

**Eighth Annual ACMHE Conference**

# **Transforming Higher Education**

Fostering Contemplative Inquiry, Community, and Social Action

UMass Amherst · October 7 - 9, 2016

the association for  
Contemplative Mind  
in Higher Education

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

## WIFI INFORMATION

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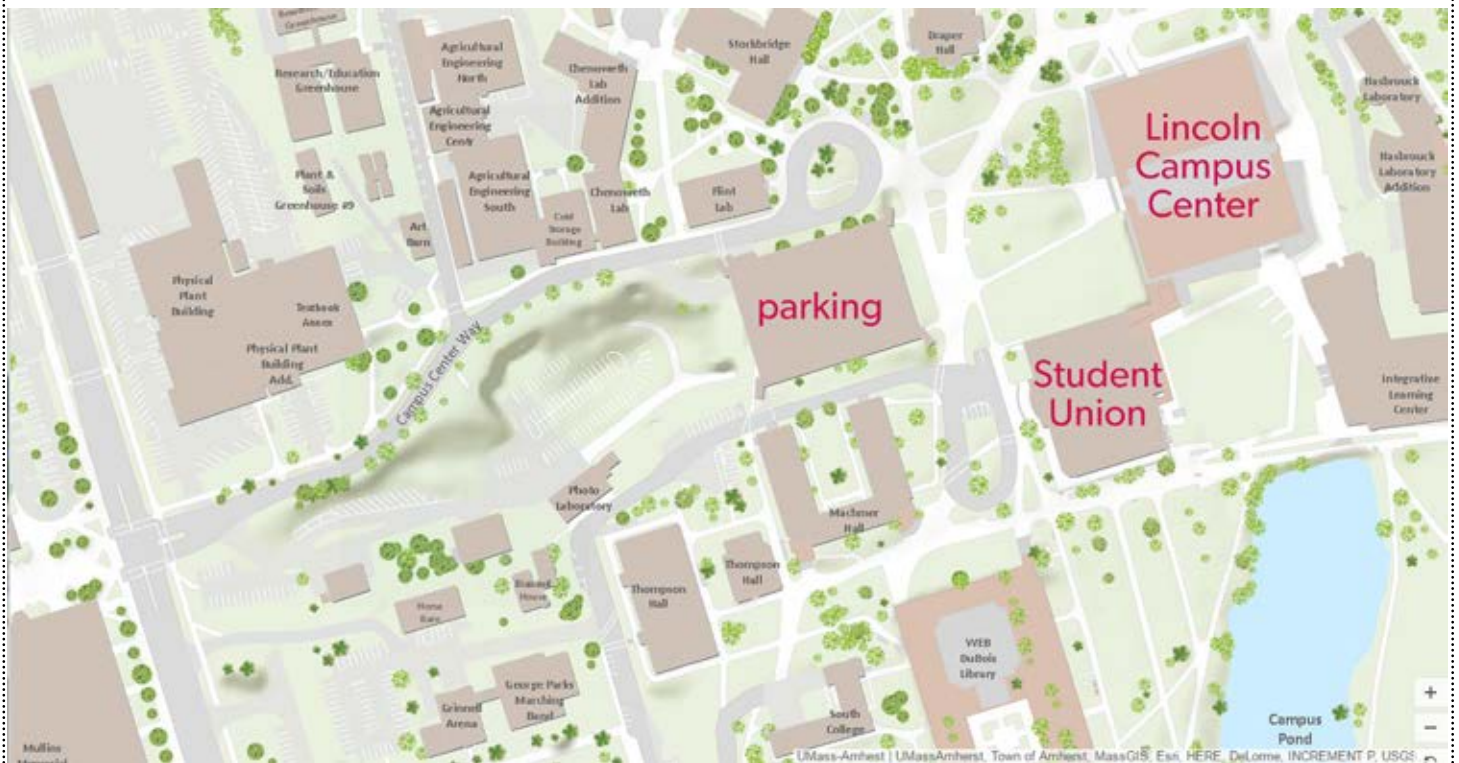
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## CONFERENCE LOCATION QUICK REFERENCE GUIDE

### Lincoln Campus Center & Student Union Building, University of Massachusetts Amherst

- **Pre-Conference Retreat Day, Poster Session, and Program Fair:** Student Union Ballroom
- **Conference Registration:** Student Union Ballroom Foyer
- **Plenary Sessions and Breaks:** Campus Center Auditorium
- **Parallel Sessions:** 8th and 9th floors of the Campus Center
- **Meals are on your own** at the Blue Wall Dining Commons in the Campus Center or throughout downtown Amherst



**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.

Further information and resources may be found at [www.contemplativemind.org](http://www.contemplativemind.org) and [www.acmhe.org](http://www.acmhe.org).

the association for  
Contemplative Mind  
in Higher Education



## 2016 Conference Committee

Kakali Bhattacharya  
Kansas State University

Stephanie Briggs  
Community College of Baltimore County

Jennifer Cannon  
University of Massachusetts Amherst

Michelle Chatman  
University of the District of Columbia

James Frank  
University of Massachusetts Amherst

Vijay Kanagala  
University of Vermont

David Levy  
University of Washington

Regina Smith  
Naropa University

Paul Wapner  
American University

Carin Zinter  
Holyoke Community College

## Welcome to the eighth annual ACMHE conference!

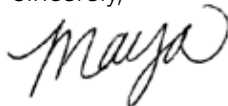
The ACMHE conference is an interdisciplinary forum for sharing scholarship, practices, and research on contemplative methods in higher education, with an emphasis on fostering compassionate social change.

The 2016 ACMHE conference will explore questions such as:

- How do we develop the tools for inner and outer transformation? How do we foster an ability to be more alive, awake, mindful, and engaged with our inner struggles and global collective challenges?
- How are contemplative methods affecting how we teach, learn, and understand across and in our various disciplines?
- How are contemplative practices supporting and sustaining communities within and beyond academia that reflect compelling visions of a more just, peaceful, sustainable, and compassionate world?
- How can contemplative practices affect our understanding of systemic forces that shape institutions of higher education and of society at large?

Thank you so much for joining us this year at the University of Massachusetts!

Sincerely,



Maya Elinevsky  
Conference Coordinator,  
the Center for Contemplative Mind in Society (CMind)



Daniel Barbezat  
Professor of Economics, Amherst College  
& Director, the Center for Contemplative Mind in Society (CMind)



Bradford Grant  
Professor of Architecture and Design, Howard University  
& Chair of the Board, the Center for Contemplative Mind in Society (CMind)

## PRE-CONFERENCE SCHEDULE

### FRIDAY, OCTOBER 7<sup>th</sup>

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- 8:30 am** Pre-Conference Registration  
*Student Union Ballroom Foyer*
- 9:00 am – 1 pm** Pre-Conference Retreat Day, Part 1  
*Student Union Ballroom*
- 1:00 – 2:00** Lunch  
*On your own at the Blue Wall Dining Commons, Campus Center*
- 2:00 – 4:00** Pre-Conference Retreat Day, Part 2  
*Student Union Ballroom*

## MAIN CONFERENCE SCHEDULE

### FRIDAY, OCTOBER 7<sup>th</sup>

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- 3:00 – 7:00 pm** Conference Registration  
*Student Union Ballroom Foyer*
- 7:00 – 9:00** Conference Opening and Keynote by **Melanie L. Harris**, Associate Professor of Religion, Texas Christian University  
*Student Union Ballroom*

### SATURDAY, OCTOBER 8<sup>th</sup>

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- 8:30 – 9:00 am** Contemplative Practice with **Oliver Hill**, Professor of Experimental Psychology, Virginia State University  
*Campus Center Auditorium*
- 9:00 – 9:20** Introduction to the Day and Framing Questions with **Daniel Barbezat** (Executive Director, CMind), **Bradford Grant** (Professor of Architecture, Howard University and Board Chair, CMind), and **John Baugher** (Program Manager, CMind)  
*Campus Center Auditorium*
- 9:20 – 9:40** Break  
*Light snacks and beverages will be available in the Campus Center Auditorium from approximately 9am – 11am. Beverages will be available all day.*
- 9:40 – 10:40** Parallel Session I  
*Breakout Spaces on 8th and 9th floors of the Campus Center*
- 10:40 – 11:00** Break

**SATURDAY, OCTOBER 8<sup>th</sup>, continued**

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- 11:00 – Noon**            **Parallel Session II**  
*Breakout Spaces on 8th and 9th floors of the Campus Center*
- 12:00 – 1:00 pm**        **Lunch**  
*On your own at the Blue Wall Dining Commons, Campus Center*
- 1:00 – 2:00**              **Poster Session and Program Fair**  
*Student Union Ballroom*
- 2:00 – 2:20**              **Break**
- 2:20 – 3:20**              **Parallel Session III**  
*Breakout spaces on 8th and 9th floors of the Campus Center*
- 3:20 – 3:40**              **Break**  
*Light snacks and beverages will be available in the Campus Center Auditorium from approximately 3 – 5 pm.*
- 3:40 – 4:40**              **Parallel Session IV**  
*Breakout spaces on 8th and 9th floors of the Campus Center*
- 4:45 – 7:00**              **Reception with Light Snacks and Cash Bar**  
*Campus Center Auditorium*

**SUNDAY, OCTOBER 9<sup>th</sup>**

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- 8:30 – 9:00am**            **Contemplative Practice with Glaisma Perez Silva, Disability Support Services**  
Coordinator, Middlesex Community College  
*Campus Center Auditorium*
- 9:00 – 9:20**              **Break**  
*Light snacks and beverages will be available in the Campus Center Auditorium from approximately 9am – 11am. Beverages will be available all day.*
- 9:20 – 10:35**            **Parallel Session V (75-minute Panel Sessions)**  
*Breakout spaces on 8th and 9th floors of the Campus Center*
- 10:35 – 10:55**           **Break**
- 10:55 – 11:55**           **Parallel Session VI**  
*Breakout spaces on 8th and 9th floors of the Campus Center*
- 11:55 – 12:40 pm**      **Lunch**  
*On your own at the Blue Wall Dining Commons, Campus Center*
- 12:40 – 1:40**            **Parallel Session VII**  
*Breakout spaces on 8th and 9th floors of the Campus Center*
- 1:40 – 2:00**              **Break**
- 2:00 – 3:00**              **Plenary & Closing with Melanie L. Harris, Daniel Barbezat, and Holly C. Benzenhafer** (Boston University School of Theology)  
*Campus Center Auditorium*

## PRE-CONFERENCE

### Contemplative, Scholar, Activist: A Day to Honor our Wholeness

#### Michelle Chatman

Assistant Professor of Criminal Justice and Youth Studies, University of the District of Columbia

#### Paul Wapner

Professor of Global Environmental Politics, American University

Friday, October 7th, 9 am - 4 pm  
Student Union Ballroom

Each of us lives multiple lives. This pre-conference Day of Practice provides an opportunity to use the contemplative journey as a tool for the integration of our many roles. Through storytelling, meditation, movement, ritual, and interpersonal sharing, we will reflect upon our various life trajectories and cultivate and honor our wholeness. How do we foster our contemplative base for our fullest expression? How do we bring that expression into our efforts as teachers, learners, colleagues, and workers? How do we clarify, enliven and amplify the many connections of our contemplative journey into social action? This one-day retreat offers a chance to step out of the frenzied character of our days, and find rejuvenation, greater integration, and deeper meaning.



Michelle Chatman is Assistant Professor of Criminal Justice and Youth Studies at the University of the District of Columbia. As a contemplative educator, Michelle weaves storytelling, jazz, and meditation into her instruction to help facilitate student learning and growth. She is an active member of ACMHE and served as faculty at the 11th Annual Summer Session on Contemplative Pedagogy. She also served on the 7th Annual ACMHE conference planning committee, which was held at Howard University. Michelle is enthusiastic about spreading contemplative practices among her campus community, with particular interest in exploring contemplative traditions within the African Diaspora. Also a vocalist, she performs at cultural events in the DC area. A practitioner of the Yoruba belief system, the teachings of this ancient tradition, along with her

Christian upbringing, serves as the basis of her personal, contemplative practices. Her most recent scholarly work, "Eshu's Crossroad: Pan African Identity In a Changing City" (Routledge 2016), examines the impact of gentrification upon the Pan African and Black Nationalist communities in her hometown of Washington, DC. Her TEDx talk, How Africa Changed My Life, links her contemplative journey to her volunteerism in The Gambia, West Africa.



Paul Wapner is Professor of Global Environmental Politics at the School of International Service at American University. He has published five books including *Living Through the End of Nature*, *Global Environmental Politics: From Person to Planet*, and most recently, *Reimagining Climate Change*. His current research focuses on environmental ethics and climate suffering. He is particularly concerned with understanding how societies can live through this historical moment of environmental intensification in ways that enhance human dignity, compassion, and justice, and that respect and nurture the more-than-human world. Paul serves on the boards of the Lama Foundation and Re-volv, and is a longtime vipassana practitioner. He was a 2008 Contemplative Practice Fellow.

## KEYNOTE ADDRESS

### **Ecowomanist Wisdom: Engaging Earth Justice and Contemplative Pedagogies For Such a Time As This**

**Melanie L. Harris**

Associate Professor of Religion, Texas Christian University

Friday, October 7th, 7 pm  
Student Union Ballroom



Melanie L. Harris is Associate Professor of Religion at Texas Christian University in Fort Worth, TX, where she teaches and conducts research in the areas of Religious Social Ethics, Environmental Justice, Womanist Ethics, and African American Religious Thought. Dr. Harris is the author of numerous articles and several books including *Gifts of Virtue: Alice Walker and Womanist Ethics* and co-editor of the volume *Faith, Feminism, and Scholarship: The Next Generation*. Her latest book, engaging Ecowomanism and the intersections between environmental justice and African American Women's Religious Life and Spirituality, is scheduled to be published by Orbis Books in 2016. Dr. Harris offers academic leadership in administration at TCU and has experience serving on the Board of Directors of the American Academy of Religion, The Society of Christian Ethics and KERA-TV/Radio. She also leads retreats with her mother, Rev. Dr. Naomi O. Harris, and co-facilitates teaching workshops with The Wabash Center for Teaching and Learning in Theology and Religion.

## PARALLEL SESSION I · SATURDAY, OCTOBER 8<sup>th</sup> · 9:40 - 10:40 AM

Room 803 | 60-Minute Practice Session

### **Design Mind: Contemplative Practice, Design Thinking and the 21st Century University**

At the University of Oregon we are currently embarked on a curricular reform initiative called “trED”: transforming education by design. Our goals are immodest and our methods irregular; we aim to thoroughly transform UO’s core baccalaureate experience by means of “design thinking”: an iterative creative process anchored in empathic and often improvisational research methods with stakeholder communities. Design thinking seeks to unlock imagination in order to uncover latent needs and behaviors. Recently organizations as diverse as Sealy Posturepedic and the City of Dublin have turned to design thinking as an approach – beyond surveys, focus groups and task forces – to innovate deep solutions for intractable problems and concerns. Our session explores what we’ve been calling “design mind”: the potential for a deep link between contemplative practice and design thinking. With us, participants will explore the ways in which contemplative practice can enter not only the classroom – but also the boardroom and the provost’s office.

*Lisa Freinkel, Ron Bramhall, Anita Chari*

Room 804-08 | 60-Minute Interactive Session

### **Healing Grief Created by Racial Separation**

Holding a rarely examined perspective that racial separation and institutionalized racism emotionally and spiritually damage white people, as well as people of color, this workshop will increase understanding and compassion. Using *Combined Destinies: Whites Sharing Grief about Racism*, one of the authors will facilitate discussion which includes self-reflection and action planning to reduce racism.

Drawing on personal and heartfelt stories from 52 previously published and unpublished writers, *Combined Destinies* stretches across our country to explore the social and emotional consequences of racism for White Americans. The book is based on the premise that for positive and lasting change to occur, it is necessary to open hearts as well as minds. These intimate stories will offer participants a chance to explore their own experiences and to examine their own thoughts and feelings about the personal pain and psychological damage that racism creates. Personal next steps for reducing racism will be explored.

*Caroline Haskell*

Room 805-09 | 60-Minute Interactive Session

### **What Matters Most in Crossing the Boundaries of Identity**

This workshop begins with a short account of the challenges in gathering trust and commitment across university, government, and First Nations of Canada. It documents the forces from the top down and bottom up that come into play. Meaningful change emerged in the way internal and external partners of the university played a role in innovative university program design and delivery. The story reveals principles that can be applied in many settings. Participants will then engage in a structured reflective interaction process to examine the necessary conditions for change in their own settings. In this process they explore assumptions, ways of listening, and styles of inquiry that highlight the sense of identity on multiple levels. The process includes the felt sense of what matters most to participants and then seeks shared meaning from their present experience in their interaction. The objective is to develop first steps toward meaningful change and innovation by working across perceived boundaries. This research-based process has produced a sense of unexpected connectedness amongst participants with significantly different backgrounds and views.

*David Sable, Trudy Sable*

Room 811-15 | 60-Minute Interactive Session

### **Sitting with Peace: Cultivating Contemplative Practice at Sites of Conflict**

With this session, a teacher and a student aim to inaugurate a dialogue about new ways to incorporate contemplative practice into study abroad and service learning—particularly in areas that have experienced significant trauma and conflict. At our public university, students are often from marginalized populations themselves and a primary question for us is: How do we learn together in parts of the world that have seen tremendous conflict—without becoming swamped by stress and negative emotions in the process?

Our method is to preface our immersive study abroad experiences with intensive 4-day silent retreats. Prior to immersion in-country, we take these small groups of students into silent retreat to build community, hold space together and prepare for our journey. At the close of the journey, students are invited to again immerse themselves in a multi-day contemplative session with their classmates. Last summer we traveled with a group of students to Cape Town, South Africa for six weeks to study the Truth and Reconciliation process and post-apartheid social formations. This summer we journeyed to Ireland and Northern Ireland to learn more about the Troubles and the road to the Good Friday Accord.

By sharing stories, curricula, and best practices, we hope to offer some of the insights we have gained—and to open a dialogue about navigating these difficult, but highly rewarding educational spaces.

*Mike Lamb, Gargi Padki*



**PARALLEL SESSION I · SATURDAY, OCTOBER 8<sup>th</sup> · 9:40 - 10:40 AM**

Room 903 | 60-Minute Interactive Session

**Queering the Spirit: Exploring Intersections of LGBTQ and Religion Through Contemplative Practices**

In this interactive session, the presenters will discuss their experience organizing an ongoing discussion series that explores the joys and challenges of simultaneously identifying as LGBTQ+ and as People of Faith. The Queering the Spirit series was designed to help faculty, staff and students to reconcile their religion and spirituality with their sexual orientation and gender identity, as well as provide tools for allies to provide support to this community. Thus far the series has explored queer people in diverse religions including Judaism, Islam, Christianity, Buddhism and Indigenous spirituality and featured multiple guest speakers from on and off campus. While our guest speakers presenting has been a component of the series, strategies gleaned from contemplative pedagogy have been utilized throughout to maximize connectedness, inspire mindfulness and promote compassionate social change. The session will encourage discussion and provide resources for attendees to plan similar programs or series on their respective campuses, as well as how to incorporate multicultural discussions of queer spirituality in their courses using contemplative methods.

*Joelle Ruby Ryan, Cheryl Grady*

Room 904-08 | 60-Minute Interactive Session

**Meeting our Ancestors: Exploring the Future through the Present Moment**

In this sacred dyadic “deep time” practice, a part of Joanna Macy’s The Work that Reconnects, participants reflect on their engagement with present-day challenges by coming face-to-face with their lineage. In a time outside of time, each participant will either be an ancestor (a present day being) or a descendant (from seven generations in the future) meeting to share their respective wisdom. Through this practice, participants are able to “learn to act like ancestors of future generations” (Joanna Macy) and re-enter their lives with an inspired commitment to social action.

