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An Explanatory Sequential Study of Contemplative Pedagogy in Post-Secondary Learning Environments

Joseph A. Browning

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy in Instructional Design

Idaho State University
Spring 2016

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Committee Approval

To the Graduate Faculty,

The members of the committee appointed to examine the dissertation of JOSEPH A. BROWNING find it satisfactory and recommend that it be accepted.

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October 1, 2015

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Dear Mr. Browning:

I agree that this study qualifies as exempt from review under the following guideline: Category 2: Anonymous educational tests, surveys, interviews, or observations. This letter is your approval, please, keep this document in a safe place.

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Sincerely,

Ralph Baergen, PhD, MPH, CIP
Human Subjects Chair

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AN EXPLANATORY SEQUENTIAL STUDY OF CONTEMPLATIVE PEDAGOGY IN POST-SECONDARY LEARNING ENVIRONMENTS

Dissertation Abstract – Idaho State University (2016)

Contemplative practices are increasingly utilized in various fields, including medicine, psychology, sociology, and neurology. Enterprising instructional designers are gaining an appreciable interest in pedagogical implications of contemplative practices for education. A review of literature suggests that contemplative pedagogy (as opposed to contemplative practice) is still in nascent stages; more research on the integration of contemplative pedagogy is needed. Currently, both contemplative pedagogy and the ubiquitous practice of online learning are burgeoning fields, yet there very little research merging these two areas.

This study was designed to address the lack of research associated with contemplative pedagogy, by describing the nature and extent of contemplative pedagogy in both traditional and online instruction. This mixed methods study used a two-phase sequential explanatory design. For the first phase, quantitative data were collected, via a 28-item survey instrument, on participants' personal use of contemplative practices and their reported integration of contemplative pedagogy in traditional and online teaching. The survey was dispersed to an estimated 2,500 individuals. Once the quantitative data were collected and analyzed, the study moved to the second, qualitative phase.

During the second phase of the study, six contemplative practitioners, who taught using both traditional and online contemplative pedagogy, were interviewed. The transcribed interviews were coded, conceptualized, categorized, and analyzed using a multiple case study approach. Six categories emerged that were used to describe the

nature and extent of contemplative pedagogy for both traditional and online instruction. These categories were *applications of contemplative pedagogy*, practitioners' *experience teaching*, the *benefits of contemplative pedagogy*, developing an operational *definition of contemplative pedagogy*, *experiences with contemplative pedagogy online*, and different methods and measures for *assessing effectiveness* for contemplative pedagogy. These data also assisted the researcher to identify trends and relationships between practitioners and what characteristics form the basis of shared experiences for instructors. These characteristics were (a) the challenge of utilizing a teaching strategy that does not yet have a widely accepted definition and (b) the perceived advantages and disadvantages of computer mediated contemplative pedagogy.

Chapter 1

Introduction

“Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?”
T.S. Elliot (1934)

Educational organizations advocate an increased emphasis on holistic teaching methods that nurture a learner’s cognitive, emotional, social, and spiritual well-being (Byrnes, 2012; Garrison Institute Report, 2011; Leitch & Day, 2000; Roeser & Peck, 2009; Steinberg & Steinberg, 2006, Zajonc, 2006). One method for improving student well-being is through training, implementing, and advocating contemplative practices in education. An increasing number of researchers have noted psychological (Bonelli & Koenig, 2013; Shapiro, 2009), neurological (Bingaman, 2011; Bockelman, Reinerman-Jones, & Gallagher, 2013; Farb & Anderson, 2010) and physiological (Frasier, 2013; Jacobs, 2012) advantages to contemplative practices. Significantly favorable results from implementing contemplative practices have been repeatedly demonstrated in a variety of fields (Loizzo, 2013); thus, enterprising instructional designers have turned their attention to the integration of contemplative practices in instructional settings. Pedagogical implications for mindfulness exercises and contemplative practices are being developed and refined. Educators Keiser and Sakulkoo (2014) note that “the field is burgeoning, rich with momentum and growth” (p. 84). Beyond educators, instructional designers

(Brown, 2014; Haynes, 2014; Roth, 2014) express enthusiasm for the emerging field of contemplative strategies for instruction, yet the research base to support the integration of contemplative practices, methods, and strategies in traditional and online classrooms is thin. Particularly, there is a paucity of research related to the applications and implications of contemplative practices within online learning contexts. As Davidson et al. (2012) stated regarding contributions within contemplative practices for education, “Much more research is needed to identify the key ingredients that promote both teacher and student well-being while facilitating student cognitive and social-emotional learning” (p. 150). As contemplative pedagogy is a subset within contemplative practices, it is necessary to identify for the reader the scope and structure of contemplative practices.

What are Contemplative Practices?

Contemplative practices are generally identified as any practice that allows individuals, organizations, and cultures to connect with and attend more conscientiously to things that are most meaningful for them in order to foster volitional control, health and well-being, equity, and compassion. The Center for Contemplative Mind in Society (2000-2014) has developed the Tree of Contemplative Practices (Figure 1) to illustrate the scope of contemplative practices. This “tree” assists in identifying contemplative practices from a multidisciplinary view. Contemplative practices are diverse and perpetually expansive. Organizations and practitioners have applied contemplative practices to their respective disciplines with significantly favorable results (as summarized by Loizzo, 2013; Sanders, 2013). The extensive history, practices, and principles of contemplative inquiry are beyond the purview of this study. As contemplative practices span literally centuries of development and practice, as well as global application across geographical, cultural, and religious diversities, it is necessary to delimit this study to the integration of contemplative practices within online pedagogies for contemporary, American, post-secondary and adult instruction. In order to identify common contemplative practices that are integrated into post-secondary and adult instruction, it is important to first identify characteristics of both contemplative practice and contemplative pedagogy.

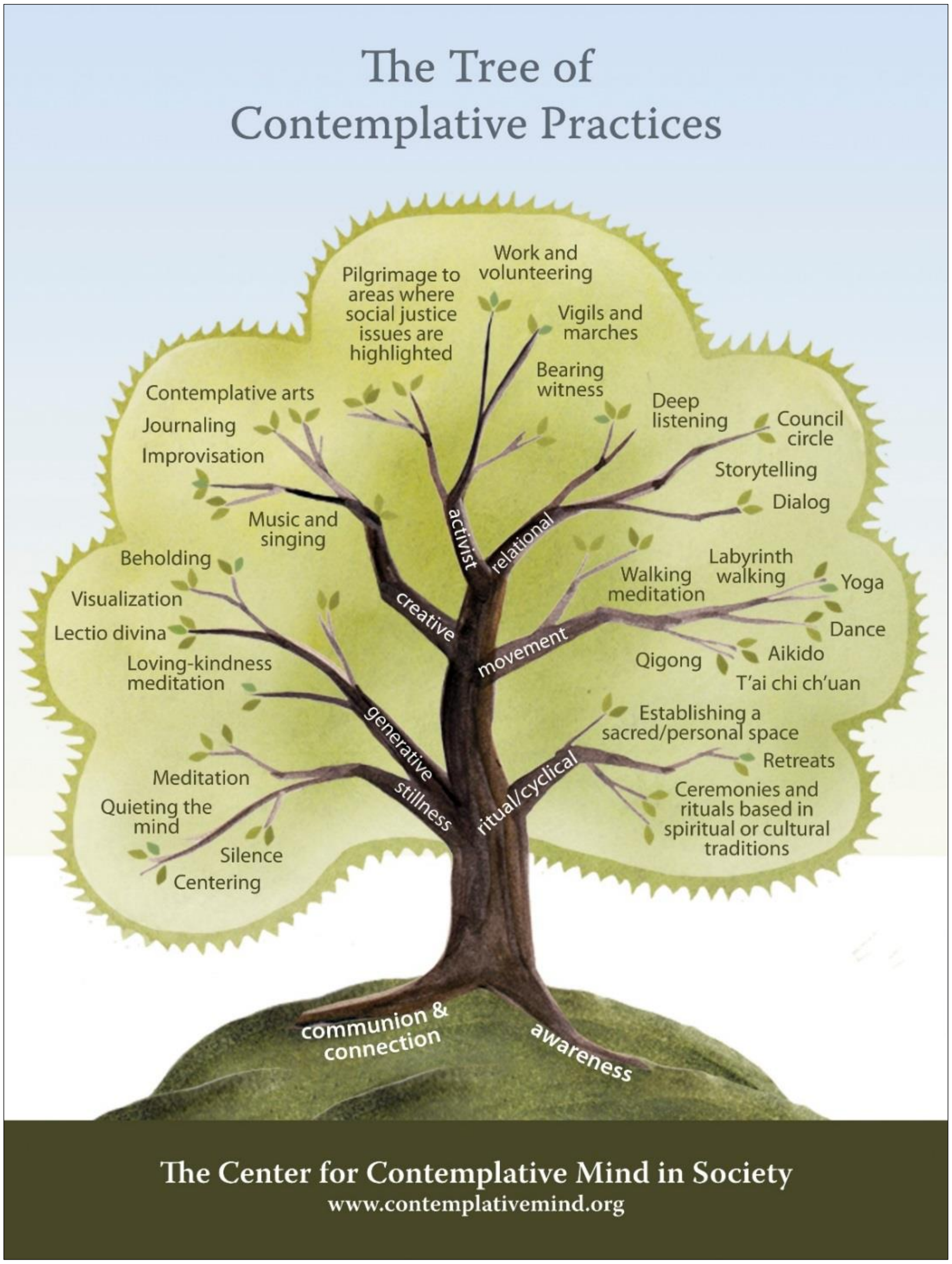

The Tree of
Contemplative Practices
Work and volunteering
Pilgrimage to areas where social justice issues are highlighted
Vigils and marches
Bearing witness
Deep listening
Council circle
Storytelling
Dialog
Contemplative arts
Journaling
Improvisation
Music and singing
activist
relational
Beholding
Visualization
Lectio divina
Loving-kindness meditation
creative
Labyrinth walking
Walking meditation
Yoga
Dance
movement
Qigong
Aikido
T'ai chi ch'uan
generative
Establishing a sacred/personal space
Retreats
Ceremonies and rituals based in spiritual or cultural traditions
ritual/cyclical
stillness
Meditation
Quieting the mind
Silence
Centering
communion & connection
awareness
The Center for Contemplative Mind in Society
www.contemplativemind.org

Figure 1: Multifaceted view of contemplative practices used in organizational and academic settings. Concept and design by Maia Duerr, illustration by Carrie Bergman. Copyright 2014 by the Center for Contemplative Mind in Society. Reprinted with permission.

Secular or spiritual. Contemplative practices can be studied through two main lenses. One is to study them by observing traditional ceremonies, rites, or rituals often ascribed to religious or spiritual practices. The other is to study them as comprehensive systems used by organizations with little if any spiritual or religious implications. Both approaches to this discipline are necessary to understanding the scope of contemplative practices. From an ethnographic standpoint, it is difficult to discern the essence of a culture or practice if it is too far removed from its origin. Though recent cultural and secular adaptations have been applied, contemplative practices stem principally from religious and spiritual practices (Bai, Scott, & Donald, 2009; Loizzo, 2013; Walsh, 1999).

A concerted effort has been made to adapt the practices to a secular audience who perceive their worldview and contemplative practice as secular and outside religious practices. Advocates (Davidson, et al. 2012) contend that "any use of contemplative practices in schools must necessarily be thoroughly secular, developmentally and culturally appropriate, and predicated on evidence based practices" (p. 150). Contemplative practices, such as the Hindu tradition of yoga and other ancient practices gaining popularity in the twenty-first century, have been integrated for thousands of years. Mainstream practitioners have become attentive to the idea that these practices share foundational and ceremonial epistemologies. By removing the spiritual element of contemplative pedagogy, some argue, secularizers are invariably altering the integrity of contemplative experience (Bai et al., 2014; Grace, 2011; Hamdan, 2010; Vokey, 2014). According to these authors, it would be prudent for practitioners to consider cultural appropriations when training, implementing, and advocating contemplative practices. To study contemplative practice solely from a secular perspective ignores many of its essential and foundational characteristics (Bonelli & Koenig, 2013; Marques, Lopez, & Mitchell, 2013; Roth, 2006; Simmer-Brown & Grace, 2011; Weiss & Levy, 2010).

Some researchers suggest that the very essence of contemplative practice emphasizes a *pursuit* of truth, compassion, and interdependence (Bai, Scott, & Donald, 2009; Grace, 2011; Hill, 2006; Kabat-Zinn, 2003). These same researchers note that effective contemplative practices involve the essential element of spirituality and, at the same time, an aversion to engage in ethnocentrism. Contemplative practices are designed to provide safe and creative contexts for learners to perceive, explore, question, and critically self-assess their learning experiences to avoid compromising qualitative objectivity (Roth, 2014).

Common elements. After extensive research in contemplative practices, Oman (2010) observed four common elements or themes of contemplative practices, whether spiritual or secular in context. These elements are (a) setting aside time for training attention, (b) cultivation of virtues and character strengths, (c) practices for centering/stabilizing that are usable throughout the day as a recovery of inner strength and balance, and (d) revered models such as sacred individuals, artifacts, or ideals.

As a holistic approach to education, contemplative practices employ such exercises as meditation, critical reflection, and mindfulness strategies to assist individuals to learn to focus and train the mind. James (1899/1962) asserted that, “genius is nothing but a power of sustained attention and . . . men [and women] of genius are remarkable for their voluntary powers in this direction. But . . . voluntary attention cannot be continuously sustained” (p. 101). James later noted, “The faculty of voluntarily bringing back a wandering attention over and over again is the very root of judgment, character, and will. . . . An education which would improve this faculty would be the education *par excellence*” (1910/1950, p. 424). Vygotsky (1978) also maintained that, “Learning does not alter our overall ability to focus attention but rather develops various abilities to focus attention on a variety of things" (p. 83). While contemplative practices are designed to improve and maintain attention, their holistic approach does not focus singly on a learner's cognitive development. Thus contemplative practices may have implications for education by instructing students not just *what* to learn but *why* and *how* to learn (Bai, Scott, & Donald, 2009; Davidson et al., 2012; Hart, 2004; Sanders, 2013).

Nietzsche said, "He who has a strong enough *why* can bear almost any *how*" (as cited in Stoltz & Weihenmayer, 2008, p. 49). It seems that an increasing number of instructional institutions tend to deemphasize learners as individuals and agents, while at the same time increasing demands such as raising standardized test scores (Davidson et al., 2012; Gardner, 1991; Grace, 2011). As Repetti (2010) observed, "Students demand an emphasis on slower, deeper, and more reflective and transparent learning designed to capture interest and attention, rekindle motivation, and develop students' self-regulative skills" (p. 7). This observation is further substantiated by Gardner who notes:

> Even though educational systems may pay lip service to goals like "understanding" or "deep knowledge," they in fact prove inimical to the pursuit of these goals. . . . Sometimes these goals are considered to be hopelessly idealistic or unrealistic; at most in the view of educational bureaucrats, schools ought to produce citizens who exhibit some basic literacies and can hold a job. . . . Particularly when systems are expected to produce hard evidence of their success, the focus sooner or later comes to fall on indices that are readily quantified, such as score on objective tests. (p. 140)

Contemplative practices are designed to allow learners to value their educational experience as part of an interconnected whole (Repetti, 2010). Learning organizations and institutions advocating the acquisition of knowledge must of necessity integrate the acquiring of wisdom into their curricula (Lin, 2006). While individual morals and ethics may vary among cultures and societies, the cultivation of these social mores and behaviors has a place in contemporary education, and “contemplative practices are just the right choice” (Repetti, 2010, p. 7).

Contemplative Practices in Education.

A growing number of researchers (Bai, Cohen & Scott, 2013; Bai, Scott, & Donald, 2009; Bright & Pokorny, 2013; Hart, 2004; Jennings, 2008; Repetti, 2010; Roth, 2006, 2014; Sanders, 2013; Shapiro, 2009; Simmer-Brown & Grace, 2011) are lobbying for further applications of contemplative practices into contemporary post-secondary education. As contemplative practices continue to demonstrate significantly favorable results in other fields, there is a growing demand for mixed methods research that explore implications for instructional disciplines (Davidson, et al. 2012; Roeser & Peck, 2009). Higher education and K-12 learning organizations are implementing contemplative practices into standardized curricula. These curricular applications are gaining appreciable momentum, repute, and credibility (Repetti, 2010).

Higher education. Leading researchers of contemplative practice (Shapiro, Brown, & Austin, 2008; Simmer-Brown & Grace, 2011; Zajonc, 2009) focus their studies primarily on higher education and the implications and pedagogies for contemplative practices in post-secondary instruction. The Center for Contemplative Mind in Society, one of the foremost institutions advocating contemplative studies (Repetti, 2010), focuses principally on higher education contexts and practices. Another post-secondary organization is Naropa University, a university that utilizes contemplative practices as part of their curriculum design. A recent tribute to the field of contemplative inquiry was the re-affirmation of Naropa University’s accreditation by the Higher Learning Commission (HLC) in September, 2010 (Brougher, McCarthy, Smith, & Smith, 2010). Naropa University’s website (2013) identifies their institutional mission thusly: “The two ‘western’ pedagogies; traditional academics and experiential learning, as well as the more traditionally eastern pedagogy of contemplation practice, are expressed as the ‘three areas of inquiry,’ or the three ways of knowing: study, reflection, and meditation” (Naropa University, 2014).

K-12 instruction. Other institutions, such as the Garrison Institute, advocate the investigation and expansion of K-12 implementation of their program Contemplative Teaching and Learning (CTL) (Repetti, 2010). The Garrison Institute designed and developed their Cultivating Awareness and Resilience in Education (CARE) program which trains educators, caregivers, administrators, and others with strategies to assist K-12 students in the areas of stress management, social and emotional stability, and improving academic performance. The CARE program offers practitioners opportunities for retreats and conventions designed to train CTL practices. The CARE program recently underwent a review (October, 2010 – April 2011) by the U.S. Department of Education which reported promising results (Jennings, Frank, Snowberg, Coccia, & Greenberg, 2013).

Proponents of andragogy observe significant differences between adult learners and children, and suggest that transformative learning experiences can only be experienced by adults (Mezirow, 1997). This has been challenged in more recent studies that transformative learning can also be experienced by K-12 students (Cranton, 2013; Gardner, 1991; Kroth & Cranton, 2014; Meyers, 2008). Further, Knowles (1980), considered by many to be the founder of andragogy, observed, “Many of the principles of andragogy have direct relevance to the education of children and youth” (p. 58). Research into the cognitive development of children and adolescents has identified formative neurological plasticity in both groups; thus integrating contemplative practices (which has neurological effects) specifically with children and adolescents has been the focus of applied and neurophenomenological research in recent years (Jennings, 2008; Marques, Lopez, & Mitchell, 2013; Roeser & Zelazo, 2012; Simmer-Brown & Grace, 2011).

Paucity of research. As contemplative practice gains momentum, and popularity in contemporary clinics, organizations and even pop culture (Cooper, 2014; Huffington, 2014), there remains a significant gap in research related to common contemplative practices in post-secondary education and their effects on student performance. The few studies that do exist are limited in design and contradictory in results. Insufficient research has been conducted to provide teachers with resources for instructing students about best practices for contemplative learning. While findings provide a fertile seedbed with which to cultivate contemplative studies, current “proposals concerning contemplative practices in education are speculative, and there is little evidence of their effectiveness” (Davidson, et al., 2012, p. 151). It has been suggested by researchers and practitioners (Albrecht, Albrecht, & Cohen, 2012; Roeser & Peck, 2009) that this deficiency could be due to a lack of theoretical structure and methodological rigor thus far in studies. Research has helped to refine the study of contemplative practices, but the literature suggests that the field is still emergent and diverse (Grace, 2011; Loizzo, 2013). The current momentum of contemplative practices suggests that it will intersect another expanding educational field: online learning (Layrea, 2014; Douglass, 2007). While some studies (Borgmann, 2012; Levy, 2007; Newman, 2013) contend that digital learning mechanisms and practices might actually distract from contemplative learning, it is incumbent on researchers and practitioners to have proactively explored the phenomena of experiences for practitioners of online contemplative learning (Layrea, 2014).

Contemplative e-Learning

A review of literature suggests thin research into contemplative pedagogies for online learning. In order to inform and structure research for online contemplative practices and pedagogies, three foundational studies will be referenced. The first is Laryea's (2014) study on *Deep Listening in e-learning* as it relates to contemplative inquiry. Laryea postulates that online learning is an ideal context for the contemplative practice of deep listening and transformative experiences. The second study is Newman's (2013) views on *Learning by Heart in the Age of Google* where Newman expresses skepticism about whether technology could favorably impact contemplative practices if learners are not trained to exercise responsible digital citizenship. Levy (2007) calls this a "tuning of the attentional instrument" (p. 246). The third is Douglass' (2007) seminal article on *Contemplative Online Learning Environments*. Douglass notes a surprising dearth of research in this area and proposes methodologies to provide contemplative practices for online learners. These three studies are expanded in the review of literature portion that follows, but taken together they suggest that while contemplative pedagogy's relevance to online learning is in its infancy, the two fields are anticipated to demonstrate a potent presence in the future of education.

Statement of the Problem

Researchers continue to develop and refine the nascent field of contemplative pedagogy, but appear to have not yet addressed the implications for contemplative pedagogy in online learning. The momentum and expansion of online learning methodologies will invariably cross paths with implementation of contemplative practices in post-secondary instruction. This presents a problem for post-secondary educators and instructional designers who may not know what common contemplative pedagogies exist, nor how those pedagogies may be integrated into online learning. Therefore, the problem addressed by this study is that insufficient foundational research has been conducted to support the intersection of the emerging field of contemplative pedagogy in the traditional classroom with the increasing ubiquitous practice of online learning and instruction.

Purpose of the Study and Research Questions

The purpose of this mixed methods sequential explanatory study was to identify and describe characteristics of common pedagogies among post-secondary instructors who implement contemplative practices in traditional and/or online contexts as assessed through case study applications (Ivankova, Creswell, & Stick, 2006; Merriam, 1998).

This study followed a two-phase model which was structured by four overarching questions. These questions were designed to guide the researcher through sequential quantitative followed by qualitative phases as follows:

1. As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in traditional classrooms?
2. As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in online learning environments?
3. As indicated by responses to a distributed survey and individual interviews, what trends or relationships exist between respondents' demographic variables, their personal use of contemplative practices, and the integration of contemplative pedagogies in traditional classrooms and/or online learning environments?
4. As indicated by responses to a distributed survey and individual interviews, what characteristics of contemplative pedagogy form the basis of shared experiences among those who integrate contemplative pedagogy into online contexts?

Research Design

The design of this study was a sequential explanatory design. Ivankova, Creswell, and Stick (2009) identify a mixed methods sequential explanatory design as a means to utilize the advantages of quantitative and qualitative data collection, analysis, and integration. Sequential explanatory design follows a two-phase model which first employs quantitative data collection and analysis in order to “provide a general understanding of the research problem” (p. 5). This study required Institutional Review Board (IRB) exemption and approval for the use of human subjects. The design is addressed in greater detail in the methodology section; however, a precursory description and rationale will assist the reader in identifying key research elements.

Phase I. The first phase of the sequential explanatory design utilized a descriptive survey to gather quantitative information that characterized the research problem and which then informed the selection of participants for the second, qualitative phase of the study. Therefore, the first phase of this study was the design, development, and implementation of a survey instrument. This survey instrument provided information on contemplative pedagogies that are most commonly integrated into traditional and online learning contexts, and was also used to allow the researcher to identify common contemplative pedagogies in online learning. The last questions of the survey allowed participants to volunteer for an interview with the researcher. Once these individuals were identified and agreed to participate, the researcher structured the second phase of the study.

Phase II. Quantitative data collection and analysis alone may provide statistically descriptive explanation for the phenomenon being researched. Explanatory design further employs qualitative analyses, which “refine and explain those statistical results” (Ivankova, Creswell, & Stick, 2009, p. 5). This study employed Merriam’s (2001) case study applications for qualitative inquiry as a means to effectively organize and inform the process of qualitative data analysis. It was anticipated that by engaging both quantitative and qualitative approaches in scholarly research, the results of this study would have application in a broader array of educational contexts.

The interview portion of the study allowed respondents to explain and expand their responses to the survey instrument. The phenomenon or essence of shared experiences was analyzed within four topics:

1. *Effectiveness*: What effect does contemplative pedagogy have on learning as perceived by teachers who use contemplative pedagogy?
2. *Training*: To what degree is training provided to students by teachers who use contemplative pedagogy?
3. *Mechanics*: What do teachers of contemplative pedagogy perceive as principal mechanics for delivery of contemplative pedagogy?
4. *Assessment*: How do teachers of contemplative pedagogy assess its effectiveness?

Validation Strategies

The quantitative aspects of Phase I and the qualitative aspects of Phase II necessarily required strategies for validation. Phase I of the study required the design and development of a survey instrument followed by sound data collection strategies. Using the descriptive data collected and assessed in Phase I of this study, Phase II employed Creswell's (2013) qualitative strategies for developing an interview protocol document for semi-structured interviews. These interviews were conducted with self-selected individuals, recorded, and transcribed by the researcher. These transcripts were assessed using both Merriam's (2001) methods for collecting, analyzing and reporting data coupled with Qualitative Data Analysis (QDA) Miner software.

Phase I threats to internal validity include problems with the survey instrument itself which required the researcher to design sound content, face, and construct validity of the instrument by careful, multi-step development that follows established protocols outlined by Fowler (2009) and Dillman, Smyth, and Christian (2009). Additionally, the researcher needed to address the possibility of an insufficient sample size and problems with the subjects which required additional steps to ensure as large a participation rate as possible. These threats warranted following rigorous survey research protocols outlined by Fowler (2009) and Dillman, Smyth, and Christian (2009).

Lincoln and Guba (1985) identify four criteria for trustworthiness in interpretation of qualitative data. The four criteria of trustworthiness include: credibility, transferability, dependability, and confirmability. While these criteria for trustworthiness are identified in the following paragraphs, the strategies for recognizing and addressing them are presented in the methodology portion.

One possible threat to validity was the researcher's use of purposeful sampling. Purposeful sampling techniques were used to identify an accessible sample for this study (Bracht & Glass, 1968). Participants came from a variety of educational backgrounds and disciplines, and it was necessary to utilize individuals who, by necessity, fulfilled a very specific set of criteria. This study purposefully selected individuals who indicated, through the survey instrument, that they implement some of the more common contemplative pedagogies in online learning contexts.

A second threat to external validity was the transferability and confirmability of this study (Creswell, 2013; Lincoln & Guba, 1985). While this study was meant to inform and advance further research into contemplative practices in education, the findings of this study might not be transferrable to contemplative practice in other fields, and may not have application to all studies on contemplative online learning given the limited target population and the lack of comparative theoretical structures (Roeser & Peck, 2009; Waters, Barsky, Ridd, & Allen, 2014). The response of a limited sample of participants may not represent the essence of experience for the entire population. With heuristic interpretation, the researcher was limited to the data collected and analyzed and the participants who provided it.

It was also necessary to identify limitations that presented possible threats to the trustworthiness of this study. The first threat was that the researcher represents the principal instrument for qualitative data analysis. As with most qualitative research (Creswell, 2013), the researcher was limited to his own analysis and interpretation of the data collected. Thus, it was recommended that novice researchers follow a more structured approach such as Merriam's (2001) case study applications in education.

The second threat to trustworthiness is the probability of researcher bias and legitimation. Concurrent with this study, the researcher employed contemplative practices in instructional settings with favorable self-assessed results. The researcher may not have approached the topic with a completely unbiased regard. Additionally, the researcher may have demonstrated interpretive legitimation that could reflect imbalanced data assessment (Denzin & Lincoln, 2005). Thus the researcher needed to employ both bracketing strategies (Bracht & Glass, 1968) and the four criteria for trustworthiness (Lincoln & Guba, 1985) which are explained and expanded in the methodology section of this study.

Definitions of Key Terms

The major terms used in this study will need to be defined for the benefit of readers. While definitions for many major terms are varied, much of the literature demonstrates continuity among researchers and studies with regard to the following:

Contemplative practice. Contemplation is a means of gaining and sustaining attention and has been used in such forms as prayer, fasting, meditation, reflection, and metacognition. The Oxford Educational Dictionary states that the word "contemplate" is based on the Latin word *templum,* meaning "place for observation" (n.d.). Davidson et al (2012) observed, "A defining characteristic of such practices is that they require individuals to exercise volitional control to sustain the focus of attention on particular objects or mental contents" (p. 147). Further, these authors note that contemplative practices, "develop the ability to concentrate, to effectively understand and manage stress and emotion, to gain knowledge about oneself, and to cultivate prosocial dispositions" (p.147). For the purpose of this study, contemplative practice was defined as any practice that allows individuals, organizations, and cultures to connect with and attend more conscientiously to things that are most meaningful for them in order to foster volitional control, health and well-being, equity, and compassion.

Contemplative pedagogies. Merriam Webster's Online Dictionary defines pedagogy as "the art, science, or profession of teaching" (n.d). It is also defined as "the study of the methods and activities of teaching" (Cambridge Online Dictionary, n.d.). These definitions suggest that pedagogy is the study and practice of teaching as both a science and an art. Common contemplative pedagogies are defined by the Center for Contemplative Mind in Society website (2000-2015) as "supporting and encouraging the use of contemplative 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" (Mission section, para. 1). For the purpose of this study, contemplative pedagogy referred to any set of practices designed to identify and cultivate an inner awareness within learners that trains and sustains attention, advocates interdependability, and provides content and contexts which foster holistic and transformative learning.

Online learning The definition of online learning is varied, and strict adherence to the literature related to find an operational definition is difficult if not impossible (Moore & Kearsley, 2012; Phipps & Merisotis, 1999; Simpson, 2012). Some contend that distance education "actually began with tablets—stone tablets that is" (Simpson, 2012, p.1). For the purpose of this study online learning encompasses any array of broadening technology that allows for enhanced communication, participation, and performance (Anderson & Dron, 2011; Clark & Mayer, 2011; Harry, Keegan, & John, 2013).

Significance of Study

The purpose of this mixed methods sequential explanatory study was to identify and describe characteristics of common pedagogies among post-secondary instructors who implement contemplative practices in traditional and/or online contexts as assessed through case study applications (Ivankova, Creswell, & Stick, 2006; Merriam, 1998).It may thus be referenced to inform instructional designers and educational practitioners as to contemplative pedagogies, both in terms of identifying common pedagogies (quantitative analysis) and assessing the phenomenon of integrating contemplative pedagogies into educational and online learning course contexts and content (qualitative analysis). It is assumed that the reviewed literature represents adequate exploration of cogent and seminal research into an apparently underexplored area within contemporary education. The research represented by this mixed methods study can inform and guide further research into both the field of online contemplative pedagogy and its broader purview of contemplative practices. This study also identifies and proposes areas for further research into associated topics and their implications for enterprising organizations and scholarship.

Chapter 2

Literature Review

This chapter identifies the origins of contemplative pedagogical practices as recognized by noted scholars and researchers, the need for contemplative pedagogy in post-secondary instruction including online learning, and prominent gaps in current literature.

The literature related to this study continues to expand, and articles are being published even as of this writing in 2016 (e.g., Baugher & Bach, 2015; Reardon & Snauwaert, 2015). The topic of contemplative pedagogy is also gaining momentum in a broader purview of educational disciplines; thus researching the most recent studies can be challenging. The review of literature was limited to 2010 and later, and incorporated Boolean searches using the terms, *contemplative* (+ pedagogy, + studies, and + practices), *mindfulness, distance learning, blended learning,* and *neurophenomenology* as initial search criteria. These phrases generated peer reviewed articles from scholarly journals which in turn led to the works of prominent researchers in the field. These search phrases and authors were utilized in two principal research sources: Google Scholar and Ebscohost via Idaho State University's Eli Oboler Library website. The results assisted in identifying organizations that practice contemplative pedagogy, such as the Center for Contemplative Mind in Society, the Garrison Institute, and the Naropa University for Contemplative Science, as well as Vanderbilt University's Initiative for Contemplative

Pedagogy in Teaching. These organizations provided resources and specific studies related to contemplative pedagogy and assisted the researcher in identifying additional references.

The results of this search will be outlined in the balance of this chapter, presented in five major sections. First, it is necessary to identify the relevant theoretical foundations of contemplative pedagogy and situate the topic under the principal theory of holistic learning and its subset of transformational learning. Secondly, the literature regarding how contemplative practices in general serve as an impetus for improving well-being is summarized. This portion of the review will assist the reader in identifying the multidisciplinary application of contemplative practice including physical, neurological, psychological, and educational contexts. The third major section of this paper will offer an operational definition of contemplative pedagogy based on a synthesis of the literature. Additionally, the third portion of the chapter will identify four common elements of contemplative pedagogy as observed in the literature: attention, introspection, compassion, and interdependence. The fourth section identifies the application of contemplative pedagogy in instructional settings and outlines differing views on the level of training to provide when implementing contemplative pedagogy. The fifth portion identifies apparent gaps in the research that can be addressed through additional or improved research, including a gap in contemplative pedagogy for online learning contexts.

Relevant Theoretical Foundations of Contemplative Pedagogy

Contemplative pedagogies share two principal theoretical foundations: holistic learning theory and transformational learning theory. These theories have offered an alternative approach to instruction and often challenge contemporary pedagogy in education. Both holistic (Creemers, Kyriakides, & Antoniou, 2013; Grossenbacher & Parkin, 2006; Patel, 2003) and transformational (Byrnes, 2012; Ntseane, 2012; Mezirow, 1997; Taylor, 2008) theories have demonstrated efficacy in advancing educational objectives for post-secondary instruction. While transformational learning is in many ways a subset of holistic learning theory, each theory maintains unique emphases.

Holistic learning theory. While transformational learning emphasizes critical reflection with transformative experience, holistic learning emphasizes pedagogies that are designed to teach learners as whole individuals. Criticisms of contemporary educational practices often stem from a perceived overemphasis on teaching objectives that are designed only to raise standardized test scores without enhancing cognition in students. Contemplative pedagogy uses holistic learning principles in an effort to view and teach learners as agents within the learning process rather than as objects for collecting content. Tirri (2011) observed, “This kind of education acknowledges the importance of social and affective domains in student development, including their emotional and spiritual concerns” (p. 159). Tirri further noted that educational institutions effectively advance learning in the cognitive domain and yet continue to face issues relating to peer violence, emotional disorders, social incivility, and other inhibitors of holistic development and scholarship. Patel (2003) stated, “The holistic learning and teaching approach leads to a stimulating learning environment, which influences and inspires critical learners” (p. 16).

Contemplative pedagogy as a holistic approach has recently been reevaluated by Kahane (2014) who noted an essential distinction: enacting critical self-observation is a lynchpin characteristic of contemplative pedagogy. It has been observed that this self-observation then expands to a cognizance and concern for others. Kahane contends that in holistic education, the student is encouraged to describe and observe themselves as a singular entity. However, holistic teaching at its essence acknowledges the learner as part of a collective whole. Holistic teaching recognizes that learners are composites of societal, cultural, and demographical contexts. While Kahane makes this distinction, he later concedes that contemplative pedagogies "have a pivotal role to play" to "allow education to be more holistic, more fulfilling, and more deeply useful to both professors and students" (p. 130). The Oxford Dictionary states "university" is derived from the Latin *universitas* which literally means, "the whole" and shares the common root of *universe*. Thus the very structure of the university advocates an instruction of the whole. Contemplative pedagogy can provide learners with an opportunity to participate in student-to-self mindfulness exercises to allow learners to "cultivate awareness and related volitional modes of attending, thinking, feeling, perceiving, acting, and interacting" (Roeser & Peck, 2009, p. 119).

Contemplative pedagogies are "a set of practices that may foster particular forms of awareness in students, conducive to the conscious motivation and regulation of learning and also to freedom and transcendence in life more generally" (Roeser & Peck, 2009, p. 119). Further, according to Grossenbacher and Parkin (2006):

> Contemplative education challenges and supports students in ways that greatly expand upon traditional academic approaches. This innovative form of education equips students with perspectives and techniques useful for bringing forth their own genuine way of connecting their heart and mind. (p. 1)

Some authors assert that practices such as meditation have demonstrated improved cognitive functioning as well as improved emotional regulation in student well-being, social competence and academic achievement; however, “there can be no firm conclusions drawn about whether the benefits are sustained over time” (Waters, Barsky, Ridd, & Allen, 2014, Methodological considerations and future research section, para. 1). Further, Asawthi (2013) calls “for an increased emphasis to carefully distinguish between the different techniques and phenomenologically defined features of each procedure being studied” (p. 1).

Holistic teaching methods often include a subset methodology that involves transformational learning. Therefore, the second major theory that contemplative pedagogy draws from is transformational learning.

Transformational learning theory. Transformational learning aims to utilize learner experiences as part of teaching. Mezirow (1997), who is considered by many to be the founder of transformative learning theory, asserts that, “when circumstances permit, transformative learners move toward a frame of reference that is more inclusive, discriminating, self-reflective, and integrative of experience” (p. 5). Transformational learning enables learners to define and redefine problems after participating in critical self-reflection of perceptual assumptions. Mezirow proposes that with regard to transformative learning, “the focus is on discovering the context of ideas and the belief systems that shape the way we think about their sources, nature, and consequences, and on imagining alternative perspectives” (p. 11). Additionally, transformative learning provides an environment where learners can engage in personal and introspective change. Contemplative pedagogy merges with principles of transformational learning as noted by

Byrnes (2012), who posits that “contemplative teaching and transformation exist in a symbiotic, interdependent relationship in which practitioner teachers create the opportunities for unique, transformative experiences for their students” (p. 25). Byrnes further notes, “Transformation toward increasing wholeness is the goal for a contemplative teaching and learning environment” (p. 26). This assertion is in harmony with Nilachaikovit’s (2008) observation that “contemplative education is a specific form of transformative learning which emphasizes inner development and fundamental transformation which enhances the true understanding of interconnections between things and true love and compassion for oneself and others” (as cited in Keiser & Sakulkoo, 2014, p. 84).

A transformational approach to contemplative pedagogy is noted by Kaszniak (2014) who states:

> Transformative education encourages students to be open to change and embody various ways of knowing, being, and making meaning, through active and experiential modes of engaging ideas and information. The goal of transformative education is not merely the learning of facts or acquisition of vocationally useful skills. It also includes developing independent perspectives through digesting divergent points of view, and even transcending an individual perspective and sustaining changing and often contradictory viewpoints. (p. 199)

Transformative approaches have been predominantly studied from an andragogical venue and proponents have, at times, suggested they are unique to adults and adult learning. This is further emphasized by Mezirow (1997) who contends:

> Transformative learning requires a form of education very different from that commonly associated with children. New information is only a resource in the adult learning process. To become meaningful, learning requires that new information be incorporated by the learner in to an already well-developed symbolic frame of reference, an active process involving thought, feelings, and disposition. (p. 10)

An emphasis of transformative learning on adults may cause researchers to overlook transformative learning strategies for K-12 contexts. Contrasting this emphasis on only adults is Knowles (1980), the founder of andragogy, who stated, "The differences between children and adults are not so much real differences, I believe, as differences in assumptions about them that are made in traditional pedagogy. . . . Therefore, many of the principles of andragogy have direct relevance to the education of children and youth" (p. 58). There appears to be few studies related to the application of transformational learning and related contemplative pedagogies with K-12 participants. This may be due simply to a comparatively small representative population of elementary and secondary teachers who identify themselves as instructors who use transformational learning and contemplative pedagogies. Researchers and organizations who advocate contemplative pedagogies for K-12 education assert that to most effectively expand the discipline of contemplative inquiry and learning, learners need to start contemplative practices at an earlier age (Davidson, et al., 2012; Repetti, 2010) As a prominent voice within contemplative inquiry and pedagogy, Arthur Zajonc (2006) contends that, "Only a profoundly contemplative and transformative education has the power to nurture the vibrant, diverse civilization that should be our global future" (p. 3).

Contemplative Practice as an Impetus for Improving Well-being

Contemplative practices have demonstrated significantly favorable results in disciplines other than educational contexts. This portion will discuss briefly a substantial body of empirical research that addresses the physical, neurological, and psychological advantages of contemporary contemplative practices. For a more comprehensive overview of the advantages of contemplative practices in areas other than education, the reader is encouraged to refer to the studies identified in the following paragraphs.

Physical advantages. As global interdependence, intercultural melding, and educational experience continue to expand, more and more researchers are examining the effects of contemplative practices in a variety of contexts. In general, it has been found that those who participate in contemplative practices demonstrate significantly greater health advantages over those who do not (de Gouw, Westendorp, Kunst, Mackenbach, & Vandenbroucke, 1995; Loizzo et al., 2010; Manikonda et al., 2008; Wachholtz & Pearce, 2010). These studies indicate evidence of lower blood pressure, shorter recovery duration from illness and injury, and an overall decreased mortality rate. These and similar studies have initiated further research in related fields (see DeSteno, 2010. Special issue for extensive research on mindfulness and contemplative practice related to overall health and wellbeing).

Neurological advantages. Recent technological breakthroughs in neuroscience have allowed researchers to view changes in brain physiology, chemistry and electrical activity to individuals who participate in contemplative exercises (Bingaman, 2011; Bockelman, Reinerman-Jones, Gallagher, 2013; Farb, Anderson, Mayberg, Bean, McKeon, & Segal, 2010; Hölzel et al., 2010; Way, Creswell, Eisenberger, & Lieberman, 2010). Preliminary research suggests that contemplative practices “rewire the brain and nervous system” (Tamayo – Moraga & Roshi, 2010, p. 160). Recent research (Waters, Barsky, Ridd, & Allen, 2014) has shown that “meditation induces changes in the prefrontal cortex, which oversees higher level executive functions, including attention, concentration, and emotional regulation” (p.122). Lagopoulus et al. (2009) observed a significant increase in theta activity during deep meditation in advanced meditators who had practiced meditation for more than nine years. Theta brainwave activity can be observed using an electroencephalogram (EEG) when the brain is in an alert and attentive state. So and Orm-Johnson (2001) observed students (N=362) who were randomly assigned to either a group practicing transcendental meditation or group napping before engaging in instruction. Those who participated in meditative exercises demonstrated a “significant increase in seven standardized measures of functioning” while those who napped “showed none” (as cited in Hart, 2004, p. 30).

Psychological advantages. Psychological advantages have also been studied with significant results (Goldin & Gross, 2010; Williams, 2010). Several studies have followed Kabat-Zinn’s (1990) mindfulness based stress reduction (MBSR), which uses meditation to reduce stress and anxiety while improving overall health (e.g., Garland, Tamagawa, Todd, Speca, & Carlson, 2013; Goldin & Gross, 2010; Hughes, Fresco, Myerscough, van Dulmen, Carlson, & Josephson, 2013). These studies have yielded statistically significant findings that suggest favorable results for contemplative practices in education as well. Thus educational researchers seeking to advance contemplative practices in education have delved into the fledgling field of contemplative pedagogy.

Educational Advantages of Contemplative Practices.

In a study conducted for the Center for Contemplative Mind in Society, Shapiro, Brown, and Austin (2008) conducted an exhaustive critical review of literature related to contemplative strategies in education including contemplative pedagogy. Their study reviewed research conducted over four decades and identified key findings. The results of their review, outlined below, identified three sets of improvements wherein contemplative strategies significantly contributed to learning.

As advocates of integrating meditation and other contemplative practices into higher education, the first set of improvements identified by Shapiro, Brown, and Austin (2008) was the enhancement of cognitive and academic performance. Their study identified three key research findings in this area: an improvement of the learner's ability to train and maintain attention, an enhanced ability to optimize information processing, and a long-term positive impact on academic achievement.

The second set of improvements noted by Shapiro, Brown, and Austin (2008) related to student psychological well-being. One key research finding in this portion of their study outlined how contemplative strategies used in the classroom fostered an environment in which students experienced a significant reduction in stress, anxiety, and depression. This portion of the review also identified significant increase in learner ability to regulate affective emotional and psychological states.

The third set of improvements outlined by Shapiro, Brown, and Austin (2008) related to contemplative strategies' capacity to teach the whole person in four principal ways. The first was the development and enhancement of creativity based on Cowger and Torrance's (1982) test of creativity. The second was the development of interpersonal skills such as social competence and reduced impulsivity. The third way was a demonstrable increase in participant empathy. This portion of the study (Shapiro, et al., 2008) referenced Lutz et al. (2008), who used functional magnetic resonance imaging (fMRI) to identify physiologically what happens to the brain while engaged in contemplative states. Lutz et al. were able to support the hypothesis that emotional sharing, or compassion, is enhanced while the brain is engaged in contemplative strategies. The fourth way contemplative strategies teach the whole person relates to the positive psychological process of self-compassion. A relatively new construct in the field of psychology is the importance of the learner's perception of their intrinsic value as part of the human experience.

These educational implications are still under critical investigation by contemporary researchers and practitioners. Many disciplines which have previously dismissed contemplative practice are taking a closer look as research continues to validate its use in a variety of disciplines. Positive perception of contemplative pedagogy among practitioners and researchers has lent to the observation by Albrecht, Albrecht, and Cohen (2012):

> Now that Western psychology research and practice has lent validity to mindfulness as a valuable tool to foster wellness, practices that were once considered fringe or marginal by mainstream educators only a decade ago, are now being embraced and openly recognized as integral elements in running a successful classroom. (p. 7)

Byrnes' (2012) qualitative study assessed instructor compassion, integrity, and mindful awareness through an iterative systematic multi-phased method of analysis. Her principal means of assessment was the identification of essential features of a contemplative practitioner through the qualitative strategy of portraiture. This study was funded by the Fetzer Foundation which advocates increasing love and forgiveness in an expanding global economy. The results of her qualitative study identified enhanced compassion, integrity, and mindful awareness, as essential features among participating contemplative practitioners.

In a foundational study, Hill, Herndon, and Karkinska (2006) assessed the effectiveness of a course offered at Columbia University and its capacity to increase awareness of contemplative practices as a source of peace and tolerance. The authors identified the trend of school reform initiatives for disadvantaged children and suggest that the reforms are missing the critical components of peace and tolerance. The authors borrowed from nearly every religious tradition and text as well as secular scholarship to advocate what they call *right teaching*. This practice of *right teaching* instructs educators to include 12 principles of teaching children. These 12 principles include contemplative practices such as implementing structured silence, holistic teaching practices, and transcendent learning.

More recently, Waters, Barsky, Ridd, and Allen (2014) conducted a mixed methods study of school meditation programs in schooling outcomes, student outcomes, student social competence and emotional regulation, as well as overall academic achievement, by reviewing 15 published peer reviewed studies. The authors applied methodological rigor to their data collection and analysis to enhance clarity and credibility in their study. The results of this research suggest both a favorable effect on the four areas of emphasis and a need for additional studies that merge contemplative practices generally and employ a more uniform methodology for assessment. This heightened awareness of the expanding field of contemplative practices in the classroom has fueled interest in the related field of contemplative pedagogy.

Contemplative Pedagogy Defined

Contemplative pedagogy eludes a widely accepted operational definition, as “the contemplative pedagogy movement remains in its infancy” (Keiser & Sakulkoo, 2014, p.85). Grace (2011) notes that, “many educators see the beneficial possibilities of contemplative pedagogy but are not sure what it entails” (p. 108). Brown (2014) cautions, “Contemplative pedagogy is not easily defined due to the enormous complexity involved in the intersection of spirituality with learning” (First paragraph). This may frustrate novice practitioners who are looking for tried and true pedagogical methods for use in instructional settings. This section will identify commonalities among definitions generally in order to establish an operational definition that will be applied in the research.

Brookfield (1995) observed that once topics gain popularity among researchers and practitioners, they risk “becoming buzzwords denuded of any real meaning” (p. 216). Contemplative pedagogy is certainly not exempt from becoming an increasingly ambiguous term in the current research and popular literature. Many of the leading researchers and practitioners in the area of contemplative pedagogy inculcate multifaceted definitions to fit their respective disciplines. For example, Repetti (2010) notes, “Contemplative pedagogies are philosophies of education that promote the use of contemplative practices as valid modes not only of teaching and learning but of knowledge construction and inquiry” (p. 9). This observation is congruent with Drake and Miller (1991) who assert that "there is yet another level beyond the reflective practitioner that teachers can live in their practice; . . . we call this educator the contemplative practitioner" (p.319). Byrnes (2012) stated:

> A contemplative approach to education focuses on understanding humans' basic goodness, how to be of service to the world, the importance of being who you are, and focused attention in the present moment. Contemplative teaching is a possible link to our future of equitably educating all children and supporting the development and growth of whole human beings. (p. 37)

Roeser and Peck (2009) offer an operational, and increasingly referenced, definition of contemplative pedagogy as "a set of practices designed to cultivate the potentials of mindful awareness and volition in an ethical-relational context in which the values of personal growth, learning, moral living, and caring for others are also nurtured" (p. 127). A synthesis of these statements suggests that contemplative pedagogy is a transdisciplinary method and practice in education that utilizes principles of both holistic and transformative teaching. Therefore, as mentioned in chapter 1, contemplative pedagogy refers to strategies designed to identify and cultivate an inner awareness within learners that trains and sustains attention, advocates interdependability, and provides content and contexts which foster holistic and transformative learning.

The vastness of contemplative pedagogy forces practitioners to refine their focus on individual facets of contemplative practices such as mindfulness exercises (Kabat-Zinn, 2009), compassionate presence (Gozawa, 2014), passage meditation (Easwaran, 2010) or several more applications as identified again by the tree of contemplative practices. Yet in order to study the topic as a whole, Barbezat and Pingree (2012) have observed contemplative practices from an educational purview and identify four common objectives within contemplative pedagogy; these four common objectives are illustrated in Figure 2.

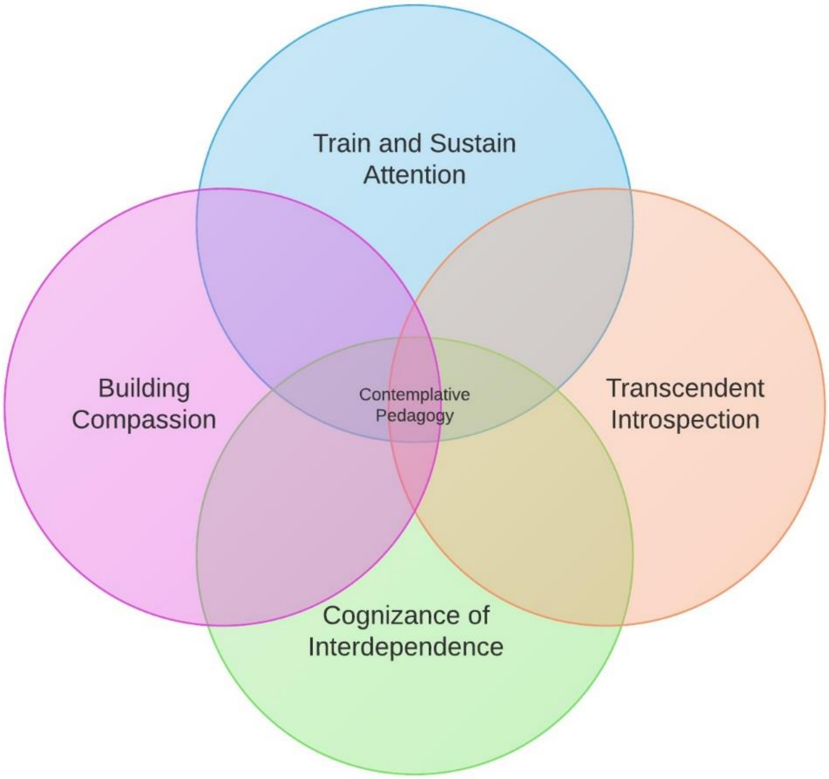

Train and Sustain Attention
Building Compassion
Contemplative Pedagogy
Transcendent Introspection
Cognizance of Interdependence

Figure 2: Diagram of four common objectives within Contemplative Pedagogy. Created by the author by synthesizing Barbezat and Pingree's (2012) study on common objectives within Contemplative Pedagogy

A summary of Barbezat and Pingree's (2012) study suggests that the four most common objectives related to contemplative pedagogy include:

- Attention building, mainly through focusing meditation and exercises that support mental stability.

- Introspection into the content of the course. Exercises are designed to have students discover the material in themselves and thus deepen their understanding of it. This is a personal form of the deeper critical reasoning in more traditional pedagogy.
- Building compassion, connection to others, and a deepening sense of the moral and spiritual aspect of education.
- Perhaps the most important, an invitation to begin an inquiry into the nature of their minds, selves, and interdependence with others.

These are related to Oman's (2010) aforementioned overarching elements of contemplative practices which are (a) set-aside time for training attention, (b) cultivation of virtues and character strengths, (c) practices for centering/stabilizing that are usable throughout the day as a recovery of inner strength and balance, and (d) revered models such as sacred individuals, artifacts, or ideals. Barbezat and Pingree's (2012) four objectives for contemplative pedagogy -- attention, introspection, interdependence, and compassion – provide a framework for analyzing other research on the benefits of contemplative pedagogy.

Attention. Recent literature has examined the capacity for contemplative pedagogy to engage and sustain attention in learners (Bartlett & Chase, 2013; Easwaran, 2010; Grace, 2011; Hart, 2004; Roth, 2006; Zajonc, 2014). Contemplative pedagogies borrow metacognitive strategies designed to assist learners to narrow mental focus and cultivate what Zajonc (2009, 2013, 2014) refers to as *sustained voluntary attention*. This type of reshaping and training attention can be observed by learners' abilities to call back a wandering mind through strategic and conscious mindfulness practices.

Contemplative pedagogies are varied and expansive, but few have been studied to the extent of Kabat-Zinn's (1990) structured group program of mindfulness based stress reduction (MBSR). Kabat-Zinn developed the MBSR program to assist individuals suffering from physical, psychosomatic, or psychological disorders to observe, and perceive their own chronic clinical ailments. Often the prognosis of these ailments is beyond the capacity of contemporary clinicians to remedy such as terminal cancer, chronic pain, or amplified mental disorders. The MBSR program has extensive application in healthcare organizations as a cost-conservative, therapeutic alternative to traditional practices. While alternative medicine might cause some traditionalists to hesitate or even dismiss the program, it should be emphasized that MBSR has demonstrated quantitatively favorable benefits across multidisciplinary studies (e.g., Golden & Gross, 2010; Grossman, Niemann, Schmidt, & Wallach, 2004, Waring, 2014). For this reason, mindfulness practices, such as MBSR, are gaining an increased attention and appreciation from organizations outside health professions (Bockelman, Reinerman-Jones, & Gallagher, 2013).

While mindfulness activities are often discussed interchangeably with contemplative practices (Bright & Pokorny, 2013; Simmer-Brown & Grace, 2011) seminal and cogent literature identifies marked distinctions between the two. For example, Plante (2010) noted that "mindfulness is just one of the many contemplative practices" (p. ix). While it should be noted that mindfulness practices, including meditation, continue to dominate research into contemplative studies, it remains a fragment of a much more expansive whole (Bryant, 2012; Hart, 2004). Misuse of interrelated yet differentiated terms may result in misrepresented research findings (Desbordes et al., 2014).

Introspection. A predominate strategy for contemplative pedagogy is to invite and instruct learners to engage in practices, strategies, ceremonies, or rituals that foster deliberate and transcendent introspection. Contemplative pedagogy relates to what Hart (2004) identifies as *a third way of knowing* or what Oliveros (2005) calls *deep listening*.

