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UNIVERSITY OF NORTHERN COLORADO

Greeley, Colorado

The Graduate School

CONTEMPLATIVE PEDAGOGY: A GROUNDED THEORY
OF THE INTEGRATION OF CONTEMPLATIVE
PRACTICES AND PERSPECTIVES WITHIN
COUNSELOR TRAINING

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree
of Doctor of Philosophy

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College of Education and Behavioral Sciences
Department of Applied Psychology and Counselor Education
Counselor Education and Supervision

December, 2020

This Dissertation by: Clarissa B. Cigrand

Entitled: *Contemplative Pedagogy: A Grounded Theory of the Integration of Contemplative Practices and Perspectives Within Counselor Training*

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ABSTRACT

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While there is a growing evidence on the value of contemplative practice within counselor preparation (Christopher & Maris, 2010; Leppma & Young, 2016; McCollum & Gehart, 2010), research to date has focused on studying specific contemplative practices and their benefits to clients and CITs rather than guidelines of implementation. As a field, we are lacking information on how contemplative practice informs pedagogical strategies and approaches. Scant research exists on how contemplative practices and perspectives inform the roles of counselor educators, their way of being in the classroom, and how they situate contemplative practices and perspectives into student learning. This dissertation study addresses this gap in the literature through a constructive grounded theory exploration of 17 counselor educators' experiences on the integration of contemplative practices and perspectives in the training of counselors. Results indicate that this integration involves several distinct components, including contemplative pedagogy as a way of being, contemplative elements in the classroom that do not involve direct practice, and the use of contemplative practices in the classroom. These results informed an emergent theory that details authenticity, teaching presence, relational teaching, components of a contemplative environment, and pedagogical approaches and strategies that are supported by contemplative practices and perspectives. These findings support implications for counselor educators who wish to integrate contemplative practices into their pedagogy. Specific recommendations for counselor educators who are interested in using contemplative practices in the classroom are included.

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CHAPTER I

INTRODUCTION

For many counselors-in-training (CITs), working with clients for the very first time is fraught with difficulties. Gripping experiences like anxiety, self-doubt, and a desire to be perfect may take the foreground to the detriment of working with clients. Developmental theorists on counselor development have observed that beginning counselors are likely to experience performance anxiety (Skovholt & Rønnestad, 2003), excessive self-focus that hinders the therapeutic encounter (Stoltenberg et al., 1998), and a difficulty with emotion regulation (Skovholt & Rønnestad, 2003). Beginning counselors may struggle with balancing the “doing” (i.e., interventions) and “being” of counseling (McCollum & Gehart, 2010), and in effect, they may miss out on viable opportunities to connect and deepen with their clients. Following the session, CITs may experience high self-criticism and self-doubt. Skovholt and Rønnestad (2003) note these kinds of experiences are ubiquitous in the developmental journey of the beginning counselor. Due to the ubiquity of these experiences, developing practices and approaches to manage these difficulties are vital to consider.

To remedy these challenges for future sessions, supervisors ask CITs to engage in a meditation practice over the course of the practicum and also engaging a contemplative centering practice five minutes before each counseling session in order to still their mind, calm their emotions, and engage their purpose for being there. As a result, these CITs feel a greater capacity to experience therapeutic presence (Christopher et al., 2006; Dunn et al., 2013), they are more tolerant of being imperfect or making a mistake (Burns et al., 2011), and they are kinder to

themselves (Boellinghaus et al., 2014). The clients of these CITs report that their counselors are more effective (Dunn et al., 2013) and these clients experience enhanced optimism, greater reductions in depression and anxiety, and feel more secure in their social relationships (Grepmaier et al., 2007). In a subsequent supervision, these CITs are more amenable to receiving constructive feedback (Christopher & Maris, 2010), they are more responsive to exploring growth opportunities (Bell et al., 2017), they are quicker to observe countertransference and personalization (Christopher & Maris, 2010), they are better resourced in regulating activating emotions (Bell et al., 2017), and they are better able to tolerate ambiguity (Bohecker et al., 2016; Christopher & Maris, 2010; Maris, 2009). Thus, is the potential for contemplative practice in counselor education.

Emotion regulation, performance anxiety, and an excessive self-focus remain some of the biggest obstacles for CITs, and contemplative practices have consistently demonstrated their ability in remediating these challenges (Bell et al., 2017; Bohecker et al., 2016; Christopher et al., 2011; Christopher & Maris, 2010; Dunn et al., 2013; McCollum & Gehart, 2010). Helping professionals have considered these practices to be some of the most beneficial aspects of their training (Gockel & Deng, 2016; McCollum & Gehart, 2010; Napoli & Bonifas, 2011).

Christopher et al. (2006) report that the counseling students in their study stated they believe the inclusion contemplative practice in counselor training should be a requirement for all students and should be offered during each year of their program. As one student states:

In a lot of ways, I feel like this was the most important class I've taken, just learning to be present in a different way. It has huge implications in the counseling area. I've taken a lot of different yoga classes in the past and you focusing on the poses and I've never been given a base of how to breathe. And I've noticed that when I'm in session and it's a new

thing and it's kind of nerve wracking, I have this new control over my body where I can like, take a breath, and it's a different kind of breath than I've ever knew how to take, and feel like, oh, I feel calmer now, and I feel centered, and in control of my body and I can be present to this person instead of being anxious inside. It's just huge. (p.505)

It is apparent that students value the use of contemplative practices in their counselor training and receive direct benefit from its inclusion.

The benefits of contemplative practice not only impact the development of counselor knowledge and skills, but they can also be used as a powerful therapeutic intervention to assist clients in reducing negative symptomology and experiencing greater well-being (Baer, 2003; Brown et al., 2013). Specifically, mindfulness-based counseling interventions have been found to improve impulse control (Kozasa et al., 2012); enhance relationship satisfaction (Kozlowski, 2013); increase distress tolerance (Lotan et al., 2013); reduce anxiety (Hofmann et al., 2010), depression (Marchand, 2012), and trauma symptomology (Heffner et al., 2016); decrease self-criticism (Shahar et al., 2015); and bolster emotional well-being (Keune & Perczel Forintos, 2010). Contemplative practices in counseling are a well-established, evidence-based practice, and including contemplative practices in counselor training promotes their use in one's counseling with clients (Christopher et al., 2011). These findings offer compelling evidence that the personal contemplative practice of a counselor can directly benefit the client directly through the use of mindfulness-based interventions in counseling.

Background of the Problem

Contemplative practices, such as meditation and compassion practices, are flourishing within counselor education. This is evidenced by a rapid increase in publications on contemplative practices within the last ten years. Not only are we seeing a marked interest in

using contemplative practices during counseling interventions with clients (Baer, 2003; Brown et al., 2013), but they have routinely been shown to benefit counselor development during training (Bibeau et al., 2015; Christopher et al., 2011). Both qualitative and quantitative research consistently demonstrate that students value contemplative practice and experience personal and professional benefit from practicing them (Christopher et al., 2006; Gockel et al., 2013).

Contemplative practices have been used in the development of specific counseling skills and have been shown to facilitate the development of therapeutic presence (McCollum & Gehart, 2010), strengthen active listening skills (Goh, 2012), enhance counselor self-awareness (Christopher et al., 2011), and promote empathy (Leppma & Young, 2016). In a compelling set of studies, researchers have found that engaging non-clinician students in Loving-Kindness Meditation, a compassion-based contemplative practice, reduced implicit bias (Kang et al., 2013; Stell & Farsides, 2016). Similarly, social work students report that contemplative practices enabled greater openness to the critical self-examination necessary in developing multicultural competence (Wong, 2004). Contemplative practices can facilitate the development of a wide range of integral skills for the developing counselor.

The contemplative practices of counselors have also been shown to enhance counseling outcomes. Dunn et al. (2013) found that counseling students who engaged in a 5-minute centering practice before working with clients had enhanced client's perceptions of session effectiveness compared to counselors who did not engage in the centering practice. Additionally, in a randomized, double-blind control study, Grepmaier et al. (2007) found that the clients of counselors who were trained in Zen meditation had greater therapeutic outcomes and reduced negative symptomology compared to the clients of counselors who were not trained in Zen

meditation. Therefore, contemplative practices have demonstrated their utility in both enhancing clinical skill and improving client outcomes.

Statement of the Problem

While there is a growing evidence on the value of contemplative practice within counselor preparation, research to date has focused on studying specific contemplative practices and their benefits to clients and CITs rather than guidelines of implementation. In other words, as a field, we have spent more time understanding the what and why of contemplative practice rather than the how. Our field is missing a theoretical framework that informs processes such as the role of the educator, how they relate to students, and what guides interventions. These are important processes to illuminate as they can support fidelity to the facilitation of contemplative practice as well as provide guiding principles for both novice and experienced counselor educators who wish to incorporate these practices into their pedagogy.

A related problem for our field is the lack of guidelines for modelling or embodying contemplative practices in the classroom. Because mindfulness is becoming more widely known, there is a danger in counselor educators incorporating these practices as tools or techniques in the classroom, rather than a way of being, inadvertently reinforcing CITs desire to “do” rather than “be.” This runs counter to the philosophy of contemplative practices, as in their deepest state, they teach a way of being (Kabat-Zinn, 1994) rather than a dispersal of “tips and tricks” for the counseling student to quickly assimilate. In order to truly teach them, and maintain integrity to practice, counselor educators must be able to model them in a way that is deeply embodied and integrated into their daily lives (Brown, 2011). By providing a theory that illuminates guidelines in facilitating contemplative practices, counselor educators can better discern if they are prepared to teach these practices.

Another issue within our field stems the absence of discussion on contemplative perspectives. These perspectives, such as awareness, acceptance, compassion, first-person inquiry, contemplation, consciousness, and psychological flexibility, are the philosophical underpinnings behind contemplative practices (Chadha, 2015; Grace, 2011; Kabat-Zinn, 1994) and can be promoted pedagogically in addition to facilitating the practices themselves. There has been little scholastic inquiry into these perspectives within counselor education; moreover, there is little understanding in how these perspectives are integrated into one's teaching. An illumination of how contemplative perspectives are integrated into counselor pedagogy can benefit those wishing to incorporate such perspectives into their classroom teaching. It can also provide potential pathways of how these perspectives are modeled by counselor educators and how counseling students assimilate them into their personal and professional selfhood.

Purpose of the Study

The purpose of this study was to develop an emergent theory that illuminates how counselor educators integrate contemplative practices and perspectives into their pedagogy. I developed this theory using constructive grounded theory methodology (Charmaz, 2014), which enabled me to develop an emergent theory that empirically examines the processes and actions behind the integration of contemplative practices and perspectives in the training of counselors. This emergent theory is termed *contemplative pedagogy* and it provides a framework for counselor educators who aspire to embody and utilize contemplative practices and perspectives in their classrooms. Specifically, the emergent theory provides a parsimonious explanation of the role of the educator, how they relate to students, and what guides contemplative-based interventions in the counseling classroom.