*Regina Smith*

All presenter biosketches  
begin on page 34

Room 905-09 | 60-Minute Interactive Session

**Contemplation and Race: Practices for First Year Composition Classrooms**

In this interactive session, we consider how contemplative pedagogies can open conversations about race and writing in first year composition classes. Presenting a combination of theoretical positioning with discreet exercises, our session explores the role of contemplative practice in facilitating the difficult, but necessary, conversations surrounding race and identity construction at a regional public university in South Carolina. Specifically, this session will allow attendees to experiment with relational aspects of contemplation including deep, rhetorical listening and narrative as avenues for accessing the often embedded emotional racial constructions we hold in our lives. Through such methods, we strive to encourage students to move past oppressive ideological rootings to begin to see greater connectivity in their experiences of the social world. Our session is based on a running classroom study, which aims to assess the affordances of having a contemplative foundation in the actively antiracist classroom.

*Christian Smith, Emma Howes*

Room 917 | 60-Minute Practice Session

**Deepening Awareness; Combining the Disciplines of Contemplation and Expressive Arts**

Contemplation and the Expressive Arts combine to create a unique gateway for deepening understanding of self, others and our intersections. The combination of Contemplation and Art provides opportunities for moving from thought based experiences into sensate expressions, “seeing” feelings and exploring the intersections of possibilities of using art and art based experiences. In this workshop we will explore how to build and set a safe container, use language to invite participation, tips for managing the velocity and intensity of experience and ideas for how to create an educational environment to invite curiosity, sharing of experiences and building engaged community. The workshop will include a discussion on the application of these tools in schools, individual therapeutic connections, group sessions and community action. Informed by Expressive Arts principals, Neuroscience and Contemplative Arts, this workshop will provide the participants with a series of tools to bring back to their own practices, classrooms and communities.

*Doreen Maller, Leane Genstler*

## PARALLEL SESSION II · SATURDAY, OCTOBER 8<sup>th</sup> · 11:00 AM - 12:00 PM

Room 803 | 60-Minute Interactive Session

### **Sex in the Classroom: Contemplating from the Outside In**

This workshop explores the edgy terrain of sex and gender as they manifest in the national conversation and the field of human sexuality. Bodies manifest as a gap between outer and inner. How we occupy the gap through sustained awareness changes the invitation—opening to the innermost. An experiential understanding of gender and sensuality serves as a harbinger for relationship and relearning. Through a series of interactive awareness practices, participants will occupy the fertile between-space where mind is meant to be blown.

*Carole Clements*

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Room 804-08 | 60-Minute Interactive Session

### **Social Justice Vigils: A Forum for Contemplative Social Change**

This presentation will describe our social justice vigils and the process by which we collaborate with students in creating contemplative forums which both shape and are informed by social action. To “vigil” means to “stay awake” and vigils are usually held in times of tragedy or to commemorate socio-political events. However, in a diverse community, the matters of concern that call us to vigil are quite vast. We will demonstrate how we convene multiple contemplative “vigils” in response to a wide array of social, political, and world events; and how they both provide opportunities for expressions of protest and hope, and make room for diverse narratives of experience. Our presentation will engage participants in thinking about how these forums function in the face of strong feelings about social or political realities to help foster empathy and an appreciation for moral complexity, in addition to leading to stronger, more strategic social action.

*Matilda Cantwell, Jennifer Walters*

Room 805-09 | 60-Minute Interactive Session

### **Weaving Mindfulness into online learning- benefits for students of all ages**

I have developed and currently oversee a signature program for Adult women undergraduate college students called the Women as Empowered Learners and Leaders (WELL) program. Under my supervision, I have incorporated mindfulness into all three of these required courses, and students have loved it. I will show participants how I was able to do this, and then guide them through creating online resources for their populations. The fact is that people of all ages and backgrounds can benefit!

*Chelsea Kline*

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Room 811-15 | 60-Minute Practice Session

### **Cultural Humility: reflections on the body, power & relationships**

Originally developed to address health disparities and institutional inequities in medicine, “Cultural Humility” is now used in education, palliative care, psychology, social work, nursing, and public health. To practice cultural humility is to maintain a willingness to suspend what we know, or what we think we know, about a person based on generalizations about their culture. It is a daily practice for people to deal with hierarchical relationships, change organizational policy & build relationships based on mutual trust. Contemplative/somatic practices can be used to learn about and practice cultural humility in order to address racism, bias, and other intersecting forms of oppression. Theater of the Oppressed in particular engages people in critical reflection and dialogue in the process of liberation. We can observe ourselves in action; thus we can amend, adjust and alter our actions to have different impact and to change our world.

*Vivian Chavez*

All presenter biosketches  
begin on page 34

## PARALLEL SESSION II · SATURDAY, OCTOBER 8<sup>th</sup> · 11:00 AM - 12:00 PM

Room 903 | 60-Minute Practice Session

### **Taste of Mindfulness and Embodied Learning in Pharmaceutical Sciences**

In two PharmD courses I cover multidisciplinary content focused on digestive system, from basic anatomy and physiology, to pathophysiology, medication mechanisms of action and medicinal chemistry with pharmaceuticals. My approach is to use mindfulness practices in class as a tool of connecting students to the complex material in these lectures. The practices are designed to help them more deeply appreciate interconnectedness of the human body functioning and drug action on the whole body. I will present specific mindfulness exercises focused on the digestive system function and dysfunction. I will also share scripts that guide student reflection writings on these experiences. The hope is that mindfulness practices like these can enhance sense of empathy in students towards self and their future patients. Further, I hope the students can gain much deeper sense of the medications impact on human functioning and from their grow more deeply connected to their patients.

*Jelena Janjic*

Room 904-08 | 60-Minute Interactive Session

### **Confronting Ecological Harm: How to Cope and How to Act**

Environmental degradation undermines quality of life for many and, in the extreme, threatens the infrastructure that supports all life on earth. How can contemplative practice help professors, students, and activists emotionally hold and intellectually engage environmental intensification, harm, and loss? How can such practice inform the broader pursuits of peace, sustainability, and ecological justice? This session will explore the role of contemplative methods in confronting systems of environmental harm and the injustice this inflicts on the human and more-than-human world. Drawing from diverse disciplines, presenters will consider how to mindfully face the injustices and often overwhelming character of climate change, loss of biological diversity, and the poisoning of the air, land, and waterways that we share on this planet. The session will include a guided practice on facing environmental harm, insights on integrating contemplative practices into the classroom and activism, and interactive discussion.

*Gabriel Dayley, Paul Wapner, Rachel DeMotts, Parakh Hoon*

Room 905-09 | 60-Minute Interactive Session

### **Transforming Pathological Anger to Compassion, Peace, and Action**

Anger is implicated in nearly every social pathology from war to bullying to child abuse yet it is also the spark of reform for nearly every positive social movement from civil rights to labor rights to handicapped rights. Through an extensive literature review I reveal how anger has an odd dual role of being connected to both shameful and righteous feelings, and to being suppressed or expressed in different contexts. Anger is often poorly understood and readily confused and simplification, conflation, pathologizing, depersonalizing, and depoliticizing are common. I will teach how anger entails four distinctive sequential pedagogies: Mindfulness, Compassion, Insight, and Action. A similar feeling can occur when we are wrong and right, and when we should and shouldn't take action. It is very important, therefore, that teachers learn not to skip the often difficult and uncomfortable experiences of guilt, compassion, and reflection nor allow judgment towards action without insight.

*Elizabeth Heilman*

Room 917 | 60-Minute Practice Session

### **Embodied Literacy: Choreographing and Coaching the College Mind**

Academic success has a long-standing axis of cognitive pursuits. Revolving around intellect, it's spin forms a Cartesian split; separating the [proverbial] mind from its information source - the body. While sight and sound are predominant devices used in college classrooms, a vital source of sensory input is overlooked. The body receives and processes information before, and sometimes without, cognitive recognition (Porges, 2009). The development of embodied literacy, for both teacher and student, involves neural integration (Siegal, 2009) and awareness (Kabat-Zin, 1994) impacting numerous areas of development in the late adolescents and emerging adults attending higher education institutes. As Young (2016) suggests, "you can give a spotlight to a specific dancer without having to get the other performers off the stage" (p 35) we can choreograph our own attention and sensation. This presentation offers an exploratory experience, choreographing cognitive and embodied states, and practical guidance in coaching others to do so.

*Tegan Reeves*

## PARALLEL SESSION III · SATURDAY, OCTOBER 8<sup>th</sup> · 2:20 - 3:20 PM

Room 803 | 60-Minute Interactive Session

### **Risk, Roles, Reflection in Contemplative Learning: Exploring via Liberating Structures**

We use a set of tools called Liberating Structures to explore disciplinary boundaries of contemplative practice and strategies toward justice in our work worlds. At the heart of our workshop is intention to address these questions: What is your relationship with your object of study? And how might contemplative practice change that relationship?

We problematize how our disciplines historically address the relationship between scholar and object, and argue that contemplative practice is one way to rearrange or revise that relationship, as it makes way for embodied and inclusive learning. Our three case studies from university teaching in an interdisciplinary school help us explore these issues. Moving forward, we consider how an intervention of reflection connect us with questions of justice.

Participants will leave the session with ideas for facilitating classroom discussions and workplace meetings in a present, embodied, and inclusive manner.

*Alice Pedersen, Kristin Gustafson, Amy Lambert*

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Room 804-08 | 60-Minute Interactive Session

### **Cultivating A Trauma-Informed Contemplative Pedagogy**

This presentation will present trauma-informed contemplative pedagogy as a model for teaching beginning clinical practice skills in an undergraduate social work course. Contemplative practices are particularly relevant in disciplines where students grapple with complex issues related to human trauma. Trauma-informed care (TIC) has garnered considerable attention over the last two decades as neuroscientists and scholars have examined the implications of early childhood trauma across the lifespan. Our students are not immune to these experiences and therefore educators can integrate contemplative practices to create trauma-informed teaching environments that attend to the ways in which students' personal histories intersect with course content. Social work education embraces contemplative practices to improve self-awareness, mediate practice and content related stress in social work, and positively impact metacognitive and critical thinking skills. This presentation introduces trauma-informed contemplative pedagogy as a model for multiple disciplines in higher education.

*Britt Rhodes*

Room 805-09 | 60-Minute Interactive Session

### **From Mindless \*ism to Mindful Encounters: Contemplative Cultural Studies**

Many faculty wonder how to incorporate contemplative studies into content courses that don't offer an obvious thematic tie-in. Drawing from a range of cultural studies courses, we'll discuss the transformative effect of reframing stereotypical discourses like Orientalism as a form of "mindlessness" using psychologist Ellen Langer's tripartite definition: categorical entrapment, automated behavior, and unilateral perspective. Once prejudice and discrimination are understood as forms of mindLESSness, the syllabus practically begs the question: what is mindFULness? From there, Sue Smalley's and Diana Winston's *Fully Present: The Science, Art and Practice of Mindfulness* (or a similar text) can become the core textbook of almost any course—revealing how contemplative practice opens us up to genuine cross-cultural awareness and respect. Compared with courses that don't use this strategy, a focus on mindlessness/mindfulness in conjunction with meaningful case studies increases students' capacity for absorption of and engagement with diverse cultural content and communities.

*Karen Cardozo, Morgan Valois*

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Room 811-15 | 60-Minute Practice Session

### **Encountering Systemic Privilege and Oppression through Community-Engaged Mindfulness Practice**

Multiple forms of systematic privilege and oppression impact everyone involved in the enterprise of higher education. At a personal level, each student, staff, and faculty member embodies their own experience of being privileged and oppressed under different circumstances and along a number of intersecting dimensions. However, much of this personally held information can be difficult to access. To facilitate making this implicit information more explicit, Community-Engaged Mindfulness Practice involves noticing one's own experience of privilege and oppression as it happens, expressing this experience to others, and in turn, non-judgmentally receiving other people's expression. Under careful guidance of facilitators, these expressions can take nonverbal as well as verbal form. This practice fosters a personally meaningful and communally shared sense of ubiquitous social forces that impact all our lives on a daily basis. After guiding attendees in this practice, we will discuss its applicability to fostering community and facilitating social action.

*Rhonda V. Magee, Peter Grossenbacher*

## PARALLEL SESSION III · SATURDAY, OCTOBER 8<sup>th</sup> · 2:20 - 3:20 PM

Room 903 | 60-Minute Practice Session

### **Talking Truth: Finding Your Voice Around the Climate Crisis**

Talking Truth: Finding Your Voice Around the Climate Crisis is a campus-based learning community that encourages participants to explore how they might think, feel, and act more consciously within the realities of the planetary environmental crisis. Created as an alternative space that complements climate change education and research at UMass Amherst, students, faculty and staff explore the climate crisis together in the context of imagining and fostering a world that is sustainable and just. Aiming to connect our inner lives with this global challenge, we focus on community building through shared common concerns, recognizing that our particular lives may intersect differently with societal structures of privilege and power. A variety of modalities guided this transformative, year-long experiment, including: reflective writing, guided meditation, storytelling, movement and projected imagery. Tangible outcomes include the preservation of writing samples in the University Archives and the forming of a new student climate action group. This session will engage participants in a sampling of Talking Truth experiences and will include time for questions and discussion.

*Kris Nelson, Madeleine Charney, Lena Fletcher*

Room 904-08 | 60-Minute Interactive Session

### **Holistic Faculty Development: Writing Renewal Retreats and Contemplative Practices**

Holistic education, according to Miller (2008), is rooted in balance, inclusion, connection, and dynamism; it has a spiritual quality that enhances integrated learning of the head, hand, and heart. Holistic faculty development, with the integration of contemplative practices, community building, and intentional connections to the natural world, provides transformative learning opportunities for all involved. In this interactive session, facilitators draw upon experiences from five writing renewal retreats over three years to examine how a contemplative retreat can foster a connection to self, to scholarship, and to a community of writers—key elements of a successful writing life. They will consider core themes of self-renewal, self-care, community and connection, and metacognition. Participants will explore contemplative practices, faculty learning outcomes, and evaluation data from past retreats with the goal of creating or enhancing contemplative communities at their home institutions.

*Edward Brantmeier, Jennifer Byrne (will not be in attendance), Jared Featherstone*

Room 905-09 | 60-Minute Interactive Session

### **Maintaining the Spiritual Practice of Queer Contemplative Activism in/Beyond the Academy**

This interactive session explores the possibilities and challenges found in the integration of contemplative spirituality, art, activism, and scholarship within the academy. Drawing on theoretical, contemplative, and performative approaches, the presentation consists of a performance piece drawn from my performative autoethnographic research, as well as experiential engagement and discussion with session attendees.

I seek to illustrate, in an embodied way, the joys and challenges of balancing my commitment to “contemplative activism” (Mesner 2014), with the systemic constraints of my work as an assistant professor in a school of education. Along with the performer, the audience will be invited to experientially engage with the ebb and flow of the competing calls of contemplative spirituality and external professional demands. In so doing, I seek to evoke connections for my audience to aspects of their own lives. I believe that doing so instigates rich opportunities for discussion and reflection.

*Kerri Mesner*

Room 917 | 60-Minute Practice Session

### **Practicing Reflection and Contemplation with Adult Students in Mathematics Class**

Reflective practice has been utilized as a means to grow and improve within various fields of professional practice including medicine. This guided reflective practice is based upon Kolb’s Cycle of Learning with a move into contemplative practice as well. In this presentation, a mathematics professor will share reflective practice and contemplation as utilized with adult students enrolled in an accelerated hybrid mathematics course who also happen to be working full time. These full time students have many stresses including a full time job as well as balancing a home life along with the pursuit of a degree in higher education. Although many would say that this is not an appropriate way to engage within a discipline such as mathematics, the speaker will cite reasons why this practice is so beneficial to the students who are in charge of the majority of their learning in a student centered environment.

*John Hill*



**PARALLEL SESSION IV · SATURDAY, OCTOBER 8<sup>th</sup> · 3:40 - 4:40 PM**

Room 811-15 | 60-Minute Interactive Session

**Laban's Eight Effort Qualities in a Teacher's Mindfulness Practice**

The purpose of this interactive workshop is to integrate Laban Movement Analysis's (LMA) eight Effort Qualities to a teacher's curriculum, instruction and mindfulness practice. Laban Movement Analysis analyzes movement according to eight Effort Qualities of: fast/slow, open/bound, direct/indirect, and hard/soft (Dell, 1977). Sandlos (2001) explains that Laban Movement Analysis provides a framework for the analysis of movement. LMA allows one to focus attention on four major areas of study: action, energy, shape, and space. Each of these lenses is understood to be linked to the other three. These categories are used to describe and analyze movement in order to identify building blocks and the way these elements work together. This workshop will provide valuable information and skills on how LMA is used in the arts to promote mindfulness- and compassion-based approaches in a teacher's curriculum and instruction. Helping them to become more creative and embodied in the classroom, while promoting a mindful learning environment.

*Leonard Cruz*

Room 804-08 | 60-Minute Interactive Session

**Mindfulness Practices and Teaching Ethics in STEM**

In this session we will explore the impact of mindfulness on teaching ethics in STEM. In practice, all areas in the STEM field all have a Code of Ethics which practitioners are expected to follow. Using an example code, we will discuss its theoretical bases and limitations. Then we will discuss some of the obstacles to teaching ethics in university curriculums. Finally, we will discuss how mindfulness may be used in conjunction with traditional approaches to overcome some of the shortcomings of traditional approaches. A few brief examples will be given from classroom experience of using mindfulness in a STEM class. The last half of this session will be given over to a discussion of the usefulness of integrating mindfulness with western philosophical approaches to ethics. In particular, many western approaches lack detailed attention to the role in feelings in ethical decisions, while mindfulness' purpose is to clarify the role of feelings.

*Agnes Curry, Douglas K. Lindner, Richard S. Bowles*

Room 805-09 | 60-Minute Interactive Session

**Contemplative Writing to Facilitate Student Engagement and Deepen Learning**

Writing is a critical form of contemplative pedagogy; individuals working in this area have addressed both ways to integrate contemplative practices into writing practices as well as ways to use contemplative practices as preparation for writing. This workshop will offer the following: first, an overview of the state of the science and state of the art of scholarship on contemplative writing, second, experiential contemplative writing practices, and insights gained from incorporating these practices, and finally, workshop time in which participants can reflect on past practices and consider ways to integrate new insights into a current or upcoming course. This session will be interactive in at least two ways. Participants are encouraged to engage in contemplative writing exercises as part of their participation in the workshop. Participants are invited to share examples of past experiences using contemplative writing practices as well as new ideas for how to incorporate contemplative writing practices.

*Alexis Franzese*

Room 803 | 60-Minute Interactive Session

**An Investigation into the Challenges of Introducing Contemplative Practice into Higher Education**

Challenges to be addressed in a dialogue formatted presentation guided by contemplative practices.

- Religious affiliation, beliefs and practices of students influence their openness to different forms of contemplative practice.
- Acceptance to meet each other where we are in our cognitive and spiritual development: "Calling In, instead of Calling Out."
- Students with individual disabilities such as; living with chronic illness, depression, learning issues and addictions to name a few.
- How teachers and facilitators can be present and adapt to these challenges.

*Katja Hahn d'Errico, Bryn Hennigar*

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begin on page 34

## PARALLEL SESSION IV · SATURDAY, OCTOBER 8<sup>th</sup> · 3:40 - 4:40 PM

Room 903 | 60-Minute Interactive Session

### **Real Talk, Real Action: The Many Faces of the Baltimore Uprising**

The interactive workshop focus on the social-political impact of the 2015 Freddy Gray Baltimore Uprising through the lens of a historical black urban-university student's perspective. The workshop will discuss the creative process, full of heart-wrenching testimonies blended with contemporary movement, and soulful music. The student-driven "Black Lives Matter" collaborative arts project clearly identifies social issues and delves deeper into a critical analysis of the violence and rage happening in the mist of their lives. Real Talk, Real Action: The Many Faces of Urban America workshop is designed to engage audiences in intellectual discourse about real issues and real actions, and open conversations about inequalities and injustices with the intention of seeking solutions by integrating contemplative practices into the classroom and community through an interdisciplinary, cross-cultural, inclusive and transformative pedagogy.