Some authors assert that contemplative pedagogy is simply a new word to describe practices such as *critical reflection* (Brookfield, 1995; Dewey, 1933; Schön, 1983), where both practitioners and learners employ introspection to increase instructional effectiveness. Observers may also mistake contemplative pedagogy for *metacognition* (Flavell, 1979), where learners are trained to recognize, observe, and self-regulate cognitive processes. While these terms are demonstrably similar and contemplative pedagogy does employ principles of self-reflective and metacognitive practices, literature suggests that they are distinguishable from one another in two significant ways.

The first way that contemplative pedagogy can be differentiated from critical reflection is in the manner by which reflection takes place within the individual. Contemplative pedagogy encourages participants to eliminate the *critical* aspect of critical reflection: in other words, to hold or behold in a nonjudgmental way the thoughts which occur and recur in one’s mind during the reflective process (Bright & Pokorny, 2013). Critical reflection facilitates a retrospective view on experiences, observations, or processes, whereas contemplative pedagogy engages attention and concentration on a presence of mind (Bartlett & Chase, 2013). Critical reflection as a practice is viewed favorably by many educational organizations, and yet as Leitch and Day (2000) observed, “a holistic vision of reflective teaching . . . has yet to be achieved” (p. 186). This shortfall of critical reflection invites researchers, educators, and stakeholders to develop more complex models of holistic reflection.

The second way that contemplative pedagogies are distinct from metacognitive experience is described by Zajonc (2009) wherein “the practitioner cultivates a form of awareness that inclines him or her to transcendent experiences of one kind or another” (p. 144). Contemplative pedagogy is a means of training learners to attune their mind to “listen to silence” (Nelson, 2006). Silence is used as a type of pedagogy not only to focus a wandering mind, but a strategy to provide learners with an opportunity to detach from what Hart (2004) refers to as “the content of our consciousness” (p. 39). Thereafter, contemplative pedagogies provide a context for learners to engage in an inner dialogue that can connect with what Gardner (2006) posits as *intrapersonal intelligence* and inculcate the feelings, behaviors, and motivations within oneself for the acquisition of wisdom.

Thus one aspect of contemplative pedagogy is the utilization of reflective practices for both the instructor and the learner. Byrnes (2012) observes that it is “the unique synthesis of teaching with compassion, integrity, and mindful awareness that reflect a teacher with a contemplative orientation to teaching” (p. 35). Leitch and Day (2000) also note the need for “the development of more complex models of reflection, related to purpose, which take greater cognizance of existing knowledge from other disciplines, particularly those aspects of psychology concerned with cognitive processes including problem-finding insight, wisdom, and creativity” (pp. 186-187). Therefore, these studies suggest that contemplative practices expand on reflective practice as a deeper exploration into individuals' relationship with their "deep inner life [as evidenced] by his or her outwardly visible actions" (Byrnes, 2012, p. 35).

Building compassion. The predominant voices for contemplative pedagogy advocate teaching strategies that instruct and encourage compassion, reverence, and respect for oneself and others, through the attainment of knowledge and wisdom (Gozawa, 2014; Grace, 2011; Kahane, 2014; Zajonc, 2013). Conventional education trends view students as objects to be filled with content, experiences, and strategies to foster effective, proficient, and productive citizens and scholars (Scott, 2014). This theory of teaching has led to the development of pedagogical models that are designed to improve cognitive functioning and raise standardized test scores. Such methods are often favored by administrators and organizations tasked with improving America's education, because the results are quantifiable, replicable, and sustainable (Gültekin, Ciğerci, & Merç, 2013). This emphasis on the quantifiable tenets of education leaves little room for educators seeking to implement the principles of what Zajonc (2006, 2013) calls an *epistemology of love*.

Interdependence. The fourth objective within contemplative pedagogies is to increase a cognizance of interdependence (Bai, 2013; Polinska, 2011). Authors like Bai (2013) are concerned that when individuals objectify themselves, their associates, or their environment, these views tend to manifest through their strategies for education and instruction. This mindset is evident by a depletion of sustainable resources which, if left unaltered, can inhibit effective learning. Interdependence is therefore a cultivation of the individual's connection with self, others, environment, and ultimately the universe.

Contemplative pedagogies are a vehicle to engage learners in practices that allow them to view themselves as part of an interdependent whole through the conscientious suppression of self-centeredness.

Contemplative Pedagogy in Instructional Settings

An increasing number of organizations are engaging contemplative pedagogies. As educational practitioners apply contemplative practices as both a content and context, it becomes increasingly difficult to focus research on the entirety of contemplative pedagogies. Often researchers focus on one or two predominant pedagogies. Roeser and Peck (2009) note, “Research on the use of contemplative practices with children and adolescents in secular settings of the clinic and the school is still in a nascent stage” (p. 131). Davison et al. (2012) further stated, “There is a paucity of methodologically rigorous research confirming that such programs can improve children’s developmental trajectories” (p. 151). Most of the research relating to contemplative pedagogies, and contemplative practices for that matter, calls for more quantitative research to establish measurable and replicable methodologies. Thus, it appears that, while there is general suggestion that contemplative pedagogies are beneficial to student cognitive and social performance, there is little methodological research on either the specific elements of practice or on the perceived benefits.

To train or not to train? Contemplative practices are unique in their use of meditative or mindfulness exercises to enhance learning. Often mindfulness exercises are designed to quiet and focus the mind. Nelson (2006) observed the experiences of students who participated in meditation techniques where she gave very little instruction as to the technique other than “listening to the silence.” Thus Nelson asserts that contemplative exercises are innate and natural and might contend that training the contemplative learning experiences for learners could frustrate the natural experience. Learners in Nelson's study reported transformative experiences by finding time to focus their thoughts in creative and meaningful ways. Albrecht, Albrecht, and Cohen (2012) further substantiate Nelson's methodology by noting that, "as an innate human condition, mindfulness may be practiced in many aspects of life without formal training and teachers may naturally incorporate mindfulness into classroom practice" (p. 5). Additionally, Grace (2011) stated "It is not prescriptive or dogmatic, it is meant as an invitation, which [one] can adopt or adapt within his or her own context and meaning system" (p. 100). Thus one school of thought is that contemplative practices are a natural part of human development.

Conversely, researchers (Roeser & Peck, 2009; Roth, 2006; Williams 2010) suggest that mindfulness exercises be trained and mediated in instructional design. Roeser & Peck (2009) observed that, "evidence suggests that most human beings do not spontaneously develop these . . . potentials of concentration . . . unless they undergo some form of specialized mental training" (p. 128). Many contemporary practitioners advocate some type of training for learners in contemplative practices. For example Jennings (2008) asserted that learners engage in contemplative practices most effectively by individualizing their experience which can be cultivated through training. Jennings cited "evidence that children spontaneously experience contemplative states beginning in early childhood [which] suggests that contemplation is a natural human capacity that can be nurtured through encouragement and practice" (p. 102). Therefore a significant portion of contemplative practitioners offer training and instruction for their students as part of their strategy for contemplative pedagogies, while allowing students to experience them individually. While these pedagogies are often manifest in traditional and face to face contexts, their applications may also be applied in alternative contexts such as online, e-learning, and mobile learning.

An increasing number of researchers are studying the implications of training learners and practitioners to utilize contemplative pedagogy in educational and instructional settings. Preliminary studies suggest favorable results; however, these same studies admit potential bias, assumptions, and limitations that affect scholastic rigor and validity (Davidson et al., 2012; Roeser & Peck, 2009; Waters, Barsky, Ridd, & Allen, 2014). These findings provide researchers with guidelines to further investigate possible alternative methods of study and data analysis.

Gaps in Research on Contemplative Pedagogy

A growing concern that many share regarding the advent of accelerated learning is that students no longer have opportunities to ponder and contemplate their overall learning experience in conjunction with the content (Bai, Scott, & Donald, 2009; Drake & Miller, 1991; Zajonc, 2006). Krathwohl, Bloom, and Masia’s (1964) taxonomy of affective outcomes emphasizes that learners should ultimately internalize values into their own philosophy and subsequently model their lives according to that philosophy.

As discussed earlier in this paper, the general study of contemplative pedagogy is still evolving in post-secondary scholarship. While researchers continue to define and refine this burgeoning field, a sub-topic that appears to elude educational researchers is the application of contemplative pedagogy for online learning environments.

Contemplative pedagogy for online learning. Contemporary theorists (Anderson, 2010; Borgman, 2012; Levy, 2007; Newman, 2013) express concern that the accelerated pace of technology may actually be hindering the advancement of contemplative practices which by nature require adherents to slow down, calm down, and quiet down. Levy (2007) critically asked, “How has it come to pass that technologies developed to make more time to think have seemingly had the opposite effect, and what does it mean for the academy?” (p.238) Levy (2014) later noted that the integration of contemplative practices in different types of online learning could actually enhance the cognitive processing of learners by cultivating attentiveness in learners. This is further explored by Anderson (2010) who stated, “Increased access to information has in some ways closed the door on a key element of the creative process” (Role of creativity section, para. 5); however, “nurturing opportunities for creative thinking in engagements with information systems can provide a key element for this research success” (Valuing creativity and ambiguity section, para. 2).

A review of the relevant literature suggests two gaps in research relating to the strategies for contemplative pedagogy with online learners. More than eight years ago, Douglass (2007) stated, “The relative dearth of material linking contemplative practices and online education is somewhat surprising” (Spirituality, Contemplative Practices and Technology section, third paragraph). Recent literature demonstrates continuing insufficiency in research relative to two areas of contemplative pedagogy for online learning. First, there seems to be a lack of research that identifies strategies for integrating contemplative pedagogy in online learning, and second, there is a lack of research identifying common and best practices for training students in contemplative pedagogy for online learning. Borgmann (2012, p. 7) synthesized the writings of Thomas Merton (1965), who observed the imbalanced use of contemplation with technology and later affirmed, “A deeper and more articulate awareness of technology is needed and with a more generous understanding of contemplation.” A study that merges these educational fields may provide additional insights for articulating, developing, and designing best practices in contemplative pedagogy for online learning. This is substantiated by Jennifer Palmer of The Center for Contemplative Mind in Society who told this researcher that “contemplative pedagogy in online classes is a topic that came up several times at our recent Summer Session. It seems that this particular subset of the contemplative pedagogy field is still emerging” (personal communication, October 13, 2013).

This review of literature indicated there was a continuing lack of basic and systematic research into the integration of contemplative pedagogies in both traditional classroom and online learning contexts. While the studies cited here have found benefits of integrating contemplative practice into educational contexts, there was still no clear understanding of who may be using contemplative pedagogies, which contemplative pedagogies were being integrated into face-to-face and online learning classes, and what benefits or challenges occur when contemplative pedagogies are integrated. This study was structured to address some of those deficiencies.

Chapter 3

Methodology

The design of this study was a sequential explanatory design. Ivankova, Creswell, and Stick (2009) identifed a mixed methods sequential explanatory design as a means to utilize the advantages of quantitative and qualitative data collection, analysis, and integration. The purpose of this mixed methods sequential explanatory study was to identify and describe characteristics of common pedagogies among post-secondary instructors who implement contemplative practices in traditional and/or online contexts as assessed through case study applications (Ivankova, Creswell, & Stick, 2006; Merriam, 1998). The research questions this study intended to answer were:

1. As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in traditional classrooms?
2. As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in online learning environments?
3. As indicated by responses to a distributed survey and individual interviews, what trends or relationships exist between respondents' demographic variables, their personal use of contemplative practices, and the integration of contemplative pedagogies in traditional classrooms and/or online learning environments?

4. As indicated by responses to a distributed survey and individual interviews, what characteristics of contemplative pedagogy form the basis of shared experiences among those who integrate contemplative pedagogy into online learning contexts?

The four research questions were addressed in two different phases of a sequential explanatory research design. Each phase followed a specific structure to maintain integrity and credibility, allowing the reader to identify how this study was developed, designed, and ultimately integrated (see Figure 3). The methodology of each phase is outlined below. Participants, instruments, procedures, and data collection and analyses will be detailed within the description of each phase.

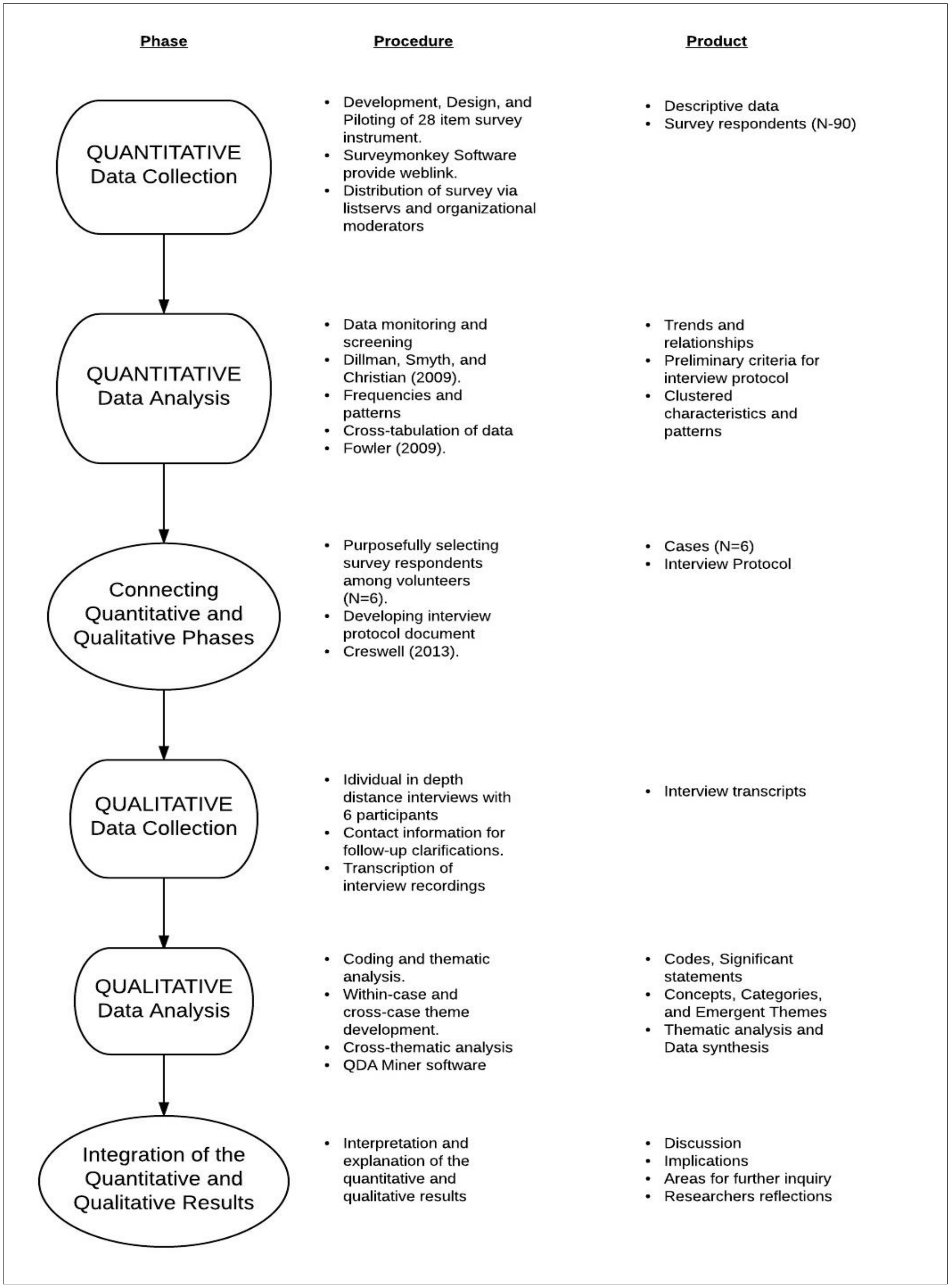

Phase
Procedure
Product
QUANTITATIVE Data Collection
Development, Design, and Piloting of 28 item survey instrument.
Surveymonkey Software provide weblink.
Distribution of survey via listservs and organizational moderators
Descriptive data
Survey respondents (N-90)
QUANTITATIVE Data Analysis
Data monitoring and screening
Dillman, Smyth, and Christian (2009).
Frequencies and patterns
Cross-tabulation of data
Fowler (2009).
Trends and relationships
Preliminary criteria for interview protocol
Clustered characteristics and patterns
Connecting Quantitative and Qualitative Phases
Purposefully selecting survey respondents among volunteers (N=6).
Developing interview protocol document
Creswell (2013).
Cases (N=6)
Interview Protocol
QUALITATIVE Data Collection
Idividual in depth distance interviews with 6 participants
Contact information for follow-up clarifications.
Transcription of interview recordings
Interview transcripts
QUALITATIVE Data Analysis
Coding and thematic analysis.
Within-case and cross-case theme development.
Cross-thematic analysis
QDA Miner software
Codes, Significant statements
Concepts, Categories, and Emergent Themes
Thematic analysis and Data synthesis
Integration of the Quantitative and Qualitative Results
Interpretation and explanation of the quantitative and qualitative results
Discussion
Implications
Areas for further inquiry
Researchers reflections

Figure 3: Visual model for mixed-methods sequential explanatory design procedures. Adapted from Ivankova, N. V., Creswell, J. W., & Stick, S. L. (2006). Using mixed-methods sequential explanatory design: From theory to practice. *Field Methods, 18*(1), p.16.

Phase I

The first phase of a sequential explanatory design gathers quantitative information which characterizes the research problem and which then informs the selection of participants for the second, qualitative phase of the study (Ivankova, Creswell, & Stick, 2009). Therefore, the first phase of this study was the collection of descriptive data via a survey instrument. This survey instrument (see Appendix A) was designed to provide information on contemplative pedagogies that are most commonly integrated into either traditional or online contexts. The survey instrument also allowed participants to volunteer their own contact information, which was guarded on an encrypted computer, which allowed the researcher to follow-up with individuals who used contemplative pedagogies. Once these individuals identified themselves and had agreed to participate in the study, the researcher then structured the second phase of the study. Participant anonymity was not threatened as the researcher did not share information other than participant pseudonym.

Participants. This study used both purposeful and snowball sampling techniques to invite participants who fulfilled specific criteria (Creswell, 2013). Several organizations and their associated practitioners who engage contemplative pedagogies were identified and are listed below.

Recruitment. In order to recruit possible participants, the researcher initially utilized three listservs for individuals with an interest in mindfulness exercises, contemplative practices, and contemplative pedagogies. These listservs were mindfuleducation.org, mindfuled.org, and Kent State University’s listserv. Among these listservs, the total potential recipient base is estimated to be around 2,500 subscribers.

In addition to recruiting among listserv subscribers, the researcher identified three organizations whose members were also likely to practice contemplative pedagogy. These organizations were the Center for Contemplative Mind in Society, the Garrison Institute, and Naropa University. These organizations were selected because they represented three different areas within contemplative pedagogy. The Center for Contemplative Mind in Society (CMind) focuses on multidisciplinary applications for contemplative strategies. CMind’s principal objective is the application of contemplative strategies as a means to transform higher education. The Garrison Institute’s objectives focus primarily on the use of contemplative strategies for learning and instruction within K-12 contexts. Naropa University is an institution of higher learning that was founded and accredited under the auspice and application of contemplative strategies including meditation, mindfulness exercises, and holistic learning pedagogies. Each organizations’ moderator was contacted via e-mail or phone call and invited to forward an advance e-mail to interested participants to determine to what degree their employees and/or members would be able to provide experiential data via survey instrumentation. The e-mail also encouraged each contact to forward the advance e-mail invitation letter to associates and/or members inviting their participation in the study (see Appendix B). These respondents identified additional potential participants and members of similar organizations who could inform the study, and thus snowball sampling techniques were employed to expand the target population and their associated organizations.

Instrumentation. The first phase of this study required the development, design, and implementation of an original survey instrument. This process was structured according to Dillman, Smyth, and Christian’s (2009) tailored design method, and organized following Fowler’s (2009) survey research methods. The researcher also consulted subject matter experts and survey design experts to inform the design phase of a 28 item survey instrument. The survey items were then formatted for online delivery using SurveyMonkey (1999-2016) survey software.

Survey Design. The researcher developed a 28 item survey designed to measure three principal constructs (see again Appendix A). The survey was designed by following Dillman, Smyth, and Christian’s (2009) tailored design method which allows researchers to “increase rewards, increase trust, and minimize costs” (p. 33). This electronic survey allowed both the researcher and respondents to save time, postage, and effort by not requiring responses to be mailed to the researcher. The tailored design method was chosen because the researcher conducted a computer mediated survey. Dillman, Smyth, and Christian developed the tailored design method to assist researchers in best practices for internet survey design. The tailored design method was also chosen for this study because it allowed the researcher to identify and note individual respondent data while observing patterns and trends as a whole. The first portion of the survey contained prompts relating to demographics, teaching experience, personal use of contemplative practices, and content area taught. The second portion of the survey contained questions relating to the respondents’ use of contemplative pedagogy in traditional face-to-face instruction. This second portion included student grade level, content area, and training provided. The third portion invited responses relating to the practitioners’ use of contemplative pedagogy in online contexts. This third portion also included questions relating to students’ grade level, content area taught, and training. The final item invited survey respondents to volunteer to be interviewed and provide contact information. This information was disconnected from the data, such that the anonymity of the data was not compromised. The multidisciplinary topic of contemplative pedagogy transcends religiosities, cultures, and ethnographies. As such, it became necessary to establish a groundwork from which to identify commonalities as participants shared experiential data.

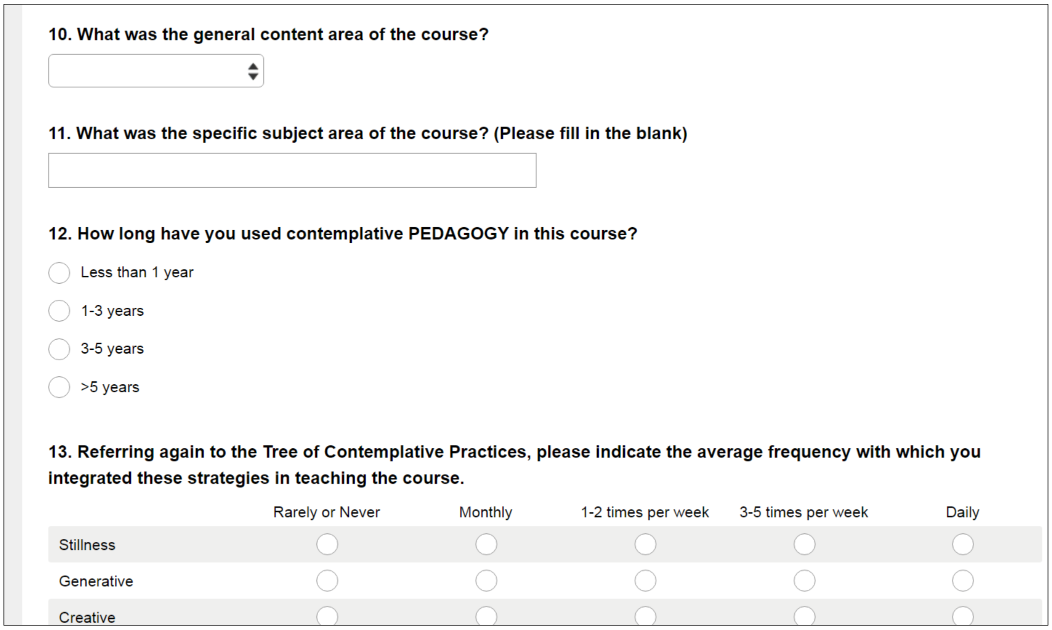
The survey instrument used by the researcher was developed using both survey design expert consultation as well as coordination with experts in contemplative practices. The survey was initially distributed to a survey design expert who assisted in designing the mechanics, wording, and general structure of the survey helping to establish face validity. The researcher then refined the instrument for distribution to content experts helping to establish content validity. After feedback was received from survey design experts and contemplative practitioners, a penultimate draft of the survey instrument was pilot-tested with six instructors who integrate contemplative pedagogy in their teaching to help assure content validity. The pilot test group provided a few minor suggestions which were implemented in the final survey instrument (see again Appendix A).

Procedures. The study began when the researcher sent an advance e-mail (see again Appendix B) to moderators of the three listservs and contacts at the three organizations to be forwarded to the individuals on their mailing lists. These contacts forwarded the e-mail within two business days to a pool of over 1,000 potential participants; listserv moderators posted the advance e-mail within two business days as well. Acting as an adapted consent letter, the advance e-mail introduced both the research project and the researcher. The letter encouraged individuals to participate by reiterating both the novelty of their practice as well as the paucity of research in contemplative pedagogy for post-secondary traditional and online learning.

The researcher used SurveyMonkey software to generate an online link to the survey. This survey link was provided in the e-mail, and remained active from October 1, 2015 through November 30, 2015. The researcher followed up via e-mail with organizational representatives after two weeks of the initial invitation. A final reminder was issued to the organizations on November 16th. These reminders prompted survey responses from additional interested participants. Near the end of November, the response rate had declined substantially and the researcher determined that an adequate number of interested participants (N=91) had responded. Although there were 91 respondents, only 90 were usable; one individual not being suited to the study. The individual who marked that they did not utilize contemplative practices for their own well-being and growth also indicated that they were not instructors for any educational organization. The individual also indicated that he or she had not integrated contemplative pedagogy as part of their instruction. Further they did not participate in answering any more survey questions terminating their participation in the survey at one minute and 46 seconds. It was assumed that the individual who did not engage in contemplative practices for their own well-being and growth did not feel that the survey questions applied to them or were misunderstood. At that time, the survey link was closed. Due to attrition during the process of the research, it was necessary to schedule Phase II interviews promptly after participants responded.

Data Collection. The total time to conduct Phase I of the study was approximately two months. SurveyMonkey software provided data collection in real time. All responses were available to the researcher immediately upon submission, and the researcher reviewed the responses continuously in order to identify potential participants for Phase II and to contact them in a timely manner. However, the survey was not finally closed and responses tabulated until November 30th, a full two months after the survey had been opened.

Analysis. The survey was designed to predominantly provide descriptive nominal data, thus analysis was organized using Gravetter and Wallnau's (2004) methods for quantitative data analysis. The researcher used SurveyMonkey software to organize survey responses individually and collectively. The SurveyMonkey software was used to group descriptive statistics for nominal data including four open ended survey questions (see Figure 3). Two open ended questions asked respondents to identify the specific subject area of their instruction in a face-to-face (Question 11) or an online (Question 20) context; two other open questions asked respondents to expand briefly on their use of contemplative pedagogy in a face-to-face (Question 15) or online (Question 24) context.


10. What was the general content area of the course?

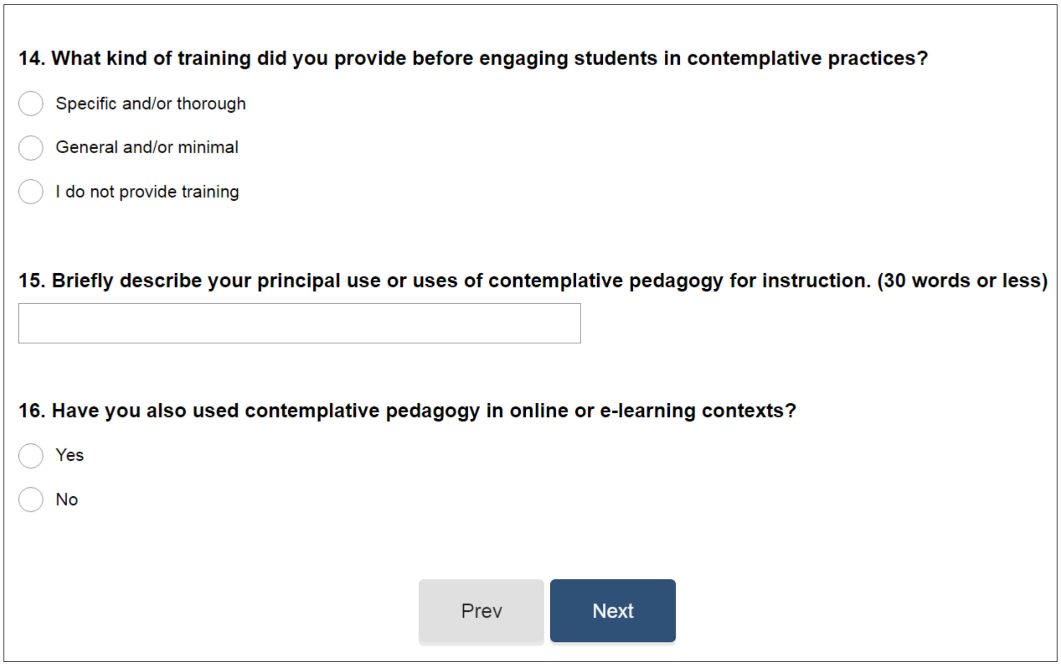
11. What was the specific subject area of the course? (Please fill in the blank)

12. How long have you used contemplative PEDAGOGY in this course?

○ Less than 1 year
○ 1-3 years
○ 3-5 years
○ >5 years

13. Referring again to the Tree of Contemplative Practices, please indicate the average frequency with which you integrated these strategies in teaching the course.

	Rarely or Never	Monthly	1-2 times per week	3-5 times per week	Daily
Stillness	○	○	○	○	○
Generative	○	○	○	○	○
Creative	○	○	○	○	○


14. What kind of training did you provide before engaging students in contemplative practices?

○ Specific and/or thorough
○ General and/or minimal
○ I do not provide training

15. Briefly describe your principal use or uses of contemplative pedagogy for instruction. (30 words or less)

16. Have you also used contemplative pedagogy in online or e-learning contexts?

○ Yes
○ No

Figure 4: Screenshot of survey questions #10 - 16, including open ended questions #11 and #15, dealing with face-to-face contemplative pedagogy. Questions #20 and #24 are identical to #11 and #15, but refer to online contemplative pedagogy.

These responses were reviewed for significant statements. For the purpose of this survey, significant statements were defined as statements that are atypical reflecting novel, unexplored, or underexplored definitions of *contemplative pedagogy*. These significant statements would be used in the analysis portion of the study along with significant statements identified after data analysis from Phase II interviews which will be discussed in greater detail later in this chapter. Significant statements may also include statements that need reiteration or clarification in Phase II of the study.

Phase II

Quantitative data collection and analysis alone may not provide sufficient explanation of the question being researched. Thus sequential explanatory design employs qualitative analyses which “refine and explain those statistical results” (Ivankova, Creswell, & Stick, 2009, p. 5). This section will outline the instrumentation, participants, and procedures used in Phase II which included designing, developing and implementing an interview protocol document. Additionally this phase included identifying, inviting, and interviewing participants. This process is outlined in the following paragraphs.

Instrumentation. The topic of this study justified the use of a semi structured interview protocol (see Appendix C). A semi structured interview provided the researcher with two advantages in Phase II. First, the researcher’s use of a semi-structured interview was intended to help respondents feel more relaxed and prone to expand on their impressions, and second, following principles of emergent design, both the interviewer and participant were permitted to engage in more conversational dialogue which allowed respondents discuss experiences that might have been outside the purview of a more regimented interview protocol document.

Interview protocol. Creswell (2013, p. 164) suggests using five to seven open-ended questions to guide the interview process for a qualitative study. The interview questions for this study began by asking for descriptive data to allow the interviewee to feel comfortable as well as mark the beginning of the interview process. Subsequent questions were probing questions that allowed the participants to expand, explain, or refine their responses.

Pilot testing. To ensure clarity and effectiveness, both the survey instrument and the interview protocol questions were pilot tested. This pilot testing entailed contacting subject matter experts (SME) to take the survey and was followed by their assessment of the content, format, and mechanics of the survey instrument. These SMEs were chosen from varied instructional fields. The SMEs were consulted either personally, by phone, or electronically to allow them to communicate and clarify relevant revisions, modifications, or omissions. These pilot tests were conducted in August through September of 2015.

Participants. The practice of contemplative online learning is nascent; therefore a low response rate was anticipated. The researcher anticipated that the response rate for practitioners who used contemplative pedagogy in online contexts would be even lower. It was determined that a sample population of at least five contemplative instructors for online contexts would provide necessary data to conduct research related to contemplative pedagogy for online instruction.

Inclusion criteria. After the survey was conducted, thirty participants indicated their willingness to participate in a follow-up interview and volunteered their contact information. The researcher then reviewed these volunteer respondents who answered “yes” for Question #16, whether they had “also used contemplative pedagogy in online or e-learning contexts.” This reduced the sample to eleven potential interviewees who indicated that they utilized contemplative pedagogy in online contexts in addition to traditional contexts. The researcher then selected six of the eleven to be contacted and interviewed. These participants were chosen because they were practitioners who met two prerequisites. First, they expressed willingness to participate in an interview for the second phase of the study. Secondly, they were practitioners who utilized contemplative pedagogy in both traditional and online learning environments. All participants were then contacted by e-mail and asked when an interview could be scheduled. Participants were informed that the interview would take approximately 25 minutes. Participants were instructed to be prepared to discuss their experiences with both traditional and online use of contemplative pedagogy. Interviews were conducted during the months of November and December of 2015, and concluded on December 4th of 2015.

Exclusion criteria. The final six participants were selected after eliminating five willing and qualifying respondents. Five willing participants were excluded from the study because the researcher wanted to utilize instructors from dissimilar backgrounds, teaching contexts, and cultures. Two excluded participants taught at the same university as two selected interviewees. One willing participant was excluded because he misunderstood the study and, upon follow-up contact from the researcher, both he and the researcher determined that he did not match the inclusion criteria. And the two remaining willing participants were excluded because their survey responses were submitted after interviews had concluded. The researcher determined that the additional two interviews would not be conducted in order to adhere to the proposed time frame of data collection.

Procedures. The interview procedures followed Creswell’s (2013) guidelines for qualitative interviews and employed an emergent design (pp. 163-165). The general topic of contemplative pedagogy was defined earlier as any set of practices designed to identify and cultivate an inner awareness within learners that trains and sustains attention, advocates interdependability, and provides content and contexts which foster holistic and transformative learning. As this remains underexplored and somewhat ambiguous according to the literature, the researcher employed emergent design strategies which allowed data collection and assessment to guide the balance of the research within Phase II.

The researcher initially identified himself in an e-mail as a doctoral candidate from Idaho State University who was studying an underexplored topic of contemplative pedagogy for post-secondary traditional and online learning contexts. Participants were informed in this e-mail that measures would be taken to protect their confidentiality. Participants were further informed that their responses were voluntary and that no negative consequences would arise from their decision to refuse participation or withdraw from the study at any time.

Interview format. It was anticipated that the selected participants would be a significant distance from the researcher. Practitioners interviewed resided in several different parts of the United States, with one participant residing in Canada. Initially, the interviewer inquired as to whether the participants had a preferred medium by which to be interviewed, selecting between computer-mediated communication (Skype) or a recorded phone interview. Participant preference was given priority where possible. Three participants agreed to a Skype interview; three agreed to a phone interview. The researcher encouraged the participants to find a time of day when they could feel comfortable and undistracted. The interviewer conducted the interviews from a private office at the time and date determined by participants. The interviewer was careful to be punctual.

Recording procedures**.** Digital recording software was used in tandem with two additional audio recording devices, a digital camera and an encrypted iPad™, to assure both interview clarity and as backups for possible technical mishaps during the interview process. As discussed previously, these recordings remain in the sole possession of the interviewer within a locked and secured location or on the hard drive of an encrypted computer. A backup of digital recordings was also filed on two jump drives and the locked and encrypted iPad™ which were kept in a separate secured location.

Three aspects of the interview were clearly articulated to participants before the interview commenced. These three aspects were *the purpose of the study*, *the amount of time requested of the participant*, and *the plans for using the results from the interview*. The interviewer then provided instructions for how the interview would be structured. Finally, the interviewer reiterated that the participant could retract his or her participation at any point of the study and that this would not impact them personally or professionally. All participants verbally consented to the recording of the interview and all recording equipment performed adequately, allowing the researcher to transcribe each interview accurately. There was no need to discuss any topic with any participants a second time, and no participants requested a follow-up interview.

The procedure outlined above helped to ensure that the interview was conducted in an efficient and effective manner which further provided relevant data for analysis, as interviews represented significant expenditures of time and other resources for participants. As each interview was concluded, it was transcribed, so that most transcriptions were completed before the next interview began.

Data Analysis

The analysis of the interview transcripts utilized the five applications of the Merriam (2001) strategy for descriptive case study data analysis (see Figure 4). These five steps are outlined in the following paragraphs.

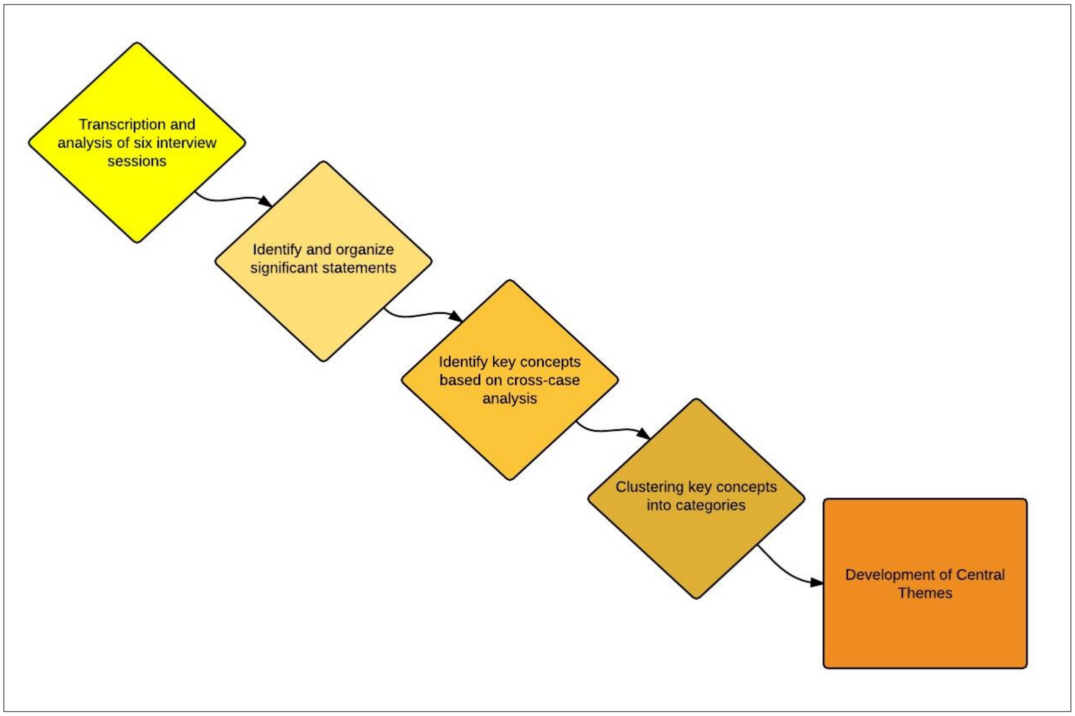

Transcription and analysis of six interview sessions
Identify and organize significant statements
Identify key concepts based on cross-case analysis
Clustering key concepts into categories
Development of Central Themes

Figure 5: Application of Merriam's (2001) strategy for qualitative data analysis.

Transcription. In addition to preliminary notes taken during the interview process, the entire interview was transcribed onto a word processing document. The researcher played back the recorded interview and transcribed all verbal responses. For interviews conducted using both audio and video, the researcher also noted nonverbal characteristics of the participant including posture and presense, including cues normally linked with attentiveness. This initial transcription of each interview documented all intentional verbal responses and perhaps some associated unintentional responses. The transcriber did not include such statements as *um*, *uh*, and other verbal fillers common to conversational dialogue. This initial transcription would not be reviewed by the participant unless otherwise requested. If, during the interview, the participant requested that a particular statement(s) be expunged for any reason, the transcriber simply did not transcribe that statement or portion of the interview.

All six transcripts were read at least three times to "gain a sense of the whole content" (Shosha, 2012, p. 34). The researcher identified any preliminary significant statements from notes taken during the interview process. These statements were highlighted in the transcript for further review, but would not be analyzed until the next step. This was intended to allow the researcher to engage bracketing strategies as he observed the overall content of the transcription (Tufford & Newman, 2012).

Significant Statements and Preliminary Grouping. The transcripts were reviewed again by the researcher to extract significant statements. Additionally, the transcripts were uploaded to Qualitative Data Analysis (QDA) Miner software. QDA Miner assisted the researcher in noting patterns within, and frequencies of, associated significant statements. Each of the significant statements identified in the initial interview was noted in a significant statements log. The total number of significant statements was determined after the transcriptions had been thoroughly reviewed. Each significant statement was considered a qualitative data bit. A total of 307 significant statements were gathered. For example a significant statement made by Calvin (Pseudonym) was "my "attempts at definition [of contemplative pedagogy] are more sort of what it does rather than what it is" (Calvin transcript). Another significant statement that served as a qualitative data bit was given by Dawn (Pseudonym) who stated, "there's an appreciation that contemplative studies is in its infancy as a field and that nobody wants to pin it down too hard" (Dawn transcript). These significant statements were identified by the researcher as bits of data that could potentially assist answering the research questions.

At this point, the researcher did not differentiate between individual interviews and/or interviewees, but began to observe statements from a collective whole of responses. QDA Miner software placed all allied coded statements within one document, which allowed the researcher to look at all significant statements holistically. The researcher was able to ignore individuality of experience and personality in order to capture patterns and connections within a set of significant statements.

Clustering into Concepts. Guided by groupings and patterns extracted by the clustering process, the researcher sorted each significant statement into one of 19 *concepts* using QDA Miner software. At this point in the study, the researcher extracted similar responses among participants by conducting cross-case analyses. This cross-case analysis began after the second interview was transcribed and continued for the balance of the interview and transcribing process. As the procedure of conducting interviews continued, the researcher adapted interview questions to further refine, identify, and assemble *concepts*. After each significant statement was situated within a *concept*, the researcher began to identify patterns among the meanings. These patterns were clustered according to similar *concepts*. For example, the *concept* of *expansion and momentum* [of contemplative pedagogy online] was classified together with *perceived disadvantages* [of contemplative pedagogy online] and *perceived advantages* [of contemplative pedagogy online].

These *concepts* were derived by reading the first transcript and keeping a running list of observed groupings and patterns. Then after the second interview was completed and transcripted, the researcher made a separate list of groupings and patterns and compared observations with the second transcript. Merriam (2001) then states that "These two lists should then be merged into one master list of concepts derived from both sets of data" (p. 181). This pattern was followed thereafter for all six cases by conducting cross-case analyses. After the researcher finished cross-case analyses, he conducted a group analysis for all six cases using QDA Miner software. By combining each of these groupings and patterns, the researcher titled each *concept* using either expressions quoted directly from interviewees, or terms that seemed to synthesize the aggregate of significant statements.

These *concepts* were then cross checked with the research literature and interview transcripts to authenticate interpretive accuracy and consistency (Shosha, 2012). For example, the significant statement "there's an appreciation that contemplative studies is in its infancy as a field and that nobody wants to pin it down too hard" (Dawn transcript) was linked to a *concept* of *expansion and momentum* [of contemplative pedagogy online]. The *concept* provided a structure in which to cluster similar significant statements. These *concepts* helped to cultivate the development of *categories* that labeled the *emergent themes*.

Development of Categories and Emergent Themes. These significant statements were further grouped into six general statements of meaning. Merriam (2001) directs researchers to construct a “classification system reflecting the recurring regularities or patterns” (p. 181). The researcher noted parallels among significant statements that were then color coded using QDA Miner software. These *categories* began to emerge as the researcher reviewed the first interview transcript; however, the researcher avoided developing *categories* based solely on one interviewee’s responses. As subsequent interviews were completed and transcribed, these *categories* included associated statements made by two or more interview participants relating to their experiences with contemplative pedagogy. Merriam (2001) further advises that these *categories* reflect “abstractions derived from the data, not the data themselves” (p. 181). For example, from the three *concepts* of *expansion and momentum, perceived disadvantages*, and *perceived advantages* the researcher developed the *category* of *experiences with contemplative pedagogy online*. *Categories* were not derived from specific significant statements, but were observations and generalizations the researcher understood based on participants’ responses.

This process guided the development of *emergent themes* for the study. Once all *categories* were identified, each was then analyzed and described as an *emergent theme*. As the *emergent themes* were constructed, the researcher’s task was providing rich description of the essence of the experience. Wojnar and Swanson (2007) note, “if the true structure of the phenomenon is identified, then anyone who has experienced the phenomenon should be able to identify their own experience in the proposed description” (p. 177). The interviewer made careful note of all results and observations which would be integrated into the final research summary.

Any additions that were beyond the purview of the study may also provide areas for further inquiry and future research. The methodology described here allowed the researcher to organize and interpret the data, analyzing extensive transcriptions and notes using QDA Miner software. The data for Phase I and Phase II were collected effectively and efficiently. This methodology also provided parameters for the analysis of these data in order to answer the four research questions. The chapter following discusses these findings.

Chapter 4

Results

The purpose of this mixed methods sequential explanatory study was to identify and describe characteristics of common pedagogies among post-secondary instructors who implement contemplative practices in traditional and/or online contexts as assessed through case study applications (Ivankova, Creswell, & Stick, 2006; Merriam, 2001). A review of literature indicated a demonstrable dearth of research related to contemplative pedagogy specifically for online contexts. This chapter outlines the results of the study after the data were collected, coded, and analyzed.

This study followed a two-phase model structured by four overarching questions. These questions were designed to guide the researcher sequentially through quantitative and qualitative phases. These four questions are as follows:

1. As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in traditional classrooms?
2. As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in online learning environments?
3. As indicated by responses to a distributed survey and individual interviews, what trends or relationships exist between respondents' demographic variables, their personal use of contemplative practices, and the integration of

contemplative pedagogies in traditional classrooms and/or e-learning environments?

4. As indicated by responses to a distributed survey and individual interviews, what characteristics of contemplative pedagogy form the basis of shared experiences among those who integrate contemplative pedagogy into online contexts?

This chapter focuses on the results of the methods outlined in the previous chapter after the researcher was granted both institutional review board and dissertation committee approval to conduct the research. Phase I, which included the design, development, and implementation of a survey instrument, provided response data gathered from practitioners (N=90) who represented contemplative pedagogies from a variety of educational and professional contexts. Phase II utilized semi-structured interviews conducted with self-identified practitioners (N=6) who were chosen based on their experience, content, and context utilizing contemplative pedagogies.

This chapter presents the research results in three sections. The first section is a description of the Phase I quantitative survey results. This includes a description of the characteristics and demographics of the participants. It will also include data analysis related to the participants' use of contemplative pedagogy in both traditional and online contexts. The researcher has condensed many of the data into tables in this section in order to provide the reader with a view of the results as a whole. It may also be beneficial for the reader to consider raw data from the four open response questions; these responses are available in four separate appendices. The second section is a description of the qualitative interview results. This will include rich thick description of the participants themselves and the context of the interviews. This section will also include a detailed description of the researcher's analysis of the interview transcripts, observing significant statements, clustering concepts, structuring categories, and identifying the emergent themes. The third section will synthesize and apply research findings from both phases to address the four research questions.

Phase I: Quantitative Description of Survey Results

The first phase of this study was the distribution of a survey instrument designed to answer the research questions and provide responders (N=90) an opportunity to provide descriptive data. The researcher monitored responses as they were submitted and observed both anticipated and unanticipated results. These data are provided to guide the reader through the process followed by the researcher to structure Phase II of the study.

Survey Participants. After the survey was distributed to the three listservs and the three organizations, the researcher monitored and documented characteristics and demographics of respondents. Many of the specific demographics will be expanded upon in the analysis portion of this chapter; however, a preliminary description may be beneficial to assist the reader in identifying the participants.

An assessment of survey responses indicated that those who volunteered to take the survey were predominantly instructors who taught in varied subject areas. A significant majority of respondents identified themselves as individuals who had engaged in multidisciplinary contemplative practices for their own well-being and growth. Additionally, a majority of respondents indicated that they utilized contemplative pedagogy as part of their instruction. Several items remain unknown to the researcher as the survey did not ask for demographics such as gender, age, location, and education.

This information was beyond the purview of the study to ensure the survey's brevity and respondent anonymity.

The survey responses indicated attrition and not all respondents elected to answer each question. This may be due to user error as respondents were only permitted to take the survey once on their device. Additionally, the survey was designed to filter participants who did not agree to the terms of the study as well as individuals who did not practice contemplative pedagogy. Not all questions required an answer in order to complete the survey and thus it is assumed that many questions were simply skipped by respondents. Though the survey closed with 91 total respondents, the number of responses to each question fluctuated as indicated in Table 1.

Table 1.

Fluctuation of Survey Items Answered

Survey Item Number	Answered	Skipped	Survey Item Number	Answered	Skipped
1	90	0	14	54	36
2	68	22	15	52	38
3	68	22	16	55	35
4	68	22	17	15	75
5	68	22	18	15	75
6	67	23	19	14	76
7	72	18	20	14	76
8	55	35	21	14	76
9	55	35	22	14	76
10	50	40	23	14	76
11	52	38	24	14	76
12	55	35	25	30	60
13	53	37	26	46	44

The respondents' data were further reduced as additional filtering questions reduced participant response to target only individuals who practice contemplative pedagogy for online learning. Therefore, it is important to note the number of respondents (N=*) for each data set as this total changes frequently. These data are described in the following paragraphs.

Survey responses indicate that contemplative pedagogy is utilized by practitioners who often utilize contemplative practices themselves. The results of the survey indicate that 67 of 68 (98.53%) respondents “utilize contemplative practices for [their] own well-being and growth” in their own lives. Additionally, 65 of 68 (95.59%) survey respondents identified themselves as “a teacher or instructor for an educational organization.” Moreover, 54 of 68 (79.41%) of respondents identified themselves as instructors who “teach contemplative practices as a topic.” These three results indicate that the survey respondents are instructors who utilize contemplative practices for their own well-being and who teach contemplative practices as a topic- verifying that the participants were suitable respondents.

In response to how long instructors had been involved with contemplative practices, 88% indicated that they had been involved for more than five years, as shown in Table 2.

Table 2.

Duration of Respondents Involvement with Contemplative Practices

Answer Choices	Number of responses	Total respondents 68
Less than 1 year	1 (2%)	
1-3 years	2 (3%)	
3-5 years	5 (7%)	
More than 5 years	60 (88%)	

The survey provided an image of the Tree of Contemplative Practices (2014) and asked respondents to identify the average frequency with which they practiced each contemplative practice. A total of 67 participants responded to this prompt, as shown in

Table 3. An majority of participants report practicing *stillness* frequently (3-7 times per week; 63/67), although each of the contemplative practices was common. Activist and Ritual/cyclical contemplative practices were the least frequent.

Table 3.

Reported Frequency for Engagement in Contemplative Practices (Total N = 67)

Contemplative Practice	Rarely or never	Monthly	1-2 times per week	3-5 times per week	Daily	Responses per item
Stillness	1	1	2	13	50	67
Generative	4	8	14	20	16	62
Creative	5	20	15	13	8	61
Activist	18	20	8	8	6	60
Relational	6	8	13	12	20	59
Movement	4	4	15	23	15	61
Ritual/Cyclical	10	13	9	14	12	58
Other	10	4	2	3	10	29
TOTAL	58	78	78	106	137	457

Once the respondent answered questions relating to demographics and experience, the next portion of the survey was designed to assist the researcher in identifying the nature and extent of contemplative pedagogy first in traditional contexts and then in online learning contexts. Below are the data results of the nature and extent of contemplative pedagogy in traditional contexts followed by online learning contexts.

Traditional classrooms. In order to identify the nature of contemplative pedagogy in traditional instruction, the survey instructed participants to identify both the age of the students being taught and the general content area of the course. Fifty-five individuals answered at least one question in this section of the survey. The response data suggest that contemplative pedagogy is utilized principally in post-secondary and adult learning. Only six of 55 (11%) respondents indicated contemplative pedagogy integration in a K-12 traditional classroom. Table 4 identifies the grade of the instructors’ students.

Table 4.

Age Group of Students in Traditional (Face to Face) Courses Utilizing Contemplative Pedagogy (63 responses from 55 respondents)

Grade of students	Number of responses	Total respondents 55
Pre-K	0	
Elementary	3	
Secondary	3	
Post-Secondary	38	
Adult Learning	19	
TOTAL RESPONSES	63	

Another aspect of the nature of contemplative pedagogy identified by respondents was their general course content area. Five individuals who responded to the previous question did not respond to this question; therefore, the N for Table 5 is 50. Survey participants were asked to select only one primary course content area in which they integrate contemplative pedagogy. These data are identified in Table 5. Social science was the most common subject area in which contemplative pedagogy was reported, with 28% of respondents; religion and/or spirituality was next highest with 18% of respondents.

Table 5.

General Content Area of Traditional (Face to Face) Courses Utilizing Contemplative Pedagogy

Content area	Number of responses	Total respondents 50
Adult Education	5	
Corporate Training	1	
Fine Arts	4	
Foreign Language	1	
General Instruction	4	
Health	3	
History	0	
Instructional Design	0	
Literacy	1	

Math	0
Performing Arts	4
Physical Education	1
Religion and/or Spirituality	10
Science	2
Social Sciences	14
Special Education	0
Technology	0
TOTAL RESPONSES	50

The survey question related to content area was followed by a fill in the blank question that instructed respondents to identify their specific subject area for traditional instruction. For example, one respondent identified “Christian spiritual practices” as his or her specific subject area under the more general topic of religion and/or spirituality. Another respondent identified “Educational psychology” as their specific subject area under the more general topic of Social Sciences. These specific content responses are provided in Appendix D. The specific subject areas identified by respondents were consistent with the more general content area identified on the survey.

To identify the extent of the use of contemplative pedagogy in traditional classrooms, the survey instructed participants to identify the number of students they taught. Respondents (N=55) identified the number of students taught in their courses as shown in Table 6. It is unclear to the researcher why more respondents answered this survey question than the previous question. This may have been due to the question appearing earlier in the survey (Question #9) than the previous (Question #13). Further, 56 % of respondents indicated utilizing contemplative pedagogy in classes with 16 or more students; forty of the 55 respondents indicated class sizes between 11 and 30 students.

Table 6.

Number of Students Taught in Traditional (Face to Face) Courses Utilizing Contemplative Pedagogy

Number of students	Number of responses	Total respondents 55
1-5	2	
6-10	5	
11-15	17	
16-30	23	
31+	8	

In summary, the data for traditional instruction indicate that contemplative pedagogy is employed heavily in post-secondary and adult learning contexts with fewer practicing in elementary and secondary education. The largest number of contemplative pedagogy are in the disciplines of social sciences and religious and spiritual courses; however, the majority of users of this pedagogy are in other fields of human endeavor (see again table 5).

Online learning environments. Survey participants were asked if they integrated contemplative pedagogy in an online context. Sixteen respondents indicated that they do, less than one-third of the number indicating contemplative pedagogy in traditional classrooms. When participants reported integrating contemplative pedagogy in online teaching, they were directed to another portion of the survey. The items here, concerning integrating contemplative pedagogy in online contexts, were the same as for the traditional context. The survey instructed participants to identify the age of the students being taught in the online instruction as well as the general content area of the course. The response data indicated that within this small sample, online contemplative pedagogy was utilized almost exclusively in post-secondary and adult learning contexts: 19 responses from 15 respondents indicated integration in post-secondary and adult online learning contexts. The age groups of Pre-K, Elementary, and Secondary were unrepresented. Table 7 identifies the age group of the instructor's students.

Table 7.

Age Group of Students in Online Courses Utilizing Contemplative Pedagogy

Grade of students	Number of responses	Total respondents 15
Pre-K	0	
Elementary	0	
Secondary	0	
Post-Secondary	11	
Adult Learning	8	
TOTAL RESPONSES	19	

The number of respondents addressing general content areas of the online courses that utilize contemplative pedagogy was further reduced (N=14). Table 8 indicates the general content areas reported by the participants. In this case, religion/spirituality was the most reported general content area, edging out social sciences and adult education.