My personal interest with this study was to learn both the underlying philosophy and contemplative-based instructional approaches from counselor educators who have a strong, stable, and consistent discipline of one or more contemplative practices and who actively infuse contemplative practices and perspectives into their teaching with students. In other words, I aimed to learn from long-time practitioners of contemplative practice and discover how they conceptualize it as a pedagogy. Furthermore, I utilized a critical review of the literature on contemplative education, including fields outside of counselor education, and a synthesis of research data in order to further inform this approach.

Taken together, I created an emergent theory of contemplative pedagogy for counselor education that had a number of aims. The first aim of this study was to examine the interior life of these educators, how they conceptualized their teaching as a contemplative practice and how they conceptualized contemplative pedagogy as a way of being and its translation into instruction. The second aim of this study was to better understand what comprises contemplative perspectives and how counselor educators used these perspectives to inform their pedagogy. The third aim of this study was to explore contemplative epistemology or contemplative knowing and its incorporation into classroom learning. This is defined as the knowledge one gains from contemplative practice (Zajonc, 2013) and can include anything from insight, to intuition, to self-knowledge, to spiritual or transpersonal understanding. This study examined how contemplative knowledge is grounded in instruction and how educators facilitate this knowledge and awareness in their students. The fourth and final aim was to examine the processes behind utilizing contemplative practices as a classroom intervention. This study explored how these educators design contemplative practices into their curriculum, the intentionality they have in facilitating

these practices, and the perceived benefits they may have for students. Attention was given to how these practices relate to counselor development and how they enhance learning.

Research Questions

The grand guiding question of this study was: How do counselor educators integrate contemplative practices and perspectives into their pedagogy? To add depth to this inquiry, I added four additional sub-questions:

- Q1 How do contemplative practices and perspectives shape counselor educators and their various roles in the classroom, including teacher presence, personal selfhood, and relating with students?
- Q2 What does contemplative knowledge and contemplative perspectives constitute for counselor educators and how do they actively situate them in student learning?
- Q3 How do counselor educators integrate contemplative practices into student learning, including the rationale for contemplative practices, their intended effects, and how and when to use them?
- Q4 What, if any, emergent theory of contemplative practices describes a theory of contemplative pedagogy?

Significance of the Study

The primary significance of this study is its potential to contribute an organizing theory to a discipline where it is currently absent. Theory and application are both important in developing a knowledge base and engaging in scientific inquiry (Suddaby, 2018), and they frequently enhance one another (Van de Ven & Johnson, 2006). Theory can assist us in gaining an enriched understanding of a subject, it can help elucidate how a process or phenomena works, and it can promote greater inquiry in improving an issue or problem (Chibucos et al., 2005). Theory can also generate principles that undergird practice and provide road maps for novice practitioners (Colley, 2003; Niles & Harris-Bowlsbey, 2016). Finally, theories can generate future aims for development (Colley, 2003) and provide the basis for further empirical investigations. Clearly, a

theory on contemplative pedagogy would advance the field of counselor education in a number of ways, which will be further explained in the following section.

Contemplative practices are flourishing and we are seeing marked interest in them, both with clients and with students. Contemplative practices are both an embodiment and an action—they are both a way of being and a way of doing, therefore, this pedagogy can benefit counselor educators who aspire to model contemplative practice a way of being in the classroom (e.g. teacher presence). Additionally, there has been little inquiry on the interior world (e.g., selfhood, authenticity) of counselor educators who engage contemplative pedagogy as a way of being, and this study can shine a light on the processes and perspectives involved.

Currently, the counselor education field lacks an overarching framework for applying contemplative practices in the classroom; therefore, contemplative pedagogy can provide guiding principles for counselor educators who wish to utilize contemplative practices and integrate them into their ways of being in the classroom. This framework could also serve as a road map for more novice practitioners. It can also stimulate self-reflection and offer externalized knowledge of one's teaching identity for more experienced practitioners.

Contemplative education is not a new topic; it has been gaining steady traction since the 1970s (Shonin et al., 2015). Currently, there are contemplative pedagogy programs and initiatives at dozens of universities (e.g. Brown University, USC, UNC Asheville, University of Michigan, Naropa University, Vanderbilt University, and Amherst College) and it seems this approach will only continue to advance. The field of counselor education would greatly benefit from joining this rapidly evolving development. As yoga and meditation are the two leading wellness activities in the U.S. (Clarke et al., 2018), the field would benefit in learning other avenues of

health to impart for their clients, and ultimately, live into one of our most cherished value of promoting wellness.

The findings from this study illuminated contemplative perspectives and contemplative knowledge. For example, contemplative practice is a valued form of first-person inquiry, which is an approach to learning through engaging in introspection or internal observation (Bush, 2011). First-person inquiry is thought to give rise to self-knowledge (Grace, 2011) and as a field we can benefit from discovering the potential of first-person inquiry with our counseling students. There are other perspectives considered foundational to contemplative practice, including awareness, nonjudgement, and acceptance (Kabat-Zinn, 1994). By elucidating how these perspectives are integrated in pedagogy, we can gain an enhanced understanding of how they support counselor development. Finally, it has been observed that contemplation and contemplative practice give rise to distinct forms of knowledge (Renteria-Uriarte, 2016; Zajonc, 2013), and as a field, we have no recorded discussion of this to date. This study can expand our knowledge and understanding of what contemplative knowledge is and how it informs pedagogy.

Assumptions

For this study I identified personal assumptions that frame this inquiry. The first assumption is that the counselor educators' description of their pedagogy translates into practice; in other words, they are being candid and accurate in their descriptions. The second assumption is that my inclusion and exclusion criteria for participation in the study are appropriate and ensured that I recruited participants who would share similar experiences and processes of using contemplative practices and perspectives in the classroom. Third, I assumed the participants interviewed engage in contemplative practice consistently enough that it is integrated into their daily living. Finally, I assumed the participants who self-selected for this study highly value the

use of contemplative practices, both personally and professionally. Although these assumptions framed the present study, I anticipated that the rigorous number of participants needed for grounded theory methodology and the employment of strategies to ensure trustworthiness in my findings would create an in-depth, nuanced, and comprehensive view of contemplative pedagogy.

Delimitations

As with any methodology, there are some known limitations to this study for which I accounted. Given that I chose a grounded theory design, generalizability of the theory to other counselor educators is not an outright goal, though the work should demonstrate a credibility and transferability. A second anticipated limitation was the number of participants in this study. Grounded theory is notorious for large sample sizes, sometimes upwards to 70 individuals. Due to lack of funding and time constraints, the sample size was limited to the point where I achieve theoretical saturation. This concept is discussed further in Chapter Three. I anticipated sampling between 12 and 20 participants, adding more participants until theoretical saturation was achieved. The final anticipated limitation was the lack of corroboration from students of the counselor educator participants in this study. I examined the perspectives of counselor educators, which does not always align with the experiences of students. I offset this limitation by reviewing participant artifacts that includes the student perspective (e.g., qualitative studies) as a way to triangulate the data. Future studies, however, could examine contemplative pedagogy from the student view.

Conclusion

With the demonstrated evidence of utilizing contemplative practices in the classroom (Bibeau et al., 2015; Christopher et al., 2006; McCollum & Gehart, 2010), the field of counselor

education would greatly benefit from a theory of contemplative pedagogy that details the processes and actions behind the use of contemplative practices and perspectives in the classroom. In doing so, this emergent theory would support and enhance the application of contemplative practices and perspectives in counselor preparation. Findings from this study also illuminated the processes and actions of integrating contemplative practices and perspectives in the counseling classroom, which can serve as a guiding framework for counselor educators who wish to use this approach.

Definition of Terms

Contemplative Pedagogy: a philosophy and method of pedagogy that involves the use of contemplative practices (e.g., mindfulness meditation, compassion practices) in the counseling classroom.

Contemplation: an intentional act to consciously attend to one's unfolding experience, generally done in an effort to connect to a higher perspective, a transcendent reality, an experience of profundity, a sublime feeling, nonduality, or even simply, a sense of clarity or realization. What an individual seeks to connect to ultimately depends upon their particular worldview and aim.

Contemplative Practice: structured and socially scaffolded activities that train skills by placing some constraint or imposing some discipline on a normally unregulated mental or physical habit (Davidson et al., 2012).

Contemplative Epistemology: an attempt to 'know' reality through direct observation, by being fully present in the moment (Zajonc, 2013). It has also been defined as the deliberate and intentional practice of being aware of one's own nature, and through this practiced focus, becoming aware of the interconnected nature of all beings and processes (Renteria-Uriarte, 2016).

First Person Inquiry: the use of introspection and internal observation as a means to develop knowledge and understanding (Grace, 2011).

Mindfulness: in more Western secular terms, it has been defined as focused attention to the present moment with an attitude of non-judgment and acceptance (Kabat-Zinn, 1994). In more Eastern Buddhist terms, it has been defined as the ability to cut through illusion to see reality as it truly is (Chadha, 2015).

Mindfulness Meditation: a contemplative practice where individuals place their attention on some element of conscious experience (e.g., their breath, sounds in the environment, counting). When attention wanders, they redirect it back to their chosen object of attention (Kabat-Zinn, 1994).

Loving-Kindness Meditation: a compassion-based practice that involves wishing kindness and well-being to oneself and others (Salzberg, 2002).

Transpersonal Psychology: a beyond-ego psychology that involves transcendence (i.e., moving beyond the individual ego), holism (i.e., connection of mind, body, and spirit), and transformation (i.e., a process of becoming a fuller version of oneself; recognizing one's true nature and the nature of reality) (Hartelius et al., 2015).

Detachment: a cultivated capacity to watch the stream of thoughts come and go without engaging in willful mental or emotional reactivity.

Presence: unmediated awareness, characterized by a feeling of openness and relatedness (Hart, 2011).

Therapeutic Presence: the capacity to bring one's full self to the therapeutic encounter, with an attitude of receptivity and connection, an awareness of what is occurring for both the therapist and the client, and a capacity to respond from that awareness (Bugental, 1978).

Witnessing Principle: a capacity to witness the ongoing stream of one's experience, recognizing that they are aspects of an unfolding experience and do not represent the identity of the individual experiencing them.

The Rational-Empirical Approach: an epistemological movement, based in positivism, which contends that logical analysis (i.e., reason) and observation of one's external environment (e.g., empiricism) are the only valid ways to obtain knowledge (Hart, 2011).

CHAPTER II

REVIEW OF RELEVANT LITERATURE

In this chapter, a literature review on the concepts surrounding contemplative pedagogy is provided. To begin, this chapter details an overview of contemplation, the element that underlies all contemplative practice. I advance the relationship of contemplation with both contemplative knowledge and transpersonal psychology. I then provide an overview of contemplative practice and the benefits these practices can offer. From there, I detail the research that has been conducted on the use of contemplative practice within counselor education, making note that our field has thus far focused on application to the exclusion of theory. As the purpose of this study was to provide a theory for the integration of contemplative practices in counselor education, I then expound on the common elements of theories of teaching and learning in order to situate the emergent theory within strong pedagogical foundations.

