodiment: Addressing Gender Diversity in Education

This experiential workshop will offer participants a contemplatively rooted approach to exploring gender diversity in education. Drawing on practices of reflexivity, participatory theatre, and transgender studies, we will explore and deepen our own understandings around the needs of transgender, gender nonbinary, and gender nonconforming students. Through reflexive practices, we will be invited to articulate our own strengths and challenges in addressing gender diversity in the classroom. Through participatory theatre, we will have the opportunity to gently embody these explorations. And by drawing on foundational theory in gender diversity in education, we will deepen our understandings of best practices in this rapidly evolving field. This workshop will be of interest to people wanting to gain an introduction to foundational skills around gender diversity, as well as experienced educators/activists seeking to ground this work in contemplative approaches.

Kerr Mesner

Room 917 | Parallel Session V, 11:00 AM Saturday

Radical Love and Difference: Bruja Pedagogies

In Spring 2018, I taught a class at the University of New Mexico called, “Art, Activism, and Bruja Feminism.” This class drew upon the work of Gloria Anzaldua, Audre Lorde, Irene Lara and others who argue that brujas, or witches, have been disordering patriarchal and capitalist narratives for centuries. Within these spaces, theory and art blur, and one’s full body of lived experience and ancestry grate against borders of geography, race, class, colonial constructs of time/space, and human/non-human divides.

I will briefly talk about what happened in this class, in which a group of diverse women brought lived pain and confusion into the classroom to explore what it might look like to build collectivity that does not demand harmony, consensus, shared histories, or fixed identities. This workshop will be experimental and experiential, drawing upon expanded notions of contemplative practice such as personal writing, movement, and feeling one’s full body as a gauge of truth-telling.

Kirsten Mundt

PARALLEL SESSION VI · SATURDAY, OCTOBER 6th · 2:30 - 3:30 PM

Room 803 | Parallel Session VI, 2:30 PM Saturday
Paradoxes of Teaching Mindfulness in Business

This experiential session is dedicated to exploring the efficacy and ethical considerations of teaching mindfulness in business. The emergence of mindfulness as a popular means of enhancing workplace skills has come under some scrutiny and criticism. Particularly, teaching mindfulness in business without the foundation in ethics and wisdom poses unique challenges and consequences.

I draw from Buddhist teachings, mindfulness research, management theory, and experiences of corporate mindfulness instructors to propose a comprehensive framework that can guide our intentions and work of integrating mindfulness in business to enhance the well-being of all its stakeholders and not just shareholders.

The lens of mindful inquiry is expanded to include not only mindful awareness but also wisdom and ethical considerations, which is commonly referred to as skillful actions. Participants will explore—individually and in small groups—the broader framework of awareness, wisdom, and skillful actions in the context of decision making. We will brainstorm together how this broader framework can help us integrate mindfulness in our workplace to make decisions that create a better world for all beings.

Shalini Bahl

Room 804-08 | Parallel Session VI, 2:30 PM Saturday
Radical Compassion: Contemplative Actions for Social Transformation

Compassionate living, social justice, freedom and equality are ethical ideals of culture. However, in a world driven by ideologies of separation, these ethical principles seem absent. Here, I offer a comprehensive scope of the neuroscience, the psychology and the arts of compassion, and how these ideals translate into practices through contemplative living. I explain how compassion enhances emotional regulation and its impact on the brain; how it sustains purpose as enhancer of mindful relationships, improving communication, and maintaining social connections; and finally, I advance the point that compassion can become a core competency for emotional, social and organizational well-being. I argue that the creation of new cosmological narratives of interaction based on the contemplative principles of compassion results in an ethics of identity of humans as caretakers of the ecosystem. A contemplative lifestyle makes of compassion a catalyst for self-transformation, and social and environmental justice.

Yuria Celidwen

Room 805-09 | Parallel Session VI, 2:30 PM Saturday
A Humanizing Learning Community Focused on Reciprocity and Collaborative Engagement

Graduate programs, particularly those within historically white institutions, typically reinforce neoliberalism (Denzin & Giardina, 2016). In these spaces academic success might be narrowly defined and incongruent with scholars interested in emancipatory research. In response to this climate, a group of doctoral students and faculty co-constructed a reading group as part of a special topics education course. We collectively read ethnic studies, critical pedagogy, as well as processed our experiences in collaborations across numerous educational contexts. In this paper, we seek to challenge individualism within academia, connect educational research to broader social movements, and highlight the importance of humanizing mentorship. After analyzing the data, we argue the non-hierarchical nature of our group is what led to the organic development of a humanizing learning community. This approach to learning and mentorship offers a way to disrupt institutional structures meant to stifle socially just research.

Thomas Albright, Keisha Green, Joel Arce, Alisha Smith

Room 903 | Parallel Session VI, 2:30 PM Saturday
Embedding Compassion into an Urban Community College to Create Trauma Sensitive Policy, Procedures, and Pedagogy

Students who attend urban community colleges characteristically have invisible histories of developmental and complex trauma which puts them at risk for engagement and retention. These risk factors are relatively invisible to the institutions which serve them and to the students themselves. Accordingly issues which have their genesis in the student's history are at play but are implicit rather than explicit so they are not addressed by the students or the institutions that serve them. Without making these issues and factors explicit they remain unavailable for positive intervention. When the students and the institution together make these issues explicit they can be addressed in proactive, cost effective ways leading to improved chances of receiving attention and intervention and enabling more positive outcomes for the students and their institutions of learning.

Linda Domenitz, George LeBoeuf, Susan Perreira, Steven A. Mahoney, Marva Patterson

Room 904-08 | Parallel Session VI, 2:30 PM Saturday

The Playing Field: Personal & Public Health Practices through the Power of PLAY

The purpose of this workshop is to examine “playing” as a source of healing, particularly within the contexts of college classroom. As adults, we connect the act of playing with children. We accept that children play games, play outside, or simply play as that is part of their development, education, and time consuming activity that parents often support. As we get older, humans shift their thought patterns and take on a different way of Acting and Being in the world. We become “ADULTS.” The act of playing becomes child-ish and unacceptable—again, especially in the college classroom. We allow our daily stresses and past trauma to shape our Being. Our coping mechanisms end up being a reaction to those stresses and traumas, rather than proactive proclamations of our liberated spirits. What if we recognized that the act of PLAYING promotes connections, cultivates social creativity and capital, addresses trauma and becomes a healing mechanism of liberation? What if ADULTS began to PLAY within the inhumane institutions in which we find ourselves? What if we purposefully created humane environments, or playgrounds, within the academy? Our session is intended to be a PLAYFUL, healing, liberating workshop for ALL who attend!

Traci Currie, Joyce Piert, Lenwood Hayman

Room 905-09 | Parallel Session VI, 2:30 PM Saturday

“I Got Soul”: Soulfulness, Inclusion, and Contemplative Practice

“I got somethin’ that makes me wanna shout, I got somethin’ that tells me what its all about, I got soul, and I’m superbad.”

- James Brown

This session will focus on describing “soulfulness” as an orientation to contemplative practice that aims for relevance to historically oppressed people of color whose cultural sensibilities emphasize expressiveness of emotion, spirituality, and movement toward liberation from oppression. Soulfulness has its roots in the African American tradition of “soul” (a deeply felt inner attunement and connectedness that moves one to inspired expression and resonates with collective experience) and is intentionally integrative. Its meditative application is mindfulness-based with less emphasis on the detachment, personal happiness, and individualism that can characterize its popular and commercialized delivery. Soulfulness-infused practices will be demonstrated and applications in community, educational and healthcare settings will be discussed.

Shelly Harrell

Room 911-15 | Parallel Session VI, 2:30 PM Saturday

Connectedness in the Classroom: Spirituality and Contemplative Pedagogy

Spirituality’s role in higher education has been fraught with misunderstanding, judgment, and fear. Until the past 25 years, spirituality in higher education has been seen as a “pariah” (English, 2014, p. 47). In addition, the dichotomization of religion and spirituality provides little depth or clarity to these constructs. Viewing religion in a negative, restrictive light and seeing spirituality more positively, given its stereotype as “soft” or “new agey,” is limiting.

The seminal work of Astin, Astin, and Lindholm (2011) emphasizes that higher education could guide spiritual growth and development. One of their primary findings is: “...contemplative practices are among the most powerful tools [emphasis added] at our disposal for enhancing students’ spiritual development” (Astin et al, p. 148).

Both contemplative pedagogy and spirituality emphasize connectedness as well as provide breadth and depth to our work. This roundtable discussion will explore the complexities of spirituality in our work.

Michele McGrady

Room 917 | Parallel Session VI, 2:30 PM Saturday

Reimagining Community & Scholarship: Lectio Divina as Tool for Transformative Education

This interactive discussion will showcase the intersection(s) between contemplative practice, scholarship, and community-building through Lectio Divina as a tool for transformative education. Lectio Divina provides a contemplative method allowing access to inner knowing related to emotions, intuition, and wisdom, one that activates first- and second-person inquiry. As a process, Lectio Divina activates deep listening, contemplative reading and close observation. It offers a model for aiding interiority and provides a conduit for developing spaciousness in order to meet and take in the world before you (Hart, 2008). We will provide examples of integrating the creative processes of the 4-step Lectio Divina methods for K-16 students from a range of areas including, visual art, poetry, and teacher education. Participants in this embodied and experiential session will, in John Dewey’s words, “learn by doing” to appreciate its effectiveness and become aware of alternative modalities for inner growth through reflective and intellectual inquiry.

Kristi Oliver, Jane Dalton, Maureen Hall, Catherine Hoyser

PARALLEL SESSION VII · SATURDAY, OCTOBER 6th · 4:00 - 5:00 PM

* Room 803 | Parallel Session VII, 4 PM Saturday

Contemplative Resistance: The Art of Non-dual Activism

Imagine a scenario where activism is a profound opportunity for personal growth, engaging our practice, and showing up for directly impacted people who are most vulnerable to injustice. In a context of institutional and state sanctioned oppression where change isn't being embraced, we are left with resistance as our only option.

What does resistance look like and how do we engage as contemplatives? What does contemplative resistance to institutional injustice look like? How do we find and uplift the non dual moments in activism?

Contemplatives are often discouraged from engaging in the dualism and aggression of activism for social change. But what if we viewed social justice organizing as opportunities for healing? Holly will share her contemplative philosophy on resistance and Dr. Oliver Hill will offer framing and practice grounded in non-judgement. We will engage both contemplation and action and send you home with a vital practice.

Holly Roach Knight, Oliver Hill

Room 804-08 | Parallel Session VII, 4 PM Saturday

Collaborative Film-making as Contemplative Practice

Research literature describes resilient communities in a number of ways, but at its base it is those communities that have the sustained ability to adapt to dramatic change (climate change being a prevalent theme in current literature) through the creative use of resources available to them. However, the Innu people of central/northern Labrador in Canada do not have a word that easily translates as resilience. The word that emerged during our collaborative film project with Tshishenuat (Innu Elders), who still hold the narratives of their traditional landscape, is "respect." Respecting the natural world for the Innu means caring that all resources are sustainable and nothing used is wasted. The relationship is reciprocal and everything "takes care" of everything else, very similar to concepts of interdependence. This interactive session will use clips from our film, *Nakatuenuita* (Respect) made in collaboration with the Innu Nation of Labrador as part of the Community Conservation Research Network (CCRN) international project hosted by Saint Mary's University in Halifax, Nova Scotia, Canada. The clips will be used as a means to contemplate and experience the deeper essence of what we mean by resilience, and how it can awaken a sense of interconnectedness and our sense of "spirituality," along with different cultural conceptions of terms we commonly use in our research lingo.

Trudy Sable

Room 805-09 | Parallel Session VII, 4 PM Saturday

Should we Problematize the "service" in Service Learning?

Should we problematize the "service" in service learning? And to what extent does service learning exploit those that serve and who are served? In this interactive session, we will discuss in roundtable-format concepts such as service learning, service-learning and civic engagement help as it relates to undergraduate students. We will also discuss critical issues to seeing service learning through the lens of activism and discuss strategies for building more sustainable models of civic engagement that include students and community members in decision-making and cultivate ideas that extend beyond a college campus, even into virtual environments.

Kristen Dellasala

* Room 903 | Parallel Session VII, 4 PM Saturday

Mentoring Culturally-Inclusive Community through Contemplative Self-Inquiry: A Collaborative Faculty-Student Presentation

Know Your Self is a curriculum that helps students build culturally-inclusive community and psychological resilience using contemplative self-inquiry, mindfulness, interactive dialogue, and psychospiritual development. This session includes experiential work illustrating the curriculum and an overview of results from an effectiveness study (quasi-experimental, mixed methods design). Presenters include the PI and former students who will share their perspectives on building inclusive, humane community in higher education using this curriculum. Drawing on material from Dr. Kass' book on this subject (Palgrave MacMillan, 2017), the session describes learning in five dimensions of self that are often dysregulated by Humanity's Chain of Pain: bio-behavioral, cognitive-sociocultural, social-emotional, existential-spiritual, and integrative worldview formation.

Jared D. Kass, Ashley Williams, Kassmin Williams

Room 904-08 | Parallel Session VII, 4 PM Saturday

**Contemplative Reading Beyond Technique:
Dispositions, intolerance, empathetic engagement**

We read a text in much the same way we read a situation or another person. Critical reading helps us practice distance and objectivity while reinforcing the notion of radical discontinuity between historical eras and among human experiences. Contemplative reading asks us to think with the ideas of the text/culture, not simply about them; it cultivates the “inward act” of empathetic participation, foregrounding continuity and its ethical imperatives. Particularly, contemplative readings of vilified or ignored subjects paired with students’ direct experiences of their resistance can address intolerance and encourage empathetic engagement. This panel begins with a proposal to take “dispositions” (rather than “practices” or “techniques”) as starting points for contemplative pedagogy, thereby engaging the radical, transformative potential of contemplative traditions. Then, we work together to enhance the field’s definitions, theories, and practices of contemplative reading in secular educational contexts.

