

3:30 pm - 3:45 pm Mindfulness and Meditation by Jennifer Oldstone-Moore and Sunny Jeong

[MORE RESOURCES SUGGESTED BY JENNIFER AND SUNNY]

**Resources from J. Oldstone-Moore**

My best and widest ranging resource for using contemplative practice in the academy, is ACMHE, *Association for Contemplative Mind in Higher Education*. This is a well-established association that has on-line resources, on-line and in-person workshops and webinars, retreats, and conventions. One of the founders is Arthur Zajonc, a physics prof at Amherst; others are from a wide range of disciplines, including modern languages, architecture, economics, and many psychologists. You will find them at <http://www.contemplativemind.org/programs/acmhe>

A few points of entry that you might find interesting:

Dr. James Doty, *Into the Magic Shop*, (Avery, 2017). Doty is a Stanford neurosurgeon with quite a story about how he got into this practice. I first heard his story on a *On Being* (with Krista Tippett) podcast. You can easily find the transcript online. Doty has put some practices on-line as a part of his paying it forward.

Bill Moyers/Healing and the Mind

We have this VHS in the library; it is also out there on youtube. Moyers interviews Jon Kabat-Zinn. Kabat-Zinn runs a pain clinic using mindfulness practices for those patients at Mass General Hospital referred by the MDs who have been unsuccessful with meds, surgery or other biomedical resources. This video is quite striking: there are many patients who have zero buy-in for alternative practices; it is helpful to hear them talk about their experience. Kabat-Zinn has a number of CDs and downloadable materials. As many of you know, the internet is full of downloadable, clickable guided meditations...send the ones that you like to me. I'm always interested in new resources!

**MINDFUL MEDITATION RESOURCES FROM SUNNY JEONG**

Definitions of Mindfulness

The most widely acknowledged definition of mindfulness comes from Kabat-Zinn (1994) which is defined as “ability to pay attention on purpose in present moment with nonjudgmental view”. Likewise, mindfulness is explained as “receptive attention to and awareness of present events and experience” (Brown & Ryan, 2003). Further, Shapiro (2009) notes mindfulness as “the awareness that arises through intentionally attending in an open, accepting, and discerning way to whatever is arising in the present moment”. Thereafter, Bishop et al. (2004) explains mindfulness as “process of regulating one’s attention to bring awareness to have orientation towards curiosity, openness, and acceptance towards one’s experience”. In line with the above views, Glomb et al. (2010) define mindfulness as “...a state of consciousness characterized by receptive attention to and awareness of present events and experiences without evaluation, judgment and cognitive filters”. Thus, based on above opinions, it can be concluded that mindfulness results from four factors. They are acceptance, attention, present moment focus and awareness, which are similarly being pointed by Brown & Ryan (2003), and, Brown, Ryan & Creswell (2007).

Benefits of Mindfulness Practices

\* Watch The Science of Meditation:

<https://www.youtube.com/watch?v=Aw71zanwMnY&feature=youtu.be>

Mindfulness and mindfulness based interventions have drawn considerable interest over the years. The reasons for such appreciation are based on large number of evidence by researchers who have reported benefits of mindfulness on improved mental and physical health (e.g. Baer, 2003; Bishop et al., 2004; Brown & Ryan, 2003; Brown, Ryan & Creswell, 2007; Carmody et al., 2009; Kabat-Zinn, 1982, 2003; Grossman et al., 2004; Glomb et al., 2011; Miller, Fletcher & Kabat-Zinn, 1995).

Due to such reported positive outcomes it is increasingly being accepted in clinical and non-clinical settings. For instance, in the recent years some studies have reported benefits of implementing mindfulness as an

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intervention in workplace (e.g. Giluk, 2010; Glomb et al., 2010; Hunter & McCormick, 2008; Tipsord, 2009).

Mindfulness based interventions plays a critical role. Firstly, stress, anxiety and emotional disturbance are curtailed by mindfulness based interventions (e.g. Kabat-Zinn 1982, 1990; and Brown & Ryan 2003). Secondly, these interventions facilitate non-judgmental view and attitude of acceptance of events (Hayes et al., 1999; and, Kabat-Zinn, 1990), which are among the distinctive features of mindfulness. Further, steady practice of mindfulness interventions strengthens the factors and eventually there is an insight into the nature of mind. These are: aversion or attachment, habitual reactions and separate entity from the events (see Garbavoc et al., 2011). Through such insight the reception towards events is option based which Siegel (2007) calls regulated pattern of behaviors. This happens since mind is not biased from perception i.e. unfiltered perception (Hunter & McCormick, 2008) since it helps individuals in seeing reality without projections and mediation. Taken together such circumstances make individuals decouple from experiences and emotions (Glomb et al., 2010).

Positive manifestations of mindfulness are proven in numerous research. For instance, positive emotion (Tipsord, 2009) will make people more resilient (Glomb et al., 2011) to the challenges of work environment. Further, such mental resilience would result in higher empathy (Shapiro et al., 1998). Thereafter, fellow feeling will improve relationship quality (Giluk, 2010) which may breed in close relationships (Kabat-Zinn, 1993); and then it may ensue relationship satisfaction (Tipsord, 2009). Eventually, such affects will lead to emotional intelligence (Baer et al., 2004, 2006) which is the decisive factor of leaders and leadership performance (see Goleman, 1998, 2000) based on Goleman's (1995, 1998) emotional intelligence model. Moreover, such qualities will facilitate decision making and task performance (Glomb et al., 2011).

Based on the above, reported outcomes of mindfulness, can be assumed that not only Goleman's (1995) emotional intelligence characteristics (self-awareness, self-regulation, social skill, empathy, motivation) but also Costa & McCrae's (1992) big five personality traits (openness, conscientiousness, extraversion, agreeableness, neuroticism) are either embedded in or influenced by mindfulness.

### Further Readings & References

Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: mindfulness and its role in psychological well-being. *Journal of Personality & Social Psychology*, 84(4), 822-848.

Kabat-Zinn, J. (1994). *Wherever you go, there you are: mindfulness meditation in everyday life*. New York: Hyperion.

Kabat-Zinn, J. (2002). Meditation is about paying attention. *Reflections*, 3, 68-71.

Culham, T., (2013), Ethics education of business leaders: Emotional intelligence, virtues and contemplative learning. In J. Lin, R. Oxford, (Eds.) *Book Series: Transforming Education for the Future*. Charlotte: Information Age Publishing.

Goleman, D., & Davidson, R. J. (2017). *Altered Traits: Science reveals how meditation changes your mind, body, and brain*. New York: Avery

[Contemplative practices in the western tradition]

Contemplative Practices: Centering Prayer

<https://www.contemplativeoutreach.org/category/category/centering-prayer>

Experiment with Light, a Quaker practice: Use it to gain insight.

<http://www.experiment-with-light.org.uk/resource.htm>

### Mindfulness Practice in Class

Quick Meditation Before or During Class

An opportunity for REFLECTION as extra credit. I told them they could turn in a journal with a number of assignments where they considered the activities, learning, interactions, etc. and it would help their overall course grade. Easy way to sneak in mindfulness. They could do it in or out of class time.