Table 8.

General Content Area of Online Courses Utilizing Contemplative Pedagogy

Content Area	Number of responses	Total respondents 14
Adult Education	3	
General Instruction	2	
Religion and/or Spirituality	4	
Science	2	
Social Sciences	3	
TOTAL RESPONSES	14	

The survey question related to content area for online courses was followed by a fill in the blank question that instructed respondents to identify their specific subject area for online instruction. For example, one respondent identified "Meditation, spiritual inquiry, collective emergence, contemporary and traditional mystics" as their specific subject area under Religion and/or Spirituality course content. Another respondent indicated that they taught, “Human Biology and Social Context” as their specific content area under the topic of “Science.” These specific content responses are provided in Appendix E. The specific subject areas identified by respondents were consistent with the more general content area identified on the survey.

To identify the extent of the use of contemplative pedagogy for online contexts, the survey instructed participants to identify the number of students they taught. Respondents (N=15) identified the number of students taught in their courses as shown in Table 9. Again, the majority of respondents (10/15) report integrating contemplative pedagogy in online classes with 16 or more students.

Table 9.

Number of Students Taught in Online Courses Utilizing Contemplative Pedagogy

Number of students	Number of responses	Total respondents 15
1-5	0	
6-10	2	
11-15	3	
16-30	4	
31+	6	
TOTAL RESPONSES	15	

A summary of the survey results indicates a lesser number of practitioners and programs for online contemplative pedagogy than those operating in traditional contexts. These same results indicate that online contemplative pedagogy is applied in fewer content areas and more often to post-secondary and adult learners. Fewer content and subject areas are identified in online contemplative pedagogy, even when the reduced number of responses is considered.

Phase II: Qualitative Analysis of Interview Transcripts

The first portion of this section will introduce the interview participants. This will be followed by an analysis of the transcripts and outline the development of significant statements, concepts and themes.

Interview Participants. For this portion of the study, the researcher selected six individuals to interview. The participants who expressed willingness to participate in a follow-up interview provided their contact information at the conclusion of the survey. The researcher selected the six individuals mentioned in the methodology chapter for interview who represented diverse contexts and backgrounds. Each of the participants chosen engaged in contemplative pedagogy for both traditional and online instruction. All participants had been involved with contemplative practices for more than five years. Additionally, each participant engaged in one or more contemplative practice on a daily basis for their own well-being and growth. Participants verbally consented to have their interview recorded. The following paragraphs will describe the individuals chosen for interviews, their background and experience as instructors, and their credentials as contemplative practitioners. Their names are presented alphabetically via pseudonym.

Arlene. Arlene was an articulate woman interviewed over the phone (see Appendix F for transcript). Her verbal demeanor was immediately calming and her brisk conversational dialogue diverted awkwardness. She was calm and confident wearing a thick New York accent which punctuated stout and forthright observations. Her experience with contemplative practices included serving as a minister over a congregation early in her early days of exploring contemplative practices. She pursued this interest further by practicing Buddhism which she observed concurrent to her interview.

Arlene shared that at the time of the interview she worked with underperforming post-secondary students who had either failed entrance exams or who were unable to advance in their collegiate goals due to inexperience, English as a second language, or graduating from subpar K-12 schooling systems. Her background with contemplative practices contributed to her confidence on speaking to this topic. She was both an advisor and professor for many of her students. She was interested in her students' success and her concern for their learning became immediately apparent. She observed that her students often arrived to class with increased levels of anxiety. Many of her students were taking night classes in addition to part-time employment, while supporting children. Their community college atmosphere seemed harried and disheveled to her students which seemed to amplify their anxiety. Arlene uses the "three breath" contemplative practice at the beginning of her classes to allow stressed students to gain, train, and sustain attention and tranquility. For her, contemplative pedagogy was a strategy for reducing stress and consisted of, "techniques that allow the student to focus their mind, their body, and their energy to learn" (Arlene transcript).

When Arlene was asked about her strategies for contemplative pedagogy in online contexts, she spoke to its advantages and disadvantages. She noted the difficulty in demonstrating contemplative practices in online environments compared to face to face contexts. Additionally, she mentioned her frustrations of demonstrating mindful eating practices and these exercises to her students. Arlene also spoke of the advantages of online pedagogy by observing students' preference for online contexts that allow students to take classes at their preferred time in a setting of their choosing.

Arlene struggled to identify methods of assessing the effectiveness of contemplative pedagogy. She suggested that favorable results such as improved test scores, should account for multiple variables, and may be difficult for researchers to demonstrate a correlation between the use of contemplative pedagogies in the classroom and improved student performance.

Betty. After the interview introductions were made, Betty immediately began to reference contexts and exercises where she employs contemplative pedagogy (see Appendix G for transcript). In her phone interview, she spoke clearly and enthusiastically about contemplative practices. Her voice intonation bespoke vibrancy and vigor as she described her observations regarding both her history with and views on contemplative pedagogy. Her experiences were diverse while grounded in traditional methods and strategies. These strategies included having her students engage in mindful journaling, mindful walks, and other practices designed to help train their attention and observe their surroundings.

As an instructor of graduate students and adult learners, Betty was also eager to discuss the topic of contemplative pedagogy within her field. She spoke predominantly about her experience teaching students in Gerontology and Aging courses where her students conducted case study research. Before conducting the research, students were to familiarize themselves with contemplative practices that were to be employed throughout the case study. This included engaging in an introductory contemplative practice called *guided meditation*. She provides students with a link to instructional videos that coach them in the methods of contemplative practices. Students are encouraged to approach their case study by employing contemplative practices including mindful listening and mindful observing throughout the research process.

Betty also was eager to speak about her experiences utilizing contemplative pedagogy for online teaching contexts. She has noted demonstrable amounts of stress and anxiety in her online students. She attributes this stress to students' busy schedules and lifestyles which necessitated taking online classes. This "overload" as she called it had recently manifest to a greater degree than in years past. Like other practitioners, she sought a means of calming and engaging her online students, and contemplative practices as part of her curricula have proven valuable. Betty and a colleague observed that "90% of her students found the practices very useful and helpful" (Betty transcript).

When asked about assessing the effectiveness of contemplative pedagogy, Betty referenced an individual who is developing strategies for assessing contemplative practices' relationship to learning. She also acknowledged the difficulty of assessing whether "an increase in critical thinking or reflective thinking is actually due to mindfulness practices or some other things" (Betty transcript).

Betty further shared her perspectives of the advantages and disadvantages of contemplative pedagogy for online learning. She noted that students enjoy greater choice and flexibility in determining what contemplative practices work best for them in their learning process. She also noted that students are able to determine on their own when to best engage in these practices.

She also noted the increased level of responsibility students have for their independent and often less structured learning. She observed that it takes a more proactive student to be engaged in online learning. She felt that students who lack autonomy are disadvantaged by online learning generally.

Calvin. As a published contemplative researcher and practitioner, Calvin's phone interview was conducted last which allowed the interviewer to pose questions that had not been adequately addressed by other interviewees (see Appendix H for transcript). Calvin was prone to pondering before answering and would ask the interviewer for clarification if he did not understand any portion of the question. His words were slow and deliberate. He chose words and phrases that would make clear his views. He expressed appreciation to the interviewer for pursuing the topic at hand and availed himself to a lengthier interview at nearly 40 minutes. His answers to each question were comprehensive and applied vernacular congruent with contemplative practices and pedagogies.

Calvin's most prominent discussion point he wanted to make clear to readers and researchers was his reluctance to establish a final definition for contemplative pedagogy. He felt that at contemplative pedagogy's genesis, researchers and practitioners should demonstrate judiciousness before identifying a definition prematurely. He advised at this point of inception, those who have a vested interest in the practice and promotion of contemplative practices and pedagogies continue to engage in dialogue to determine what contemplative pedagogy is and what it is not. Calvin suggests that exercising such prudence by a vested community can guard against contemplative pedagogy becoming "too narrowly defined" (Calvin transcript).

While Calvin endorses the exploration and expansion of contemplative pedagogy, he also concedes that without an operational definition, it risks becoming an "anything goes" discipline. Calvin feels this dialogue ought to be moderated by individuals who are conversant with contemplative practices, but who are foremost searching for all features of contemplative pedagogy. Calvin noted that contemplative conferences are often lively and have become passionate as individuals and organizations attempt to circumscribe this malleable and multifaceted phenomenon.

As a major professor at a university, Calvin additionally had extensive experience in contemplative pedagogy for online contexts. An imperative that Calvin noted in his experience was to develop a contemplative learning community among classmates. He felt this was most effectively accomplished by initially having students engage in a three week face to face summer program designed to familiarize students with one another and with contemplative practices. Thereafter the students' instruction would be provided online. This contemplative learning community provided learners with a cohort of peers and resources that fostered holistic learning experiences. Calvin's views with contemplative pedagogy were consistent with contemporary authors and researchers referenced earlier in the review of literature within this dissertation.

Dawn. The researcher contacted Dawn using Skype computer mediated software for distance communication (see Appendix I for transcript). When her image first appeared, her forward leaning posture and warming smile suggested an eagerness to participate in the interview. Her eyes smiled with her lips and her demeanor was calm and compassionate. Dawn began by asking the interviewer questions about his location and some of the noteworthy aspects of his residence. She also asked how the researcher became interested in this topic. This conversational dialogue and exchanging of pleasantries seemed to diffuse anxieties for both Dawn and the interviewer. Her attentive smile bespoke an interest in each question as they were dictated. This was followed by a deliberate pause to organize her thoughts and articulate her responses as the interview continued. The interviewer also mentioned and held up for the camera one of her text books for reference. She appreciated the gesture, but quickly deflected accolades by stating that she felt much of the book was now outdated.

Dawn was a professor at a university that employs contemplative practices and pedagogies in its curricula for both students and faculty. She was a published researcher for contemplative pedagogy within religious studies which included online contexts. She had been involved in contemplative pedagogy specifically for online contexts for 12 years. She had published two text books and a number of peer reviewed articles. She identified herself as “an ambassador with contemplative education” (Dawn transcript). She was associated with many contemplative organizations and networks and identified several regional, national, and world conferences she attended as a participant. Dawn had partnered with associates in developing rubrics to assist both instructors and students in assessing contemplative writings. These instruments were in process of development and under review by her department and colleagues and had been shared with other contemplative professors for beta testing.

Dawn concurred with other interviewees’ observations that a fixed definition may not be advisable and that “at this fertile time in the evolution to refrain from pinning it down too much” (Dawn transcript). She (and her university colleagues) design a “fresh” approach each term by avoiding standardized curricula or formulaic practices. She further expressed reluctance to indoctrinate teachers to best practices before a grounded theory of contemplative pedagogy had been established.

Many of Dawn’s observations about the advantages of online learning related to the asynchronous meetings where students were able to engage in contemplative practices in their own time and way. Her students reported that they favored going back to hear the contemplation again as well as reviewing post threads. She had also observed that students seemed to feel more comfortable sharing in online forums. She observed her students’ online community postings and journaling “brought a kind of personal depth and personal meaning” to their learning experience (Dawn transcript).

Ellen. When the interviewer first contacted Ellen using Skype, it was evident that she was calm and secure about answering the questions (see Appendix J for transcript). Her posture was poised, professional, and attentive, yet modest and undaunted. She was clear, confident, and thoughtful as she took occasional sips from a thermos of ice water to organize thoughts and with a tight swallow would share concise responses while leaning forward. If the wording of questions seemed unclear to her, she would ask the researcher to clarify before offering a reply.

When asked about an operational definition of contemplative pedagogy, Ellen issued what she had experienced by stating, “it’s using the intentional art and practice of reflection to facilitate greater self-knowledge, understanding of self and consciousness, and an ability to reflect on and access what are traditionally called states and stages of religious and mystical experience” (Ellen transcript).

Ellen had been working with contemplative pedagogy for online instruction since 2008 and was conversant about its advantages and disadvantages. She felt that contemplative practices for the online setting were “surprisingly effective” (Ellen transcript). She had applied several contemplative strategies working with students ranging from secondary education through adult learners. Some of the contemplative practices she trained was open awareness meditation and breathing meditation, as well as collective intelligence for groups. She trained 800 high school students with mindfulness and cultural development. She also ran an online education business for transformational learning with adults. Ellen noted the ubiquity of online contemplative educational systems and its accessibility for individuals who are interested in these practices and pedagogies. Additionally, she noted the availability of competent and experienced contemplative practitioners as mentors, teachers, and advisors. Ellen noted that the cost and time to bring people together for face to face classes could be prohibitive, whereas online contexts allow students and instructors access to channels of communication that bridge these distances.

One of the characteristics of contemplative pedagogy that sets it apart from other disciplines for Ellen was the transformative nature of learners' experience. Ellen felt that collective intelligence could be generated in online settings to a greater degree. Ellen cited anecdotal evidence for her assertions but also referenced recent research designed to quantitatively measure the effectiveness of these practices.

Ellen also perceived disadvantages to online classes would include what she called the "loss of personal connection" (Ellen transcript). She compared many students' experience with online classes to being ejected from a space ship and the responsibility to navigate through is entirely up to you. She feels that the abruptness of online classes could be disconcerting, especially for inexperienced learners.

Another disadvantage that Ellen felt about online contemplative pedagogy is that it risks losing some of its authenticity when it becomes more mainstream. Ellen was concerned that practitioners exercise cultural appropriation when engaging in rituals, practices, and exercises that are considered sacred by many. She fears that these practices may lose their transformational potentialities if well-intentioned individuals or organizations engage them only to satisfy curiosity or for recreation.

Guy. A college professor of religious studies whose voice was as animated as his hand gestures was Guy (see Appendix K for transcript). His Skype mediated interview was fast paced and lively with rapid speaking interspersed by affirming nods and smiles. His repertoire of scholarly vernacular blended with contemporary colloquialisms gave the impression that he was acquainted with current contemplative practices, as well as what his college aged students could associate with. Guy expressed deep interest in the interviewer's topic of inquiry. The first portion of the interview was spent with Guy asking a few questions about the process of developing the research topic of contemplative pedagogy for online contexts. Guy referring often to the interviewer as "dude" and "man" helped the interview process take on a more relaxed conversational feel. His demeanor was positive and upbeat and he seemed eager to assist the researcher. He shared several resources with the interviewer and encouraged his progression through the process.

Guy felt that contemplative pedagogy was a merging of accessibility, engagement, and reflection. Guy seemed to concur with the idea that it may be premature to lock in a definition for contemplative pedagogy. He shared that he had attended a conference where Dr. Arthur Zajonc first presented the term as a way to encapsulate an array of related concepts into one idea that they coined *contemplative pedagogy*. He also expressed an apprehension that contemplative practices may become too dogmatic or regimented. His observations caused him to believe that different individuals respond in different ways to the use of contemplative pedagogy. What may seem a very favorable method of accessing, engaging, and reflecting for one student may have very different results for another. He stated, “I’m not going to say that I’m super hard core about one particular modality” (Guy transcript). It is this belief that caused Guy to subscribe to an expanding variety of methods and measures for contemplative pedagogies.

When asked about assessing the effectiveness of contemplative pedagogy, he felt that learner self-reporting was a means of measuring what students were experiencing. He most often measured student experience by their reports in journals. His observations were that most often, the students viewed their learning experience favorably.

Identifying Concepts, Categories and Themes. One strategy for analyzing qualitative data is to organize *concepts* from the interview transcripts collectively. This is especially effective when the researcher is attempting to identify and describe the characteristics of under researched phenomena. Merriam (2001) suggests clustering these *concepts* into *categories* that can ultimately be used to identify and define the *emergent themes* observed by the researcher.

Following Merriam’s (2001) qualitative research methods for case study application, the researcher documented 19 *concepts* and their associated significant statements from the six *categories* within the interview transcripts collectively. Each of these categories emerged from a thorough analysis of the transcript texts. Each category was used to develop a theme that captured the essence of what was observed in the associated data. These *categories*, their *concepts,* and *emergent themes* are identified and outlined below. These *categories* are organized based on when the researcher first identified each *category* beginning with *applications* (see Table 10).

Table 10

Categories and Emergent Themes from Phase II Qualitative Analyses.

#	Category	Emergent Theme
1	Applications of contemplative pedagogy	Practitioners of contemplative pedagogy nurture learning by using an assortment of methods for instruction and experience, and by providing degrees of training for their students.
2	Experience Teaching	Practitioners of contemplative pedagogy view their instructional experience through the duration and the diversity of their personal and professional involvement with these practices.
3	Benefits of Contemplative Pedagogy.	Practitioners perceive that the benefits of contemplative pedagogy stem from its capacity to reduce stress and anxiety while improving learner focus and self-perception.
4	Definition of Contemplative Pedagogy	Pursuant to an operational definition for contemplative pedagogy participants identify its distinctive characteristics including focusing the mind, body, and energy of learners by providing a stress-reducing environment that fosters holistic and transformative learning. These same participants voice a decisive apprehension to practitioners or researchers formulating a comprehensive definition for contemplative pedagogy due to its novelty and a perceived difficulty of defining at the time of the interview.
5	Experiences with Contemplative Pedagogy Online	Participants perceive both advantages and disadvantages of an expanding and accelerating approach to online instruction. These perceived advantages and disadvantages impact both instructors and students in the teaching and learning process.
6	Assessing Effectiveness	Participants utilize three principal avenues to assessing the effectiveness of contemplative pedagogy for student learning which are learner self-reporting, instructor anecdotal observations, and instrument design and development including rubrics. Nearly every interviewee voiced frustrations regarding the difficulty of assessing these practices, and each expressed the importance of developing methods and means to do so.

Category #1 Applications of contemplative pedagogy. The first category identified by the researcher was *applications of contemplative pedagogy* that seemed to predominate the data (see Appendix L for Applications' category development). This category was reduced from 89 significant statements from the six transcripts. These significant statements were organized into two concepts *techniques* and *providing training*. The category of *applications of contemplative pedagogy* was developed as the researcher observed both survey respondents and interview participants identify ways in which they applied contemplative pedagogy in their context through varied *techniques* including *providing training*. Pursuant to describing the nature and extent of contemplative pedagogy, the researcher noted practitioners' recurrent references to this approach.

Interviewees spoke repeatedly about the *techniques* they employ to utilize contemplative pedagogy for instruction. The researcher identified 57 significant statements that assisted in developing the concept of *techniques*. These statements were associated with teaching strategies and applications of contemplative pedagogy within traditional and online learning contexts. For example, Ellen identified several techniques she uses as to employ contemplative pedagogy in her instruction by stating:

> I've worked with individual contemplative practice, meditation, contemplation, journaling, working with spiritual texts, and I've also done a type of collective intelligence, which is a type of group dialogue contemplative practice to facilitate higher states of development and access to a higher state of experiences in group settings online." (Ellen transcript)

Responses from survey item 15 which asked respondents to, “Briefly describe your principal use or uses of contemplative pedagogy for instruction” provided the researcher with 52 responses. One of these responses included “I use contemplative pedagogy in order to best students' minds and hearts as they are, and through authentic mutual engagement, to foster deeply holistic education (Appendix R). Responses similar to these prompted the researcher to identify a prevalence of references related to *techniques* utilized by practitioners when engaging students in contemplative pedagogy.

Interviewees also spoke about *providing training* for their students. This included approaches and applications for providing learners with resources and instruction for engaging in contemplative pedagogy. The researcher identified 32 significant statements leading to the concept of *providing training*. For example, Calvin had observed, “Before you have online contemplative learning, you need to have face-to-face contemplative learning” (Calvin transcript). Calvin perceived that to engage students most effectively through contemplative pedagogy, practitioners need to provide training in contemplative strategies. The quantitative data suggested that providing training was viewed differently by practitioners with some providing specific and/or thorough, while others provided general and/or minimal training. For example, Guy focused on learner preferences when engaging in contemplative pedagogy by stating, “I'm very sensitive to that, you know not everybody is going to drink this tea” (Guy transcript). Four survey respondents stated that they did not provide training of contemplative practices for learners. For this reason, interviewees’ statements related to not providing training were included under the concept of *providing training*.

These data assisted the researcher in developing and identifying the first *emergent theme*. The *theme* the researcher identified is that the practitioners of contemplative pedagogy nurtured learning by using an assortment of methods for instruction and experience, and by providing degrees of training for their students.

Category #2 Experience Teaching. The second category identified by the researcher was respondents' *experience teaching* (see Appendix M for Experience Teaching category development). This category was developed using 50 significant statements from the six transcripts. These significant statements were organized into two concepts *longevity* and *diverse contexts*.

Participants referred often to the duration of their experience with contemplative pedagogy. These 22 significant statements were categorized under the concept of *longevity*. These experiences were stated in terms of chronological time in months or years as well as how long they had been involved with a particular aspect of contemplative pedagogy including projects, practices, or conferences. Interviewees noted their personal and professional involvement with contemplative practices and pedagogies. For example, Betty felt that, "I think that one of the requirements for faculty is that they have to have practiced for so many years and done so many retreats" (Betty transcript). Participants also discussed their representative organization's involvement with contemplative pedagogy, by highlighting its contributions to the discipline. For example, Dawn discussed, "From the earliest years of [university name] 'personal journey' became the language of contemplative education" (Dawn transcript).

Interviewees also discussed the *diverse contexts* in which they had engaged in contemplative pedagogy. This collection of 28 significant statements related to the array of practices associated with contemplative pedagogy in traditional and online contexts. Participants discussed their use of contemplative pedagogy ranging from their personal lives for intrapersonal instruction to interpersonal and corporate training. Interviewees also identified a variety of educational contexts where they employ contemplative pedagogy whether formally, privately, as part of an association, or within varied organizations. This concept of *diverse contexts* was consistent with the survey results which indicated that contemplative pedagogy was advocated, organized, and trained in a variety of instructional settings (see again Appendices D and E). For example, it was reported to have been used to teach “philosophy, ethics, and composition” (Survey respondent #28), “both business management and developmental English” (Survey respondent #29), and “developing compassion” (Survey respondent #30). One survey respondent reported, “Contemplative pedagogy is utilized in a prison setting wherein inmates integrate knowledge and learning of Buddhist philosophy and experience with a meditation practice and mindful movement” (Survey respondent #22).

These data assisted the researcher in developing and identifying the second *emergent theme*. The *theme* the researcher identified is that the practitioners of contemplative pedagogy viewed their instructional experience through the duration and the diversity of their personal and professional involvement with these practices.

Category #3 Benefits of Contemplative Pedagogy. The third category identified by the researcher was interviewees’ discussion of the *benefits of contemplative pedagogy* (see Appendix N for Benefits of Contemplative Pedagogy category development). This category was developed using 34 significant statements from the six transcripts. These significant statements were organized into three concepts *stress reduction*, *improving focus*, and *improved self-perception*.

Participants made 10 significant statements specifically related to contemplative pedagogy’s capacity to contribute to *stress reduction*. The interview questions were not designed to inquire specifically about contemplative pedagogy’s capacity to reduce stress for participants and thus its discussion was noteworthy to the researcher. The literature suggested extensive research had already been conducted relating to reducing stress and anxiety for students, however it remained a potent discussion concept with participants. One survey respondent stated, “Meditation helped law students "de-stress", reflective journaling aided their learning about class material and brought balance into their lives, students hiked, walked, practiced yoga, reflected in journals about their experiences” (Appendix R). Participants perceived an increased level of anxiety and stress from their students and often applied contemplative pedagogy as a strategy to subdue these anxieties. For example, Arlene stated:

> When [students] come into a community college, (that’s where we usually meet, community college) you can’t find a parking space, everyone is running late, they are running to the class, they don’t want to be late, you know and I definitely needed something to calm them down, so that’s what I started to do. (Arlene transcript)

Another concept recorded by the researcher was participant’s perception of contemplative pedagogy as a means of *improving focus* in learners. Research on this topic is quite extensive and suggests, as mentioned in the review of literature, that utilizing strategies of contemplative pedagogy can assist learners in gaining, training, and sustaining attentiveness during the learning process. This concept could be observed in survey responses from Phase I as well. For example, one survey respondent stated “I start every class and after breaks with a 3 breath exercise to get centered, use mindfulness exercises throughout the training/class to encourage focus and creativity” (Appendix R). Another survey respondent shared:

> Mindfulness Based Stress Reduction and Contemplative Listening are the healthy coping for my first year students as they transition to the college setting. We discuss and experience yoga, meditation, and body scanning. We study connection to romantic/transcendent literature and nature. We discuss and read contemporary articles about the disconnection of social media amidst a culture that has created a need for it. The final result is the individual boundaries and awareness from an eight week unit of study and experience. (Appendix R)

Again as interview questions were not specifically designed to lead participants to discuss this topic, it is noteworthy as a concept. Participants made 17 significant statements relating to the concept of *improving focus*. These observations included the words “focus” and “concentration” as interviewees related student experiences and feedback.

A third concept that emerged from an analysis of the transcripts is an *improved self-perception*. This was a concept that was unexpected for the researcher as it did not appear in the review of literature. The researcher was unaware of studies relating to contemplative pedagogy’s capacity to improve learner self-perception. However, survey responses indicated that contemplative pedagogy was being used “as a foundation for intrapersonal and interpersonal awareness” (Appendix R). This concept stemmed principally from seven interviewee statements specifically relating to the overarching theme of the *benefits of contemplative pedagogy*. Interviewees perceived an increase in student confidence in themselves personally and their ability to comprehend the content of the course.

These data assisted the researcher in developing and identifying the third *emergent theme.* The *theme* the researcher identified is: the practitioners perceived the benefits of contemplative pedagogy stem from its capacity to reduce stress and anxiety while improving learner focus and self-perception.

Category #4 Definition of Contemplative Pedagogy. Early in the process of gathering data by conducting interviews, the researcher observed a category develop related to interviewees' discussion of the *definition of contemplative pedagogy* (see Appendix O for Definition of Contemplative Pedagogy category development). This category was developed using 55 significant statements from the six transcripts. These significant statements were organized into five concepts *focus mind, body, and energy, reflection, transformative learning, interdependence,* and *difficulty in defining.*

The first concept identified by the researcher was a concerted effort by practitioners to *focus mind, body, and energy*. This concept was developed by 11 significant statements in the transcripts. The interrelated nature of *mind, body, and energy* caught the attention of the researcher as interviewees perceived contemplative pedagogy as a means transcending the cognitive domain alone. Practitioners noted that learners experience an energy within their bodies as part of the learning process. Calvin noted, "You experience it in your body" (Calvin transcript). Thus it was perceived by respondents that contemplative pedagogy allows instructors to teach the learner as a whole by accessing what was described as their inner energy. Dawn described contemplative pedagogy as a set of strategies, “to help students connect more deeply with their emotions” (Dawn transcript).

The second concept related to the definition of contemplative pedagogy relates to *reflection*. This concept stemmed from 10 significant statements made from participants that related to reflection and associated reflective practices. Contemplative practices often utilize reflective practices, therefore, the researcher anticipated references to *reflection*. For example, one interview respondent viewed a component of contemplative pedagogy as, “the intentional art and practice of reflection” (Ellen transcript). Similarly, in an open ended survey response, one participant stated, “I use approaches that could be called contemplative in all of my courses as a way of fostering deeper reflection and connection to intrinsic motivation” (Appendix R). Contemplative pedagogy utilizes reflective practices as a means of engaging learners, thus the researcher observed statements made about *reflection* within the context of discovering the nature of contemplative pedagogy.

The third concept that contributed to the theme of defining contemplative pedagogy is *transformative learning*. Respondents addressed the transformative nature of contemplative pedagogy. These responses included an expressed concern that conceptualizing or indoctrinating such practices may prove prohibitive to their transformational capacity. Ellen expressed that “you'll get a state of instructors who may be well intentioned but aren't aware of the transformative potential of these tools so they become more applied and less transformational” (Ellen transcript). Interviewees perceived that contemplative pedagogy provided a vehicle for learners to transcend their perceptions and experiences to experience, as Calvin put it, “learning beyond oneself”

(Calvin transcript). Respondent observations of students' *transformative learning* provided nine significant statements.

A fourth concept that emerged from the data analysis was *interdependence*. This concept was developed using 13 significant statements from participants. Interviewees remarked that contemplative pedagogy's success as a strategy relies heavily on both the instructor and the learners to engage in, as Ellen described it, "where one is thinking individually but has a sense of experiencing an intelligence of a group" (Ellen transcript). Similarly, a survey respondent observed, "Contemplative practices bring us to a quiet, safe space that allows us to move from self-involvement to self-awareness, and on to other-awareness" (Appendix R). A pattern of statements was noted by the researcher relating to the learner's regard for those individuals, and resources other than themselves as a source of collective intellect.

The fifth and final concept that helped the researcher observe the theme *defining contemplative pedagogy* was the concept of *difficulty of defining*. This concept was developed using 12 significant statements including Dawn's observation that, "when things become a kind of theory, or a formula, or a technique, the educational magic as well as the spiritual magic goes out of it" (Dawn transcript). Many interviewees expressed an apprehension to conceptualize contemplative pedagogy because they perceived that the dialogue taking place at the time of the interview within conferences, among organizations, and between practitioners, was nurturing a collective creativity that seemed to be guiding the emergence of an operational definition.

These data assisted the researcher in developing and identifying the fourth em*ergent theme*. This *theme* is that pursuant to an operational definition for contemplative pedagogy participants identified its distinctive characteristics including focusing the mind, body, and energy of learners by providing a stress-reducing environment that fosters holistic and transformative learning. These same participants voiced a decisive apprehension to practitioners or researchers formulating a comprehensive definition for contemplative pedagogy due to its novelty and a perceived difficulty of defining at the time of the interview.

Category #5 Experiences with Contemplative Pedagogy Online. Another category that emerged from the data was a pattern of discussing *experiences with contemplative pedagogy online* (see Appendix P for Experiences with Contemplative Pedagogy Online theme development). This category was developed using 39 significant statements from the six transcripts. These significant statements were organized into three concepts *expansion and momentum*, *perceived advantages*, and *perceived disadvantages*.

Respondents perceived a demonstrable increase in the use of contemplative pedagogy for online instruction in recent years. In relation to the field of online instruction combining with contemplative pedagogy, Betty's transcript relates, "I really do find that they are both, they're both emerging fields" (Betty transcript). Respondents also predicted that this *expansion and momentum* will continue to become "more common . . . weaving them in with many different learning modalities" (Ellen transcript). This concept was developed using seven significant statements.

The second concept that contributed to the development of the *category* of respondents' *experiences with contemplative pedagogy online* was the *perceived advantages* of the practice. This concept was identified by combining 26 significant statements from the interview transcripts. Participants each expressed enthusiasm for the potentialities of contemplative pedagogy in online environments. Such expressions were manifest in statements like Guy's observation that, "I think the advantage of the online stuff is that there is an anonymity and a lack of social pressure" (Guy transcript). Participants also perceived that online classes generally offered more flexibility for learners who were able to work at a pace that suited them. Another advantage that interview respondents noted was that learners who are more introverted may find a medium for expression and participation. Dawn observed, "One of the advantages is that even the shyest student participates and there is a less likelihood of somebody dominating the discussion and driving the shy ones away" (Dawn transcript).

The final concept that emerged from combining significant statements was the *perceived disadvantages* of contemplative pedagogy for online teaching. This concept was developed by clustering 6 significant statements from the interview transcripts. The interviewees' comments included their observations that students perceived a decreased amount of teacher immediacy and personal connection. They also expressed concern that students may be unfamiliar with the medium of online instruction including the use of audio and video recordings and textual readings. Another concern that respondents shared was the nature of contemplative pedagogy and online learning is self-directed. Interviewees observed that students who demonstrate insufficient intrinsic motivation and autonomy tend to underperform in classes that are less structured.

These data guided the researcher in developing and identifying the fifth *emergent theme*. This *theme* is that participants who shared their experiences regarding contemplative pedagogy perceived both advantages and disadvantages of an expanding and accelerating approach to online instruction. These perceived advantages and disadvantages impacted both instructors and students in the teaching and learning process.

Category #6 Assessing Effectiveness. The final category that emerged from the data was respondents' discussion of *assessing the effectiveness* of contemplative pedagogy (see Appendix Q for Assessing Effectiveness category development). This category was developed using 44 significant statements from the six transcripts. These significant statements were organized into four concepts *instrumentation, instructor anecdotal evidence, learner self-report*, and *difficulty of assessing*.

The first concept that emerged from data assessment of the transcripts was the use of *instrumentation* as a means of assessment. Many participants were in the process of developing assessment instruments to measure student performance, attitude, and experience. Dawn stated, "I use a rubric for my classes for contemplative academic writing where students develop three different qualities" (Dawn transcript). The instruments were designed or progressing in design as noted by Calvin who shared, "we're right now in the process of developing a rubric for contemplative writing skills" (Calvin transcript). This development was being carried out either by the individual interviewees or together with their organization. Participants also mentioned additional assessment instrumentation was borrowed from other disciplines including the adolescent self-regulatory index and attitude scale. Other instrumentation included journaling and portfolios. This concept was identified by clustering 14 significant statements.

The second concept that developed was *instructor anecdotal evidence* as a means of *assessing effectiveness*. Participants noted that their observations of student performance, attitude, and well-being often served as effective measures of assessment.

When asked about methods of assessing the effectiveness of contemplative pedagogy, Arlene shared an experience she had recent to the interview:

> And then to prove my theory, one day a few weeks later one of the students came up to me and she said, 'You'll never guess what happened!' and I said, 'ok, what happened?' She said, 'well, I had to give my first speech in my speech class.' She said, 'and did the three breath exercise before I did my speech' she said as she jumped up and down, 'I killed it! I killed it!

Participants conceded that this is not always a reliable or replicable measure of assessment, but often represented their only resource for evaluating the effectiveness of contemplative pedagogy. This concept was developed by combining six significant statements.

The third concept that was developed using 14 significant statements is *learner self-report* as a means of assessing the effectiveness of contemplative pedagogy. Instructors often utilized journaling, blogging, chat rooms, e-mails, and other types of learner directed feedback for their classes. Calvin noted, “I have relied a lot on self-reports” (Calvin transcript). Of the six interviewees, five reported relying to a large measure on *learner self-reporting*. Arlene offered an experience related to her assessing through learner self-report:

> By asking the students if they're using it, how does it work, and we can bring back examples of when they've done something or when they've done a little three breath exercise before you took a quiz. And how did that affect you? Did it make you more relaxed, did you think you were- and I would do that sometimes in my own class before you take a quiz, I would say, 'ok, let's do our three breath

> exercise before the quiz, let's get centered, you know, and get our minds nice and relaxed so we can take the quiz. And then, you know, ask them afterwards, 'how did that work?' Often you'll hear students say, 'oh yeah, that was much better. My nerves got settled down, my heart stopped racing or whatever.' No, but it was only just through their comments, you know, that I collected the information. (Arlene transcript)

The fourth and final concept developed under *assessing effectiveness* was the *difficulty of assessing*. Nearly every interviewee (5/6) perceived the assessment of contemplative pedagogy as a substantial challenge. This concept was identified by combining 10 significant statements related to the *difficulty of assessing* contemplative pedagogy's effectiveness. Betty noted with regard to the lack of resources for assessment, "That's the next step, yeah, because I really, I have done a literature search, a lit search on the effective evaluation of contemplative or mindfulness pedagogy, I can barely find anything" (Betty transcript). Practitioners indicated that they "haven't seen any metrics" to measure a pedagogy that is targeting, to a large degree, the individual as a whole (Ellen transcript).

These data guided the researcher in developing and identifying the sixth and final *emergent theme*. This *theme* is that participants utilized three principal avenues to assessing the effectiveness of contemplative pedagogy for student learning which were learner self-reporting, instructor anecdotal observations, and instrument design and development including rubrics. Nearly every interviewee voiced frustrations regarding the difficulty of assessing these practices, and each expressed the importance of developing methods and means to do so.

The four research questions guided both the survey design and the development and adaptation of the interview questions. The transcript analysis and coding further assisted the researcher in answering the research questions. The final portion of this chapter will respond to each research question and synthesize quantitative and qualitative data assessment to answer them.

Application of Research Results

The following portion of the chapter will outline each of the four research questions posited at the beginning of the study. This section will identify the researcher's synthesis of the data to answer the research questions in this mixed methods study.

Research Question 1. Synthesis of the quantitative and qualitative data leads to identification of the nature and extent of contemplative pedagogy integration in traditional classrooms. The survey was sent to individuals, the majority of whom used contemplative pedagogy in their instruction. The results of the survey indicate that 68 of 72 (94.44%) respondents had "ever integrated contemplative pedagogy as part of their instruction" for traditional settings. In response to how long instructors had been involved with contemplative pedagogy for face-to-face instruction 64% of respondents indicated that they had been involved for five or fewer years, as shown in Table 10.

Table 11.

Duration of Respondents Involvement with Contemplative Pedagogy

Answer Choices	Number of responses	Total respondents 55
Less than 1 year	10 (18%)	
1-3 years	13 (24%)	
3-5 years	12 (22%)	
More than 5 years	20 (36%)	

The survey provided an image of the Tree of Contemplative Practices and asked respondents to identify the average frequency with which they practiced each contemplative pedagogy for traditional classroom instruction. A total of 53 participants responded to this prompt, as shown in Table 11.

Table 12.

Frequency Respondents Engage in Contemplative Practices as part of Contemplative Pedagogy for Traditional Instruction

Contemplative Practice	Rarely or never	Monthly	1-2 times per week	3-5 times per week	Daily	Total respondents
Stillness	0	7	24	7	15	53
Generative	9	13	15	5	5	47
Creative	10	7	22	4	6	49
Activist	29	11	5	0	1	46
Relational	5	10	18	7	9	49
Movement	19	12	10	2	5	48
Ritual/Cyclical	20	9	9	4	2	44
Other	13	4	2	1	2	22
TOTAL	105	73	105	30	45	358

These responses indicate the extent which contemplative practices as a strategy for contemplative pedagogy. These data showed that these practices were utilized by practitioners 1- 2 times or more per week in traditional instruction. These data represent, to a large degree (90.48%), post-secondary and adult learners. Thus it was assumed that while fewer respondents indicated Daily (45), this may be due to the fact that colleges often do not hold class sessions on daily basis but rather 1 – 2 times per week (105) or 3 – 5 times per week (30) Therefore, of the 358 total contemplative practices identified, 50.28% (180/358) were used more than 1 – 2 times per week by respondents for instruction. *Stillness* was highly utilized pedagogy with all respondents indicating they use it at least monthly.

Survey respondents were asked “what kind of training [they] provided before engaging students in contemplative practices?” The data indicate that 92.59% of respondents provided at least general and/or minimal training for their students. These data are represented in Table 12.

Table 13.

Training Provided in Traditional Settings

Answer Choices	Number of responses	Total respondents 54
Specific and/or thorough	28	
General and/or minimal	22	
I do not provide training	4	

The survey question related to content area was followed by a fill in the blank question that instructed respondents to briefly describe [their] principal use or uses of contemplative pedagogy for instruction” in traditional settings. This item was answered by 52 total respondents. These responses are provided in Appendix R. These responses include one respondent who stated, “I use contemplative pedagogy in order to best students' minds and hearts as they are, and through authentic mutual engagement, to foster deeply holistic education.”

The extent of contemplative pedagogy in traditional classrooms also appears to be expanding based on responses which included the following observation from an interview:

> I think the first ACMHE conference I went to the Fall of that Summer session I went to, it was like the Fall of 2012. And it was at UMASS Amherst and they were in this one little hall and it was like mostly full, but they had like less than 200 people. The next year, 400, right. Then I skipped a year, and then the next year after that it was like ‘whoa, we have to get a bigger campus. So it’s really

> interesting to see the little incremental things. I think that it was, what was it, last Fall? Yeah, it was last Fall, it was about a year ago the international contemplative studies symposium in Boston doubled in size. So I think the first one I think they did it in Denver two years ago and it like 800 people, this one close to 2,000. So that traction thing, that momentum thing you can see it. (Guy transcript)

Another indicator of the extent of contemplative pedagogy in traditional classrooms was shared by another interviewee noting:

> I don't think it's anything new, and I think overall it's a good thing, and what I hope to see is I hope that very quickly is that people start to really become creative with these and do merge them with other modalities; with art, with writing, with mathematics, with the relationship with the environment, with understanding species development, and species extinction. (Ellen transcript)

The quantitative and qualitative data assisted the researcher in distinguishing the nature and extent of contemplative pedagogy associated with traditional classroom environments. Survey respondents appear to be adequately grounded in integration of contemplative technology, with nearly all respondents indicating that they have done so and more than a third indicating that they have integrated contemplative pedagogy for more than five years. Therefore, the survey responses dealing with the nature and extent of contemplative pedagogy in traditional classrooms are based on long-term individual expertise. Similarly, interview participants indicated experience consistent with survey data in implementing contemplative pedagogy for traditional instruction. These consistencies were based on longevity of experience and were further observed in the extent of their representative subject areas.

Research Question 2. Fewer survey respondents (N=16) indicated that they utilized contemplative pedagogy in online settings. This data was compiled to support the researcher in identifying the nature and extent of contemplative pedagogy for online contexts. An assessment of this data is outlined in this following section.

The second research question again was: *As indicated by responses to a distributed survey and individual interviews, what is the nature and extent of contemplative pedagogy integration in online learning environments?* A synthesis of mixed-methods data assisted the researcher in identifying the nature and extent of contemplative pedagogy integration in online classrooms. Each respondent was asked whether they had "also used contemplative pedagogy in online or e-learning contexts?" The results of the survey indicate that 16 of 55 (29.09%) respondents had utilized contemplative pedagogy for online settings. In response to how long instructors had been involved with contemplative pedagogy for online instruction 57% of respondents indicated that they had been involved for five or fewer years, as shown in Table 13.

Table 14.

Duration of Respondents Involvement with Contemplative Pedagogy for Online Instruction

Answer Choices	Number of responses	Total respondents 14
Less than 1 year	2 (15%)	
1-3 years	3 (21%)	
3-5 years	3 (21%)	
More than 5 years	6 (43%)	

The survey provided an image of the Tree of Contemplative Practices and asked respondents to identify the frequency with which they practiced each contemplative pedagogy for online classroom instruction. A total of 14 participants responded to this prompt, as shown in Table 14.

Table 15.

Frequency in which Respondents Integrate Contemplative Pedagogy for Online Instruction

Contemplative Practice	Rarely or never	Monthly	1-2 times per week	3-5 times per week	Daily	Total respondents
Stillness	0	2	9	3	0	14
Generative	3	4	5	2	0	14
Creative	2	4	5	1	0	12
Activist	5	3	3	1	0	12
Relational	1	4	7	1	1	14
Movement	8	2	1	1	0	12
Ritual/Cyclical	4	4	4	0	1	13
Other	2	2	0	0	0	4
TOTAL	25	25	34	9	2	95

These responses show that contemplative strategies were most often (88.42%) administered 1- 2 times or fewer per week in online instruction. These data represent instruction provided entirely for post-secondary and adult learners (see again Table 7). Respondents indicated that contemplative practices were utilized for online contemplative pedagogy more frequently 1 – 2 times per week (34) than the other four choices. This may also be due to the fact that colleges often do not hold class sessions on daily basis but rather two to three times per week (9). Therefore, of the 95 total responses, 52.63% (50/95) of contemplative practices are utilized infrequently or never. Consistent with data findings for contemplative pedagogy in traditional settings, *Stillness* was a highly utilized practice with all respondents indicating they used it as part of their instruction at least monthly.

Survey respondents were asked “what kind of training [they] provided before engaging students in contemplative practices for online instruction?” The data indicate that 85.71% of respondents provided at least general and/or minimal training for their students. These data are represented in Table 15.

Table 16.

Training Provided in Online Settings

Answer Choices	Number of responses	Total respondents 14
Specific and/or thorough	7	
General and/or minimal	5	
I do not provide training	2	

To address the nature of contemplative pedagogy in online settings, the researcher noted responses to both the survey and the interview transcripts. A survey question related to content area was followed by a fill in the blank question that instructed respondents to briefly describe [their] principal use or uses of contemplative pedagogy for online instruction." This item was answered by 14 respondents. These responses are provided in Appendix S. These responses include one respondent who stated, "This is a much dreaded course with a high anxiety level. I post brief narrated meditations online, and use discussion boards to build relationship and witnessing as students share insights and experiences."

The nature of contemplative pedagogy in online classrooms appears to adopt similar practices and strategies as traditional settings based on survey responses which included the following:

> My online course is a version of my campus class, and so all the answers above apply--though I don't use the mindfulness bell, as it is an online platform with audio lectures and threaded discussions. But I do use contemplative reading and writing assignments; contemplative testing; etc. (Appendix S)

Additionally, the nature of contemplative pedagogy in online environments is discussed by one interviewee who stated:

> The other thing that the students reported is that they loved to be able to go back and hear the contemplation again. It's like having a tape recording of the class, they can spend more time with it and they could use it in their practice; playing a section over and over again or a practice per week where they could let it go home deeply how this dawned in their experience. I think . . . one of the advantages is timing [which] is totally different and especially where people are in an environment where they have time, they savor these classes so much they really can sink in deeply. (Dawn transcript)

An analysis of these data assisted the researcher to identify and describe the nature and extent of contemplative pedagogy integration for both traditional and online instruction. The quantitative data indicate that for online contemplative pedagogy, 64% of participants indicated a duration of implementing contemplative pedagogy for more than three years. Therefore, the nature of contemplative pedagogy is that it is often utilized by practitioners and advocates who have experience of three or more years. Further, the data illustrated the extent of contemplative pedagogy for online instruction by identifying both the frequency by which it is used in these settings and the diversity of subjects represented.

Research Question 3. The researcher needed to further identify trends and relationships of items outlined in the third research question. This research question is discussed in greater detail in the paragraphs below. The third research question again was: *As indicated by responses to a distributed survey and individual interviews, what* *trends or relationships exist between respondents' demographic variables, their personal use of contemplative practices, and the integration of contemplative pedagogies in traditional classrooms and/or e-learning environments?* To address the third research question, the researcher needed to break down the question sequentially as illustrated in Figure 5 below. Note that the research question had three associated components which needed to be addressed specifically in order to answer the question collectively.

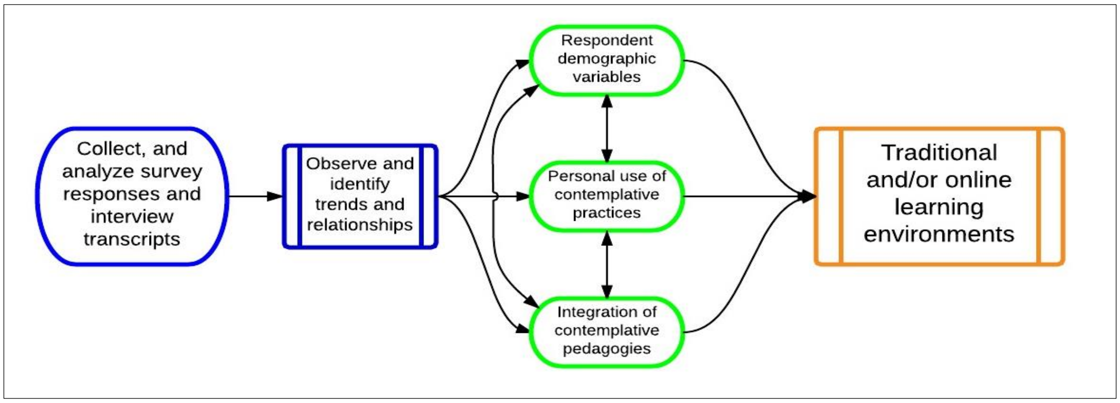

Collect, and analyze survey responses and interview transcripts
Observe and identify trends and relationships
Respondent demographic variables
Personal use of contemplative practices
Integration of contemplative pedagogies
Traditional and/or online learning environments

Figure 6: Researcher's sequential and collective process of analysis for Research Question 3.

These same components were observed individually to answer research questions 1 and 2; however, a cross tabulation analysis of quantitative survey data and cluster analysis of qualitative data was used to assist the researcher to make a comprehensive observation. During the research process, sequentially approaching the third research question assisted the researcher to identify trends and relationships in the data associated with three components: *respondent demographic variables*, *personal use of contemplative practices*, and *integration of contemplative pedagogies*. The analysis of these three components within traditional and/or online learning environments resulted in four findings that address Research Question 3. It was anticipated that some data overlap would take place as the same data bit may be used to answer more than one component of the question. The following paragraphs identify the trends and relationships among the three components.

Respondent demographic variables. Results from the data indicated that the integration of contemplative pedagogy in traditional and online learning environments is impacted by respondent demographic variables. Survey questions related to the demographics of respondents indicated that all but three respondents indicated that they were instructors for an educational organization (see Appendix T). As for interview participants, each identified himself or herself as instructors who were part of a learning organization or organizations.

The two remaining respondents who indicated they were not instructors for an educational organization replied to additional questions which assisted the researcher to further explore their responses for trends and relationships. The researcher noted that one respondent who did not identify as associated with any learning organization taught 6 – 10 adult learners in religion/spirituality contexts where they implemented “secular social vision, Buddhist philosophy” as a topic for 3 – 5 years. The other respondent who indicated he or she was not a teacher associated with a learning organization also indicated that he or she did not teach contemplative practices as a topic. This individual also indicated that he or she had engaged in contemplative pedagogy to teach “the fundamentals of audio” in fine arts for post-secondary students for 3 – 5 years.

Since all remaining survey respondents indicated that they were instructors for educational organizations, the researcher searched for additional anomalies among the survey results. Another inconsistency among demographics that needed to be addressed by the researcher was the number of individuals who indicated that they did not teach contemplative practices as a topic in their courses. While the majority (79.41%) of respondents indicated that they did teach contemplative practices as a topic, the remaining respondents' (20.59%) survey answers were examined by the researcher to determine how demographics might impact traditional and/or online learning environments. The researcher observed that 93.71% (12/13) of respondents who did not teach contemplative practices as a topic had been involved with contemplative practices for more than five years. Of the 13 individuals who indicated that they did not teach contemplative practices as a topic, six terminated survey participation after this question. Therefore, the researcher was unable to conduct further analysis on their survey responses. The remaining seven individuals who did not teach contemplative practices as a topic, indicated that six taught post-secondary and/or adult learning. Only one respondent in this group indicated that he or she taught elementary aged students.

These data indicate that the demographics of practitioners of contemplative pedagogy are often individuals who have been associated with contemplative practices for more than five years and frequently identify themselves as part of an educational organization. A significant number of these individuals teach contemplative practices as a topic; however, a sufficient sample of individuals indicated that they did not teach contemplative practices as a topic. This sample suggested that practitioners may choose to use contemplative pedagogy as a method of instruction for their classes, but may not teach the topic of contemplative practices as part of their curricula in traditional and/or online learning environments.

Personal use of contemplative practices. The survey data suggest that the utilization of contemplative pedagogy is diverse and multidisciplinary with varied applications and strategies; however, one distinction commonly shared among practitioners is their personal use of contemplative practices for their own well-being and growth. Other variables and characteristics from the survey relating to contemplative pedagogy for traditional and/or online instruction do not show results with such prevalence.

Survey questions related to personal use of contemplative practices indicated that since every respondent but one indicated that they engaged in contemplative practices for their own well-being and growth it was not plausible to objectively assess those who do not. Each remaining respondent indicated that they did engage in these practices in their personal lives.

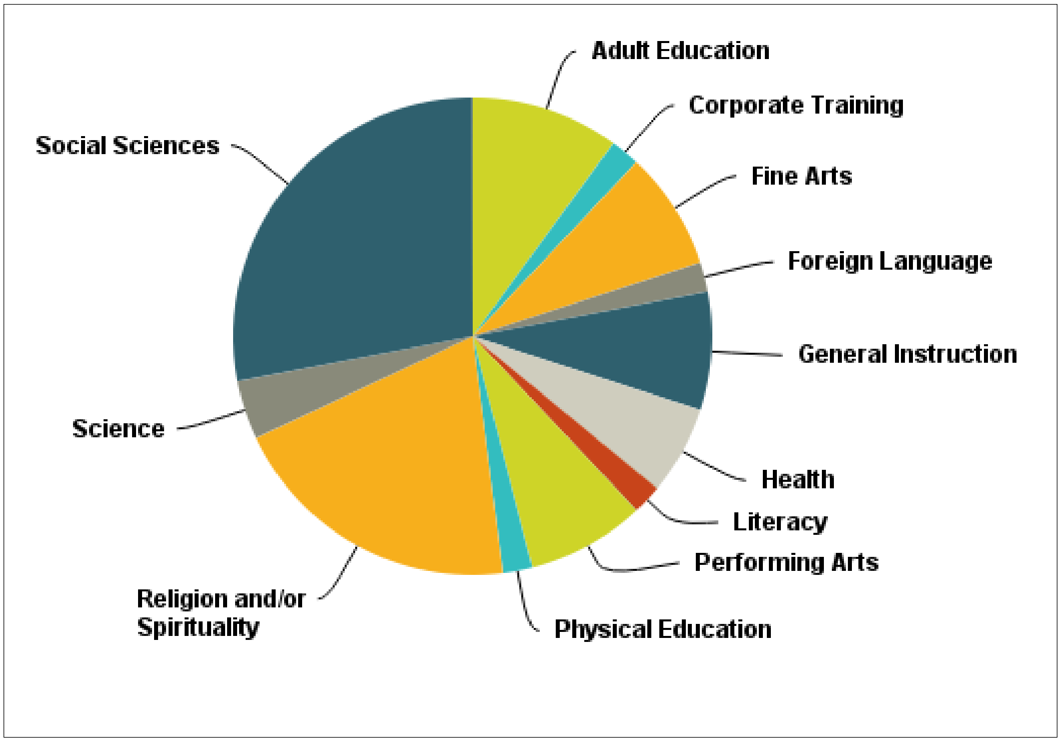
One prevailing characteristic of individuals who indicated that they engaged in contemplative practices for their own well-being and growth was how long they had been involved with contemplative practices (see Appendix U). Of 68 total survey respondents 60 (88.24%) indicated that they had been involved for more than five years, and five (7.53%) indicating they had been involved for 3-5 years. One respondent indicated that they had been involved with contemplative practices for less than one year.

The data also indicate that 94.02% of practitioners who engage in contemplative practices for their own well-being and growth choose *stillness* exercises for 3 or more days per week (63/67). These results also suggest that individuals who participate in contemplative practices for their personal well-being and growth may choose to implement contemplative pedagogy for instruction (see Appendix V). For respondents who teach contemplative practices as a topic in their instruction (N=54), nearly all (53) indicated that they also utilize contemplative pedagogy for instruction. One respondent who indicated that they teach contemplative practices as a topic did not utilize contemplative pedagogy for instruction. Survey results indicated that 16.42% of individuals (N=11) did not teach contemplative practices as a topic but still utilized contemplative pedagogy in their instruction. Of the six interview participants four indicated they taught contemplative practices as a topic in their instruction.

The results of this survey and interviews provided insufficient data related to individuals who utilize contemplative pedagogy but who do not engage in contemplative practices for their own well-being and growth. This lack of sufficient sampling caused the researcher to pursue alternate comparisons to determine trends and relationships among respondents. The data results indicated that survey respondents who engage in contemplative practices for their own well-being and growth tend to utilize *stillness* exercises. A substantial majority of survey respondents who participate in contemplative practices had been doing so for three or more years. These data also show that practitioners who engage in contemplative practices for personal use are likely to apply contemplative pedagogy as part of their instruction. The data further indicate that some instructors who do not teach contemplative practices as a topic may still use contemplative pedagogy in traditional and/or online learning environments.