Contemplation

Contemplation comes from the Latin word *contemplari*, which means “to gaze attentively.” The root of *contemplari* is the Latin word *templum*, which means “a sacred place for observation.” Whereas a temple involves observation of a deity, contemplation is observation within. This observation within could be of one’s present moment experience, an unfolding idea, one’s thoughts, a feeling one wants to cultivate, one’s breath, or any other aspect of conscious experience.

A Working Definition

In contemplation, the act of observing takes on a deeper significance than haphazardly noticing; it is a practice that involves rapturous attention, and some might say, nondual significance. Miller (2014) views contemplation as nondual, and he defines contemplation as a “non-dualistic experience where we become one with what we are observing” (p.5). Jiddu Krishnamurti, an Indian philosopher, similarly noted that contemplation involves giving “your whole attention, your whole being, everything of yourself... with complete self-abandonment” (Krishnamurti, 1969, p.31). Plato believed contemplation to be the highest form of activity for humankind, enabling an individual to ascend to higher forms of knowledge (Smith, 1998). Contemplation has been a critical element to these philosophers and their schools of thought. For them, it is considered the ultimate form of awareness.

Because of the reverence for contemplation, it can take on mystical, religious, or spiritual connotations; however, it can also be entirely secular and may depend more on the individual appraising it rather than its inherent nature. Contemplation has been examined both within religious, mystical, or spiritual contexts and in more secular ones (Hart, 2011; Miller, 2014). For the purposes of this study, I am defining contemplation as an intentional act to consciously attend to one’s unfolding experience, generally done in an effort to connect to a higher perspective, a transcendent reality, an experience of profundity, a sublime feeling, nonduality, or even simply, a sense of clarity or realization. What an individual seeks to connect to depends upon their particular worldview and aim. At first glance, contemplation may seem unremarkable, it proves otherwise when accounting for the discursive nature of the mind.

Nature of the Mind

In delineating contemplation, a discussion on the nature of the mind is well-warranted, as the untrained mind can impede upon our experience of contemplation. In current Western society, the untrained mind has been characterized as being on constant autopilot, continuously engaged in habitual and reactive thinking (Kabat-Zinn, 1994). The untrained mind has also been termed mind-wandering and occurs when our thinking is engaged in places other than the activity at hand (Smallwood & Schooler, 2006). Through a compelling study using experience sampling, Killingsworth and Gilbert (2010) discovered the average individual is engaged in mind-wandering during 47% of their waking life. Bargh (1994) notes that automaticity of thought occurs when there is a lack of awareness one is thinking, it is unintentional, and it requires a low cognitive load.

Mind-wandering or automatic thinking is not a new concept; it has been expounded upon in various philosophies and schools of thought for millennia. In Tibetan Buddhist philosophy, the untrained mind has been characterized as “discursive” (Trungpa, 2005), and in Vedic thought it has been termed *chitta vritti*, “monkey mind” (Shearer, 2002). The discursive nature of the mind has been spoken to from the Vedas (Shearer, 2002), Plato (Smith, 1998), Pythagoras (Riedweg, 2008), Buddha (Bercholz & Kohn, 1994), Emerson (Emerson et al., 1971), and William James (1950), to name a few. This concept has remained a key aspect to the practical philosophies of the ages.

To the untrained mind, much, if not most, of our thinking goes on unregulated, beyond our level of awareness. Neurobiologically, this is demonstrated through activity in the Default Mode Network, the part of our brain that is active when we are idle and is responsible for mind-wandering (Vatansever et al., 2017). Because much of this activity is unregulated, it can promote

suffering and dis-ease when our thinking gets the better of us (Killingsworth & Gilbert, 2010). This suffering is amplified when those thoughts are untrue or exaggerated, yet we believe them to be true (e.g. cognitive distortions) (Beck, 1963). The deleterious effects of mind-wandering can be lessened by cultivating a capacity to witness the mind.

Witnessing Principle

Central to contemplation is a capacity to witness the ongoing stream of one's experience. Philosophers have termed this the witness, the watcher, the observer, or simply consciousness itself (Hart, 2011). William James detailed this capacity in his distinction between "me" and "I." He postulated that the "me" represents the sense of identity that is wrapped up in a constantly changing set of experiences, thoughts, sensations, and feelings during our waking day. In other words, the me is the part of us caught up in the contents of our thoughts. He contrasted this sense of self with the "I," which is sense of self that is aware it is a thinker or an active agent. In other words, it is the part of us that can internally witness the contents of our thoughts and recognize our agency. Through engaging with the "I," or internal witness, more directly, we are better able to notice, and thereby influence, automatic patterns of habitual thinking and behavior (Kabat-Zinn, 1994).

Detachment

With the capacity to witness also comes the capacity to choose how to relate to one's ongoing stream of experience. Through detachment, we are able to recognize the emotional tangles of the mind and pull away from them without a sense of attachment or aversion (Hart, 2011). We cultivate the capacity to watch the stream of thoughts come and go without reactivity. This Eastern concept bears a striking resemblance to the concept of detachment set forth by Epictetus, a Stoic philosopher of ancient Rome, who emphasized that it is our attitude, view, or

evaluation of things, and not the things in themselves, which causes our happiness or unhappiness (White, 1983). Epictetus's treatise on detachment went on to prominently influence Albert Ellis and his concept of cognitive restructuring (Ellis, 2003). By cultivating detachment, an individual has a greater capacity to notice and attenuate habitual thinking and conditioned ways of reacting, which in turn aids emotion regulation (Hart, 2011) and can set the stage for the experience of Presence.

Presence

When practicing contemplation and detachment towards the mental stream of activity, one can enter a state of stillness of thoughts, where habitual thinking seems to slow or cease altogether. It is often accompanied by a deep feeling of peace. This experience has been phrased "a place beyond thought and concepts" by Thomas Merton, an American Trappist monk, and it has been termed samadhi ("unification of the mind") in Hinduism and Vedic thought (Shearer, 2002), shunyata ("emptiness") or the Great Void in Buddhism (Loy, 2003), and henosis ("oneness") in Neoplatonism (Smith, 1998), to name a few. This experience can be considered mystical, religious, or simply a state of awe and wonder, depending on an individual's personal perspective (Smart, 1965).

The concept of no-mind, or the stilling of thoughts, has been termed Presence (Miller, 2014), and it has been accounted for by numerous contemplatives, mystics, and philosophers. Simone Weil, a French philosopher and political activist writes that we can only receive original insight or creative ideas when we develop an "empty space" or 'void' in our mind and that this cultivated space is vibrant with possibility (Weil, 2002). Similarly, the mystical poet Rumi shares the need for a "disciplined silence" to open up to higher thought (Rumi, 1995). Rollo May (1994) noted that this capacity for stillness allows oneself to "be the vehicle of whatever vision might

emerge” (p.91). From a neurological standpoint, Hart (2011) postulates that this phenomenon occurs with high gamma wave synchrony, resulting in large scale neurocoordination across the brain. He adds that these are moments where our whole mind appears awake and where clarity crystallizes into profound thought and experience. While contemplation does not always lead to these types of moments, they have been well-documented (Deikman, 1966) and have accounted for an “awakening” experience within individuals.

The concept of Presence can be likened to therapeutic presence. Presence has been conceived as unmediated awareness, characterized by a feeling of openness and relatedness (Miller, 2014), which harkens similarly to our field’s definition of therapeutic presence being the capacity to bring one’s full self to the therapeutic encounter, with an attitude of receptivity and connection, an awareness of what is occurring for both the therapist and the client, and a capacity to respond from that awareness (Bugental, 1978). It also strikes a similar chord to Roger’s concept of “way of being” or presence as a sense of unity or singleness with his client (Rogers, 1980). Towards the end of his life, he perceived that it was the quality of therapeutic presence, and not the necessary and sufficient conditions, that helped bring healing to his clients (Rogers, 1989). Because Presence extends well to therapeutic presence, finding ways to develop Presence may greatly enhance a clinician’s capacity to embody therapeutic presence.

As a stilled mind can promote Presence, a mind that is running compulsive and habitual thought loops can block it (Miller, 2014). This calls to mind the anxiety and self-doubt that can dampen therapeutic presence in beginning CITs (McCollum & Gehart, 2010). Therefore, promoting Presence, or a stilled mind, can help support the presence that benefits one’s counseling, supervising, and teaching (Christopher et al., 2011; McCollum & Gehart, 2010;

O'Reilley, 1998). The following graphic (Figure 1) presents a visual aid for understanding the processes involved in contemplation.

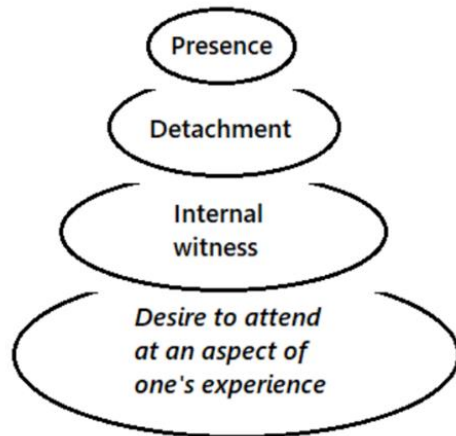


Figure 1: The Act of Contemplation: A Visual Aid

Contemplative Epistemology and Contemplative Knowledge

Before detailing contemplative epistemology, it is important to discuss the current epistemology that dominates academia, and to a considerable extent, counselor education: the rational-empirical approach. This epistemological movement contends that logical analysis (i.e., reason) and observation of one's external environment (e.g., empiricism) are the only valid ways to obtain knowledge (Hart, 2011). This movement stems from positivism, which asserts these means alone provide us with ultimate truth and understanding of the world (Crotty, 1998).

To claim that the only way to obtain knowledge is through the rational-empirical approach is short-sighted and exclusionary at best and ethnocentric and imperialistic at worst. With the dawning of the so-called Age of Enlightenment, the logical/rational mind came to be regarded as the supreme way to know, and with it, the positivist, scientific method came to follow (Crotty, 1998). Within this paradigm, anything that is unable to be measured, and

furthermore, anything that could be considered subjective, is deemed unfit for inquiry (Wallace, 2000). Subjective means of knowing and understanding are viable ways of knowing in their own right and may offer understanding that the rational mind cannot come to or grasp.

Numerous scholars have called for the addition of subjectivity within higher education (Freire & Macedo, 1995; Hart, 2011; hooks, 2014; Palmer, 1998; Wallace, 2000). Wallace (2000) asserts that more subjective means of knowing have validity in their own regard. These subjective means of knowing, like introspection and contemplation, can generate knowledge, which can then be confirmed through rationalism and empiricism, though they were not derived from rationalism or empiricism. Freire and Macedo (1995) contend that sharing one's subjective beliefs is not an imposition, but to be able to do so takes great courage, as academia falls under a false claim of objectivity; they aptly state it is a false claim because objectivity necessitates a dimension of subjectivity. Dirx (2006) contends that subjective forms of inquiry can fulfill existential needs that rational-empiricism cannot. As he states, "Bubbling just beneath this technical-rational surface is a continual search for meaning, a need to make sense of the changes and the empty spaces we perceive both within ourselves and our world" (p.193). Subjective means of knowing may have an important place in education.