Karolyn Kinane

Room 905-09 | Parallel Session VII, 4 PM Saturday

**A Pedagogy of Political Spiritualities: Caring/
Growing/Repairing**

The promise of contemplative practice in higher education speaks to a yearning for new ways to imagine learning, teaching, and communality. As we confront the multiple crises of global warming, inequality, intensifying racial divisions and political ruptures that characterize our world, we need forms of education commensurate with our current challenges and institutions which support this work. This panel presents a blueprint for a worker-owned college, and asks for active participation in envisioning how we might provide students, faculty and staff, with the skills and imaginative capacities needed to build regenerative, ecological, and humane communities. This new college emphasizes collective contemplative approaches, where meditative practices are seen as intertwined with acting in the world. We look towards emerging forms of political spiritualities, providing participants with the capacities to bring about the personal and societal shifts needed in this time of turbulence.

Joshua Moses, Nathan Woods, Tal Beery

Room 911-15 | Parallel Session VII, 4 PM Saturday

Sound Healing in Contemplative Practice

Sound can be used in all forms for healing: all musical instruments, quartz crystal bowls, and our voice, just to name a few. Music is widely used for inspiration and comfort—we can quickly shift gears emotionally when we listen to a piece of music we like or dislike, and sometimes are brought to an entirely new way of knowing with sound or music that is especially deep for us. The use of sound and the silence that follows can be a practical way to facilitate more effective contemplative inquiry alone or with others. Sound Healing in a group can facilitate deep relaxation and resolve unspoken tensions, creating a doorway into peaceful and more effective discussions. This session will provide an overview of the science of sound healing and introduce practices which rapidly and easily foster deeper states of meditative relaxation, support deeper listening, and facilitate group coherence for greater team building.

Mary O’Malley

Room 917 | Parallel Session VII, 4 PM Saturday

**Human Rights, Mindfulness, and Contemplative
Socioemotional Education**

“Educating the mind without educating the heart is no education at all.” - Aristotle

What are human rights? When posing this question to groups of students or professionals both struggle to define them. Understanding human rights is central to beginning a discussion on developing a more just, peaceful, sustainable, and compassionate world. Courses such as “The Sociology of Human Rights” employ a constructivist approach within a learning community model fostering the physical, intellectual, and emotional safety for students to explore their world view, communicate it to others, and reflect on the content and experience of their interactions. Incorporating mindfulness exercises each class, the Civility Guidelines, and tenets of socioemotional education, including empathy and compassion, students are offered the opportunity to develop their own understanding of human rights, express themselves through thoughtful and respectful dialogue, and explore avenues to support human rights through appropriate assertion.

John van Bladel

* Presentations **with** an asterisk may be more helpful to attendees with existing experience in contemplative education. Presentations **without** an asterisk may be suitable for all attendees, including those new to the field. These designations were decided by the presenter(s).

POSTER SESSION I

Friday, October 5th, 1:00 – 2:00 pm, Campus Center Auditorium

Table 100

Leading from the inside out: Mindful Micro-Politics as a Driver for Social Change

This poster reports on a research project investigating the symbiotic relationship between contemplative practices and social justice movements. The project explores the utility of integrating specific mindfulness practices into social justice contexts. It pays special attention to the use of these practices among youth and people of color. It includes both academic and photo-documentary analyses.

Zahra Ahmed

* Table 101

Autospirituography: A Proposal for a Contemplative Mode of Inquiry based on Inner Dialogue

In this session, a new form of contemplative inquiry is proposed. "Autospirituography" is based on a fresh, living, dynamic inquiry between a personal rational self (P) and a transcendental transpersonal witnessing presence (TW). P and TW are understood as artifacts for contemplative purposes and not as separate entities or processes. Autospirituography is conceived as an emerging qualitative research method based on inner dialogue, which combines self-observation, self-reflection, meditation, and writing in order to connect individual personal and professional experiences to existential concerns, meanings, and understandings relating to the human spirit. I will explore how this method may be implemented, suggest considerations of rigor and objectivity, and discuss potential applications in education and self-understanding.

Nikunj Dalal

Table 102

Creating a Cohort Community in Counselor Graduate Education through Mindfulness Practices: A Developing Model

Creating connections and community in our graduate counseling program cohorts provides needed social support and prevents compassion fatigue common to the profession. This past year, we used a weekly mindfulness component in the Orientation to the

Profession course to create our incoming cohort community more intentionally. For the first half of the semester the professor conducted a variety of mindfulness exercises to start every class, with a debriefing about the goal of the activity and how it could also be used with students in schools. For the second half of the semester students were responsible for facilitating these activities and the related debriefing. This session will present the theory behind and practice of this model, as well as qualitative student outcomes and ideas for future implementation.

Catherine Dimmitt

Table 103

Cultivating Authenticity in Anti-Bias Courses through Contemplative Pedagogy and Practice

This poster presents findings from an ongoing self-study by a White female professor on cultivating authenticity through contemplative pedagogy and practice in teacher education anti-bias courses, thereby modeling "teaching who we are" (Palmer, 2007).

One central element of self is authenticity. "Authenticity in teaching involves being genuine; becoming more self-aware; being defined by one's self rather than by other's expectations; bringing parts of oneself into interactions with students; and critically reflecting on self, others, relationships and context" (Kreber, et al., 2007).

This research question is explored through narrative case studies from the anti-bias courses:

- How does integration of contemplative pedagogy and practice in teacher education serve to blend our interior and exterior selves and help cultivate authenticity?

Elizabeth Hope Dorman

Table 104

Mind-IT: An Institutional Approach for Incorporating Mindfulness into Higher Education

Among practices of contemplative education, mindfulness has gained a great amount of attention. Research has suggested it should be incorporated in school curriculum. However, imple-

* Presentations **with** an asterisk may be more helpful to attendees with existing experience in contemplative education. Presentations **without** an asterisk may be suitable for all attendees, including those new to the field. These designations were decided by the presenter(s).

menting mindfulness in higher education is difficult, as curriculum still largely focuses on building domain expertise. Structural constraints imply that mindfulness in higher education must rely on students' individual interest to engage, since it is typically not a required subject within disciplinary contexts. Moreover, the ways in which mindfulness has been introduced into higher education may be restricted to small groups of students or only highlight one aspect of mindfulness, which may further contribute to persistent barriers among students to engage. Therefore, I propose to investigate ways to help higher education students overcome potential barriers for engaging with mindfulness and develop situational interest with the eventual goal of helping them develop sustained interest in incorporating mindfulness in their lives.

Joanna Franco

Table 105

"Soul Crushed," Alienation in the Academy: An Interactive Healing Exercise

The goal of this poster is to twofold. First, we seek to present our multi-faceted experiences of alienation, or being "Soul Crushed in the Academy" in relation to the social and spiritual complexity of our identities. Included in this complexity is recognizing the intersections of race, class, gender, sexuality...etc., and the ways they intersect with and shape our spirituality. Second, we seek to share how we have been engaging in critical contemplative /creative practices as a means of evoking personal, intersectional healing as a form of progressive social change. We have done this both as individuals and in our classes with undergraduates.

As an interactive poster we seek connection with our audience and plan to invite them to share any experiences of being "soul crushed" and to illicit from them steps they have taken towards healing and ultimately wholeness, again both personally and in their classes.

Phoebe Godfrey, Carol Ann Jackson

Table 106

Exploring Emerging Perceptions of Contemplative Pedagogy Among Faculty Participating in a Professional Development Program

Research has shown that contemplative practices can have measurable effects on attention, information processing, stress relief, and compassion. Students have reported improvements in class climate, as well as in their learning. Though these practices have long been employed in higher education, providing students with uniquely new and deeper ways to learn, we still lack key information required to cultivate faculty adoption of these practices in the classroom.

The purpose of this study is to explore the emerging perceptions of contemplative pedagogy among faculty participating in a pro-

fessional development program on this topic. A key goal of faculty development programs is to reflect on one's teaching practice which often leads to greater self-awareness, better understanding of student learning, and pedagogical reflexivity. Results suggest a connection between reflective practice and pedagogical application of contemplative methodologies.

Kenny Hirschmann

Table 107

Radical Impasses: A Contemplative Archive of Emboldened Whiteness

Inquiries of rigorously engaging systemic accounts of power have gained traction in contemplative studies. However, perspectives have not explicitly situated this era of emboldened whiteness (Matias, 2018). The era is characterized by a normalization of precarity, dispossession, racial violence, and social death. My project addresses this gap by turning to an archive of personal testimonies, praxes, and experiences that invoke the contemplative and spiritual as a resource to apprehend the particularities of this contemporary moment of political depression and to proffer creative modes of resilient activism, resistant liveness, and survival. Specifically, I consider how the contemplative and spiritual are necessary epistemological impasses that allow us to slow down and attune to our social realities, to appreciate the unknown, and to reparatively re-construct our relationships with people and the world. I discuss how, as a queer teacher educator of color, I have harnessed the contemplative as critique.

Justin Jimenez

Table 108

Habits of Mind: A Mindfulness Translation in First-Year Writing

This session discusses the efficacy of attaching mindfulness practices to first-year writing outcomes, specifically the Framework for Success in Postsecondary Writing's eight habits of mind. I teach online first-year writing courses for a large public institution where students are required to reflect directly on the habits of mind in their digital portfolios. I began connecting the habits of mind to mindfulness practices because I was concerned that students were focused more on proving elements of their personality rather than engaging in thoughtful, cognitive practice. Through the writing program's standing IRB, I was able to collect and analyze this student reflective work. In this session, I attempt to offer an alternative, contemplative translation of the Framework's habits of mind and how mindfulness practice can elevate the essence of each habit, offering students a physically embodied definition of these terms that could be connected to the intellectual efforts of the writing classroom and beyond.

Jacquelyne Kibler

Table 109

Learning about Mindfulness in the Caring Professions: An Analysis of Students' Written Reflections

Mindfulness education and practice are argued to contribute to a variety of positive outcomes for students in the caring professions. Despite calls for more phenomenological investigations, few studies systematically examine the lived experience of learning about mindfulness in professional schools. The current study reports on occupational therapy students' written reflections on learning about mindfulness while enrolled in a 15 hour mindfulness elective at a Canadian University. A hermeneutic phenomenological methodology was adopted, with theories of practice and human occupation as frameworks. Analysis of 12 students' written reflections highlighted five themes: personal transformation; being while doing; mindful approaches to occupation; witnessing the struggle; and compassion for self and others. The research contributes richly textured accounts and discusses implications for professional education, professional practice, everyday occupation, and future research.

Elizabeth Anne Kinsella, Kirsten Sarah Smith

Table 110

Self-awareness: a Western Contemplative Practice

What constitutes rigor in contemplative inquiry? What counts as good data? How do we justify our challenge to objectivity?

The field of contemplative inquiry is only beginning to grapple with these questions. There is, however, a vast area of work with a natural affinity to our field that has been debating the same issues for considerable time. Qualitative research is a Western epistemology that from its inception has used first-person methodologies. And it has spawned far-ranging debates around the problems of representation, subjectivity vs. objectivity, and so forth.

This session will introduce participants to phenomenology, the qualitative methodology in which first-person perspective is most strongly emphasized. It will also provide an introduction to basic issues around the "crisis of representation." Practical exercises will demonstrate why many qualitative authors have concluded that explicit first-person inquiry may be the best, and perhaps the only way to justify representation of human "others."

Tobias Kroll

Table 111

Community Making Through Teaching the Art and Science of Meditation

The Art and Science of Meditation course offered at UNC Asheville exposes students to scholarly literature while engaging in contemplative practice to enhance learning. Uniquely, the course is taught

on a rotating basis by a group of faculty and staff from a wide variety of disciplinary and practice backgrounds. In this session, we will present two very different iterations of the course which were both offered in Spring 2018. Sonia Marcus, Director of Sustainability, focused on how contemplative practice supports deeper connections between humans and nature. Melissa Mahoney, Assistant Professor of Economics, explored yogic perspectives and how contemplative practice can nurture individual and group healing. Both sections took part in a 3-day silent retreat. In dialogue and through guided practices, our session will explore how the course served to create community among faculty, staff, and students around a common academic experience, while engaging in discussion and practice from a range of perspectives.

Melissa Mahoney, Sonia Marcus

Table 112

Mindfulness as Resistance Against Dominant Hegemonic Norms

I examine the ethical implications of mainstreaming mindfulness and the attendant practical "moves" necessary to safeguard some degree of fidelity to the foundational principles from which mindfulness is based in, namely Buddhist philosophy. I problematize the instrumentalization of mindfulness in curricula as it is being applied in modern, mainstream, Western education systems precisely because of its instrumentalized and co-opted uses as a system of control, i.e., to have "calmer" students who perform "better" on academic metrics. An uncritical and commodified application of mindfulness in schools is problematic because it may facilitate and perpetuate dominant hegemonic norms which are oppressive and cause harm, specifically to those who are marginalized and on the periphery, outside of the status quo. This critique is undertaken concomitantly while also recognizing the very real challenges of incorporating a Buddhist-oriented practice in secular education. What is the best and wisest action?