Integration of contemplative pedagogies. The results of data analysis showed trends and relationships associated with the integration of contemplative pedagogies. The researcher cross tabulated survey responses for traditional instruction against responses for online instruction. The researcher compared trends and relationships among survey responses related to contemplative pedagogy in traditional instruction with those responses associated with online instruction.

The data indicated that fewer content areas were represented in online courses. This was likely due to fewer survey respondents indicating that they taught online courses. Contemplative pedagogy as used for Social Sciences and Religion and Spirituality in traditional instruction retained comparable percentage proportion to survey results for online instruction. Social sciences accounted for 28.00% of total course content in traditional settings where instructors used contemplative pedagogy. Religion and Spirituality accounted for 20.00 % of total course content in traditional settings where instructors used contemplative pedagogy. For online settings, Social Sciences accounted for 21.43% and Religion and Spirituality accounted for 28.57 % of total course content taught using contemplative pedagogy as indicated in Figure 6.



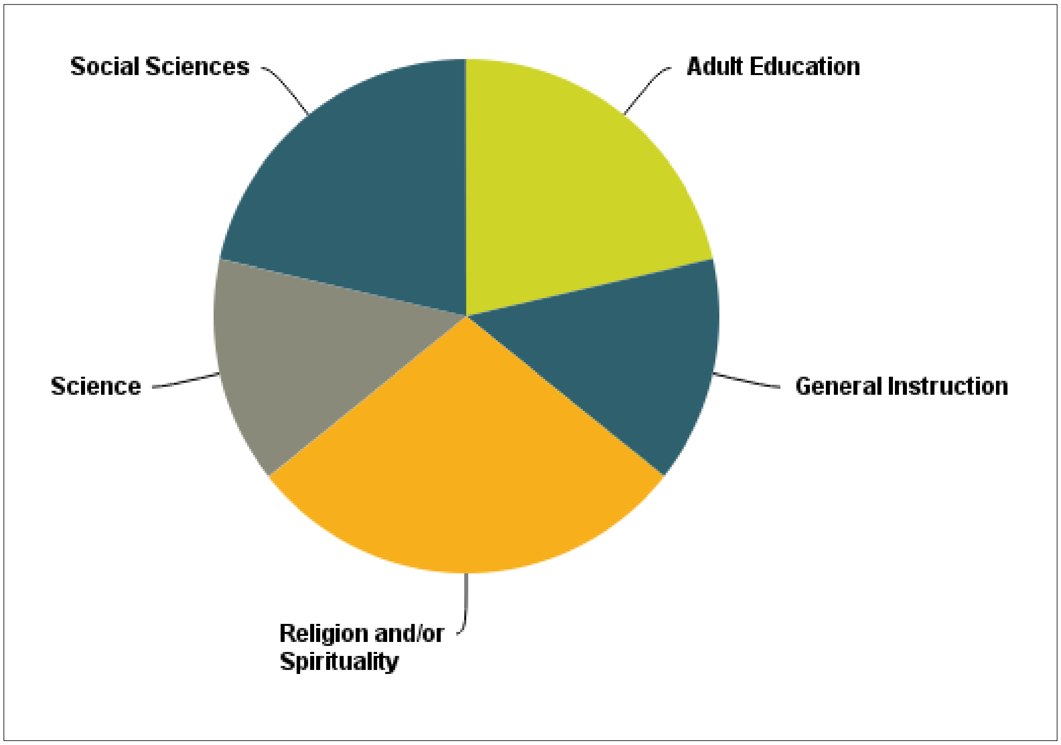


Figure 7: General content areas taught using contemplative pedagogy according to survey response. Traditional (top) showing a greater diversity than online contexts (bottom).

These data were consistent with interview participants who shared that online courses represented fewer course options than traditional courses. Dawn shared, “I’ve taught in a normal teaching environment online but academic teaching, I’ve taught one course that I taught for 12 years online, and it had a lot of contemplative dimensions” (Dawn transcript). Interviewees noted that their teaching experience began in traditional contexts which later transferred to online teaching environments.

The amount of time individuals had been involved with contemplative pedagogy in traditional contexts was also compared with online contexts. It was observed that, despite the novelty of contemplative practices in both traditional and online contexts, survey responses indicated relative continuity between traditional and online contexts with a majority of practitioners indicating more than five years.

These observations were consistent with interview statements such as, “I run an online education business for transformational learning with adults; so we’ve been doing online trainings using contemplative practice since 2008. So, I’ve done yearlong programs, weekend programs, evening programs, six-month programs” (Ellen transcript). Four of the six interviewees indicated that they had practiced both traditional and online contemplative pedagogy for more than five years. Ellen indicated that she had been using contemplative pedagogy in online settings for more than five years but only for 1 – 3 years in traditional settings. Betty indicated that she had used contemplative pedagogy in online education for 1 – 3 years, and skipped the question asking her years of experience with contemplative pedagogy for traditional instruction.

Survey respondents also provided data relating to the relationship of practitioners' providing training for their students for both traditional and online learning environments. The data indicated that practitioners tended to provide the same proportion of training for traditional contexts as they do for online contexts for both *specific and/or thorough* and *general and/or minimal*. However, the percentage increased among practitioners who said that they "did not provide" training for online contexts. The data also indicated in both contexts that at least half of the instructors offer *specific and/or thorough* training in contemplative practices for their students. This data is displayed in Figure 7.

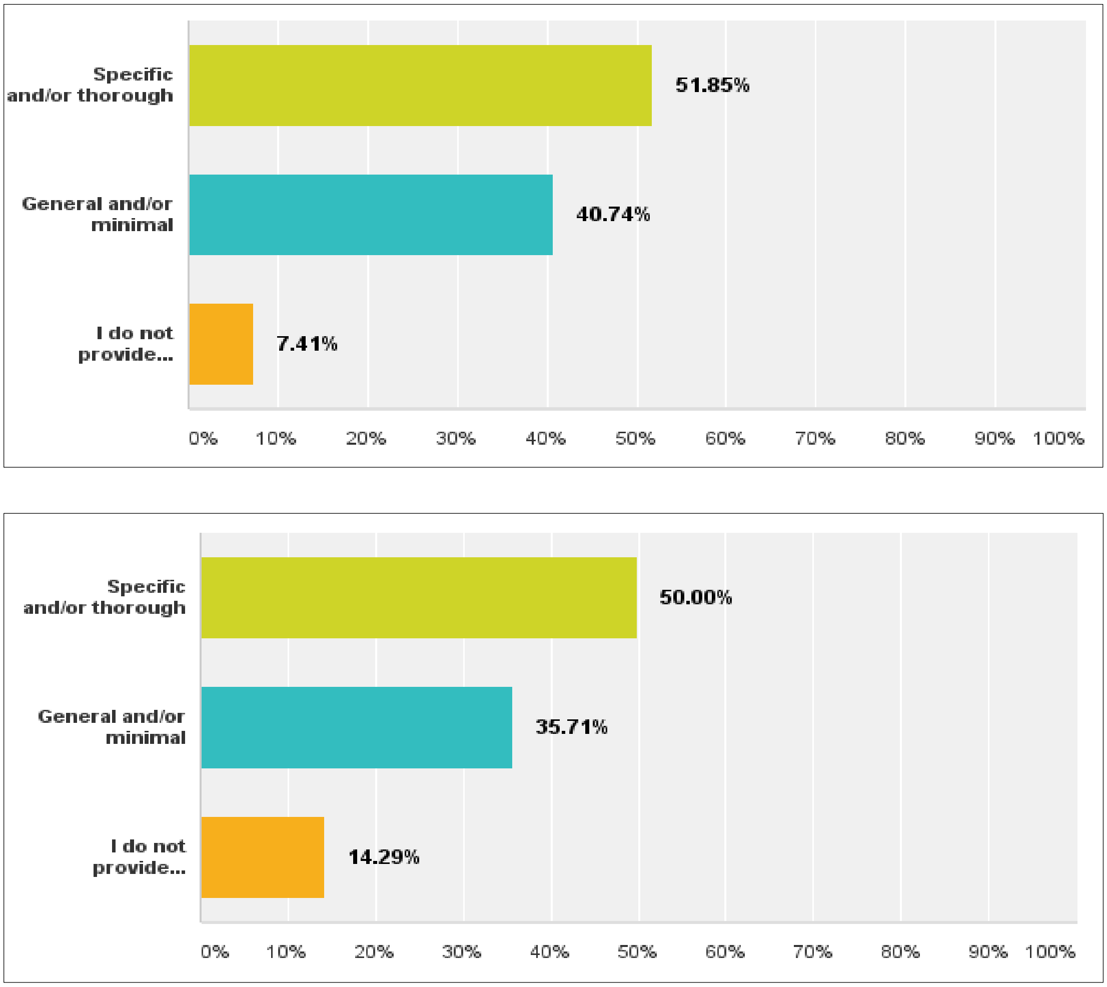


Figure 8: Survey responses indicating the amount of training provided by practitioners for students with contemplative practices. Traditional (top) compared to online contexts (bottom).

The increased number of teachers who do not provide training for online contexts was referenced by one interviewee who stated:

> The only difference is really just being able to demonstrate when you have a face to face class. Where we could do things like mindful walking, you know, and actually walk around the class. You know we can do more things, I can demonstrate how to sit, different ways you can sit when meditating and things like that. You know, I can describe it, you know it's really not as effective as when you have the students in front of you. (Arlene transcript)

Interviewees indicated in their survey responses the amount of training they provide for their students. Calvin, Dawn, and Ellen indicated that they provided *specific and/or thorough* training for their students in both traditional and online contexts. Betty and Guy indicated that they provided *general and/or minimal* training for their students in both traditional and online contexts. Arlene indicated that she provided *specific and/or thorough* training in traditional learning contexts and that she did not provide training for online contexts.

These survey data results and interview narratives identify trends and relationships that exist between traditional and online learning environments as practitioners integrate contemplative pedagogies in both contexts. It was determined that as the number of total respondents was reduced for online contexts that the percentages remained consistent across contexts. Similar percentages demonstrated how contemplative pedagogies were being integrated in traditional and online contexts. The researcher observed an increased percentage of respondents who said that they did not provide training.

The three components of Research Question 3 have been addressed which included demographic variables, practitioner's personal use of contemplative practices, and the integration of contemplative pedagogies in traditional classrooms and/or online learning environments. The final section of this chapter describes how the researcher used the data results to answer the fourth research question.

Research Question 4. Research Question 4 is unique as a research question for two principal reasons. First, it was utilized to guide the researcher in discovering foundational characteristics shared among practitioners who implement contemplative pedagogy online. Second it enquired about shared experiences for online contexts only, whereas the other three questions related to both traditional and online settings. Therefore, Research Question 4 guided the researcher in analyzing foundational data by combining four parameters Figure 8 displays the four parameters for Research Question 4.

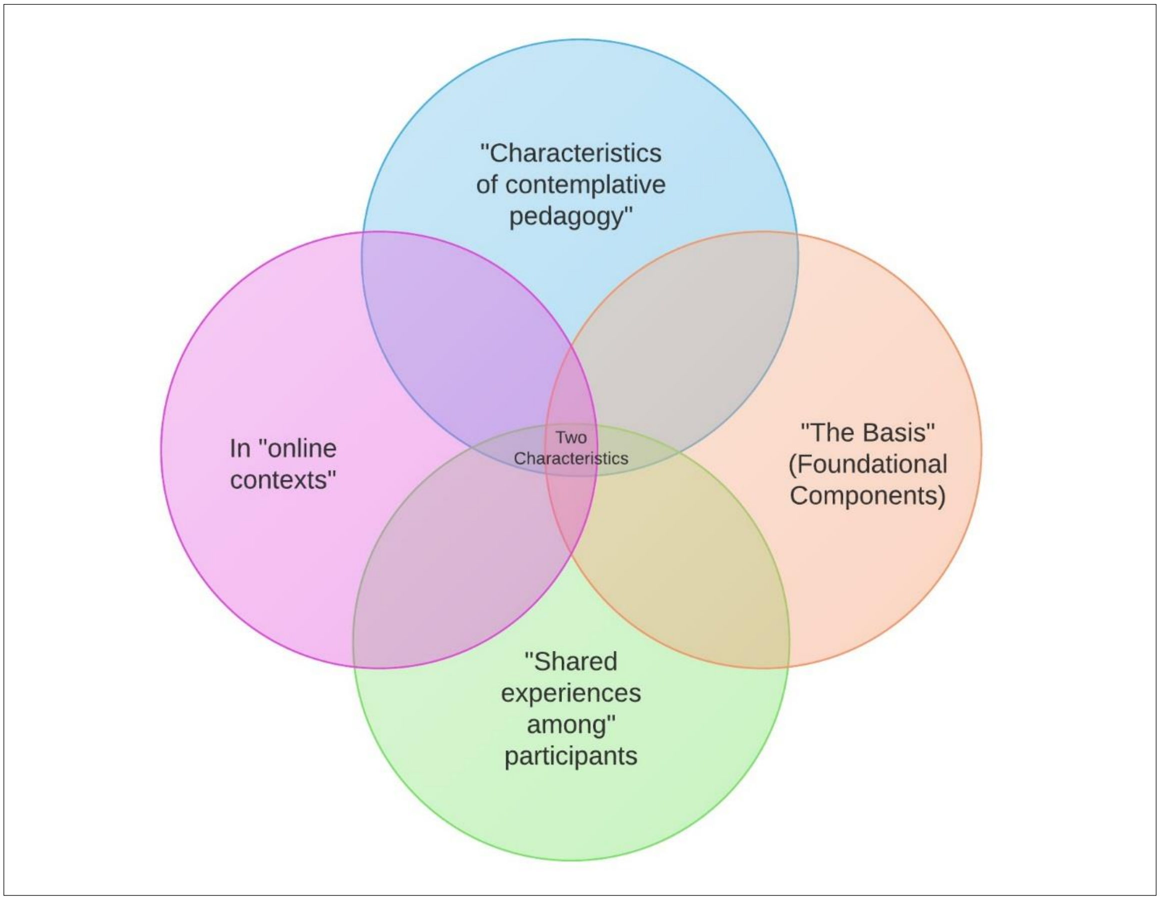

"Characteristics of contemplative pedagogy"
In "online contexts"
Two Characteristics
"The Basis" (Foundational Components)
"Shared experiences among" participants

Figure 9: Parameters that assisted the researcher in identifying two characteristics that answer Research Question 4.

To assist in answering Research Question 4, the researcher applied the six themes that emerged from the Phase II interview transcripts. He also analyzed open ended survey responses associated with experiences respondents had had with contemplative pedagogy in online contexts. Aided by these resources, the researcher was able to identify two characteristics of contemplative pedagogy that form the basis of shared experiences among those who integrate contemplative pedagogy into online contexts. The researcher reviewed the prevalence at which characteristics of shared experiences for online instruction were mentioned in interview transcripts and open ended survey responses.

These characteristics are (a) the challenge of utilizing a teaching strategy that does not yet have a widely accepted definition and (b) the perceived advantages and disadvantages of computer mediated contemplative pedagogy.

Defining Contemplative Pedagogy. One characteristic identified by the researcher was the collective pursuit of an operational definition for contemplative pedagogy. This topic of discussion occupied more interview time, with all six interviewees who practiced both traditional and online instruction, than any other topic.

Two interviewees offered a definition from their experience. The first of these definitions were, “It’s using the intentional art and practice of reflection to facilitate greater self-knowledge, understanding of self and consciousness, and an ability to reflect on and access what are traditionally called states and stages of religious and mystical experience” (Ellen transcript). The other definition proposed was:

> Complimentary ways to approach teaching, so I look at . . . accessibility, and engagement, and reflection as these sort of three pieces and contemplative pedagogy kind of hits the middle of those. So it's something that anybody can do, it draws people into something in a very personal way, and then it sets up this cycle of, you know, reflection and deeper contemplation in a cycle, sort of self-assessment, because that sounds a little too business like, but sort of exploring valuation of whatever it is. (Guy transcript)

These definitions contain similarities regarding reflection as a means of self-assessing and accessing deepened learning experiences. However, the remaining four interviewees expressed apprehensiveness to offer a summative definition. Calvin offered the following observation, “My attempts at definition are more sort of what it does rather than what it is. . . . Because there were so many different ways to access that level of profundity and meaning for teachers and students" (Calvin transcript). He further noted, "I think contemplative practices inform the methods of contemplative pedagogies."

This mixing of nomenclature between contemplative practices and contemplative pedagogy was also discussed by Dawn as part of her interview. The interviewer shared his observation that many practitioners are using the terms *contemplative practices* as part of their curricula synonymously with *contemplative pedagogy*. Dawn responded simply, "Which they're not" (Dawn transcript). She shared further that contemplative pedagogy needed to "be part of everything that we do" in instruction.

The interviewer expressed a concern that without an operational definition of contemplative pedagogy, practitioners might begin to contrive less structured perceptions of what it is and what it isn't particularly in its genesis. Calvin expressed that this may be advisable at this gestation stage. In response to the interviewer's concern of a perceived "all aboard" approach to defining contemplative pedagogy, Calvin stated:

> I like that, you know (chuckles) because I'm always discovering new dimensions of what we mean by contemplative pedagogy, and I want to make sure that there's room in this definition for all of that, so I find myself kind of tentatively listing different qualities which I think are sort of natural, inherent, human qualities which have come down through the ages which are more uplifting qualities, more qualities which demonstrate compassion and insight, and elements like that human experience. Which, we obviously have a vision here and it's not 'anything goes' it's how to proclaim and experience the finest in the human body and mind. (Calvin transcript)

The incremental and sometimes compartmentalized use of contemplative practices as part of instruction was consistent with many survey responses like “At the beginning of my world religions and ethics courses, I have students engage in a 30 minutes of silence exercises [*sic*] and journal about it” (see again Appendix S). Another survey respondent described their use of contemplative pedagogy for online instruction was “five minute reflective activities, plus the curriculum is framed by and focuses on, reflective practice.” Arthur Zajonc, author of several texts and articles related to contemplative pedagogy, referenced in Guy’s interview as the originator of the term *contemplative pedagogy,* stated in a personal communication with the researcher:

> When I started using the phrase "contemplative pedagogy" I did indeed mean more than a few minutes of contemplative quiet or yoga in class. I had something more intentional and substantive in mind. In particular, I see contemplative pedagogy as having at least two purposes, the first general and the second with a disciplinary focus:
>
> 1. Development of faculties of sustained, voluntary attention and emotion regulation through contemplative practices,
> 2. Development of disciplinary understanding and competencies through contemplative practices.
>
> In service of these two goals, many contemplative methods can and have been devised. However . . . simply meditating, while potentially beneficial, lacks the pedagogical intention and structure I intended when first using the term. (personal communication, March 23, 2016)

The data indicate that practitioners of contemplative pedagogy implement varied modes and methods of contemplative practice as part of their online instruction. Dawn stated to the researcher, “I think whatever you’re writing in your dissertation, it’s important to leave it flexible and not try to fix it too much in place and time, or else it will be outdated in a year or two, it’s a very alive field right now” (Dawn transcript).

This characteristic, first noted by the researcher, which formed the basis of shared experiences is that practitioners are using multifaceted definitions for contemplative pedagogy within online instruction. This characteristic was amplified as practitioners employed innovative modalities as vehicles for employing contemplative pedagogy. Interview participants voiced a decisive and collective apprehension about practitioners or researchers formulating a comprehensive definition for contemplative pedagogy due to its novelty, yet applauded the pursuit thereof.

Comparing online with traditional instruction. A second set of characteristics observed by the researcher were perceptions by participants regarding both the benefits and difficulties of contemplative pedagogy for online instruction as contrasted with traditional instruction. These observations were guided by emergent themes and open ended survey responses.

One survey respondent who used contemplative pedagogy to teach social sciences to post-secondary students indicated that their use of contemplative pedagogy for online instruction was “the same for in person instruction” (see Appendix S). This survey respondent shared that they had been using contemplative pedagogy for online instruction for 1 – 3 years. This respondent’s answer seemed to indicate that their approach to employing contemplative pedagogy for online instruction was identical to traditional.

This perception was not echoed by interviewees who noted specific and compelling differentiations between the two contexts. For example, Arlene indicated in her survey response that she provided specific and/or thorough training for her students in traditional settings, but that she did not provide training in online contexts. When the interviewer asked her about this strategy she shared:

> The only difference is really just being able to demonstrate when you have a face to face class. Where we could do things like mindful walking, you know, and actually walk around the class. You know, we can do more things, I can demonstrate how to sit, different ways you can sit when meditating and things like that. . . . It's really not as effective as when you have the students in front of you. (Arlene transcript).

Calvin is part of an educational organization that utilizes contemplative pedagogy in a blended learning approach. First year students attend a three-month summer session of teaching, training, and connecting with cohort members. This is held on the organization's campus in face-to-face interactions and serves as a training period. Students engage in programs and practices that will be employed for the balance of their experience. After the summer session is completed, the students return to their place of residence and the remainder of their education through this organization is conducted online. Calvin shared the following when asked about his experience in online contemplative instruction:

> It's really quite remarkable how, given these kinds of disciplines that the students become completely themselves in how they interact with each other. And the papers they write, the dialogues, the exchanges they have online are so much

> themselves that it’s really quite powerful, because not only do we know each other from the summer program but there’s so much uniqueness and authenticity and the kind of expression that emerges after a couple years of doing this online that it’s very, very rich. (Calvin transcript)

Three interviewees shared their experiences of hybrid type instruction where they implemented contemplative pedagogy both synchronously and asynchronously. Betty shared favorable experiences using this approach. She identified specific online exercises she feels are enhanced in online contexts. These were her observations:

> They have to write about their experience of a mindfulness exercise of looking at a piece of art and then I have them do a critical thinking exercise through comparing works of art and then what they learned or discovered through the literature and those commentaries about the works of art. So I’m really trying to weave in first and third person ways of knowing in that one exercise. Then I use the online discussion board forums where they have to converse with each other through a mindfulness practice and then discuss a piece of film with each other. Ok, so they have to talk about their experience with mindfulness meditation, what they learned from the film, the commentary on the film, and then I require them to comment and ask questions about it with their classmates on that forum discussion. And that really weaves together first, second, and third person ways of knowing. (Betty transcript)

Dawn shared that she began teaching online courses with some reluctance and ended up having promising experiences with learners. She explained:

> I can say for myself that I was dragged into online teaching reluctantly, I thought that contemplative learning would not work online, and I couldn't imagine teaching in an environment where I didn't know my students, and I was so changed by my experience with online teaching. And the kind of intimacy, students will say things in the chat rooms that they would never say in a classroom. And the way that students showed up for each other and held each other and listened in that kind of way, [was] really, really remarkable. (Dawn transcript)

Ellen shared some of the more practical benefits associated with utilizing contemplative practices for online instruction. Toward the beginning of the interview she shared that she felt that contemplative pedagogy for online instruction was, “surprisingly effective” (Ellen transcript). She shared specific advantages common to distance educators’ views relating to reach and accessibility and further observed:

> People who are interested in using contemplative pedagogy and practices often don’t live near each other. And the cost and time to bring people together is often prohibitive. So it gives many more people access to the benefits than would customarily have them, but it is also able to connect people who wouldn’t necessarily connect. And for contemplative practice to take root for an individual, it often takes a shared experience, and a positive experience of connectedness with others over time.

Therefore, the second characteristic that forms the basis of shared experiences among those who integrate contemplative pedagogy into online contexts is that practitioners experienced both advantages and disadvantages from utilizing computer mediated instruction. Practitioners perceived diminished effectiveness for training and modeling contemplative practices for classes held entirely online. However, many participants identified advantages to hybrid and blended learning environments. Participants also identified favorable results related to students engaging the course content through enhanced interpersonal and intrapersonal connections. Perceived advantages also related to practical issues such as finances, time, and travel.

The above section identified the two characteristics that answer Research Question 4. The characteristics identified were that those who integrate contemplative pedagogy into online contexts define *contemplative pedagogy* differently and have favorable and unfavorable experiences implementing them.

This chapter presented these research results in three sections. The first section was a description of the Phase I quantitative survey results. This included a description of the characteristics and demographics of the survey participants. It also included data analysis related to the participants' use of contemplative pedagogy in both traditional and online contexts. The second section was a description of the qualitative interview results. This included rich thick description of the participants themselves and the context of the interviews. This section also included a detailed description of the process by which the researcher analyzed interview transcripts, observed significant statements, clustered concepts, structured categories, and identified the emergent themes. The third section synthesized and applied research findings from both phases respectively to address each of the four research questions.

Chapter 5

Conclusions

The purpose of this mixed methods sequential explanatory study was to identify and describe characteristics of common pedagogies among post-secondary instructors who implement contemplative practices in traditional and/or online contexts as assessed through case study applications (Ivankova, Creswell, & Stick, 2006; Merriam, 1998).

This chapter will first summarize the study as a whole. The researcher will then reflect upon the findings as a basis for implications for instructional design in education. The researcher will identify and discuss implications for potential and contemporary practitioners. The researcher will then identify possible areas for further research. These will be followed by the researcher's concluding personal remarks and reflections on this dissertation research project.

Researchers continue to develop and refine the nascent field of contemplative pedagogy, but appear to have not yet addressed implications for contemplative pedagogy in online learning. The momentum and expansion of online learning methodologies will invariably cross paths with implementation of contemplative practices in post-secondary instruction. This presents a problem for post-secondary educators and instructional designers who may not know what common contemplative pedagogies exist, nor how those pedagogies may be integrated into online learning. Therefore, the problem addressed by this study is that insufficient foundational research has been conducted to support the intersection of the emerging field of contemplative pedagogy in the traditional classroom with the increasing ubiquitous practice of online learning and instruction.

Summary of Study

The topic of contemplative pedagogy first caught the attention of the researcher who participates in contemplative practices in his personal and professional life. The researcher had experienced contemplative practices' capacity to enlighten, uplift, and instruct through intrapersonal correspondence. A precursory search of scholarly articles helped the researcher to identify phenomena relating to individuals, while participating in contemplative practices, experiencing an inner voice that inspired transcendent attitudes, accomplishments, and behaviors. The researcher himself first began the pursuit of doctorate degree as moved by this type of intrapersonal correspondence. The researcher reviewed literature related to contemplative practices being trained and utilized for instruction in what was called *contemplative pedagogy* among instructors, scholars, and other practitioners. This literature review helped the researcher to identify patterns from researchers in contemporary research. This literature review also assisted the researcher to identify prominent practitioners and proponents of contemplative pedagogy. The researcher then assembled a collection of articles, text books, and resources from contemplative organizations including publications, networks, and listservs. The researcher noted post-graduate studies including dissertation research related to contemplative pedagogy that had been conducted just a few months prior. These studies helped to illustrate for the researcher both the scale and momentum of these practices in contemporary post-secondary education.

As the researcher became familiar with the nomenclature and prominent voices for contemplative pedagogy he searched more specifically among texts and scholarly peer reviewed articles. This careful study assisted the researcher to identify prominent gaps related to contemplative pedagogy, especially for online and distance learning. The researcher was able to identify three articles and one roundtable discussion's transcription from Naropa University related to online applications and implications for contemplative pedagogy. The authors of these articles and roundtable discussion urged practitioners and researchers to explore further the merging of contemplative pedagogy with online learning.

The researcher then identified an overarching problem statement that had not been addressed by the literature. He also structured four research questions to guide the research process. The researcher then determined that Ivankova, Creswell, and Stick's (2006) sequential explanatory mixed methods design would be best suited to address the nascent and specific topic of contemplative pedagogy for post-secondary online learning. This sequential explanatory design follows a two phase model of gathering and assessing quantitative data. The first phase involved the development, design, and implementation of a survey design instrument. The survey was uploaded to SurveyMonkey software. The researcher used SurveyMonkey software to generate a web link to send through networks and listservs. After this instrument was administered, the data results were compiled, analyzed, and recorded. This was followed by a second phase which involved conducting interviews with practitioners who had used contemplative pedagogy in both traditional and online learning contexts. These long distance interviews were conducted with six individuals and guided by an interview protocol document. These interviews were recorded and transcribed for further analysis. The researcher’s analysis was assisted by the use of QDA Miner computer software. The transcripts were reviewed, coded, clustered, and organized to assist the researcher to identify emergent themes. The quantitative and qualitative data and subsequent analysis aided the researcher to identify findings which answered the four research questions and addressed the research problem.

The findings of this study have assisted the researcher to draw conclusions regarding contemplative pedagogy in post-secondary instruction. The next section of this chapter will outline the implications of these conclusions for practitioners and researchers who hope to explore and expand the practice of contemplative pedagogy across instructional forums and disciplines.

Implications for Instruction

The following section will discuss this study’s implications in three venues. The first will relate to implications based on a review of the literature. The second implications will be relative to the strengths and weaknesses of the methodology of this study. The third and final implications will help identify areas in need of further research.

Implications based on review of literature. The results of this study manifested continuity with contemporary research articles and publications related to contemplative pedagogy in traditional settings. This parallel suggested two implications for instruction. The first was that the study was conducted in a similar manner to other studies used to discover and distinguish the components and characteristics of contemplative pedagogy. The second implication for instruction is that the findings of this study demonstrated deficiencies in the body of research relating to contemplative pedagogy. These two implications are explained in more detail below.

Confirming the literature. The use of contemplative pedagogy for instruction continues to expand. “Nearly every area of higher and professional education from poetry to biology and from medicine to law is now being taught with contemplative exercises” (Zajonc, 2013, p.84). This observation was consistent with this study’s survey data results that identified multiple contexts applying contemplative pedagogy. Of the six interviewees of the study, one of the earliest to begin practicing contemplative pedagogy for online contexts had been doing so since 2008. Therefore many of those who have been practicing this strategy for the longest duration, were still doing so with 10 or fewer years of experience in online contexts at the time of this study. The interviewee, Calvin who had been involved with online contemplative pedagogy since 2004 referenced his organization by stating:

> We have students from Pre-K through Higher Ed in our program who teach any number and all sorts of subjects, and the program allows them . . . contemplative pedagogy allows them to adapt to their real life situation and to improve it. And to make their personal journey as a teacher much more doable. (Calvin transcript)

Both the literature relative to contemplative pedagogy and the results of this study advocated the training of teachers in contemplative strategies for learning. A perception prevalent among researchers and study participants was that learning is enhanced and students express favorable commentary about teacher’s use of contemplative pedagogy. More quantifiable instrumentation is being developed as of this writing; thus educators may be on the cusp of accessing rubrics and other metrics for assessing the effectiveness of these practices. Therefore, if contemplative pedagogy is expanding as a practice, it is important for educators to familiarize themselves with these patterns and practices to enhance learning experiences among their students.

Deficiencies in the body of research. The topic of contemplative pedagogy for online instruction remained underexplored. This study briefly identified common practices but the researcher made no attempt to classify best practices for contemplative pedagogy in online instruction. This topic is still in its infancy and so the researcher recorded as practitioners identified foundational characteristics of contemplative pedagogy for online contexts. A panel discussion from Naropa University concluded with this query:

> There are going to be things that we can do in online education that we haven't yet imagined, and I'm really curious to see what those are going to be. In another dozen years, what will we find front-and-center that is just now on the horizon? (Burke, Brown, Davis, & Hladiš, 2005)

Researchers advocated further studies relating to what are best practices and effective measures of assessment for contemplative pedagogy. (Davidson et al, 2012). Enthusiasts of contemplative pedagogy had observed that, "many educators see the beneficial possibilities of contemplative pedagogy but are not sure what it entails" (Grace, 2011, p. 108). While this study aimed to identify the nature and extent of contemplative pedagogy and the characteristics that form the basis of shared experience, it did not secure a list of best practices, or identify an operational definition. The researcher observed that, in the formative age of contemplative pedagogy, its devotees, researchers, practitioners, and critics should nurture the dialogue and discretion necessary to cultivate contemplative pedagogy in instructional contexts including online environments. Dawn counseled:

> I think that's why it's important for us to talk about definitions even if we don't try to narrow it down to one that we nail down. I think if we don't have the conversation about what rules something out, I think then we don't have a field, there's no field here. So the conversation is really important, the exchange, the dynamic of discussion." (Dawn transcript)

Calvin had monitored the pursuit of a more structured view of contemplative pedagogy as discussed within contemplative organizations, at conferences, and among practitioners and concluded:

> Those kinds of inquiries I think are important and then you get some kind of mix, I mean you're never going to have it down. You know Naropa's founder Chögyam Rinpoche wanted a place where there was heated debate about these things where there was a clash of ideas and of practices and experiences and keeping it dynamic in that way.

The two implications above are based on a review of literature which were further substantiated by these research findings. This study also identified implications for a need to advance dialogue, even "heated debate" to cultivate and structure additional research related to contemplative pedagogy in traditional and online contexts.

Strengths and limitations in methodology

After completing the study, the researcher noted which features of the methodology were adequate to address the research questions, and which aspects were limited in assisting the researcher to gather and analyze data as effectively as hoped. This section will identify first the strengths of the methodology that assisted the research process, followed by observed limitations that prevented more extensive data analysis.

Methodological strengths. This study was conducted using strategies to increase reliability and validity in the quantitative phase. The researcher then took steps to ensure trustworthiness and credibility for measuring and assessing the qualitative portion of this study. The following paragraphs will reiterate steps taken to increase reliability and validity for instrument design and data assessment. This will be followed by a brief recap of the qualitative phase of the study. The researcher made attempts to increase qualitative trustworthiness and credibility by applying these methods. This will briefly review the researcher's application of Creswell's (2013) strategies for qualitative design and Merriam's (2001) methods for case study applications in education.

Phase I strengths. The researcher employed strategies outlined by Dillman, Smyth, and Christian (2009) in designing the survey instrument. This included employing the tailored design method for survey design, development, and implementation. The tailored design method included such applications as determining how questions were crafted including word choice and question sequence. The researcher then drafted a preliminary copy of survey questions and survey design. During the design phase of the survey instrument, both survey design experts and subject matter experts were consulted and the researcher applied revisions based on their feedback. Once the instrument was ready for distribution, the researcher uploaded the survey questions to SurveyMonkey software and generated a web link for a pilot draft to be distributed to both survey design experts and subject matter experts. These experts gave additional feedback and final revisions were applied by the researcher. Once the survey was ready for distribution, the researcher applied Fowler’s (2009) survey research methods. These methods included effective selecting, informing, and distributing procedures. These methods also included strategies for monitoring, recording, and protecting survey response data.

The researcher adhered to recognized and published applications for effective survey design, development, and implementation to design an instrument that was approved for distribution by survey design experts and subject matter experts. The utilization of these resources was intended to increase the reliability and validity of the instrument. Based on these factors, the researcher identified the survey instrument as one of the overall strengths of Phase I.

Phase II strengths. Upon completion of Phase I, the researcher utilized two principal resources for Phase II of the research study. These two resources were Creswell’s (2013) methods for designing and conducting qualitative research and Merriam’s (2001) applications for case study analysis. The design of the interview protocol document followed Creswell’s steps for crafting interview questions. These interview questions were drafted and reviewed by qualitative research experts and subject matter experts. Formative feedback from these experts assisted the researcher to revise the wording, structure, and sequencing of questions. The researcher then conducted pilot interviews with individuals associated with contemplative pedagogy to improve question clarity. These steps were taken to increase trustworthiness of the interview protocol document.

The researcher intended to engage interviewees in a less regimented more conversational type interview and thus employed Creswell’s strategies for conducting semi-structured interviews. This strategy was intended to assist both the interviewer and interviewees to feel more comfortable during the interview process. This also was intended to allow the interviewer to guide the discussion while giving the respondents license to offer additional insights that may not have been within the peripheral of more restricted dialogue.

These interviews were transcribed, coded, and analyzed using Merriam's (2001) applications for qualitative analysis. This coding process utilized QDA Miner software designed specifically for qualitative data analysis. Once codes were assigned, the researcher conducted rigid assessment of the transcripts identifying first concepts and then categories through case and cross-case analysis. These categories assisted the researcher in observing emergent themes among the collective transcripts through cluster and group analysis. These themes were identified in the findings of this study.

The researcher used resources and methods recognized by qualitative researchers as reputable, credible, and reliable. These methods were cross checked with qualitative design experts who helped refine and develop the procedures. These steps were taken to increase trustworthiness and credibility of the interview process and subsequent data analysis and inference. Based on these factors, the researcher identified the interviews, data gathering, and qualitative data assessment as some of the overall strengths of Phase II.

Methodological limitations. While steps were taken to ensure methodological rigor, during the process of the study, the researcher noted inadequacies related to the survey's design. These limitations were observed in both Phase I and Phase II and are identified in the following paragraphs.

Phase I limitations. The researcher took care in the design and development of the survey instrument to adhere to effective prescribed methods. These methods were designed to have applications for quantitative research generally. The application of these general guidelines did not provide sufficient data in all cases due to inadequate participant response or researcher oversight. One limitation noted by the researcher was that respondents largely represented post-secondary and adult learning contexts. The survey item response option of practicing contemplative pedagogy on a daily basis would not apply to collegiate courses which are typically held two or three times per week. This left the researcher to wonder whether contemplative pedagogy was being used for each class session or not. A better response option would have been to ask participants if they employ contemplative pedagogy for each class session.

The above limitation is associated with another observation regarding online class sessions. The survey respondents, who represented entirely post-secondary and adult education, were given the option to indicate the frequency which they engage in contemplative pedagogy. Many online classes meet asynchronously which may have deterred respondents from answering the survey item because their students hold class sessions at different times throughout the week. A better question to gather relevant survey data would have been to provide alternate options related to class sessions. Another option would be to provide an open ended survey question which allows respondents fill in their response.

Another limitation observed in Phase I of the study was a significant rate of respondent attrition. Though the survey was accessed by 91 individuals who agreed to the terms of the study, the next three items on the survey were skipped by 22 potential respondents. This impacted significantly the researcher’s observations regarding the demographics of respondents as well as cross-tabulation analyses. By the end of the section of the survey, which asked about the use of contemplative pedagogy in traditional settings, 45 individuals were no longer answering questions. It was anticipated that the number of respondents would be diminished when asked whether they had practiced in online settings. A cross tabulation analysis became more challenging for the researcher who was observing trends and relationships between respondents. A significant portion of the survey remained unanswered for nearly half of the respondents who had agreed to the terms of the study, and not every respondent terminated participation after the first few questions, some respondents answered intermittently. This may have been due to participants misunderstanding, or simply disinterest in completing the survey. Another possibility is that the survey designer made it possible to take the survey once per device to avoid respondents answering multiple times. Respondents who paused their survey session may have found themselves locked out when they tried again to access the survey. One way this may have been avoided is to disable the skip function for the survey which would have required participants to provide a response to each item. However, this may also deter participants who become disinterested who may have accessed the survey to intentionally answer just a few items. While these were delimiting design features made by the researcher, they ended up proving prohibitive to more exhaustive data analysis. Notwithstanding, the researcher was able to utilize a sufficient sample size to advance through the balance of the study.

Phase II limitations. The researcher took care to follow sequences and strategies for conducting interviews and qualitative data assessment; however there were less effective research methods observed in the second phase of the study as well. These inadequacies may have been the result of inexperience on the part of the interviewer particularly near the beginning of the interview process. The interviewer attempted to conduct semi-structured interviews which proved ill-advised for an inexperienced individual. On one occasion, the interviewer contacted an interviewee an hour later than scheduled having miscalculated the different time zone, which resulted in a disheveled and harried interview likely with a somewhat irritated participant.

By attempting to conduct more conversational type interviews, the interviewer tended to ask questions that remained unanswered by participants. A more seasoned interviewer would likely have asked follow-up questions to prompt more explicit responses from interviewees. Once the interviews and transcriptions were completed, it was discovered by the researcher that many responses which might have contributed significantly to the findings of the study were simply inadequate to observe or formulate definitive answers. The interviewer should have adhered more frequently to the interview protocol document. Toward the end of the interview sessions, the interviewer manifested greater competence which elicited rich responses from participants. These latter more comprehensive and relevant responses provided abundant and profitable data for analysis, coding, and categorizing. While the initial interviews also provided usable data for analyses, they likely could have prompted much more effective responses if the interviewer had been more experienced.

The paragraphs above outlined the observed strengths and limitations of the study. These strengths and limitations were observed in both Phase I and Phase II of the study. The researcher identifies these for individuals interested in replicating or furthering this study. The final portion of this section will identify possible areas for further research and inquiry.

Areas for Further Research

While the researcher of this study utilized robust methods in consultation with research experts, it was intentionally delimited in its scope. A review of contemporary literature demonstrates a scarcity of research being conducted on the practices and principles underpinning contemplative pedagogy. In process of conducing the study, the researcher observed questions that surfaced which were outside the purview of this study. The following paragraphs highlight areas researchers might consider which can contribute to the advancing and scholarship of contemplative pedagogy.

Definition. As observed in this study, the practice of contemplative pedagogy still does not adhere to a strict list of practices, procedures, or educational objectives. The nature of contemplative pedagogy seems to elude practitioners' rigid, doctrinal, or contrived curricula. Many consultants noted the dichotomy of novel applications for ancient practices. Interviewees contend that there ought not yet be a standard definition, while almost simultaneously noting the importance of monitoring the discussions, advancement, and advocacy of contemplative pedagogy. Researchers may find the literature misleading because contemplative pedagogy is viewed differently among scholars and practitioners, and therefore researchers need to conduct thorough reviews of recent literature. On this wise, one interviewee was asked about a book she published in 2011 related to this topic was quick to state, “I've changed quite a bit since I wrote that book” (Dawn transcript). Thus researchers should approach the topic from a perspective shared by Calvin in his interview who approached the pursuit of an operational definition as, “more . . . what it does, rather than what it is” (Calvin transcript). Therefore, researchers may find fertile ground in the pursuit of an operational definition for what contemplative pedagogy is and what it isn’t.

Contemplative Pedagogy and K-12. The literature relative to applications for contemplative pedagogy in K-12 instruction is thin. Yet evidence supports the implementing of these practices is more effective if instigated at a younger age. “Evidence that children spontaneously experience contemplative states beginning in early childhood suggests that contemplation is a natural human capacity that can be nurtured through encouragement and practice” (Jennings, 2008, p. 102). This is further substantiated by Davidson et al (2012) who noted, “During adolescence, the PFC [Pre Frontal Cortex] and subcortical structures associated with memory are particularly plastic and highly vulnerable to poorly managed stress or prolonged allostatic load” (p. 148). A staggeringly underrepresented population in this study—and many similar—is the applications and implications of contemplative pedagogy for children and adolescents. The survey results of this study indicated that contemplative pedagogy is being employed in elementary and secondary education; however, data was insufficient to identify trends and/or relationships among respondents for either traditional or online contexts.

Instructional design. Many of the advancements of contemporary contemplative pedagogy have come from centuries of practices and multicultural contexts. While a universally accepted definition may not be readily forthcoming, instructional designers may yet find applications for their trade. Repetti (2010) observed, “a more recent comprehensive review of research on the effects of meditation on learning reports an impressive and pedagogically persuasive variety of positive results regarding cognitive and academic performance measure and general functioning" (p. 12). He further expressed, "These findings clearly justify a shift toward contemplative pedagogies" (p. 12). Enterprising instructional designers might consider aspects of contemplative pedagogy that apply to their field. Contemplative pedagogy was perceived by this study's participants as a means not only to lessen stress and anxiety, but to gain, train, and sustain attention. Instructional designers may also be pleased to hear that in recent years, practitioners and advocates of contemplative studies are developing and designing metrics for assessment. Further research into designing assessment instruments for contemplative pedagogy are profoundly needed as expressed by every interviewee in this study.

This study was conducted to observe very specific aspects of contemplative pedagogy; however, the researcher noted that this burgeoning field has many more features to explore for both long term practitioners as well as novice innovators who wish to explore this multifaceted field. The paragraphs above should direct interested academics and practitioners to emphases that provide opportunities to expand scholarship and literature on this topic. The final section of this paper will be reflections from the researcher regarding the process of researching and writing this study.

Reflections of the Researcher

The topic of contemplative pedagogy has long been of interest to this researcher. He is both a participant and practitioner of contemplative strategies. Before this study began, the researcher felt trepidation related to how this topic might be regarded in the field of advanced academics and among scholars. Initially he wondered if the topic might be viewed as too "touchy feely" and perhaps even mocked. A thorough review of literature provided two major revelations to the researcher that encouraged him to continue a pursuit of this topic. The first revelation indicated in the literature is that many advocates of contemplative pedagogy are finding an expanding field of robust research that validates and substantiates their observations and practices. The second revelation was captured by Arthur Zajonc (2014) who observed, “True insight requires the student or researcher leave the constraining cave of everyday conventional thought in order to see more clearly and by a new light” (p. 19). These two revelations carried the researcher through the two-year process of dissertation research.

The researcher felt that much of what he is personally and professionally seeking to advance in the world is embodied in contemplative pedagogy. These are practices designed to foster deeper reflection pursuant to a more just, equitable, and compassionate society. Contemplative practices provided the researcher with opportunities to engage in intrapersonal dialogue that nurtured well-being and interdependence during the challenging process of dissertation research. The researcher ultimately came to understand that contemplative pedagogy operates under the pretense that luminous truths lay latent within us and we’re the only ones who can draw them forth.

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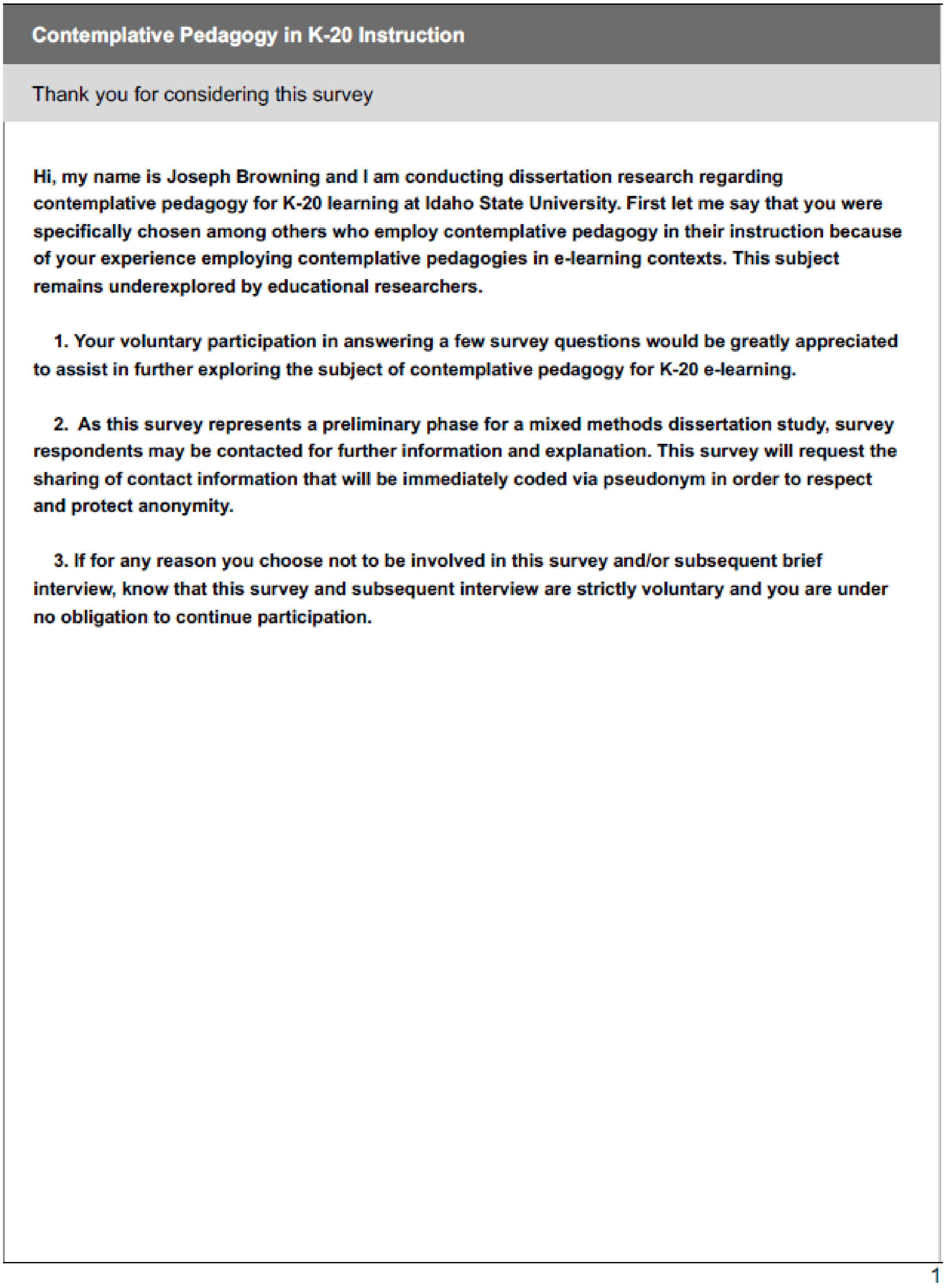
Appendix A

Survey Instrument



Contemplative Pedagogy in K-20 Instruction

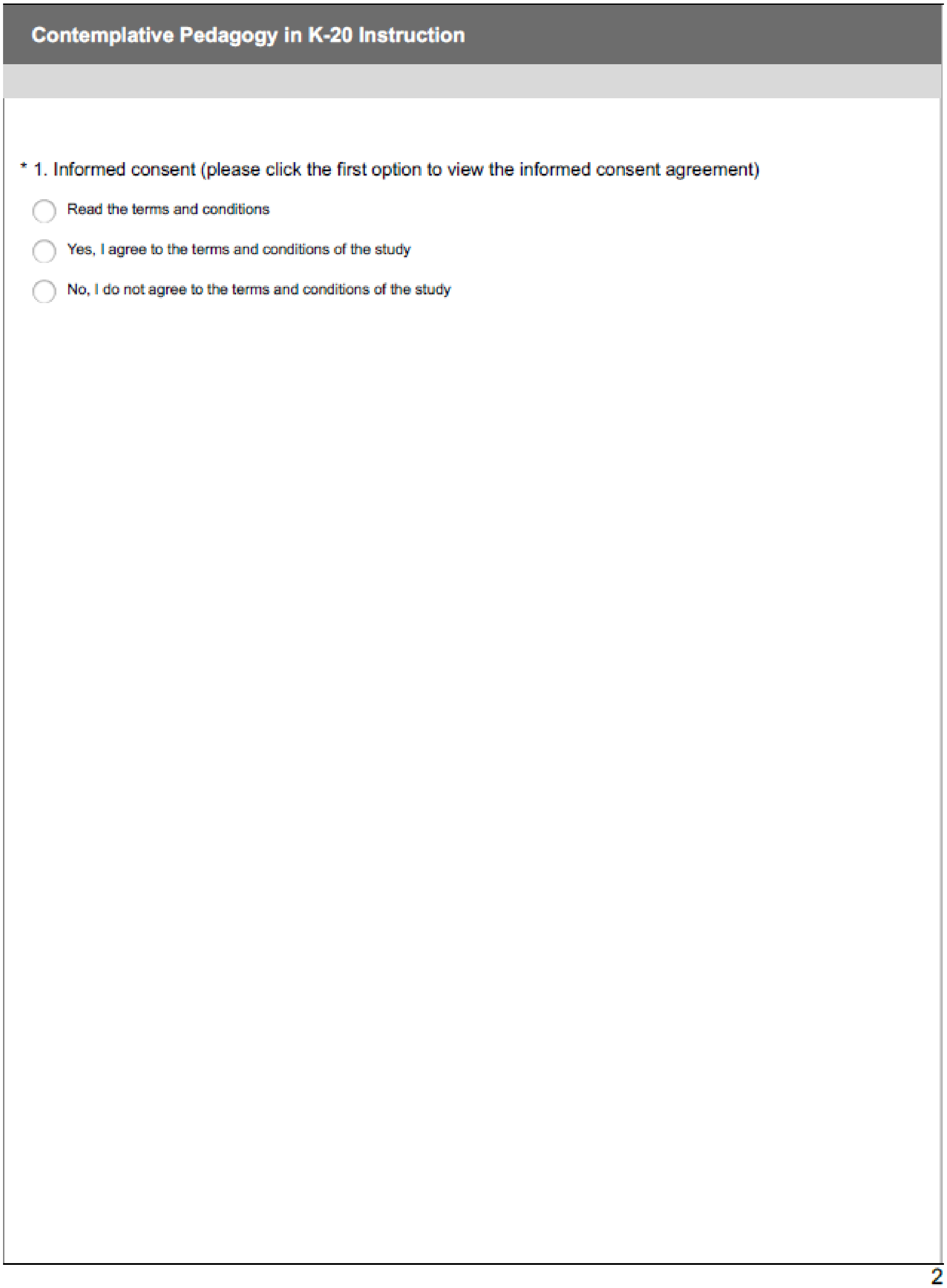
Thank you for considering this survey

Hi, my name is Joseph Browning and I am conducting dissertation research regarding contemplative pedagogy for K-20 learning at Idaho State University. First let me say that you were specifically chosen among others who employ contemplative pedagogy in their instruction because of your experience employing contemplative pedagogies in e-learning contexts. This subject remains underexplored by educational researchers.

1. Your voluntary participation in answering a few survey questions would be greatly appreciated to assist in further exploring the subject of contemplative pedagogy for K-20 e-learning.

2. As this survey represents a preliminary phase for a mixed methods dissertation study, survey respondents may be contacted for further information and explanation. This survey will request the sharing of contact information that will be immediately coded via pseudonym in order to respect and protect anonymity.

3. If for any reason you choose not to be involved in this survey and/or subsequent brief interview, know that this survey and subsequent interview are strictly voluntary and you are under no obligation to continue participation.