Other, more subjective, epistemologies and ways of knowing have seen greater inquiry within the realm of higher education. Educational scholars such as Chávez and Longerbeam (2016), Rendón (2012), and Merriam and Kim (2011) advocate for the inclusion of non-Western epistemologies in addition to the rational-empiricism that is widely promoted in higher education. Epistemological means such as kinesthetic knowing, which is knowledge gained through movement such as dance (Snowber, 2012); knowing through the body, otherwise known as somatic knowing, embodied knowing, or embodied learning (Freiler, 2008; Lawrence, 2012);

and knowing through the creation of art (Allen, 1995; Lawrence, 2005) have received some attention within higher education. These forms of knowing are frequently tied in with decolonization and promoting inclusivity of Non-Western perspectives within educational contexts (Butterwick & Selman, 2012; Chávez & Longerbeam, 2016; Lawrence, 2012; Merriam & Kim, 2011). Goodman et al. (2015) call upon the field to decolonize traditional pedagogies in counselor education. These studies of other forms of epistemology highlight areas where our field currently lacks.

Some scholars within the field of counseling and counseling psychology have lamented the devaluing of inner subjectivity (DeCarvalho, 1990; Hansen, 2005; Rogers, 1989; Sass, 1989). More still, a reliance on objectivity falls in the face of the nature of counseling, where we are entreated to regard each client as a “universe of one,” with their own unique internal experience of the world (Erikson, 1959). Because of the lack of subjectivity, the field would greatly benefit from giving attention to others forms of knowing. This has been discussed through the promotion of intuition within counseling students, though there is a dearth of systematic attention to the subject. Contemplative practices, on the other hand, are considered a viable method to generate other forms of knowledge.

Contemplation has given rise to a distinct form of epistemology, which has been termed contemplative knowledge or contemplative epistemology. It involves both a specific kind of knowledge and a specific way of apprehending this knowledge. Renteria-Uriarte (2016) defines contemplative knowledge as “the deliberate and intentional practice of being aware of one’s own nature, and through this practiced focus, becoming aware of the interconnected nature of all beings and processes” (p. 129). He posits that it is the oldest and most viable system of knowledge held in cultures that span the world. Within the Buddhist and Vedic traditions,

contemplative knowledge is perceived as an understanding of the truest nature of reality (Gyatso, 2000; Shearer, 2002) and the nature of the mind (Bush, 2011). In other words, it is a form of knowledge where we can “see and know things as they really are” (Chadha, 2015, p.67). This form of knowing could be conceived as wisdom, spiritual insight, mystical knowledge, or knowledge of the Platonic Forms, among others. Perhaps it is not unlike William Blake’s verse of “seeing heaven in a wildflower” (Blake & Angelo, 1968). Renteria-Uriarte (2016) notes that these “deep mind states” have not been sufficiently studied within psychology and cognitive science and greater systematic inquiry is warranted.

Contemplative epistemology is conceived to be able to provide an individual with a deeper knowledge of reality. As Bush (2011) notes, contemplative epistemology includes a “suspension of disbelief (and belief) in an attempt to ‘know’ reality through direct observation, by being fully present in the moment” (p.188). Similarly, contemplation has also been conceived as the surest way to understand the nature of reality (Chadha, 2015; Gyatso, 2000), which is an idea espoused by many wisdom traditions (Renteria-Uriarte, 2016).

Contemplative knowledge or contemplative epistemology is supported through contemplation, which in the field of contemplative education, has been termed first-person inquiry (Bush, 2011; Coburn et al., 2011; Grace, 2011). First-person inquiry is an approach to teaching, learning, and knowing that values students “turning within” to deeply examine their personal understanding of a topic matter. First-person inquiry “turns the light of investigation inwards” (Coburn et al., 2011, p.173) and deeply recognizes that the student’s inner subjective experiences and perspectives on the topic matter are valid and essential to learning.

Contemplative epistemology is highly valuable to academia and counselor education. Citing Chogyam Trungpa Rinpoche, Bush (2011) notes that the type of insight generated through

contemplative knowledge can inspire further intellectual study. As Zajonc (2013) adds “every aspect of life can be changed by the light of contemplative insight into who we really are” (p. 91). By turning towards contemplative knowing we can better understand our inner world and outer world and expand our intellectual life to include an understanding of the nature of reality, the world, and ourselves, which can help to end ignorance and suffering. He believes that the incorporation of this epistemology would usher a revolution in higher education.

Convergence with Transpersonal Psychology

There is a convergence between contemplative practice and Transpersonal Psychology that been little spoken to. Transpersonal Psychology is a beyond-ego psychology that involves transcendence (i.e., moving beyond the individual ego), holism (i.e., connection of mind, body, and spirit), and transformation (i.e., a process of becoming a fuller version of oneself; recognizing one’s true nature and the nature of reality) (Hartelius et al., 2015). It involves a recognition, study, and promotion of the world’s wisdom traditions as a legitimate form of inquiry in the improvement of mental health and well-being (Davis, 2003). Contemplation is highlighted as one means to transpersonal experience, and it has been said that meditation is the “royal road to the transpersonal” (Walsh & Vaughan, 1993).

Contemplation has frequently taken on spiritual, or transpersonal, notions, and many philosophers, such as Plato and Pythagoras, consider it the highest form of knowing (Riedweg, 2008; Smith, 1998). Merton (1972) has stated that contemplation is the “highest expression of man’s intellectual and spiritual life. It is that life itself, fully awake, fully active, and fully aware that it is alive. It is spiritual wonder. It is spontaneous awe at the sacredness of life, of being” (p.1). Because contemplation can involve spiritual or transpersonal dimensions, it can be

important to include a discussion of these dimensions when studying contemplation and contemplative practices.

Distinction from Reflection

Reflection is a practice that is highly regarded in the field of counselor education, and while it bears similar elements to contemplation, contemplation offers distinct benefits from reflection (Miller, 2014). Schon's (1983) work on reflection-in-action details the necessity for counselors and counselor educators to be open to reflexivity and flexible decision making during the oftentimes ambiguous, complex, and uncertain nature of counseling and education. He credits reflection as an artistic, intuitive process.

Contemplation, on the other hand, transcends reflection in that it centralizes Presence, unmediated awareness, and openness to connection with a larger reality (e.g., Tao, collective unconscious, implicate order) (Miller, 2014). It is a place that is beyond thought, where the one can experience nondual awareness (Shearer, 2002). This level of awareness is nondual as well as ineffable—it is beyond an ability to pin into words. Miller (2014) attests that both reflection and contemplative serve a unique purpose:

We need both reflection and contemplation; two processes that complement each other.

Contemplation opens us to direct, unmeditated experience, while reflection allows for analysis and understanding of that experience. Contemplative practice engages in both reflection and contemplation and moves from one to the other where appropriate. (p.28)

While reflection is a critical feature to develop in counseling students (Schmidt & Adkins, 2012; Young et al., 2013), contemplative can open us to additional ways of apprehending knowledge and understanding.

Contemplative Practice

The element of contemplation forms the bedrock of all contemplative practices, as it builds a capacity to witness one's ongoing experience during an intentional practice. At the basis of all contemplative practices is a capacity to turn within and find a one-pointedness of attention. Contemplative practice covers such a wide array of available practices, and because of this, it has proven difficult to parse down into a working definition. Perhaps the most succinct definition is offered by Repetti (2010), who defined contemplative practice as a "metacognitive exercise in which attention is focused on any element of conscious experience" (p.7). Davidson et al. (2012) defined contemplative practice as "structured and socially scaffolded activities that train skills by placing some constraint or imposing some discipline on a normally unregulated mental or physical habit" (p. 147). Alternatively, Grossenbacher and Quaglia (2017) contend that contemplative practice can best be understood through a framework called *contemplative cognition*. This framework illuminates the psychological components unique to all contemplative practices, including intention, attention, and present-moment awareness. While this definition details cognitive elements and may miss somatic (body-oriented), transpersonal/spiritual (transcendent), and emotional (affective) elements of the practice, it does address the intentional and attentional elements involved, which do originate in the cognitive mind.

Perhaps the most straightforward way to understand contemplative practice is through exploring its various disciplines. There are no limits to the types of disciplines that can be considered contemplative practice. The most well-studied contemplative practice is mindfulness meditation, which is a practice of continuously bringing one's attention to a fixed focal point, such as one's breath (Kabat-Zinn, 1994). Another well-studied contemplative practice is Loving-Kindness Meditation, which is a compassion-based practice that involves wishing kindness and

well-being to oneself and others (Salzberg, 2002). Other contemplative practices include movement practices such as yoga, qigong, and tai chi; contemplative writing (e.g. freewriting), contemplative reading (e.g., lecto divina), social justice-oriented practices (e.g., vigils, pilgrimages, and marches), and beholding practices (e.g., deep reflection of an image, word, or phrase). For those wishing to learn more, the field of contemplative studies is devoted to studying the theory, history, and methodology of contemplative practice (Repetti, 2010).

The field of counselor education has utilized and documented a great variety of contemplative practices. These include Loving-Kindness Meditation (Leppma & Young, 2016), a mindfulness centering meditation to help practicum students seeing clients for the first time (Dunn et al., 2013), yoga and qigong to promote wellness in counseling students (Christopher et al., 2006), and many others. The use of the practices in counselor education will be covered in greater detail in the section titled “Contemplative Practice within Counselor Education.”

Mindfulness Meditation

Mindfulness meditation is currently the most well-studied and well-known form of contemplative practice. This contemplative practice involves bringing attention to an element of conscious experience (e.g., sounds in the environment, somatic sensations, the breath) and when attention may wander, redirecting attention back to the chosen object of meditation (Kabat-Zinn, 1994). The foundation of this practice is a concept called mindfulness, which Kabat-Zinn (1994) defines as selective attention to one’s present moment experience, with an attitude of acceptance and nonjudgement. The act of mindfulness can strengthen one’s capacity to witness their internal experience with diminished automaticity of thought and reduced habitual reactivity to any emotions, physical sensations, or thoughts that may arise during the practice (Tarrasch, 2015). Cultivating mindfulness carries numerous benefits, including reduced emotional distress

(Shapiro et al., 2007), greater self-compassion (Boellinghaus et al., 2014), and enhanced attentional skills (Davidson et al., 2012). Later sections will detail these benefits and their implications on counselor training in greater detail.

The Influence of Buddhism on Contemplative Practice

Although many wisdom traditions and philosophical schools taught contemplation (e.g., Christian monasticism, Judaism, Vedic thought, Confucianism, Taoism, Neoplatonism), Buddhism has been credited as having a strong influence on its development in the Western world (Kang & Whittingham, 2010). Kang and Whittingham (2010) note that the concept of mindfulness has largely stemmed from Buddhist thought and practice, and many contemplative disciplines and practices used in the West come from this philosophy. Such practices include Loving-Kindness meditation, Tonglen (“giving and receiving”) meditation, Vipassa (“insight”) meditation, and Samatha (“concentration”) meditation.