Muga Miyakawa

Table 113

The Phenomenology of Cultivating Compassion in Leaders: Utilizing Shamanic Contemplative Methods

Compassionate leaders tend toward better employee and follower care, communication, and commitment. This improves employee well-being, innovation, and social responsibility. This reduces cost and turnover and acts as a driving force toward organizational compassion. With compassion one can learn how to relate to oneself better, notice one's flaws, and act to be of greater service to oneself and the community. Leaders who are compassionate tend to have less psychopathy, ruthlessness, and social dominance orientation (SDO).

Developing compassion in leaders through shamanic methods is new. In this phenomenological study, the essence of compassion

is explored with 6-12 leaders who have experienced shamanic contemplative practices over five weeks to understand whether compassion can be learned by leaders and how this manifests in their lives. Pre and post intervention self-compassion scale (SCS) and (SDO) tests will be conducted. Participants' journals and post group-interviews will help foster an understanding of their experiences.

Sandra Molendyk

Table 114

Contemplating Trump in an Age of Overload

The election and ongoing presidency of Donald Trump continues to shock. In response to this continuously unfolding nightmare, we often resist Trump in ways that can amplify our own rage and despair. While there is much to disapprove of in Trump's demeanor and actions, this typical form of resistance has limited power and is usually counterproductive. Rather, it is important for us to pause and reflect on how Trump represents some basic realities of American empire, particularly in an age of information overload and distraction. Based on my experience as a contemplative academic and as a critical theorist, I therefore advocate for the need to "contemplate Trump," in order to better understand how in certain cases "Trump is us." Only through sustained reflection and contemplation of our own complicity in Trumpism will our efforts at resistance and transformative social action have greater power.

Ajit Pyati

Table 115

Present Tensions: The Practice and Politics of Mindfulness in the Writing Classroom

Recently, I introduced mindful writing into my first-year composition classroom, where many of my students express anxiety around academic writing. This has led me to my research project, "Present Tensions: The Practice and Politics of Mindfulness in the Writing Classroom." The poster I am proposing will review how I integrated contemplative processes into my classes, and how my students received these strategies. It will seek to corroborate my discipline's (Rhetoric and Composition) early findings that student writers—who are often plagued by self-doubt—can find productive strategies in mindful practices. And, it will augment the field's understanding of how this improvement happens through participant observation, survey data, focus groups, and assessment of student writing. Specifically, I will present evidence from my work with students at John Jay College—a Hispanic-serving institution—whose relationship to mindfulness and writing has yet to be studied.

Tara Pauliny

Table 116

Using Contemplative Reading Practices for Critical Media Literacy

This poster charts the journey of undergraduate teacher education students learning to engage in critical media literacy through contemplative and mindful reading practices (Barbezat & Bush, 2014). The contemplative reading practices are adapted from the Jewish tradition of structured reading called PARDES (Price, 2017), leading the reader through a series of increasing depth and understanding of texts. The structure was modified to specifically include the reader's emotional and cognitive responses to a contemporary news article, particularly an opinion piece on the so-called "War on Christmas" (Starnes, 2016). Most of our students identify with the narratives that Christmas is a cultural phenomenon worthy of representation in schools and that Christianity is besieged by secular, global, and multicultural forces. Engaging in contemplative and mindful reading practices highlighted where students began to recognize the broader implications of these tacit narratives and where their personal blind spots exist.

Jeremy Price, Deborah Biss Keller

Table 117

The Healing Justice University: Transformation through Contemplative Practice and Organizational Change

Healing Justice is a paradigm and set of practices that facilitates the transformation of both individuals and institutions, supporting healing from oppression, trauma, and stress by fostering participatory structures, cultures of care, and contemplative practices. As places which may uphold the hegemonies of patriarchy, white supremacy, and toxic impacts of digital capitalism and commodification, universities can also leverage its strengths and become places that attend to the wellbeing and empowerment of students, faculty, staff, and administration. Through the cultivation of contemplative, healing, and self-care cultures, along with organizational action plans that attend to social justice, universities can become healing justice organizations. This session will present a framework for the healing justice university, create space for participants to assess their organizations, and teach conscious interpersonal communication and other contemplative practices that can bolster resilience and prevent burnout.

Loretta Pyles

Table 118

Information Ethnography: Self-Reflection and Mindful Consumption of Information

Americans are fooled by fake news headlines 75% of the time; a quarter of adults cite social media as a major news source; and more than 50% feel stressed about the information they need to manage for institutional needs (Pew). Information literacy is criti-

cal for students to become mindful global citizens (ACRL). Mindfulness practice has been largely absent from information literacy instruction. This presentation shares results from a course in which undergraduate second-year students were led in weekly mindfulness practices while conducting weekly “information ethnography” exercises—applying a critical self-reflective lens to analyze their own information consumption habits. Students progressed successfully toward the creation of research projects that included external sources, primary research with human subjects, and informed synthesis rooted in their practice. This instructional design allows for potential longitudinal study of the impact of contemplative practice on student research habits.

Matthew Regan

Table 119

Mindfulness, psychological well-Being, perceived stress and health locus of control among college undergraduates

Mindfulness, psychological well-being and stress have each been linked to mental and physical health. Health locus of control, the degree to which individuals perceive their health status is related to their individual actions or to external factors/individuals, has also been shown to impact health. This cross-sectional study examines the relationship between mindfulness, psychological well-being, perceived stress and health locus of control among undergraduate college students.

Ryan Santens

Table 120

Raising Campus Care for Food Injustice through Contemplative Dance Practices

Contemplative practices awaken non-hierarchical consciousness, and public contemplative practices can enable neighbors to engage with one another around issues of food injustice with compassion and care rather than shame and separation. Through site-specific, durational dance performances, my students and I create safe time and space for the campus community to contemplate challenges of food scarcity. This poetic, embodied practice allows perceivers to pause for a moment (or several hours) to witness a sustained effort in support of food justice and to re-emerge into the community with renewed compassion for themselves and each other. This poster session will present images of past performance marathons that partnered with food banks around the US as well as information about an initiative I am developing at the University of Southern Mississippi. While the poster is on view, I will also perform a “mini-marathon” contemplative dance to give conference attendees an opportunity to experience the practice.

Candice Salyers

Table 121

Introducing Mindfulness in the Health Promotion Classroom

Following a presentation on mindfulness in the post-secondary classroom, I was inspired. With evidence indicating the potential for mindfulness to reduce stress, enhance empathy, and its benefits in educational settings, I began incorporating mindfulness into each of my courses. My goals were to introduce mindfulness to students, to gain a moment of peace at the beginning of classes, and to become a more mindful instructor. In addition to starting each class with a guided meditation, I look for creative opportunities to pull contemplative practice into each of my courses. Through formal and informal evaluation, including participatory research, students discuss how MM facilitated calmness and reduced anxiety, and helped them to focus and be present for class. They also noted it as differing from other teaching styles positively, and a willingness to practice beyond class as well. Challenging traditional teaching methods, mindfulness meditation can disrupt power dynamics and facilitate inclusive classrooms.

Becky Spencer

Table 122

Enacting the Contemplative Method of Lectio Divina to listen for the Wisdom in Learner Self-reflections at the SelfDesign Graduate Institute

Many institutions of higher education treat learning as a consumer commodity, prioritizing intellectual preparation of students over personal or collective growth. Several educational lineages challenge and deepen this dialogue, setting the context for students to experience transformational elements of the learning process. Enacting a contemplative approach, I will use the lectio divina method to listen deeply to the learner experience at the SelfDesign Graduate Institute (SDGI) as written in self-assessment documents at the end of each course. This inquiry will support educators and educational administrators in hearing the wisdom of the learner experience in a school of higher education that intentionally supports both intellectual and transformational growth, as well as the impact of that wisdom as a transformational experience to the educator.

Laurel Tien

Table 123

Re-imagining natural history dioramas to facilitate contemplation for emerging teachers

New teachers’ lives are stressful. This poster presents the use of natural history dioramas to facilitate contemplative practices in new science teachers in a museum based masters program. These practices use observation, sketching and dialog to facilitate reflection and mindfulness. The presenter invites critical discussion about the pursuit of these practices in the social environment of the museum.

This work draws on experience working with pre-service and first year teachers in the American Museum of Natural History Master of Arts in Teaching program to prompt reflection and discussion of tensions and contradictions new teacher experience in the classroom. The poster will highlight the use of the dioramas as a heuristic to focus attention and contemplation and the application of sociocultural frameworks that have illuminated some aspects while obscuring others (Tobin, 2008). The practices support introspection and reflection of the development of new science teachers working in public schools.

Cristina Trowbridge

Table 124

Creating a Humane Institution One Nose & Mind at a Time

Lori and Isabella will share the benefits of aromatherapy and how it can create a humane institution one nose & mind at a time. Their poster session will be interactive because those interested will experience aromatherapy while the presenters share their perspectives on how essential oils and mindfulness can help to manifest feelings of calmness and peacefulness. Isabella will share her high school/college student's perspective on school violence and how she believes essential oils coupled with meditation have the power to help students who are struggling. Both Lori and Isabella believe that school violence will cease if authentic feelings of calm and peace prevail.

Lori Witkovich, Isabella Witkovich

Table 125

Integrating mindfulness-based practices in an interprofessional class on psychological trauma for the helping professions

The knowledge, skills, and ability to work with survivors of psychological trauma are invaluable for providers across the helping professions. At the same time, it is well known that these same "helpers" can be effected by the negative impacts of their necessary work through resulting compassion fatigue, vicarious traumatization, and burn-out. This poster presents one attempt at design and implementation of a class on psychological trauma for the helping professions with purposeful integration of mindfulness-based practices to navigate the stresses and potential traumatization of the work of "helping" in an interprofessional setting. Class goals, schedule, and daily topics for discussion paired with practices will be shared, as well as feedback from students within the course.

Amber Kelly

POSTER SESSION II

Saturday, October 6th, 1:00 – 2:00 pm, Campus Center Auditorium

Table 200

An Integrative Model and Possible Mechanisms for CBCT® (Cognitively-Based Compassion Training)

While there has been a surge in research on the effectiveness of compassion-training programs, there is an increasing need to clearly articulate the theoretical underpinnings that distinguish each program. CBCT® (Cognitively-Based Compassion Training) is a secular program that was adapted from the Tibetan Buddhist practice of lojong – mind training. CBCT training employs both stabilizing and analytical practices to foster greater compassion. The objective of this research is to propose an integrative model that outlines the key skills and outcomes that distinguish CBCT. Specifically, the model draws on existing health behavior constructs to identify possible pathways for the cultivation of resilience, compassion, and wellbeing in a CBCT intervention.

Marcia Ash

Table 201

Implementing Intention: A Semester of Intention Setting, How'd it Go?

As a professor who has a deep rooted personal practice with yoga, mindful health, and prayer, I still struggle through fear on how to assist my students in gaining access to the partially painful experience of liberation through mindfulness. Being mindful and conscious does not always mean peace and tranquility, and I argue that 21st century students (especially students of color) have a tendency to be fully aware of hostility, pain, suffering, and war, feelings often juxtaposed with questions, indignation, or indifference. More so, in my most recent experience, 21st century students often come to class distracted from media orgies and life's daily worries.

Building from my yoga and mindfulness practices, this poster presentation reflects on a semesters worth of intention setting at a Historically Black College. I seek to ask students at the beginning, middle and end of the semester, their experience with setting intention at the beginning and end of each class. Findings will assist teaching practices

Carla Becker

Table 202

Art as Contemplative Practice in Undergraduate Education: Connecting, Deepening, Expanding, Examining, and Enacting

Even though humans have used multiple resources to communicate and interact over time, higher education learning has reduced these resources to reading and writing practices. In this poster session, the presenters will demonstrate how enlisting cross-campus resources for an undergraduate certificate program has the potential to strengthen ties across college communities as well as deepen our shared commitment to social justice as students enter and engage with their undergraduate studies through many modes, expanding their repertoires of communicative and contemplative practices for academic learning and representation. These additional semiotic (meaning-making) practices can provide inroads into learning and teaching as students and instructors use them as resources for academic inquiry and contemplation. The purpose of this poster is to share and reflect on our process which includes de/constructing the constructs of "the arts" and "arts integration" and imagining/designing a certificate program.

Maria José Botelho, Jana Silver, Martha Taunton

Table 203

Advancing a culture of Compassionate Healthcare

Healthcare is now aware that a compassionate health care provider workforce can improve the health of our patients, and communities. As health care provider organizations struggle to create space for compassion, faculty at Michigan State University (MSU) colleges for health care professionals have taken the lead by establishing a multi-disciplinary faculty network dedicated to articulating the fundamental knowledge and skills for health care faculty development in contemplative pedagogy and the essential strategies for creating a multi-disciplinary contemplative curriculum.

This September MSU is hosting a grant funded multi-disciplinary think tank. Faculty from all colleges of health care professionals and humanities at MSU, representatives from the University of Virginia Compassionate Initiative, Nursing faculty from Pace University and integrative health care providers from the community are participating. This poster will provide the structural and procedural outputs from that dynamic meeting.

Roxane Chan

Table 204

Teaching Habits of Heart & Mind: Community, Sustainability & Mindfulness

FYS at the University of Mount Union is the initial, required course in the Integrative Core (General Education curriculum); seminars are topics and/or issue based, writing/speaking intensive, designed to inculcate habits of mind grounded in both critical thinking, analytical writing and reflective thinking and writing. My seminar, Sustainable Communities as Pathways to Peace, is organized around the question "what makes life worth living?", e.g. what makes for flourishing lives/communities. Students are introduced to ecology (deep ecology) and sustainable communities via a variety of mindfulness practices. These practices serve both to ease their transition into their new academic community and as tools to address issues of power and oppression and to envision sustainable communities in which human and nonhuman lives are held to be intrinsically valuable beyond utility or material gain. These mindfulness practices—habits of heart—are integrated into traditional habits of mind in the liberal arts.