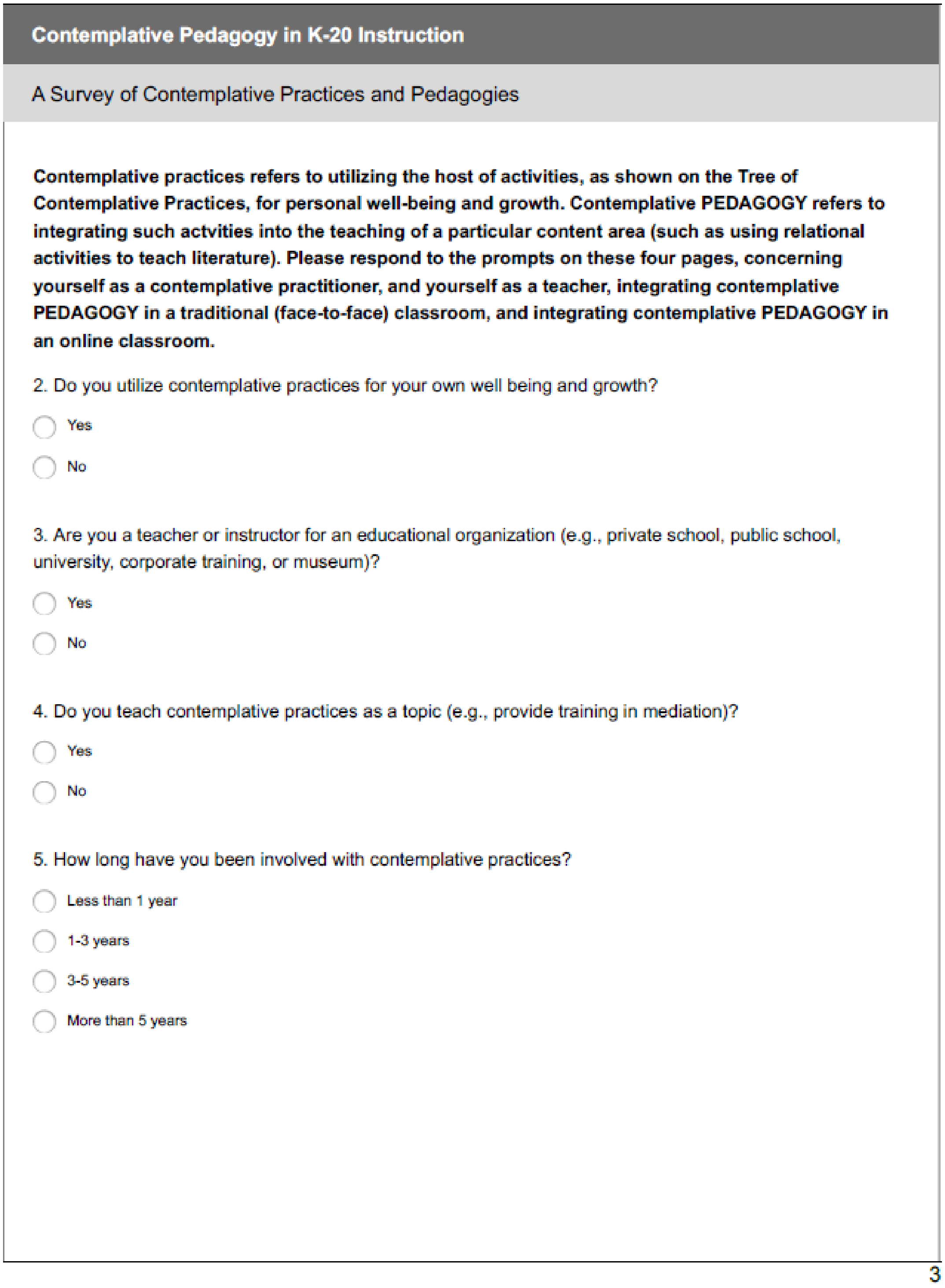
Contemplative Pedagogy in K-20 Instruction

* 1. Informed consent (please click the first option to view the informed consent agreement)

○ Read the terms and conditions

○ Yes, I agree to the terms and conditions of the study

○ No, I do not agree to the terms and conditions of the study



Contemplative Pedagogy in K-20 Instruction

A Survey of Contemplative Practices and Pedagogies

Contemplative practices refers to utilizing the host of activities, as shown on the Tree of Contemplative Practices, for personal well-being and growth. Contemplative PEDAGOGY refers to integrating such actvities into the teaching of a particular content area (such as using relational activities to teach literature). Please respond to the prompts on these four pages, concerning yourself as a contemplative practitioner, and yourself as a teacher, integrating contemplative PEDAGOGY in a traditional (face-to-face) classroom, and integrating contemplative PEDAGOGY in an online classroom.

2. Do you utilize contemplative practices for your own well being and growth?

○ Yes

○ No

3. Are you a teacher or instructor for an educational organization (e.g., private school, public school, university, corporate training, or museum)?

○ Yes

○ No

4. Do you teach contemplative practices as a topic (e.g., provide training in mediation)?

○ Yes

○ No

5. How long have you been involved with contemplative practices?

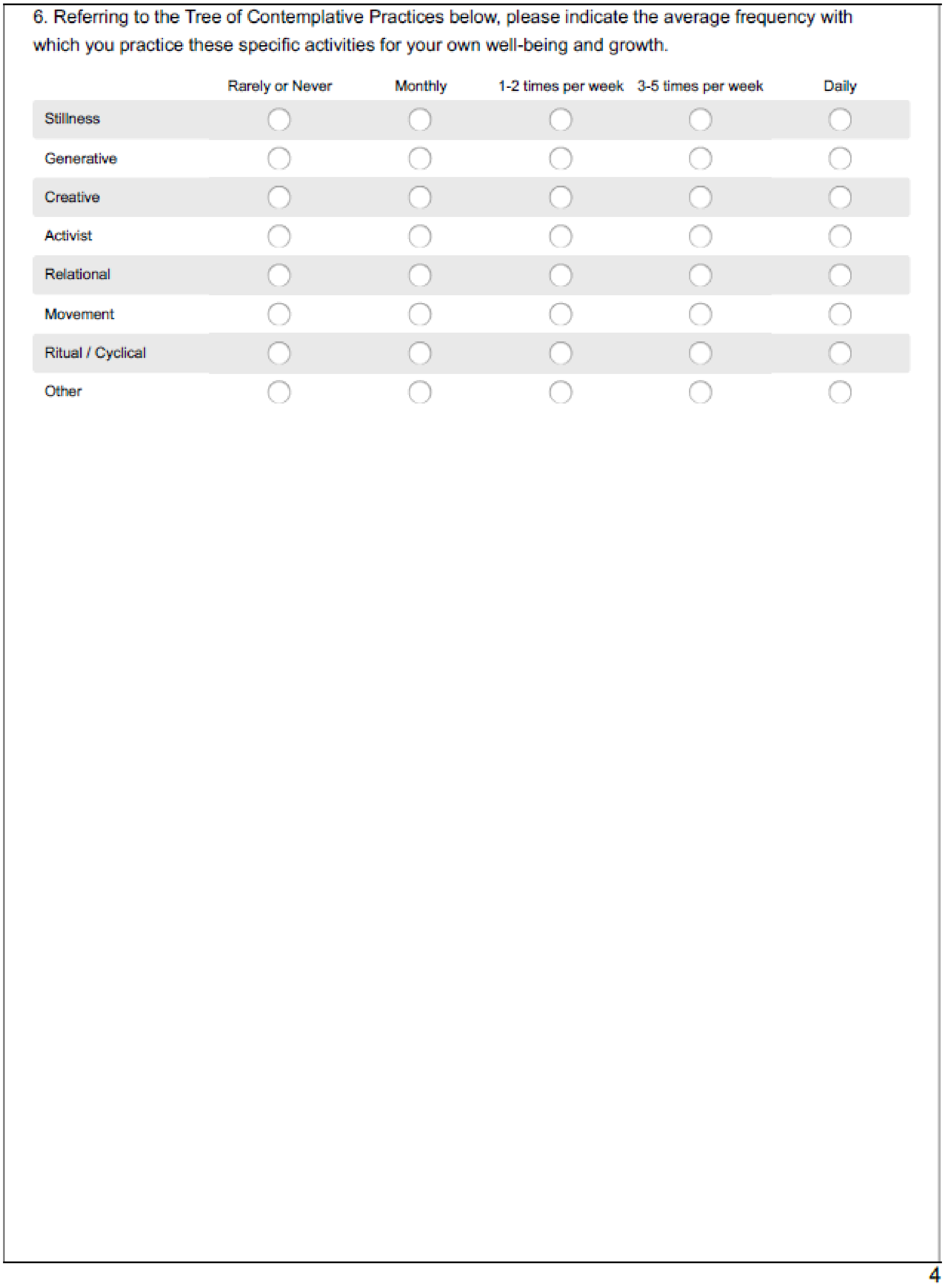
○ Less than 1 year

○ 1-3 years

○ 3-5 years

○ More than 5 years

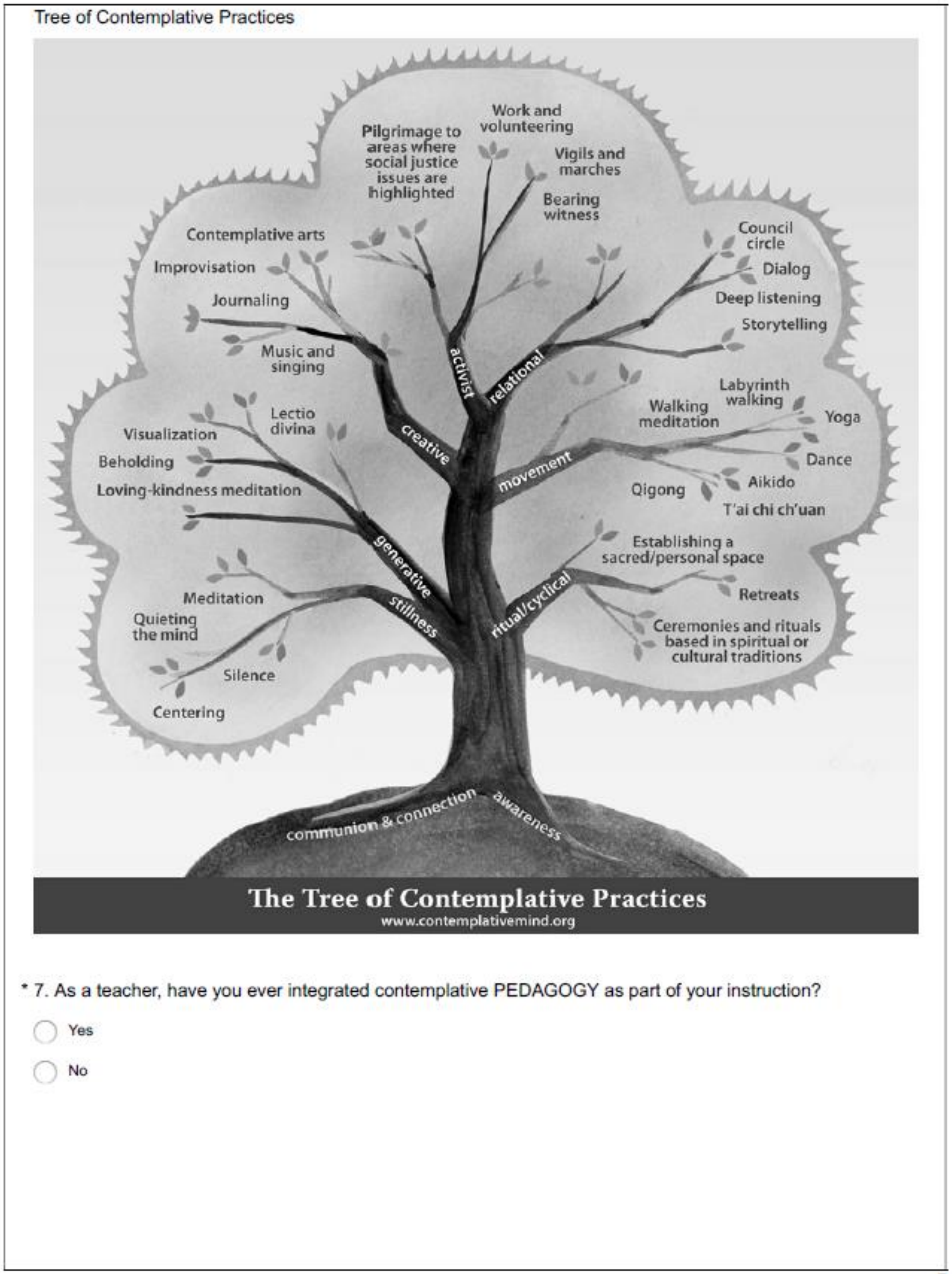
3



6. Referring to the Tree of Contemplative Practices below, please indicate the average frequency with which you practice these specific activities for your own well-being and growth.

	Rarely or Never	Monthly	1-2 times per week	3-5 times per week	Daily
Stillness	○	○	○	○	○
Generative	○	○	○	○	○
Creative	○	○	○	○	○
Activist	○	○	○	○	○
Relational	○	○	○	○	○
Movement	○	○	○	○	○
Ritual / Cyclical	○	○	○	○	○
Other	○	○	○	○	○

4



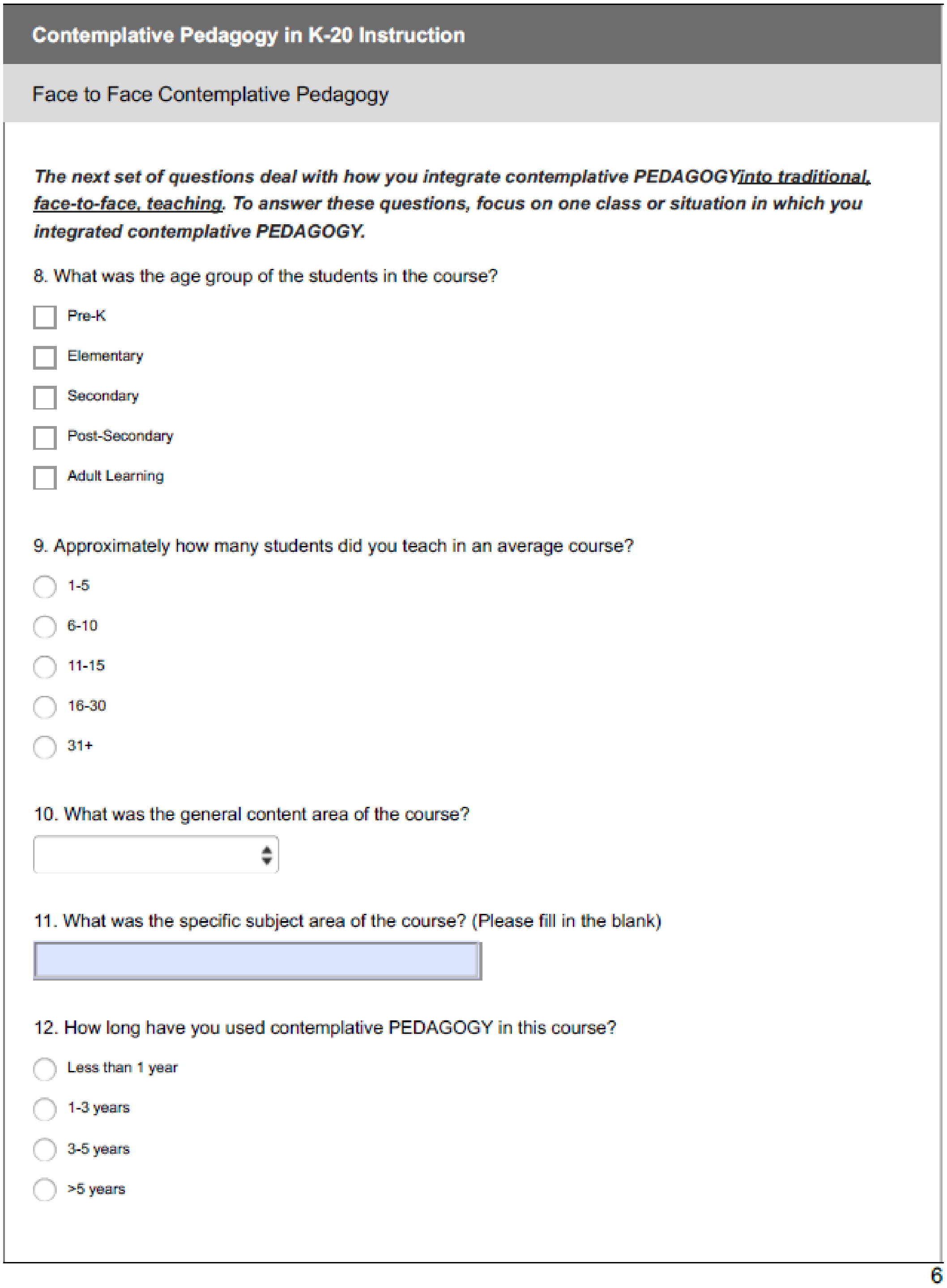
Tree of Contemplative Practices

Work and volunteering
Pilgrimage to areas where social justice issues are highlighted
Vigils and marches
Bearing witness
Contemplative arts
Council circle
Improvisation
Dialog
Journaling
Deep listening
Storytelling
Music and singing
activist
relational
Labyrinth walking
Walking meditation
Yoga
Lectio divina
Visualization
creative
Dance
Beholding
movement
Aikido
Loving-kindness meditation
Qigong
T'ai chi ch'uan
generative
Establishing a sacred/personal space
Meditation
stillness
ritual/cyclical
Retreats
Quieting the mind
Ceremonies and rituals based in spiritual or cultural traditions
Silence
Centering
communion & connection
awareness
The Tree of Contemplative Practices
www.contemplativemind.org

* 7. As a teacher, have you ever integrated contemplative PEDAGOGY as part of your instruction?

○ Yes

○ No



Contemplative Pedagogy in K-20 Instruction

Face to Face Contemplative Pedagogy

The next set of questions deal with how you integrate contemplative PEDAGOGYinto traditional, face-to-face, teaching. To answer these questions, focus on one class or situation in which you integrated contemplative PEDAGOGY.

8. What was the age group of the students in the course?

☐ Pre-K
☐ Elementary
☐ Secondary
☐ Post-Secondary
☐ Adult Learning

9. Approximately how many students did you teach in an average course?

○ 1-5
○ 6-10
○ 11-15
○ 16-30
○ 31+

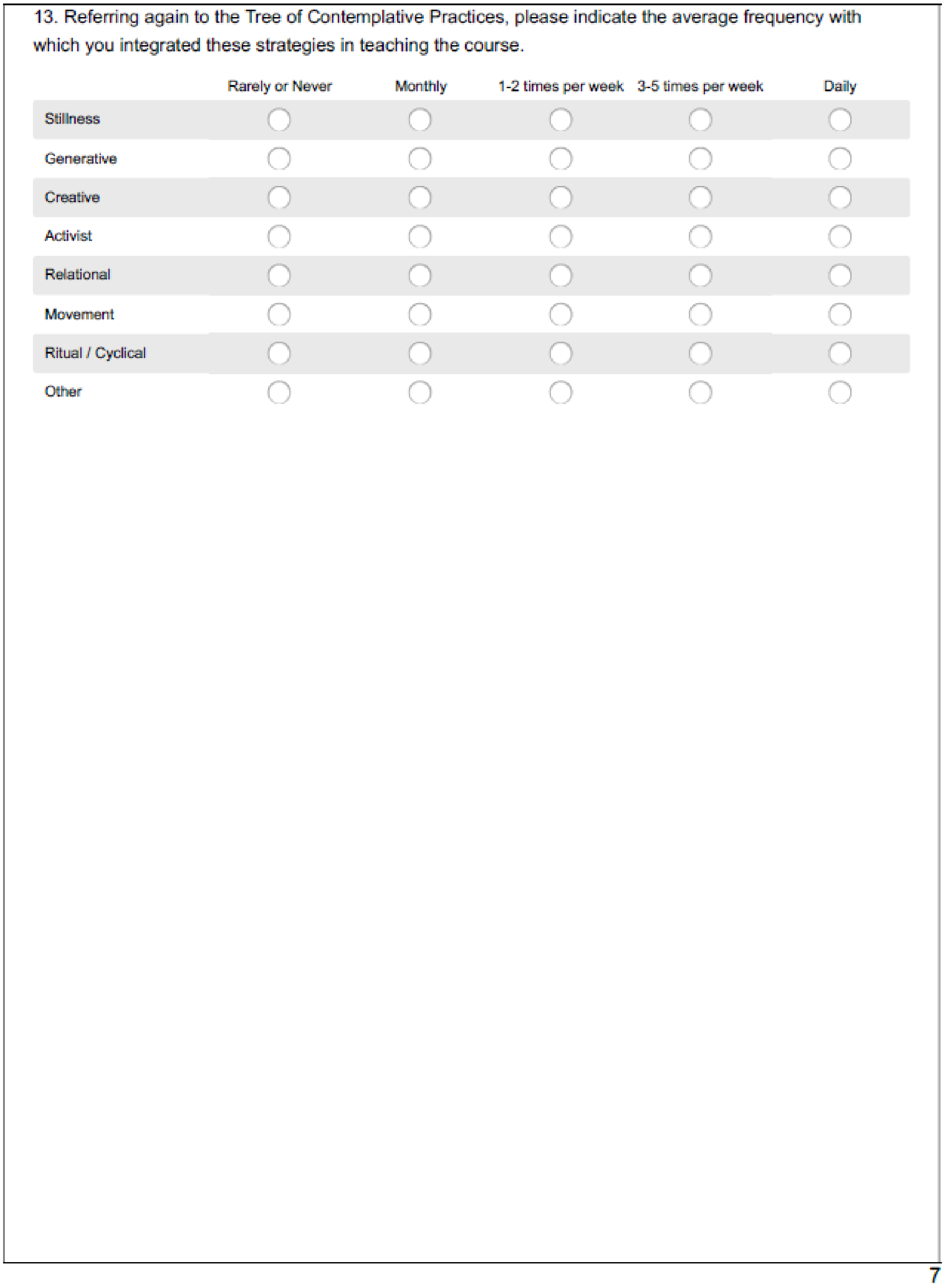
10. What was the general content area of the course?

11. What was the specific subject area of the course? (Please fill in the blank)

12. How long have you used contemplative PEDAGOGY in this course?

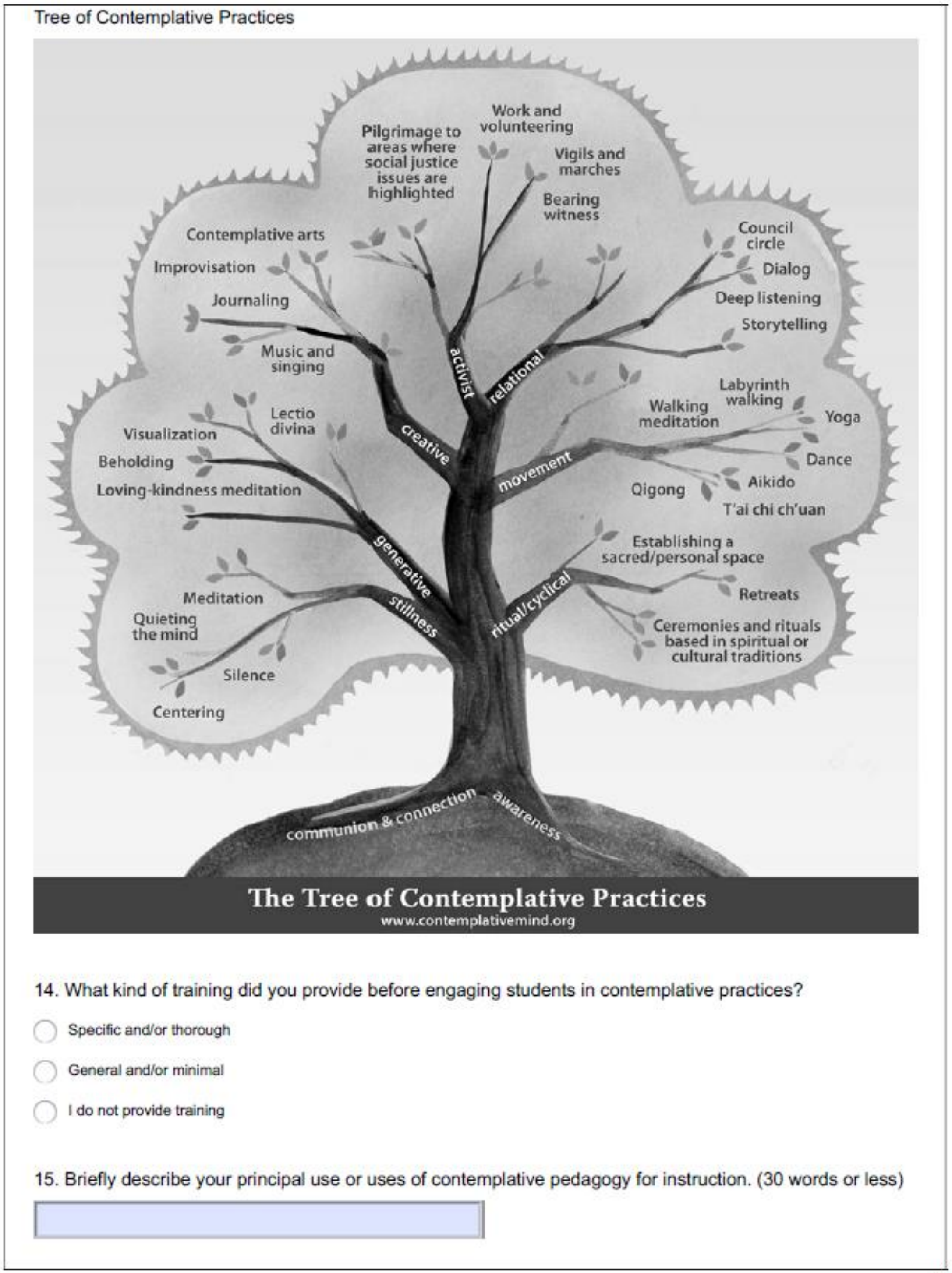
○ Less than 1 year
○ 1-3 years
○ 3-5 years
○ >5 years

6



13. Referring again to the Tree of Contemplative Practices, please indicate the average frequency with which you integrated these strategies in teaching the course.

	Rarely or Never	Monthly	1-2 times per week	3-5 times per week	Daily
Stillness	○	○	○	○	○
Generative	○	○	○	○	○
Creative	○	○	○	○	○
Activist	○	○	○	○	○
Relational	○	○	○	○	○
Movement	○	○	○	○	○
Ritual / Cyclical	○	○	○	○	○
Other	○	○	○	○	○



Tree of Contemplative Practices

Pilgrimage to areas where social justice issues are highlighted
Work and volunteering
Vigils and marches
Bearing witness
Contemplative arts
Improvisation
Journaling
Music and singing
Council circle
Dialog
Deep listening
Storytelling
activist
relational
Lectio divina
Visualization
Beholding
Loving-kindness meditation
creative
Labyrinth walking
Walking meditation
Yoga
Dance
movement
Qigong
Aikido
T'ai chi ch'uan
generative
Meditation
Quieting the mind
Silence
Centering
stillness
Establishing a sacred/personal space
Retreats
ritual/cyclical
Ceremonies and rituals based in spiritual or cultural traditions
communion & connection
awareness
The Tree of Contemplative Practices
www.contemplativemind.org

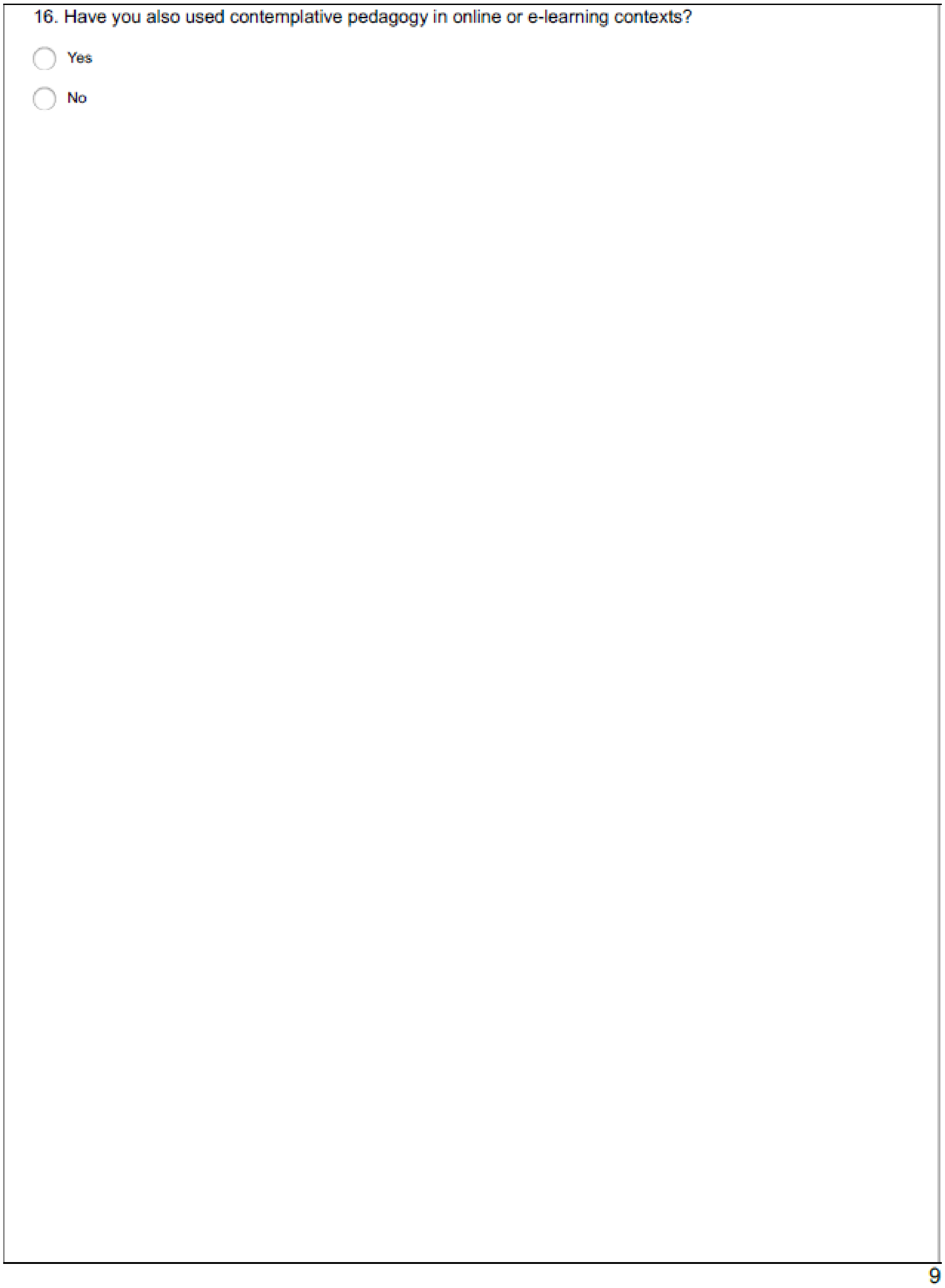
14. What kind of training did you provide before engaging students in contemplative practices?

○ Specific and/or thorough

○ General and/or minimal

○ I do not provide training

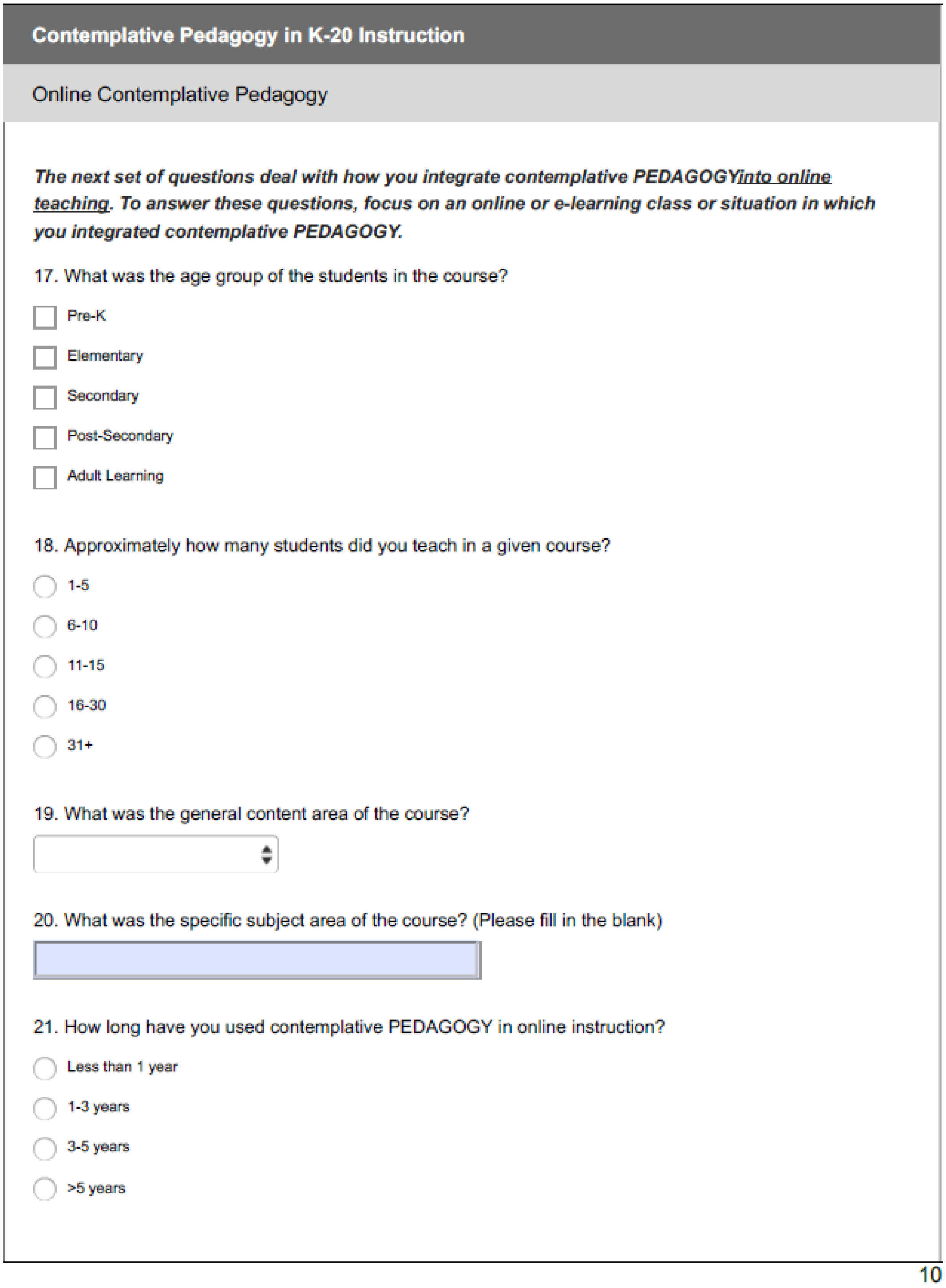
15. Briefly describe your principal use or uses of contemplative pedagogy for instruction. (30 words or less)



16. Have you also used contemplative pedagogy in online or e-learning contexts?

○ Yes

○ No



Contemplative Pedagogy in K-20 Instruction

Online Contemplative Pedagogy

The next set of questions deal with how you integrate contemplative PEDAGOGYinto online teaching. To answer these questions, focus on an online or e-learning class or situation in which you integrated contemplative PEDAGOGY.

17. What was the age group of the students in the course?

☐ Pre-K
☐ Elementary
☐ Secondary
☐ Post-Secondary
☐ Adult Learning

18. Approximately how many students did you teach in a given course?

○ 1-5
○ 6-10
○ 11-15
○ 16-30
○ 31+

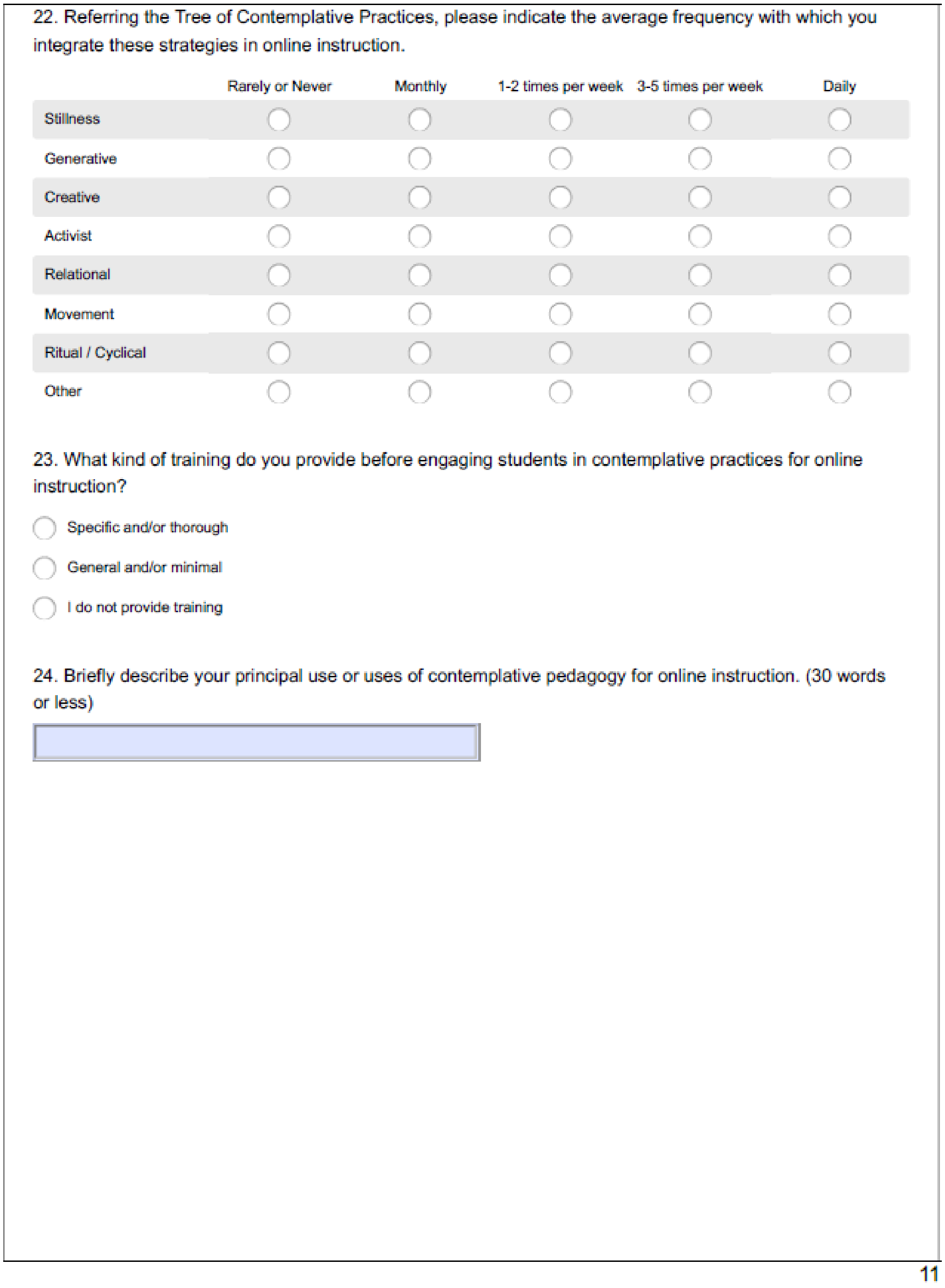
19. What was the general content area of the course?

20. What was the specific subject area of the course? (Please fill in the blank)

21. How long have you used contemplative PEDAGOGY in online instruction?

○ Less than 1 year
○ 1-3 years
○ 3-5 years
○ >5 years

10



22. Referring the Tree of Contemplative Practices, please indicate the average frequency with which you integrate these strategies in online instruction.

	Rarely or Never	Monthly	1-2 times per week	3-5 times per week	Daily
Stillness	○	○	○	○	○
Generative	○	○	○	○	○
Creative	○	○	○	○	○
Activist	○	○	○	○	○
Relational	○	○	○	○	○
Movement	○	○	○	○	○
Ritual / Cyclical	○	○	○	○	○
Other	○	○	○	○	○

23. What kind of training do you provide before engaging students in contemplative practices for online instruction?

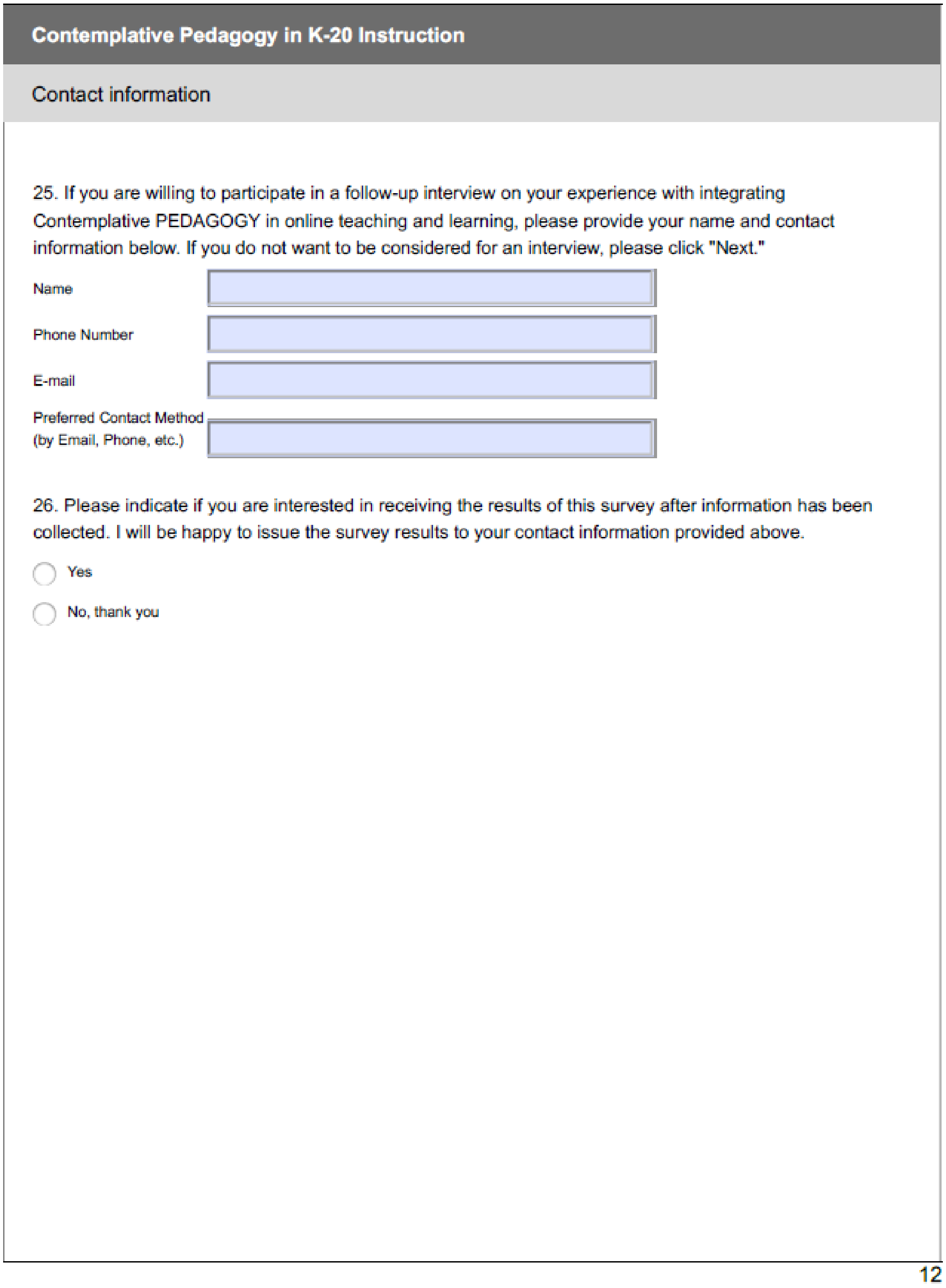
○ Specific and/or thorough

○ General and/or minimal

○ I do not provide training

24. Briefly describe your principal use or uses of contemplative pedagogy for online instruction. (30 words or less)

11



Contemplative Pedagogy in K-20 Instruction

Contact information

25. If you are willing to participate in a follow-up interview on your experience with integrating Contemplative PEDAGOGY in online teaching and learning, please provide your name and contact information below. If you do not want to be considered for an interview, please click "Next."

Name

Phone Number

E-mail

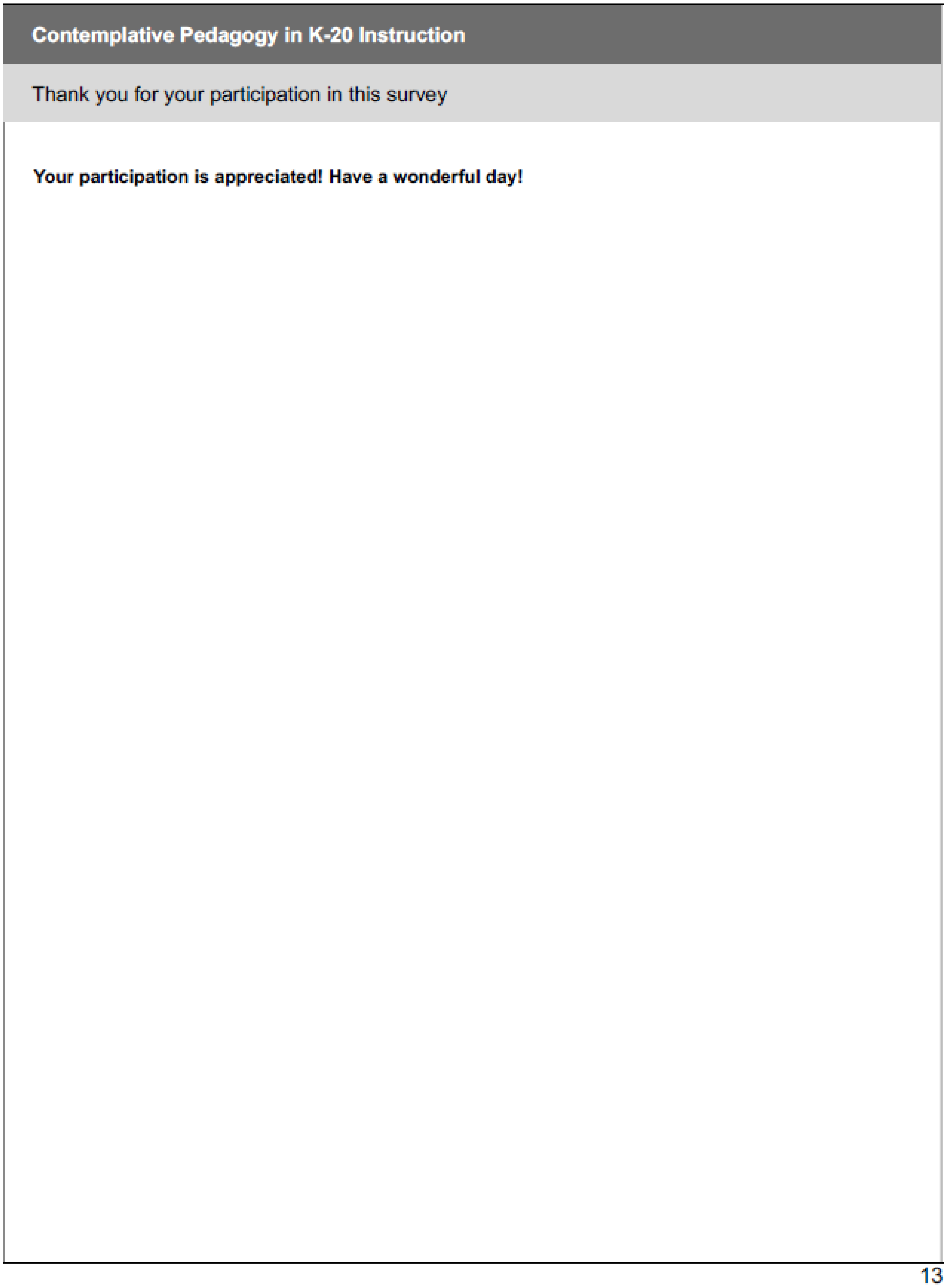
Preferred Contact Method (by Email, Phone, etc.)

26. Please indicate if you are interested in receiving the results of this survey after information has been collected. I will be happy to issue the survey results to your contact information provided above.

○ Yes

○ No, thank you

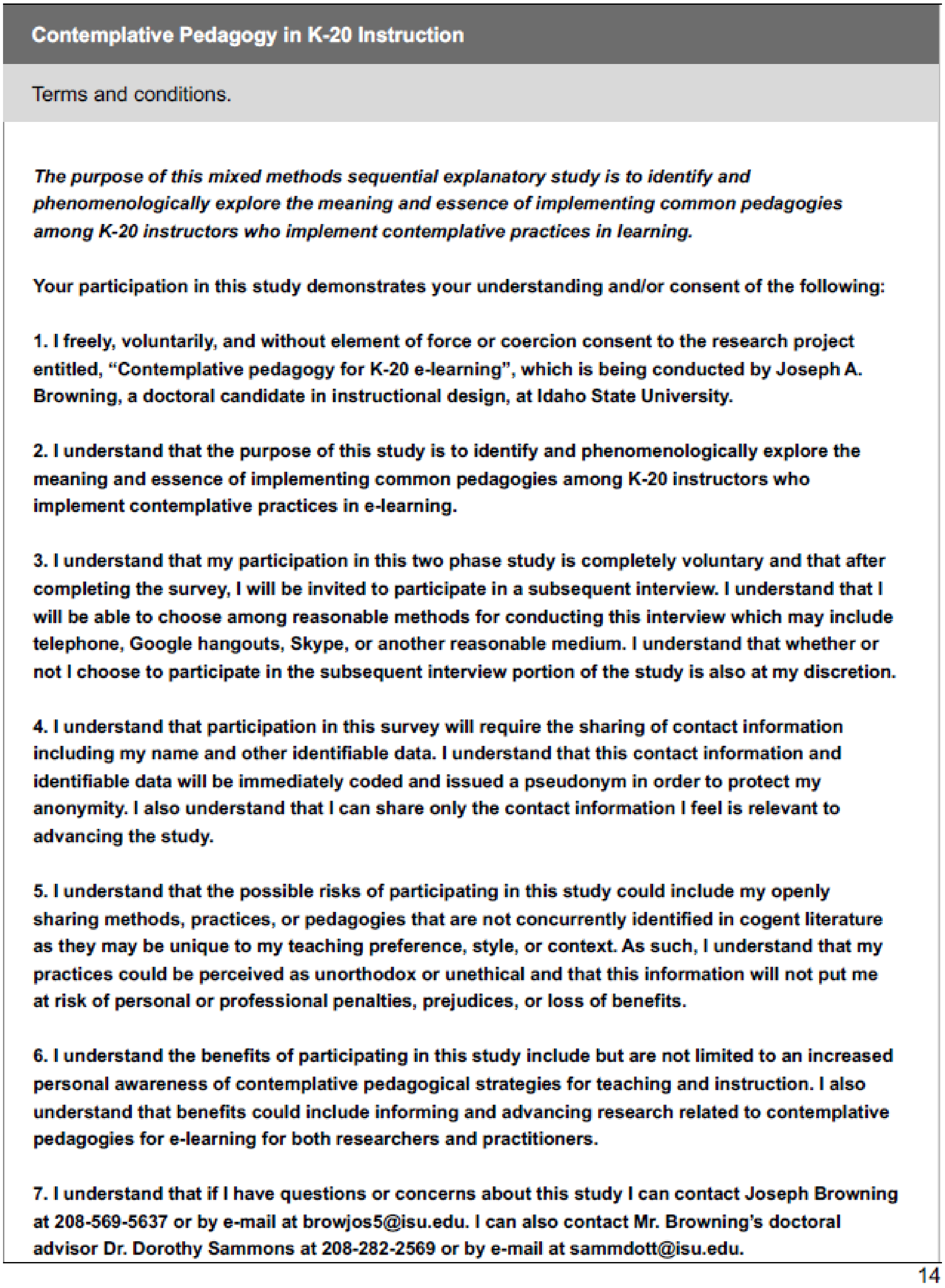
12



Contemplative Pedagogy in K-20 Instruction

Thank you for your participation in this survey

Your participation is appreciated! Have a wonderful day!



Contemplative Pedagogy in K-20 Instruction

Terms and conditions.

The purpose of this mixed methods sequential explanatory study is to identify and phenomenologically explore the meaning and essence of implementing common pedagogies among K-20 instructors who implement contemplative practices in learning.

Your participation in this study demonstrates your understanding and/or consent of the following:

1. I freely, voluntarily, and without element of force or coercion consent to the research project entitled, "Contemplative pedagogy for K-20 e-learning", which is being conducted by Joseph A. Browning, a doctoral candidate in instructional design, at Idaho State University.

2. I understand that the purpose of this study is to identify and phenomenologically explore the meaning and essence of implementing common pedagogies among K-20 instructors who implement contemplative practices in e-learning.

3. I understand that my participation in this two phase study is completely voluntary and that after completing the survey, I will be invited to participate in a subsequent interview. I understand that I will be able to choose among reasonable methods for conducting this interview which may include telephone, Google hangouts, Skype, or another reasonable medium. I understand that whether or not I choose to participate in the subsequent interview portion of the study is also at my discretion.

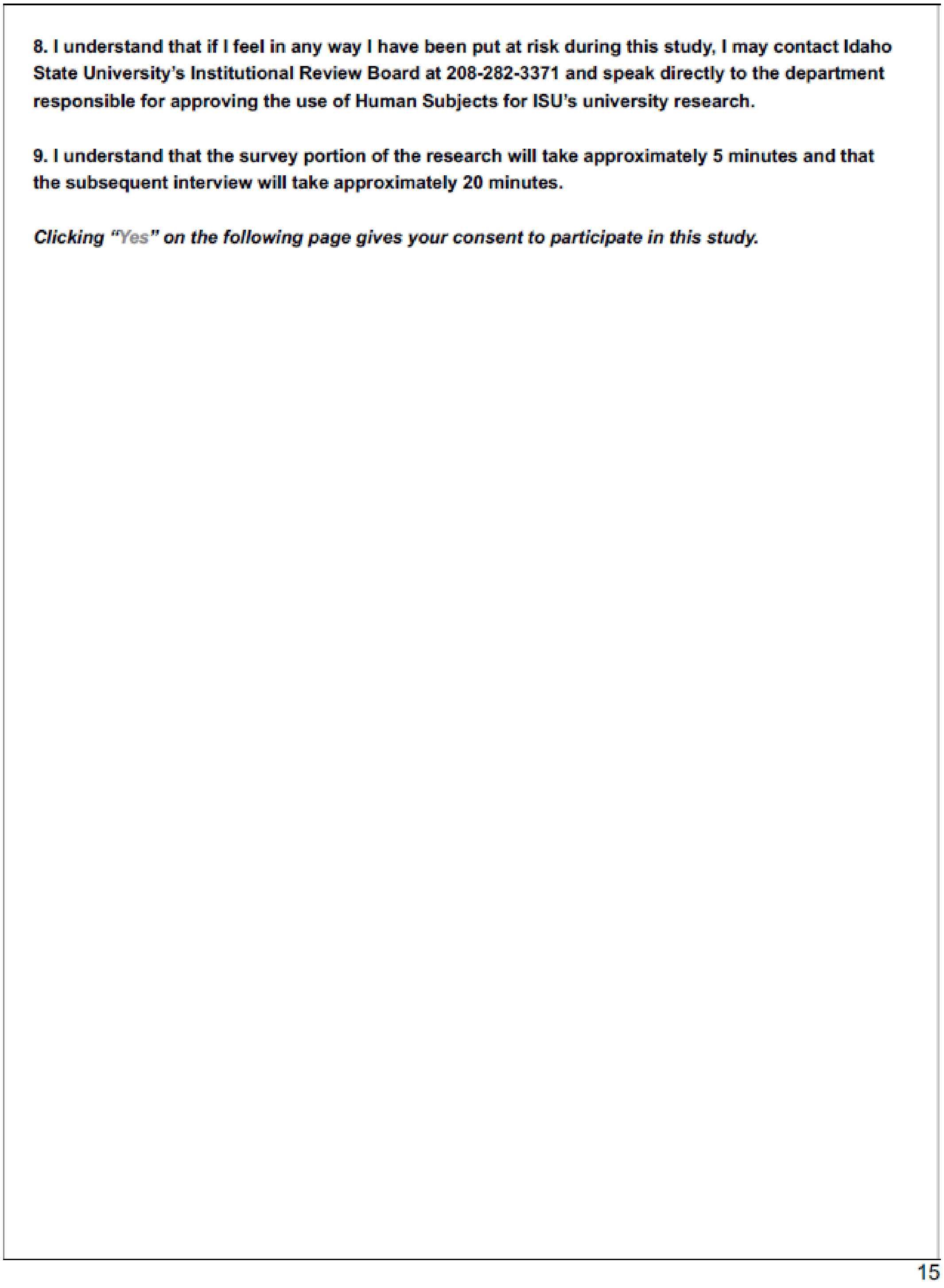
4. I understand that participation in this survey will require the sharing of contact information including my name and other identifiable data. I understand that this contact information and identifiable data will be immediately coded and issued a pseudonym in order to protect my anonymity. I also understand that I can share only the contact information I feel is relevant to advancing the study.