While contemplation and contemplative practices today bear tribute to the influence of Buddhism, mindfulness, meditation, and contemplation have largely been considered to be universal (Coburn et al., 2011). There are accounts of Christians, Muslim, Jews, Indigenous people of the United States, and Asian Indians who practiced meditation (Repetti, 2010). In the words of Swami Muktananda, “Meditation is universal. It does not belong to the East or to the West, nor does it belong to Hinduism, Buddhism, or Sufism. Meditation is everyone’s property, just as sleep is everyone’s property; it belongs to humanity” (Muktananda, 1980, p.5). It may be that mindfulness and contemplative practice, while perhaps stated differently, have been a core feature of the human experience throughout the ages.

While mindfulness and contemplative practice are regarded as having developed ubiquitously, many scholars and practitioners emphasize the importance of noting the origins and

history of a contemplative practice with strong cultural or religious origins (Coburn et al., 2011). Additionally, they advise against engaging in cultural appropriation of practices that require instruction and permission from verified teachers of that religious or cultural tradition (Coburn et al., 2011). Cultural appropriation is an important issue in these modern times and one that requires due thought and consideration when choosing which practices to promote in the classroom.

Benefits of Contemplative Practice

There is a plethora of benefits from engaging in contemplative practices. Regarding cognitive benefits, contemplative practices can increase cognitive functioning (Waters et al., 2015), increase motivation (Davidson et al., 2012), improve attention (Waters et al., 2015), decrease mind-wandering (Shapiro et al., 2007), and enhance creativity (Ding et al., 2014; Schootstra et al., 2017). Regarding emotional benefits, contemplative practices can improve emotion regulation (Wadlinger & Isaacowitz, 2011; Waters et al., 2015), promote greater affect tolerance (Davidson et al., 2012), and enhance well-being (Shapiro et al., 2007). Regarding social benefits, contemplative practices can increase empathic concern (Davidson et al., 2012) and facilitate social connectedness (Hutcherson et al., 2008). Impressively, contemplative practices have also demonstrated their ability to improve immune functioning (Davidson et al., 2003; Jacobs et al., 2011). The benefits most relevant for counseling students will be discussed in greater detail in the following section.

Contemplative Practices Within Counselor Education

As a field, we recognize it is imperative to train empathy, therapeutic presence, and a strong working alliance. These qualities comprise common factors, which have been consistently associated with higher client outcomes than theoretical orientation alone (Assay & Lambert,

1999; Norcross, 2002; Wampold, 2015) and have been increasingly recognized as more important to train than technique (Duncan, 2002; Hauser & Hays, 2010; Rosenzweig, 1936). While we recognize the importance of building these common factors in our students, many programs state they are elusive or challenging to train (Christopher et al., 2011) and instead, focus on building skills and microskills (Fulton, 2005; Nelson & Neufeldt, 1998). On the contrary, contemplative pedagogy is way to systematically train these previously elusive skills. Contemplative practice has consistently demonstrated their ability to train relationship factors, counselor ways of being, empathy, and compassion (Bibeau et al., 2015; Klimecki et al., 2012; Mascaro et al., 2012; McCollum & Gehart, 2010). For these reasons, it can serve as a useful complement to building more direct skills training in counselor education, with the potential to profoundly shape a beginning counselor.

Contemplative Practice Trains Therapeutic Presence

Beginning counselors frequently cite feeling plagued with a need to provide interventions and techniques that have not yet been conceptually internalized, which often disrupts their ability to simply be with a client and build a therapeutic relationship (Skovholt & Rønnestad, 2003). As McCollum and Gehart (2010) state, they would benefit from finding a balance between a doing and being mode orientation in their counseling work. Contemplative practices have been shown to be one such way to teach beginning counselors a way of being in the counseling room.

Counseling students have consistently reported that meditation practices have helped them to cultivate therapeutic presence (Campbell & Christopher, 2012; Christopher & Maris, 2010; McCollum & Gehart, 2010). Through qualitative interviewing, counseling students noted that practicing mindfulness meditation during their graduate training assisted them in being able to sit with silence, slow down, maintain contact with themselves and their clients, and helped

them get over an unhelpful need to fix their clients (Campbell & Christopher, 2012; McCollum & Gehart, 2010). Furthermore, students have reported that contemplative practices have helped them to become more aware of the reactionary impulse to move away from the pain and discomfort of their clients and instead notice their reactions and remain aware and accepting of theirs and their clients experience, which helped them stay therapeutically connected to clients who were contacting their own pain (Christopher & Maris, 2010).

In a similar vein, counseling students report contemplative practice has helped them to notice their own reactions, countertransference, and habitual patterns when working with clients (McCollum & Gehart, 2010). By better noticing these reactions during the therapeutic process, they reported they were able to disengage from them and thus foster an ability to be more present with their clients (Christopher & Maris, 2010). This held true even while working through the beginning doubts and insecurities that are known to challenge beginning counselors. As Campbell and Christopher (2012) state, it helped them “maintain a therapeutic connection with a struggling client rather than being caught in their own sense of inadequacy or need to be in control” (p.221). It also helped them let go of a false sense to “be perfect” in the counseling room. Furthermore, an enhanced awareness of their habitual reaction in the moment allowed them to create a sense of space around it, which led to a greater ability to remain present, open, and nonjudgmental while working with clients. In other words, counselors were less focused on themselves and were instead more able to be present for their clients.

McCollum and Gehart (2010) found that contemplative practices assisted counseling students in developing therapeutic presence in a more direct way. Students reported that contemplative practice assisted them in being more present in the counseling room, both towards their experience and their client’s experience. During these moments, they felt better equipped to

skillfully speak their client's experience or speak to the relational dynamic that was occurring as the counseling process was unfolding. This allowed them to "join with clients in a more natural way" (p.351) and "bring unspoken truth to light" (p.352). The ability to speak to an unfolding interpersonal dynamic in the counseling room is an advanced skill; for beginning CITs to feel more equipped to do this is a testament to the potential of contemplative practice.

Cultivating a way of being with clients, where counselors are intentionally slowing down and remaining attentive to their clients, can be difficult for beginning counselors, as many come with notions that counseling is a "doing" enterprise (McCollum & Gehart, 2010). Consequently, engaging in a "being" orientation with clients, can feel challenging, uncomfortable, and dysregulating. Contemplative practices have demonstrated their ability to help beginning counselors develop a being orientation to clients and begin to balance those two orientations. As one student put it, "Only when I become still enough to feel what is in the room am I able to accurately discern whether or not I should use more or less of my own energy during the session" (p.355). This kind of skill can go far in promoting a strong working alliance and facilitating the deepening of the therapeutic process.

Contemplative Practice Cultivates Compassion and Empathy

Empathy remains one of the most important qualities a counselor can possess. It is one of the necessary and sufficient conditions set forth by Rogers (1957) and remains an important criterion to many theoretical modalities (Grencavage & Norcross, 1990). Despite this, Shapiro and Izett (2008) contend that most clinical graduate programs do not offer direct support in developing empathy. In answer to this perceived need, a number of researchers have demonstrated the potential of contemplative practices in developing empathy and compassion in helping professionals (Bibeau et al., 2015; Leppma & Young, 2016; Shapiro et al., 1998).

Studies in neuroscience have repeatedly confirmed that contemplative practices can promote a greater empathetic response. In a study by Lutz et al. (2008), following a compassion-based meditation, long-term meditators were found to have a greater neural response to listening to sounds of emotional distress (i.e., sounds of a woman in distress), as compared to novice meditators. Specifically, these long-term meditators had greater activity in the insula, amygdala, and cingulate cortices—all areas that are involved in emotional processing. A follow-up study by Mascaro et al. (2012) confirmed these initial findings. Perhaps contemplative practices can promote empathy because as it develops the capacity to connect with one's internal experience, it can secondarily promote the capacity to connect with the internal experience of another.

Within the field of counselor education, the utilization of contemplative practices has been shown to enhance counselor empathy (Bibeau et al., 2015; Leppma & Young, 2016). In a quasi-experimental study, Leppma and Young (2016) found that teaching a compassion-based meditation (i.e., Loving-Kindness Meditation) to counseling students led to greater gains in empathy compared to a control group. Notably, they found that students made greater gains in cognitive empathy, rather than affective empathy. They reason that cognitive empathy could be a more beneficial form of empathy to develop, as it has been shown to buffer emotional contagion and burnout, unlike affective empathy. In another study, Fulton and Cashwell (2015) found that mindfulness has not only been associated with self-reported counselor, but client-perceived counselor empathy as well (Fulton, 2016). These findings demonstrate that contemplative practice can promote empathy and that this empathy can be directly perceived by one's clients.

While empathy is a vital skill for counselors, excessive empathy, namely affective empathy, can lead to burnout and empathy fatigue. Countering this, compassion is a feeling-state that has distinct neurobiological correlates from empathy and can buffer against the negative

effects of continuous empathy (e.g., continuously feeling the distress and suffering of others) (Singer & Klimecki, 2014). Klimecki et al. (2012) have shown that compassion exhibits the same neural activation of affective empathy, with additional neural activation (i.e., medial orbitofrontal cortex, pallidum, ventral tegmental area, and putamen) associated with feelings of positivity and affiliation. In a follow-up study, compassion training has also been shown to reverse the negative effects of an empathic neurological response by eliciting activation in brain areas associated with positive affect and affiliation (Klimecki et al., 2013). This has profound potential for the counseling field as burnout and empathy fatigue are some of the biggest issues counselors face as they work with the distress and suffering of their clients. These findings have led some researchers to adopt the term empathic distress fatigue, to replace the commonly used compassion fatigue, as compassion, by its very nature, is boundless and elevating (Klimecki & Singer, 2011). Compassion as a phenomenon of study is beginning to gain more traction in the scientific community, and it can be directly promoted through contemplative practice.

Contemplative Practice Enhances Emotion Regulation

Emotion regulation is another vital skill for counselors to possess. Emotion regulation is important to help offset the apprehension and anxiety beginning CITs may feel when seeing clients for the first time. It also augments the counselor's empathic reaction to a client's distress, which can in turn, help emotionally regulate the client. Furthermore, emotion regulation can assist counselors in maintaining their center and well-being, even in the midst of distressing content. This has important implications for client outcomes, burnout, and resilience. Skovholt and Rønnestad (2003) contend that emotion regulation can be difficult for beginning counselors, and therefore, methods to enhance emotion regulation are particularly worthwhile.

Contemplative practice has consistently demonstrated its capacity to develop emotion regulation skills. Wadlinger and Isaacowitz (2011) found that after being exposed to distressing images, long-term meditators were better able to stabilize their affective response relative to non-meditators. Additionally, through regression analyses, Goodall et al. (2012) found a strong association between emotion regulation and dispositional mindfulness.

Framing emotion regulation in a different light, counseling students commonly report that contemplative practices has enabled them to feel greater calm when stressed (Campbell & Christopher, 2012; Christopher & Maris, 2010; McCollum & Gehart, 2010; Tarrasch, 2015). Students have found contemplative practices to be a way to calm themselves, which has notable benefits in the counseling room. Notably, Dunn et al. (2013) observed that inviting students to engage in five minutes of a mindfulness centering practice led to the experience of feeling more present in session, relative to a control group. Furthermore, the clients of these counseling students reported that the counseling students who practiced the mindfulness centering were more effective than those who did not. It appears that centering one's emotions through contemplative practice has tangible benefits for counselors, and consequently, the clients they serve.