G. Michelle Collins-Sibley

Table 205

Contemplative Pedagogy Across Disciplines: A Campus-Wide Initiative

A challenge to building capacity for contemplative pedagogy on campus is to tailor contemplative practices for specific disciplines while also exploring common approaches across disciplines. We present our collaborative work on a small college campus to explore current practices and build capacity for contemplative pedagogy across campus. One ongoing multi-disciplinary project incorporates meditation in courses in nutrition, environmental psychology and aging studies. We describe several of these practices, as well as preliminary findings from pre- and post- assessments administered to our students that explore the effects of meditation on environmental awareness, attitudes about aging, self-compassion, food and body relationships and mindful attention.

*Mary Ann Erickson, Kathryn Caldwell (unable to attend),
Julia Lapp*

Table 206

Mindful Ethnography: The Promise of Presence in Participant Observation

This poster provides an outline of a forthcoming book that applies mindfulness practices to the research methods utilized in ethnography. Using examples from my work as an ethnographer in educational research projects, I show how mindfulness practices can bring out the best that ethnography has to offer: stepping beyond one's own perspective (e.g. beyond an ego-driven stance) to un-

derstand the viewpoints of others, and developing rich descriptions of cultural processes and practices. I offer brief exercises for ethnographers as they move through the stages of ethnographic research, from entering new field sites to establishing themselves within them to analyzing and writing up the results.

Marjorie Faulstich Orellana

Table 207

Mind your language! Exploring how Language Impacts Interest in Mindfulness

Contemplative pedagogy provides an opportunity to explore our preferred approaches to practices we use in our teaching and also the responses and reactions of attendees (students and/or workshop participants). The words we choose when introducing a contemplative practice come laden with meaning for others - meanings that have been sculpted by previous experience and personal beliefs, as well as discipline-specific training and methodological worldviews. In practice this means that the words we choose are, for some, invitational, for others, confrontational. In this interactive poster session we examine the ways in which language flavours both the invitation and the judgement of participants (students and faculty). Through examples we share our own language choices in our teaching and faculty development work, and collectively with "poster-participants" we will explore how best to frame this work in order to engage diverse groups.

Paula Gardner, Jill Grose

Table 208

Arts-Based Research in Media Ethics Pedagogy

This poster features artwork from the Media Sandbox Artists (i.e. students) in a Media & Ethics senior seminar at University of New Hampshire. Their artwork includes found/transcribed poetry, photo collages, and other multimedia pieces representing their response to class discussions such as: How do we lead meaningful and virtuous lives in the context of a digitally-mediated economy? How can we re-create our media environment so it catalyzes a culture of vital engagement and human flourishing rather than tribalism, anxiety, and fear? The Media Sandbox project draws from arts-based research methodologies (ABR), which allow students and scholars to ask new questions, develop new insights, and create new ways of seeing, thinking, and communicating. Apropos AC-MHE's convention theme of "imagining humane institutions," such methods have been shown to foster reflexivity, empathy, care, and compassion among practitioners.

Kevin Healey

Table 209

Contemplative Practices for Engaging with Emerging Technologies

The science and governance of emerging technologies, such as gene editing and synthetic biology, raise a host of challenges to researchers, educators, and students in these fields. As technologies advance, contemplative practices can support responsible research and innovation. First, deep listening is needed to broaden the perspectives influencing emerging technology-related decision making, from initial problem framing to research & development and safety testing. Second, skillful means need to be fostered to navigate, while trying to challenge, unproductive institutional and disciplinary norms that thwart responsible research and innovation. Third, personal practice is needed to develop the capacities to exist in these conflictual spaces. I explore these contemplative practices through a case study involving efforts to protect wild rice from potential harms from genetic engineering by shifting research policy and culture at the University of Minnesota.

Adam Kokotovich, Jason Delborne (unable to attend)

* Table 210

The limits of empathy: Contemplation as a path to ethics

This session will detail an encounter between the main presenter, a male professor, and the co-presenters, two female PhD students, that brought us to the limits of empathetic understanding. It was sparked by the presenter's use of an interpretive code that the co-presenters experienced as a male denigration of females. Of importance, the presenter found he was unable to empathetically comprehend the students' perspective.

The issue was resolved using deep reflection and dialog. We argue that in the absence of empathetic understanding, this was possible because we were grounded in two relevant ethical frameworks: love (as Christians) and unconditional positive regard (as therapists).

We suggest that contemplative awareness may not suffice for relational transformation, as it does not provide an ethical foundation beyond one's capacity to empathy. Contemplative education needs to guide students to adopt an ethical framework to rely on when empathy falters. Contemplative practices are a means to this end.

Tobias Kroll, Cynthia Tiongco, Traci Fredman

* Table 211

Contemplative Pedagogy and the Development of Student Ecoliteracy Skills

Graduating students with developed contemplative awareness and ecoliteracy skills provides them a means with which to objectively understand their connections to the world that includes a sense of personal equanimity and balance. An ecoliterate sense of balance provides students with the ability to solve problems using critical thinking skills, action, purpose, and compassion as they compete in highly demanding work environments, engage in the challenges and manifest frustrations of cultural and social constructs, adapt to ecological planetary climate change, experience warfare indirectly and directly, and juggle fast-paced technology and a media-saturated world. A student who graduates with the ability to work with difficulties, problem solving, and mindfulness of compassion is equipped with necessary life skills for developing positive social change in terms of the wellbeing of their individual, societal, and natural world relationships.

Michael Lees

Table 212

Changing the Interpersonal Climate in a College of Nursing

Although nursing is considered the most trusted of all professions by the public, it has a long history of interpersonal aggression within its ranks. This problem has been noted all over the world and actively researched for over thirty years. Still, nurses continue to "eat their young." This presentation will outline the efforts of one faculty group in addressing this damaging dynamic within a college of nursing, where the seeds of either continued abuse or change can be sown. Background, process, and future directions will be presented.

Maud Low, Lori Anne Lyne

Table 213

Teacher's Growth=Students' Happiness: Applying the Principles of Soka Education

In his book *Soka Education for the Happiness of the Individual*, Buddhist Philosopher, founder of Soka (value creation) schools and universities, and Soka Gakkai International President Daisaku Ikeda explains that the growth of the teacher and the student are inseparable; the teacher's dedication to the student brings out the wisdom needed to facilitate the student's development. Thus, "a teacher's inner growth contributes to students' happiness and ed-

* Presentations **with** an asterisk may be more helpful to attendees with existing experience in contemplative education. Presentations **without** an asterisk may be suitable for all attendees, including those new to the field. These designations were decided by the presenter(s).

ucational and social advances” (219). My presentation will demonstrate how my practice of Nichiren Buddhism promotes my inner growth and has helped me to develop writing, listening, storytelling and empathy exercises for my First Year Writing Courses that have enhanced students’ sense of belonging, made them curious about and more empathetic towards others, and awakened within them a desire to right social wrongs and live a more contributive life.

Sharon Marshall

Table 214

The Subtle Body engages the Mind- Moving Mindfulness

Linda Peck, M.Ed unpacks learning in a body/ mind design, opening up portals to information that are not readily seen. Using evidence based techniques, participants will actively engage in a moment to moment shift, rearranging neurons, reframing situations through proprioceptive techniques. Attendees participate in sensory modalities which bring a rich full experience shifting negative treadmill thought to new relaxed concentration. We take a look at original mindfulness, from Chinese tradition and interface awareness activities which integrate varying forms of mindfulness like Chinese Brushpainting and space harmony (Laban). Exploring temporality and concepts of time and space, participants actively make connections creating a body language which informs the mind. This parallel presentation is transformative and regenerative for mind and body.

Linda Peck

Table 215

Social Change and Creating a Culture of Connection

University life is filled with pressure and agenda for students, faculty, staff, and administrators. As individuals interact from various sectors of the university an anxious, fast-paced culture can develop. Vulnerability is risky, so people tend to become self-contained and overly cognitive, lacking in feeling and openness with others. People don’t stop to truly listen to each other and feel alienated. The most vulnerable part of the community, our students, feel unheard and marginalized.

At Governors State University, a team of faculty, staff, and administrators are involved in a Mindfulness University Initiative. Our main goal is to use mindfulness and other contemplative methods to create connection in the university. Our intention is to help people relax and connect on a feeling level with themselves and each other. In whatever activities we engage, whether it is a class, meeting, or simply a spontaneous office visit, we aspire to shift the atmosphere from being closed and alienated to one that is connected, engaged, and creative.

Timothy Pedigo, Patricia Robey (unable to attend), Leanne Cambric (unable to attend), Lamise Shawahin (unable to attend), Albert Tuskenis

Table 216

A Mixed Methods Evaluation Study of brief Mindfulness-based Stress Reduction and brief Mindful Self-Compassion training for University Students Experiencing Psychological Distress

Rates of psychological distress are the most common among university students. University-based mindfulness interventions appear to be beneficial, but more novel interventions including Mindful Self-Compassion (MSC) may be more effective. This pilot will compare brief MSC with brief MBSR. Pre-post assessments in 125 students participating in 5-week MBSR and MSC training, including a 10-week follow-up will be collected. Measures include psychological distress, depression, anxiety, rumination, optimism, self-efficacy, connectedness, and a qualitative interview at program end. It is expected that students participating in brief MSC will show greater improvement in all measures at 5-weeks and 10-weeks. Qualitative methods address program and practice adherence. If students in MSC benefit compared to MBSR, it could represent a highly affordable, practical, and scalable venue to prevent psychological distress rates in university students.

Angela Potes, Danielle Groleau, Sophia Escobar, Soham Chinthia, Ryan Tobin, Kristin Neff, Soham Rej

Table 217

Contemplative Practices in Higher Education: Examining Faculty Perspectives

Through an analysis of faculty narratives, this session explores the experiences of contemplative educators in 4-year universities in the United States. I talk about how higher education faculty perceive contemplative pedagogy, how they came to utilize it, and how they describe the benefits of such practices for themselves and their students.

Daria Pizzuto

Table 218

Mindfulness and addiction: Where are we 35 years later?

The process of contemplative interventions such as mindfulness practice with addiction clients has been implemented. However, many gaps in access and adaptability with diverse populations remains (Wilson, Roos, Robinson, Stein, E. Manuel, et al, 2017). This session will grapple with a discussion questions concerning 12 step model versus a mindfulness approach to recovery with diverse populations. Use of the community and sense of belonging and forgiveness will be an important part of this discussion. Additionally, participants can explore what the obstacles and/or benefits in expanding a service component of action to a mindfulness recovery program within a diverse community.

Christine Moriconi, Don McCown

Table 219

One University – One Breath: Launching a Campus-Wide Mindfulness Initiative

“One conscious breath in and out is a meditation.” Eckhart Tolle’s radically minimalistic statement has inspired a campus-wide initiative to promote conscious awareness at our university. The Project for Mindfulness and Contemplation at UST is committed to programming that reflects our campus slogan: One University. What if everyone on campus—faculty, students, administrators, and staff—committed to taking one conscious breath a day? How might this impact our community? This at-once extremely ambitious and extremely modest goal led to One University – One Breath. In our session, we will share our progress to date: our planning and execution processes, our one-month pilot, pre- and post-pilot survey results, a two-minute program launch video, and a multi-year post-launch plan. In the remainder of the hour, participants will be invited to brainstorm and discuss possibilities not only for One University – One Breath, but for how integrative mindfulness initiatives might fit into their campus contexts.

Erika Scheurer, Duncan Anderson

Table 220

A Grading Rubric for Contemplative Practices

For the past 18 years I have been teaching a course called Rise Above It: Spiritual Development through the Ten Commandments. The course shows how the commandments occur in all the major religions in one form or another, providing a framework for spiritual development.

Using the sacred scriptures of Hinduism, Buddhism, Islam, Judaism and Christianity, students reflect on their own lives in the light of these teachings, write journal entries, and share their discoveries with classmates.

Over the years, I have developed a detailed rubric for evaluating the results of my students’ contemplative experiences in this course, and I would like to share this rubric with my colleagues at the conference along with samples of student journals and weekly reports (used with permission).

I would also be interested in feedback and the sharing of experiences in the area of grading contemplative experience.

Ray Silverman

Table 221

Rethinking Music Instruction: Prioritizing Compassion and Curiosity in the Studio

The teacher-student relationship in applied instrumental instruction serves as the centerpiece of a collegiate musician’s education in performance. Historically, this relationship flows mainly in one direction, with the “teacher as expert” and the student as passive receiver: meetings are focused on identifying and fixing “what is wrong.” In many ways, a performer’s training neglects and negates the essential elements of what it means to be an artist. In an attempt to evoke an alternate vocabulary of teaching for music instruction, this session will suggest pedagogical techniques based in mindful inquiry that prioritize the creative nature of the teacher/student relationship by cultivating the fluid exchange of ideas and the exploration of individual expression. While specific to the discipline of music instruction, this session will offer insights into the creative process and teacher/student relationship that can apply to any field of study.

Laura Talbott Clark

Table 222

Inward and Outward: A Contemplative Model for Teaching Academic Writing

This poster illustrates how a contemplative teaching model creates community in a required university course that students often dread. The approach to academic writing that will be presented joins self-reflection, analysis, and a final researched argument in which students support a position on a current controversy or problem in the U.S. or abroad. Teaching tools employed in the course foster students’ awareness of the present reality in which they live and study, encouraging them to become engaged citizens in their communities and their world. The class structure and assignments invite them to imagine possibilities for personal and social change.