5. I understand that the possible risks of participating in this study could include my openly sharing methods, practices, or pedagogies that are not concurrently identified in cogent literature as they may be unique to my teaching preference, style, or context. As such, I understand that my practices could be perceived as unorthodox or unethical and that this information will not put me at risk of personal or professional penalties, prejudices, or loss of benefits.

6. I understand the benefits of participating in this study include but are not limited to an increased personal awareness of contemplative pedagogical strategies for teaching and instruction. I also understand that benefits could include informing and advancing research related to contemplative pedagogies for e-learning for both researchers and practitioners.

7. I understand that if I have questions or concerns about this study I can contact Joseph Browning at 208-569-5637 or by e-mail at browjos5@isu.edu. I can also contact Mr. Browning's doctoral advisor Dr. Dorothy Sammons at 208-282-2569 or by e-mail at sammdott@isu.edu.

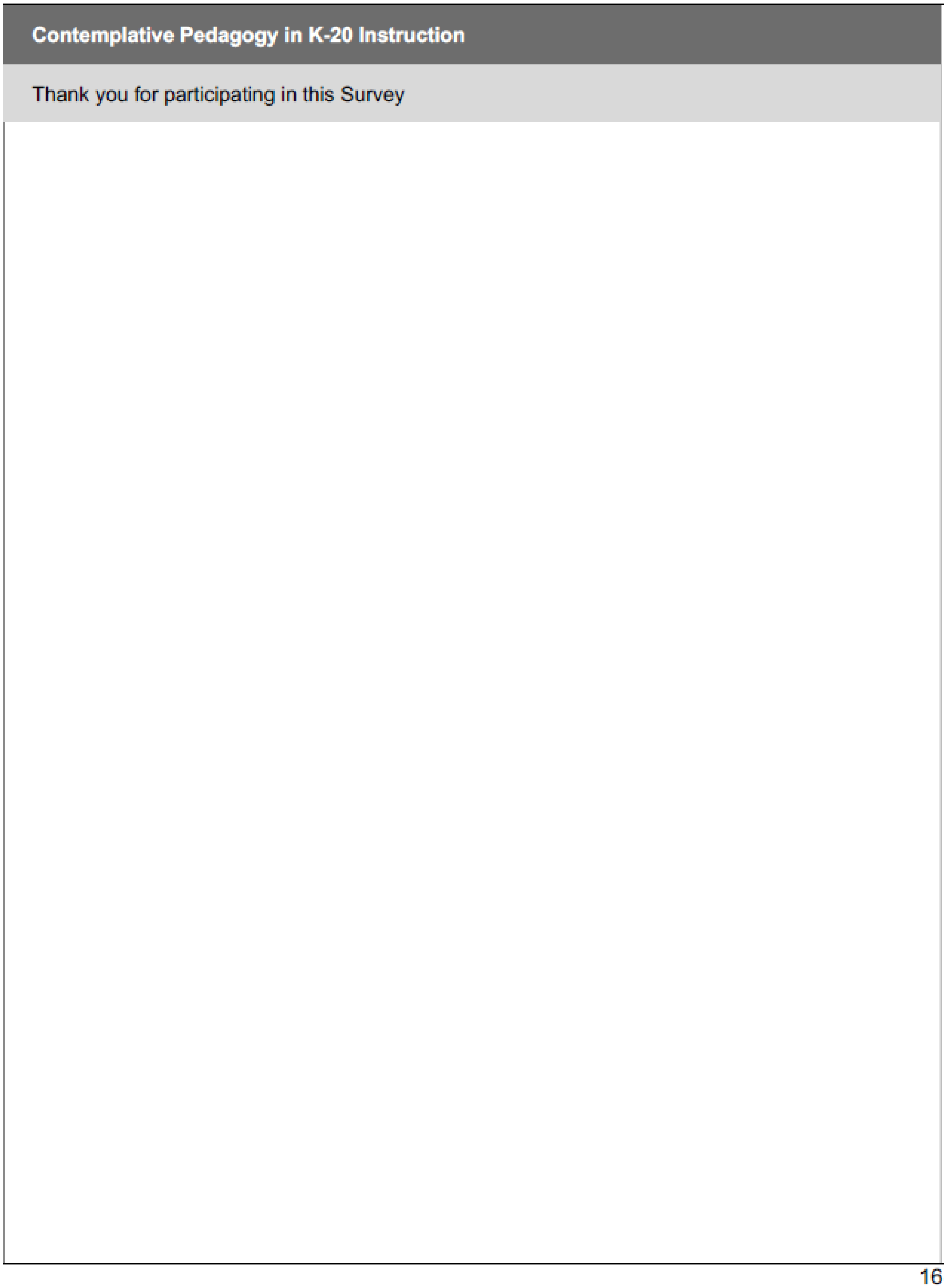
14



8. I understand that if I feel in any way I have been put at risk during this study, I may contact Idaho State University's Institutional Review Board at 208-282-3371 and speak directly to the department responsible for approving the use of Human Subjects for ISU's university research.

9. I understand that the survey portion of the research will take approximately 5 minutes and that the subsequent interview will take approximately 20 minutes.

Clicking "Yes" on the following page gives your consent to participate in this study.



Contemplative Pedagogy in K-20 Instruction

Thank you for participating in this Survey

16

Appendix B

Advance e-mail communication to participants

To ______________________;

You have been identified as one *of few* instructors who utilize contemplative pedagogy for instructional contexts. This is a fascinating yet under researched topic of study. Because contemplative practice as a pedagogical strategy is a relatively new topic, I am conducting a dissertation study at Idaho State University of common practices and overall experiences of practitioners like yourself.

My name is *Joe Browning*, and I would appreciate very much your voluntary participation in a study related to this topic. As the principal researcher on this project, I will take extensive measures to protect and respect your personal and professional confidentiality.

The study will include two phases on your part:

***Phase 1**: Is to have you conduct an online survey via SurveyMonkey to provide me with preliminary data regarding your experience with contemplative pedagogy thus far.

***Phase 2**: Is a recorded follow-up interview that should take approximately 15 - 20 minutes to conduct via phone, Google hangouts, Skype, or any other venue you feel comfortable with.

It is anticipated that this study will have a low response rate simply because there are so few practitioners like yourself who use contemplative practices for instructional contexts. So again your voluntary participation is *deeply appreciated*.

If you are willing to participate in this study, please:

1 Take the survey and indicate at the conclusion that you are willing to participate.

OR . . .

2 Respond to this e-mail and indicate that you are willing to have me follow-up with you.

Thank you for considering this opportunity and I hope to be able to visit with you soon! Have a wonderful day!

Sincerely,
Joseph A. Browning
Doctoral Candidate, Idaho State University

Appendix C:

Interview Protocol Document

Interview Protocol Document

Time of Interview: __________________
Date: _______/__________/__________
Place: ___________________________________
Name of Interviewee: ___________________________________
Position of Interviewee: ____
Pseudonym assigned: ___________________________________
Questions:

1. How do you define contemplative pedagogy?
   ____
   ____
   ____
2. What has been your experience with contemplative pedagogy?
   ____
   ____
   ____
3. What are your reasons for using contemplative pedagogy in your instruction?
   ____
   ____
   ____
4. What strategies or practices do you find most helpful in your instruction?
   ____
   ____
   ____
5. What do you feel are advantages of contemplative pedagogy?
   ____
   ____
   ____
6. What do you feel can inhibit the contemplative process for your learners?
   ____
   ____
   ____
7. What are ways to assess the effectiveness of contemplative pedagogies?
   ____
   ____
   ____
8. As contemplative pedagogy gains momentum, what advice might you have for educators who are considering using contemplative pedagogies in instruction?
   ____
   ____
   ____
9. Are you aware of other instructors who utilize contemplative pedagogies for e-learning that could contribute to this study? If so, may I contact them?
   ____

____

Appendix D:

Survey Responses for Specific Content Areas in Traditional Contemplative Pedagogy

Contemplative Pedagogy in Traditional Post-secondary Instruction		
What was the specific subject area of the course? (Please fill in the blank)		
Answer Options		**Response Count**
		52
answered question		**52**
skipped question		**38**
Number	**Response Date**	**Response Text**
1	**Nov 19, 2015 3:01 AM**	Teacher Preparation
2	**Nov 18, 2015 9:31 PM**	ecopsychology
3	**Nov 17, 2015 9:49 PM**	Teacher training
4	**Nov 17, 2015 6:51 PM**	education
5	**Nov 17, 2015 6:25 PM**	General Psychology
6	**Nov 17, 2015 5:03 PM**	Classical Yoga Philosophy (Patanjali)
7	**Nov 17, 2015 3:49 PM**	Dance, theater for social justice
8	**Nov 17, 2015 2:53 PM**	Intensives within the Living School
9	**Nov 17, 2015 2:37 AM**	Environment, Sustainable Development
10	**Nov 16, 2015 11:37 PM**	Statistics & Research Methods
11	**Nov 16, 2015 11:15 PM**	Reflection for learning
12	**Nov 16, 2015 9:17 PM**	Diversity &Oppression
13	**Nov 16, 2015 5:47 PM**	Nonviolent Resistance as Spiritual Practice and Peace-Making
14	**Nov 16, 2015 5:41 PM**	English, Writing, and Creative Writing
15	**Nov 16, 2015 4:55 PM**	Fundamentals of Audio
16	**Nov 16, 2015 4:52 PM**	Social Work, Mindfulness, Family Studies, Integrative Studies
17	**Nov 16, 2015 4:37 PM**	Writing
18	**Nov 3, 2015 2:28 AM**	Curriculum and Instruction
19	**Nov 1, 2015 8:38 PM**	Education Policy and Law
20	**Nov 1, 2015 5:43 PM**	Educational Psychology
21	**Nov 1, 2015 5:00 PM**	Music performance
22	**Oct 29, 2015 3:02 PM**	Communication Studies
23	**Oct 28, 2015 2:56 PM**	Buddhist text study
24	**Oct 28, 2015 1:46 PM**	Psychology
25	**Oct 28, 2015 2:58 AM**	Secular social vision, Buddhist philosophy,
26	**Oct 27, 2015 5:26 PM**	restorative justice
27	**Oct 27, 2015 4:24 PM**	Dance history
28	**Oct 27, 2015 3:06 PM**	also philosophy (ethics) and composition (writing)
29	**Oct 27, 2015 12:25 PM**	both business management and developmental English
30	**Oct 27, 2015 8:47 AM**	Developing compassion
31	**Oct 27, 2015 1:10 AM**	Computer
32	**Oct 26, 2015 11:38 PM**	English

33	**Oct 26, 2015 11:20 PM**	Course name: Mindful Leadership
34	**Oct 26, 2015 10:52 PM**	I taught in a law school and integrative CP into Commercial Law, Business Law, Alternative Dispute Resolution (ADR), Latinas, Latinos and the Law, Interviewing and Counseling
35	**Oct 26, 2015 10:30 PM**	Individual Counseling Skills
36	**Oct 26, 2015 10:15 PM**	Mindfulness & Cultural Development
37	**Oct 26, 2015 9:55 PM**	Christian spiritual practices
38	**Oct 26, 2015 9:22 PM**	Spiritual Formation
39	**Oct 26, 2015 8:01 PM**	Communication
40	**Oct 26, 2015 7:57 PM**	Higher education
41	**Oct 26, 2015 7:42 PM**	Acting
42	**Oct 26, 2015 7:36 PM**	Social neuroscience of empathy and compassion
43	**Oct 26, 2015 7:02 PM**	Human Biology
44	**Oct 26, 2015 6:59 PM**	Drama
45	**Oct 23, 2015 11:20 PM**	Meditation / Buddhist Studies
46	**Oct 23, 2015 6:02 PM**	Mindfulness based Social Emotional Learning
47	**Oct 19, 2015 3:13 PM**	Mindfulness
48	**Oct 16, 2015 8:58 PM**	Mindful Education
49	**Oct 16, 2015 8:40 PM**	Yoga
50	**Oct 16, 2015 8:09 PM**	Mindful Practitioner
51	**Oct 5, 2015 7:37 PM**	Mindfulness and Clinical Practice ("Mindful Practitioner")
52	**Oct 1, 2015 11:39 PM**	History

Appendix E:

Survey Responses for Specific Content Areas in Online Contemplative Pedagogy

Contemplative Pedagogy in Online Post-secondary Instruction		
What was the specific subject area of the course? (Please fill in the blank)		
Answer Options		**Response Count**
		14
answered question		**14**
skipped question		**76**
Number	**Response Date**	**Response Text**
1	**Nov 18, 2015 9:33 PM**	ecopsychology
2	**Nov 17, 2015 3:51 PM**	Mindfulness
3	**Nov 16, 2015 11:43 PM**	The Science of Contemplative Teaching and Learning (for Masters Students)
4	**Nov 16, 2015 11:17 PM**	Reflection for learning
5	**Nov 16, 2015 9:22 PM**	Human Biology and Social Context
6	**Nov 16, 2015 4:54 PM**	Social Welfare Policy: Diverse Perspectives
7	**Nov 3, 2015 2:33 AM**	Curriculum and Instruction
8	**Oct 28, 2015 2:59 PM**	Buddhist foundational texts
9	**Oct 27, 2015 3:08 PM**	also philosohpy (ethics)
10	**Oct 27, 2015 12:28 PM**	Medical transcription, intro to health sciences
11	**Oct 26, 2015 10:17 PM**	Meditation, spiritual inquiry, collective emergence, contemporary and traditional mystics
12	**Oct 26, 2015 9:24 PM**	Spiritual Journey
13	**Oct 26, 2015 8:00 PM**	Aging Services
14	**Oct 23, 2015 6:03 PM**	Mindfulness based Social Emotional Learning

Appendix F:

Arlene’s Interview Transcript

“Is it ok with you if I record this this interview with you?”

“Of course, of course.”

“Alright, a couple things that I just wanted to go through. As I’m doing this, I’m I’m learning more about contemplative pedagogy, and so I’m trying to form some ground work and understand it myself, and then see, you know, where this research can go further, on to best practices and so forth, but right now it’s kind of a foundational study actually, and so first off, if you wouldn’t mind, what is your responsibility that you have that requires contemplative pedagogy as a strategy?”

“Well, I don’t know that I have anything that requires me to have it as strategy other than that I have been practicing mindfulness and meditation for many years. I’ve even been a minister, I’ve retired from that now. We taught meditation and mindfulness to all our congregants and all of our classes. Then on my retirement from the Unity Minister, I became interested in Buddhism. So even though I knew about Buddhism, of course, I didn’t know as much as when you practice Buddhism. You know like when you go to actually sit with a group on a regular basis and study and study quo on’s and all that. And so it just added to my brain about the power in mindfulness and meditation and teaching people how to use those in their daily lives in practical ways. So that’s how I got into using these techniques, through those two channels.”

“So what are some of the contexts that you typically use these, we’ll get to the e-learning and online aspect here in a moment, but just generally speaking, what are the contexts in which you typically use it?”

“Ok, well I first started using the techniques when I was teaching for Broward College and I was teaching Developmental English, and I noticed the students were in my class because they failed the entrance exam, the English part of the entrance exam, and they couldn’t go on for credit courses until they had my class. So they were a variety of students within the class from you know phonics English was not their first language all the way up to students that had graduated from awful terrible K-12 systems, and had never really learned the basics of English grammar. So I knew that they all wanted to get better and improve and get good jobs and support themselves and their families, but the only way they could do that and get into the college they had planned. So they were very nervous and they couldn’t focus. So one day I just thought, you know what, they need some way to relax when they get to class. And so there’s a wonderful little book that I found that one of my Zen Friends recommended to me, it’s called *How to Train a Wild Elephant*, by Dr. Jan Chozen Bays. She’s a medical doctor and also a Buddhist priest. So in her book *How to Train a Wild Elephant* she has a wonderful exercise called the three breath exercise which is a, just a, Buddhist reason that can be done in a short three breath situation and is self-centered and so I thought maybe this will work with my students to let them relax before we began the class, so they could focus on the learning. Because when they come into a community college, (that’s where we usually meet, community college) you can’t find a parking space, everyone is running late, they are running to the class, they don’t want to be late, you know and I definately needed something to calm them down, so that’s what I started to do. And so when the class started, we would begin the class always with this three breath exercise. What

I found was it helped them and set their quiet themselves down, and be able to say things, and you know learn. And then to prove my theory, one day a few weeks later one of the students came up to me and she said, ‘You’ll never guess what happened!’ and I said, ‘ok, what happened?’ She said, ‘well, I had to give my first speech in my speech class.’ She said, ‘and did the three breath exercise before I did my speech’ she said as she jumped up and down, ‘I killed it! I killed it! I’m awesome! Wooo! I was so calm, I got an A on my speech!’ She was so excited, and I thought ‘whoa, wow, is that fantastic!’ How she took that little thing we did in the classroom on her own and used it in another class to be successful in that class. So from that time on, I did it every class I taught. Every day, we started off with a three breath exercise.”

“Ok, wonderful, yeah that is exciting news. You love to see that, as teachers, we just rejoice when our students take it out of the class and apply it. So how would you, um, I’m trying to develop a foundational definition of contemplative pedagogy and I’m finding that it’s quite a diverse practice, or even a definition, you know, a workable, operational definition is rather difficult. How would you define contemplative pedagogy?”

“I would just keep it simple and just say techniques that allow the student to focus their mind, their body, and their energy to learn.

“Excellent. I’m just taking a couple of notes here. Wonderful. In fact, that’s conducive with what several other authors have said to focus the mind, train the mind, and with that, I noticed that on some of your responses to the survey, that in the face-to-face learning, that you mentioned that you give specific and thorough training, whereas in the online setting, and maybe you can elaborate on this a little bit, whereas on the online setting, you said that you do not provide training. What is your strategy with that, and what are perhaps some of your reasons?”

“Well, the only difference is really just being able to demonstrate when you have a face to face class. Where we could do things like mindful walking, you know, and actually walk around the class. You know we can do more things, I can demonstrate how to sit, different ways you can sit when meditating and things like that. You know, I can describe it, you know it’s really not as effective as when you have the students in front of you. I used to have a young fellow come in and do blindfold exercises with them. You know he would blind fold them and then do different things with them. You know, which you really can’t do when you’re online.

“Right, sure, sure. And maybe, some of the things I’ve been wondering is how this could be taken into the online arena. So what are some strategies that you utilize that perhaps differ in an online setting or an e-learning context?”

“Well, I did do some other exercise that I wrote about on my paper on mindfulness exercises. And I did try the physical exercises with them, but I would give them directions beforehand. Like if they had to bring objects to the class, we would do this other exercise that she had in her book *How to Train a Wild Elephant* is mindful eating. So I would ask them when they came to class to bring a piece of hard candy or I would bring hard candy. That was face to face, if they were online I would say, ‘get a piece of hard candy or something like that’ and then I would walk them through the exercise, direct them to the exercise online. So like simple things to do.”

“Ok, ok, that certainly makes sense. What do you feel are some ways, you know you’ve mentioned some advantages to contemplative pedagogy and we always rejoice at those success stories, what are some ways that you've found to assess the effectiveness of contemplative pedagogies, how can we tell if it's working, how can we tell if we're succeeding?"

"Well we have in part been able to do it, is simply, and I have tried this in my research, is simply by asking the students if they're using it, how does it work, and we can bring back examples of when they've done something or when they've done a little three breath exercise before you took a quiz. And how did that affect you? Did it make you more relaxed, did you think you were- and I would do that sometimes in my own class before you take a quiz, I would say, 'ok, let's do our three breath exercise before the quiz, let's get centered, you know, and get our minds nice and relaxed so we can take the quiz. And then, you know, ask them afterwards, 'how did that work?' Often you'll hear students say, 'oh yeah, that was much better. My nerves got settled down, my heart stopped racing or whatever.' No, but it was only just through their comments, you know, that I collected the information."

"Sure, sure, excellent and are there any others, I think that's a great way that you've mentioned, are there any other ways that you've found effective? That's that's one thing that I've kind of stumbled upon in my research is how can we really assess whether or not this is doing the trick? Have there been any other strategies?

"Well, yeah, it's been very hard because you don't really know if the success is correlated to the exercise or not. I mean how would you know, maybe they just studied more that night or whatever. Really didactically, you don't really know, you just know what they're telling you. What their, what their experiences were. So it's hard to prove it, like you're saying, it's hard to prove it. One day they might get an 80 this time when last time they got a 60? Was it that they studied more? Was it that they were more relaxed? Was it that we did the three breath test in class before they took the quiz? Or was the material easier and that's why they got the better grade? Or it more interesting to them? Or is it a lower functioning class? Or just enjoyed the learning standard of the quiz like less teachings about English and more about having do a free write they could write a poem, or a paragraph, or song, or whatever, and that was more interesting a plot for them other than what I gave them last time to write an essay? You know maybe they thought that's boring.

"Right, right, well excellent. And I wanted to keep it brief for your benefit, I could talk for quite some time about this, but maybe just from your perspective, you know, you've shared some strategies and practices that you find most helpful, what do you do you feel are overarching advantages of using contemplative pedagogy, what are- in kind of a summation, and you've shared your initial story and success story, what's been your ongoing experience with that?"

"Ok, well, I could give you an example of when I was giving this presentation at a ?? in Wisconsin and one of the exercises again that I do is taking three small breaths before you eat. It's what I got from How to Train a Wild Elephant, she calls it the color blue. And so what I do at the conferences is that I have a participant look around and see how many color blues they see in the room. Whatever they find, that's blue, it can be any object. And that after they do that, they are really amazed at how they really are not observant of things. They found a hundred things that were blue, but actually they were also able to observe the beige ark behind the blue. It didn't happen to most people, but there were two men sitting in the back and they were special ed teachers. And so they shared and they said, 'you know this exercise could be so fantastic for us to use with our special ed kids, because it’s not just about the color blue what we can teach them is the shade and the variations of the color blue. So we could have them then decide between the turquois and sky blue and baby blue.’ And I thought, ‘wow, what a fantastic observation from this simple little exercise that we did.’”

“And I’m sure of the array of experiences that can be had, you know where that can be taken. Did you say that those two women were in special education?”

“They were actually men, yeah, they were men and they were in special education. You know they were in K-12 and they were special ed.”

“Isn’t that interesting, you know, you know, a neat perspective. I’ve often wondered what I’ve missed in life because I can hear, or what I miss in life because I can see. So what an interesting perspective, it opens up a new view of seeing the world.”

“Exactly, so that they could use this even with the special ed kids. And it would be a fun thing for them to do and it’s an easy way to teach them shades and color. Then you could start with any color and use that on a regular basis.

“Right, right, oh fantastic. Well wonderful, I um I certainly appreciate you taking your time and helping me out with this research. I’m going to transcribe this interview and see where we go from here. If you would be interested, would you be interested in when it’s all said and done kind of some of my research findings, would you like me to send you some of the findings that I come up with?”

“Yeah that would be great, I’d love to have a copy of your paper. Be sure to get your hands on that book *How to Train a Wild Elephant*.”

“Ok, yeah, that sounds like a great book, yeah, I’ll definitely look for that. Yes, thank you so much, and we will let you go [Arlene], you have a wonderful day!”

“Good luck on your research on this important theme.”

“Thank you so much”

“You’re welcome, bye bye”

“Bye, bye”

Appendix G:

Betty’s Interview Transcript

“Ok, then let me go ahead a get my recording things going so I can transcribe this a little bit later. Is now, is now still a good time to talk with you?”

“Yes, I just need to take care of a few e-mails. I’ve had an emergency come up in the last few minutes. I’ll be done in a few moments.”

“Oh, ok, no that’s just fine. And if I need to call you back at another time, that would be just fine.”

“Oh, no, that’s fine, this is fine, this is fine.”

[Two minutes+ of silence]

“Ok done.”

“Alright, again, I sincerely appreciate you taking time to visit with me, I don’t want to take too much of your time, I know that time is always valuable. Um, I just had a few questions for you. As it turns out, I’m finding that the practice of contemplative pedagogy is quite wide spread, um, it’s gaining momentum . . .”

“That’s great!”

“However, yeah, yeah. Certainly there’s been a kind of a surge in the last five or six years of practitioners who are using contemplative pedagogy. However, I’m also finding that your field that you practice in of using contemplative pedagogy in online and e-learning settings is, is quite new. Your kind of breaking new ground, and that’s what caught my attention for this dissertation is that you, you’re kind of sailing uncharted waters. So I’m really just doing kind of a grass-roots study of what is it, what are some of the practices, what’s been your experience? So that’s kind of where this interview will go. So first off, out of curiosity, what is it that you do that you are able to find that you use contemplative pedagogy? What do you do?

“You know, I do several things . . . [Audio begins to fail due to echo and feedback] We meet in the clinic once a month, and the other one we meet completely online. I keep hearing my own voice . . .”

“Oh, sorry, is that better?”

“Yes, that’s much better.”

“Oh sorry about that.”

“That’s ok, um, in my 8200 course, that is kind of an introductory course, that is like an introduction to aging services, aging people, a gerontology course. So what I do is, actually I have a special group forum not all of them but like every other one. I will ask students to do either a mindful walk or one of UCLA’s mindfulness research center’s guided meditations of their choice, you know, that sort. And then they have to respond to a set of questions that pertain to a case study of aging, and in addition to that, they first have to say what their experience of the mindfulness meditation or the mindful walk was like. Then like I said they do the patient study or whatever the exercises or discussion board forum is. What I’m finding, or in terms of findings or results, is that so often students will say how much the practice will help them calm down and center the flow of learning, I mean that is such a strong common theme.

Often how it will help them, because they are worried about their assignments and courses, they can concentrate more on the discussion board forum or on whatever assignment because, I have some other assignments where they have to keep a mindfulness journal entry, and they have five of those in lieu of a midterm, so I have to do a mindfulness meditation or a mindful walk and I give them that choice. Yet, a lot of times, I find, people, especially when they are first acquainted with mindfulness practice, they really can't focus for very long, so, mindful walks, for so many students seems to work better, and I've received feedback from students that it really helps calm them, it helps them concentrate, and then they do like an active learning activity of some sort. Then I have them do, let's see, in that course, there's a major paper they have to do that involves some research, where they have to go out and interview an older person or various aging themes, and then they also have to get eight to ten articles, scholarly journals or book chapter about each aging related theme. It could be images of aging, an age event, physical aging, psychological aging, and so forth. And they have to summarize for each theme what they learned from their older adult and have that compared with what they learned from the literature. So before they even go out and interview the older adult person, they have to do three contemplative or mindful listening exercises, ok the first is that they have to do, let's see it's meditational breath and sound, I think it's listed on the Center for Contemplative Mind in Society's website and they have to do a guided meditation where they have to listen to themselves and their own body, and then they have to actually go out and interview a classmate, ok, um and they also have some readings on mindful listening that I've got. And they have to do like a quiz on mindful listening to get a sense of how well their listening, and they need to actually interview a classmate and then report back in terms of their journal where what was that like for them and the other person? What was it like to listen to someone? What was it like to be listened to? So that classmate has to be interviewed by their other classmate too. So they do that in pairs, so I really have been trying to incorporate both mindfulness and contemplative practices in that course and in one or two other courses I've taught as thoroughly as possible. And I teach an art humanities course too and aging, and I use guided meditation, but also some beholding practices because the students have to really look at mindfully film and art and then also have to read literature. That leads to aging like poetry and fiction so did you want me to talk a little bit about that?"

"Sure, sure, yeah, you bet ya"

"Ok, ok, sure. Ok, so the first class I do, and that's a hybrid class so we meet once a month in a classroom. So the first class that is a class session, you know, a semester I meet with them and I have them do a practice that I learned from Anthony Karr, or Andy Karr and the practice of contemplative photography. But actually, I did a workshop, but then I did make it an institute in New York you know a few years ago, so what they do is, they come together in the classroom, they have to stand up, they have to do a 180 degree turn where they have to look at the classroom very slowly. I think like five minutes, ok so they do that have to just describe what they saw. Then I do a guided meditation with them. Guided mindfulness and then a meditation. Ok, then I do the same exercise with them that I do initially, where they have to stand up and then in five minutes gaze around the room for 180 degrees and then come back as a class and describe what they saw and it's amazing because they saw so much more after they do the guided mindfulness meditation. And it just amazes them, and it is a very experiential kind of exercise. They were just . . . my students were absolutely flabbergasted. You know, the vast majority of them were. You know, I got a lot of the ‘oohs’ and ‘aahs’ after they did the mindfulness exercise, meditation, and then had to gaze around the room again, they saw so much more. It was amazing to them.”

“Yeah, yes, that’s fascinating.”

“Yeah, and then that’s a preparation for them looking at art because with art I do beholding exercises or perhaps do a guided meditation right before they view art, you know like say, one or two pieces of art. Then they had to look at the art and then I guide them through that, you know they have to look at . . . and I upload videos which guide them through you know, how to look at art. And you know, that kind of thing, and then they had to come back, you know, they’d done the meditation they have looked at pieces of art and then they have to do a journal a reflective journal that’s another contemplative practice. Ok, so, I’m incorporating several contemplative practices into like a whole, into like one assignment [Chuckling]. You know with mindfulness and the brain exercise with art or film and then a reflective journal. So there’s some choice contemplative practices right there. That’s what I have them do, um, and then of course they have to write about it. And they have to write about their experience of a mindfulness exercise of looking at a piece of art and then I have them do a critical thinking exercise through comparing works of art and then what they learned or discovered through the literature and those commentaries about the works of art. So I’m really trying to weave in first and third person ways of knowing in that one exercise. Then I use the online discussion board forums where they have to converse with each other through a mindfulness practice and then discuss a piece of film with each other. Ok, so they have to talk about their experience with mindfulness meditation, what they learned from the film, the commentary on the film, and then I require them to comment and ask questions about it with their classmates on that forum discussion. And that really weaves together first, second, and third person ways of knowing. So that’s really how I do things in each classroom.

“Ok, ok. And this . . .”

“Does that make sense?”

“Sure! Sure, in fact, so what I’m trying to picture is that these are for online courses then?”

“Yes, yes, the one on aging is a hybrid course so we just meet in the classroom once a month, and then the rest of the class is held online.”

“Ok.”

“Ok, so the vast majority of the class is held online because in the sessions . . . let’s see . . . the first session I use contemplative practices very thoroughly, for like an hour and a quarter, because of our class time and the second third and fourth class sessions and the guest speakers, I just do a mindfulness and meditation for like ten minutes with them and then I introduce the guest speaker. And then for the rest of the month, where it is held online, I just include mindfulness and contemplative practices. I mean, it does work well, I mean the feedback I’ve gotten from students in my hybrid and the entirely online classes has been very positive. I mean these students have such a high level of anxiety and they really have a hard time concentrating and focusing and just managing their anxiety level, so it just works very well for them.

“Now, why, why, just out of curiosity, why do they have such heightened anxiety from your perspective?”

“I’m not sure to be honest, um you know my boss and I were talking about this, you now in fact, I saw a segment on this during *CBS News Hour* I think it was about this, and I think about equalities, we are seeing an increase in anxiety, you know, years ago I think like six, seven, eight, nine, ten years ago, I saw more cases of entitlement they had, and so now it has shifted to higher levels of anxiety and depression, and I’m not really sure, I don’t know if it is just that we have so much information because we are so digitally connected like 24/7 or if its something . . . you know like especially with the undergrads first and second year, freshmen and sophomore, if it’s that transition period, if they’re trying to navigate and negotiate. Although I’m seeing much higher levels of anxiety even in my 300 and 400 level classes too. you know so, I’m not really sure, but what I do notice is that most of them are working you know at least part time and trying to go to school, and so I think that they may be on overload essentially. Because I’m finding that more of them at least in my hybrid and online classes as opposed to classes that I taught entirely in a traditional classroom were these students are, yeah, they are working. You know, in a traditional classroom, you know they’re going to day classes. You know years ago, they would go to school in the day time and then they would work in the summer or the winter, but not so much during the regular school year. I’ve seen a shift in that. I’ve seen more students working at least part time.

“Have you, again this is kind of a side note to my typical questions, but have you worked with, your, um you know I’m sure you’re familiar with John Kabat-Zinn’s Mindfulness Based Stress Reduction.”

“Oh, yeah, yeah.”

“Have you found some success with mindfulness practices in an online setting, you know have you been doing it long enough to have been able to see some results?”

“Well, you know, I think that I have, in fact I just, I’m in the middle of publishing, I just submitted a manuscript to [Name of Publication] that my colleague and I revised that was on the use of contemplative practices in the hybrid and online classes that I teach and you know, I have done anecdotally, that a lot of students, you know they find these practices incredibly helpful, I mean there is no question it helps decrease their anxiety, their stress, it helps them focus and concentrate more, and that’s consistently the feedback that I’m getting. Because I do ask students for feedback in their mindfulness journal entries, or their reflective discussion board reports and that’s very consistently what I hear. I would say like over 95% or at least 95%, 98%. And my colleague [Name Omitted], you know I think she’s out at the [University name omitted]l, she was saying the same thing, because she teaches online.”

“Hmm, fantastic.”

“Yeah, she, she, um about 90% of her students, at least 90% of her students found the practices very useful and helpful. And you, and I think that each of these students want a name that they want to use you know one of these mindfulness practices, you know in one of their classes on a regular basis in one of their classes outside of the ones I teach them. So I think that’s, that’s a very good sign.”

“Absolutely, oh that’s fantastic.”

“Yeah”

“You know, in fact, that maybe kind of a nice lead into one of the things that I’m trying to do a little bit more research on is how to assess the effectiveness of contemplative pedagogies. Have you been able to find ways to successfully assess the effectiveness?

“You know, that’s what I’m working on now. In fact, I met with my dean because I’m trying to form, or formulate a research program or like a course and program evaluation plan, you know, looking at that, that’s one of the things I want to look at. Do you happen to know David Sable, he teaches in Connecticut, I’m sorry in Canada?”

“I don’t, I’m not familiar with that name.”

“Ok, um, yeah, because David would be a wonderful guy to contact, you can Google him, Dr. David Sable, and I think he might be in, he might be in Toronto, I’m not sure, but I think I might be St. Andrews or St. Mary’s in Canada. He’s been teaching there for a while, but David has definitely done some work in reflective thinking in his classes. And also, the use of mindfulness, reflective thinking and the use of mindfulness. Yeah, he’s done some really great work with that, so you might want to contact him. He’s very approachable, I just saw David at the Association for Contemplative Mind in Higher Education conference in D. C. this year in you know, October. Yeah he’s very approachable so I would think about you know just approaching him because he’s done a lot of work. This is new for me, this is just the next step. I just did the paper on classes and higher ed. classes and so now the next step would be to evaluate them. But it’s challenging because as David and I discussed at the conference, you know, you’re trying to look at the effect or the relationship let’s say of one variable of say mindfulness practices or contemplative practices in a course, but you don’t know that for example an increase in critical thinking or reflective thinking is actually due to mindfulness practices or to some other things. You know, it’s kind of hard to part that out. That’s, that’s the next challenge that I think we all need to look at, those of us who are using contemplative pedagogy.”

“Sure, sure, and I agree, in fact, that seems to resonate with several of the people that I have been interviewing, is just that, that an area that is certainly something under investigation are strategies for assessing the effectiveness of contemplative practices.”

“That’s the next step, yeah, because I really, I have done a literature search, a lit search on the effective evaluation of contemplative or mindfulness pedagogy, I can barely find anything. David is the only one I know who’s done any significant work in that area and that’s why I contacted him.”

“Right, right, yeah, he definitely sounds like a good resource, I’ll see if I can contact him.”

“Yeah.”

“Um, maybe one last question for you is, what is, again since you’re kind of charting new waters here, are you finding any advantages to online contemplative pedagogy verses face to face? Are you finding, I’m sure there are some significant differences, there are perhaps some things that are similar? What are some advantages from your perspective?

“Well, one of the advantages is that it really seems more convenient because the students don’t have to meet all at the same time, you know in the same place. They can do whatever guided meditation on their own that they like from the list that I provide them, so they can really do it in their own time, in their own space, like a guided meditation that you see at UCLA’s mindfulness research center’s website that they want to do. So it’s not like they’re all in class at the same time doing the exact same kind of meditation, no. They’re off selecting their own practice. One may choose a mindful walk, that’s fine, another may choose a body scan, another may choose a sitting meditation practice, breath meditation some may choose, sound meditation some may choose. One of the big advantages is that it gives them more choice and flexibility.”

“Ok, ok, excellent. Are there any others from your perspective?”

“Well, I could really go along with the advantages of just doing any course online that the students just have a lot more flexibility and convenience, and yet they also have to be more proactive, independent, and responsible with what they’re learning. You know that’s puts more responsibility onto the students, but it’s also more flexible and more convenient. But, other than that, you know, I would say no, not that I can think of right off the top of my head, because the other assignments that use contemplative pedagogy, you know, they do on their own, you know, they would do them on their own even if they were in a traditional classroom.”

“Sure, right. Ok, Ok, well excellent. I appreciate you taking some time to address some of these.”

“You know, I hope it’s helped, but I don’t know if it’s helped.”

“Oh, certainly, you know like I say, I really do find that they are both, they’re both emerging fields. Both the practice of online education and then also contemplative pedagogy and as I find these two fields merge that there aren’t a tremendous number of best practices, there’s not a lot of really groundwork research being done in this brand new field. So yeah, this is kind of an exploration and seeking to explain some of the phenomena.”

“Well, you know, the other one, there’s Harold Roth of Brown, I think it’s at Brown University and there was a discussion on some kind of e-mail listserv that I was involved in and how Roth and a lot of other folks were involved in from the Center for Contemplative Mind in Higher Ed. in the summer, and there’s the whole issue of what’s a good qualification say for someone who is teaching with this kind of pedagogy. Because at Brown, I think at Brown, they have a concentration in contemplative studies. So I think that one of the requirements for faculty is that they have to have practiced for so many years and done so many retreats. They have a fairly stringent set if criteria for faculty to are admitted to teach pedagogy. I really haven’t seen it in any other place. So you may want to talk to Hal Roth, Harold Roth at Brown.”

“Oh, boy, yeah, if I could get a hold of him, you know, he’s a, quite a potent voice for contemplative practices and mindfulness practices.”

“Yeah, and then the other one is Daniel Barbezat, he’s at Amherst, he teaches economics at Amherst. Have you heard of him?”

“I sure have, you bet ya.”

“Yeah, I mean, Daniel’s wonderful. I saw him at conference, a Contemplative Mind in Higher Ed. conference in October and then again he came to community colleges that taught accounting. To talk about contemplative pedagogies. He’s very approachable. So I would suggest maybe contacting Daniel and Hal Roth. I think they would be two very good people.”

“Ok, excellent, excellent. Oh yeah, boy, I see their names all over so many of the publications I’m reading and the textbooks I’ve been studying. So yeah, they would definitely be great resources.”

“Now the other one who is doing contemplative pedagogy in online classes is Jane Compson I think her name is, I think its spelled K-O, um no, C-O-M-P-S-O-N and I think she’s at the University of Washington. So I know there aren’t very many of us who are doing these practices in online classes, but Jane and I we’re both doing online contemplative pedagogy, so Jane might be someone else you may want to interview.”

“Ok, ok, and what university was that again?”

“I think she’s at the University of Washington, you can Google her and see. I think she teaches environmental science or something like that.”

“Alright, well [Betty] thank you so much, this has been very enlightening. I really appreciate it, I’ve got some work cut out for me now, but this is going to be great.”

“Ok, glad I could help.”

“Oh, definitely, have a wonderful day, and we will talk with you later.”

“Ok, thank you, bye bye.

“Bye bye.”

Appendix H:

Calvin Interview Transcript

“Ok, alright. Again, I was just so excited to see your name on the list of people who would be willing to have an interview. Um, as I’ve mentioned in my e-mails, I’ve quoted you a few times in my dissertation and so sincerely the opportunity to talk with you really is just a privilege.

“Well, it’s my pleasure.”

“Well, I’d like to jump right into a few questions and I’ve sent you a few precursors about what I’d be asking. I’m still trying to find an operational definition for contemplative pedagogy. I find that it’s somewhat elusive in finding just a generally accepted definition. How would you describe, or how would you define contemplative pedagogy?”

“Well, as you said, it is, it is elusive. And part of that is the depth and complexity of the approach to pedagogy itself. You know, it’s, it’s something that it’s working with not just the day to day relative level of teaching and learning, it’s also connected fundamentally with a kind of deep opening within the teacher and learner, and as such, because you’re involving that more profound level of experience, when you try to define it, define contemplative pedagogy, it has a tendency to want to over conceptualize that dimension of it. If that makes any sense to you.”

“Sure, sure, you bet.”

“So my attempts at definition are more sort of what it does rather than what it is. If that makes any sense. And because there were so many different ways to access that level of profundity and meaning for teachers and students, that if it gets too narrowly defined then first of all it becomes a target, you know. One of the issues around this kind of pedagogy is that, you know, the whims of the marketplace tend to come and go. And, you know, what was in favor two or three years ago is no longer in favor and if it sets itself up too narrowly defined, then people start hacking away at it because you can always find flaws in anything that is defined. And so I’m being careful, and I think others are too to not conceptualize it too narrowly. And yet, you need to say what it is. And that to me has been a process of sort of discovering what I’ve done, what other people have done that seems to get at this basic approach with opening up the human learning experience beyond the narrow confines of the individual self. And making it more of a communal experience which also has profundity and rigor and clarity, and all these different qualities. So it becomes (chuckling) challenging.”

“Certainly, certainly, in fact I talked a little bit with [another interviewee] about that and she echoes those sentiments. And so, what would you say is perhaps a strategy that in one sense, we do want to know what it is, we don’t want to put the capstone on it so to speak, but at the same time we also don’t want to, we don’t want an ‘all aboard’ approach either.”

“Exactly, exactly, and that’s the dilemma right there. And so, you know, it’s a matter of, to me, I sort of look at it from different perspectives. And a lot of it to me are, you know, what are the qualities of the teacher and learner that we’re trying to awaken? Because we assume that teaching and learning is natural, that there are certain qualities of human experience that are valuable in the context of that broader sense of learning beyond oneself, and not centralizing all experience toward oneself, and at the same time, not narrowly defining the ‘self’ so that what we are considering ‘learning’ is only a thin slice of who we are. So what I’ve been interested in is what other people think and what works for other people and just start examining beyond the superficial level of ‘best practices’ to ‘what are you drawing out of the students?’ ‘What are you bringing forth from yourself as the teacher?' So those kinds of inquiries I think are important and then you get some kind of mix, I mean you're never going to have it down. You know Naropa's founder Chögyam Rinpoche wanted a place where there was heated debate about these things where there was a clash of ideas and of practices and experiences and keeping it dynamic in that way. You know, obviously, the definitions of contemplative education, if there in fact are any, (chuckes) to me have been sort of incomplete. Yet, I realize that as I'm working on developing a definition myself, it's my definition and you know I've worked on this definition over years and it's constantly changing. And I like that, you know (chuckles) because I'm always discovering new dimensions of what we mean by contemplative pedagogy, and I want to make sure that there's room in this definition for all of that, so I find myself kind of tentatively listing different qualities which I think are sort of natural, inherent, human qualities which have come down through the ages which are more uplifting qualities, more qualities which demonstrate compassion and insight, and elements like that human experience. Which, we obviously have a vision here and it's not 'anything goes' it's how to proclaim and experience the finest in the human body and mind. So what are those, and then it gets to be a kind of incredibly long list (laughs)! And it gets to be a qualifying list because if you come up with something like 'confidence' we want our teachers and our students to have confidence, but what is that confidence based on? Is it based on some sort of competitive attitude where you're constantly deriding your fellow students or your colleagues in order to 'one-up' them with your version of reality and knowledge? Or is it just a confidence step that my two-and-half-year-old grandson has as he goes through his life. You know, there's sort of a 'no holds barred' willingness to engage with the levels and trust your own instincts and your own sense perceptions and all the rest of it, so you know, each one of these qualities needs almost a commentary on it in order to separate it from what is commonly understood. Because a lot of what we're trying to do here is not unique to contemplative pedagogy. You know, most educators would say that they want their students to be confident, but let's dig a little deeper."

"Sure, excellent. So, a lot of things are starting to make sense in my pursuit of a scholarly definition of contemplative pedagogy. For those who are long term practitioners, it hasn't surprised them very much that a universal definition is still yet to be found. Let me ask you a little bit, you also have pretty extensive experience in online contemplative pedagogy and using it in online contexts. Would you be willing to share a little bit of what your experience has been in transferring these same pedagogies to an online environment?"

"Yeah, yeah, well obviously, before you have online contemplative learning, you need to have face-to-face contemplative learning. In order for a number of things to happen not the least of which is to create a sense of a contemplative learning community, which goes beyond what I said earlier that sense of self-centeredness of learning and begins to open you up to the various domains of what it is to be human, and also how to negotiate those and how to examine those, so that you're bringing out your authentic self, your authentic learning self. So you've got that . . . we have a three week summer program in which that happens and then they do their online courses so that's a prerequisite as far as I'm concerned, because you need that sense of community, you need people to be able to know each other in a multidimensional way before they experience this much narrower way of learning which is really often (chuckles) through a screen. There's a lot of texts and video and all the rest of it, but how do you approach that? Because you're dealing a lot with text and video and audio and so forth it's harder to get students away from their conventional way of relating to that medium. So you know, how people read material is very much a part of contemplative pedagogy, and that starts in the summer so that by the time that they get to the online program, they have methods for reading which is different in most cases from the way they were taught to read in the past. So they are opening themselves to more dimensions of the reading experience. So there's that, and then there's the interaction around the material that's being studied, because it happens in online discussion forums, and there are threaded discussions and people will post their responses to the prompts and so forth. And how do you do that in a way that opens up these different qualities of yourself, and responds to others in different modals? So that the whole thing is not just this conventional intellectual back and forth, but there are dimensions of heart and dimensions of genuine curiosity, and sharing. And people, when they post a response, are bringing in very personal experiences which is a hallmark of contemplative learning. You know, connecting the content that you're studying with your personal experience and that may be the personal experience that you're having at the moment that you're actually reading this material or sharing the material, you know bringing yourself together so that it's actually meaningful. So all these different dimensions, we're working on to create a different kind of sharing. I mean it's really kind of powerful, I've been developing this for 15 years and it's still in the process of development, so it's really quite remarkable how, given these kinds of disciplines that the students become completely themselves in how they interact with each other. And the papers they write, the dialogues, the exchanges they have online are so much themselves that it's really quite powerful, because not only do we know each other from the summer program but there's so much uniqueness and authenticity and the kind of expression that emerges after a couple years of doing this online that it's very, very rich. And I think this is the point of this whole thing is that because we bring our disciplined, contemplatively disciplined personal experience, to the content that we're studying, we're expressing it in our own unique way, expressing that union in our own unique way and that uniqueness adds to the knowledge of the content in my opinion. Because here's someone who's experiencing . . . let's say the prompt for the week is paying attention to feelings of aggression that you may have while you're teaching or learning. Now the students have been taught how to notice those feelings and how to work with them in a way that allows the energy of those emotions to really inform study but doesn't indulge in those so it becomes a way of clarifying confusion, it becomes a way of sort of having the courage to step in and ask tough questions if you feel slightly irritated by something that someone says online. How can you express that in a ways that actually is beneficial rather than putting the other person down or being a 'one-upmanship' thing? So all of these dimensions are brought in so that a student's experience of feeling aggressive toward something that . . . or irritated by something that someone says while they're teaching because our students are teaching at the same time that they are doing their online classes. So if aggression comes up while a student makes a snide remark or something and the teacher feels aggressive then in the online discussion, they come back with that experience and describe what happened with them on these multiple levels, you know, what was it like in their body? How they experienced it emotionally? How they responded? You know, did they use any contemplative techniques such as pausing, feeling yourself present in the moment? Letting go of that initial reactivity. Seeing what the real connection is with that person or that aggression. Anyway, these things are shared online and it becomes an incredible resource, at least for me, of here's how a student in a science class in Mexico dealt with this particular situation and what kinds of contemplative skills did they use? To me, that is not only valuable to all of us who are reading it, but enriches the general knowledge base about how individual people, real people, real teachers have learned to use these skills in beneficial or maybe not so beneficial ways. So it becomes a real rich resource for the whole field I think."

"I appreciate that, um in fact, a few of the things you've shared have kind of caused me to make a few observations also and maybe you could help clarify. As I've studied this, and I've been studying contemplative pedagogy now for a couple of years, I've read some of your works and others, and in my pursuit of a definition I think it might be a little bit misunderstood as to what it is and perhaps what it isn't. What you've shared sounds very much to me like contemplative pedagogy, whereas others have shared that what they consider contemplative pedagogy is using contemplative practices for the first you know five or ten minutes of class and then to hold a class session as usual. What would you say are some of the major differences between contemplative pedagogies verses contemplative practices?"

"Yeah, that's a great question. I think contemplative practices inform the methods of contemplative pedagogies. For example, one of the things that I've done is begin to describe what I call 'bridge practices' which are practices that bridge your personal experience of contemplative practice, you know sitting meditation we bridge that with actual teaching. You know so for example in the example I just used, about the student working, you know you experience anger on the cushion, you know, you experience it in your body, you see what kinds of accompanying thoughts are there, you let it go, you breathe out and allow it to dissolve. It may not dissolve but that's the practice to keep working with it in a sense of honoring whatever your experience is and this is an incredibly important part of contemplative education, contemplative pedagogy is that whatever occurs in your experience is actually workable. You can bring practice to it and you don't have to instantly reject something. I mean, you may decide that something is not beneficial or hurtful and so you may not work with it, but you don't immediately reject things, you allow them, even for an instant, to be there, so your habitual reactions to them don't happen. So anyway, bridge practices are ways of taking what your personal experience is on cushion whether it is a kind of compassion practice, or a contemplation practice, or a somatic awareness practice, whatever the practices are, finding ways to bridge those into your teaching experience so there's not this kind of gap that you described, where you stood for a few minutes and then things are as normal. Obviously there's benefit to having that period of meditation, but if there's not a bridging process then, um, people get lost. I mean, I'm sure you've encountered lots of people, I certainly have over the years who have a really strong personal contemplative practice, but they don't really know how to bring it into the classroom. So, that's the thing."

"Right, right. No, that's excellent and that's a large portion of this study as well is helping people differentiate between just using contemplative practices in the classroom and utilizing true contemplative pedagogies. Do you have time for maybe one more question, I've taken a little bit more of your time than I told you I would?"

"That's fine, yeah."

"Ok, one last question that I'm trying to formulate and pick apart a little bit is what are you finding are some of the advantages of contemplative pedagogies online environments. What are your perceptions and perhaps even speaking a little bit, I know that your position oversees contemplative pedagogy in online environments. I was curious what or how widespread, you know what is your perception of the advantages of it, and how broadly is it being utilized?"

"Well . . . yeah . . . um, outside our particular program, and I know there are other programs outside of [name of university] too that have online dimensions, or some are maybe almost completely online. I couldn't speak to the broader field. I think it's not used a lot, I know that there have been attempts to support online components. You know, I helped to develop a program at [name of institution] and have tried with varying success to try to support that training with online components, but it really hasn't been too successful. Um, but the advantages are I think that it really helps when people, whether they're teachers or not, because some of the students in our program are not teachers, they're just completely interested in contemplative education and think it will benefit them in whatever field they're in. But particularly for teachers, it allows them to practice contemplative pedagogy, contemplative practices, bridging practices and all the rest of them in their own work situation, which is incredibly important. You know if you do an educational program somewhere, you know we know it's important to have student teaching and observations and all these things, but this is a program for people who are already teaching mostly, you know there's certifications and all the rest of it, and so they're actively involved in teaching and it's a way of transforming the way they already teach in the very unique situations that they're in. So we have students from Pre-K through higher ed in our program who teach any number and all sorts of subjects, and the program allows them . . . contemplative pedagogy allows them to adapt to their real life situation and to improve it. And to make their personal journey as a teacher much more doable. They start to dissolve the . . . um . . . the harmful habitual patterns that they've had in the past of their work and their relationship with their students, their colleagues, and the material their teaching and all the rest of it. It's a gradual liberation if you will of their inherent capacities to be a good teacher, or be a good colleague and all the rest of it. And it happens in place so that you know, if you're going through a teacher education program, and we're developing a teacher preparation program at [name of university] right now through the state of [name of state]. Um, you know, you go through the program, and you go out and work in schools and everything and then you go and get a job, and that job is very different from the teaching situations you've been in. The advantage of the way we set up ours is that it coaches the teachers in the situation that they're actually working in. So the improvements that they see are very real improvements, the issues that they're dealing with are not theoretical issues, they're issues of their daily life as teachers. And so we can see where they're stuck and where they're improving and so it grounds them to that kind of reality if you will."

"You bet, you bet, um in fact that is one thing that it seems to have tripped up a few of the people that I've interviewed is asking 'what are the ways that we assess the effectiveness of contemplative pedagogy and in utilizing contemplative pedagogy not online in online contexts but even in traditional contexts?' And most of my respondents have said that they have relied on anecdotal evidence. Um, have you had any success in additional methods or strategies to assess the effectiveness of contemplative pedagogy?"

"Well, we have done assessments of our students in our program, and those have relied a lot on self-reports; however, we're right now in the process of developing a rubric for contemplative writing skills and we’re anxious to try that out in this coming year to see how effective it is, because the students in our program do a written masters project at the end. We’re hoping to apply this rubric to an analysis of those masters projects and see if that kind of breadth of experience, depth of experience actually shows up in the analysis, which I feel pretty confident that it will, you know you’ve got to do these things.”

“Sure, sure, you bet. Well, that’s 35 minutes of your time [name of participant] and I know that your time is valuable, I don’t want to steal too much of it. I could easily talk to you for another hour, there are a few questions that still elude me, but I don’t want to steal too much of your time, but I really, really sincerely appreciate the things that you’ve shared and you’ve kind of tied a bow on a few of the issues that I didn’t really have a solid footing on yet. So I sincerely thank you for your time and your experience.”

“Well, that’s a good image of tying a bow, because you can always untie it, you know when you need to wrap it in a different way (chuckles).

“You bet, you bet. Well, thank you very much, and I wish you success in this pursuit. I know that this is a field that really seems to be gaining a tremendous amount of momentum. I’m just fascinated with it. I’m fascinated to see where it will be five years from now, and ten years from now, it’s just going to be exciting.”

“Yeah, I really appreciate the fact that you’re focusing on this in your work. It’s really important that people like you appreciate the importance of this and are willing to study it in a way that you are.”

“Aw, yes, absolutely, and it’s not been a difficult one to keep my interest and . . . definitely, I’ve enjoyed it.”

“(Laughing) Very good.”

“Alright, well I’d better let you go then and I certainly appreciate all that you’ve done.”

“Well, thank you very, much.”

“You bet ya, you have a wonderful day.”

“Yeah, you too.”

“Alrighty, bye now.”

“Bye”

Appendix I

Dawn Interview Transcript

“Where exactly are you located?”

“Um, I’m in [name of town], a tiny little town just outside of [name of city].”

“Now is that near the [name of State] border?”

“Um, no, this is down in [part of state].”

“[Name of spouse] and I have a nephew who is in the [branch of military] and he has been living in [name of city]. He just passed through two days ago driving a truck of their belongings to [Name of state] where his next [branch of military] base is. Anyway, while he’s been in [name of state] I’ve just been learning more about the geography of [name of state].”

“Sure, sure, you bet ya. He’s over in a much warmer spot over there in [name of city] and, well, I guess he’s heading to [name of state] he’s heading to much warmer territory!”

“That’s right!”