*Vanessa Jackson*

Room 904-08 | 60-Minute Interactive Session

### **Art as Contemplative Inquiry into Difference and Separateness**

We will explore, through a few specific examples, how the creative arts can be understood as an investigative practice affiliated with contemplative inquiry. Specifically, we will look at examples from the poets Robert Frost and Claudia Rankine, and from the painters Andrew Wyeth and Edward Hopper, for ways in which art discloses and interrupts the habit of seeing difference as separation. Art loves to notice difference where difference is exchange and reciprocity, where, like breathing in and out, there arises an awareness of shifting and permeable borders. A habitual (and social and political) fantasy of erecting literal and metaphorical walls turns difference into separation. Frost famously says, "Something there is that does not love a wall." Can art foster the "something" of a contemplative inquiry that exposes and interrupts the fantasy of walled in (or out) separation without erasing the acknowledgement of difference? Does this challenging negotiation have social and communal implications even when the art itself does not have a specific political focus?

*Patricia Wallace*

Room 905-09 | 60-Minute Interactive Session

### **Contemplative Feminist & Womanist Praxis: Spiritual Activism and Social Change**

Many mindfulness practitioners in the West emphasize the importance of individual transformation while ignoring larger systemic

forces of oppression. Similarly, many social justice activists advocate social transformation without attending to the importance of individual self-reflection and analysis. This interactive session will explore the reciprocal relationship of inner and outer transformation as imagined and theorized in feminist and womanist forms of spiritual activism. Feminist intersectionality reveals that we all have deep work (albeit different work) to do in unlearning oppression. It therefore offers a relational practice of internal and collective praxis. What do practices of social justice look like when rooted in love and compassion? How can we challenge oppression without recreating the divisive framing of "us vs. them"? What might a contemplative post-oppositional politics of change look like? Workshop facilitators will introduce theories of spiritual activism, lead participants in a related contemplative practice, and facilitate dialogue on these topics.

In order to most effectively use our short time during our session, we ask participants to complete a short reflective writing exercise beforehand and bring it to the session. (Of course, people are very welcome to attend even if they have not completed the writing exercise). A great deal of work in contemplative pedagogy and mindfulness emphasizes the secularity of these practices, which can lead to an emphasis on objectivism and a decontextualization of practices that emerge from specific spiritual traditions. Many people who engage in both contemplative practices and social justice work are deeply rooted in a variety of spiritual traditions. Please journal about how your own spiritual commitments and practices inform your social justice work.

*LeeRay Costa, Beth Berila*

Room 917 | 60-Minute Interactive Session

### **Contemplative practices for students with disabilities: more than stress management**

The West Chester University Center for Contemplative Studies has been bringing mindfulness meditation and other practices to students with physical, developmental, and learning disabilities for the past five years through a variety of venues, such as the Center itself, academic courses (and a minor), the office for support of students with disabilities, and a high school to university transition program. This session is an opportunity to learn about the most effective formats, including short-session 8-week courses with minimal daily home practice, individual coaching, large group workshops, and special accommodations in academic courses, and to experience several of the students' favorite practices, including the "soles of the feet" meditation, a simplified 10-posture taijiquan form, and an adapted practice of unconditional friendliness. Significant time is allotted for dialogue with and among participants to share insights and practices from their own programs and experiences.

*Donald McCown, Christine Moriconi, Yelena Luzanskaya*

## PARALLEL SESSION V · SUNDAY, OCTOBER 9<sup>th</sup> · 9:20 - 10:35 AM

Room 803 | 75-Minute Panel

### **Partnering with Your Library to Foster Contemplative Inquiry on Campus**

This panel of two librarians representing different types of institutions around the US will explore what contemplative practices look like in academic libraries, and how your librarian can be a partner in fostering contemplative inquiry on campus. Library spaces, collections, programs, and instruction all lend themselves to such an approach, and panelists will discuss their individual efforts on their campuses which include a community college and a liberal arts university. Attendees will leave with a greater understanding of what libraries do in this area and ideas on how to work with their own libraries to further the goals of contemplative pedagogy on their campuses.

*Jenny Colvin, Jennifer Sippel*

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Room 804-08 | 75-Minute Panel

### **Can we decolonize colonized minds?: Contemplative practices and pedagogies**

Four scholars of color who practice contemplative pedagogies in their classroom will address a core question: Can classrooms, the content, the learning, the teaching and the teacher-learner paradigm be decolonized? By embracing contemplative pedagogies and introducing the use of contemplative practices, this panel will discuss how each educator examines and addresses social justice issues such as power, privilege and equity from non-western perspectives in their classroom. Specifically, viewed through a matrix of oppression and privilege, we will discuss how different "isms" are pervasive and uphold white supremacy and patriarchy. Included in this conversation, we will also explore how people of color can be both agents and targets of oppression from horizontal, internal and hierarchical axes of discrimination. The panelists will provide examples of pedagogical possibilities and challenges from their own teaching experiences with a specific focus on how contemplative practices foster social action and interrogate internalized and externalized dominant discourses.

*Vijay Kanagala, Kakali Bhattacharya, Ram Mahalingam, Balmurli Natrajan*

Room 805-09 | 75-Minute Panel

### **Building Contemplative Communities from 30,000 Feet**

When considering contemplative community building on college and university campuses, students and teachers often become a natural and prime focal point. Some speak of how to engage students in the classroom through contemplative pedagogy. Others converse of forming and sustaining co-curricular groups specific to practices such as meditation or topics such as wellness. To be sure, these conversations remain essential. Equally important, but not often discussed, is how to engage and garner support from institutional leadership – senior administrators, presidents, boards and institutional systems. This presentation seeks to address the gap in the conversation and explore the question of how to engage with institutional leaders. We will offer lessons learned from our respective work and provide tools and strategies to foster community building at your home institutions.

*Lisa Napora, Bradford Grant, Jason Jones*

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Room 811-15 | 75-Minute Panel

### **Engagement, Identity, Love, and Transformation: Contemplative Inquiry & Critical Teaching**

Community-engaged, critical and contemplative pedagogies complement and deepen one another theoretically and in practice. They share the goal of helping students explore socially constructed obstacles and assets they face in their quest for a caring and just society, and how to exercise power through words and actions as they develop into agents of positive social change. Students focus on intellectual knowledge as well as experiential, deeply embodied learning with local communities and within the classroom. These pedagogies require mutual respect between the academy and others, empathy, deep listening, seeing and acting from multiple perspectives, and reflecting upon oneself and one's learning, while applying a critical gaze on how these theories and practices position oneself and one's partnering communities.

Through examples, discussion and interactive exercises, we offer multiple lenses into the collective, mutually enhancing effects of community-engaged, critical and contemplative pedagogies, focusing on:

- Community-engaged projects from community and classroom contexts
- How to support and inspire faculty who use contemplative practices to enhance criticality and perspective-taking in their teaching.

*Ellen Pader, Brian Baldi, Maria José Botelho, Joseph Krupczynski*

## PARALLEL SESSION V · SUNDAY, OCTOBER 9<sup>th</sup> · 9:20 - 10:35 AM

Room 903 | 75-Minute Panel

### **Enlighten Us: Student Voices From the Contemplative Life**

For the last four academic years, an upper level course in contemplative practice and inquiry called The Contemplative Life has been offered at Florida Gulf Coast University. This course has grown in popularity each year and is now fully enrolled within minutes of registration opening up each semester. The student response has been so strong that the course spawned the creation of a registered student organization called Enlighten Us that has rapidly become one of the largest and most active clubs on campus. This panel includes faculty and student voices from the course and from Enlighten Us who will discuss the impacts of the course on students, and the successes as well as the challenges of creating a contemplative community on a state university campus.

*Maria Roca, Amanda Freeman, Brittany Jacobs, Isabel Sullivan, Megan Pullen, Xylo Z. Smith-Pajeres*

Room 904-08 | 75-Minute Panel

### **Cultivating Compassion and Assessing Its Development: A Diverse Student Panel**

Contemplative educators often aspire that their students will become more compassionate through participation in their courses. Yet developing compassion is a messy process fraught with struggle, and both our means for cultivating compassion and for assessing its development must honor the integrity of these struggles. What practices can best support a diverse classroom of students in developing self and other compassion? What kinds of struggles do students of color encounter in developing compassion for themselves and their white peers, and vice versa? Is it realistic to expect that students will become more compassionate through participation in a 14-week college course, and if so, how could educators, and students, assess such development? These questions will be addressed through a discussion with a diverse panel of four undergraduate students who were enrolled in a "mindfulness theme semester" sociology course ("Grief, Culture, and Well-Being") taught at Goucher College in Spring 2016.

*John Baugher, Michaela Finley, Daisy Mitchell, Skyler O'Neil, Sarojini Schutt*

Room 905-09 | 75-Minute Panel

### **Embracing diverse cosmologies and practices in contemplative education**

Most contemplative educators share ACMHE's commitment to an ecumenical approach to contemplative practice and study. Contemplative education, however, operates within a broader cultural context that some would say privileges mindfulness and a Westernized conception of Buddhism as key routes into contemplative inquiry. This panel explores the ecumenical character of contemplative education through the lens of this contemporary trend, raising questions about the degree of cosmological and epistemological diversity in the still-young contemplative studies project. Is there validity to concerns about a quasi-Buddhist privileging? If so, how can contemplative education open its doors to a broader range of traditions and practices? What is the relationship between ecumenicalism and extreme relativism? Panelists will share their experiences of contemplative life and pedagogy with special attention to underlying cosmologies. By articulating and bringing these cosmologies into high relief, they will engage in a discussion about difference within the contemplative education community.

*Paul Wapner, Dan Barbezat, Rhonda Magee, Melanie Harris*

Room 917 | 75-minute Panel

### **Student Round Table Reflection on Contemplation, Education, and Transformation**

Open to all to attend, this round table discussion is a space for students to reflect on our experiences of contemplative practices, education, and inner and social transformation. It is also an opportunity to process and share what we have learned throughout this ACMHE conference. What has changed for us? How might we embody and live the topics discussed in order to create inner and social change? How do we relate, as students, to the questions raised at this conference? Non-students (faculty, staff, etc.) are also welcome to ask students questions and contribute to the conversation.

*Vivian Mac, James Frank*

## PARALLEL SESSION VI · SUNDAY, OCTOBER 9<sup>th</sup> · 10:55 - 11:55 AM

Room 803 | 60-Minute Interactive

### **Contemplative Pedagogy and STEM: A Mathematics Example and Open Discussion**

A unique set of challenges and opportunities presents itself when we attempt to introduce contemplative pedagogy into STEM classes such as mathematics, statistics, physics, chemistry, and engineering. The goal of this session is an open discussion of these issues, seeded by specific examples from mathematics. I will demo several practices that I've used in my math classes, and describe examples from other math faculty that have been contributed to our slowly growing discipline-specific wiki site: [contemplativemathematicspedagogy.wikispaces.com](http://contemplativemathematicspedagogy.wikispaces.com).

*Luke Wolcott*

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Room 804-08 | 60-Minute Interactive

### **Personal as Political: Towards Compassionate Selves, Just Campuses and Anti-Oppressive Communities**

In the spirit of last year's theme, Building Just Communities, this interactive session continues the dialogue about building just campuses and communities. Contemplative practices may impact three levels of our being: intrapersonal, interpersonal, and intersystemic. As social justice activists we often speak of using contemplative practices to impact the intersystemic, yet how do these practices cultivate the healing needed within us and between us? Though not often voiced in social change movements, healing is an integral component of liberatory praxis. Employing holistic narratives, panelists will discuss how personal healing is interwoven with the creation of interpersonal and interstructural change in service to justice and equity. This session recognizes how inner contemplative journeys impact our ability to transform our families, campuses, and communities into contemplative spaces that build toward social justice and are, simultaneously, willing to bear witness to the whole person.

*Michelle Chatman, Vijay Kanagala, Jennifer Cannon, Stephanie Briggs*

Room 805-09 | 60-Minute Interactive

### **Mindfulness without Ethics: the Good, the Bad, and the Ugly**

The ubiquitous nature of mindfulness practice across organizational genres has led to a disconnection between the ethical practices that have historically been encouraged in the context of historical traditions like Buddhism and the goal-oriented perspective of mindfulness as a panacea for leaders and managers.

This interactive presentation will encourage participants to think deeply about what it means to be a mindful leader and also how contemplative practices are connected to existential considerations and lifestyle ethics. How does mindfulness meditation work as an isolated practice to increase awareness, bolster productivity, or improve managerial skills and does it work differently when considered in a more traditional context?

Case studies of "mindful leadership" and ideas from selected authors will be highlighted in the context of modern practice and compared to other secularized aspects of religious traditions.

*Jon Brammer*

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Room 811-15 | 60-Minute Interactive

### **Leading Contemplative Lives of Commitment: A Narrative Inquiry**

This session explores the role of storytelling and arts-based research in a collaborative research project designed to illuminate student and faculty "lived experience" of contemplative education. Two teacher/scholars reflect upon their deeply committed and integrative work with undergraduate students in a process that is at once self-inquiry, a co-construction with colleagues and students, and a sustained relationship through the spirit and mind, as in Buber's "I-Thou" transcendent engagement. We will share emerging findings from our research in the form of digital stories and engage participants as co-researchers through experiential storytelling work.

*Candace Walworth, Lynn DiLorenzo*



**PARALLEL SESSION VI · SUNDAY, OCTOBER 9<sup>th</sup> · 10:55 - 11:55 AM**

Room 903 | 60-Minute Practice

**Arriving, Witnessing, and Releasing: A Studio Art Pedagogy based on Perception, Creativity, and Relationality**

An art making practice rooted in awareness of perception—the synthesis of internal and external experience—can support and cultivate clarity, insight, and creativity within a studio practice. The goal of this work is to identify and share a process of witnessing the present moment, including the innate creative process and the spaciousness that surrounds it, as a way to experience transition and change in equilibrium. Identifying the lineage of studio art practitioners and traditions within the contemplative realm serves to both contextualize and distill the primary qualities and characteristics present in the process of making, viewing, and guiding art that is based in awareness and perception. Drawing from the research done within the clinical realms of art therapy and healthcare, the discourse of contemporary art, and the lineage of contemplative and Buddhist pedagogy, this work is a critical inquiry into a studio practice and pedagogical model of contemplative art.

*Mara Joy*

Room 904-08 | 60-Minute Interactive

**How Can Students Co-Create a Contemplative, Socially Just Education?**

Open to all, this session explores how students, along with faculty and staff, can co-create an education that is more contemplative and socially just. I will share what I learned as an Independent Scholar at Amherst from writing a thesis on “Where Inner Change Meets Social Change: Connecting Contemplative Practices and Social Justice in Higher Education.” Then, I will open the space for us to connect with each other by sharing and brainstorming ways we have taken or can take action to create change (both big and small) in our lives, colleges/universities, and communities. The session will close with a guided reflection to process what we discussed, and to develop greater clarity into how we can engage in this quest for a contemplative, socially just education in a meaningful way.

*Vivian Mac*

Room 905-09 | 60-Minute Interactive

**Engaging Whiteness Through Critical Contemplative Action**

What is the white self and how is it constructed? In this session we will explore the origins and development of white identity construction and how it exists in our racist society today. Through the use of contemplative practices, participants will be encouraged to critically examine the ways in which whiteness as a social identity perpetuates individual and greater systems of oppression. We will work to create an understanding of how contemplative practices can help guide the process of anti-racist activism.

*James Frank*

Room 917 | 60-Minute Interactive

**How the Joy Comes In: A Contemplative Pedagogy Spanning Poetry and Email**

What does teaching students to read poetry have in common with teaching them to use their digital devices and apps more effectively? Through discussions at prior ACMHE gatherings, we (an English professor and a technologist) have discovered strong similarities in the contemplative pedagogies we have developed to teach our respective subjects. In our approaches we guide students not only to bring focused attention to the object in question (a poem, their use of a device or app) but to their inner states (thoughts, emotions, body, etc.) while so engaged. And we emphasize the choices they are continually making about what to attend to next, and thus how, on an ongoing basis, to navigate the complex relationship between self and other. In this presentation, we will provide examples of this pedagogical approach, drawing upon our two subject matters, and will encourage participants in the session to explore how this approach may be applicable in their own teaching.

*David Levy, Richard Chess*

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## PARALLEL SESSION VII · SUNDAY, OCTOBER 9<sup>th</sup> · 12:40 - 1:40 PM

Room 803 | 60-Minute Interactive

### **Culturally Responsive Social-Emotional Competence in Higher Education: the vital role of contemplative pedagogy**

In this interactive session we will explore the ways in which it is important for university faculty to reflect on their own internalized prejudices and assumptions in their work with students from a diverse range of backgrounds and identities. To fully address the complex challenges and teaching dilemmas that come with engaging dissonance in culturally responsive ways, those who teach are summoned to develop awareness of and critically reflect on their own held biases and assumptions. Fostering an environment marked by racial/cultural literacy, inclusion, and equity unavoidably involves inner work that is emotionally-laden and demands complex conceptual capacities. Addressing intra-personal dissonance in contemplative ways can lead, with support, to transformational learning. Such transformational self-awareness is foundational to culturally responsive social-emotional competence. We will explore these claims through both the question formulation technique (QFT) and the Circle approach.

*Deborah Donahue-Keegan*

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Room 811-15 | 60-Minute Panel

### **Challenges and Possibilities: The Complicated Intersection of Social Justice and Contemplative Practices**

We will present four perspectives of working with students within the classroom and wider campus contexts that highlight the challenges and possibilities of intersecting social justice agendas with contemplative practices. Inherent in this intersection are complex issues related to negotiating sociocultural differences, positionalities, our own resistances and capacities, privilege, power, and willingness to cultivate safe, authentic, open-hearted spaces of being and becoming. Specifically, we will discuss the ways in which we have navigated the terrain of contemplative inquiry to explore the relationship between self and other, community building, social action, maintaining compassion in order to cultivate a sense of interconnectedness so that we can dialogue about how our personal and collective struggles, liberation, suffering, and joy are entangled. Our discussion would open up spaces to explore how the integration of social justice agendas with contemplative practices create an awareness of local, national, and even global structures of oppression, as appropriate.

*Kakali Bhattacharya, Jason Jones, Holly Rogers, Stephen Murphy-Shigematsu*

Room 805-09 | 60-Minute Interactive

### **Contemplative Career Counseling: Using mindfulness to explore students' career direction**

Our presentation explores the question of "How do we develop the tools for inner and outer transformation?" in the context of mentoring and counseling students regarding their career and life direction. We are career counselors who have developed a model called Contemplative Career Counseling that draws upon the intersection of neuroscience and mindfulness. A contemplative approach to career counseling and mentoring is achieved by integrating the use of mindfulness, heart-centered, somatic, and strengths-based approaches with the intention of bringing the heart and the mind together to generate a deeper sense of knowing about one's career and life direction. We will provide examples of how this can be accomplished in a one-on-one session with students, utilizing short experiential interventions for participants to practice and integrate. In addition, participants will receive a list of resources to further their study and development in Contemplative Career Counseling.