Ruthe Thompson

Table 223

Implementing Contemplative Practices into an Undergraduate Teacher Education Program

In this session, the presenter will propose the importance of introducing contemplative practices into an undergraduate, pre-service Teacher Education Program. Teaching is a stressful profession, even under the best of circumstances. If teachers are happy, students are happy. The emotional connection teachers make with students calls for the overall well-being of teachers. Teachers can then, teach wellness strategies to students, creating a well-being

ripple effect. With teacher burnout and stress on the rise, the need for introducing contemplative practices is crucial. What might such a program look like and how to implement it will be explored.

Debra Vinci-Minogue

Table 224

Stillness and Motion: Using Body Mindfulness to Connect

Mindfulness of the body makes you sensitive to your thoughts and emotions as they occur. This type of mindfulness training cultivates a heightened sensitivity to your own emotions and the emotions of people around you as well as patience and calmness to listen—and to not take other people’s behaviors personally. Practicing body-anchored tools for recognizing center, feeling your own limits, provides concrete reference points so you can change. This poster presents our uses of foundational exercises to help students systematically recognize their own physical and psychological boundaries. Observing these, students can empower themselves to empathize and respond instead of personalize or react. Our poster highlights reflections from 8 semesters of integrating these simple exercises into undergraduate and graduate classes as well as workshops with faculty, staff, and community members—learners of all ages and abilities. Our approach to teaching with the Zhong Xin Dao approach to learning from change revolves around whole-body listening skills using the 5 senses to observe the present moment and observe the correlation between clarity of mind and one’s physical, emotional, and verbal interactions—useful in all walks of daily life.

Nancy Watterson, Lan Tran

PRESENTER BIOSKETCHES

Zahra Ahmed

Zahra Ahmed is an Assistant Professor of Politics at St. Mary's College. She holds a Masters Degree in Social Work and a Ph.D. in Political Science. Dr. Ahmed is a critical pedagogue who studies strategies for creating and sustaining political mobilization among youth and people of color.

Thomas Albright

Thomas Albright is a doctoral student in social justice education with a focus on critical youth studies, youth participatory action research, and anthropology of education.

Duncan Anderson

Duncan Anderson is a senior at the University of St. Thomas, studying Psychology and Justice and Peace Studies. He has 6 years of personal experience in meditation practice and has spent the last two offering teachings in mindfulness meditation at UST for students, staff, and faculty.

Joel Arce

Joel Ariel Arce is a doctoral student in the Social Justice Education program at UMass Amherst. His research interests include: ethnic studies, school-community-higher education partnerships, community engagement, and critical pedagogy.

Marcia Ash

Marcia Ash is Masters of Public Health candidate in the Behavioral Science and Health Education Department at the Rollins School of Public Health at Emory University. She is also the Program Coordinator for Research and Special Initiatives at the Emory Center for Contemplative Science and Compassion-Based Ethics and a certified CBCT® (Cognitively-Based Compassion Training) instructor.

Caleb Askew

Caleb Askew is a sophomore at UMass Amherst. He is a part of the BDIC program exploring education and inequity. Last year, during his time in Impact he worked at Fort River Elementary and now continues to be involved in the program on the teaching team.

Sonya Atalay

Sonya Atalay, Associate Professor, Anthropology Department, University of Massachusetts Amherst. Dr. Atalay conducts community-based research in Native North America. Her teaching focuses on decolonizing and Indigenous methods and theories. Dr. Atalay's forthcoming book, *Braiding Knowledge*, examines ways of transforming research to include Indigenous ways of producing, storing, protecting, and sharing knowledge.

Shalini Bahl

As the founder of KnowYourMind training and Affiliated Expert at the Isenberg School of Management, UMass, I am committed to making mindfulness widely accessible and applicable to transforming how we live, work, and learn. I am a certified MBSR and Search Inside Yourself teacher. My research and publications focus on exploring the transformative potential of mindfulness in consumer, marketing, and business contexts.

Brian Baldi

Brian Baldi is a Senior Lecturer and Assistant Director for UMass Amherst's Institute for Teaching Excellence & Faculty Development, where he leads the Lilly Teaching Fellowship Program, conducts midterm assessments and teaching consultations, and co-founded the Contemplative Pedagogy Working Group. Brian has taught writing at both UMass Amherst and Marlboro College.

Gene Baur

Gene Baur is the President of Farm Sanctuary, hailed as "the conscience of the food movement" by *Time* magazine. Author of *Farm Sanctuary: Changing Hearts and Minds About Animals and Food* (2008), and *Living the Farm Sanctuary Life* (2015) that advocates for compassionate and mindful living.

Sr. Linda Susan Beard

Sr. Linda-Susan Beard has lived joyfully in a contemplative Christian monastery for 34 years. It is out of that experience that she functions as an Associate Professor of English at Bryn Mawr and the Director of Africana Studies. She also serves as Director of the Center for Christian Spirituality at home. Her dual concern is the wounding of the spirit of her students and contributing to the faux notion that peace is the fruit of amnesiac insularity. This is a problematic privilege.

Carol Beck

Carol Beck is Associate Director at the Center for Contemplative Science and Compassion-Based Ethics at Emory University. A certified CBCT® instructor, and longterm practitioner in the Tibetan tradition, Carol has facilitated meditation practice for 15 years including CBCT® courses for healthcare professionals, students, and HIV+ young adults.

Carla Becker

Dr. Carla Becker is an Assistant Professor of Music/Music Education at Delaware State University. Having taught k-12th grade music in Seattle Public Schools for 18 years, Carla Becker returned for her Doctoral Degree at Teachers College, Columbia University. As a musical performer, ethnomusicologist, educator, and researcher, her personal quest in yoga and mindfulness has led Dr. Becker to consider ways in which to combine her academic profession with her personal habits and practice with mind, body, and spiritual health--Not worlds apart.

Tal Beery

Tal Beery is a New York-based artist and educator. He is co-founder of Eco Practicum, an artist-run school for ecological justice and founding faculty at School of Apocalypse, examining the connections between creative practice and notions of survival.

Margaret Benefiel

Margaret Benefiel, Executive Director of the Shalem Institute (Shalem.org), teaches and writes about contemplative leadership and organizational life. A practicing Quaker, she has taught at Earlham College, Earlham School of Religion, Boston College, and Andover Newton Theological School. Her current co-edited book, *The Soul of Higher Education,* is forthcoming in 2019.

Sarah Berquist

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

Lindsay Bicknell-Hentges

Lindsay Bicknell-Hentges is a Professor of Counseling and Psychology and Chairperson of the Department of Psychology at Chicago State University. With over 30 years of clinical and supervisory experience, she has published articles and book chapters and presented numerous invited addresses and workshops on understanding and treating trauma.

Deborah Biss Keller

Deborah Biss Keller is a Clinical Associate Professor at the IU-PUI School of Education. Dr. Keller teaches courses in cultural foundations of education. Her research interests include diversity issues, service learning, mindfulness and contemplative practices in education, and semiotics in education. She works with undergraduate and masters-level students.

Marlon Blake

Marlon Blake currently serves as a student affairs advisor at West Coast University. In addition to his current position, he is also the co-founder of the Mindful Quest. The Mindful Quest supports students, parents, educators, and organizations in cultivating mindfulness through workshops, presentations, and community activities. Marlon is currently a doctoral candidate at California State University, Fullerton, where his research focuses on understanding how community college faculty members implement contemplative practices into the classroom.

Maria José Botelho

Maria José Botelho is Associate Professor of Language, Literacy, and Culture at UMass/Amherst and a member of its Contemplative Pedagogy Working Group. As an educational anthropologist, ethnographic ways of knowing inform her critical teaching and research of K-12 literacy pedagogies and critical multicultural analysis of children's and young adult literature.

Stephanie Briggs

Stephanie Briggs, Assistant Professor, English, at the Community College of Baltimore County, facilitates CCBC's Contemplative Community Circle and is the recipient of the Center for Contemplative Mind Contemplative Communities Grant for "Practical Empowerment: Building Contemplative Communities With Students of Color." Stephanie uses contemplative arts- and movement- based pedagogy in her classrooms.

Kathryn Caldwell *unable to attend*

Kathryn Caldwell, Ph.D., is Assistant Professor of Psychology at Ithaca College. Her research explores ways to promote the antecedents of sustainable behavior choices.

Leanne Cambric *unable to attend*

Leanne Cambric, MFA is Associate Professor in art at Governors State University. She incorporates mindfulness techniques into all of her studio art courses. Her main studio practice and teaching emphasis is in ceramics in which she incorporates a mind/body approach to making. She is actively involved in developing mindfulness practices throughout the disciplines at GSU.

Jennifer Cannon

Jennifer Cannon, PhD candidate, Department of Teacher Education and Curriculum Studies at the University of Massachusetts Amherst. Jennifer has a graduate certificate in Social Justice Education and is a UCLA certified mindfulness facilitator. Her areas of scholarship include critical pedagogy, women of color feminism, decolonial theory, and contemplative pedagogy.

Karen Cardozo

Karen Cardozo is Executive Director of Career Development at Hollins University and a former career counselor at Harvard and Williams. She served as a dean at Mount Holyoke and taught in the Five College consortium before receiving tenure in interdisciplinary studies at MCLA. An inaugural ACMHE member, Karen fosters holistic and inclusive career advising.

Inma Carpe

Inma Carpe .MFA, Visual artist- animator-filmmaker lecturer and PA in film festivals in Los Angeles. Mediterranean born, Inma is specialized in 2D animation, short formats and pre-production. Her short films and art work reflects an interest in collage, textures and mix of media, to exalt human feelings through visual narrative; by engaging animation with fashion, sciences and education. She's currently working and researching animation as a media of communication and transformation, connecting neuroscience with film making; an international PhD between the University Polytechnic of Valencia, Spain and The Animation Workshop, Denmark.

Yuria Celidwen

Yuria Celidwen is a Ph.D. candidate in cultural psychology and contemplative science. Her research focuses on ethics and compassion within world mythologies and ecstatic traditions from an interdisciplinary approach that conjoins reason and emotion, scientific inquiry and contemplative practices. Her interests include the ethics of identity, the experience of the divine, and altruism for social and environmental justice.

Stacie Chappell

Stacie Chappell, Associate Professor of Management at Western New England University, views leadership development as 'an inside job' requiring an inner journey. Her research ranges from practice to pedagogy: the efficacy of change implementation, the GWV approach to ethics education, compassion in organizations, and the classroom as organization.

Vivian Chávez

Vivian Chávez is a social justice advocate and professor of Health Education at San Francisco State University where she has been teaching for almost two decades. Deeply rooted in art and spirituality, her intention is to create inclusive relationships fueled by love, solidarity and body awareness.

G. Michelle Collins-Sibley

Michelle Collins-Sibley is professor of English and chair of the Department of Interdisciplinary & Liberal Studies (housing Africana, Gender, Peacebuilding & Social Justice Programs). She was introduced to contemplative pedagogy through the Contemplative Curriculum Development Seminar (CMind) at Smith College, August 2006, and, Contemplative Pedagogy Seminar, Center for Advancement of Contemplative Education, Naropa University, August 2007.

LeeRay Costa

LeeRay Costa is Professor and Director of Gender and Women's Studies at Hollins University. Her current research examines the intersection of feminist and womanist theories of social justice and embodied contemplative practice and theory in educational settings and in social justice activism. She is co-founder of the Hollins Contemplative Collective.

Traci Currie

Traci Currie, PhD played as a Lecturer at the University of Michigan-Flint in the Communication Studies Department from 2004 to 2018. She worked in the juvenile system addressing trauma through performing arts. She resigned and moved to the east coast in 2018 (summer) to pursue artistic endeavors revolving around trauma and healing.

Nikunj Dalal

Nikunj Dalal explores knowledge and wisdom issues in an integral manner. As Professor of Information Systems at Oklahoma State University, USA, his current research is in the areas of learning, contemplation, practical wisdom in relationship to technologies, and dialogue. He has published research, chaired minitracks, and moderated panels on transdisciplinary wisdom in information systems, and moderated or participated in dialogues. He has experimented with different approaches for an understanding of the human condition over a decade.

Jane Dalton

Jane Dalton, is Assistant Professor of Art Education, University of North Carolina Charlotte. Her research interests include contemplative pedagogy, and transformative learning. Co-author of *The Compassionate Classroom: Lessons That Nurture Empathy and Wisdom* (2004) and co-editor of the series on Contemplative Practice, Pedagogy, and Research in Education.

Jason Delborne *unable to attend*

Jason Delborne is Associate Professor of science, policy, and society in the Department of Forestry and Environmental Resources and the Genetic Engineering and Society Center at North Carolina State University. His research focuses on emerging biotechnologies, governance, and public engagement, including projects on the genetically engineered American chestnut tree, gene drive mice for protecting biodiversity on islands, and synthetic biology and conservation.

Kristen Dellasala

Kristen Dellasala is a Director of Online Learning and part-time instructor in sociology. She is responsible for faculty development for teaching online at Mount Saint Mary College. She is currently working towards her dissertation which looks at the possibility of e-service learning for building democracy locally and nationally.

Catherine Dimmitt

Carey Dimmitt, Ph.D., is the Director of the Fredrickson Center for School Counseling Outcome Research & Evaluation and the Program Director and a Professor in the School Counseling Program at the University of Massachusetts Amherst. She provides schools and districts with intervention and program evaluation services to support student success.