“Well, I had a few questions for you. I’ve got all the time in the world, but I know that your time is valuable. So I don’t want to take too much of your precious time, but there have been a couple things that I’ve been excited to ask you. As I’m interviewing, as I’m researching, I’m finding that an operational definition of contemplative pedagogy is somewhat difficult to come across. To really pin down this is the definition. Um, I’ve noted in your book, in fact, I’ve referenced it in my dissertation, where you said, ‘For the purposes of this book, we’re using the terms meditation, mindfulness, awareness, and contemplation interchangeably, and not in the more technical ways the terms are used in specific religious traditions.’ And so I . . .”

“I’ve changed quite a bit since I wrote that book.”

“Ok, alright, Ok, alright, and so I was wondering what are your thoughts on how if you were to define, ‘this is how I see contemplative pedagogy.’ What, what should we say?”

“Well, in the years since I wrote that book and it has been a while since the actual . . . you know, it took almost three years for it to hit the shelf because it takes so long for these academic presses, but in my work with [name of university] I’m really an ambassador with contemplative education and I go to many conferences, and I’m part of many networks where these things are being talked about. One of the most useful ways that I’ve found that it’s being talked about has been influenced a great deal by Mind and Life Institute. It is a distinction between third person, second person, and first person inquiry.”

“Right, and you’ve mentioned that in this book as well. Yeah, well, sorry, but keep going.”

“Yeah, and I’ve written much more about that since then and [name of university] website talks about these three modes of inquiry as well. Third person meaning, you know, the kind of classical way that universities teach information as discoveries and wisdom from another time and another place. Not necessarily now, and very much associated with traditional educational approaches and traditional academics. And then the second person being more connected with the experiential education movement of the 1970’s and 80’s which is very much second person learning, um, service learning, field trips, field placements of various kinds, studying abroad. Interactive methods used in the classroom. And at [name of university] we use all three of these modes of inquiry in all of our classrooms. But a lot of ways that students learn through interaction in the classroom. And then first person is associated with the kind of personal, reflective inquiry that is associated with the kind of inherent wisdom of the student that may be much more integrated of everything else that's taking place, but also may draw some kind of questioning and openness that comes from the student's own personal journey. So at [university name] we speak of this as (gesturing quotation marks) 'personal journey'. From the earliest years of [university name] 'personal journey' became the language of contemplative education. And it fits very well what is being talked about in the research world and the contemplative pedagogy world as 'first person inquiry". So, um, this notion of first person inquiry was talked about especially by Francisco Varela, who was one of the founders of Mind and Live Institute and he was and early faculty member at Naropa. He taught at Naropa in summers in the late 70's. And he developed a . . . more language around first person inquiry. There has always been some form of first person inquiry in the sciences, but I think that the pointed way that we're talking about is unique. And then Harold Roth at Brown University, who's a dear friend, has been speaking much more about (gesturing quotation marks) 'critical first person inquiry.' Which is different from the usual subjective, storyline, anecdote, um opinion approach, to make it clear that we're not talking about some kind of, just mere opinion, or a kind of reaction, but much more in depth and a critical perspective that is much more of a present moment emphasized. And then, most recently, Hal has been doing some writing about no person inquiry where . . . and . . . of course, he's a 'Zen guy', um, but the emphasis on the kind of freshness of insight that arises that was not ego driven. So there's a lot of conversations going on out there. One of the things I would like to say is I've been to . . . last year, I went to ten conferences on the mindfulness movement, contemplative pedagogy and such, and there's an appreciation that contemplative studies is in its infancy as a field and that nobody wants to pin it down too hard, and the conversation is very organic. And so I think whatever you're writing in your dissertation it's important to leave it flexible and not try to fix it too much in place and time, or else it will be outdated in a year or two, it's a very alive field right now."

"So, it's probably quite deliberate that I haven't been able to find a pretty standard definition, operational definition, for contemplative pedagogy, there's kind of a strategic ambiguity there . . ."

"Yes, that's a good way to put it."

"Ok."

"And I think that I went to a very excellent contemplative studies conference at the University of San Diego a year ago, and with some of the freshest most wonderful thinking I've heard so far. And while there were different people trying to pin it down, the consensus of maybe . . . there were maybe twenty different people there as . . . it was an invitation only kind of roundtable conference was, that at this fertile time in the evolution to refrain from pinning it down too much. On the other hand, refraining from trying to include everything. And the greatest consensus that I see in the field from my travels, I've been to, I guess, four conferences this fall is still, um, the three modes of inquiry seems to be the most agreed upon way that this is talked about."

“Ok, ok, that’s very helpful, and that explains a lot too. In my research, in my pursuits, um yeah, I appreciate that very much. In fact, uh, to go back to a book that you feel might be a little bit outdated, I wanted you to elaborate a little on a quote that I just love from your article, [name of article] where you talk about, um, that your expectation on assessing, you know, how are we doing in this field? You know and that seems to be an elusive thing as well. In many of my interviews, I’ll ask, ‘how is this assessed?’ and a lot of people have paused for a moment and said, ‘well, you know that’s a great question’ and um, I love this quote from you though [interviewer shares direct quote from participant’s published article]. Can you explain that, elaborate on that a bit? On how have you found since writing this book, how have you found are effective ways to assess the effectiveness, whether that is through self-assessment, um, what are some ways that you are finding are effective ways to assess?”

“One thing is on grading evaluations, we at [name of university] have developed rubrics for contemplative writing for example. And I use a rubric for my classes for contemplative academic writing where students develop three different qualities. These rubrics sometimes in different kinds of writing I adapt them, but the standard one that I use is, the first one is comprehension of the material, where this is much more third person inquiry, how they have actually researched their topic, how much they understand what other people have said, how much they have brought that into some kind of clarity of perspective about what they are writing about. And then the second category is integration which is about how they have integrated that into a first person inquiry perspective. That is, how much have they been able to bring a sense of personal wisdom and insight into engagement with third-person sources and to shed new light on it and also to learn from third person sources? And then my third category is mechanics of writing, not just, you know, grammar and syntax, and things like that, but also the structure of the paper, you know the classical things you look for in a good academic paper; beginning, middle, and end, you know a good introduction with a hypothesis and the way it’s developed and the way it’s brought together at the conclusion, but I put equal weight on the personal integration part. And I know for myself that it’s almost an intuitive way that students rely too heavily on personal integration, and they haven’t actually done research to begin with, and so that’s not integration. So, you know, students who have done very well with academic papers at other institutions will come here and they don’t do very well. Because they’re cranking out a dead academic paper that they’ve brought nothing to it, they’ve made no contributions to it, and other people are more on the lazy side, and have not really done the research and they’re relying on purely opinion or that kind of perspective, and that also is a weak paper. But the magic of joining a third-person and first-person inquiry together, and then putting it in a standard excellent academic writing, to me, that is a good academic paper. We have a member of our faculty who has developed rubrics, I have rubrics that we use at [name of university] the [name of program specific to university] and I use a different kind of rubric for those types of [programs]. But I think that if we don’t provide some kind of rubric and criteria of first-person inquiry, in what we’re teaching, it becomes a ‘value-added’ approach to education rather than integral to the curriculum. My concern about contemplative pedagogy is that it doesn’t mean five minutes of meditation at the beginning of class, five minutes of mindfulness, and then business as usual. We have to really integrate it into methods of teaching, into the way we create the classroom. We have to bring it into readings, and curriculum design, it has to be part of every assignment. So every class I teach, I try to find a way, when I teach a different course, right now I'm on a reduced teaching load, but for years my six courses, and each one had a different pedagogy designed based on the topic of the course and what would be an appropriate way to bring a contemplative method into that study, and that subject matter. And you'll find [another interviewee] is absolutely eloquent on this, particularly as a teacher trainer and someone who teaches specifically on contemplative curriculum design. You're going to have a lot of fun talking to him!"

"Oh, yes, I look forward to it, yes, I get to talk to him next week. Um, and along those lines, do you have time for maybe just one more question?"

"Oh yes, no rush, I have about maybe ten to fifteen more minutes."

"Ok, wonderful. One more, and it's related to what you were talking about there because I am finding that contemplative pedagogy . . . at the beginning of this study, I was using contemplative pedagogy and contemplative practices synonymously. . . ."

"Which they're not"

"Yes, and they're not, and I'm finding that some people who think that they're engaging in contemplative pedagogy are really just using contemplative practices as part of their curriculum, but it's not really pedagogy per se. Um, now one more thing that you've said in your book that I've quoted in my dissertation, but you've made this observation and I'd love you to be able to elaborate on this a little bit, is that you've said that it needs to be part of everything that we do, it can't just be the first five minutes, we meditate, and then we go do the math problems that we've got, but you said that [quote from interviewee's book]. I appreciated that quote very much. Why do you feel, and I know that there is maybe different opinions and so forth, but why do you feel that it is so important that we as practitioners are practicing this ourselves? Why do you think that's so important?"

"I guess the danger in any kind of conceptual activity and in academic environments especially, that when things become a kind of theory, or a formula, or a technique, the educational magic as well as the spiritual magic goes out of it. And at [name of university] what I find is I'm very lucky to teach at this place because I have a lot of colleagues who teach in this way as well and one of the things that we share with each other is none of us have formulaic approaches to what we do in the classroom. We may have an assignment that we've used in a class, and then the next year we'll change it around. And I think that it's because it's very fluid thing when you bring the three modes of inquiry together that there's some constant freshness that's involved, that the more we begin to . . . again, I think that it's one of the healthy things about not having a definition of contemplative education. The more we are able to stay with the more organic and dynamic aspects, the more alive and powerful it is for our students. And the way we unstick our minds from a conceptual notion of contemplative pedagogy, it relies on our practice to stay fresh ourselves and to keep our allegiance . . . you know, it's great to use concepts, but rely on them and to substitute them for the freshness of engagement with our students and our curriculum, I think that more solid approaches can become very deadening and can also lay an expectation on our students that may be really inappropriate."

"Excellent, excellent."

“Or it could become doctrinal in our contemplative education; that would be a terrible thing.”

“Right, how have you found a balance then . . . and I could talk with you for another hour, you know, I definitely understand not wanting to put it in a bottle and put a cap on it and say, ‘that’s what it is,’ but how do we guard against other practitioners or individuals coming in and trying to put their things into what it is . . . what . . . and maybe that would be ok, but we don’t want it to be everything . . .”

“That’s right, and looking at the different pockets of where contemplative pedagogy and contemplative studies is being held, there are some places, that . . . and I’m not going to name names, where the doors open widely and anything you want to call contemplative is contemplative. I think that’s why it’s important for us to talk about definitions even if we don’t try to narrow it down to one that we nail down. I think if we don’t have the conversation about what rules something out, I think then we don’t have a field, there’s no field here. So the conversation is really important, the exchange, the dynamic of discussion. Um, if you were following any of the ACMHE listserv conversations, Hal Roth was leading a whole conversation in the early fall looking at standardization questions, and you know, to what extent do we create some kind of standards in contemplative pedagogy, he doesn’t want to nail it down, but he doesn’t want it to become everything. And I’m completely with him on that, so in our [name of university] faculty we spend a lot of time talking about these things, and we’re starting to get a little more clear about what . . . for instance what is experiential learning as opposed to contemplative learning? And when [name of colleague] and I were putting together this book, we had a couple of colleagues who submitted articles, that when I looked at it, I realized ‘this is not contemplative learning, this is experiential learning.’ So I had to say, ‘I’m so sorry, but your article fits in a different book.’ And it led to a conversation that there’s no first person, reflective, you know that kind of in depth perspective. It could be like . . . like entertainment for students or whatever. So I think that’s an important distinction. So I think these kinds of conversations are really important and at some point, contemplative studies may have matured as a field to a point where we feel comfortable giving a definition that would work if it is flexible enough and not doctrinal in its approach yet we’d be clear what’s ruled in and what’s ruled out. And I think there’s benefit about those places that they’re calling anything contemplative that anyone wants to call it that way. But personally I feel that contemplative educators need training, and they need practice, and they need some kind of something that’s not self-created a league or community or some kind of a field of conversation to keep them from making it too self-solid oriented.”

“Excellent, no I can certainly appreciate that, like you said earlier in the interview, you know, I think we really are pioneering a new field, ironically that’s been around for thousands of years. But, you know trying to put together a structure that is inviting of other cultures and paradigms but, um, thank you, thank you so much.”

“So, we never even talked about online learning.”

“Well, yes, you know in all of this, you know I was curious about how it compares to face-to-face, what practices you’ve had. I did want to talk a little about that, you know, a couple of my research questions are directly related to that, but I . . .”

“Let’s take one of them and talk about it. And when you talk to [another interviewee] make sure you go right into the online learning because in my experience teaching, uh, I’ve taught in a normal teaching environment online but academic teaching, I’ve taught one course that I taught for 12 years online, and it had a lot of contemplative dimensions. [Name of other interviewee] teaches four courses a year online and has for some years, and he’s the real pioneer and innovator in contemplative online methods. Both he and I teach differently and we don’t agree on a lot of things, but I’d love to entertain one of your questions about contemplative online teaching.”

“Well, you know, simply stated it would certainly be, what has your experience been? Um, some people are perhaps a little bit apprehensive about online learning verses face-to-face and traditional learning. What have you perceived perhaps as advantages and/or disadvantages of online contemplative pedagogies?”

“Well, I think all online teaching taken together one of the advantages is that even the shyest student participates and there is a less likelihood of somebody dominating the discussion and driving the shy ones away. I think online learning altogether has some benefits. Of course there is . . . um . . . simultaneous . . . um . . . you know . . . I’m not sure, I can’t remember the actual words but there’s the live online class and then there are the ones that give you a period of time in which to enter the online class, what is the terminology again?”

“Synchronous and asynchronous.”

“Yes, synchronous and asynchronous, and my class that I taught for 12 years was asynchronous. And [another interviewee] teaches asynchronous classes as well. So that is the forum of online learning we use at [name of university] is asynchronous. But I think that with contemplative online teaching, one of the things that has been very helpful well, the key is to structure it so that it requires a reflective dimension. And on my online course which is on the foundational texts of Buddhism, the course is called [name of course] where we study the foundational sutras and commentaries of the Buddhist traditions, so I used contemplative exercises as a way to understand the teachings that was given by the Buddha in the very first years of his life, and how those teachings landed in the psyches of the students. So there’s a lot of lecture and history and textual studies, but then a lab of how the text that we just read gets translated into notation or translation with a required meditation practice as part of the course. Needing to do a certain amount of mindfulness practice per week. But in addition to that, taking some of the traditional scholastic categories and contemplate something like impermanence, and using four early statements of the Buddha on impermanence. There are these four, beautiful . . . almost . . . slogans. And asking the students to contemplate the permanence of their own experience and using those online orally and then asking students to respond to chatroom posts about their experiences of contemplation and then from that comes a very rich discussion about ‘what did you come to understand having done this contemplation after just reading the sutra with the same statements?’ What was it like to contemplate the meaning of these four in your own experience?’ ‘What different perspective did that give to other readings within the text?’ So that’s the kind of way I used contemplative exercises along with the coursework, and bring a kind of personal depth and personal meaning to students that then students have a lot to talk about, and they talk so completely differently when they have that personal dimension in their online discussions, you can’t stop them, they just go on and on. It’s great!”

“Oh, yeah and I would imagine! Yes, and I certainly don’t want to put words in your mouth but it would seem that students in an online environment are given license to do a little bit more pondering, a little bit more reflection than in a brick and mortar classroom, where they’re waiting for the bell to ring and so forth.”

“That’s part of it, and I think that the other thing that the students reported is that they loved to be able to go back and hear the contemplation again. It’s like having a tape recording of the class, they can spend more time with it and they could use it in their practice; playing a section over and over again or a practice per week where they could let it go home deeply how this dawned in their experience. I think of online learning one of the advantages is timing is totally different and especially where people are in an environment where they have time, they savor these classes so much they really can sink in deeply.”

“Fantastic, and that’s what ignited an interest for me is that I think there are advantages, and I’m well aware of disadvantages for sure, but to witness that in an online environment, and so I appreciate that.”

“I can say for myself that I was dragged into online teaching reluctantly, I thought that contemplative learning would not work online, and I couldn’t imagine teaching in an environment where I didn’t know my students, and I was so changed by my experience with online teaching. And the kind of intimacy, students will say things in the chat rooms that they would never say in a classroom. And the way that students showed up for each other and held each other and listened in that kind of way, really, really remarkable.”

“Ah, fantastic, wow that’s wonderful to hear, and that’s very favorable responses is what I’m getting from so many of the online practitioners who I’ve conducted interviews with, it’s going well out there.”

“That’s wonderful. So I wanted to say that, that one article that is in my book [name of article] the article that I wrote in the later part of the book. It gives examples of how I give online exercises to help students connect more deeply with their emotions.”

“Ok, alright, yeah, I did look through a little bit of that, but that must have eluded me.”

“Yes, so that article is specifically on my online teaching experience. You’re welcome to go back and look at that, and I believe there is one other article on online teaching, [reference in text] has written about contemplative online teaching. So there are two articles altogether on contemplative online teaching in the book.”

“Ok, alright, outstanding. Well, I’ve stolen more of your time than I probably should have.”

“Oh no, it’s great, and I wish you well, it’s very nice to meet you. And good luck with finishing your dissertation”

“Oh yes, and thank you so much for your time, I really appreciate it.”

“Of course, of course.”

“Well, you have a wonderful day.”

“Yeah, you too.”

“Alrighty. Bye bye.”

“Bye.”

Appendix J:

Ellen Interview Transcript

“Ok, alright, let me know if the audio starts going weird on us or anything like that. We can see if we need to change anything.”

“Ok.”

“Again, I really appreciate you taking some time to do this. You know I’m finding that I’ve really hit a bulls-eye with this topic. There really aren’t very many people it seems that practice contemplative pedagogies in online environments and for e-learning contexts, and so I just had a few questions just to kind of set some ground work on what this entails, and I haven’t really been able to find lists of best practices per se. So, really it’s a groundwork study, you know what *is* it, what *isn’t* it and so forth, and so, I’ve got just a few questions, I know you’ve got plenty on your plate today and so I had just a few questions I wanted to go through and just get your thoughts on it. First off, is it . . . well, first off, what is it you do that allows you to use contemplative pedagogy in an online context?”

“Um, ok there are two things that I do and one of the things that I do is I train 800 students in high school with mindfulness and cultural development and that’s in person. They do use online downloads, but the training is in person, they are primarily grades 11 – 12, it’s multifaceted, contemplative, social, emotional learning and developmental contexts so they learn to set their experience in a perspective of cultural development and evolutionary development. So that’s the primary way I use contemplative practice in educational settings. I run an online education business for transformational learning with adults so we’ve been doing online trainings using contemplative practice since 2008. So I’ve done yearlong programs, weekend programs, evening programs, six-month programs, and I’ve worked with individual contemplative practice, meditation, contemplation, journaling, working with spiritual texts, and I’ve also done a type of collective intelligence, which is a type of group dialogue contemplative practice to facilitate higher states of development and access to a higher state of experiences in group settings online.”

“Oh, wow, oh fascinating.”

“Yeah.”

“And you say you’ve been doing that since 2008?”

“Um Hmm.”

“Oh fantastic.”

“Yeah, so we were one of the early ones to start working with them.”

“Excellent, excellent. Um one thing that I’m really having a hard time pinning down is an operational definition of contemplative pedagogy, how would you define it, what would you say it is, what might you say it isn’t, how would you define contemplative pedagogy?”

“I would say it’s using the intentional art and practice of reflection to facilitate greater self-knowledge, understanding of self and consciousness, and an ability to reflect on and access what are traditionally called states and stages of religious and mystical experience.”

"Ok, ok. And you've been doing this for a little while now and so what has been your overall experience, you know, positive negative, what's been your experience so far just with using that type of strategy in an instructional setting?"

"Well, my experience has been with the online setting is that it is surprisingly effective. You can do classical meditation techniques whether it's breath, open awareness, sound, um, primarily I do open awareness meditation, you can do that in an online setting and how people experience deeper types of concentration themselves and also have them have a felt experience of meditating in a group. So even though they can't see . . . I mean, now there's video and video modalities, I don't use video, but I have a teaching partner who uses video, meditation video three times a week. They're all on video live up to a hundred people and so they can see each other, but in just with audio, participants experience the support and a weight that happens when you practice meditation in a collective setting. In terms of a group exploration of working on philosophical concepts in order to facilitate this experience of collective intelligence, where one is thinking individually but has a sense of experiencing an intelligence of a group sort of the hive mentality or swarm, which we've studied a lot in the mid two-thousands, it was studied a lot in 2005 so and Fetzer Institute did a lot of research on that. There's no barrier to working on that in an online setting."

"Um, have you read some of the works of Howard Gardner's multiple intelligences?"

"Sure."

"He has both *interpersonal* intelligence, and *intrapersonal* intelligence. And is that related at all"

"Yes, yes, definitely."

"Now that's fascinating to me, you know kind of a collective intelligence. That somewhat transcends the typical classroom, and have you been able to . . . just out of curiosity, this is kind of a side note, but have you been able to implement that in online settings?"

"Yeah, but it's in settings where the individuals choose to participate in that type of . . . they want to learn that, and they want to do that, so they're committed to that. To simply take a group of economics students and try to implement these modalities so they can study economics more creatively, that's a different story, I actually don't think that's very effective. I do think you need a shared intention among participants, for the collective intelligence to work you need a shared intention among the participants to explore that type of listening and going beyond one's individual boundaries for it to work. It's not really that effective to try to apply it in a bored setting or a structured setting. People do, and they have modest effects, but if you really want something extraordinary, it's not going to happen in those settings."

"Hmm, interesting. In fact, that may lead to another thing. As these interviews continue, I see some patterns in responses, but there's one that, one response that even the group is trying to work on and that is ways to assess the effectiveness. You know, as you've mentioned in some settings it may be effective. What are some ways, again in your experience, that you've found that this is accomplishing what we want it to accomplish, um how do we assess?"

"Well, for that I only have anecdotal observational data, I haven't done, I haven't seen any metrics. In the school program that I do for high school students, I'm conducting a research, well, um, two researchers from the city of Syracuse are conducting a research study on the program using the adolescent self-regulatory index and the empathy scale, and we'll see how effective the program is for those qualities, but that's not the online world, that's in class study. I haven't tried to measure either quantitative or you know, with evaluation forms or with you know interviews to get a qualitative. But in know, observational data, I see people change and change over time. And I see them have experiences beyond their . . . that transcend their customary experience of access to knowledge and consciousness in ways that are pretty extraordinary, but I can't produce any studies for you. And I don't know anyone who has . . . Fetzer Institute are the only ones I know who did anything."

"Right, and you're echoing the sentiments of many that I've interviewed so far, saying the same thing that it is difficult to quantify the effects, and is it accomplishing . . . but as you've mentioned anecdotal evidence that suggests, you know student feedback, student perceptions and being able to open up that way. And it's been favorable. And that would be something else I'd love to hear you maybe perhaps elaborate on is what . . . again from your perspective, are the advantages, we'll start with the advantages of online contemplative pedagogy and online strategies for instruction using contemplation etcetera. And then in a moment we'll . . . perhaps some of the disadvantages of online. So first off, what are some of the advantages that you've noted?"

"Well, advantages are reach. Reach and accessibility. Simply because, people who are interested in using contemplative pedagogy and practices often don't live near each other. And the cost and time to bring people together is often prohibitive. So it gives many more people access to the benefits than would customarily have them, but it is also able to connect people who wouldn't necessarily connect. And for contemplative practice to take root for an individual, it often takes a shared experience, and a positive experience of connectedness with others over time. And that's just simply hard for people to access and fit into their lives. And so that I think is the biggest advantage, and the second advantage is instructional. You can access better teachers than you may be able to in your own environment. So the best teachers are more scalable and more reachable by more people who ordinarily wouldn't have teachers with 25, 30, 40 years of contemplative experience. And for that to be effective, you know when you have a teacher with that much experience it's a whole different thing than from somebody who learned it five years ago."

"Sure, sure, as would be expected."

"Yeah."

"Now, what about disadvantages, you know we're breaking new ground here with the increase of online learning and accessibility and the increase you know of groundwork we're setting in contemplative practices. Merging those two fields, you're sailing uncharted waters. What have you noticed are perhaps any disadvantages to online?"

"Disadvantages are the loss of, which we experience in our culture anyway, is the loss of personal connection and the loss of follow through. So if you lived on Mount Athos in Greece, or if you lived by the Ganges, or up in [undiscernible] you would see your teachers and your fellow practitioners, day in and day out and that personal contact would support your inquiry, your understanding, your ability to investigate, your observation of others. It wouldn't just be your own experience and your own interpretation. You'd be rubbing shoulders with everyone every day. And that would increase depth and also enjoyment, appreciation, and understanding of what contemplative practice is all about. So online, it can be a little abrupt, you call in, you're in and then you're out, and you're in your home environment, or your school environment, and you have no one to process with. And you know it's like you've been ejected from a space ship and you don't know what planet you're on, and it can be disconcerting."

"Certainly, well, I'm trying to think, you know as I weave all this together, you know, trying to figure out where does scholarship go from here? What are some . . . maybe one last question before we head is where do you see the future of the field of online and contemplative pedagogy, um, where do you see the future of that, and maybe we don't know. I don't know if you have any ideas? But where do you see this going?"

"Um . . . in what . . . did you have . . . can you define the question a little more?"

"Sure, sure, mainly, um, just what do you think the future holds for this particular practice and these strategies? Here we are, you know you've mentioned you know we've been doing it since 2008 and you were some of the early birds in that practice, so it's still nascent. Um, where does it go from here? Or who knows?"

"Well, I would say that there's going to be more scale and that that's a good thing. I think that introducing these practices and making them more common and weaving them in with many different learning modalities, is in the long . . . you know overall is going to be very beneficial. And I think it's important because I think in our culture we need that kind of support both individually and collectively. In terms of the down side, you know it will probably create less depth, more span, less depth, more reach, less depth. You know and you'll get a state of instructors who may be well intentioned but aren't aware of the transformative potential of these tools so they become more applied and less transformational. I imagine that was also true 2,000 years ago (smiling). So I don't think it's anything new, and I think overall it's a good thing, and what I hope to see is I hope that very quickly is that people start to really become creative with these and do merge them with other modalities; with art, with writing, with mathematics, with the relationship with the environment, with understanding species development, and species extinction. And really start . . . I really think it's going to become more creative and I would hope that. And so that's where I see it going. I don't see it stopping, I see it becoming more common, I see it becoming an effected part of learning in all levels of society. So we'll probably see some superficialization, you know utilitarian applications of this, but you know, it's not a bad thing, there are worse things that could happen than that.

"Oh sure, sure. No thank you very much. No in fact, you're spot on, on so many things that I'm seeing in the literature, that others are echoing, and so definitely, this has been certainly enlightening for me. I really appreciate it. I know you've got a busy afternoon, and so I wanted to take as little of your time as possible, but as much of your time. So thank you so much and we'll let you go."

"Ok, good, when is your thesis going to be done?"

“Um, we hope to have everything completed, um I’ve got to start analyzing the data and finish collecting the data, but everything should be wrapped up right around mid-April is our target right now.”

“And how many people have you interviewed?”

“You are my fifth, [this is an error, Ellen was the fourth interview conducted by the researcher] and there are a couple of individuals that I’m really excited, you know they’ve written text books and um so forth and so there are a few people I’m really excited about. So there’s seven and then there’s a possibility of three more after that, that have agreed to interviews, and seeing what trends we’re following and so we’ll see.”

“Super.”

“Yeah.”

“Well, if you need to circle back to me and, you know, if you come to the end and you realize there are two more questions, you know, you want to . . . feel free to be in touch.”

“Ok, well, awesome, awesome.”

“Good luck with everything. I think it’s great you’re doing this.”

“I appreciate it and I thank you for all your help.”

“Thank you. Alright, bye now.”

“Bye”

Appendix K:

Guy Interview Transcript

“Good evening [Guy], do you mind if I record this interview?”

“No, not at all, I’m well acquainted!”

“Ok, just got a couple ways to record here so I don’t miss anything. Ok yeah, I appreciate you visiting with me. I don’t want to take too much of your time, I know you’ve had a day, and you don’t want to . . .”

“Yeah, well you know (smiling) it is what it is.”

(Chuckling) “Ok.”

“Hey, can I ask you a question real quick?”

“Sure, fire away.”

“I’m just really curious about your dissertation direction. Is it . . . you’re sticking with the online, the contemplative things online, is that kind of your main focus?”

“Yeah, you know as I started this, it was contemplative pedagogy in general and I’m finding that’s a pretty wide spread practice . . .”

“It is, it is.”

“And so I’m trying to narrow it a bit, um, I’ve provided myself with a safety net if you will of if I miss my target, uh, then I can always do that as a backup plan, but I’ve found just a number, a small number actually of people who practice online contemplative pedagogy as a strategy for teaching and instruction for online contexts. And so, so I thought, ‘ok, I want to run with this one then, if I’ve got a few.’ And so you’re literally one of only five people in the country that I’ve been able to find, and I have been sending out requests all over the place. I’ve been pretty busy.”

“Yeah, ok, yeah, one of the guys who’s at [Name of University], who’s actually in that little packet that I sent you, [Professor’s Name] is his name and he does online classes I think almost every term. He’s been doing it for quite a while, and so, you know, I don’t want to say they invented contemplative pedagogy in Higher Ed, but I mean just about. I mean they’ve done a lot of stuff and have been kind of like first out of the gate, you know to do a lot of things. But he’s got, I’ve taken one class with him online, and he’s got a very, um, particular way of approaching it that is one way to do it. I guess, is not really the way that I like to approach, but, you know, you can tell he’s a contemplative educator from the get go.”

“Sure, sure, yeah, in fact, he’s one of the people that I’m hoping to get lined up. I contacted [Professor’s Name] and she’s agreed to an interview in early December. I’ve got her textbook, you know I’ve read many of her publishing’s, and then like you say, [Professor’s Name] is just a phenomenal voice for contemplative pedagogy in traditional and online.”

“Oh, did you get the book [Name of Professor’s Text Book]?

“Yes”

“Yes, that’s a good one!”

“Yeah, so I’m, I’m thrilled at the repertoire I’ve got and the lineup of individuals and so yeah, you know, it paints with a pretty broad brush, and so I was trying to get as many as I could, and boy it doesn’t look like it’s a very big playing field for online applications. And so yeah, with that, I wanted to ask you a few questions, really to set a foundation for this research. As I move forward, I’ve had a few interested people say, ‘yeah, when you get this thing done, can you please send us the results, and so, um first off, as we, um I find that contemplative pedagogy is a little bit difficult to really pin down a definitive definition. How would you define and how do you define contemplative pedagogy?”

“It’s an excellent question right, so, um, the first time I encountered the term, you know, sort of in earnest was a summer conference I went to in 2012 I think. And it was a summer conference of the Association of Contemplative Mind in Higher Ed. And I’d seen their conference, and thought, oh this could be interesting, you know and I went. And it was one of those things where it was actually the label to the stuff I’d been doing all along. So it was the, kind of the way I’d been teaching, and then all of a sudden, it was kind of like ‘oh, there’s a legitimate label for this.’ And then that conference is a start for a lot of, kind of like, research and networking on my part, you know like, meeting other people who are doing the same thing and then seeing other ways that they’re doing it. I remember at that conference, um Arthur Zajonc, said, you know he was one of the presenters, he said, ‘you know we came up with this idea, let’s call it contemplative pedagogy.’ Right, because they had been trying to come up with this umbrella term to sweep in all of these things. It’s um, you know um, a lot of Buddhist based stuff, but not entirely. You know, it’s movement, it’s creativity, it can be so many different things. Uh, so the way I look at it, and the way I carry it around in my head I guess is that um, it’s sort of a sweet spot for me of some complimentary ways to approach teaching, so I look at um, accessibility, and engagement, and reflection as these sort of three pieces and contemplative pedagogy kind of hits the middle of those. So it's something that anybody can do, it draws people into something in a very personal way, and then it sets up this cycle of, you know, reflection and deeper contemplation in a cycle, sort of self-assessment, because that sounds a little too business like, but sort of exploring valuation of whatever it is. So that’s kind of how I look at it. And um, you know, I actually, probably, I’m not going to say that I’m super hard core about one particular modality. Because, to me, you know I know that some people are very different that way, so some people you know have a meditational practice first for example. And that’s what they start with, that’s what they do in class, and that’s their thing, and that’s fine. Um, to me, I guess because I teach at a community college um one of the reasons, you know we have a very diverse population, and as soon as you throw out that word, you know like ‘let’s meditate’ that could be a real, you know, iron curtain for some people, you know, ‘not gonna do it.’ Right, you know, but I’ve found through my experience that if you can couch it, if you can present it in a different way, you can look at it as, ‘we’re going to do some relaxation exercises’ or ‘we’re going to do some cognitive focus exercises’ or ‘we’re gonna try something strange, what do you think?’ Right, different ways of packaging those ideas. I don’t want to say that you can trick people into doing it, because that’s not right. But you can get people into sort of the thin end of the wedge, into a way of thinking. And then that can snowball a lot in terms of a traditional 16-17 week semester, or something like that, that’s a really long answer!”

“No, no!”

“I don’t know if that’s a good answer or not, but that’s kind of how I think about it.”

“Thank you, thank you. And so along those lines, what are some things then, some strategies that you use, um, what are some, some, uh, practices that, that you engage in both your traditional as well as your online contexts. Um, what are some things that you do to utilize contemplative pedagogy?”

“Yes, well, you know, I’m really a grab bag kind of guy when it comes to contemplative pedagogy, so there are a few things that I always do, and a few things that I sort of play with, that depends on the term, you know what’s going on. So, um, one thing I’ve been using more, and it’s kind of a small potatoes thing but it works really well and I got this idea from [Professor’s Name]. Who’s um, she used to work at [University’s Name] and Mind and Life. She’s co-authoring a book that’s coming out pretty soon that has to do with teacher preparation and contemplative stuff. But, she had this idea of, um, a walk and talk. And it’s a very straightforward exercise. Basically you just pair people up with some really human questions about whatever the context is, so the courses I teach are ethics and world religions and kind of basic writing, you know like composition kind of thing, so at the beginning of the course, I will set them up with some things like, you know ‘what do you think of the course so far?’ You know, ‘what have you gotten out of it?” Just very basic sort of questions, and then it’ll kind of lead down to, let’s say for example if it’s a world religions course, it will be things like, um, ‘what sort of things do you do to nurture your own spirituality?’ You know, something like that, right? And then I’ll basically just kick everybody out of the room and just say like, ‘ go talk about this, just go walk the hallways for ten minutes and come back’ right. And then they’ll do a journaling reflection on like, ‘what did you learn?’ Ok, so, ‘what did you learn about somebody else?’ And ‘did you learn anything about your sameness, did you learn anything about difference?’ um and, “can you spin that out into something else?’ So what I like to do is start out with some of those basic kind of kernels, those little nuggets, and then see where people can take them so we may do, um, a more formal response paper based on that experience, or we might do something like a group activity, you know, afterwards based on that experience. Um, there’s one I just completed in ethics, it’s something I do pretty much every time I teach ethics, but it’s a virtue contemplation. So, everybody picks a virtue, it goes on either a tag or on a rubber band, right, um we work up to it by thinking about kind of a self-assessment, you know like what are some things you’d like to change or improve, you know, are you mindful of any particular qualities about yourself that you what to do something with. And then, um, you know, we go through a little build up with that, folks get their little rubber band, their tags and folks give it a snap and keep it on for a week. Then at the end of that week, there’s reflection, we have a discussion, you know, ‘what did you learn?’ ‘Did you cultivate the virtue more?’ ‘Was it a problem?’ you know, ‘What happened with it?’ That always gets, gets a pretty good response, because I think folks, because it is a pretty personal thing, right. So again, I think about those three things, the accessibility, the engagement, and the reflection. And those kind of exercises, um, again seem to focus those three. There’s one thing I do in online classes a lot, it is just called, thirty minutes of silence, and again it is pegged toward the topic of whatever it is, so if it’s a an online world religions course we’ll just say, ‘think about your religious’ sort of ‘autobiography.’ ‘Where have you gone?’ Where are you now?’ ‘Where do you want to go?’ And deliberately say, ‘this is not a meditation, you can do whatever you want,’ but the main thing is to shut off distractions for thirty minutes. So you’ve got no phone, get away from the kids, turn off the T.V., and the whole, the whole schmeer. And what's revealing to me that comes out of that is that when people get alone with their own thoughts they may do a fair amount of venting and that depends of who they are and what they're doing. Usually, it comes out but especially 'wow I got really anxious!' or 'wow I uncovered this thing that I didn't know before but I haven't sat down with it before, you know I haven't sat down with it.' And then other people get into a stage of life and personality where they say 'wow, you know that was great, I locked myself in the closet and the kids didn't bug me and boy, I wish I could do that again.' So really it just depends on who they are and what they're thinking. To me it's that kind of thing that's really scalable for people, so some folks get really into it. They journal in those 30 minutes and they thing about 'I would really like to explore this kind of spirituality,' or 'I would really like to explore this.' And then other people are just watching the clock and both those experiences are fine. And again, that is sort of why I try to stay away from um, 'I want you to sit on a cushion for 20 mintues.' You know, that doesn't work for everybody. And so I really try to keep that accessibility of heart at the top of my head all the time."

"Sure, sure, in fact, that kind of coincides with some of the research I've read that because you know, a lot of people have said, 'well, isn't that just old fashioned reflective, critical reflection, you know and it seems to me that one of the key differences is that contemplative practices allow the mind to go where it will, whereas critical reflection is often steering the mind, instead of seeing where it goes. It is almost an attempt to step back and allow the mind and then just watch where your own mind tends to go."

"You know, and I'm sure you read about this also, you know, but different meditation traditions. There's the focus kind of meditation, you know on an object, and then there's open meditation which is just kind of letting things go, you know right. So if you're doing one kind that's you know metameditation, you know loving kindness or something like that, you have a very focused object, you know, that's your thing. Even if you are doing an awareness of breathing, you know, breathing is your focused object. Yeah, you know it's weird, because I was just reading this book this morning, it just came out, but it's really pretty good, about how both of those things are kind of necessary for meditational practice. So the ability to focus, but also the ability to take in periphery and kind of let things happen. And practice can get unbalanced in one way or the other. So either too much focus kind of like 'oh, I'm freezing.' Like "grrr" kind of crunching it down, or just like, I read that transcendental meditation is like this like the official TM marker is like 'let your mind wander, whatever, you know comes back, let your mind wander.' You know, it's a little more laissez faire about everything, right?"

"Right."

"And there's probably a middle ground, you know, someplace again the sweet spot, you know where you probably want to be. But you know, I'm no master meditator, so that's just my, my two cents."

"Sure, sure, oh thank you thank you. Um a couple things also, um, one of the things, kind of a roadblock that I'm hitting is and that I'm trying to find more research into is um, how can we assess, how can we assess the effectiveness of this practice, in our classes, for us as instructors, you know the experiences our students are having, how can we assess if this is doing its job?"

“Yeah, awesome question. It’s interesting that you would ask that because I’ve just been reading some stuff. A paper I’m doing in a couple weeks kind of on this question, right. So if you make the assumption that contemplative practice is supposed to do X Y and Z. So it’s supposed to, you know let’s say that we do mindfulness meditation. Like MBSR kind of stuff, so we improve attention and you know we improve affective resilience and it’s supposed to do all these things and there’s good literature that says it does some of those things but then the other piece of it is really looking more deeply at the methodology in that literature and thinking about how is it being assessed and who’s assessing it? You know, all these things you want to look at in your research. One thing that I’ve come across that is sort of interesting in some of the critical reviews of MBSR research is focused on the idea that you’re using validated tools but maybe they’re not measuring the things you think they are measuring. So, a couple models I’ve seen, and I was just at the ACMHE conference in Washington just a couple weeks ago, and there’s a guy who was trying to, um, what was his name, huh, I forget his name, but he was trying to do sort of a battery of psychological tests. So he’s looking particularly at the affective stuff so the stress reduction and the emotional resilience, and instead of using a mindfulness inventory or something like that, which are solid tools, he’s using straight psychology tools, but he’s using about six of them. So he’s saying, ‘I’m going to take your Smith’s Stress Validation test or whatever else and this emotional wellbeing test’ and then he’s looking at the whole package. And he’s had some interesting results, I mean he’s found some things for gangbusters and for undergraduate populations, not so much. So I think that thing about measuring, in some ways, I mean philosophically it runs counterintuitive to the entire idea of meditative practice having no fruit right, so I mean, philosophically you can go that way, but since we all live in the real world, you’ve got to think about how you’re going to assess it. A little bit right. I mean, if you’re going quantitative, I kind of like that battery approach because I think there’s some good rigor there and I also think it’s very translatable. So I grade some pieces where there are three or four mindfulness inventories that have been pretty well validated that are floating around and that’s fine, but if you throw those at a social scientist they’re gonna think, you know, ‘mindfulness inventory what exactly does that mean?’ But if you can say, ‘Hey, I’m going to take this sixty year old psychometric evaluation that everybody uses and say, ‘yeah I used that’ Then I think that gives some more teeth a little bit, it gives some more chops to doing those kinds of assessments. Yeah it’s all self-reports so there’s always that methodological thing. I read one piece where they did a stress evaluation, right after an MBSR course and they tagged it with cortisol, saliva cortisol measurements to actually get some bio-indicator of stress level. So they had the self-reports of ‘I’m feeling this way’ and then they said, ‘we’re going to stick a swab in your cheek and we’re going to analyze it to see if those two actually go together.’ And that was an interesting approach. So that gets you to a lot of methodological issues of how accurate are those self-reports, you know, how much weight should you put on those? Yeah, man that’s a hard question man. That’s a hard question. I mean that’s my best, my best stab.”

“You bet, you bet, no I appreciate it very much. You know so maybe I could end on one final question for you, um, what do you feel are perhaps some of the advantages, disadvantages of online verses face-to-face contemplative pedagogy?”

“Well, there’s the big fat obvious one right, you don’t see people in the flesh right. You don’t know what’s going on, you can’t read their body language, their vibe, and you know whatever it is. So I was doing this exercise this morning with my world religions course, and we were doing this kind of like contact eyeball looking stuff about connection and sameness. And obviously you can't really do that online, I mean, you can but you can't. Because you know, there's something about being close enough to a person to smell their soap and that gives a very visceral connection that you just can't get online. I think the advantage of the online stuff is that there is an anonymity and a lack of social pressure. So if you want to do some activity, like the 30 minutes of silence I told you about before, you can just say do this on your own time, do it when you want, do it on your terms. You don't have to go to a place that I designate and sit on my cushion and go do it. It's wherever you feel comfortable, so if you want to do it in your backyard, if you want to go in your basement, whatever you want, right. So it's sort of like, I think it's a little more looser box for the practice, so that 30 minutes can happen anywhere and how you approach it is kind of up to you. And again, I kind of like that, um I remember when I was taking a Naropa class online, they're very serious about people doing regular meditational practice in every course, right, it's just part of their thing, which is fine, but you know they have some pretty . . . I don't want to say stringent, specific guidelines, so they have guidelines, they have videos on their website that say, 'do meditation like this, do meditation like this.' Which is fine, but again, not everybody is going to be super excited about that. And especially because I work at a state institution, right, two-year college, I'm very sensitive to that, you know not everybody is going to drink this tea. And that's fine, so how can I make it more for them in a way that they will at least take a sip and say, 'you know, this is ok, this is going to work'? Instead of just saying, 'we're going to meditate for ten minutes every morning whether you like it or not!' Which I think is a little counterproductive. But these are some of the bigger things I see in terms of difference. Yeah, I mean just the human connection, you know. I mean people are connecting more and more, you know I mean like Skype, it's like I'll Skype with my family and it's like we're across the dinner table that's wacky. So it's better than a phone call, but we can't toast. So you know, stuff like that."

"Sure, sure. Well excellent, I really appreciate your insights and some thoughts on that. Um yeah, I'll transcribe this. Would you be interested in getting some of the texts and so forth when I get this compiled?

"Oh absolutely, I think what you're doing is fascinating! Because the more I thought about your line of inquiry, it's sort of untapped. I mean it's not something a lot of folks have done. I was talking to a friend of mine at the Washington conference who also teaches at a two-year school in Illinois, and we were kicking around the idea that wow, you know, contemplative pedagogy in two-year schools hasn't really been kicked around too much. So I mean there are these niches that if you are a top tier research university, that's kind of getting covered, right. But there are other places, like online like two-year like the core of mindfulness stuff which is targeted specifically to college students. There are all of these sort of sub populations and niches that are springing up. You know, contemplative stuff for teaching preparation, that's kind of a new vein. There are all these little places where they seem to be getting some traction and moving a little bit."

"Excellent, excellent. Yeah, that's what fascinated me about it in the first place. Yeah it's certainly caught my attention. And everything that I'm reading it's gaining a tremendous amount of momentum. I think that we're going to see contemplative practices hit much more mainstream. What I've envisioned is just that e-learning and online contexts merging the two disciplines and there’s just a handful of people on the planet who are just breaking that new ground, and charting new waters.”

“I’m trying to think of . . . David Levy, have you seen his stuff?”

“I have, yeah.”

“He’s the only other person that springs to mind. He does like technology, contemplative stuff. I know he’s done some stuff with e-mail and he put out a book relatively recently. But he does some stuff with electronic media and mindfulness and incorporates the contemplative technology components. Yeah you know it’s weird because I think the first ACMHE conference I went to the Fall of that Summer session I went to, it was like the Fall of 2012. And it was at UMASS Amherst and they were in this one little hall and it was like mostly full, but they had like less than 200 people. The next year, 400, right. Then I skipped a year, and then the next year after that it was like ‘whoa, we have to get a bigger campus. So it’s really interesting to see the little incremental things. I think that it was, what was it, last Fall? Yeah, it was last Fall, it was about a year ago the international contemplative studies symposium in Boston doubled in size. So I think the first one I think they did it in Denver two years ago and it like 800 people, this one close to 2,000. So that traction thing, that momentum thing you can see it. You can see it when you go to Nevada like ‘wow, look at this, all these people” right. Which is cool, it’s good to see.”

“Yeah, absolutely, absolutely. Hey, thank you so much, I really appreciate it. You’ve given me plenty to work with and yeah, we’ll get to work on this.”

“Good deal, man, good deal. Listen, best of luck and if there’s anything else I can do for you, let me know.”

“Alright, will do, hey Guy, I sure appreciate it!”

“Yeah, best of luck to you, and good luck with your other interviews, man. You’ve got some good folks!”

“Ah, I think it’s going to go well.”

“Alright, take it easy man.”

“Alright, bye bye.”

“Bye”

Appendix L

Theme Development: Applications

Theme	**Concept**	**Case**	**Data Bit**
Applications	Techniques	Calvin Transcript	you need people to be able to know each other in a multidimensional way
Applications	Techniques	Calvin Transcript	what are you drawing out of the students
Applications	Techniques	Arlene Transcript	what I do at the conferences is that I have a participant look around and see how many color blues they see in the room. Whatever they find, that's blue, it can be any object. And that after they do that, they are really amazed at how they really are not observant of things. They found a hundred things that were blue, but actually they were also able to observe the beige ark behind the blue. It didn't happen to most people, but there were two men sitting in the back and they were special ed teachers. And so they shared and they said, 'you know this exercise could be so fantastic for us to use with our special ed kids, because it's not just about the color blue what we can teach them is the shade and the variations of the color blue. So we could have them then decide between the turquois and sky blue and baby blue.' And I thought, 'wow, what a fantastic observation from this simple little exercise that we did.
Applications	Techniques	Arlene Transcript	I did try the physical exercises with them
Applications	Techniques	Ellen Transcript	I do open awareness meditation
Applications	Techniques	Dawn Transcript	to respond to chatroom posts about their experiences of contemplation
Applications	Techniques	Calvin Transcript	to create a sense of a contemplative learning community
Applications	Techniques	Guy Transcript	they're very serious about people doing regular meditational practice in every course,
Applications	Techniques	Ellen Transcript	they learn to set their experience in a perspective of cultural development and evolutionary development
Applications	Techniques	Betty Transcript	I will ask students to do either a mindful walk or one of UCLA's mindfulness research center's guided meditations of their choice
Applications	Techniques	Ellen Transcript	I've worked with individual contemplative practice, meditation, contemplation, journaling, working with spiritual texts, and I've also done a type of collective intelligence, which is a type of group dialogue contemplative practice to facilitate higher states of development and access to a higher state of experiences in group settings online
Applications	Techniques	Dawn Transcript	My concern about contemplative pedagogy is that it doesn't mean five minutes of meditation at the beginning of class, five minutes of mindfulness, and then business as usual
Applications	Techniques	Arlene Transcript	they could write a poem, or a paragraph, or song, or whatever
Applications	Techniques	Betty Transcript	they come together in the classroom, they have to stand up, they have to do a 180 degree turn where they have to look at the classroom very slowly
Applications	Techniques	Betty Transcript	they also have some readings on mindful listening that I've got
Applications	Techniques	Ellen Transcript	there's video and video modalities
Applications	Techniques	Betty Transcript	there's a major paper they have to do that involves some research

Applications	Techniques	Betty Transcript	an active learning activity of some sort
Applications	Techniques	Betty Transcript	then they have to do a journal a reflective journal that's another contemplative practice
Applications	Techniques	Arlene Transcript	did the three breath exercise
Applications	Techniques	Calvin Transcript	it happens in online discussion forums, and there are threaded discussions and people will post their responses to the prompts and so forth
Applications	Techniques	Betty Transcript	then I have them do a critical thinking exercise through comparing works of art and then what they learned or discovered through the literature and those commentaries about the works of art.
Applications	Techniques	Calvin Transcript	kind of compassion practice, or a contemplation practice, or a somatic awareness practice,
Applications	Techniques	Calvin Transcript	the whole thing is not just this conventional intellectual back and forth
Applications	Techniques	Dawn Transcript	the second category is integration which is about how they have integrated that into a first person inquiry perspective
Applications	Techniques	Calvin Transcript	the papers they write, the dialogues, the exchanges they have
Applications	Techniques	Dawn Transcript	much more of a present moment emphasized
Applications	Techniques	Dawn Transcript	the first one is comprehension of the material
Applications	Techniques	Betty Transcript	nd then they have to respond to a set of questions that pertain to a case study of aging, and in addition to that, they first have to say what their experience of the mindfulness meditation or the mindful walk was like. Then like I said they do the patient study or whatever the exercises or discussion board forum is.
Applications	Techniques	Arlene Transcript	techniques
Applications	Techniques	Dawn Transcript	taking some of the traditional scholastic categories and contemplate something like impermanence, and using four early statements of the Buddha on impermanence.
Applications	Techniques	Dawn Transcript	playing a section over and over again or a practice per week
Applications	Techniques	Arlene Transcript	So I would ask them when they came to class to bring a piece of hard candy or I would bring hard candy. That was face to face, if they were online I would say, 'get a piece of hard candy or something like that' and then I would walk them through the exercise, direct them to the exercise online. So like simple things to do
Applications	Techniques	Ellen Transcript	I imagine that was also true 2,000 years ago (smiling). So I don't think it's anything new, and I think overall it's a good thing, and what I hope to see is I hope that very quickly is that people start to really become creative with these and do merge them with other modalities; with art, with writing, with mathematics, with the relationship with the environment, with understanding species development, and species extinction.
Applications	Techniques	Dawn Transcript	I used contemplative exercises as a way to understand the teachings that was given by the Buddha in the very first years of his life, and how those teachings landed in the psyches of the students
Applications	Techniques	Betty Transcript	I have to do a mindfulness meditation or a mindful walk and I give them that choice

Applications	Techniques	Betty Transcript	I have some other assignments where they have to keep a mindfulness journal entry
Applications	Techniques	Dawn Transcript	bring it into readings, and curriculum design, it has to be part of every assignment
Applications	Techniques	Arlene Transcript	it's an easy way to teach them shades and color
Applications	Techniques	Dawn Transcript	Third person meaning, you know, the kind of classical way that universities teach information as discoveries and wisdom from another time and another place
Applications	Techniques	Betty Transcript	Then I use the online discussion board forums
Applications	Techniques	Guy Transcript	kind of like contact eyeball looking stuff about connection and sameness
Applications	Techniques	Calvin Transcript	let's say the prompt for the week is paying attention to feelings of aggression that you may have while you're teaching or learning
Applications	Techniques	Arlene Transcript	mindful eating
Applications	Techniques	Guy Transcript	Basically you just pair people up with some really human questions about whatever the context is, so the courses I teach are ethics and world religions and kind of basic writing, you know like composition kind of thing, so at the beginning of the course
Applications	Techniques	Dawn Transcript	my third category is mechanics of writing,
Applications	Techniques	Betty Transcript	And they have to summarize for each theme what they learned from their older adult and have that compared with what they learned from the literature. So before they even go out and interview the older adult person, they have to do three contemplative or mindful listening exercises, ok the first is that they have to do, let's see it's meditational breath and sound
Applications	Techniques	Dawn Transcript	And [another interviewee] teaches asynchronous classes as well
Applications	Techniques	Dawn Transcript	none of us have formulaic approaches to what we do in the classroom
Applications	Techniques	Guy Transcript	a virtue contemplation.
Applications	Techniques	Arlene Transcript	one of the exercises again that I do is taking three small breaths before you eat
Applications	Techniques	Calvin Transcript	There's a lot of texts and video and all the rest of it
Applications	Techniques	Dawn Transcript	service learning, field trips, field placements of various kinds, studying abroad. Interactive methods used in the classroom
Applications	Techniques	Arlene Transcript	she has a wonderful exercise called the three breath exercise which is a, just a, Buddhist reason that can be done in a short three breath situation and is self centered and so I thought maybe this will work with my students
Applications	Techniques	Guy Transcript	so some people you know have a meditational practice first for example
Applications	Techniques	Guy Transcript	start out with some of those basic kind of kernels, those little nuggets, and then see where people can take them so we may do, um, a more formal response paper based on that experience, or we might do something like a group activity, you know, afterwards based on that experience.