*Jennifer Earls, Linda Faucheux, Deepesh Faucheux*

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Room 804-08 | 60-Minute Interactive

### **Contemplative Learning in the Bible-Belt: Case Studies from Texas Tech University**

You've experienced the benefits of contemplative practices and know that they would benefit your students. The only perceived deterrent – your institution is situated in a radically conservative region of the country. How can you implement meditation and movement practices into your courses without either stirring up the fear of false prophets, or raising concerns among those who have fought to maintain an emphatically secular academic culture? It may be easier than you think. This session will explore ways in which two professors working within the Texas Tech School of Music have introduced contemplative practices into both previously established courses (including core curriculum) and newly-created special topics courses. We will share our challenges and successes and provide you with materials to create something similar in your own institutions, including course proposal and syllabi templates and disclaimers, as well as a sample IRB proposal for documenting research on contemplative pedagogy.

*Lisa Garner Santa, Angela Mariani Smith*

**PARALLEL SESSION VII · SUNDAY, OCTOBER 9<sup>th</sup> · 12:40 - 1:40 PM**

Room 903 | 60-Minute Interactive

**Practicing Mindful Breath and Mindful Justness in Effective Social Action****CANCELED**

The contemplative tradition provides distinct assumptions, values, principles, practices, and indicators in relation to social action. The world's wisdom traditions offer a unique perspective and approach to social action that has yet to be fully conceived, taught, and explicitly practiced. The workshop will explore the distinction between the contemplative and prophetic schools and approaches to social action. It will be highly participatory, focused on insight into the social dimensions, concepts, and teachings of the world's contemplative traditions and the need to advance them – from mindful breath, to compassion and kindness, to mindful justness. "Justness" will be proposed as a contemplative practice and measure of being just as distinct from the practices of aristocratic, blind, and social justice. The workshop will provide a critique of the individual focus of contemplation and how to advance its social teachings, influence, and impact as we transform from the industrial into the ecological age.

*Mac Legerton*

Room 904-08 | 60-Minute Practice

**Visionary Fiction: People of African Descent and Contemplative Practice**

This 60-minute practice session will provide a cursory overview of contemporary fictional literature that depicts characters engaged in some form and degree of mindfulness or meditation practice; however few of these narratives, if any, relates "quiet sitting" to addressing the socio-economic issues of people of African descent. This workshop shall illustrate the use of contemporary visionary fiction, rooted in the cultural experience of people of African descent, reflecting a compelling vision to inspire and engage those with cultural affinity to consider quiet sitting as a tool to address inner struggles, community empowerment and transformation. This workshop will incorporate readings from the fictional narrative - "Narada's Children: A Visionary Tale of Two Cities," by Woody Carter, Ph.D. - with contemplative practice to demonstrate the use of the novel to strengthen individuals, family, and community through meditation or quiet sitting practices to nurture a more peaceful and compassionate community and world.

*Woody Carter*

Room 905-09 | 60-Minute Practice

**Transforming Reading: A Performative Contemplative Approach to Deep Reading and Inquiry in the Humanities**

Are you observing that your students struggle to be present, read deeply, and think critically? Are you noticing that they can easily navigate the web, but not a text? Current research is discovering that students' time on-line is actually hindering their ability to read deeply, think critically and discern meaning because the neuro-circuitry needed for scrolling, surfing and searching the net is different than the neuro-circuitry needed for deep reading and critical thinking. Therefore, educators, particularly those in the Humanities, may benefit from incorporating a method of reading in their classrooms that encourages students to slow down and re-engage the deep reading brain. In this interactive session, participants will be guided through a performative reading exercise to support the deep reading brain.

*Mary Keator*

Room 917 | 60-Minute Interactive

**Academic Eldering: The Gifts of inviting our "undivided selves" to our students in an academic support setting**

The Director and Program Coordinator at the Academic Center for Excellence at Goucher College will share the integrative holistic philosophy, practices, and journey of the center's work. This will be an interactive session, where we will share with participants the reflective practices and contemplative mind/body modalities we offer our students in the realm of academic support. Participants will be invited to explore, in community with others, queries centered around our "roles and souls" as educators and what it means to be present with our students as advisors, faculty members and coaches. This workshop will be based on Parker Palmer's book, *The Hidden Wholeness* and will focus on experientially sharing the concept of "academic eldering" as developed by the Director of the center. Participants will leave the workshop with ideas of how to use reflective and contemplative tools to work with students in an academic environment as advisors, academic coaches, faculty and staff.

*Peejo Sehr*

## POSTER SESSION PRESENTATIONS

**Saturday, October 8<sup>th</sup>, 1:00 – 2:00 pm, Student Union Ballroom**

Table 1

### **Contemplative Practice in Sustainable Food & Farming**

In our Sustainable Food & Farming program at the Stockbridge School of Agriculture at UMass Amherst, we use contemplative practices to foster connection. Through these practices, students develop a deeper connection with nature, their communities, values, and bodies. Using Contemplative Practices in combination with Systems Thinking tools and Transformative Pedagogies facilitates a deeper awareness of values and inquiry about how to live in alignment with these values. Capturing students' shift in values and actions proves these methods to be truly transformative. Undergraduates in a diverse range of courses have responded well to the combination of these practices and pedagogies. Finally, the poster will also show examples of how these practices are used in class and the field to unpack injustices present in our food system. Through their projects and coursework, our students are directly and mindfully participating in making their food system a better place.

*Sarah Berquist*

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Table 2

### **Mindfulness and Contemplative Inquiry Center: Development through Faculty Learning Communities**

This poster is an overview of the role of Mindfulness and Contemplative Inquiry Faculty Learning Communities in creating a university center. Discussion includes the strategic planning process, mission and vision development, changes to faculty learning participants and content over time, and results from two of the evaluated faculty learning communities. An update on the Center and current faculty learning community curriculum is provided.

*Suzanne Klatt, Katie Egart*

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Table 3

### **Mindfulness, Contemplative Practices and The Arts Deepen Learning, Expand Self-Awareness and Perspective-taking, and Cultivate Wellbeing And Creativity In Teachers and Their Students**

Mindfulness, contemplative practices and the arts provide spaces for personal/group transformation, inquiry in learning and whole-

ness. This required Education class for pre-service and existing K-12 teachers (undergraduate and graduate students) offers content on themes of educational theory, arts integration and social justice. Adding the practices, combined with diverse arts-making, results in the cultivation of self awareness, self knowledge and meaning-making which build curiosity, sensitivity, perspective-taking, connection, compassion and, at times, elements of spirituality. Improvisation and trust create a freedom to create in the moment that is so inherent the arts. It is important to help pre-service teachers cultivate tools for resilience in the midst of the stress of teaching, both for personal wellbeing and also how that translates into positive, connecting presence with students. Through this reflective and interconnected approach, self-judgment is reduced and self-kindness, wellbeing and creativity are nurtured.

*Cathy Cebulski Sacco*

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Table 4

### **Pedagogies of Presence: Embodiment Practice in the College Classroom**

This poster will present practices from my work with contemplative pedagogies and embodiment practices in higher education. My experience with these practices suggests that emphasizing embodiment in our pedagogical work can increase our students (as well as our own) capacities for empathy, relationality, and self-awareness, all of which are crucial for deepening our students' understandings of social justice and social critique. Moreover, because embodied practices emphasize the self-regulation of the instructor as primary, these practices can help instructors to overcome their own issues with anxiety, dissociation, and overwhelm in the classroom, and to engage more deeply with their own sense of purpose as teachers.

*Anita Chari*

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Table 5

### **Beyond the Academy: Facilitating Social Change through Arts-based Contemplative Inquiry**

As higher education professionals engaged in social justice work, we can experience disconnect between scholarly practice and real-world application when promoting social change. As we become more alive, awake, mindful, and engaged with our inner struggles to address issues of inequity, we find ourselves longing for a like-minded community of social action, yet lack practical means outside the academy to facilitate change. By utilizing

arts-based contemplative inquiry, the presenter will encourage attendees to engage in mindful reflection and compassion towards those living in unjust situations through the use of evocative imagery as a visual tool. Contemplative, arts-based inquiry takes social justice work outside traditional scholarly practice, allowing for communities of social action to emerge within and beyond academia. This contemplative method also forms a bridge through which we can transform higher education beyond the academy to create a greater level of accessibility that fosters contemplative inquiry, community, and social action.

*Meaghan Cochrane*

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Table 6

### **Case Study of a Mindful Campus: Organizational Structure and Culture**

My doctoral research is a case study exploring the organizational structure and culture of a mindful campus. The purpose of the study is to understand how a mindful campus is operated by educational leaders. I am researching a university campus known to incorporate contemplative practices inside and outside the classroom. The primary research question is: How is a mindful campus operated? There are two corollary research questions: What organizational structures are in place to support the use of contemplative practices on this college campus? and, What organizational culture is in place to support the use of contemplative practices on this college campus? My poster presentation will describe my research and its preliminary findings.

*Linda Coutant*

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Table 7

### **Contemplative Peacebuilding in Systems of Ecological Harm**

Human destruction of the earth's ecosystems and their inhabitants is all-pervasive. If we understand ecological exploitation and degradation as a form of violence and injustice, then confronting systemic environmental harm calls for a peacebuilding approach. Contemplative practice and peace education each offer promising methods for confronting the cultural attitudes and psychological constructs that underlie systems of environmental violence. By expanding awareness and engendering authentic interaction with the more-than-human world, contemplative practice could be especially useful in the context of ecological peace education.

This research investigates several specific mechanisms by which contemplative practice could support grassroots peacebuilding, including reducing the 'othering' of nature, narrowing the values-action gap, and increasing awareness of the displacement of ecological harm through time and space. Based on this research, I propose a new model of 'contemplative peace education' aimed at transforming our relationship with the earth.

*Gabriel Dayley*

Table 8

### **Moral Formation and Contemplative Course Design**

This poster presentation distills some of my recent work to bridge the gap in university ethics education between ethical theory and the actual practice of moral self-cultivation. I argue that such moral formation can be directed responsibly and effectively by structuring opportunities for students' own self-directed growth. This, in turn, can be achieved by using existing practice structures and models for moral growth in contemplative traditions. I use as an illustration of this approach to course design my upper-division Confucian Ethics course.

*Matthew Duperon*

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Table 9

### **Contemplative Practices in the Multicultural Curriculum Transformation Process**

Multicultural curriculum transformation refers to processes that may be employed across academic disciplines in order to foster affirming and equitable practices in higher education (Clark, 2002). These processes include transformation of course content, pedagogical approaches, evaluations of teaching and learning, as well as the development of positive relationships and effective learning environments. This poster session will focus on the outcomes associated with including contemplative practices within the context of a multicultural curriculum transformation process.

A cohort of graduate students enrolled in a school psychology program who engaged in contemplative practices such as journaling and dialog over the course of their first year of training, demonstrated increased cultural competence and greater openness to diversity and challenge as measured by student self-assessments completed on the first and last days of the academic year. Examples of specific classroom activities and practices will be discussed from the perspectives of the students and the instructor.

*Elizabeth Gibbons*

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Table 10

### **Five Easy Practices: Mindfulness in the Classroom**

With course content to cover, yet with so much competition for our distracted students' attention, how can professors find pedagogically appropriate contemplative practices that work in classrooms across the disciplines? And how can professors quickly and effectively integrate practices that encourage mindfulness and improve academic performance?

In this poster presentation, Greene offers five practices—appropriate across the disciplines—that don't require much class time. Included are: "sign in / sign out," an activity that promotes mindfulness and offers a great way to begin and end class; next, Greene offers some yoga practices that encourage embodied



learning, some deep-listening exercises, often coupled with a six-word memoir practice, and finally a “note-to-haiku” practice that offers students a creative way to integrate and recall information.

*Robin Greene*

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Table 11

### **Assessing the Outcomes of Contemplative Pedagogy with Syracuse University’s TLC**

The purpose of this poster is to share our process for creating an assessment plan to use broadly across multiple contemplative courses. We highlight the efforts of the Contemplative Collaborative, a group of faculty, staff, and students, whose goal was to consider deeply the evaluation of educational outcomes of contemplative pedagogy and to develop an assessment plan that suits the needs of our institution. We approached this goal via a two-part Assessment Institute. In Part 1, we identified learning and engagement outcomes and explored ways of measuring / documenting them. For Part 2, a mindfulness expert and organizational strategist guided us in thinking about what contemplative assessment is, why we were using practices in our courses, and the hoped-for outcomes of those practices. These rich conversations included the perspectives of faculty, staff, and students and resulted in framework that will influence how we assess our outcomes going forward.

*Diane Grimes*

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Table 12

### **Mindfulness and Contemplative Studies Minor: Interdisciplinary Curriculum Infusion of Contemplative Practice**

This poster highlights models of curriculum and classroom exercises from three diverse courses that are part of a new Mindfulness and Contemplative Studies minor for undergraduate students at Syracuse University. The purpose of this minor is to provide students with a fundamental understanding of mindfulness and contemplative science and practice, and opportunities to cultivate these skills in their courses and apply them in their communities. The curriculum reflects the interdisciplinary nature of our efforts. We will share practices from courses from three disciplines including Communication and Rhetorical Studies, Public Health, and Human Development and Family Science. We will also discuss challenges that we faced as we developed the minor as well as share updates about its continuing development.

*Rachel Razza*

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Table 13

### **Enhancing Socio-Emotional Intelligence through Classroom-Based Contemplative Practices**

Federally-mandated increases in the quality of science, technology, engineering, and math (STEM) education has tasked educators with answering a challenging call. Students tend to find STEM content to be anxiety-inducing, thus necessitating educators to incorporate strategies into their curriculum to help students combat such negative affect. Research has shown that developing students’ socio-emotional intelligence improves their academic achievement and overall well-being. Furthermore, research also suggests that supportive environments promote optimal learning. Incorporating contemplative practices into STEM-based curriculum could help cultivate a positive, supportive, and optimistic learning environment in which students are motivated to strive for their best possible outcome. Our evidence suggests that students in STEM courses who engaged in weekly in-class contemplative practices experienced an increased desire to set/achieve goals and decreased rumination on previous failures. Additional research is needed to further elucidate the efficacy of contemplative practices in increasing emotional intelligence and how this process could lead to increased student success.

*Lenwood Hayman, Jessica Miller*

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Table 14

### **Emerging Research in Contemplative Media Studies**

This poster is a follow-up to one presented by Kevin Healey at ACMHE in 2013, which was titled simply Contemplative Media Studies. That poster provided an overview of three key dimensions of a contemplative approach to media research: Content, Technologies, and Institutions. The current poster, presented jointly with Edwin Ng (in absentia from Australia), expands this framework by including a fourth dimension, the Sensorium. It provides a road map of foundational principles for emerging research in these four dimensions, and includes several illustrative examples involving Augmented and/or Virtual Reality platforms. The poster is intended to catalyze a discussion about the central importance of media technologies, and the critical interrogation thereof, in the ACMHE’s goal of fostering mindfulness among individuals, communities, nations, and transnational networks.

*Kevin Healey, Edwin Ng*

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Table 15

### **Personal Transformation in Nature and Poetry Writing**

Discovering the healing benefits of walking/hiking in nature, being more attuned to the sounds, sights, and beauty that is found there can produce an experiential transformation. Capturing the brief escapes in the lived moment brings to mind the sights,

sounds, and smells which inspire poetry as a way to further extend the benefits found walking in the woods, by a stream, listening to the birds, seeing and inhaling the aromas of the flora all around. Poetry writing can become a form of expressive contemplation which further engages the mind. Sometimes, photos capture the sights on a smart phone or dictating a couple of notes soon after helps to preserve the memory and re-live the moment. This transformative and reflective personal practice has helped renew and re-energize a mathematics faculty member's growth and teaching. Often, one does not need to travel very far to engage with is mode of contemplative practice.

*John Hill*

Table 16

### **Mindfulness in Middle School: Connections to Mindset and Attribution**

Modern conceptualizations of mindfulness include attention to immediate experience (Keng, Smoski, & Robbins, 2011) without reaction by cultivating an open and accepting attitude (Kabat-Zinn, 1994). A little explored, but important, component is the product of this balance between engrossment with and suppression of experience. The authors posit that mindfulness promotes growth beliefs and reduces unhelpful attributions. Attribution and mindset involve interpretation of success and failure (Dweck, Chiu, & Hong, 1995). The current study investigates mindfulness, mindset, and attribution style in middle school students (N=247, 55% male, < 40% Caucasian) using the Child and Adolescent Mindfulness Measure (Greco, Baer, & Smith, 2011), the Implicit Theories of Intelligence Scale for Children (Dweck, 1999), and the Children's Attribution Style Questionnaire-Revised (Seligman et al., 1984). ANCOVA analyses revealed that level of mindfulness significantly predicted attribution and mindset. This work presents the results as well as proposing a theoretical model

*Sean M. Holden, Tegan Reeves*

Table 17

### **The ¾ Platform: Course-Specific and Accessible Contemplative Practice for the College Classroom**

In the fast-paced academic setting, teaching undergraduate students is a portion of the role college professors, and teaching assistants take on. The nature of the proportional-investment (e.g. research, teaching, serving) and pre-determined curricula (e.g. syllabi restrictions, content requirements) offers little time to learn and incorporate new pedagogies. Offering brief videos during class-time may alleviate the pressure of leading a session and allow the teacher or professor to practice mindfulness with the students. Furthermore, offering material developed to be specific to the course curricula is a new way of approaching contemplative practice (Zajonc, 2016). This poster explores a 3/4 platform, a way to provide an accessible way to allow students to experience

course material in meaningful, reflective, ways with minimal strain on the professor. This poster discusses an ongoing research project of providing brief, course-specific, videos in a 200-level university classroom and provides exploratory opportunities to endeavor to build course-specific contemplative practices.

*Tegan Jemma Reeves*

Table 18

### **Swans, Silhouettes, & Sand: Arts-Advocacy as Community Engagement**

This education-in-action poster session explores how arts-advocacy creates opportunities for contemplative reflection and social action. By showcasing three unique projects, presenters introduce the concept of fostering social engagement and volunteerism by connecting public art platforms to social justice. The Swan Project engages diverse communities across generations with creative arts experiences. Using Silhouettes, students raised awareness about modern-day slavery through reflection and dialogue. Red Sand Project teaches about vulnerabilities that can lead to human trafficking through the contemplative practices of beholding and bearing witness. All three projects are moving, easy to replicate, create group cohesiveness, and open up dialogue on difficult topics. Participants will be given recommendations for producing arts-advocacy projects to use contemplative practices for social action in their communities.

*Esmilda Abreu, Kirsten Richert*

Table 19

### **Using mindfulness based practices in the social work trauma-informed classroom: Pairing practices with learning outcomes**

This poster presentation will provide examples of mindfulness-based practices taught within the framework of Quinnipiac University Masters in Social Work program's class, SW640: Working with Adult Survivors of Psychological Trauma. Following the introductory class period of this 15-week course, each class begins with a different 10-15 minute long mindfulness-based practice. Practices are taught as being understood within the framework of the neurophysiological, psychological, and relational aspects of psychological trauma. Examples of practices include mindfulness of the breath, the body scan, awareness of thoughts or emotional states, etc. Following a discussion of their experience of the practice, students are then led through a discussion on how the practice of the day relates to that class's curricular materials (readings/lectures/activities). Specific examples of practices and related curricular concepts will be presented, as well as lessons learned by the professor throughout the praxis and continual development of integration of practices with curriculum.

*Amber Kelly*

Table 20

**The tool for creating a constructive dialogue in a college classroom: Contemplative Pedagogy?**

In our increasingly diverse campus environments, teachers need to be able to create a classroom climate in which students feel safe to engage in dialogue. While current empirical studies describe contemplative pedagogy (CP) mainly as a practice that supports students at the individual level, literature suggests that there is potential for CP to improve interactions on a classroom level. On this poster, I will give an overview of how CP potentially can be of value for creating a classroom community. I will present my research design for the upcoming study in which I will investigate empirically in what ways students perceive CP as useful for creating a sense of community within the classroom. My aim is to create more insight in how teachers can use CP as a tool to create a classroom in which different opinions and perspectives can be shared.