Linda Domenitz

Linda Domenitz, recently credentialed as a clinical psychologist with a specialty in affective neuroscience, has been the Director of Career Development at Capital Community College in Hartford for 33 years. She is interested in how developmental and complex trauma, so pervasive in the urban multicultural population, is impacted by the transformative energy of compassion. She is interested in how the science of compassionate helps students even in the face of adverse personal circumstances, persist and academically succeed. She discusses how the science of compassion enables faculty with renewal and revitalization of energy in the classroom creating a unique synergistic shift in learning-teaching patterns which support greater student engagement, learning and retention.

Elizabeth Dorman

Dr. Elizabeth Hope (Beth) Dorman is Associate Professor of Teacher Education at Fort Lewis College, a public liberal arts college in Durango, Colorado, where she teaches graduate and undergraduate students. She is co-editor of a three-book series on Contemplative Pedagogy, Practice, and Research in Education, published by Rowman & Littlefield.

Cynthia Drake

Cynthia Drake is Assistant Professor and Chair of the Interdisciplinary Studies Department at Naropa University in Boulder, Colorado. Her research interests include early twentieth century British literature, representations of non-duality in literature and its interface with queer epistemologies, and ways to enhance contemplative learning.

Monica Edwards

Monica Edwards is an Associate Professor of Sociology at Harper College, a community college in suburban Chicago: My work as a sociologist has always been informed by social justice, specializing in dynamics of race, class, gender and sexuality. After recently discovering yoga and meditation, and then contemplative pedagogy, melding the two fields--sociology and mindfulness--feels like an inevitable outcome to me. Not only is the combination theoretically sound, it furthers and strengthens my work towards just teaching practices and goals

Mary Ann Erickson

Mary Ann Erickson, Ph.D., is Associate Professor of Gerontology and Coordinator of Integrative Studies at Ithaca College. She is interested in using contemplative methods with both students and elders to reduce ageism.

Marjorie Faulstich Orellana

Marjorie Faulstich Orellana is Professor in the Graduate School of Education and Information Studies at UCLA, where she serves as Director of Faculty for the Teacher Education Program and Associate Director of the Center for the Study of International Migration. Orellana's ethnographic research centers on the experiences of immigrant youth in urban schools and communities, including as language and cultural brokers for their families, and on transformative approaches to pedagogy. She is the author of two books: *Translating Childhoods: Immigrant Youth and Cultures* (Rutgers University Press, 2009) and *Immigrant Children in Transcultural Spaces: Language, Learning and Love* (Routledge, 2016).

Lena Fletcher

Lena is a Lecturer and Advisor in Environmental Conservation at UMass Amherst. She has been exploring contemplative practices in her large general education classes about the environment and society for the past 4 years. She has been nominated for a Distinguished Teaching Award 3 times and has been a finalist.

Joanna Franco

Joana Franco is a Ph.D. candidate in the Instructional Technology and Learning Sciences program at Utah State University. Her research focuses on the role of transformative learning and interest development in higher education students' engagement with mindfulness through online learning environments.

Traci Fredman

Traci Fredman, M.S., CCC-SLP, is an instructor at West Texas A&M University. Her research interests include evidence-based practice in communication therapy.

Lezlie Frye

Lezlie Frye is an Assistant Professor of Gender Studies in the School for Cultural and Social Transformation at the University of Utah. Her research and teaching sits at the intersection of disability and gender studies, with a particular emphasis on histories of state violence, citizenship, and social movements.

Maria Susana García Rams *unable to attend*

Dr. María Susana García Rams is an artist, professor and researcher. Doctor of Fine Arts. Director of the Master in Art Therapy. Coordinator of the Master's Degree in Animation and member of the Research Group: Animation Art and Industry, University Polytechnic of Valencia, Spain. Co-founder of the Institute for research, development and dissemination of the creation processes and Art Therapy. (IDECART). Member of the Editorial Board of the magazine *Con A de Animación*. Researcher in the project of International Cooperation LISTEN: Tales of wisdom for transformation, education, health and good treatment, in collaboration with the UNAM (Mexico) and the Reencounter Therapy Foundation.

Paula Gardner

In addition to teaching undergraduate and graduate students in public health at Brock University, Paula has an active program of research examining the intersection of education, mental health and mindfulness. Paula describes herself as a "reluctant skeptic" who quite literally stumbled into mindfulness and whose life and work has been transformed ever since.

David Glassberg

David Glassberg teaches environmental history at the University of Massachusetts, Amherst. Among his publications is *Sense of History: The Place of the Past in American Life* (2001) and "Place, Memory, and Climate Change," *The Public Historian* (2014). He has also collaborated with a number of museums and national parks, including the Boston Children's Museum and Cape Cod National Seashore.

Veta Goler

Veta Goler, PhD, has been a faculty member at Spelman College for 30 years. A longtime meditator, she is committed to helping others discover the ways contemplative practices can enrich their lives. Veta is a Courage of Care Coalition faculty member and a Center for Courage & Renewal facilitator.

Diane Goodman

Diane Goodman, Ed.D. has been teaching, training, consulting, and writing about diversity and social justice issues for over 30 years. She has been a faculty member and administrator at several higher ed. institutions including SUNY-New Paltz, University of Rhode Island, Smith Graduate School of Social Work. Website: www.dianegoodman.com

Lissy Goralnik

Lissy Goralnik is an Assistant Professor in the Department of Community Sustainability at Michigan State University. Her research on ethics and engagement focuses on experiential education, affective learning, community development, and place relationships, with particular interest in individual and community wellbeing that informs socio-ecological resilience.

Keisha Green

Dr. Keisha L. Green's scholarly interests are in English Education, youth literacy practices across school, home, and community contexts, critical literacy and critical pedagogy.

Jody Greene

Jody Greene is Associate Vice Provost for Teaching and Learning and Professor of Literature at UCSC, where she has taught for two decades. Since 2001, she has also practiced extensively in the zen tradition, in both monastic and lay settings. She initiated UCSC's first contemplative pedagogy project in 2015, and taught a course on reading literature as a contemplative practice to 165 undergraduates. In 2016, she became the founding director of UCSC's Center for Innovations in Teaching and Learning.

Jill Grose

Jill works in faculty development at Brock University. She is committed to exploring ways to nurture and sustain a supportive and contemplative teaching and learning culture.

Peter Grossenbacher

As Professor in Contemplative Psychology at Naropa University, Peter teaches meditation and contemplative science, using pedagogies of mindfulness, awareness, and compassion. A meditator since 1980, his current research focuses on the teaching of contemplative practice and meditative development. He also offers faculty development training in contemplative pedagogy.

Maureen Hall

Dr. Maureen P. Hall is a Professor of Education at the University of Massachusetts Dartmouth. Her research involves the intersections between and among mindfulness, literacies, and social justice. In 2011, she published *Transforming Literacy* (Emerald) with Robert Waxler and has a forthcoming book, *Writing from the Inside* in 2019 (Equinox).

Shelly Harrell

Dr. Shelly Harrell's work focuses on developing culturally-syntonic and context-informed interventions including resilience-oriented, strengths-based approaches to stress management, meditation and contemplative practices, wellness promotion, and intergroup relations. She has over 25 years experience as a practicing psychotherapist, professor, and consultant to community, educational and health-care organizations on these topics.

Lenwood Hayman

Lenwood Hayman, PhD plays as an Assistant Professor of Public Health at the University of Michigan - Flint, where he established the Mindful Promotion of Healthy Initiatives and Learning (Mind-PHIL) research team to study the influence of mindfulness-based activities on health promotion amongst underserved communities and positive educational outcomes for first-generation and non-traditional students. Lenwood also plays as a musician, a comedian, a LEGO Master Builder, and a super hero.

Kevin Healey

Kevin is an Associate Professor of Media Studies at University of New Hampshire. Kevin's work in Contemplative Media Studies examines the ethical dimensions of digital culture. His current book project, *Religion and Ethics in the Age of Social Media: Proverbs for Responsible Digital Citizens*, envisions a more sustainable digital economy: locally, caring communities of mindful citizens; systemically, economic justice.

Bryn Hennigar

Bryn Hennigar is a senior at UMass Amherst and a public health major. Bryn works at Whole Children as her community placement and is a member of the Impact class of 2016. She continues to participate in the Impact classroom as a member of the teaching team.

Oliver Hill

Dr. Oliver W. Hill, Jr. is a Professor of Experimental Psychology at Virginia State University specializing in the study of cognition. He received his undergraduate training at Howard University in Washington, DC, and his M.A. and Ph.D. in Psychology from the University of Michigan. Hill is a former

Fellow and current board member of the Center for Contemplative Mind in Society, and he has developed several courses infusing contemplative pedagogy into the psychology curriculum at VSU. In addition to his research interests in mindfulness and contemplative practices, he is currently principal investigator on three projects examining the impact of the content and pedagogy of the Algebra Project on mathematics performance of minority students at both the K-12 and college levels. He is also interested in fostering the concept of quality education as a civil right for all students.

Renee Hill

Renee A. Hill retired last June as an Associate Professor of Philosophy and Interim Chair of the Department of History and Philosophy. She was also the Coordinator of the Oasis, Virginia State University's Mindfulness/Meditation Center. For twelve years she was Co-Director of the Institute for the Study of Race Relations, and continues to teach, research, lecture, and implement programs in the areas of social justice and contemplative practices.

Kenny Hirschmann

Kenny Hirschmann, MA is completing an EdM at Teachers College at Columbia University and is a Senior Learning Designer at the Center for Teaching and Learning at Columbia. He co-leads a program in contemplative pedagogy for faculty and graduate students called Slow Teaching, Deep Learning. He is also a Kundalini Yoga teacher.

Catherine Hoyser

Dr. Catherine E. Hoyser is Professor of English and Director of Women's and Gender Studies at the University of Saint Joseph in Connecticut. Her research includes integrating *Lectio Divina*, deep listening, social justice and generative literacy. Publications include *Woman: An Affirmation*, scholarly articles and poetry, and *Tom Robbins: A Critical Companion*.

Stacy Husebo

Stacy Husebo (MSW, LICSW) is committed to: social work practice and education with a focus on reflective practice, critical questioning, and social justice rooted in compassion to mutually engage in the flourishing of all people; the beauty and necessity of diversity, mindfulness and contemplative education, LGBTQ youth, and field education pedagogy. Stacy teaches at St. Catherine University.

Melissa Jean

Melissa Jean is an Assistant Professor in the Mindfulness Studies masters' program at Lesley University in Massachusetts. She attended the 2017 ACMHE conference as a Contemplative Social Justice Scholar.

Justin Jimenez

Justin P. Jimenez is a doctoral candidate in Education and Feminist Studies at the University of Minnesota. His research interests concern the affective life of neoliberalism and whiteness in the context of teacher preparation.

Miliann Kang

Miliann Kang is Associate Professor in Women, Gender, Sexuality Studies and Director of Diversity Advancement for the College of Humanities and Fine Arts at the University of Massachusetts Amherst. She is a member of the Contemplative Pedagogy Working Group and a Vipassana meditator and teacher in the Goenka tradition.

Jared D. Kass

Dr. Jared Kass is a Professor of Counseling and Psychology, Lesley University; and a Visiting Scholar, Benson-Henry Institute for Mind-Body Medicine, Massachusetts General Hospital. He was a Fellow of the Center for Contemplative Mind in Society and an Associate of the Higher Education Center for Alcohol, Other Substance Abuse, and Violence Prevention.

Mieko Kawai

Mieko Kawai is Senior Lecturer of Japanese in the UVA Department of East Asian Languages, Literatures & Cultures. She is a "Co-Create Fellow" with UVA's Center for Teaching Excellence, completed a yearlong Contemplative Faculty Learning Community, a promotes articulation among K-16 Japanese language programs in the Mid-Atlantic with J-GAP Project.

Amber Kelly

Amber Kelly is an Assistant Professor of Social Work with Quinnipiac University's School of Health Sciences. Her programming and scholarship focuses on working with incarcerated women to use trauma-informed tools of mindfulness to survive interpersonal and institutional violence. Other work includes working with returning female citizens post-incarceration, ally work with those in the city engaged in survival sex work, and supporting and growing movements for social and political change around policing, sentencing, and incarceration. Through her teaching she works with students in the graduate Social Work program to use tools of mindfulness to work with issues around empathy, traumatization, and counter transference. She has an active sitting practice in the zen tradition, and considers herself a student of the Kwan Um School of Zen. Lastly, but key to who she is in the world, Amber also holds roles as mother and grandmother, as well as fierce friend and comrade.

Kathleen Kevany

Kathleen Kevany is an Associate Professor, Dalhousie University, Business and Social Sciences Department, and the Director of Rural Research Centre and Food Systems. She is the Editor of the forthcoming book on "Succulent Sustainability." Kathleen is a Certified Psychotherapist and community change agent. She has authored many papers on conscious consumption, sustainable diets, eco-psychology and mindfulness. She integrates mindful practices within graduate and undergraduate programs in agriculture.

Jacquelyne Kibler

Jacquelyne Kibler is a doctoral student in the University of Arizona's Rhetoric, Composition, and the Teaching of English program. She is also a full-time instructor for Arizona State University's online first-year writing program. Her research interests include mindfulness in first-year composition, contemplative pedagogy, affect and writing, and new materialism.

Karolyn Kinane

Karolyn Kinane, Ph.D., Professor of English, Project Manager of Contemplative Communities, Plymouth State University. Currently I research and teach on medieval English literature, mysticism and contemplation, and contemplative pedagogy. I teach and practice yoga and spend as much time as I can hiking in the NH mountains.