Contemplative Practice is a Viable Form of Self-Care

Contemplative practice can also serve as an effective form of self-care. As a field, we recognize that proper self-care is an ethical imperative (Barnett et al., 2007; Norcross et al., 2007) as we can only provide our best level of care when we ourselves are resourced, replenished, and vital. Contemplative practices have consistently demonstrated themselves to be an excellent form of self-care for the counseling classroom (Christopher et al., 2006; Napoli & Bonifas, 2011; Shapiro et al., 2007) and conveniently, they can be practiced together as a class to

promote the initiation and maintenance of self-care, in addition to sending a powerful message to students that their respective programs care about their well-being.

There are numerous benefits that come from using contemplative practices as self-care. For one, mindfulness, a state that is cultivated from contemplative practice, has been associated with reduced burnout among counseling interns (Testa & Sangganjanavanich, 2016). Using compassion practices as a form of self-care has been shown to decrease self-criticism (Shahar et al., 2015), reduce rumination, and enhance self-compassion (Shapiro et al., 2007)—all vital skills for counseling students to cultivate when beginning their work with clients. Contemplative practice has also been shown to enhance well-being and decrease stress and negative affect in counseling students (Gutierrez et al., 2016; Shapiro et al., 2007). Students report after engaging in contemplative practices in the classroom, they have become an important facet of their self-care and it has turned into a new resource for them, both in their counseling practice and their personal lives (Gockel et al., 2013). It appears that practicing self-care in the classroom through contemplative practice can leave students with an accessible resource that can keep them vital and renewed.

Contemplative Practice Facilitates Self-Awareness

Self-awareness involves an orientation to self in relative to what may be occurring emotionally, mentally, interpersonally, physically, and existentially/spiritually. It can assist counselors in both recognizing their personalization and countertransference towards their clients and in attending to their own needs as humans. Contemplative practice has demonstrated itself as a viable method for enhancing self-awareness (Christopher et al., 2011; Gockel et al., 2013; Goh, 2012; Napoli & Bonifas, 2011).

Christopher et al. (2011) reported that former students who took part in a course comprising contemplative practices (i.e., mindfulness meditation, Tai Chi, yoga, and Qi Gong) conveyed that these practices helped them develop greater self-awareness. This self-awareness was expressed through enhanced body awareness, emotional awareness, spiritual awareness, interpersonal awareness, and knowing when one needs to return to “balance.” Additionally, students reported having a greater awareness of triggers from client material and how those triggers manifested physiologically and psychologically. These findings were echoed by Gockel et al. (2013) in reporting that students found that the self-awareness gained from contemplative practice led to enhanced ability to identify and work through countertransference as it occurred in session. The enhanced self-awareness of one’s reactions to client material as well as a deeper connection to one’s bodily needs are valuable assets to a counselor.

Contemplative practices have also demonstrated their ability to increase one’s moment-to-moment self-awareness. Napoli and Bonifas (2011) found that the inclusion of contemplative practice in their classroom resulted in enhanced levels of observing and acting with awareness, two components of the Kentucky Inventory of Mindfulness (KIMS). Within these components, students were shown to develop a greater ability to notice changes in their body, recognize the occurrence of muscular tension, and become better aware of more subtle feeling-states. It can be inferred that contemplative practice helped them to become more aware of their moment-to-moment internal experience, which has notable benefits for a counselor, both personally and professionally.

Contemplative Practice Supports the Development of Multicultural Competence

Contemplative practice can serve as a powerful way to develop multicultural competencies and promote social justice mindsets (Gehart, 2016; Henderson & Murdock, 2012; Wong, 2004; Wong, 2013). Within the field of social work and counseling, researchers have advocated for the use of mindfulness meditation to help students move through feelings of discomfort and turn towards challenging classroom dialogue when addressing oppression and injustice in our society. As Wong (2004) noted, students who utilized mindfulness meditation to move through discomfort were able to reframe discomfort as something to work through instead of something to avoid. In doing so, they were able to view these uncomfortable experiences as learning opportunities and potent signals to deepen their understanding of oppression in our society. Furthermore, they were able to more critically examine their social location, privilege, assumptions, and biases. This level of self-examination is considered critical in developing multicultural competence (Ratts et al., 2016). Students reported that engaging in deep reflexivity through mindfulness practices is what “rooted” that understanding in ways traditional academics could not (Wong, 2013). Contemplative practices can potentially support students in addressing their social location, oppression, privilege, and biases in ways that mere dialogue cannot.

Researchers have also noted that contemplative practices may help students work through and process challenging emotion, such as guilt, shame, fear, and despair, that may be encountered when addressing oppression and privilege (Todd & Abrams, 2011). For some students, contemplative practices helped them connect to a place of inner wholeness and compassion, so they could sit with these challenging emotional experiences without becoming reactive to them or shutting down (Gehart, 2016; Wong, 2004; Wong, 2013). By acknowledging

and working through these emotions in their inner world, students were able to take greater accountability for promoting social justice in the world at large (Wong, 2013). There is value in working through these challenging emotions, as the subsequent action one takes will not be marred by the emotional distress of the individual; in other words, it can lead to more effective action in the outer world.

Contemplative practices have additionally been used to help enhance empathy and perspective-taking in marginalized populations. Henderson and Murdock (2012) examined the impact of using a guided imagery script where heterosexual students were guided through an experience of being treated as an “other” and facing marginalization and oppression due to their heterosexual identity. Following the experience, these students reported they gained greater empathic understanding for LGBTQ individuals. Their responses revealed that they developed a wider capacity to connect to the challenging experiences (e.g., shame, feeling hated, isolation, persecution) that can underlie the experiences of LGBTQ individuals. Contemplative practices, such as this guided imagery exercise, can provide students with experiences of marginalization and oppression in lucid and evocative ways.

Contemplative practices have additionally been used to address implicit bias. Kang et al. (2013) found that community adults who underwent 6-weeks of a Loving-Kindness Meditation practice experienced reduced race and homelessness-related implicit bias compared to individuals who did not. In a later study, Stell and Farsides (2016) found that a one-time practice of Loving-Kindness Meditation was enough to significantly reduce race-related implicit bias for undergraduate students compared to a control group. A one-time practice of mindfulness meditation was also found to reduce race and age-related implicit bias in undergraduate students compared to a control group, and this reduction was found to occur due to decreased automatic

associations on the implicit association test (IAT) (Lueke & Gibson, 2015). These results are compelling as they demonstrate that contemplative practices can impact processes known to be automatic and, at times, below conscious awareness. It harkens back to the earlier finding that contemplative practice can reduce habitual thinking and the automaticity of thought.

Extending these findings, Burgess et al. (2017) propose using contemplative practices to decrease the impact implicit bias may have on clinicians working with clients. They detailed specific mechanisms that contemplative practices have been shown to influence, such as reducing the event of implicit bias, increasing awareness and skillfulness in responding to implicit bias when it is activated, enhancing compassion for self and clients, and managing stress and burnout. Reducing implicit bias for counselors is especially important given the wide diversity of clients an individual might work with. Contemplative practice may be one such way to skillfully address implicit bias with our CITs.

What is Needed to Further Develop the Use of These Practices: Pedagogical Theory

Theory and application are both essential components in counselor education (Corey, 2015; Sue & Sue, 1990). While the field of counselor education has developed a wide range of valuable applications for contemplative practices, we are currently missing a theory that illustrates how to integrate contemplative practices into the counseling classroom. Furthermore, as a field, we lack of understanding on how contemplative perspectives, such as acceptance, awareness, compassion, turning towards challenging material and mind/body states (e.g. psychological flexibility), consciousness, and first-person inquiry are integrated into counselor pedagogy. Therefore, the present study focused on both the processes involved in facilitating contemplative practices and an elucidation on the integration of contemplative practices and perspectives within counselor education.

While a pedagogy for integrating contemplation practice within counselor education would not be prescriptive, as personal authenticity is an important criterion to any pedagogy, this emergent theory aimed to provide guidelines and perspectives that would enrich a counselor educator wishing to incorporate contemplative practices into their pedagogy. I attest that the emergent theory needed to involve well-established components of adult learning and teaching, with strong pedagogical foundations. In doing so, it can stand amongst its contemporaries and provide a rich and thorough description of its various processes. The following section details essential elements to a pedagogical theory.

Pedagogy and Counselor Education

The Origins of Pedagogy

Teaching has been conceived as the oldest profession of humankind (Johnson, 2016). The earliest known accounts of formal teachers date back to Socrates, Pythagoras, and Plato in Eastern Europe; Gautama Buddha in India; and Lao Tzu and Confucius in China (Menon, 2016). The oldest recorded schooling and education is thought to have occurred in Egypt as far back as 3000 BCE (Fischer, 2001). In the Western world, the first accounts of known schools were the school of Pythagoras in 530 BCE (Gray, 1932) and the school of Plato in 387 BCE, which he termed *The Academy* (Dillon, 2003). These schools encouraged an exploration of truth, moral character, and the study of natural laws. Instructors largely served as models of character for students, in addition to being wellsprings of knowledge and wisdom. Their noble beginnings have led to the development of instruction and the academy we see today.

The term pedagogy is conventionally used to give scholarly inquiry to the subject of teaching and instruction (Menon, 2016). Menon (2016) defines pedagogy the art, science, and craft of teaching. Pedagogy involves theories of learning and teaching, in other words, the

process of instruction, so that educators may contribute to student learning in an effective and valuable way.

Following the inception of pedagogy as field of study, the term andragogy has been demarcated as theories of teaching and learning that relate to adult education (Knowles et al., 2011). Malcolm Knowles is recognized as leading this shift within the field, as he saw the need to develop a conception of pedagogy that was more tailored to adult learners. He defined andragogy as the art and science of helping adults learn (Knowles, 1980). For the purposes of clarity, I will hereafter use the terms pedagogy, adult education, and andragogy interchangeably, as this study exclusively focuses on teaching counseling students, who are adult learners.

The Principles of Adult Learning

Many principles of adult education have been brought forth throughout the decades. In the following sections, I distill the main ideas of adult education into a few key principles, especially those that are relevant to the counseling field. These include valuing of the prior knowledge of adult learners, promoting experience in the classroom, encouraging self-direction and autonomy, and developing classroom community. The common thread that ties these principles together is the view that adult learners are active agents in their own learning. To obtain the greatest benefit from education, a more active role in their learning process is necessary; adult students should not simply be the passive recipients of knowledge (Freire, 1985). It is generally held that this form of passive learning is unsuitable for adult learners.

Valuing the Prior Knowledge of Adult Learners

The prior knowledge and experience of adult learners can generate and enhance classroom learning (Cranton, 2016; Knowles, 1980; Vella, 2002). Knowles (1980) upholds that adults have reservoirs of experience that can serve as an important resource for learning. Rogers

(1959) further refines this notion with the term “significant learning,” which denotes learning where students’ prior knowledge and attitudes have been activated, which can enable them to feel more personally involved in learning.