*Suzan Kommers, Gabriel Hall*

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Table 21

**Advancing Reflective Learning Through a Community of Practice**

As part of a major college-wide grant entitled, "Linking Immersive Experiences to the Liberal Arts" we designed an initiative to identify and enrich the myriad of reflective practices across our campus. To this end, we convened small, year-long "Reflective Practice Cohorts" of faculty and staff to intentionally explore reflective practices on the personal, professional and institutional levels. Through these communities of practice, we witnessed faculty and staff members' increased clarity and heightened confidence to engage in reflective pedagogy. Our own campus ecosystem of existing opportunities for reflection has been enriched with new collaborations and a more interdependent community of reflective practitioners in and out of the classroom. We would love to discuss our initiative with you at our poster session.

*Tina Kruse, Karin Trail-Johnson*

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Table 22

**Integrating Hatha Yoga and Indian Philosophy in a College Course**

We introduce a course offered at Stonehill College, "Yoga, Mindfulness and Indian Philosophy," which integrates theory and practice. In this course, we study classical Indian philosophy; we investigate our Western fascination with 'the mystical East' and our adaptation of the hatha yoga traditions; we practice hatha yoga and discuss the experience of doing yoga on and off our yoga mats; and we explore mindfulness and yoga as tools to slow down and to center. We present some of the benefits of this mod-

el of teaching and encourage others to think about how they can adapt this model to fit their own teaching styles and expertise.

*Anna Lannstrom, Kristy Kuhn, Rachel Santos*

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Table 23

**Purposeful Reflection: Experiences in Introducing Mindfulness in an Online Environment**

We stumbled on infusing mindfulness into our graduate, online courses for teachers working with students with disabilities. As colleagues, we discussed our own mindfulness practices, but had not considered it for our students, or how it could influence their students. On a whim, we threw some mindfulness activities into our courses to see what would happen. We know from research that mindfulness improves cognitive functioning, develops self-regulatory behaviors, and reduces stress (Meiklejohn et al., 2012), all of which benefit everyone in education.

This poster shares our journey in learning how to be more purposeful in planning mindfulness. Some things worked, some did not. To overcome initial negativity in some students, we introduced a differentiated approach to mindfulness activities. We developed a menu of activities to integrate across our courses. Our students learn mindfulness practices that they can choose to adopt for themselves and their students if desired.

*Brooke Moore, Betsy Crawford-Leeds*

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Table 24

**The GRACE Model in Higher Education: Compassion in Action**

In the contemplative practice of self-awareness and intention, the educator can build a learning environment that fosters compassion as an act of the educational process. Key practices of mindfulness can increase self-awareness and the improve ability to respond to students in their contexts while caring for the educator and one another. This poster presentation will share how compassion can be manifested in teaching through the areas of being with student learning, reducing suffering, and caring for self and others. The GRACE model (Halifax, 2013) as a framework for this process will be explored in application to teaching and learning practices that include: 1. Gathering attention 2. Recalling intention 3. Attuning to self/other 4. Considering and 5. Engaging. A case study will be explored and examples of the practice and the cognitive, affective, somatic and attention domains illustrated as one educators experience with applying the GRACE model to teaching and learning.

*Raeann LeBlanc*

Table 25

**Teaching Mindfulness Based Stress Reduction (MBSR) in the Disabilities Services Office**

The effects of MBSR were explored within the disabilities services offices at a public university. A modified MBSR curriculum was introduced to individuals receiving services as a voluntary 5-week intervention. The Difficulties in Emotion Regulation Scale (DERS), was used as a quantitative measure, while a semi-structured interview after session five provided qualitative data. The DERS is a 36-item questionnaire consisting of 6 subscales; Nonacceptance of Emotional Responses, Difficulties Engaging in Goal-Directed, Impulse Control Difficulties, Lack of Emotional Awareness, Limited Access to Emotion Regulation Strategies, and Lack of Emotional Clarity. Pre and post intervention means were compared for the entire instrument and subscales. Qualitative data supports and illuminates the positive findings, capturing such participant insights as "I usually become stressed out and shut down but having these tools...helped me so much. I made it through the semester... mostly stress free." Implications for further adaptation of the intervention and potential expansion of the program are discussed.

*Yelena Luzhanskaya, Donald McCown*

Table 26

**Contemplative Pedagogies in Asynchronous Online and Hybrid Undergraduate Management of Aging Services Courses**

Since contemplative pedagogies provide ways for integrating first-, second-, and third-person ways of knowing, they have the potential to help students challenge their habitual, stereotyped ways of seeing to view older adults in fresh, non-ageist ways. Also, contemplative pedagogies may be able to enrich gerontology/aging services by encouraging students to fully engage in their learning and encourage the development of skills needed for a rich, nuanced understanding of older adults and those who work with them (Majeski and Stover, 2016).

This session will describe the integration and evaluation of various contemplative pedagogies in one asynchronous online and one hybrid undergraduate management of aging services courses, Aging People, Management, and Policy and The Art of Aging. The session will describe how each course incorporates and organizes various contemplative pedagogies in written assignments, online discussion board forums, and other learning activities. Also, the session will present a plan for evaluating the use of contemplative pedagogies in these online courses.

Reference: Majeski, R. and Stover, M. (2016). Contemplative Pedagogy in Hybrid and Asynchronous Online Undergraduate Aging Services/Gerontology Courses. *Gerontology & Geriatrics Education*, 42, 109-119.

*Robin Majeski*

Table 27

**Searching in the Branches: Contemplative Practices and the Research Process**

Librarians engage with students at all levels of their academic careers. This poster session will share four of the practices I have incorporated into specific classes, including "Introduction to College Research" and "Human Services Practicum," to offer students mindful ways of engaging with information, themselves, and each other. As a teaching librarian, in today's fast-paced world I see such practices building on and reinforcing the life-long research skills we seek to foster in students. Four different practices - keeping a tree observation journal; taking a silent, tech-free campus walk; reflecting on individual information practices; and breathing exercises combined with active listening and writing, will be highlighted. Student feedback and commentary will also be shared.

*Lisa Melendez*

Table 28

**Kids First: A systemic, mindfulness program for pre-school children**

The well-being and mental health of children is dependent on parents, teachers and caregivers who are critical to their psychological and emotional health and development. The use of evidenced informed systemic interventions to promote resilience and emotion regulation is implemented at an Intermediate Unit pre-school. Four early learning modules from the "Second Step" program focus on social emotional skills and emotion regulation. This curriculum was augmented with mindfulness based practices. Teachers were given a mindfulness course in preparation for this curriculum. Integration of mindfulness practice into the "Second Step" curriculum is taking place over an 8 week span. Pre-test questionnaires on stress and resilience were administered to parents, teachers, and children. During these 8 weeks, parents are taught mindful parenting. Concurrently, children are taught mindfulness based skills including; focused attention, emotion regulation, friendship and communication and problem solving. This program is currently underway. Post-tests are to be administered.

*Christine Moriconi, Don McCown*

Table 29

**Developmental Students' Affect and Mindfulness while Engaged in Mindfulness-Based Intervention**

Many students placed in developmental literacy classes have demonstrated negative affect regarding their placement in said classes. In this mixed methods study, relationships between student affect, mindfulness, and self-compassion were explored through the use of scales and interviews. Students navigated a

mindfulness-based intervention to determine if student affect, effort regulation, mindfulness, and self-compassion changed over the course of the intervention. Preliminary results and of the study and recommendations for future studies and practical application will be presented.

*Erika K. Nielson*

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Table 30

### **Cultivating Mindful Hope to Enhance Higher Education Teaching and Learning**

Hope is a commonly used word with differing definitions. Snyder views hope as the source of purpose-driven behavior. To Scioli and Biller, hope involves human biological needs, psychological traits, social aspects, and spiritual dimensions. Lopez defines hope in action as having three parts (meaningful goals, agency thoughts, and pathway thoughts) that synergistically work together and act as a powerful feedback loop affecting performance. Hope also provides a motivational energy that allows for greater utilization of cognitive ability. In hope's absence, Rego posits, intelligence remains dormant, an under-utilized resource.

Educators have an opportunity to consider their definitions of hope and the role mindful hope might play in their teaching practices. Educators who understand hope and methods for hope's cultivation will be better able to foster it in themselves and others, thereby helping to create optimal learning environments.

*Betsy Nordell*

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Table 31

### **Professional and Institutional Forgiveness: Contemplative Practices in Restoring Community Relationships**

What is your experience in asking for, offering or receiving forgiveness? Do you find forgiveness a source of energy for creative change? How can we use contemplative practices to explore forgiveness as a means to cultivate just and compassionate human relationships in our professional and institutional lives? Each of us has beliefs, attitudes and behaviors regarding forgiveness. The institutions and communities where we live, work, recreate and study may have explicit, implicit or no particular philosophies, policies and practices regarding forgiveness. This session will explore several theoretical and practical frameworks which include forgiveness. Participants will have the opportunity to contemplate and apply these frameworks to case studies from institutions of higher education. Participants will be invited to offer teaching and learning situations from their own practice with students, alumni, staff, faculty and community members.

*David O'Malley, Shan Mohammed, Beth O'Malley*

Table 32

### **Meditating in the Stacks? Bringing Contemplation to the Academic Library**

Beginning in the fall of 2015, an early-career librarian at West Virginia University hoped to leverage her personal interest in, and practice of, contemplative practices to develop transformative information literacy instruction for first-year students. This interest began a year long pursuit to identify and articulate a research agenda, gaps in pre-existing library instruction curricula, and opportunities to reframe what it means to be an "academic librarian" in an ever-changing information ecosystem. Goals for the next two years include the development of mindfulness based information literacy curriculum, the incorporation of contemplative practices into overall library services, the creation of physical and immaterial spaces for the WVU community to have a deeper and more meaningful relationship with information resources, and a shift in the role(s) of academic librarians in research and instruction. This poster will detail the ongoing journey, highlighting accomplishments, obstacles, lessons learned thus far, and future plans.

*Chanelle Pickens*

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Table 33

### **How Students Experience Academic Writing: Mindfulness in the Composition Classroom**

This study is interested in the problem the academy faces in required, lower-division writing courses, where many students have negative feelings about academic writing. Despite the recent movement to bring mindfulness into the writing classroom, students' attitudes about academic writing have yet to be acknowledged. It has been indicated that mindfulness can improve student writing, but what can it do for the way students think about academic writing? This unconsidered facet leads to an important question: How do students experience academic writing when contemplative practices are implemented into lower-division writing courses? To approach this question, mindfulness exercises will be integrated into a Fall 2016 introductory-level Rhetoric and Writing Studies course, with the intent to conduct a phenomenological qualitative inquiry to understand students' experiences in such a course. This poster will exhibit the implemented contemplative practices, research design, present discoveries, and possible significance of the study.

*Pietera Pincock*



Table 34

**Meditation, Critical Thinking and Critical Inquiry in Higher Education: a Case Study**

The current research will involve a case study of 1 online group bounded in time, limited to 8 weeks. The participants will be self-selected university students who are willing to meditate for 10 minutes a day, 4 days a week, and then go online and complete a critical thinking activity for a maximum of 20 minutes. All participants will be between the ages of 18 and 50. The meditation that will be used is Guided Mindfulness Meditation. Participants will be solicited on online through emails inviting them to go to a researcher made website specifically for the study. The informed consent should be completed online. The recruitment announcement will include a link to the survey URL hosted via SurveyMonkey Pro. The informed consent process will be integrated into the online survey, with the informed consent document appearing as the first page of the survey. Participants must read the study description and indicate their agreement to participate by clicking the radio button indicating “yes” to the informed consent verbiage in order to access the questionnaire. The objective of the current qualitative case study is to examine participants’ perceptions on meditation related to critical thinking and critical inquiry. The location of the study will be virtual. At the beginning and end of the study 10 to 20 university students will participate in open-ended phone interviews related to critical thinking and critical inquiry. The interviews will be recorded and transcribed. Themes related to meditation and critical thinking will be extracted from the data: interview transcripts, weekly journals, and online surveys. The intent of the study is to understand perceptions of university students on the relationship between meditation and critical thinking. Results of the study may provide direction for further quantitative studies on mindfulness and critical thinking, as well as possible guidelines and recommendations for educators.

*Jean Plough, Melissa McCartney*

Table 35

**Don’t Just Do Something. Stand There! Standing Qigong and the Art of Finding Flow**

Flow or “being in the zone” is important not only to athletes or visual and performing artists but also to all those members of society who desire their actions to be an unimpeded expression of their inner world, and in harmony with the environment.

One way to arrive at the experience of flow is to practice the Daoist training method of Zhang Zhuang (standing like a tree or post). By standing with the arms in a variety of postures the practitioner has enough internal input to consider issues such as holding oneself up vs. being held up; finding physical support and stability vs. continuously micromanaging; making something happen vs. letting it happen; and, finally, cultivating balance as a way to find and enable flow experiences.

This poster will show a couple of postural variations and describe

in more detail the methodology and benefits of this practice. Demonstration will be available upon request.

*Ana Sorina Popa*

Table 36

**Infusing Mindfulness Into Graduate Level Secondary Teacher Education**

This interactive session will highlight our journey into mindfulness as instructors of a foundations course in teacher education. Our interpretive research explores phenomenological questions of the nature of our experiences and applies hermeneutic principles to making sense of the perceptions of wellness-mediating practices among students enrolled in a graduate level teacher education program. We focus on awareness of self and others; as well as compassion, and cultivation of a positive emotional climate in classrooms and beyond. We employ event-oriented inquiry to shine the light on different perspectives represented by research participants. Mindfulness is framed as part of a toolkit which educators may access in their profession and personal lives. We will share our experience with reflexivity-mediating practices such as engagement with heuristics, video analysis, free-writing, and cogenerative dialogue.

*Malgorzata Powietrzynska, Linda Noble*

Table 37

**Male student masculinity perception influences on high education academic success**

Women are graduating with more bachelor’s, and master’s, and doctoral degrees than men in the United States (U.S.) according to multiple studies from 1988-2012 (Jacobs, 1996, Garibaldi, 2014, Snyder & Dillow, 2015; Schwartz & Han, 2014; Buchmann & DiPrete, 2006; Charles & Luoh, 2003; Charles & Bradley, 2002; Adebayo, 2008). Women’s enrollment equals or surpasses men’s enrollment in the industrialized world (Jacobs, 1996, Garibaldi, 2014, Snyder & Dillow, 2015; Schwartz & Han, 2014; Buchmann & DiPrete, 2006; Charles & Luoh, 2003; Charles & Bradley, 2002; Adebayo, 2008). The U.S. Department of Education statistics indicate men’s and women’s enrollment and graduation from post-secondary educational institutions is producing a continuing divergence. The problem addressed by the proposed study is the number of degrees granted to men in higher education has fallen from 50% in 1981 to 42% in 2015 and is expected to continue to decrease to 40% by 2022 (Snyder & Dillow, 2015). The purpose of the proposed research is to determine if there is a correlation between male students’ perception of masculinity and their enrollment retention and graduation from a higher education institution.

*Jeff H. Hallman*

Table 38

**Spiritual Mapping as a Contemplative Practice:  
Crafting Direction towards Service**

Maps are representations that situate us - how selected human and physical features are located, arranged, distributed, and related to one another – and can assist us in finding our way. This poster will describe a contemplative session used in a graduate class to facilitate a transition for students entering year 2, where the focus is on co-creating projects that serve individuals in human systems. Using a combination of loving-kindness meditation, arts-based mapping (both individual and collective), and deep listening and dialogue, a space was created for this cohort to let go of past conflicts, explore and identify common goals of service to others, inquire into points of disjunction, and find ways to move forward as a collective.

*Rosemary Reilly*

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Table 39

**Contemplative Practices Foster Cultural  
Inclusiveness**

Often discrimination happens in classrooms, on campuses, and in organizations because of engrained stereotypical thoughts and ideas we have been taught to believe as true. These ideas are so imbedded in our brains we actually believe they are “natural” or the “norm.” Recent research has demonstrated that meditation and mindfulness practices serve to decrease bias against others (Lueke & Gibson, 2014). Through self-reflection of our own biases, a broader understanding of contemplative practices, and a focus on mindfulness techniques, we can provide strategies for minimizing bias and stereotypes that any educator teaching any subject can use to create a more inclusive educational environment.

*Dena R. Samuels*

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Table 40

**Acknowledging Transitions: Enhancing Learning**

Educational research has long shown that learning is enhanced by skillfully designed transitions. This poster session suggests that when the contemplative professor employs transitional pedagogies within a classroom session, students can simply and directly establish more profound relationships to the course material, enhancing and personalizing their learning. Transitional pedagogies from the Asian traditions of Tibet and Japan acknowledge transitions in a particularly artful way. Tibetan bardo teachings contextualize the rhythmic shifts that signal the ground of creativity in all situations. Japanese aesthetic principles of jo, ha, and kyu mark transitional “beginning, middle, and end” rhythms of a class

session. For example, beginning and ending a class session with a moment’s pause can change everything in between. These principles of transition adapted to everyday classroom practices can infuse contemplative depth into classroom teaching and learning.

This interactive session adapts contemplative pedagogies to the Asian traditions of Tibet and Japan that acknowledge transitions in a particularly artful way. Tibetan bardo teachings contextualize the rhythmic shifts that signal the ground of creativity in all situations. Japanese aesthetic principles of jo, ha, and kyu mark transitional “beginning, middle, and end” rhythms of course content. Participants will learn and engage in methods that mark transitions, with particular focus on ending (kyu) practices, so important in the higher education classroom.

*Judith Simmer-Brown*

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Table 41

**Teaching Compassion Fatigue, Self-Care, and  
Mindfulness in a Practicum Course**

Students, especially in helping professions, are familiar with compassion towards others, but seem less competent in self-compassion. Additionally, evidence suggests mindfulness activities alleviate stress and produce self-compassion when integrated intentionally. The intersection between stress, compassion fatigue, self-compassion, and mindfulness is especially relevant within a practicum course. This presentation stresses the importance of integrating contemplative practices early in students’ professional careers.

This presenter integrated contemplative practices in a social work practicum course. Data was collected pre and post exercises on four scales (Holmes-Rahe Stress Inventory, Professional Quality of Life Scale, Self-Compassion Scale, and Freiburg Mindfulness Inventory), along with students’ qualitative responses. An analysis of the results will be presented. The study provides understanding in students’ vulnerability to compassion fatigue while in their practicum, measuring students’ ability to practice self-compassion and mindfulness in relation to stress in their personal and professional life, and determining a method of teaching students effective self-care practices.

*Rachel Slaymaker*

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Table 42

**“Not knowing” in Aotearoa New Zealand**

This poster discusses ways that contemplative pedagogies and practices are being used by university teachers throughout Aotearoa New Zealand. It reports on one aspect of the results of a mixed methods doctoral study in Education which has involved

in-depth interviews and a nation-wide online survey. The particular focus of this poster is “not knowing”, which has emerged as a theme in interviews with educators in subjects ranging from psychology to graphic design, and social work to science. “Not knowing” allows a space out of which creativity, understanding, and insight can emerge. Educators foster the possibility of this space through their own personal practice, through design of face-to-face and on-line materials and architecture, and through their choice of reflective classroom teaching methods. The vulnerability and open-heartedness of “not knowing” also fosters collaborative and compassionate interpersonal relations and co-creation of teaching and learning. Some intersections with pressures to “know” are also explored.

*Heather Thomas*

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Table 43

### **Contemplative methods in teacher education programs**

Research on mindfulness in schools suggests that mindfulness has the potential to improve classroom management, teacher-student relationships and instructional strategies (Albrecht, Albrecht, & Cohen, 2012). As we seek to answer the question “How are contemplative methods affecting how we teach, learn, and understand in teacher education?”, we will outline the literature on how pre-service teachers are being introduced to mindfulness practices. In addition, we will share our own experiences with integrating mindfulness in our work in higher education.