Elizabeth Anne Kinsella

Dr. Elizabeth Anne Kinsella is an associate professor in the School of Occupational Therapy at Western University, and Chair of the Health Professional Education Field of the Graduate Program in Health and Rehabilitation Sciences. Her research is in the area of reflective practice, practical wisdom ethics and mindfulness. She has taught a graduate course on mindfulness since 2014 at Western University, and recently received funding from the Social Science and Humanities Research Council of Canada to investigate the phenomenology of mindfulness with students in the caring professions.

Holly Roach Knight

Holly Roach is a cultural organizer, contemplative activist and trainer who lives at social movement intersections of racial justice, faith, and education. Holly's current endeavor is working to get two MA degrees in Contemplative Education at Naropa and Social Justice and Community Organizing at Prescott College. She is developing a body of work she calls Integral Social Change and is co-founder of Transform Network.

Aimée Knight

Aimée Knight is an associate professor in the Communication and Digital Media Studies Department at Saint Joseph's University. She is director of the Beautiful Social Research Collaborative, a civic media lab that partners with local nonprofit and community-based organizations to conduct research that enhances efforts to promote social change via emerging communication technologies.

Adam Kokotovich

Dr. Adam Kokotovich studies engagement in synthetic biology governance as a Postdoctoral Research Scholar at North Carolina State University. An interdisciplinary social scientist, he is particularly interested in highlighting and opening to reflexive scrutiny the consequential value judgments and assumptions that influence decision-making related to science, risk, and the environment.

Tobias Kroll

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

Julia Lapp

Julia Lapp, Ph.D., is Associate Professor of Health Promotion and Human Performance at Ithaca College. She is a Public Health and Clinical Nutritionist/Dietitian with an interest in helping students explore the interplay between food and health.

George LeBoeuf

George LeBoeuf is Hartford Social Worker and aspiring community activist. He is currently studying at the Hartford Seminary, learning to mediate religious conflict and interfaith dialogue. He is an advocate for the underrepresented throughout the city in various capacities and hopes to become an impactful leader in the realm of policy and programming. George believes in the initiative at Capital Community College, calling for a compassionate environment and what that will mean for the learning potential of its students. He believes such a philosophy would do well to become pandemic in all spheres of public service and beyond.

Michael Lees

Michael Lees, Assistant Professor of Religion, received a PhD in Global and Comparative Education from Walden University. He obtained his MA and BA from Naropa University. His classroom engagements and research interests include examining the intersections of eastern and western contemplative, spiritual, and ecoliterate pedagogical approaches to learning for emerging adults in higher education.

Sara Leu

Sara Leu, Ph.D., is currently a Business faculty at the Community College of Baltimore County in Maryland. She obtained both her Ph. D. and Master degrees in Business Administration. The subjects she teaches include Business, Management, Macroeconomics, Global Business and Organizational Behaviors. She currently infuses contemplative practices into her classes.

Maud Low

Maud Low has been a nurse for over thirty-five years, and a faculty member for over fifteen years. She is completing her Ph.D. in Nursing at the University of Massachusetts Amherst. Her dissertation is on nurse peer relationships. She has several publications, consults on medical-legal issues, and has presented at local and national conferences. She maintains a clinical practice in psychiatric nursing.

Steven A. Mahoney

Stephen returned to college at age 60 after retiring from a construction labor career. He returned to his education for personal benefit and intellectual stimulation. He learned about the Capital Community College Compassion Project from a poster and he hit the ground running. Based upon participation he was invited to become a member of the Compassion Steering Committee and has been an engaged and active participant in shaping and expanding compassion activities at the college. He has contributed his own very moving story about an experience in which he was touched by the transformative energy of compassion.

Melissa Mahoney

Melissa Mahoney is an Assistant Professor of Economics at UNC Asheville and employs contemplative pedagogy in her courses on microeconomic theory, well-being, and feminist economics. Since 2005, she has been a regular practitioner of Yoga and has travelled to India and Thailand several times to engage in long-term practice and study.

Sonia Marcus

Sonia Marcus has been engaged in campus sustainability work since 2005, most recently serving as UNC Asheville's first director of sustainability. She is a board member for Southern Dharma Retreat Center and is currently pursuing certification through the Awake In The Wild meditation teacher training program with Mark Coleman.

Sharon Marshall

Sharon Marshall is an Associate Professor in the Institute for Core Studies at St. John's university in Queens, New York where she teaches English composition and does research in composition and rhetoric. She also leads writing, literature and pedagogy workshops for teachers and high school students through the Bard College Institute of Writing and Thinking.

Michele McGrady

Michele L. McGrady, Ph.D. is an assistant professor at Western Michigan University's Integrative Holistic Health and Wellness program. One of her primary interest areas is spirituality and college students. Dr. McGrady created an undergraduate course in spirituality and redeveloped (and teaches) a graduate level course on holism and spirituality.

Ann Merck MacLellan

Ann Merck MacLellan, Ph.D., Professor/Coordinator, Sociology/Anthropology, and Global Studies Certificate at Community College of Baltimore County, has worked to integrate global perspectives into the social science curriculum for over 25 years. She is a mixed methods researcher for high school to college transition and committed to the application of contemplative practices in higher education.

Kerr Mesner

Kerr Mesner, Ph.D. is an Independent Scholar in the fields of gender/sexual diversity in education, arts based educational research, contemplative and anti-oppressive education, and queer theology. Kerr was an Assistant Professor in the School of Education at Arcadia University, and completed his doctoral dissertation at the University of British Columbia, in Vancouver, Canada.

Muga Miyakawa

I am a doctoral student at Simon Fraser University in Vancouver, BC, Canada. I enjoy staring at the sun and howling at the moon. My current fixation is exploring vegan ramen in Vancouver, of which there are some surprisingly good options! In my free time I am digging a tunnel to Hawaii.

Sandra Molendyk

Sandy Molendyk/Minnis (PhD candidate at the time of this writing, but expected PhD by the conference time) works with community leaders, elite athletes, and students to create compassionate lives and leadership. Sandy has gained media attention for her Shamanic Peak Performance work with Olympic athletes in a variety of sports.

Kelly Moore

Kelly Conroy Moore, PhD, has worked as an educator, therapist and social worker for over 25 years. A longtime practitioner, she has incorporated contemplative practices in her work with students, faculty and parents. She is currently a Courage of Care instructor and leads workshops and groups in the Seattle area.

Christine Moriconi

Dr. Christine Moriconi is an Associate Professor of psychiatric nursing at West Chester University. Her background as a clinical psychologist, pastoral counselor, and Nurse Practitioner brings holistic systemic perspective to the well-being of students and clients. Dr. Moriconi co-directs the Center for Contemplative Studies.

Joshua Moses

Joshua Moses teaches anthropology and environmental studies. He has worked with arctic communities in Canada and Alaska. He has researched religious response to disaster, as well as educational responses to global warming—the ways we are (or are not) preparing students for futures that society itself struggles to imagine.

Kirsten Mundt

Kirsten Mundt is a PhD candidate in American Studies at the University of New Mexico where she teaches courses related to environmental justice, the Southwest, and de-colonial feminisms. She has been a massage therapist since 1997, and teaches mindfulness and storytelling at the Life Healing Center of Santa Fe, a residential center for trauma and addiction. Her interdisciplinary research engages queasy and uncomfortable questions around what it might mean to "heal" and build trans-species solidarity within racialized capitalist conditions.

Lisa Napora

Lisa Napora, PhD, is Co-founder and Director of The Mindfulness Alliance. She is a Visiting Scholar at the University at Buffalo, and teaches in the Executive Leadership & Change master's program at Daemen College. Her work supports the infusion of awareness-based practices within all sectors – building bridges to engage whole systems for wellbeing.

Kristi Oliver

Kristi Oliver is Assistant Professor of Art Education at the University of Massachusetts Dartmouth. Her research focuses on 21st century art education, contemporary photography, visual literacy, contemplative practice and the creative processes. Ms. Oliver was awarded the Massachusetts Art Educator of the Year and the Secondary Art Educator of the Year and honored as an Outstanding Arts Advocate in Art Education by Arts|Learning.

Mary O'Malley

Dr. O'Malley, MD, PhD, is the Director of the Psychiatric Long Term Care and Behavioral Health Integration at Berkshire Medical Center in Pittsfield Massachusetts. In addition to her research and academic contributions in Psychiatry and Sleep medicine, Dr. O'Malley is an Interfaith Minister and has been practicing Sound Healing for several years.

Ellen Pader

Ellen Pader is Associate Professor in Regional Planning and in the School of Public Policy, UMass/Amherst, and a founding member of the University's Contemplative Pedagogy Working Group. An anthropologist with fieldwork in the US and Mexico, she applies an ethnographic lens to policy interventions with particular focus on housing discrimination.

Marva Patterson

Marva Patterson is in Master of Social Work program at University of Saint Joseph, West Hartford, Connecticut. She graduated from University of Saint Joseph 2018 with her Bachelor of Social Work. She is a 2016 alumna of Capital Community College with an Associate degree in Social Services. Based on her participation on the Compassion Project she continues to help in expanding the Project. Marva is a member of the Diversity Committee, a facilitator of Strong Sisters United, and has partnered with Campus Ministry. She links her community service work to her other identities as an Elder at her local church, Ebenezer Holy Temple.

Tara Pauliny

Tara Pauliny is an Associate Professor of English at John Jay College CUNY, where she teaches classes in writing, rhetoric, and gender studies. Her research interests include rhetorics of the body, the politics of writing program administration, and mindful writing. In 2015 she published *Neoliberal Rhetorics and Body Politics: Plastinate Exhibits as Infiltration* with Lexington Books/Rowman and Littlefield. Her scholarship has also appeared in *PresentTense*, *The Writing Instructor*, *Research for Drama in Education*, *Enculturation*, and the *Journal of Homosexuality*.

Linda Peck

Linda Peck, M.Ed. presents PD's/Workshops integrating innovative movement methodologies with mindfulness techniques. As a University faculty member, Linda sees her role as being a catalyst for sparking new knowledge. She holds a 2nd degree Blackbelt and certification in Tai Chi and self-defense. Linda has presented for Antioch, CCSU, WCSU, & E.Lyme Mindfulness Conferences among many others.

Timothy Pedigo

Timothy Pedigo, Ph.D. is an assistant professor in psychology at Governors State University. He is coordinator of the masters in psychology program and teaches courses in mindfulness studies to undergraduates and mindfulness-oriented psychotherapy to graduates. His research interests have been integrating mindfulness into the classroom and into the psychotherapy process.

Susan Perreira

After a 17-year career in the banking and financial industry, Susan, a wife and mother of three boys, returned to college to complete her college education. She is a candidate for Bachelor of Social Work at University of St Joseph Spring 2019. Susan earned an Associate Degree in Social Service from Capital Community College in 2016. She is the co-advisor of The National Society for Leadership and Success, and the founders of the Social Service Club at CCC. She serves on the steering committee for Compassion Project, a program dedicated to creating a more compassionate learning environment for a diverse group of students.

Joyce Piert

Joyce Piert, PhD plays as a Lecturer in the Education Department at the University of Michigan-Flint. As a lifelong resident of Flint, she is a community activist and the founder of several businesses that addresses the academic and interpersonal needs of youth and young adults. She is currently the Executive Director of the New Evolution Educational Center Nonprofit of Flint. She has been developing her own meditative practice since 1992. Utilizing African traditional ritual, Reiki healing, Visualization and Sound Attunement, Dr. P has developed a practice in which she assists professionals in the development of their own practice towards empathy, compassion, and play. She also plays as an author, poetess, and painter.

Daria Pizzuto

Daria Pizzuto is a long-time public school teacher. A freshly-minted PhD, she is interested in higher education policy. She is a Seton Hall Pirate that regularly practices mindfulness with her middle school students.

Angela Potes

Angela Potes has completed a Bachelor's in Science of Psychology (Specialization: Behavioural Neuroscience Option) at Concordia University (2010), followed by a Master's degree in Psychiatry at McGill University (2016). She currently is a Ph.D. student (year 2) at the Department of Psychiatry at McGill University and is an interventionist of mindfulness-based therapies. Angela's previous research experience has focused on behavioral interventions to support current geriatric psychiatry treatments. Her current research goal is to promote and implement mindfulness and compassion-based intervention in mental health services in educational settings. Her Ph.D. training focuses on program evaluation, planning and implementation of mindfulness and self-compassion training in students under psychological distress. She is part of the Jewish General Hospital Geri-PARTy research group and the McGill Meditation and Mind-Body Medicine Research Clinic (MMMM-RC). Angela enjoys dancing, yoga, outdoor sports and spending time in nature.

Jeremy Price

Jeremy Price is Assistant Professor at the IUPUI School of Education. Dr. Price focuses on purposeful teaching with technology grounded in social justice through multiple lenses, such as social network theory and contemplative practices. He explores how technology can be used to explore the intersections of place, environment and community.

Ajit Pyati

Ajit Pyati is an Associate Professor in the Faculty of Information and Media Studies (FIMS) at the University of Western Ontario in London, Canada. He is a native of Southern California and is also a trained yoga and meditation teacher.

Loretta Pyles

Loretta Pyles is Professor at the School of Social Welfare at the University at Albany. She is also a yoga and meditation teacher, workshop leader, and organizational consultant. Her newest books are *Healing Justice: Holistic Self-Care for Change Makers* and *Production of Disaster and Recovery in Post-Earthquake Haiti: Disaster Industrial Complex*.