Hand-in-hand with valuing the prior knowledge of adult learners is respecting them as essential to the learning process (Vella, 2002). Cranton (2016) notes that learning is a collaborative endeavor between the students and educator, and when following more social constructionist principles, the educator may even take on a role of co-learner with their students. This mutual sense of collaboration could be likened to Yalom’s (2010) concept of the counselor as “co-traveler.” Knowles (1980) similarly affirms that educators serve as partners in a participatory learning journey with their students. One can imagine that this level of respect is felt within adult learners and bolsters engagement in the learning endeavor.

Promoting Experience in the Classroom

Many learning theories merit the promotion of experience in the learning process (Dewey, 1933; Knowles, 1980; Kolb & Kolb, 2008). Vella (2002) notes that adult education should balance theory and application, and those opportunities for application should be offered within the learning environment. Supporting application promotes student self-advancement, enhances the relevancy of subject matter, and bolsters transfer of learning (Knowles, 1980). Experience allows for authentic engagement with the subject matter in a way where the impact is more readily accessible. Dewey (1933) adds to this argument when advocating for the need to reflect on the meaning of experience and generate hypotheses on the application of this learning in the real world. Kolb and Kolb (2008) extend Dewey’s idea when promoting reflective observation and abstract conceptualization to enhance learning and application of what has been

learned. This degree of reflection on experience is sure to provide value as one carries forward what they learned to the outside world.

Focusing on Real-World Problems

Many education theorists assert that addressing real-world problems is a viable way to promote experience in the classroom (Cranton, 2016; Dewey, 1916; Freire, 1985). Dewey contends that this form of education engages students and promotes their natural drive to investigate and develop solutions (Dewey, 1916). Freire (1985) extends this argument, attesting that problem-posing education serves to heighten critical consciousness, commitment, creativity, and effective intervention in the real world. Indeed, if education is meant to perform a civic function, to be truly valuable, it should address real world problems.

Encouraging Self-Direction and Autonomy

Knowles (1980) defines self-direction as a shift in one's self-concept to from being more dependent in their learning to becoming more autonomous and independent in their learning. Said differently, self-direction entails a shift in a learner's capacity to direct their own learning. Encouraging self-direction and autonomy invites adult learners to gain more control in their learning and in the parameters for learning. Providing students more control in their learning holds them to a greater responsibility for their learning (Weimer, 2002), which can enhance motivation and accountability. Offering students more autonomy can occur through enlisting students to contribute to classroom policies (DiClementi & Handelsman, 2005), peer-led learning (Lewis & Lewis, 2005), or independent learning projects (Candy, 1991), among others. Furthermore, instructors can encourage regular needs assessments to ensure students are obtaining value from the curriculum (Vella, 2002). By providing students with more autonomy in their learning, it can become more personally meaningful to them. Furthermore, it can help

them build a bridge between their previously held knowledge and new knowledge to integrate (Weimer, 2002). Furthermore, this way of learning can inspire students to find what calls them, further developing them as a human and potentially promoting their self-actualization.

Developing Classroom Community

Another principle of adult learning is the development of classroom community. Vella (2002) highlights that creating feelings of safety, promoting the development of sound relationships, practicing equity, and encouraging teamwork are all critical components of adult learning. In a simple, yet profound way, hooks (2014) encourages educators to see the classroom as a communal place. For her, one way this occurs is by honoring one another's presence in the classroom, taking note to hear each other, and generating interest in one another. Promoting classroom community can galvanize investment in classroom learning and model ways for the student to extend community-making into the outside world.

The Principles of Adult Teaching

While there are relatively established principles for adult learning, the same does not hold for principles of adult teaching. Instead, as Knowles et al. (2011) maintains, teaching theories have generally been developed from either theories of learning or from effective instructional behavior. Due to the lack of adult teaching principles, I instead formulated principles of adult teaching that can be derived from principles of adult learning, effective instructional behavior, and teaching values that are unique to counselor education. These principles include qualities, dispositions, behaviors, roles, and duties that are considered important in counselor education, and they served to inform the current theory development.

Principles of Adult Teaching Based on Principles of Adult Learning

Following the principles of adult learning, teachers of adult learners should facilitate classroom community, provide opportunities for active learning, prioritize problem-based application, promote autonomy and self-direction, and value and prioritize opportunities for student-generated knowledge construction. In this way, instructors can uniquely support adult learners. These principles of teaching are generally upheld within the field of counselor education, and there are a range of techniques and interventions educators can utilize to reach these aims. Nevertheless, the use of contemplative practices and perspectives can provide innovative and unique pathways to achieve some of these goals.

The field of counselor education can attest to the centrality of experience in learning (McAuliffe, 2011). Both classroom experience (e.g. role-plays, case studies) and field experience (e.g., practicum, internship) support application, knowledge-construction, and skill development. Additionally, service learning and community engagement and have been promoted within the field and provide meaningful opportunities for experience (Burnett, et al., 2004; Young et al., 2013).

Student-generated knowledge construction is a value upheld within counselor education (McAuliffe & Eriksen, 2000; Nelson & Neufeldt, 1998; Sexton & Griffin, 1997) and largely occurs through discussion and dialogue in the classroom (McAuliffe, 2011). While autonomy and self-direction are not as explicitly discussed, they are largely promoted through field-based experiences (e.g. internship) and student-directed learning (e.g. self-directed projects on a relevant classroom topic). Furthermore, some counselor educators promote autonomy and self-direction through supporting students in determining theoretical fit within counseling theory (Guiffrida, 2005; Strano & Ignelzi, 2011). Contemplative practices are known to develop

student-generated knowledge through the process of first-person inquiry (Grace, 2011), though this specific application has yet to be empirically studied within counselor education.

Principles of Adult Teaching Unique to Counselor Education

In addition to teaching principles based on theories of adult learning, various thinkers within the field of counselor education have also advanced unique teaching principles, including but not limited to, encouraging reflection to develop self-awareness and skill and knowledge acquisition (Magnuson & Norem, 2002; Nelson & Neufeldt, 1998; Schmidt & Adkins, 2012; Young et al., 2013), promoting transformative learning (Guiffrida, 2005; McDowell et al., 2012), supporting multicultural development (Day-Vines & Holcomb-McCoy, 2013; Ratts et al., 2016; Sue et al., 1992), enhancing self-authorization (Eriksen & McAuliffe, 2006; McAuliffe, 2011), supporting dialectical thinking (Hanna et al., 1996; McAuliffe, 2011), and teaching students to navigate ambiguity (Levitt & Jacques, 2005; Skovholt, 2001). Additionally, the field of counselor education places value on ongoing assessment and evaluation (Bradley et al., 2013; Cobia et al., 2000). The use of contemplative practices and perspectives can provide innovative methodologies to achieve some of these goals.

Principles of Adult Teaching Based on Effective Teaching Behavior

Three behavioral characteristics that are recognized as important, yet have received little to no attention in the field of counselor education, are selfhood, authenticity, and presence. It is surprising that these concepts have received scant attention as they are considered vital to develop within the counselor. If we recognize that an important facet of teaching is modeling (Knowles et al., 2011), then it stands to reason that these characteristics deserve greater inquiry. These characteristics are well-suited to the study of contemplative pedagogy, as contemplative

practices are known to support presence, self-awareness, and self-knowledge (Christopher et al., 2011; Grace, 2011; McCollum & Gehart, 2010). Furthermore, as these teacher qualities can be conceived as “ways of being,” they are of paramount relevance to the facilitation of contemplative practices; however, within the field of counselor education, we know little on the impact of selfhood, authenticity, and presence in pedagogy, and less still, their influence in contemplative pedagogy.

Selfhood. An alternative way to conceptualize pedagogy, according to Palmer (1998) is the selfhood of the teacher. An instructor operating from selfhood commits to bringing their full self into the service of teaching. It is the blending of identity and integrity. To do this requires a deep level of self-knowledge and a commitment to wholeness. It also involves a degree of vulnerability, as one commits to bringing their full self into the service of teaching. According to Palmer (1998) selfhood is the most important feature in a pedagogy, more important than the technique or theory of the instructor. From his understanding, an instructor that is operating from personal selfhood will choose the theory and techniques that are most congruent with who they are. In other words, theory and technique follows from authenticity in teaching. Selfhood may also relate to the quality of genuineness developed by Rogers (1957) and therefore deserves additional consideration.

Authenticity. Closely related to the concept of selfhood is authenticity, which has received a considerable deal of attention in adult and higher education (Brookfield, 2006; Cranton, 2006; Frego, 2006; Hunt, 2006). As Cranton (2006) states, authenticity is challenging to define and instead she alludes to it as a humanist endeavor, involving “self-awareness, self-development, and genuine relations and communications between self and others” (p.85). It also involves qualities such as genuineness, honesty, openness, and critical self-examination. Various

scholars contend that self-examination involves not only questions such as, “Who am I?,” but also questions such as, “Who and what is the ‘self’?,” an examination of our unconscious (Dirkx, 2006), as well as an examination of the sociocultural influences that have shaped how we conceive selfhood (Cranton & Carusetta, 2004). To strive for authenticity is a life-long commitment, and as Dirkx (2006) believes, it should be approached with “a deep sense of respect, wonder, humility, and love” (p. 38). Through demonstrating our authenticity, Cranton (2006) attests we can support the learner in becoming more authentic themselves. Authenticity could be related to the person of the therapist or Roger’s concept of congruence (Rogers, 1957) that we uphold within the field, and therefore, it deserves due consideration.

Teaching Presence. Presence in teaching is another concept that has received attention in the literature on higher education (Halonen, 2002; Kornelsen, 2006; O’Reilley, 1998; Rodgers & Raider-Roth, 2006). O’Reilley (1998) coined the term *radical presence* to exemplify educators who transform teaching into a contemplative practice when they make themselves fully present and available, when they deeply listen and attend, and when they remain nonjudgmental and openhearted with their students. These qualities are core skills for all counselors to develop, and counselor educators can provide powerful modeling to their students when enacting this dimension of being.

Kornelsen (2006) conducted a qualitative study on teaching presence by interviewing three instructors on their phenomenological experience of presence and through observation of their classroom teaching. He generated themes that detail components of teaching presence for these educators. The first theme involved demonstrating openness to help engage students in the learning experience. This openness involves a level of vulnerability of bringing one’s full self to the classroom, as well as sharing with students details of one’s life so they can know who their

instructors are. A second theme was vitality and enthusiasm for what one teaches, or as he termed it “walking the talk.” It also involved becoming less self-focused in the classroom, and allowing the subject to take precedence. A third theme involved “living with chaos,” which detailed letting go of a prescribed agenda for class to allow for greater spontaneity and meaning-making in the classroom. During these moments, the educators remarked that students found themselves in a deeper state of connection with the classroom community, the subject matter, and the learning process. He notes they spoke of a “chaos-order duality,” which is a phenomenon that occurs when an educator can “let go of the need for control in the chaos and order in the form of higher meaning can emerge” (p. 78). The fourth theme centered on shifting emphasis from technique to the human interaction at hand, and he noted that these qualities of mind and character transcend the technical application. This harkens to Palmer’s concept of selfhood as the most important criterion in teaching (Palmer, 1998.) The final theme was called “careful and committed” and it involved a steadfast commitment to their chosen vocation of teaching and to the students they serve. Bringing presence to the classroom requires conscientiousness—it is an ongoing process. These findings provide a preliminary understanding of how teacher presence is conceptualized and how it is believed to support classroom learning. What remains to be seen is how contemplative practices can support teacher presence and whether teacher presence is framed differently with educators who value this approach.