*Roberta Gentry*

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Table 44

### **Mindfulness Practice in Oboe Reedmaking: Awakening Artistry**

Oboists make reeds on a daily basis throughout their careers. These small double reeds dictate the quality of the sound the instrument produces and our control of musical expression. The practice of reedmaking presents several challenges. Reeds are extremely important to musical success, yet become so familiar to us in our daily sessions that they become mentally boring or commonplace. Additionally, the physical crafting of the reeds is more similar to woodworking than it is to the rest of our musical schooling, such that it presents a challenge in how to approach the work itself; the physical changeability of the object means it cannot be studied into immediate mastery. Intentionally applying a practice of mindfulness to the act of reedmaking increases productivity, encourages full engagement with the craft itself, and dispels reed-related anxieties about stressful performances. Mindfulness can positively revolutionize how oboists teach and practice their unique reedmaking craft.

*Jessica Warren*

Table 45

### **Learning How to Learn through Learning How to Move**

Are you aware of your own learning process? Do you know yourself well enough to understand how you learn? How does one come into this level of awareness—and how can such awareness best be conveyed? One innovative humanities-based approach to such questions revolves around I Liq Chuan—also known as The Martial Art of Awareness—a process of inquiry being introduced in higher education settings as a full-credit academic course. The approach both foregrounds metacognition (learning about learning) and makes it explicit by guiding students in how to be more aware of their own bodies. Using the basic exercises and collaborative partner practices created and disseminated by Master Sam F.S. Chin, founder of the Zhong Xin Dao curriculum that is the centerpiece of I Liq Chuan, scholar-practitioners can begin to integrate into their academic classes concrete strategies that combine movement, focus, and observational to help develop students’ awareness—of themselves and of others. We model our practice in and teaching of this mindful martial art at different educational institutions: small Liberal Arts College, Ivy League research institution, community-based settings.

*Nancy L. Watterson, Lan Tran*

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Table 46

### **Leaning In Without Masks: Orthodox Masculinity, Basic Attendance, Violence Prevention**

This presentation seeks to theorize ways that contemplative practice can be used to deepen and integrate existing constructivist frameworks from the field of Men’s Studies, which map the harmful scripts and expectations of violence and ‘manly’ stoicism placed on young adult men. Using Eric Andersen’s (2009) theory of “Orthodox Masculinity,” Jackson Katz’s (2000) “tough guise,” and Tony Porter’s (2010) “man-box” as conceptual and figurative guides, the author proposes Ed Podvoll’s (2003) Basic Attendance principles, in conjunction with feminist pedagogy, as the basis for a critically oriented compassion based toolkit for violence prevention within schools. The author offers these vectors to open a space of inquiry that bridges the critical, the developmental, the relational and the contemplative, with the hope of engendering communitarian possibilities for paradigmatic change.

*Indigo Weller*

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Table 47

### **A Path Toward Mindfulness: The Mini-Pilgrimage**

This poster presentation will explain how a one-day pilgrimage is used in a graduate counseling program as a means by which students gain deepened personal and professional insights through planning, walking, and reflecting on the pilgrimage. While pilgrimage is generally thought of as a multiple-day or several week

journey, even a briefer, one-day pilgrimage can be an opportunity for students to experience the benefits of mindful awareness, deepen their ability to perceive patterns and construct meaning from everyday experiences, and to sense and connect with sacred presence. Reflecting on the experience comes through reflection papers that focus on “pilgrimage truths”—a list of individually generated learnings that arise from the experience of the pilgrimage. (Class handouts will be available.)

*Jane Williams*

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Table 48

### **Building Contemplative Communities in Higher Education by Regulating Students’ Emotion**

This interactive session integrates neuroscience research with accessible contemplative methodology in order to train students’ attention, emotion, and cognitive regulation abilities. Neuroscience illustrates that emotions play a role in regulating decision-making and in prioritizing decisions. In training students’ awareness of where their attention resides, they will likely become more able to regulate stress and be empowered to make decisions that lead to their success and the success of others. This session will also illustrate how these strategies inform the foundation for compassion and peaceful discourse.

*Marilee Bresciani Ludvik*

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Table 49

### **Assessment of Intentional Learning in an “Introduction to Mindfulness” Course**

This poster will present procedures and rubrics used to assess intentional learning in “Introduction to Mindfulness”, a general education psychology course at State University of New York (SUNY) Old Westbury. This course provided study skills and access to contemplative studies for the college’s diverse population. Intentional learners are purposeful and aware of a vision which sustains commitment, mindful of the moment to moment process, and use a growth mindset to approach challenges with effort. Students engaged in meditations and reflective writings. Assignments included: Intentional Essay 1, where students explored their backgrounds and aspirations using an empowered perspective; a critical thinking essay assignment; completion of behavioral observation logs while working on their critical thinking essay; and Intentional Essay 2, a final reflective and evaluative essay. Findings from criterion-referenced assessment will be presented, including inter-rater reliability data. Overall, findings indicate that approximately 90%, 85% and 75% of students met or exceeded standards for discussing intentions and mindsets, using the log correctly, and the critical thinking essay, respectively. About 45% articulated advanced metacognitive strategies.

*Laurette Morris, Hedva Lewittes*

Table 50

### **Integrative Education Mentoring in Higher Education**

Integrative education fosters opportunities for students to grow intellectually and emotionally, through the inclusion of cognitive, affective, physical, and intuitive interdisciplinary activities. The cognitive and affective domains are of particular interest here, due to the well documented evidence linking these to the development of interdependence and emotional intelligence. We propose that an integral aspect of emotional intelligence is self-awareness followed by self-advocacy, qualities that lend to conflict competent leadership. Here, we outline our approach to mentoring students on the role of developing emotional intelligence and meta-affective practices, within the specific aim of promoting conflict competent leaders. Specifically, we employ the practice of the awareness continuum, pre contemplative journaling, pondered communication, execution and post contemplative journaling. Journaling activities are divided into two parts: free style and rubric driven. The latter constitutes incorporating the concept of homeostasis (the roles of negative and positive feedback) into the narrative. We present pilot examples of students participating in this training.

*Mays Imad, Sheena Brown, Shekeycha Ward*

## PROGRAM FAIR

Saturday, October 8<sup>th</sup>, 1:00 – 2:00 pm, Student Union Ballroom

Table 1

**Mindfulness Master's Degree Program,  
Lesley University**

*Nancy Waring*

Table 2

**The Center for Koru Mindfulness,  
Duke University**

*Holly Rogers*

Table 3

**MindfulNYU, New York University**

*Reka Prasad*

Table 4

**Faculty Learning Community at CCBMD,  
Community College of Baltimore, MD**

*Ann MacLellan*

Table 5

**Naropa University**

*Janet Erickson*

Table 6

**Contemplative Environmental Practice,  
American University**

*Paul Wapner*

Table 7

**Western New York Contemplative Faculty  
& Staff Group, Contemplative Community  
Building Initiative, NY State Contemplative  
Community Building Initiative, WNY  
Consortium of Higher Education**

*Lisa Napora*

Table 8

**New York Insight**

*Vivian Mac*

Table 9

**Integrative Inquiry,  
San Diego State University**

*Marilee Bresciani*

Table 10

**University of Colorado – Colorado Springs**

*Dena Samuels*

## PRESENTER BIOSKETCHES

**Esmilda Abreu**, Ph.D., focuses on leadership and mentoring at Montclair State University's School of Business. She serves as Co-President of NJ Women's and Gender Studies Consortium, a Board Member of Mental Health Clinic of Passaic, Alliance for Arts and Health New Jersey, and Chief Diversity Officer for S2N Consulting.

**Brian Baldi** is Assistant Director for the Center for Teaching & Faculty Development at UMass, Amherst, where he co-runs a contemplative pedagogy working group, coordinates a seminar series for new department chairs; manages a continuum of faculty scholarly writing programs; and provides consultations on pedagogy, course design, and assessment.

**Daniel Barbezat** is Professor of Economics, Amherst College, and Executive Director of CMind. His work revolves around economic history, economic thought, subjective well-being, and macroeconomic theory. A pioneer in contemplative education, Dan aims to transform higher education so students and professors can learn and teach from a place of deep authenticity.

**John Eric Baugher** received his Ph.D. in sociology from Tulane University in 2001. In 2009 he was promoted to Associate Professor at the University of Southern Maine, and has since taught sociology at the Maine State Prison and at Goucher College. John now serves as Program Manager at the Center for Contemplative Mind in Society. He is currently writing a book on compassionate development and transformative learning in the context of end-of-life care.

**Beth Berila** is Director of the Women's Studies Program and Professor of Ethnic and Women's Studies at St. Cloud State University. She is the author of *Integrating Mindfulness into Anti-Oppression Pedagogy: Social Justice in Higher Education* (Routledge 2015) and creator of *The Mindful Semester: Yoga & Meditation for College Success*.

**Sarah Berquist** 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 was nominated for the Distinguished Teaching Award by her students in her first year teaching.

**Kakali Bhattacharya** is an associate professor in Educational Leadership at Kansas State University. She is a qualitative research methodologist, specializing in de/

colonizing epistemologies, contemplative approaches, transnational issues of race, class, and gender in higher education. She focuses on creativity as inquiry informed by the intersection of de/colonizing and contemplative approaches.

**Maria José Botelho** is Associate Professor of Language, Literacy, and Culture at UMass, Amherst. She teaches graduate courses in children's and young adult literature, writing, reading, critical literacies, and ethnographic methodologies. Her current research focuses on how critical literacies, multiliteracies, and Waldorf language arts pedagogies can re-imagine school literacies. She is a member of the contemplative pedagogy working group.

**Richard S. Bowles III**, PhD (Princeton, Chemical Engineering) was Executive Vice President and Chief Ethics & Compliance Officer for Merck & Co., Inc., recently turning to private consultancy. A longtime Zen practitioner, he is an ordained daojin (person of the way) in the Mountains and Rivers Order of Zen Buddhism.

**Ron Bramhall**, Associate Vice Provost for Academic Excellence, University of Oregon, has served in the Office of the Provost and Academic Affairs since March of 2015. Ron began there as Assistant Vice Provost for Academic Affairs where he managed implementation of the faculty collective bargaining agreement, curriculum approvals, academic policy review and development, and implementation of an assessment project related to university accreditation. In his current role, Ron leads efforts to align curriculum review and reform, academic policies, assessment of student learning and departmental practices to help achieve the President's goals related to student success and the student educational experience. Ron received his MBA from the University of Oregon and his bachelor's degree in psychology from the University of Texas at Arlington. Previous to his work at the UO, Ron consulted with many organizations in the areas of leadership, communication, and team skills. His clients included Home Depot, Microsoft, Intel and Hewlett-Packard, among others.

**Jon Brammer** has been at Three Rivers Community College since 2002, teaching courses in world religions, ethics, composition, and the relationship between science and religion. He has master's degrees in English language/linguistics and religious studies. He is currently pursuing a doctorate at Lesley University, focusing in contemplative pedagogy.

**Edward J. Brantmeier** is a contemplative practitioner, author, editor, and educator. Ed is the Assistant Director of the Center for Faculty Innovation and Associate Professor in the College of Education at James Madison University.

**Marilee Bresciani Ludvik**, Ph.D. serves as Professor of Postsecondary Educational Leadership at San Diego State University, where she coordinates the postsecondary educational leadership program and the mindfulness-based integrative inquiry program. Marilee is a certified Search Inside Yourself Leadership Institute, meditation, and yoga instructor.

**Stephanie Briggs** is an assistant professor of English at the Community College of Baltimore County where she facilitates a Contemplative Faculty Learning Community. Stephanie has studied movement and vocalization; Mudra Theater; and the art of play. Stephanie is the creator of a program of mindful embodied movement called Be.Still. Move.

**Jennifer Byrne** is an associate professor in the department of political science who studies identity politics. She has worked on projects involving migration locally in the Shenandoah Valley, refugee identity in West Africa, and currently studies the motivation of volunteers that work with endangered species in the US and Africa.

**Jennifer Cannon** is a PhD candidate in the Department of Teacher Education and Curriculum Studies at the University of Massachusetts Amherst and holds a graduate certificate in Social Justice Education. She is a UCLA certified mindfulness facilitator and is committed to integrating antiracism education and training with mindfulness education.

Reverend **Matilda Rose Cantwell** is the Senior Fellow for Interfaith Initiatives at Smith College. She has a BA in Religious Studies from Lewis and Clark College, an MSW from Smith College School for Social Work, and an M.Div from Yale Divinity School.

**Karen Cardozo**: An inaugural member of ACMHE and 20 year veteran of the Five College consortium, I now wear many hats in Interdisciplinary Studies at MCLA, where I coordinate minors in Leadership Studies and Women's Studies and incorporate contemplative practice into all my courses. World of Work course puts everyone's question, "Who am I and Where Am I Going?" into cultural, historical, and philosophical context. Leading Women draws on intersectional women's studies for

a more inclusive understanding of leadership. East Meets West cultivates mindfulness for genuine cross-cultural engagement. My publications "Contemplating Contingency" (*Modern Language Studies* 2012) and "Academic Labor: Who Cares?" (*Critical Sociology* 2016) focus on the need to revalue contingent faculty; "On Trees and Liberal Arts" (*Mind's Eye* 2016) is a reflective essay on holistic ways of knowing (in which the Tree of Contemplative Practice and Chris Hoffman's *The Hoop and the Tree* feature prominently). Finally, I am also a private coach for those seeking alternatives to, or more authentic engagements in, academe. My forthcoming book addresses a life-long process of Authentic and Brave Career Development for PhDs ([www.leap-here.com](http://www.leap-here.com)).

**Woody Carter** is a narrative theologian with a doctorate in theology, religion, and the arts from the Graduate Theological Union, in Berkeley, California, and was an associate professor in the Bachelor of Arts Completion Program at the California Institute of Integral Studies, in San Francisco.

**Cathy Cebulski Sacco**, M.Ed is on faculty in the school of Education at Xavier University where she co-facilitates a faculty learning community on mindfulness and contemplative practices and facilitates mindfulness initiatives. She is also a trained Montessori teacher, mindfulness educator for K-12 and college-age students, a practicing artist and a consultant. She is currently involved with several research studies and writes on these topics.

**Anita Chari** is Assistant Professor of Political Science at the University of Oregon and a somatic educator. Her passion for embodiment practices, including Continuum movement, Biodynamic Craniosacral Therapy, and Embodiment Process work, informs the soulful and empathic space that she holds in her teaching. She also teaches workshops on embodiment and creativity and facilitates her work one on one. She is the author, most recently of *A Political Economy of the Senses* (Columbia University Press, 2015), and "The Political Potential of Mindful Embodiment," (*New Political Science*, 2016). You can read more about her work at [anitachari.com](http://anitachari.com).

**Madeleine Charney** is the Sustainability Studies Librarian at UMass Amherst Libraries and co-founder of SustainRT: Libraries Fostering Resilient Communities. She writes and speaks about librarians as change agents and is passionate about systems thinking, transdisciplinary partnerships and kitchen medicine.

**Michelle Chatman** is a sociocultural anthropologist whose research focuses on urban inequality, gentrification, and well-being. She facilitates a Contemplative Learning Community at the University of the District of Columbia. An initiate in the Yoruba tradition, Michelle is committed to broadening contemplative pedagogy to include practices rooted in African Diasporic traditions.

**Vivian Roselyn Chávez Ordóñez**, DrPH, MPH, is a professor of Health Education at San Francisco State University. A graduate from UC Berkeley's School of Public Health, she is also a yoga teacher, Halprin practitioner and recently completed a Certificate of Spirituality and Social Change at the Pacific School of Religion.

**Richard Chess**, the Roy Carroll Professor of Honors Arts & Sciences at the University of North Carolina at Asheville, has published three books of poems. He is one of the lead organizers of the annual event "Creating a Mindful Campus," a hybrid conference/retreat which celebrated its fifth year in May 2016.

**Carole Clements**, Associate Professor, Naropa University, developed a transformative, year-long capstone, focused on creative and scholarly research in the context of contemplative community, integrating play, uncertainty, liminality, and the emergent wisdom of resistance. Carole's scholarship focuses on sexual narratives and erotic intelligence as empowering explorations often excluded from the discourse.

**Meaghan Cochrane** is a doctoral candidate in Curriculum and Instruction at Kansas State University. Her research interests include qualitative inquiry, K-12 rural education, rural community school planning and evaluation, rural youth development, place attachment and place based pedagogy, homelessness, social justice education, and contemplative arts-based approaches to education and research.

**Jenny Colvin** is the Assistant Director for Outreach Services for Furman University Libraries in Greenville, SC. In addition to her librarian duties she teaches classes in music research, storytelling, and reading.

**LeeRay Costa** is John P. Wheeler Professor and Director of Gender and Women's Studies at Hollins University in Roanoke, VA where she teaches a course on Spiritual Activism. Her current research examines the intersection of feminist community engagement and contemplative practice in educational settings and social justice activism.

**Linda Coutant** is a doctoral candidate in educational leadership at Appalachian State University, researching the organizational structures and cultures of campuses that incorporate contemplative practices. She has worked 20+ years in higher education marketing/public relations, and is a certified Koru Mindfulness Curriculum teacher and president of Appalachian's faculty/staff contemplative organization.

**Betsy Crawford-Leeds** is an Instructor for Special Education in Advanced Education Programs in the College of Education at Fort Hays State University. She is a Special Education doctoral student at Kansas State University. Betsy uses arts-based research to share the lived experiences of others, especially those with disabilities.

Dr. **Leonard Cruz** was born in Pampanga, the Philippines and was raised in San Antonio, Texas. His PhD is in Urban Education with a focus on the performing and creative arts. He has taught at Duke University, MIT, Webster University, and four for years at St. Mary's College of Maryland. As an artist and scholar he has studied and researched Laban Movement Analysis the past 25 years incorporating it in arts integration curriculum, improvisation, and mindfulness practices.

**Agnes Curry**, Ph.D., is Professor of Philosophy and Director of General Education at the University of Saint Joseph in Connecticut. Her teaching includes contemporary ethics, social theory, and philosophical approaches to happiness, with a major concern to promote inclusive discourses. She integrates meditation and other mindfulness techniques into her courses.

**Gabriel Dayley** holds a master's in international peace and conflict resolution from American University, and is chief editor of *The Arrow: A Journal of Wakeful Society, Culture & Politics*. His work considers intersections among conflict, gender-based violence, and environmental degradation, and seeks to develop contemplative approaches to peacebuilding.

**Rachel DeMotts'** research interests lie in the environmental politics of sub-Saharan Africa. She studies the ways in which people participate in and are affected by conservation, including human-wildlife conflict, peace parks and transfrontier protected areas, livelihood impacts of tourism, community-based conservation, and gendered differences in natural resource access and use. She is Associate Professor of Environmental Policy and Decision-Making Program at the University of Puget Sound.



**Lynn DiLorenzo**, Ph.D., is an associate professor and Chair of Interdisciplinary Studies at Naropa University where she teaches courses in Gender and Women's Studies; Feminist, Narrative, and other Qualitative Research Methodologies; and Interdisciplinary Studies. Her teaching and research focus on the intersection of contemplative higher education and feminist studies.

**Deborah Donahue-Keegan**, Ed.D. is a Lecturer in the Department of Education at Tufts University. Deborah's research and teaching focus on social-emotional learning (SEL) and mindfulness in education/schooling, particularly regarding educator preparation. She co-directs the Massachusetts Consortium for SEL in Teacher Education, and is on the Steering Committee for SEL4MA.

**Matthew Duperon** is Assistant Professor of Religious Studies at Susquehanna University, and earned his PhD in Religious Studies from Brown University. His main practice tradition has been Zen Buddhism, but he is active in the community reviving Confucian contemplative practices. He is a father of three, and an organic gardener.