Applications	Techniques	Arlene Transcript	strategy
Applications	Providing Training	Guy Transcript	if you can couch it, if you can present it in a different way
Applications	Providing Training	Betty Transcript	then I require them to comment and ask questions about it with their classmates on that forum discussion
Applications	Providing Training	Calvin Transcript	beyond the superficial level of 'best practices
Applications	Providing Training	Calvin Transcript	by the time that they get to the online program, they have methods for reading which is different in most cases from the way they were taught to read in the past
Applications	Providing Training	Calvin Transcript	assume that teaching and learning is natural
Applications	Providing Training	Dawn Transcript	there's a lot of lecture and history and textual studies
Applications	Providing Training	Betty Transcript	one of UCLA's mindfulness research center's guided meditations
Applications	Providing Training	Betty Transcript	it's listed on the Center for Contemplative Mind in Society's website
Applications	Providing Training	Dawn Transcript	students who have done very well with academic papers at other institutions will come here and they don't do very well
Applications	Providing Training	Betty Transcript	then I guide them through that
Applications	Providing Training	Arlene Transcript	then I would walk them through the exercise, direct them to the exercise online
Applications	Providing Training	Betty Transcript	they have to do a guided meditation where they have to listen to themselves and their own body
Applications	Providing Training	Betty Transcript	they have to do like a quiz on mindful listening to get a sense of how well their listening
Applications	Providing Training	Guy Transcript	I'm very sensitive to that, you know not everybody is going to drink this tea
Applications	Providing Training	Arlene Transcript	I would give them directions beforehand
Applications	Providing Training	Guy Transcript	they have videos on their website that say, 'do meditation like this, do meditation like this.
Applications	Providing Training	Calvin Transcript	before you have online contemplative learning, you need to have face-to-face contemplative learning
Applications	Providing Training	Betty Transcript	I upload videos which guide them through you know, how to look at art
Applications	Providing Training	Ellen Transcript	I train 800 students in high school with mindfulness and cultural development
Applications	Providing Training	Calvin Transcript	I think contemplative practices inform the methods of contemplative pedagogies

Applications	Providing Training	Guy Transcript	different ways of packaging those ideas
Applications	Providing Training	Calvin Transcript	how people read material is very much a part of contemplative pedagogy
Applications	Providing Training	Betty Transcript	I have them do a practice that I learned from Anthony Karr, or Andy Karr and the practice of contemplative photography
Applications	Providing Training	Dawn Transcript	integrate it into methods of teaching, into the way we create the classroom
Applications	Providing Training	Dawn Transcript	I feel that contemplative educators need training, and they need practice
Applications	Providing Training	Guy Transcript	we go through a little build up with that
Applications	Providing Training	Calvin Transcript	we have a three week summer program in which that happens and then they do their online courses so that's a prerequisite as far as I'm concerned
Applications	Providing Training	Betty Transcript	the first session I use contemplative practices very thoroughly
Applications	Providing Training	Arlene Transcript	n the face-to-face learning, that you mentioned that you give specific and thorough training, whereas in the online setting, and maybe you can elaborate on this a little bit, whereas on the online setting, you said that you do not provide training
Applications	Providing Training	Arlene Transcript	that they could use this even with the special ed kids. And it would be a fun thing for them to do and it's an easy way to teach them shades and color
Applications	Providing Training	Guy Transcript	, I will set them up
Applications	Providing Training	Arlene Transcript	'you know this exercise could be so fantastic for us to use with our special ed kids, because it's not just about the color blue what we can teach them is the shade and the variations of the color blue

Appendix M:

Theme development: Experience Teaching

Theme	**Concept**	**Case**	**Data Bit**
Experience Teaching	Longevity	Dawn Transcript	that I taught for 12 years
Experience Teaching	Longevity	Dawn Transcript	I've taught one course that I taught for 12 years online, and it had a lot of contemplative dimensions
Experience Teaching	Longevity	Arlene Transcript	I have been practicing mindfulness and meditation for many years
Experience Teaching	Longevity	Ellen Transcript	you've been doing that since 2008?" "Um Hmm
Experience Teaching	Longevity	Dawn Transcript	but for years my six courses, and each one had a different pedagogy designed based on the topic of the course
Experience Teaching	Longevity	Betty Transcript	I think that one of the requirements for faculty is that they have to have practiced for so many years and done so many retreats.
Experience Teaching	Longevity	Dawn Transcript	he was and early faculty member at Naropa. He taught at Naropa in summers in the late 70's
Experience Teaching	Longevity	Dawn Transcript	From the earliest years of [university name] 'personal journey' became the language of contemplative education
Experience Teaching	Longevity	Arlene Transcript	well I first started using the techniques when I was teaching for Broward College and I was teaching Developmental English
Experience Teaching	Longevity	Dawn Transcript	I've changed quite a bit since I wrote that book
Experience Teaching	Longevity	Calvin Transcript	I've been developing this for 15 years
Experience Teaching	Longevity	Calvin Transcript	the kind of expression that emerges after a couple years of doing this online that it's very, very rich
Experience Teaching	Longevity	Calvin Transcript	I helped to develop a program at [name of institution] and have tried with varying success to try to support that training with online components, but it really hasn't been too successful.
Experience Teaching	Longevity	Ellen Transcript	I imagine that was also true 2,000 years ago (smiling).
Experience Teaching	Longevity	Guy Transcript	He's been doing it for quite a while
Experience Teaching	Longevity	Calvin Transcript	contemplatively disciplined personal experience
Experience Teaching	Longevity	Ellen Transcript	we were one of the early ones to start working with them
Experience Teaching	Longevity	Betty Transcript	I did a workshop, but then I did make it an institute in New York you know a few years ago
Experience Teaching	Longevity	Guy Transcript	I'm no master meditator
Experience Teaching	Longevity	Calvin Transcript	you also have pretty extensive experience in online contemplative pedagogy

Experience Teaching	Longevity	Ellen Transcript	so we've been doing online trainings using contemplative practice since 2008
Experience Teaching	Longevity	Calvin Transcript	I've worked on this definition over years
Experience Teaching	Diverse Contexts	Calvin Transcript	which have come down through the ages
Experience Teaching	Diverse Contexts	Guy Transcript	I'm not going to say that I'm super hard core about one particular modality
Experience Teaching	Diverse Contexts	Guy Transcript	I'm really a grab bag kind of guy when it comes to contemplative pedagogy
Experience Teaching	Diverse Contexts	Dawn Transcript	I went to ten conferences on the mindfulness movement
Experience Teaching	Diverse Contexts	Calvin Transcript	we have students from Pre-K through higher ed in our program who teach any number and all sorts of subjects
Experience Teaching	Diverse Contexts	Guy Transcript	contemplative stuff for teaching preparation
Experience Teaching	Diverse Contexts	Guy Transcript	There are all these little places where they seem to be getting some traction and moving a little bit
Experience Teaching	Diverse Contexts	Dawn Transcript	six courses
Experience Teaching	Diverse Contexts	Calvin Transcript	in their own work situation
Experience Teaching	Diverse Contexts	Calvin Transcript	that uniqueness adds to the knowledge of the content
Experience Teaching	Diverse Contexts	Calvin Transcript	I know there are other programs outside of [name of university] too that have online dimensions, or some are maybe almost completely online.
Experience Teaching	Diverse Contexts	Guy Transcript	I don't want to say they invented contemplative pedagogy in Higher Ed, but I mean just about
Experience Teaching	Diverse Contexts	Guy Transcript	that is one way to do it
Experience Teaching	Diverse Contexts	Guy Transcript	You know, it's movement, it's creativity, it can be so many different things.
Experience Teaching	Diverse Contexts	Ellen Transcript	Um, ok there are two things that I do and one of the things that I do is I train 800 students in high school with mindfulness and cultural development and that's in person. They do use online downloads, but the training is in person, they are primarily grades 11 – 12, it's multifaceted, contemplative, social, emotional learning and developmental contexts so they learn to set their experience in a perspective of cultural development and evolutionary development. So that's the primary way I use contemplative practice in educational settings. I run an online education business for transformational learning with adults so we've been doing online trainings using contemplative practice since 2008. So I've done yearlong programs, weekend programs, evening programs, six-month programs, and I've worked with individual contemplative practice, meditation, contemplation, journaling, working with spiritual texts, and I've also done a type of collective intelligence, which is a type of group dialogue contemplative practice to facilitate higher states of development and access to a higher state of experiences in group settings online.

Experience Teaching	Diverse Contexts	Betty Transcript	They have a fairly stringent set if criteria
Experience Teaching	Diverse Contexts	Guy Transcript	different meditation traditions. There's the focus kind of meditation, you know on an object, and then there's open meditation which is just kind of letting things go, you know right. So if you're doing one kind that's you know metameditation, you know loving kindness or something like that, you have a very focused object, you know, that's your thing. Even if you are doing an awareness of breathing, you know, breathing is your focused object. Yeah, you know it's weird, because I was just reading this book this morning, it just came out, but it's really pretty good, about how both of those things are kind of necessary for meditational practice. So the ability to focus, but also the ability to take in periphery and kind of let things happen. And practice can get unbalanced in one way or the other. So either too much focus kind of like 'oh, I'm freezing.' Like “grrr” kind of crunching it down, or just like, I read that transcendental meditation is like this like the official TM marker is like 'let your mind wander, whatever, you know comes back, let your mind wander.' You know, it's a little more laissez faire about everything, right?”
Experience Teaching	Diverse Contexts	Betty Transcript	the one on aging is a hybrid course so we just meet in the classroom once a month, and then the rest of the class is held online
Experience Teaching	Diverse Contexts	Betty Transcript	Ok, so, I'm incorporating several contemplative practices into like a whole, into like one assignment
Experience Teaching	Diverse Contexts	Betty Transcript	I do beholding exercises or perhaps do a guided meditation right before they view art
Experience Teaching	Diverse Contexts	Calvin Transcript	using it in online contexts
Experience Teaching	Diverse Contexts	Betty Transcript	Ok, so the first class I do, and that's a hybrid class so we meet once a month in a classroom
Experience Teaching	Diverse Contexts	Betty Transcript	I really have been trying to incorporate both mindfulness and contemplative practices in that course and in one or two other courses I've taught as thoroughly as possible
Experience Teaching	Diverse Contexts	Betty Transcript	That's ok, um, in my 8200 course, that is kind of an introductory course, that is like an introduction to aging services, aging people, a gerontology course.
Experience Teaching	Diverse Contexts	Betty Transcript	You know, I do several things
Experience Teaching	Diverse Contexts	Dawn Transcript	in my work with [name of university] I'm really an ambassador with contemplative education and I go to many conferences, and I'm part of many networks where these things are being talked abou
Experience Teaching	Diverse Contexts	Arlene Transcript	Then on my retirement from the Unity Minister, I became interested in Buddhism
Experience Teaching	Diverse Contexts	Arlene Transcript	I've even been a minister

Appendix N:

Theme Development: Benefits of Contemplative Pedagogy

Theme	Concept	Case	Data Bits
Benefits of CP	Stress reduction	Arlene Transcript	they were very nervous
Benefits of CP	Stress reduction	Arlene Transcript	they need some way to relax when they get to class
Benefits of CP	Stress reduction	Arlene Transcript	I definately needed something to calm them down
Benefits of CP	Stress reduction	Betty Transcript	calm down
Benefits of CP	Stress reduction	Betty Transcript	I mean these students have such a high level of anxiety and they really have a hard time concentrating and focusing and just managing their anxiety level, so it just works very well for them
Benefits of CP	Stress reduction	Betty Transcript	“I'm not sure to be honest, um you know my boss and I were talking about this, you now in fact, I saw a segment on this during CBS News Hour I think it was about this, and I think about equalities, we are seeing an increase in anxiety, you know, years ago I think like six, seven, eight, nine, ten years ago, I saw more cases of entitlement they had, and so now it has shifted to higher levels of anxiety and depression, and I'm not really sure, I don't know if it is just that we have so much information because we are so digitally connected like 24/7 or if its something . . . you know like especially with the undergrads first and second year, freshmen and sophomore, if it's that transition period, if they're trying to navigate and negotiate. Although I'm seeing much higher levels of anxiety even in my 300 and 400 level classes too. you know so, I'm not really sure, but what I do notice is that most of them are working you know at least part time and trying to go to school, and so I think that they may be on overload essentially. Because I'm finding that more of them at least in my hybrid and online classes as opposed to classes that I taught entirely in a traditional classroom were these students are, yeah, they are working. You know, in a traditional classroom, you know they're going to day classes. You know years ago, they would go to school in the day time and then they would work in the summer or the winter, but not so much during the regular school year. I've seen a shift in that. I've seen more students working at least part time.
Benefits of CP	Stress reduction	Guy Transcript	wow I got really anxious
Benefits of CP	Stress reduction	Betty Transcript	I'm sure you're familiar with John Kabat-Zinn's Mindfulness Based Stress Reduction.” “Oh, yeah, yeah
Benefits of CP	Stress reduction	Betty Transcript	“Well, you know, I think that I have, in fact I just, I'm in the middle of publishing, I just submitted a manuscript to [Name of Publication] that my colleague and I revised that was on the use of contemplative practices in the hybrid and online classes that I teach and you know, I have done anecdotally, that a lot of students, you know they find these practices incredibly helpful, I mean there is no question it helps decrease their anxiety, their stress, it helps them focus and concentrate more, and that's consistently the feedback that I'm getting. Because I do ask students for feedback in their mindfulness journal entries, or their reflective discussion board reports and that's very consistently what I hear. I would say like over 95% or at least 95%, 98%. And my colleague [Name Omitted], you know I think she's out at the [University name omitted]l, she was saying the same thing, because she teaches online.”
Benefits of CP	Stress reduction	Betty Transcript	we are seeing an increase in anxiety

Benefits of CP	Improving Focus	Arlene Transcript	we can teach them is the shade and the variations of the color blue
Benefits of CP	Improving Focus	Betty Transcript	What I'm finding, or in terms of findings or results, is that so often students will say how much the practice will help them calm down and center the flow of learning, I mean that is such a strong common theme
Benefits of CP	Improving Focus	Arlene Transcript	so they could focus on the learning
Benefits of CP	Improving Focus	Arlene Transcript	focus their mind
Benefits of CP	Improving Focus	Betty Transcript	they really can't focus for very long
Benefits of CP	Improving Focus	Betty Transcript	it helps them concentrate
Benefits of CP	Improving Focus	Betty Transcript	they saw so much more after they do the guided mindfulness meditation
Benefits of CP	Improving Focus	Betty Transcript	they can concentrate more
Benefits of CP	Improving Focus	Betty Transcript	concentrating and focusing
Benefits of CP	Improving Focus	Guy Transcript	so we improve attention and you know we improve affective resilience and it's supposed to do all these things
Benefits of CP	Improving Focus	Arlene Transcript	it helped them and set their quiet themselves down
Benefits of CP	Improving Focus	Guy Transcript	the main thing is to shut off distractions for thirty minutes
Benefits of CP	Improving Focus	Arlene Transcript	they couldn't focus
Benefits of CP	Improving Focus	Betty Transcript	it helps them focus and concentrate more
Benefits of CP	Improving Focus	Ellen Transcript	people experience deeper types of concentration themselves
Benefits of CP	Improving Focus	Arlene Transcript	And that after they do that, they are really amazed at how they really are not observant of things
Benefits of CP	Improving Focus	Arlene Transcript	be able to say things, and you know learn
Benefits of CP	Improved self perception	Calvin Transcript	more uplifting qualities
Benefits of CP	Improved self perception	Arlene Transcript	she said as she jumped up and down, 'I killed it! I killed it! I'm awesome! Wooo! I was so calm, I got an A on my speech!' She was so excited, and I thought 'whoa, wow, is that fantastic!' How she took that little thing we did in the classroom on her own and used it in another class to be successful in that class. So from that time on, I did it every class I taught. Every day, we started off with a three breath exercise."

Benefits of CP	Improved self perception	Ellen Transcript	also have them have a felt experience of meditating in a group
Benefits of CP	Improved self perception	Calvin Transcript	most educators would say that they want their students to be confident
Benefits of CP	Improved self perception	Calvin Transcript	is it just a confidence step
Benefits of CP	Improved self perception	Calvin Transcript	bringing yourself together so that it's actually meaningful
Benefits of CP	Improved self perception	Ellen Transcript	a weight

Appendix O:

Theme development: Definition of Contemplative Pedagogy

Theme	**Concept**	**Case**	**Data Bits**
Definition of CP	Difficulty in defining	Calvin Transcript	when you try to define it, define contemplative pedagogy, it has a tendency to want to over conceptualize that dimension of it
Definition of CP	Difficulty in defining	Dawn Transcript	to what extent do we create some kind of standards in contemplative pedagogy, he doesn't want to nail it down, but he doesn't want it to become everything
Definition of CP	Difficulty in defining	Dawn Transcript	Or it could become doctrinal in our contemplative education; that would be a terrible thing.
Definition of CP	Difficulty in defining	Dawn Transcript	I think that it's one of the healthy things about not having a definition of contemplative education
Definition of CP	Difficulty in defining	Dawn Transcript	when things become a kind of theory, or a formula, or a technique, the educational magic as well as the spiritual magic goes out of it
Definition of CP	Difficulty in defining	Dawn Transcript	I was using contemplative pedagogy and contemplative practices synonymously. . . .” “Which they're not”
Definition of CP	Difficulty in defining	Dawn Transcript	refraining from trying to include everything
Definition of CP	Difficulty in defining	Calvin Transcript	my attempts at definition are more sort of what it does rather than what it is
Definition of CP	Difficulty in defining	Calvin Transcript	So it becomes (chuckling) challenging
Definition of CP	Difficulty in defining	Calvin Transcript	I find myself kind of tentatively listing different qualities
Definition of CP	Difficulty in defining	Calvin Transcript	it gets to be a kind of incredibly long list (laughs)!
Definition of CP	Difficulty in defining	Calvin Transcript	if there in fact are any, (chuckes) to me have been sort of incomplete
Definition of CP	Focus Mind Body and Energy	Calvin Transcript	there are dimensions of heart and dimensions of genuine curiosity
Definition of CP	Focus Mind Body and Energy	Calvin Transcript	experience the finest in the human body and mind
Definition of CP	Focus Mind Body and Energy	Calvin Transcript	that we're trying to awaken
Definition of CP	Focus Mind Body and Energy	Calvin Transcript	what was it like in their body
Definition of CP	Focus Mind Body and Energy	Ellen Transcript	To simply take a group of economics students and try to implement these modalities so they can study economics more creatively, that's a different story, I actually don't think that's very effective
Definition of CP	Focus Mind Body and Energy	Arlene Transcript	I would just keep it simple and just say techniques that allow the student to focus their mind, their body, and their energy to learn.
Definition of CP	Focus Mind Body and Energy	Dawn Transcript	to help students connect more deeply with their emotions
Definition of CP	Focus Mind Body and Energy	Guy Transcript	a lot of Buddhist based stuff, but not entirely.

Definition of CP	Focus Mind Body and Energy	Arlene Transcript	that's conducive with what several other authors have said to focus the mind, train the mind
Definition of CP	Focus Mind Body and Energy	Calvin Transcript	you experience it in your body
Definition of CP	Focus Mind Body and Energy	Ellen Transcript	to facilitate greater self-knowledge, understanding of self and consciousness, and an ability to reflect on and access what are traditionally called states and stages of religious and mystical experience
Definition of CP	Interdependence	Dawn Transcript	And the way that students showed up for each other and held each other and listened
Definition of CP	Interdependence	Ellen Transcript	a collective intelligence
Definition of CP	Interdependence	Ellen Transcript	where one is thinking individually but has a sense of experiencing an intelligence of a group sort of the hive mentality or swarm
Definition of CP	Interdependence	Ellen Transcript	you need a shared intention among participants
Definition of CP	Interdependence	Ellen Transcript	it is also able to connect people who wouldn't necessarily connect
Definition of CP	Interdependence	Calvin Transcript	how they interact with each other
Definition of CP	Interdependence	Ellen Transcript	going beyond one's individual boundaries
Definition of CP	Interdependence	Calvin Transcript	which goes beyond what I said earlier that sense of self-centeredness of learning and begins to open you up to the various domains of what it is to be human,
Definition of CP	Interdependence	Calvin Transcript	because you need that sense of community
Definition of CP	Interdependence	Calvin Transcript	not centralizing all experience toward oneself
Definition of CP	Interdependence	Ellen Transcript	the loss of personal connection
Definition of CP	Interdependence	Calvin Transcript	there's the interaction around the material that's being studied,
Definition of CP	Interdependence	Calvin Transcript	rather than putting the other person down or being a 'one-upmanship' thing
Definition of CP	Reflection	Calvin Transcript	how do you do that in a way that opens up these different qualities of yourself, and responds to others in different modals
Definition of CP	Reflection	Calvin Transcript	given these kinds of disciplines that the students become completely themselves
Definition of CP	Reflection	Dawn Transcript	there's no first person, reflective, you know that kind of in depth perspective
Definition of CP	Reflection	Dawn Transcript	structure it so that it requires a reflective dimension
Definition of CP	Reflection	Calvin Transcript	you see what kinds of accompanying thoughts are there

Definition of CP	Reflection	Guy Transcript	it was one of those things where it was actually the label to the stuff I'd been doing all along
Definition of CP	Reflection	Calvin Transcript	What are you bringing forth from yourself as the teacher?
Definition of CP	Reflection	Ellen Transcript	the intentional art and practice of reflection
Definition of CP	Reflection	Dawn Transcript	reflective inquiry
Definition of CP	Reflection	Guy Transcript	accessibility, and engagement, and reflection as these sort of three pieces and contemplative pedagogy kind of hits the middle of those. So it's something that anybody can do, it draws people into something in a very personal way, and then it sets up this cycle of, you know, reflection and deeper contemplation in a cycle
Definition of CP	Transformative Learning	Ellen Transcript	you'll get a state of instructors who may be well intentioned but aren't aware of the transformative potential of these tools so they become more applied and less transformational
Definition of CP	Transformative Learning	Calvin Transcript	which demonstrate compassion and insight, and elements like that human experience
Definition of CP	Transformative Learning	Ellen Transcript	states and stages of religious and mystical experience
Definition of CP	Transformative Learning	Dawn Transcript	also may draw some kind of questioning and openness that comes from the student's own personal journey
Definition of CP	Transformative Learning	Calvin Transcript	it's a way of transforming the way they already teach
Definition of CP	Transformative Learning	Calvin Transcript	learning beyond oneself
Definition of CP	Transformative Learning	Ellen Transcript	I see them have experiences beyond their . . . that transcend their customary experience of access to knowledge and consciousness in ways that are pretty extraordinary
Definition of CP	Transformative Learning	Calvin Transcript	let's dig a little deeper
Definition of CP	Transformative Learning	Calvin Transcript	they are opening themselves to more dimensions of the reading experience

Appendix P:

Theme development: Experiences with Contemplative Pedagogy Online

Theme	**Concept**	**Case**	**Data Bit**
Experience Teaching	Longevity	Dawn Transcript	that I taught for 12 years
Experience Teaching	Longevity	Dawn Transcript	I've taught one course that I taught for 12 years online, and it had a lot of contemplative dimensions
Experience Teaching	Longevity	Arlene Transcript	I have been practicing mindfulness and meditation for many years
Experience Teaching	Longevity	Ellen Transcript	you've been doing that since 2008?" "Um Hmm
Experience Teaching	Longevity	Dawn Transcript	but for years my six courses, and each one had a different pedagogy designed based on the topic of the course
Experience Teaching	Longevity	Betty Transcript	I think that one of the requirements for faculty is that they have to have practiced for so many years and done so many retreats.
Experience Teaching	Longevity	Dawn Transcript	he was and early faculty member at Naropa. He taught at Naropa in summers in the late 70's
Experience Teaching	Longevity	Dawn Transcript	From the earliest years of [university name] 'personal journey' became the language of contemplative education
Experience Teaching	Longevity	Arlene Transcript	well I first started using the techniques when I was teaching for Broward College and I was teaching Developmental English
Experience Teaching	Longevity	Dawn Transcript	I've changed quite a bit since I wrote that book
Experience Teaching	Longevity	Calvin Transcript	I've been developing this for 15 years
Experience Teaching	Longevity	Calvin Transcript	the kind of expression that emerges after a couple years of doing this online that it's very, very rich
Experience Teaching	Longevity	Calvin Transcript	I helped to develop a program at [name of institution] and have tried with varying success to try to support that training with online components, but it really hasn't been too successful.

Experience Teaching	Longevity	Ellen Transcript	I imagine that was also true 2,000 years ago (smiling).
Experience Teaching	Longevity	Guy Transcript	He's been doing it for quite a while
Experience Teaching	Longevity	Calvin Transcript	contemplatively disciplined personal experience
Experience Teaching	Longevity	Ellen Transcript	we were one of the early ones to start working with them
Experience Teaching	Longevity	Betty Transcript	I did a workshop, but then I did make it an institute in New York you know a few years ago
Experience Teaching	Longevity	Guy Transcript	I'm no master meditator
Experience Teaching	Longevity	Calvin Transcript	you also have pretty extensive experience in online contemplative pedagogy
Experience Teaching	Longevity	Ellen Transcript	so we've been doing online trainings using contemplative practice since 2008
Experience Teaching	Longevity	Calvin Transcript	I've worked on this definition over years
Experience Teaching	Diverse Contexts	Calvin Transcript	which have come down through the ages
Experience Teaching	Diverse Contexts	Guy Transcript	I'm not going to say that I'm super hard core about one particular modality
Experience Teaching	Diverse Contexts	Guy Transcript	I'm really a grab bag kind of guy when it comes to contemplative pedagogy
Experience Teaching	Diverse Contexts	Dawn Transcript	I went to ten conferences on the mindfulness movement
Experience Teaching	Diverse Contexts	Calvin Transcript	we have students from Pre-K through higher ed in our program who teach any number and all sorts of subjects

Experience Teaching	Diverse Contexts	Guy Transcript	contemplative stuff for teaching preparation
Experience Teaching	Diverse Contexts	Guy Transcript	There are all these little places where they seem to be getting some traction and moving a little bit
Experience Teaching	Diverse Contexts	Dawn Transcript	six courses
Experience Teaching	Diverse Contexts	Calvin Transcript	in their own work situation
Experience Teaching	Diverse Contexts	Calvin Transcript	that uniqueness adds to the knowledge of the content
Experience Teaching	Diverse Contexts	Calvin Transcript	I know there are other programs outside of [name of university] too that have online dimensions, or some are maybe almost completely online.
Experience Teaching	Diverse Contexts	Guy Transcript	I don't want to say they invented contemplative pedagogy in Higher Ed, but I mean just about
Experience Teaching	Diverse Contexts	Guy Transcript	that is one way to do it
Experience Teaching	Diverse Contexts	Guy Transcript	You know, it's movement, it's creativity, it can be so many different things.
Experience Teaching	Diverse Contexts	Ellen Transcript	Um, ok there are two things that I do and one of the things that I do is I train 800 students in high school with mindfulness and cultural development and that's in person. They do use online downloads, but the training is in person, they are primarily grades 11 – 12, it's multifaceted, contemplative, social, emotional learning and developmental contexts so they learn to set their experience in a perspective of cultural development and evolutionary development. So that's the primary way I use contemplative practice in educational settings. I run an online education business for transformational learning with adults so we've been doing online trainings using contemplative practice since 2008. So I've done yearlong programs, weekend programs, evening programs, six-month programs, and I've worked with individual contemplative practice, meditation, contemplation, journaling, working with spiritual texts, and I've also done a type of collective intelligence, which is a type of group dialogue contemplative practice to facilitate higher states of development and access to a higher state of experiences in group settings online.
Experience Teaching	Diverse Contexts	Betty Transcript	They have a fairly stringent set if criteria
Experience Teaching	Diverse Contexts	Guy Transcript	different meditation traditions. There's the focus kind of meditation, you know on an object, and then there's open meditation which is just kind of letting things go, you know right. So if you're doing one kind that's you know metameditation, you know loving kindness or something like that, you have a very focused object, you know, that's your thing. Even if you are doing an awareness of breathing, you know, breathing is your focused object. Yeah, you know it's weird, because I was just reading this book this

			morning, it just came out, but it's really pretty good, about how both of those things are kind of necessary for meditational practice. So the ability to focus, but also the ability to take in periphery and kind of let things happen. And practice can get unbalanced in one way or the other. So either too much focus kind of like 'oh, I'm freezing.' Like “grrr” kind of crunching it down, or just like, I read that transcendental meditation is like this like the official TM marker is like 'let your mind wander, whatever, you know comes back, let your mind wander.' You know, it's a little more laissez faire about everything, right?”
Experience Teaching	Diverse Contexts	Betty Transcript	the one on aging is a hybrid course so we just meet in the classroom once a month, and then the rest of the class is held online
Experience Teaching	Diverse Contexts	Betty Transcript	Ok, so, I'm incorporating several contemplative practices into like a whole, into like one assignment
Experience Teaching	Diverse Contexts	Betty Transcript	I do beholding exercises or perhaps do a guided meditation right before they view art
Experience Teaching	Diverse Contexts	Calvin Transcript	using it in online contexts
Experience Teaching	Diverse Contexts	Betty Transcript	Ok, so the first class I do, and that's a hybrid class so we meet once a month in a classroom
Experience Teaching	Diverse Contexts	Betty Transcript	I really have been trying to incorporate both mindfulness and contemplative practices in that course and in one or two other courses I've taught as thoroughly as possible
Experience Teaching	Diverse Contexts	Betty Transcript	That's ok, um, in my 8200 course, that is kind of an introductory course, that is like an introduction to aging services, aging people, a gerontology course.
Experience Teaching	Diverse Contexts	Betty Transcript	You know, I do several things
Experience Teaching	Diverse Contexts	Dawn Transcript	in my work with [name of university] I'm really an ambassador with contemplative education and I go to many conferences, and I'm part of many networks where these things are being talked abou
Experience Teaching	Diverse Contexts	Arlene Transcript	Then on my retirement from the Unity Minister, I became interested in Buddhism
Experience Teaching	Diverse Contexts	Arlene Transcript	I've even been a minister

Appendix Q:

Theme development: Assessing Effectiveness

Theme	**Concept**	**Case**	**Data Bits**
Assessing Effectiveness	Difficulty of assessing	Guy Transcript	One thing that I've come across that is sort of interesting in some of the critical reviews of MBSR research is focused on the idea that you're using validated tools but maybe they're not measuring the things you think they are measuring. So, a couple models I've seen, and I was just at the ACMHE conference in Washington just a couple weeks ago, and there's a guy who was trying to, um, what was his name, huh, I forget his name, but he was trying to do sort of a battery of psychological tests. So he's looking particularly at the affective stuff so the stress reduction and the emotional resilience, and instead of using a mindfulness inventory or something like that, which are solid tools, he's using straight psychology tools, but he's using about six of them. So he's saying, 'I'm going to take your Smith's Stress Validation test or whatever else and this emotional wellbeing test' and then he's looking at the whole package. And he's had some interesting results, I mean he's found some things for gangbusters and for undergraduate populations, not so much. So I think that thing about measuring, in some ways, I mean philosophically it runs counterintuitive to the entire idea of meditative practice having no fruit right, so I mean, philosophically you can go that way, but since we all live in the real world, you've got to think about how you're going to assess it. A little bit right. I mean, if you're going quantitative, I kind of like that battery approach because I think there's some good rigor there and I also think it's very translatable. So I grade some pieces where there are three or four mindfulness inventories that have been pretty well validated that are floating around and that's fine, but if you throw those at a social scientist they're gonna think, you know, 'mindfulness inventory what exactly does that mean?' But if you can say, 'Hey, I'm going to take this sixty year old psychometric evaluation that everybody uses and say, 'yeah I used that' Then I think that gives some more teeth a little bit, it gives some more chops to doing those kinds of assessments. Yeah it's all self-reports so there's always that methodological thing. I read one piece where they did a stress evaluation, right after an MBSR course and they tagged it with cortisol, saliva cortisol measurements to actually get some bio-indicator of stress level. So they had the self-reports of 'I'm feeling this way' and then they said, 'we're going to stick a swab in your cheek and we're going to analyze it to see if those two actually go together.' And that was an interesting approach. So that gets you to a lot of methodological issues of how accurate are those self-reports, you know, how much weight should you put on those? Yeah, man that's a hard question man. That's a hard question. I mean that's my best, my best stab
Assessing Effectiveness	Difficulty of assessing	Ellen Transcript	but I can't produce any studies for you. And I don't know anyone who has
Assessing Effectiveness	Difficulty of assessing	Arlene Transcript	“Well, yeah, it's been very hard because you don't really know if the success is correlated to the exercise or not. I mean how would you know, maybe they just studied more that night or whatever. Really didactically, you don't really know, you just know what they're telling you. What their, what their experiences were. So it's hard to prove it, like you're saying, it's hard to prove it. One day they might get an 80 this time when last time they got a 60? Was it that they studied more? Was it that they were more relaxed? Was it that we did the three breath test in class before they took the quiz? Or was the material easier and that's why they got the better grade? Or it more interesting to them? Or is it a lower functioning class? Or just enjoyed the learning standard of the quiz like less teachings about English and more about having do a free write they could write a poem, or a paragraph, or song, or whatever, and that was more interesting a plot for them other than what I gave them last time to write an essay? You know maybe they thought that's boring.
Assessing Effectiveness	Difficulty of assessing	Betty Transcript	that's one of the things I want to look at

Assessing Effectiveness	Difficulty of assessing	Betty Transcript	But it's challenging because as David and I discussed at the conference, you know, you're trying to look at the effect or the relationship let's say of one variable of say mindfulness practices or contemplative practices in a course, but you don't know that for example an increase in critical thinking or reflective thinking is actually due to mindfulness practices or to some other things. You know, it's kind of hard to part that out. That's, that's the next challenge that I think we all need to look at, those of us who are using contemplative pedagogy.”
Assessing Effectiveness	Difficulty of assessing	Dawn Transcript	And so I think whatever you're writing in your dissertation it's important to leave it flexible and not try to fix it too much in place and time, or else it will be outdated in a year or two, it's a very alive field right now
Assessing Effectiveness	Difficulty of assessing	Betty Transcript	I have done a literature search, a lit search on the effective evaluation of contemplative or mindfulness pedagogy, I can barely find anything.
Assessing Effectiveness	Difficulty of assessing	Ellen Transcript	it is difficult to quantify the effects
Assessing Effectiveness	Difficulty of assessing	Ellen Transcript	I haven't done, I haven't seen any metrics
Assessing Effectiveness	Difficulty of assessing	Guy Transcript	but then the other piece of it is really looking more deeply at the methodology in that literature and thinking about how is it being assessed and who's assessing it
Assessing Effectiveness	Instructor Anecdotal Evidence	Betty Transcript	I have done anecdotally, that a lot of students, you know they find these practices incredibly helpful
Assessing Effectiveness	Instructor Anecdotal Evidence	Calvin Transcript	contemplative pedagogy is that whatever occurs in your experience is actually workable
Assessing Effectiveness	Instructor Anecdotal Evidence	Guy Transcript	To me it's that kind of thing that's really scalable for people, so some folks get really into it.
Assessing Effectiveness	Instructor Anecdotal Evidence	Ellen Transcript	But in know, observational data, I see people change and change over time.
Assessing Effectiveness	Instructor Anecdotal Evidence	Arlene Transcript	And then to prove my theory, one day a few weeks later one of the students came up to me and she said, 'You'll never guess what happened!' and I said, 'ok, what happened?' She said, 'well, I had to give my first speech in my speech class.' She said, 'and did the three breath exercise before I did my speech' she said as she jumped up and down, 'I killed it! I killed it!
Assessing Effectiveness	Instructor Anecdotal Evidence	Ellen Transcript	Well, for that I only have anecdotal observational data
Assessing Effectiveness	Instrumentation	Arlene Transcript	just through their comments, you know, that I collected the information

Assessing Effectiveness	Instrumentation	Dawn Transcript	I use a rubric for my classes for contemplative academic writing where students develop three different qualities
Assessing Effectiveness	Instrumentation	Dawn Transcript	We have a member of our faculty who has developed rubrics, I have rubrics that we use at [name of university] the [name of program specific to university] and I use a different kind of rubric for those types of [programs].
Assessing Effectiveness	Instrumentation	Guy Transcript	I read one piece where they did a stress evaluation, right after an MBSR course and they tagged it with cortisol, saliva cortisol measurements to actually get some bio-indicator of stress level
Assessing Effectiveness	Instrumentation	Ellen Transcript	using the adolescent self-regulatory index and the empathy scale
Assessing Effectiveness	Instrumentation	Guy Transcript	I grade some pieces where there are three or four mindfulness inventories that have been pretty well validated that are floating around and that's fine,
Assessing Effectiveness	Instrumentation	Calvin Transcript	we're right now in the process of developing a rubric for contemplative writing skills
Assessing Effectiveness	Instrumentation	Guy Transcript	he's using straight psychology tools, but he's using about six of them.
Assessing Effectiveness	Instrumentation	Guy Transcript	a battery of psychological tests
Assessing Effectiveness	Instrumentation	Guy Transcript	you're using validated tools but maybe they're not measuring the things you think they are measuring
Assessing Effectiveness	Instrumentation	Betty Transcript	feedback in their mindfulness journal entries, or their reflective discussion board reports
Assessing Effectiveness	Instrumentation	Arlene Transcript	just through their comments, you know, that I collected the information
Assessing Effectiveness	Instrumentation	Ellen Transcript	I haven't tried to measure either quantitative or you know, with evaluation forms or with you know interviews to get a qualitative.
Assessing Effectiveness	Instrumentation	Calvin Transcript	We're hoping to apply this rubric to an analysis of those masters projects and see if that kind of breadth of experience, depth of experience actually shows up in the analysis, which I feel pretty confident that it will, you know you've got to do these things
Assessing Effectiveness	Learner Self Report	Guy Transcript	sort of self-assessment

Assessing Effectiveness	Learner Self Report	Dawn Transcript	we at [name of university] have developed rubrics for contemplative writing
Assessing Effectiveness	Learner Self Report	Guy Transcript	Yeah it's all self-reports
Assessing Effectiveness	Learner Self Report	Guy Transcript	So they had the self-reports of 'I'm feeling this way
Assessing Effectiveness	Learner Self Report	Dawn Transcript	the kind of intimacy, students will say things in the chat rooms that they would never say in a classroom
Assessing Effectiveness	Learner Self Report	Betty Transcript	Yeah, she, she, um about 90% of her students, at least 90% of her students found the practices very useful and helpful
Assessing Effectiveness	Learner Self Report	Betty Transcript	I mean the feedback I've gotten from students in my hybrid and the entirely online classes has been very positive
Assessing Effectiveness	Learner Self Report	Betty Transcript	and they need to actually interview a classmate and then report back in terms of their journal where what was that like for them and the other person? What was it like to listen to someone? What was it like to be listened to? So that classmate has to be interviewed by their other classmate too. So they do that in pairs
Assessing Effectiveness	Learner Self Report	Betty Transcript	it really helps calm them
Assessing Effectiveness	Learner Self Report	Calvin Transcript	Obviously there's benefit to having that period of meditation, but if there's not a bridging process then, um, people get lost.
Assessing Effectiveness	Learner Self Report	Calvin Transcript	contemplative pedagogy allows them to adapt to their real life situation and to improve it
Assessing Effectiveness	Learner Self Report	Calvin Transcript	have relied a lot on self-reports
Assessing Effectiveness	Learner Self Report	Arlene Transcript	Well we have in part been able to do it, is simply, and I have tried this in my research, is simply by asking the students if they're using it, how does it work, and we can bring back examples of when they've done something or when they've done a little three breath exercise before you took a quiz. And how did that affect you? Did it make you more relaxed, did you think you were- and I would do that sometimes in my own class before you take a quiz, I would say, 'ok, let's do our three breath exercise before the quiz, let's get centered, you know, and get our minds nice and relaxed so we can take the quiz. And then, you know, ask them afterwards, 'how did that work?' Often you'll hear students say, 'oh yeah, that was much better. My nerves got settled down, my heart stopped racing or whatever.' No, but it was only just through their comments, you know, that I collected the information.

Assessing Effectiveness	Learner Self Report	Dawn Transcript	you can't stop them, they just go on and on. It's great!”

Appendix R:

Survey Responses for Describing use of Contemplative Pedagogy for Traditional Contexts

Contemplative Pedagogy in Post-secondary Instruction		
Briefly describe your principal use or uses of contemplative pedagogy for instruction. (30 words or less)		
Response Count 52 *answered question* 52 *skipped question* 38		
Number	Response Date	Response Text
1	Nov 19, 2015 3:01 AM	Mindfulness and contemplative practices to increase embodied awareness and create empathy/compassion in a social justice education clasroom
2	Nov 18, 2015 9:31 PM	Fostering self-awareness and a tight learning community
3	Nov 17, 2015 9:49 PM	Phenomenological study of nature and human interaction
4	Nov 17, 2015 6:25 PM	begin each class with a meditation, meditation is the "thread" of the course. We practice different types (Breath,body scan, LKM) and discuss in the context of the course (research methods, positve psychology, neuroscinece, emotion, stress, consciousness)
5	Nov 17, 2015 5:03 PM	Use contemplative pedagogy primarily in retreat and workshop settings in Asia, Europe, and USA for the study of Buddhism, Indian philosophy, and yoga asana practice (various lineages) and meditation.
6	Nov 17, 2015 3:49 PM	As a foundation for intrapersonal and interpersonal awareness
7	Nov 17, 2015 2:53 PM	The CAC using lecture and experiencial practices to reinforce new practices.
8	Nov 17, 2015 2:37 AM	We do a yoga class
9	Nov 16, 2015 11:37 PM	I use contemplative pedagogy in order to best students' minds and hearts as they are, and through authentic mutual engagement, to foster deeply holistic education.
10	Nov 16, 2015 11:15 PM	Mindfulness, focusing and reflective practices to support learning
11	Nov 16, 2015 9:17 PM	I find that stillness and generativity both help students relate to one another and the difficult subject matter through their vulnerabilities as contrasted with suppressing those vulnerabilities. I use small groups, reading facilitations and formal though brief periods of stillness in each class meeting.
12	Nov 16, 2015 5:47 PM	To foster/practice slowing down and meditation; escaping technology/being "connected," awareness of surroundings and of acts of discrimination; to learn a seldom-heard

		history of non-violent resistance and the role of erligious/spiitual practice in such endeavors.
13	Nov 16, 2015 5:41 PM	I use meditation and mindfulness in the beginning of class
14	Nov 16, 2015 4:55 PM	Deep listening, silence, and soundwalk.
15	Nov 16, 2015 4:52 PM	My courses typically include dialogue about diversity, inclusion, and at times controversial topics. A great deal of my contemplative work supports this work.
16	Nov 16, 2015 4:37 PM	mindfulness of the breath as a way to get to know the nature of mind; and journaling, freewriting, as a way to connect with thoughts and to create, discover, think through writing, and to go back to review such
17	Nov 3, 2015 2:28 AM	Meditation, loving kindness, intention setting, contemplative discussion practices, mindful reading and listening, contemplative debate, poetry, mindful speech, object arrangement, sensory awareness, etc.,
18	Nov 1, 2015 8:38 PM	breath and body awareness meditation, yoga poses, games and partner exercises, journaling
19	Nov 1, 2015 5:43 PM	I teach future teachers about a wide variety of mindfulness-based tools so that they may access them in their future capacity as teachers, and also so that they may learn to tune in and slow down enough to be present in my class too! --It wasn't easy for me to understand what you were asking in #15 btw!
20	Oct 29, 2015 3:02 PM	To help students focus and center; to help students calmly discuss challenging topics
21	Oct 28, 2015 2:56 PM	In this specific course, I use the mindfulness bell for the entire semester, every 15 minutes for each course meeting. I also use dialogue and small groups for class discussion; contemplative reading and writing assignments; guided meditation practices based on the texts we are studying; and contemplative examinations (warriors' exams).
22	Oct 28, 2015 1:46 PM	midnfulness exercises
23	Oct 28, 2015 2:58 AM	I run secular and buddhist meditation weekends, and 5-week courses related to bring in contempaltive practices, and buddhist philosophy and practices into everyday life within and alongside of a secular social vision.
24	Oct 27, 2015 5:26 PM	I use meditation in a circle process before the wisdom circle begins with discussion.
25	Oct 27, 2015 4:24 PM	We begin each class with centering silence. Students must: journal regularly about readings and issues discussed, view and reflect on dance works, walk a labyrinth as a metaphor for conducting research, and write a reflective paper about the research process.
26	Oct 27, 2015 3:06 PM	I use approaches that could be called contemplative in all of my courses as a way of fostering deeper reflection and connection to intrinsic motivation.

27	**Oct 27, 2015 12:25 PM**	**start every class and after breaks with a 3 breath exercise to get centered, use mindfulness exercises throughout the training/class to encourage focus and creativity**
28	**Oct 27, 2015 8:47 AM**	**To get eople to see into their own mental habits and attitudeas and how they block compassionate care**
29	**Oct 27, 2015 1:10 AM**	**After lunch to calm down**
30	**Oct 26, 2015 11:38 PM**	**Mindfulness meditation for relaxation and focus. Deep listening for speaking activities.**
31	**Oct 26, 2015 11:20 PM**	**mindfulness --> authenticity --> leadership**
32	**Oct 26, 2015 10:52 PM**	**Meditation helped law students "de-stress", reflective journaling aided their learning about class material and brought balance into their lives, students hiked, walked, practiced yoga, reflected in journals about their experiences.**
33	**Oct 26, 2015 10:30 PM**	**I begin every class with mindfulness/contemplative practices, and include contemplative perspectives throughout my weekly class sessions.**
34	**Oct 26, 2015 10:29 PM**	**Contemplative practices bring us to a quiet, safe space that allows us to move from self involvement to self awareness, and on to other-awareness. allow us to**
35	**Oct 26, 2015 10:15 PM**	**The course is a 12 week course on mindfulness and cultural development for high school students, it works with contemplative and inquiry practices specifically.**
36	**Oct 26, 2015 9:55 PM**	**Christian**
37	**Oct 26, 2015 9:22 PM**	**I use at beginning at sometimes midway to slow the pace, cause a focus on the divine.**
38	**Oct 26, 2015 8:01 PM**	**Mindfulness Based Stress Reduction and Contemplative Listening are the healthy coping for my first year students as they transitions to the college setting. We discuss and experience yoga, meditation, and body scanning. We study connection to romantic/transcendant literature and nature. We discuss and read contemporary articles about the disconnection of social media amidst a culture that has created a need for it. The final result is the individual boundaries and awareness from an eight week unit of study and experience.**
39	**Oct 26, 2015 7:58 PM**	**Reflective journaling, guided mindfulness meditations, mindful listening exercises, beholding practices**
40	**Oct 26, 2015 7:57 PM**	**Useful to creating experiential learning environments**
41	**Oct 26, 2015 7:42 PM**	**Begin classes with sit, topic of one class is contemplation and creativity where we find contemplative space through movement, stillness, and deep practice.**
42	**Oct 26, 2015 7:36 PM**	**Can't nice treatise meditation practice foe attention cultivation; relational practices (council circle; dyadic active listening and perspective shifting); journaling**

43	**Oct 26, 2015 7:02 PM**	**mindfulness, awareness, attention and intention, loving kindness**
44	**Oct 26, 2015 6:59 PM**	**Meditative techniques (including movement in meditation) are used in a range of ways - including reflective and relational.**
45	**Oct 23, 2015 11:20 PM**	**Contemplative pedagogy is utilized in a prison setting wherein inmates integrate knowledge and learning of Buddhist philosophy and experience with a meditation practice and mindful movement.**
46	**Oct 23, 2015 6:02 PM**	**Mindful Awareness, Social Emotional Learning, Ojai Council Dialogue**
47	**Oct 19, 2015 3:13 PM**	**To help those within health professions to listen mindfully to others and learn about self care.**
48	**Oct 16, 2015 8:58 PM**	**Using mindful practices to help with increased ability to attend, respond, self soothe**
49	**Oct 16, 2015 8:40 PM**	**Helping yoga students become centered physically, mentally focused, and aware of present moment**
50	**Oct 16, 2015 8:09 PM**	**meditation practice, mindfulness**
51	**Oct 5, 2015 7:37 PM**	**We have two great texts, which are discussed and quizzed over. We meditate in each class, and talk about the student's daily meditation assignment...etc.**
52	**Oct 1, 2015 11:39 PM**	**used visualization to explore Jamestown**

Appendix S:

Survey Responses for Describing use of Contemplative Pedagogy for Online Contexts

Contemplative Pedagogy in Post-secondary Instruction		
Briefly describe your principal use or uses of contemplative pedagogy for online instruction. (30 words or less)		
Response Count = 14		
answered question= 14		
skipped question= 76		
Number	**Response Date**	**Response Text**
1	Nov 18, 2015 9:33 PM	Exercises to get them away from the computer and apply the learning. Deep discussion with cohort.
2	Nov 17, 2015 3:51 PM	The course is in learning mindfulness
3	Nov 16, 2015 11:43 PM	Two meditation-focused weeks interspersed through semester; contemplative discussion.
4	Nov 16, 2015 11:17 PM	Five minute reflective activities, plus the curriculum is framed by, and focuses on, reflective practice
5	Nov 16, 2015 9:22 PM	This is a much dreaded course with a high anxiety level. I post brief narrated meditations online, and use discussion boards to build relationship and witnessing as students share insights and experiences.
6	Nov 16, 2015 4:54 PM	It is the same for in person instruction.
7	Nov 3, 2015 2:33 AM	mindful reading, contemplation of ideas, integration of contemplative qualities into online discussion and paper writing, application of contemplative pedagogies into teaching and daily life, etc.,
8	Oct 28, 2015 2:59 PM	My online course is a version of my campus class, and so all the answers above apply--though I don't use the mindfulness bell, as it is an online platform with audio lectures and threaded discussions. But I do use contemplative reading and writing assignments; contemplative testing; etc.
9	Oct 27, 2015 3:08 PM	At the beginning of my world religions and ethics courses, I have students engage in a 30 minutes of silence exercise and journal about it.
10	Oct 27, 2015 12:28 PM	We start each class with the 3 breath exercise from Jan Chozen Bays' book How to Train a Wild Elephant to help them get centered and quiet their minds and emotions so they are able to focus on the class and participate fully
11	Oct 26, 2015 10:17 PM	the instruction is guided meditation and courses on contemplative evolutionary spirituality and mystics
12	Oct 26, 2015 9:24 PM	We would pray ("chat"), praise, wait and listen
13	Oct 26, 2015 8:00 PM	Guided mindfulness meditations, reflective journaling, beholding practices, mindful listening
14	Oct 23, 2015 6:03 PM	Mindfulness, Social Emotional Competencies, Ojai Council Tradition

Appendix T:

Cross tab analysis: Demographics

Survey respondents	Survey Question #2		Survey Question #3		Survey Question #4	
Survey respondent number	Do you utilize contemplative practices for your own well being and growth?		Are you a teacher or instructor for an educational organization (e.g., private school, public school, university, corporate training, or museum)?		4. Do you teach contemplative practices as a topic (e.g., provide training in mediation)?	
1	Yes	No	Yes	No	Yes	No
2	Yes		Yes		Yes	
3	Yes		Yes		Yes	
4	Yes		Yes		Yes	
5	Yes		Yes		Yes	
6	Yes		Yes		Yes	
7	Yes		Yes		Yes	
8	Yes		Yes		Yes	
9	Yes		Yes			No
10	Yes		Yes		Yes	
11	Yes		Yes		Yes	
12	Yes		Yes		Yes	
13	Yes		Yes		Yes	
14	Yes		Yes		Yes	
15	Yes		Yes		Yes	
16	Yes		Yes		Yes	
17	Yes		Yes		Yes	
18	Yes		Yes		Yes	
19	Yes		Yes		Yes	
20	Yes		Yes		Yes	
21	Yes			No		No
22	Yes		Yes		Yes	
23	Yes		Yes			No
24	Yes		Yes		Yes	
25	Yes		Yes		Yes	
26	Yes		Yes			No
27	Yes		Yes		Yes	
28	Yes		Yes			No
29	Yes		Yes		Yes	
30	Yes		Yes		Yes	
31	Yes			No	Yes	
32	Yes		Yes		Yes	
33	Yes		Yes		Yes	
34	Yes		Yes			No

35	Yes		Yes			No
36	Yes		Yes		Yes	
37	Yes		Yes		Yes	
38	Yes		Yes			No
39	Yes		Yes			No
40	Yes		Yes		Yes	
41	Yes		Yes		Yes	
42	Yes		Yes		Yes	
43	Yes		Yes		Yes	
44	Yes		Yes			No
45	Yes		Yes		Yes	
46	Yes		Yes		Yes	
47	Yes		Yes		Yes	
48	Yes		Yes		Yes	
49	Yes		Yes			No
50	Yes		Yes		Yes	
51	Yes		Yes		Yes	
52	Yes		Yes		Yes	
53	Yes		Yes		Yes	
54	Yes		Yes		Yes	
55	Yes		Yes		Yes	
56	Yes		Yes		Yes	
57	Yes		Yes		Yes	
58	Yes		Yes			No
59	Yes		Yes		Yes	
60	Yes		Yes		Yes	
61	Yes		Yes			No
62	Yes		Yes		Yes	
63	Yes		Yes		Yes	
64	Yes		Yes		Yes	
65	Yes		Yes		Yes	
66	Yes		Yes		Yes	
67	Yes		Yes		Yes	
68	Yes		Yes		Yes	
69		No		No		No

Appendix U:

Cross tab analysis: Duration of experience for individuals involved with contemplative practices

How long have you been involved with contemplative practices?				
Respondent #	***Less than 1 year***	***1-3 years***	***3-5 years***	***More than 5 years***
1				More than 5 years
2				More than 5 years
3				More than 5 years
4				More than 5 years
5				More than 5 years
6				More than 5 years
7				More than 5 years
8				More than 5 years
9				More than 5 years
10				More than 5 years
11				More than 5 years
12				More than 5 years
13				More than 5 years
14				More than 5 years
15		1-3 years		
16				More than 5 years
17				More than 5 years
18				More than 5 years
19				More than 5 years
20				More than 5 years
21				More than 5 years
22				More than 5 years
23				More than 5 years
24				More than 5 years
25				More than 5 years
26			3-5 years	
27				More than 5 years
28		1-3 years		
29				More than 5 years
30				More than 5 years
31			3-5 years	
32				More than 5 years
33				More than 5 years
34				More than 5 years
35				More than 5 years
36				More than 5 years
37				More than 5 years
38			3-5 years	
39				More than 5 years
40				More than 5 years
41				More than 5 years

42			3-5 years	
43				More than 5 years
44				More than 5 years
45				More than 5 years
46				More than 5 years
47				More than 5 years
48				More than 5 years
49				More than 5 years
50				More than 5 years
51				More than 5 years
52				More than 5 years
52				More than 5 years
54				More than 5 years
55				More than 5 years
56			3-5 years	
57				More than 5 years
58				More than 5 years
59				More than 5 years
60				More than 5 years
61				More than 5 years
62				More than 5 years
63				More than 5 years
64				More than 5 years
65				More than 5 years
66				More than 5 years
67				More than 5 years
68	Less than 1 year			

Appendix V:

Cross tab analysis: Practitioners teaching contemplative practices as a topic and whether or not they use contemplative pedagogy for instruction

	4. Do you teach contemplative practices as a topic (e.g., provide training in mediation)?		**7. As a teacher, have you ever integrated contemplative PEDAGOGY as part of your instruction?**	
	Yes	***No***	***Yes***	***No***
1	Yes		Yes	
2	Yes		Yes	
3	Yes		Yes	
4	Yes		Yes	
5	Yes		Yes	
6	Yes		Yes	
7	Yes		Yes	
8		No		No
9	Yes		Yes	
10	Yes		Yes	
11	Yes		Yes	
12	Yes		Yes	
13	Yes		Yes	
14	Yes		Yes	
15	Yes		Yes	
16	Yes		Yes	
17	Yes		Yes	
18	Yes		Yes	
19	Yes		Yes	
20		No	Yes	
21	Yes		Yes	
22		No	Yes	
23	Yes		Yes	
24	Yes		Yes	
25		No	Yes	
26	Yes		Yes	
27		No	Yes	
28	Yes		Yes	
29	Yes		Yes	
30	Yes		Yes	
31	Yes		Yes	
32	Yes		Yes	
33		No	Yes	
34		No	Yes	
35	Yes		Yes	

36	Yes		Yes	
37		No	Yes	
38		No	Yes	
39	Yes		Yes	
40	Yes		Yes	
41	Yes		Yes	
42	Yes		Yes	
43		No	Yes	
44	Yes		Yes	
45	Yes		Yes	
46	Yes		Yes	
47	Yes		Yes	
48		No	Yes	
49	Yes		Yes	
50	Yes		Yes	
51	Yes		Yes	
52	Yes		Yes	
53	Yes		Yes	
54	Yes		Yes	
55	Yes		Yes	
56	Yes		Yes	
57		No	Yes	
58	Yes		Yes	
59	Yes		Yes	
60		No		No
61	Yes		Yes	
62	Yes			No
63	Yes		Yes	
64	Yes		Yes	
65	Yes		Yes	
66	Yes		Yes	
67	Yes		Yes	