Anne Randerson

Anne Randerson teaches Global Studies and Management at CSU San Marcos, completed her Ph.D. in Japan, is a Mindfulness Based Stress Reduction Teacher trained at the UCSD Center for Mindfulness, specializes in intercultural communication, global diversity and LGBTQ inclusion, and facilitates Inclusive Communication and Conflict Resolution for the National Conflict Resolution Center.

Matthew Regan

Matthew Regan has been an educator for 12 years, an academic librarian for 8, a meditator for 7, and a seeker of truth his entire life. He has presented and published nationally on information literacy instruction and in 2016 was recognized for "progressive, creative, and collaborative contributions to student centered learning."

Robert Richardson

Dr. Robert Richardson is an ecological economist and Associate Professor at Michigan State University with interests in the study of the environment and development, particularly the contribution of ecosystem services to socioeconomic well-being. His research, teaching, and outreach program focuses primarily on sustainable development.

Patricia Robey *unable to attend*

Patricia Robey, Ed.D., LPC, is a full professor and Interim Chair for the Division of Psychology and Counseling at Governors State University. Dr. Robey utilizes mindfulness practices in her management, teaching, and counseling, and is working with Dr. Timothy Pedigo to develop the GSU Mindfulness University Initiative.

David Sable

David Sable, PhD, is Co-editor of *The Journal of Contemplative Inquiry* and an instructor in Buddhism at Saint Mary's University (Canada). He has led faculty development workshops applying contemplative practices to learning, assessment, and research methods. David is an authorized meditation instructor in the Tibetan Buddhist tradition and a secular mindfulness trainer.

Trudy Sable

Trudy Sable, PhD, has worked with Indigenous peoples of Atlantic Canada and internationally for 30 years developing educational programs, research projects, and documenting their cultural expressions and languages. She is an authorized meditation instructor in the Tibetan Buddhist tradition and developed unique contemplative practices for children and adults.

Ryan Santens

I am currently a doctoral candidate in Community Health at University of Illinois at Urbana-Champaign. I completed my undergraduate degree in psychology in addition to Master of Social Work and Master of Public Health degrees at Washington University in St. Louis. My research interests include adapting mindfulness based interventions.

Kirsten Sarah Smith

Kirsten Smith is an Occupational Therapist and a doctoral student and research assistant in the Health Professional Education Field of the Health and Rehabilitation Sciences Graduate program at Western University. Her research interests are on the use of mindfulness by those who work in the caring professions, particularly those who work with children with disabilities.

Ed Sarath

Ed Sarath is Professor of Music at the University of Michigan, director of the U-M Program in Creativity and Consciousness Studies, and active as performer, composer, recording artist, and scholar. Founder and president of the International Society for Improvised Music. Most recent book is *Black Music Matters* (Rowman and Littlefield 2018).

Candice Salyers

Candice Salyers's research explores intersections of dance performance, feminist theories, cognitive and environmental philosophy, and contemplative practices to propose that site-specific dance can contribute to unique ways of embodying ethical citizenship. She has been invited to speak at Society for European Philosophy, and publications include contributions to *Journal of Performance and Mindfulness*, *Tanz, Bewegung, und Spiritualität*, and *Journal of Environmental Philosophy*.

Erika Scheurer

Erika Scheurer is Associate Professor of English and Director of Writing Across the Curriculum at the University of St. Thomas (St. Paul, Minnesota). After learning about contemplative pedagogies at a faculty development workshop, she has integrated meditation into all of her classes and promotes conscious awareness across campus.

Seth Schoen

Seth Schoen holds a PhD in practical theology with a concentration in spiritual formation from Claremont School of Theology. Seth's research interests focus on contemplative and spiritual practices, especially the cultivation of compassion in the context of education about race and racism.

Allison Schuette

Allison Schuette is a writer interested in documenting lives in many genres. An Associate Prof. at Valparaiso University where she co-directs the Welcome Project, a digital story collection used to foster conversations about community life and civic engagement, Allison is committed to bringing contemplative practices into her pedagogies.

Sherri Seyfried

Sherri F. Seyfried is a Professor and Chair of the Department of Social Work at Chicago State University. Dr. Seyfried's current interests are with the translation of mindfulness practice with communities disproportionately impacted by stress induced health disorders. Dr. Seyfried has trained in teaching MBSR at the University of California, San Diego.

Lamise Shawahin *unable to attend*

Lamise Shawahin, PhD is an Assistant Professor of Psychology at Governors State University. Her research interests center on multicultural psychology, social justice and the health impact of social inequality.

Jana Silver

Jana Silver is Visiting Assistant Professor of Art Education. She teaches courses in art education and arts integration. She is a certified K-12 art teacher who has been teaching art for over 25 years to children and adults locally and internationally. Jana is the Chair of the Five College Arts Integration Initiative Faculty Seminar.

Ray Silverman

Ray Silverman, MAT (Wesleyan University), PhD (University of Michigan) serves as associate professor of religion at Bryn Athyn College (PA). He is the author of *Rise Above It: Spiritual Development through the Ten Commandments* and is the editor/reviser of Helen Keller's *Light in My Darkness*.

Alisha Smith

Alisha Smith Jean-Denis is a PhD student in the Social Justice education concentration. Her research focuses on youth literacy studies and identity shaping frameworks, critical pedagogy and critical race theory.

Monika Son

Monika L. Son joined the Percy Ellis Sutton SEEK Department of John Jay College of Criminal Justice, City University of New York in 2003 and was awarded tenure in 2009. She has served as a faculty for Education and Justice and counselor for over 14 years. Since Fall of 2012, Dr. Son has led SEEK's counseling component as the Counseling Coordinator. Her most recent contributions to fusing the world of academia and practice are completing a certification in embodied leadership and coaching, writing in an edited anthology on practicing liberation and developing curriculum in education and justice.

Becky Spencer

I am an Interdisciplinary PhD candidate and instructor in Health Promotion. My research interests include using critical, transformative, and feminist methods to consider health in the context of complex environments. As a lifelong learner, I understand how overwhelming post-secondary studies can be, and try to challenge traditional teaching methods to emphasize alternative ways of knowing.

Laura Talbott Clark

Associate Professor of Violin and Viola at Oklahoma State University (2004-present). Principal Violinist, Tulsa Camerata. Violist, Tulsa Symphony Orchestra 2008-2018). Creativity Coach (accreditation through CCA, 2019). Sessions presented at the American String Teachers Association National Convention, the Maryland Music Educators Association State Convention, Texas Music Educators State Convention. Dedicated to musician wellness.

Rachael Tanner

Rachael Tanner is a fourth year PhD student in Rhetoric and Composition at Ohio University. Prior to her studies at OU, Rachael received a MSW from Rutgers University and a MDiv. from Princeton Theological Seminary. Rachael is writing her dissertation on contemplative pedagogies and composition, and looks forward to vocational pursuits in higher education and “the writing life.”

Martha Taunton

Martha Taunton is Coordinator of the Art Education Program and Associate Professor of Art Education in the Department of Art at the University of Massachusetts Amherst. Her research and writing have focused on the artistic and aesthetic development of young children, art classroom research and art curriculum development. Martha is a founding member of the Five College Arts Integration Initiative Faculty Seminar.

Ruthe Thompson

Ruthe Thompson is a professor of English at Southwest Minnesota State University, where she teaches academic writing, literature, journalism, and creative nonfiction.

Laurie Thorp

Dr. Laurie Thorp is a faculty member in the Department of Community Sustainability and director of the Residential Initiative on the Study of the Environment (RISE), an interdisciplinary living/learning program at Michigan State University. Her research interests are focused on participatory methodologies and alternative knowledge construction for sustainable food systems.

Laurel Tien

Laurel Tien is a PhD candidate in the Transformative Studies program at California Institute of Integral Studies. She is on Faculty at Kwantlen Polytechnic University, a teaching and learning focused post-secondary institution located south of Vancouver, BC, Canada. She is Academic Dean at SelfDesign Graduate Institute in Washington State. Her teaching and research over the past five years has focused on holistic, integral and transformational approaches to education (see her academic portfolio at LaurelTien.academia.edu).

Cynthia Tiongco

Cynthia Tiongco, OTR, MOT is an Assistant Professor at Texas Tech University Health Sciences Center. Her research interests include qualitative inquiry in Occupational Therapy.

Juliet Trail

Juliet Trail is Managing Director of UVA's Contemplative Sciences Center. CSC efforts incorporate curricular courses, co-curricular programs, research, faculty development, and leading of contemplative practices. She teaches “Mindfulness and Compassion: Living Fully Personally and Professionally,” and will teach a fall course for freshmen, “The Art & Science of Human Flourishing.”

Lan Tran

Adjunct instructor at Cabrini University and a life-long martial arts teacher is committed to using the Zhong Xin Dao approach to neutral viewpoint to help students unpack perceptions, explore their assumptions and biases, reconsider judgments, and let-go of anxiety aggression and resistance—all through unifying one's mental and physical self.

Cristina Trowbridge

Cristina A. Trowbridge is a senior manager of professional development at the American Museum of Natural History. She works with pre-service and first-year science teachers. In May 2018, Cristina received her Ph.D. in Urban Education from the Graduate Center of The City University of New York.

Albert Tuskenis

Albert Tuskenis, Ph.D. is an Associate Professor of Psychology at Governors State University and a licensed clinical psychologist. His research interests focus on attachment theory as well as the scholarship of teaching and learning, including assessment of learning outcomes in relation to mindfulness and belongingness.

John van Bladel

John van Bladel is an Assistant Professor of Psychology at Fulton-Montgomery Community College. He is a member of ACMHE and HREUSA. He has been incorporating mindfulness and socioemotional learning within a constructivist approach for the past several years, particularly in the classes "Building Peace," "Ecopsychology," and "Sociology of Human Rights."

Debra Vinci-Minogue

Debra Vinci-Minogue is an Associate Professor and Coordinator of the ESL/Bilingual Endorsement Program at Dominican University in River Forest, Illinois. She teaches in the School of Education and the Modern Foreign Language Department. Research agenda includes contemplative pedagogy in teacher education and in higher education foreign language classrooms.

Ferdinand von Muench

Ferdinand von Muench has an M.A. degree in Comparative Literature, German Literature, and History from Freie Universität Berlin (Germany). Ferdinand teaches in the Core curriculum at Colgate University; in recent years, he has begun to explore and implement contemplative practices at home, in the classroom, and across campus.

George C. Wang

Dr. George Wang is a Specialist in Geriatrics and Internal Medicine, and formerly Assistant Professor of Medicine at Johns Hopkins University and previously an Assistant Professor of Medicine at Columbia University Medical Center. He is an active contemplative practitioner.

Nancy Watterson

Nancy Watterson is an Associate professor of American Studies at Cabrini University, where her teaching and research revolve around applied mindfulness practices from the Zhong Xin Dao (ZXD) or "neutral pathway," from The Martial Art of Awareness. She and Lan Tran train, co-teach, and offer seminars on body-anchored mindfulness, whether in their class "Conflict and Cooperation," or the BALANCE Learning Community.

Ashley Williams

Ashley Williams, M.A., is a Supervisor for the Community Support Program at Community Counseling of Bristol County (CCBC), Brockton, MA. During her clinical training, she was an intern at the CCBC Emergency Services Program.

Kassmin Williams

Kassmin Williams, M.A. is a In-Home Therapy Clinician at Community Counseling of Bristol County. Prior this, Kassmin worked as a Therapeutic Mentor at a community mental health agency. During her training in clinical mental health counseling, she was an intern with the A New Day program at Health Imperatives, Brockton, MA.

Tanya Williams

Tanya Williams has over 20 years of diversity, inclusion, and social justice teaching, programming and facilitation experience in higher education including professional roles at the Mount Holyoke College, and Union Theological Seminary. She holds a doctorate in Social Justice Education from the UMASS, and her dissertation focused on internalized racial oppression.

Lori Witkovich

Lori Witkovich is an Associate Professor and the Coordinator for Teaching, Learning and Engagement Institute at the College of Central Florida. She is the recipient of the 2016-2019 Salara Ramkrishna Karve Endowed Chair, and her project focuses on bringing contemplative practices to students, faculty and staff to promote peace and well-being.

Isabella Witkovich

Isabella Witkovich is a high school dual enrollment student at the College of Central Florida, and she will graduate in May 2019 with her AA. Her plan is to transfer to the University of Florida to pursue a BA in Journalism. Isabella will share a high school/college student's perspective on violence in our academic institutions and most importantly, her ideas on how to create humane institutions.

Veronica Womack

Veronica Womack is a Research Associate with the Scientific Careers and Research Development Group at Northwestern University Feinberg School of Medicine. She has a Ph.D. in Social Psychology from Howard University and received postdoctoral training in cardiovascular epidemiology and prevention from Northwestern University.

Yuk-Lin Renita Wong

Yuk-Lin Renita Wong's scholarship and teaching aim at deconstructing the power relations in social work knowledge production and discursive practice; and re centering marginalized ways of knowing. She takes up mindfulness as a pedagogy of decolonization and as critical reflective practice that nurtures awareness and wholeness in social justice work.

Nathan Woods

Nathan D. Woods is socio-cultural anthropologist specializing in the comparative and historical study of knowledge, expertise and education. He currently teaches in the Buddhist Chaplaincy department at University of the West in Rosemead, CA. He is resident priest in training at Sweetwater Zen Center in National City, CA.

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WIFI INFORMATION

Connect to the wireless network: UMASS

Username: 98886627

Password: 53846627

Parking garage is accessed by
Commonwealth Ave



Conference site
(Lincoln Campus Center)

to downtown
Amherst



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