**Jennifer Earls** is a Contemplative Career Counselor in her private practice, Dance With Life Consulting. Previously, she provided career guidance to students at MIT. Jennifer holds a Certificate in Mindfulness & Psychotherapy and Koru Mindfulness Teacher Certification, and is very passionate about contemplative practice in higher education and career development.

**Deepesh Faucheux** has been a Mindfulness-based, Somatic Psychotherapist in private practice for 33 years and an Adjunct Professor at Naropa University for eleven years, where he teaches Psychology of Meditation, and Professional Orientation & Ethics to graduate students in Transpersonal Mindfulness-based Counseling Psychology.

**Linda Faucheux** is a Contemplative Career Counselor at Naropa University and a Career Counselor in private practice. Previously, Linda served as the Associate Director for Career Counseling at the University of Colorado. She is also passionate about contemplative leadership in higher education and mindfulness in the workplace.

**Jared Featherstone** is Associate Director of the University Writing Center at JMU, and he teaches courses in the School of Writing, Rhetoric & Technical Communication. Jared has decades of experience with contemplative practices including mindfulness meditation and Tai Chi.

**Michaela Finley** is a third year undergraduate studying Psychology and Public Health at Goucher College in Baltimore Maryland. In spring 2016 she took a Sociology class with John Baugher called Grief, Culture, and Well-Being, and because of this course she now wants to pursue a career in Thanatology.

**Lena Fletcher** is a lecturer in the Department of Environmental Conservation and is the chief advisor and program manager for the Natural Resources Conservation undergraduate program at UMass Amherst. She teaches large classes about the intersection of the environment and society and she is passionate about bringing contemplative practices into her courses.

**James Frank** is a senior at the University of Massachusetts, Amherst. He studies Contemplative Engagement and is writing a senior thesis on the intersections of social activism and mindfulness meditation.

**Alexis T. Franzese** is an Assistant Professor in the Department of Sociology and Anthropology at Elon University. Dr. Franzese completed doctoral degrees in Sociology and Psychology (Clinical) at Duke University. Her teaching and research interests are at the intersection of medical sociology and social psychology and address issues of self and identity.

**Amanda Freeman**, senior Psychology major and Sociology minor, Florida Gulf Coast University, served as an officer for Enlighten Us for the past year where she helped grow this community dedicated to mindfulness. She is passionate about the natural world and hopes to continue to promote the essential connection between society and the natural world.

**Lisa Myobun Freinkel** is Vice Provost and Dean of Undergraduate Studies and Associate Professor of English and Comparative Literature at the University of Oregon. Teaching and research interests include contemporary mindfulness, poetics, Shakespeare, digital humanities, comparative religion, and philosophy.

**Lisa Garner Santa** is Professor of Flute at Texas Tech University where she enjoys a diverse career as teacher, soloist, and chamber musician. She is a Kripalu-Certified Professional Yoga Instructor, directs Yoga Shala Lubbock, and teaches Yoga and the Creative Arts: Philosophy and Practice, a TTU core curriculum course. lisagarnersanta.com

**Leane Genstler MA**, is a graduate of John F Kennedy University's Holistic Counseling Psychology Program. Leane is a member of John F. Kennedy's adjunct faculty. In her therapy internships she works with a wide variety of client populations and specializes in domestic violence, trauma focused therapy and eating disorders.

**Roberta Gentry** is an Assistant Professor at the University of Mary Washington. She teaches special education courses in the teacher preparation programs. Her research interests include mindfulness in the P-12 and higher education settings.

**Elizabeth Gibbons** is Assistant Dean for Graduate Education, Graduate School and Professional Programs, Gallaudet University.

**Cheryl Grady** is a former Associate Chaplain at the University of New Hampshire. Her research interests include a special interest in Queer Spirituality. Her degrees include a CAGS in Higher Education at Plymouth State University, an MA in Pastoral Ministry at Boston College and a BA in English at Boston College.

**Bradford Grant** is the board president of the Center for Contemplative Mind in Society and is professor of Architecture at Howard University. He is a past university administrator and has worked with administrators to include contemplative practices in higher education. Brad holds a M. Arch. from the University of California, Berkeley.

**Robin Greene** is Professor of English and Writing, Director of the Writing Center, and holds the McLean Endowed Chair of English at Methodist University. Her work has appeared in over ninety publications, and she's authored four books. The second edition of her book *REAL BIRTH* was released in 2015.

**Diane Grimes** (Ph.D. Purdue, 1996) is an associate professor in the Department of Communication and Rhetorical Studies and Director of the Contemplative Collaborative at Syracuse University. Trained in critical organizational communication, she teaches courses on Mindful Communication Skills, Mindful Communication Theory and a contemplative version of Communication and Organizational Diversity.

As Professor in Contemplative Psychology and Contemplative Education at Naropa University, **Peter Grossenbacher**, PhD, teaches meditation, contemplative science, and pedagogies of mindfulness, awareness, and

compassion. A meditator since 1980, his research focuses on the teaching of contemplative practice and meditative development. He also offers faculty development training in contemplative pedagogy.

**Kristin Gustafson** is a Lecturer at the University of Washington Bothell, where she teaches courses in media and communication, history, and journalism. Her pedagogical practice is grounded in community engagement, experiential learning, and iterative reflection.

**Katja Hahn D'Errico** is Adjunct Professor of Social Justice in the College of Education at University of Massachusetts Amherst, as well as, Faculty Director of the IMPACT: Service Learning Residential Academic Program. For the last 20 years Katja has integrated contemplative practice into her academic curriculum and leadership seminars. Contemplative practice guides her work beyond abstract academic theory into daily life. Katja's ethos is to work with compassion towards a more just world within and without the academic world.

**Gabriel Hall** is an M.Ed student of higher education in the Educational Policy, Research, and Administration department of UMass Amherst's College of Education. He is interested in bringing mindfulness into his work as a professional in multicultural and LGBTQ+ student affairs.

**Jeff H. Hallman** is a Principal Research Engineer at the Georgia Tech Research Institute and a doctoral candidate at Mercer University's Tift College of Education in Atlanta, Georgia. Mr. Hallman holds his undergraduate degree in engineering and an MBA from Southern Polytechnic Institute. He also holds a graduate degree in Science Education from Georgia State University. His career involvement at the university level with research and higher education has both guided and positioned him for academic pursuit of educational leadership doctoral research. His primary area of educational research is focused on the role masculinity perceptions may have on the growing gender disparity in higher education enrollment and graduation rates.

**Melanie L. Harris** is Associate Professor of Religion at Texas Christian University in Fort Worth, TX, where she teaches and conducts research in the areas of Religious Social Ethics, Environmental Justice, Womanist Ethics, and African American Religious Thought. Dr. Harris is the author of numerous articles and several books including *Gifts of Virtue: Alice Walker and Womanist Ethics* and co-editor of the volume *Faith, Feminism, and Scholarship: The Next*

*Generation*. Her latest book, engaging Ecowomanism and the intersections between environmental justice and African American Women's Religious Life and Spirituality, is scheduled to be published by Orbis Books in 2016. Dr. Harris offers academic leadership in administration at TCU and has experience serving on the Board of Directors of the American Academy of Religion, The Society of Christian Ethics and KERA-TV/Radio. She also leads retreats with her mother, Rev. Dr. Naomi O. Harris, and co-facilitates teaching workshops with The Wabash Center for Teaching and Learning in Theology and Religion.

**Caroline Haskell**, LCSW, BCD is the Founding Director of the Personal Growth and Counseling Center/Executive Director of Health and Wellness Services at California State University, Monterey Bay. She is the Campus Director of the National Coalition Building Institute and has provided training programs on diversity and multiculturalism for 25 years.

**Lenwood Hayman**, Assistant Professor of Public Health at the University of Michigan – Flint, focuses on the psychosocial determinants of eating behaviors in underprivileged communities. Specifically, Dr. Hayman's research focuses on the valid assessment of emotional eating (including stressed and bored eating) in preschool-aged children from low-income families. Dr. Hayman has recently established the Mindful Promotion of Healthy Eating & Learning (Mind-PHEL) Research Team at UM-Flint in which he will study the influence of mindfulness-based activities on healthy eating and positive student learning outcomes.

**Kevin Healey** is an Assistant Professor of Media Studies at the University of New Hampshire in Durham. His work examines the ethical, moral, and religious dimensions of digital culture. In addition to numerous peer-reviewed journal publications, Kevin's essays appear on *Salon*, *Huffington Post*, *The Revealer*, and *Religion Dispatches*.

**Elizabeth Heilman** (Associate Professor of Teacher Education, Michigan State University) is especially interested in how education can move people's spirits such that we have the compassion and commitment to address suffering, injustice, and violence. She's author of 60+ chapters/articles and six books and has led in the National Council for the Social Studies and the American Education Research Association.

**Bryn Hennigar**, Sophomore, Major Public Health, UMass Amherst, is part of the teaching team in the Impact first

year residential service learning program. Volunteers with Whole Children in Hadley, MA, a program for challenged young people.

**John Hill** is currently a tenured mathematics faculty member at Lincoln College. He earned a M.A. in mathematics from University of Maine at Orono following a B.A. in mathematics from the University of Maine at Farmington. He completed his coursework for a PhD in mathematics education at Illinois State University.

**Sean M. Holden**, MS, is a doctoral student in Educational Psychology with interest in mindfulness and motivation. Sean has a decade of experience with mindfulness practices and contemplative theory and philosophy. He also has extensive research experience in psychology and education, including research on motivation, identity, child and adolescent developmental outcomes.

**Parakh Hoon's** scholarship and teaching emphasize the politics of wildlife conservation, institutional change, and natural resource governance in southern Africa. His recent interests include, political economy of wildlife trade, community based conservation, and human-wildlife conflict. He is Assistant Professor in Political Science at South Puget Sound Community College.

**Emma Howes** is an Assistant Professor of English at Coastal Carolina University. Aside from research in historical literacy learning campaigns, she studies Contemplative Pedagogies in the first-year writing classroom. She has contributed to the collections *Rewriting Appalachia: Literacy, Place, and Cultural Resistance* and *Feminist Interventions: Activism, Engagement, and Praxis*.

**Mays Imad** received her BA in Philosophy from the University of Michigan. Her studies focused on philosophy and science and philosophy of consciousness. She earned her doctoral degree from Wayne State University School of Medicine in Cellular and Clinical Neuroscience. She was later awarded a NIH IRACDA fellowship to pursue her postdoctoral training at the University of Arizona. She joined Pima Community College in Tucson, AZ, where she teaches physiology, bioethics, and cellular & molecular biology. She teaches neuroscience at the University of Arizona. Her educational research interests are meta-awareness and metacognition, advocacy and wellbeing, and integrative learning.

**Vanessa L. Jackson** is an Associate Professor of Dance at Coppin State University. She received her MFA from Temple University, and MA in Education from the University of Maryland Baltimore County. She is completing her doctoral studies at the University of Maryland. Her dissertation research is on the integration of contemplative arts into higher education curriculum, and the leadership role of mid-level faculty in transforming the organizational culture. She has also taught at University of Maryland College Park, Peabody Preparatory of The Johns Hopkins University, Towson University, Stevenson University, and Community College of Baltimore County. Vanessa has developed yoga-dance healing arts-centered wellness community outreach programs for women and children for over 30 years. Now, she is facilitating professional development workshops for faculty and students. Vanessa is a certified Vinyasa Yoga and Body Rolling instructor, and a personal coach for artists, athletes and aging communities seeking to improve their performance.

**Brittany Jacobs**, Senior Communication major, Florida Gulf Coast University, has served as a Course Assistant for the Contemplative Life for two semester. She is a leader and activist on the FGCU campus who single-handedly got the FGCU administration to restore its full environmental mission.

Dr. **Jelena Janjic** is an Associate Professor of Pharmaceutics and Founder and Co-Director of the Chronic Pain Research Consortium at Duquesne. She teaches courses in PharmD and PhD programs covering topics in: pharmaceutical manufacturing, drug discovery and development, drug delivery systems, pharmacology of pain medicines, medicinal chemistry, human physiology and pathophysiology.

**Jason Jones** is the Program Director for Educational Research for the Contemplative Sciences Center at the University of Virginia. His primary responsibilities include student programs, curricular initiatives, and higher education research. Jason holds a Ph.D. in higher education from the University of Virginia.

**Mara Joy** is an artist and educator based out of Rhode Island and Colorado. She recently completed a Master of Arts (MA) in Art + Design Education program at the Rhode Island School of Design (RISD) with thesis research focusing on the intersection between contemplative practice, art making, and education.

**Vijay Kanagala** is an Assistant Professor of Higher Education and Student Affairs Administration at the

University of Vermont. Employing contemplative pedagogy and practices in the classroom, Kanagala attempts to disrupt the status quo and fosters a relationship between the heart and the mind to guide the students' philosophy of student affairs.

**Mary Keator**, Ph.D. is an Assistant Professor in the English Department at Westfield State University. In addition, Mary lectures in the Religious Studies Department at The Elms College and leads public seminars on yoga, lectio divina and the contemplative reading of sacred texts. She is a Registered Yoga Teacher, member of Spiritual Directors International and member of The Center for the Contemplative Mind in Society.

**Amber Kelly** is an Assistant Professor of Social Work with Quinnipiac University School of Health Sciences' MSW program. She has a regular zen practice and is active in her local community in organizing for social, political, and economic change. Her practice, teaching, and research interests revolve around intervention work with survivors of violence, most specifically with incarcerated women.

An alumna of Smith College, **Chelsea Kline** was a non-traditional student and graduated with high honors with a degree in religion and Biblical Literature. She then went on to Harvard Divinity School to earn her Master's in Theological Studies. As the Director of Leadership and Career Programs at the American Women's College and One Day a Week College at Bay Path University, she oversees curriculum for the Women as Empowered Learners and Leaders program as well as the Leadership and Organizational Studies program. She is dedicated to adult and non-traditional female students and is always exploring new ways of fostering their success.

**Suzan Kommers** is a Ph.D. candidate at the University of Massachusetts Amherst. After completing her bachelor and master in Educational Science at Utrecht University in the Netherlands, she now specializes in College student development. Fuelled by her own international experience, she is passionate about researching how international students can be supported in their learning process while being abroad. She believes that contemplative pedagogy can support both domestic and international students in broaden their understanding by exchanging perspectives.

**Joseph Krupczynski** is Associate Professor in the Department of Architecture and Director of Civic Engagement and Service-Learning, UMass, Amherst. A founding director of The Center for Design Engagement (C\*DE), his recent creative work and scholarship promote

sustainability, equity and social justice through participatory art/design strategies.

**Tina Kruse**, PhD, is an educational psychologist who teaches in the department of Educational Studies at Macalester College (St. Paul, Minnesota), specializing in youth development, the social-emotional development of students, and community-based, experiential learning. She co-directs the Reflective Practice initiative on campus.

**Kristy Kuhn**, certified yoga instructor, teaches dance and yoga at Stonehill College and is a PhD student in Educational Studies at Lesley University. She teaches the hatha yoga component of the course Yoga, Mindfulness and Indian Philosophy.

Dr. **Mike Lamb** teaches courses on French philosophy and American literature, and works closely with William R. Kenan Scholars, Horace W. Goldsmith Scholars and Lisa Goldberg/Revson Scholars. His focus is experimental, embodied forms of learning, and he works with students to develop programming that encourages critical thinking, creative leadership and active scholarship.

**Amy Lambert** is a Lecturer at the University of Washington Bothell, where she teaches classes in the restoration ecology and public art. Her pedagogical approach encourages student resilience and inclusivity while cultivating interdisciplinary investigation and critical inquiry.

**Anna Lannstrom** is Chair and Professor of philosophy at Stonehill College and a yoga practitioner. She teaches the Indian philosophy portion of the course Yoga, Mindfulness and Indian Philosophy.

**Raeann LeBlanc** is a Clinical Assistant Professor in Nursing at the University of Massachusetts Amherst with a Doctorate of Nursing Practice in Public Health Nurse Leadership. She is a practitioner of mindfulness meditation and explorer of contemplative pedagogy in expanding the potential for compassion in education and nursing practice.

Rev. **Mac Legerton** is a contemplative and social justice leader, educator, and trainer in North Carolina and across the nation. He directs the Center for Community Action in Rural NC and is a Task Instructor and Intern Supervisor with the School of Social Work at UNC-Pembroke.

**David Levy** is Professor at the Information School, University of Washington, in Seattle, where he focuses on bringing mindfulness training and other contemplative

practices to address problems of information overload and acceleration.

Dr. **Hedva Lewittes**, Professor and Director of Academic Assessment at SUNY, Old Westbury teaches developmental psychology and has written about women's identity and friendships, and on critical thinking. A committed meditator, her recently published chapter about reflection, intentional learning and social justice is based on her Introduction to Mindfulness course.

**Douglas K. Lindner**, PhD, Electrical Engineering, has been on the faculty of Electrical and Computer Engineering at VA Tech since 1982. He was the Fredrick Lenz Fellow at Naropa University for 2013-14. His interests include contemplative practices for STEM. He practices meditation and qigong in the Shambhala sangha.

**Yelena Luzhanskaya** is a recent graduate of the MPH program at West Chester University. Yelena spent her last two semesters incorporating Mindfulness as part of a stress reduction initiative at the disabilities services office. She is interested in research related to health disparities and incorporating contemplative studies into existing programs.

**Vivian Mac** is a recent Amherst graduate who wrote her Independent Scholar thesis on connecting contemplative practices and social justice in higher education. She is currently the Operations Associate at New York Insight Meditation Center. She has previously worked at Open Future Institute, a nonprofit that developed the QUESTion Project, an initiative that creates spaces for students to explore questions of meaning and purpose.

**Rhonda V. Magee** (J.D./M.A. Sociology (University of Virginia)), Professor of Law at the University of San Francisco, School of Law and mindfulness teacher teaches Torts, Race & Law and Contemplative/Mindful Lawyering. She writes frequently on mindfulness and law, and recently authored "The Way of ColorInsight: Understanding Race and Law Effectively Using Mindfulness-Based ColorInsight Practices," *Georgetown J. of Mod. Crit. Race Perspectives* (forthcoming, 2016).

**Ram Mahalingam** is a cultural psychologist teaching at the University of Michigan. His research examines the relationship between mindfulness and intersectional awareness. He also studies the role of mindfulness in fostering connection to nature. He is teaching a mindfulness course on leadership with a focus on intersectionality and social justice.

**Robin Majeski**, PhD, is currently Clinical Associate Professor and Director, Internship Program in the Erickson School of Aging Studies at University of Maryland at Baltimore County. She teaches undergraduate and graduate management of aging services courses and has published papers and presented on aging services/gerontology education.

**Doreen Maller** MFT, PhD is Core Faculty and Chair of the Master's in Holistic Counseling Psychology at John F Kennedy University. She is published and has presented at conferences both nationally and internationally on a wide range of topics including trauma, transformative change, diversity, family systems and the expressive arts and community mental health.

**Angela Mariani** is Associate Professor of Musicology at Texas Tech and directs the TTU Early Music Ensemble. She hosts the syndicated public radio program *Harmonia*, and recorded and toured internationally with Altramar medieval music ensemble. Her book *Improvisation and Inventio in the Performance of Medieval Music* is forthcoming in 2016.

Dr. **Melissa McCartney**'s personal mission is to change education for the better by providing the highest quality education and training to improve the quality of life for individuals. She is an optimist focused on big goals with innovative solutions. She is currently an Assistant Program Dean in the School of Advanced Studies at the University of Phoenix. While earning her Doctorate of Education from Arizona State University, her studies involved educational policy reform in North America, Central America and Europe. Additional studies included student and teacher perceptions of care/caring relationships and the effects of humor-embedded instruction on student achievement and memory retention. Dr. McCartney also holds a Master of Arts in Education with a concentration in Curriculum and Instruction from Arizona State University and a Bachelor of Arts from the University of Arizona in Creative Writing.

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

**Lisa Melendez** is a professor of Library Services at Suffolk County Community College in Selden, NY, as well as a yoga teacher certified by the Healing Yoga Foundation in the tradition of Krishnamacharya. She offers yoga and meditation workshops on campus as well as at local public

libraries in English and Spanish. Most recently, she has been asked to be part of a team teaching yoga at a local jail.

**Kerri Mesner** is an Assistant Professor in the School of Education at Arcadia University. Kerri is also a queer Christian minister and theologian, an activist, performing artist, and theatre educator.

**Jessica Miller** earned a BS in Health Services (with a minor in Psychology) from Western Michigan University. Currently, Jessica is currently in the process of completing her Master's degree in Public Health at the University of Michigan- Flint, where she also works as a Graduate Student Research Assistant on a project focused on mindfulness and healthy behaviors.

**Daisy Mitchell** is a junior at Goucher college studying Psychology and Public Health with the hopes of one day becoming a Dialectical Behavioral Therapist. Her experience in John Baugher's class was a process of learning self-compassion and legitimizing her own disenfranchised grief.

**Shan Mohammed** is associate clinical professor of health sciences at Northeastern University. He is a family medicine physician and now directs a masters of public health program. He is interested in interprofessional education and finds contemplative practice helpful as a teacher and university administrator.

**Brooke Moore**, Ph.D., is an Assistant Professor for Special Education in Advanced Education Programs in the College of Education at Fort Hays State University. Brooke works to help practicing special educators positively transform the ways in which students with high incidence disabilities are perceived in schools.

**Christine Moriconi** is an Christine Moriconi is an Assistant Professor of nursing at West Chester University and ACES specialist. As a licensed clinical psychologist, she specializes in the systemic impact of parenting children and adults with intellectual developmental disorders and other chronic illnesses. She is co-director of the Center for Contemplative Studies at WCU. and ACES specialist. As a licensed clinical psychologist, she specializes in the systemic impact of parenting children and adults with intellectual developmental disorders and other chronic illnesses. She is co-director of the Center for Contemplative Studies at WCU.

**Laurette Morris**, Associate Professor of Psychology at SUNY Old Westbury, teaches courses in clinical,

developmental and health psychology. Her research interests include stress and coping, social justice pedagogy, and curricular assessment. She has served as mentor to research students, faculty advisor to the Psychology Club and Psi Chi, and Director of the College's Women's Center.

**Stephen Murphy-Shigematsu** balances Eastern and Western ways of knowing and storytelling in gentle therapeutic practices and inclusive educational spaces. He trained in East Asian medicine in Japan, clinical psychology at Harvard University and has been professor at the University of Tokyo and Stanford University.

**Lisa Napora** is the Chair of the Western New York Contemplative Faculty & Staff group. She is a Visiting Scholar at the University at Buffalo, and teaches in the Executive Leadership & Change program at Daemen College. Lisa holds a Ph.D. in Educational Leadership & Policy from the University at Buffalo.

**Balmurli Natrajan** is an Associate Professor of Anthropology at the William Paterson University. He studies the cultural construction of caste and the role of globalization in perpetuating inequalities and social hierarchies. He teaches a course on global transformation and human condition and a course on Origins and diversity of Humanity.

**Kris Nelson** is Coordinator of Student Advising at UMass Amherst Civic Engagement and Service-Learning and a PhD candidate in the Educational Policy and Leadership program at UMass Amherst. Her research explores the interrelationship of spiritual and political identity development in college students as a resource for integrative sustainability education.

**Edwin Ng** is a Lecturer in Media and Communication at Deakin University in Australia. His new book, *Buddhism and Cultural Studies: A Profession of Faith* (2016; Palgrave), adopts an autoethnographic approach to invite readers to reconsider the question of faith and its unacknowledged role in supporting the scholarly profession.

**Erika K. Nielson**, Doctoral Candidate and Teaching Assistant, Curriculum & Instruction - Developmental Education, Texas State University. She has been a student of yoga for 20 years and a teacher of yoga for 15 years. She desires to bring the many benefits of mindfulness and compassion practices to the students she teaches.

**Linda Noble** (Ph.D.) is a CUNY adjunct Assistant Professor, and a NYC high school teacher. Linda is a 2016 recipient of the TMA's Butler-Cooley Excellence in Teaching Award as well as the LIU 2013 Teacher of the Year Award. She is a published author and conference presenter.

**Betsy Nordell** has been developing programs as well as coaching and teaching educators as part of a project at the Wellesley Centers for Women - Wellesley College since 1993. Since August 2015, she also has created and led ongoing staff professional development programming focused on fostering understanding of contemplative practices.

**Beth O'Malley** is dean of the chapel at Hood College. She has been a leader in congregations, chaplaincies and interfaith organizations. She volunteers as a mediator at a community college-based conflict resolution center. She has particular interest in combining meditation in student mentoring programs.

**David O'Malley** is an associate professor of social work at Bridgewater State University. His work in higher education has included involvement in social justice and service-learning initiatives that bridge the campus and larger community partnership issues. He is particularly interested in contemplative practices and professional skill development.

**Skyler O'Neil** is currently a sophomore at Goucher College. She is a member of the Goucher Femizine, an intersectional feminist group on campus, as well as a member of the Goucher Social Justice Committee. Skyler has yet to declare her major but she is considering double-majoring in Peace Studies and International Relations.

**Ellen Pader** is Associate Professor in the Departments of Regional Planning and Public Policy, and Chair of the Provost's Committee on Service-Learning, UMass, Amherst. She is a founding member of the contemplative pedagogy working group and recipient of the 2015 UMass Distinguished Community Engagement Award for Teaching. An anthropologist, her research focuses on housing discrimination.

**Gargi Padki** is a 2015 graduate of Macaulay Honors College at City College. At CCNY she founded Project Speak Up Speak Out and was a Colin Powell Center for Leadership and Service Scholar. She currently works at the GO Project with deep interests in community health, maternal care, and domestic violence.

**Alice Pedersen** is a Lecturer at the University of Washington Bothell, where she teaches classes in 19th and 20th century literature and composition. Her pedagogical approach is indebted to years of practicing and teaching yoga, and she strives to incorporate elements of embodied and contemplative learning into the academic practice of critical analysis.

**Chanelle Pickens** is Visiting Librarian at West Virginia University. Chanelle is a part of the Research Services department and currently merging contemplative practices and library instruction through research and curriculum development. Her personal contemplative practices include yoga and meditation...though she is frequently distracted from both by shiny things.

**Pietera Pincock** is a Rhetoric and Writing Studies graduate student and Teaching Associate at San Diego State University. Her interest in contemplative pedagogy stems from her enthusiasm for Eastern Philosophy. Her Master's thesis focuses on how contemplative practices may influence undergraduates' attitudes toward academic writing.

**Jean Plough**, PhD, School of Advanced Studies, University of Phoenix. I teach for University of Phoenix. I am currently working on research involving "Meditation, Critical Thinking and Critical Inquiry in Higher Education: a Case Study," and "Critical Thinking and Meditation in Online Students: A Quasi-Experimental Study." I'm interested in how non-linear thinking and reflection aid problem solving and critical thinking.

**Malgorzata Powietrzynska** is an Adjunct Assistant Professor at CUNY. She works as an Academic Affairs Manager at SUNY Brooklyn Educational Opportunity Center. Malgorzata earned her Ph.D. in Urban Education at CUNY Graduate Center. Her most recent publication is a co-edited volume *Mindfulness and Educating Citizens for Everyday Life*.

**Megan Pullen** is a Psychology major and former principle dancer with the Atlanta Ballet. She just completed the course in the Contemplative Life and brings her own inspirational story of transformation through contemplative practice to this panel.

**Rachel Razza** (Ph.D. Penn State, 2005) is an associate professor in the Department of Human Development and Family Science and Associate Director of the Contemplative Collaborative at Syracuse University. She teaches courses on child development and developmental theory and serves as the coordinator for the Mindfulness and Contemplative Studies minor.

**Tegan Jemma Reeves** has seventeen years of dynamic movement experience. Immersed in dance as a child, her career began early in undergraduate school with instruction and choreography continued into leadership, public speaking and adjudication, spanning 19 states and nine countries, eventually led her to pursue a PhD., researching mindful movement in Educational Psychology.

Dr. **Rosemary Reilly** is an associate professor at Concordia University. Her particular research interest is exploring the impact of using learning as a lever for change at an individual, organizational, or community level. She has been using contemplative arts-based practices in her graduate courses for several years.

**Britt Rhodes** has taught social work at Luther College since 2006. Her previous work experience was in child welfare and family violence and she continues to work with respite foster care and the Court Appointed Special Advocacy program. She is intrigued by the relationship between contemplative practices and trauma.

**Kirsten Richert** is an innovation expert who consults with business and non-profit leaders on strategy formation and implementation. Formerly Vice President of Product Management and Marketing at Pearson, she has also worked on change efforts with nonprofit organizations.

**Maria F. Loffredo Roca**, Ph.D., Associate Professor, Integrated Studies, Florida Gulf Coast University, has been recognized for her teaching with the Professor of the Year Award from Florida Gulf Coast University, as well as twice receiving FGCU's McTarnaghan Award for Excellence in Teaching including for the 2015-2016 academic year.

**Holly Rogers** is a psychiatrist at Counseling and Psychological Services at Duke University. She is the co-developer of Koru Mindfulness, a developmentally informed mindfulness program for college students. She is the co-author of *Mindfulness for the Next Generation*, and author of *The Mindful 20-Something* (in press).

**Joelle Ruby Ryan** earned their Ph.D. in American Culture Studies from Bowling Green State University in 2009. They are currently a Senior Lecturer in Women's Studies at the University of New Hampshire. Their academic and activist interests include: LGBTQ rights, feminism, film and media studies, body positivity, disability justice and spirituality.

**David Sable**, PhD, conducted research on the impacts of applying secular, mindfulness-based contemplative practices in higher education environments. He developed and delivered an interactive faculty development webinar for ACMHE titled "Measurable Indicators for What Matters Most" attended online by 183 university faculty members



from seven countries. He currently teaches in the Faculty of Education at Mount Saint Vincent University and in Religious Studies at Saint Mary's University, in Halifax, Nova Scotia, Canada. David has led interactive workshops at several ACMHE conferences, and was a keynote speaker at the 2016 mid-Atlantic universities' conference on Contemplative Practices for the 21st Century.

**Trudy Sable**, PhD, is Director of Indigenous Education at Saint Mary's University. Her doctoral work included development of an intercultural learning model with personal, social, and societal dimensions of identity. Her work has brought faculty, administrators, government agency managers, and Aboriginal Elders from the Confederacy of Mainland Mi'kmaq and the Innu Nation into Memorandums of Understanding and innovative projects such as the Innu Youth Film Project and the Innu Guardians Program. Her work bridging cultural divides was presented at the annual ACMHE conference in 2015 and at the 2016 Dalhousie University annual conference on Teaching and Learning. Trudy is a life-long practitioner of contemplative practices and has developed exercises to help participants discover their sense of identity from multiple perspectives.

**Dena R. Samuels**, PhD is Assistant Professor in Women's & Ethnic Studies at the University of Colorado – Colorado Springs (UCCS), and received the university's Outstanding Instructor Award. As Director of UCCS' Matrix Center for the Advancement of Social Equity and Inclusion and through her consulting firm: Dena Samuels Consulting ([www.denasamuels.com](http://www.denasamuels.com)), she provides seminars and consultation on the processes of building inclusiveness. Samuels' latest book, *The Culturally Inclusive Educator: Preparing for a Multicultural World* (Teachers College Press, 2014) offers transformative strategies for building cultural inclusiveness. She also serves as a culturally inclusive, trauma-sensitive yoga instructor.

**Rachel Santos** is a senior at Stonehill College and a yoga practitioner. She majors in history, dance and education. She facilitates class conversations about how students may relate the course content to their own everyday lives, integrating theory and practice.

**Sarojini Schutt**: I am a junior Peace Studies major, Public Health minor at Goucher College. I am admiral of the Student Empowerment Association (SEA), I work on campus as a Title IX peer educator, and I am the co-leader for a survivor's of sexual assault support group.

**Peejo Sehr** has been an educator for 25 years. She has been part of the Goucher community for fourteen years, as a student, alum and now as an employee. She has served

as the Director of the Academic Center for Excellence for almost seven years. Prior to arriving at Goucher she worked as a Dean of Students at the Friends School of Baltimore. She has extensive experience both in the classroom working with students in the U.S. and in Pakistan as well as working closely with schools to develop and implement innovative programs focused on building community and self-care practices for professionals and students. Peejo obtained her Bachelor and Master's degrees from her country of birth, Pakistan, and received her Master's in Education specialization in At-Risk students and her Master's in Teaching from Goucher College. She also holds a 200-hour yoga certificate. She has a deep commitment to bringing contemplative practices in her work with students and educators and to help students build resiliency and explore their potential both academically and as global citizens.

**Judith Simmer-Brown**, Ph.D., Religious Studies professor from Naropa University, is founder of the Center for the Advancement of Contemplative Education. She serves on Contemplative Studies Group for the American Academy of Religion, and is editor, with Fran Grace, of *Meditation and the Classroom: Contemplative Pedagogy for Religious Studies* (SUNY 2010).

**Jennifer (Jenny) Sippel** is a Faculty (Lead Outreach) Librarian & Instructor at Minneapolis Community & Technical College (MCTC). She regularly presents on the topic of Mindfulness, uses Contemplative Pedagogy in her classroom, and took a sabbatical during Spring 2016 to research and develop resources to show others how they can use mindfulness practices too! She firmly believes in the power of education and regular practice of physical and mental exercise as a path to peace, and she uses these as her guiding principles and love as her leading intention for all actions.

**Rachel Slaymaker**, LMSW, is Director of Field Education/ Assistant Professor at Abilene Christian University. Previously, she held a staff position working with students experiencing challenges impeding their higher education. She has presented and published on teaching Millennials from a strengths-based perspective, and is now focused on self-care practices for this population.

**Christian Smith** is an assistant professor of English at Coastal Carolina University, where he teaches courses in composition and rhetoric. His current research investigates the intersections of contemplative and antiracist pedagogies. His work has appeared in *Computers and Composition*, *Literacy in Composition Studies*, and *College Composition and Communication*.

**Regina Smith** serves as the Director of Diversity and Inclusion and faculty at Naropa University. With graduate degrees in Poetry and Contemplative Psychotherapy, Regina is committed to guiding communities towards an embodiment of equity and inclusion in a way that is inspired by poetic vision and grounded in fierce compassion.

**Xylo Z. Smith-Pajeres** is an Integrated Studies major at Florida Gulf Coast University and current President of Enlighten Us. He is passionate about building a contemplative community on college campuses and brings the story of his success with the Enlighten Us community at FGCU.

Dr. **Ana Sorina Popa** has performed as a soloist, chamber music recitalist and collaborative pianist on both the American and European continents. A Faculty Fellow at Stonehill College in Easton, MA, she combines her expertise in contemplative practices with her piano instruction with the goal of giving her students practical skills that extend beyond the classroom. She is a certified instructor of Taiji Quán, several Daoist qigong sets as well as breathing methods. Her meditation practice is in the Daoist Water Method tradition.

**Richard Stillson**, Ph.D, Psychologist and adjunct instructor at Capital Community College and Middlesex Community College. Retired Supervising Psychologist in October 2014 from DMHAS, where he last coordinated homeless outreach, staff education and admissions to a lead mental health agency. Co-facilitator of the Capital Community College Compassion Project and The Compassion Circle.

**Isabel Sullivan** is an Environmental Studies major at Florida Gulf Coast University. She served as a Course Assistant for the Contemplative Life course and has brought her own unique perspective to her work with her mentees.

**Heather Thomas** is a Senior English Language Teacher at Massey University, Palmerston North, New Zealand. She teaches English for Academic Purposes (EAP) on postgraduate pathway and undergraduate bridging programmes. She is conducting doctoral research into how tertiary teachers use contemplative pedagogies and practices.

**Karin Trail-Johnson**, Director of Civic Engagement and Assoc Dean of the Institute for Global Citizenship at Macalester College (St. Paul, Minnesota). She leads curricular and co-curricular community based learning

programs with reflective practice as an integral component. Karin also co-directs the Reflective Practice initiative on campus.

**Lan Tran**, Founder of Internal Fusion Martial Arts, has a long history of training and competition in the martial arts, a career which has included medals in Judo, Karate, American Tae Kwon Do and Tai Chi Chuan.

**Morgan Valois** is a senior Interdisciplinary Studies major at Massachusetts College of Liberal Arts (MCLA) whose self-designed program integrates the arts, biology, environmental studies and psychology to explore healing. She hopes to work with programs developing non-pharmaceutical approaches to treating drug addiction.

**Patricia Wallace** is the Mary Augusta Scott Professor of English at Vassar College. She served as one of the editors of the Norton Anthology of American Literature and is running a Mellon funded interdisciplinary faculty seminar this fall on "Coming to Our Senses: Creativity, Attention, and the Contemplative Arts."

**Jennifer L. Walters** was the Associate Dean of the College for Community Life and Dean of Religious Life at Smith College and has recently accepted a position as Dean of the College at Bryn Mawr. Jennifer has degrees from Marquette University, Boston College, Michigan State University, and the Episcopal Divinity School.

**Candace Walworth**, Ph.D., is a professor of Peace Studies at Naropa University where she serves as the chair of the Peace Studies program. Her teaching and research interests include socially engaged spirituality, the socially engaged imagination, and the practice of dialogue in conflict transformation.

**Paul Wapner's** research focuses on global environmental politics, environmental thought, transnational environmental activism, and environmental ethics. He is particularly concerned with understanding how societies can live through this historical moment of environmental intensification in ways that enhance human dignity, compassion, and justice, and that respect and nurture the more-than-human world. He is Professor of Global Environmental Politics at American University in Washington, DC.

**Jessica Warren** is a Doctor of Musical Arts candidate in Oboe Performance at Boston University. Her forthcoming dissertation, titled "Significant Learning Principles as Reedmaking Pedagogy," explores how thinking beyond

a historically oral reedmaking tradition can inform oboe teaching in the collegiate setting.

**Nancy L. Watterson**, Ph.D. - Associate Professor of American Studies at Cabrini University. A folklorist by training, Watterson teaches ethnography, art and protest, martial arts and the diaspora, and serves as Coordinator of the first-year writing/research/social justice seminars known as Engagements with the Common Good. Current research revolves around her practice of I Liq Chuan: The Martial Art of Awareness, particularly students' own awareness of learning processes (metacognition) and how this can change their daily lives.

**Indigo Weller** is a cross-disciplinary pro-feminist writer and researcher. A graduate of Naropa University, his creative, critical, and social aims begin from a desire for all young men to have access to their full emotional ranges of being. He is currently pursuing an MFA in creative writing at CalArts.

Dr. **Jane Williams** is Professor and chairperson of the Clinical Counseling program at Moravian Theological Seminary (MTS). She teaches Spiritual Formation, Chronic Illness/Death/Loss, Counseling Practicum/Internship Supervision, and Pastoral Care and Counseling. A licensed Psychologist and Episcopal priest, Jane maintains a private practice and leads contemplative retreats for laypersons and clergy.

**Luke Wolcott** first learned about contemplative education during a 2011 airport conversation in Myanmar. He created the Contemplative Mathematics Pedagogy Wiki, and in January 2016 co-organized a day of talks on "Contemplative Pedagogy in Mathematics" at the national Joint Mathematics Meeting. He currently teaches mathematics at The University of Southern California.

## **NOTES**

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the association for  
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