Conclusion

Contemplative practice is a powerful classroom intervention that can aid CIT self-awareness, clinical skills, and classroom learning. While we have a solid understanding of the value of contemplative practices within our profession, we have yet to develop a theory on its use. Therefore, a theory on the integration of contemplative practices and perspectives in

counselor education would be a valuable contribution to the field. Ideally a pedagogical theory of instruction should seek to address the main principles of adult teaching and learning, as well as address the novelties of its own approach. The principles of adult teaching and learning provide a foundational inquiry for the present study. Through the use of grounded theory methodology, we can better understand how counselor educators who utilize contemplative pedagogy conceptualize these principles of teaching and learning and attend to them in their teaching. By framing questions around principles relevant to adult teaching, adult learning, and counselor education, this theory strove towards thoroughness and detail, so that it can be compared to other teaching theories.

CHAPTER III

METHODOLOGY

The purpose of this study was to create a theory that details how counselor educators integrate contemplative practices and perspectives into their pedagogy. I selected grounded theory methodology for this study because it emphasizes an understanding of the processes and actions that underlie a phenomenon (Corbin & Strauss, 2007), and through it, I was able to construct a theory of how counselor educators integrate contemplative practices and perspectives in the counseling classroom that is grounded in empirical data. This chapter provides an overview of constructive grounded theory, theoretical and epistemological considerations, my positionality as a researcher, the research questions for this study, methods of data collection and analysis, information on sampling and recruitment, criteria for participant selection, issues of trustworthiness, and ethical considerations.

Constructivist Grounded Theory

Constructivist grounded theory is a more contemporary form of grounded theory. Whereas traditional grounded theory is theoretically post-positivist and epistemologically objectivist, constructivist grounded theory is theoretically symbolic interactionist and epistemologically social constructionist (Charmaz, 2014). These are important differences to consider when inferring the researcher's role in the generation of theory and interpreting the final product.

While traditional grounded theory contends that a theory is discovered within an objective reality, constructivist grounded theory asserts that a theory is an interpretation of a

phenomena in a world where multiple realities may co-exist (Charmaz, 2014). Social constructionism claims that multiple realities co-exist because reality is constructed by the individuals living within it (Crotty, 1998); therefore, a theory can never be a fixed representation of reality because reality is not fixed. I specifically chose this theory as contemplative pedagogy is apt to change as the counseling field, pedagogy, and contemplative methods evolve. Through the tenets of constructivist grounded theory, I maintain that this theory is ultimately situated within history, time, and other situational factors (e.g., the state of the field, our understanding of contemplative practice and perspectives at this point); and therefore, the emergent theory may not be a fixed one.

I also chose constructive grounded theory because this methodology brings deliberate attention to the inherent subjectivity that occurs through a researcher's engagement with participants, data analysis, and reported findings. In contrast to traditional grounded theory, Charmaz (2014) contends that a researcher can never truly be objective and removed from the data. Instead, the researcher will influence data gathering, analysis, and presentation. As she puts it, the researcher constructs the participants' constructions of the phenomena at hand, so in essence, it is ultimately co-constructed. Taken together, the emergent theory can only ever be an interpretation of what is occurring, which is subject to bias (Charmaz, 1995). Because of this, constructivist grounded theory values the researcher's continuous engagement in reflexivity throughout the research process. This method emphasized that I make my positionality, analytic choices, and decision points known in this study, so readers can develop a greater understanding of the final product and how it came to be. While in reality, the final products of traditional grounded theory and constructivist grounded theory may be very similar, constructivist grounded

theory values offering greater acknowledgement and transparency of the researcher's role in the generation of theory.

Epistemological Considerations

As previously stated, constructivist grounded theory is epistemologically rooted in social constructionism, a view that maintains that social reality is constructed through individual interaction with one another, within larger historical and sociocultural contexts (Crotty, 1998). Social constructionism maintains that multiple realities and perspectives can co-exist and that reality is not fixed; therefore, it informs constructivist grounded theory in that the generated theory cannot claim to be "objective truth." Instead, the theory is bound to history, location, and time. Furthermore, social constructionism informs constructivist grounded theory in that the data and analyses are constructed by the participants and the researcher, and therefore, can only ever be an interpretation of the phenomena at hand. In addition to the constructions of the participants, the theory is subjectively influenced by researcher, their positionality, their interpretation, and their interactions with the participants (Charmaz, 2014).

While I agree with the epistemological view of social constructionism as a way to understand how social reality is shaped, I deviate from it when considering the potential for an objective reality that can impart universal knowledge and truth, above and beyond knowledge that is created through social constructions. In particular, Buddhist philosophy, classical Indian philosophy, and Platonic/neoplatonic philosophy contend that through contemplation and contemplative practice, we can "see and know things as they really are" (Chadha, 2015, p.67). The Buddhist Abhidharmakosa tradition attests that through using contemplative practice to still the mind, we are able to cut through illusion and "false conceptions of reality" (Chadha, 2015,

p.71). In doing so, an individual attains *prajna*, or the full comprehension of the nature of reality and existence (Keown et al., 2003).

Similarly, Patanjali, an Indian sage who lived around 400 CE and compiled knowledge about Indian yogic tradition, writes that individuals can attain *prajna* after achieving a state called *samadhi*, which is directly translated as the “settled mind.” He maintains there are various levels of *samadhi*, and at its highest level, it is a form of meditative consciousness where one abides in nondual awareness (Shearer, 2002).

Analogously, Plato conceptualized in his theory of Forms that there are certain eternal, absolute, and unchangeable ideas, called Forms. An individual can attain comprehension of these Forms through contemplation (Smith, 1998). This view was expanded upon after his death by students of neoplatonism, most notably Plotinus and his concept of *henosis* (Stamatellos, 2007). In order to reconcile the different epistemological underpinnings of this work, I am deliberately advocating for epistemological pluralism. Epistemological pluralism has been discussed before, notably in a research context, where research bricolage is enacted to account for the dynamic complexity of knowledge generation (Kincheloe, 2001). Furthermore, since triangulation through examining a phenomenon through multiple theoretical lenses is considered a way to enhance rigor (Merriam & Tisdell, 2016), one can argue the same can be said for utilizing multiple epistemological lenses.

I posit that both social constructionism and objectivism can be mutually compatible. Through social constructionism we can recognize that a multitude of realities are possible, and that social reality is largely constructed through meaning-making and human interaction. Through objectivism found in Eastern and Platonic philosophy, we can remain open to the

possibility that an ultimate reality and a multitude of realities can co-exist simultaneously. And knowledge of this ultimate reality can be obtained in a structured way.

I also assert that the use of epistemological plurality is compatible with this study. The theory generated from this study can still fall within a social constructionist lens in that it is recognized to be a constructed product, or representation, between the participants and myself, and also that the theory is not an unchanging, objective representation truth, but rather it is a theory that will likely evolve depending on the parameters of history, location, and time. In contrast, an objective view of reality may occur in the lived experiences of participants who claim to have gained knowledge of an ultimately reality through contemplative means and that this knowledge can be a component of one's pedagogy.

Theoretical Considerations

Theoretically, constructivist grounded theory is rooted in a perspective known as symbolic interactionism (Charmaz, 2014). This perspective maintains that humans construct social reality, society, and selves through interaction. It is a “dynamic perspective that assumes continuous reciprocal processes occurring between the individual, collectivity, and environment.” (Charmaz, 2014, p.269). In other words, symbolic interactionism asserts that language and other forms of symbolic communication are critical in forming meaning, and through the interaction of meaning, interpretation and action are reinforced. These actions then reinforce the meaning that a group/society holds towards a given concept.

Symbolic interactionism can inform grounded theory in a number of ways. For one, it can provide a worldview and way to language the data. It also helps the researcher pay greater attention to the language they and the participants use to uncover additional meaning that may be

taken for granted. Furthermore, it can promote greater reflexivity in the researcher as they reflect on the assimilated meanings that may influence the study (Charmaz, 2014).

Research Questions

The central question of this study was: How do counselor educators integrate contemplative practices and perspectives into their pedagogy? To add depth to this inquiry, I added four additional sub-questions:

- Q1 How do contemplative practices and perspectives shape counselor educators and their various roles in the classroom, including teacher presence, personal selfhood, and relating with students?
- Q2 What does contemplative knowledge and contemplative perspectives constitute for counselor educators and how do they actively situate them in student learning?
- Q3 How do counselor educators integrate contemplative practices into student learning, including the rationale for contemplative practices, their intended effects, and how and when to use them?
- Q4 What, if any, emergent theory of contemplative practice describes a theory of contemplative pedagogy?

Role of Researcher: Positionality and Researcher Bias

As the qualitative research paradigm considers the researcher as the main instrument, researcher positionality is a critical element to attend to (Merriam & Tisdell, 2016), and even more so within the constructivist grounded theory tradition (Charmaz, 2014). Researcher positionality included a consideration of my personal experiences, values, preconceptions, and biases and how they informed the questions I asked and pursued, the mutual understanding I developed with my participants, and how I analyzed and interpreted the data (Merriam & Tisdell, 2016). Researcher positionality also involved reflexively investigating the various lenses that informed my understanding of this topic, including my racial/ethnic identities, my gender, my social class, my religious/spiritual affiliation, my sexual orientation, my nationality, and other

aspects of identity and how these may have impacted data collection and analysis (Savin-Baden & Major, 2013). While I cannot be fully aware of how these various identities impacted the study at the onset, they are something I continuously reflected on during data collection and analyses, as they can often operate outside of conscious awareness.

Personal Experience with Topics of Study

When I applied for a doctorate in Counselor Education and Supervision, I cited that my research interests included contemplative pedagogy. At the time, I felt this to be a vague, yet sure, interest of mine. Little did I know at the time that it would evolve into a way of teaching that I aspire to develop and a research agenda that I aspire to advance. My interest in contemplative pedagogy began as Masters in Transpersonal Counseling student in a school that valued bringing contemplative practices into the classroom. It was there, in that environment, amongst my gifted and perceptive peers, that I began understanding the power of contemplative practice.

Having experienced considerable anxiety, depression, self-criticism, and ego-identification throughout my young adulthood, contemplative practice came to be a respite from the muck and mire of the mind. It is a practice that has led me to finding new avenues of joy, new wellsprings of steadiness, and new vistas of exploration. I have experienced the benefits of contemplative practice in my counseling profession—as a way to stay present with clients, as a teaching tool to help them self-regulate and quiet mind-chatter, and as a way to cultivate focus and equanimity. In my personal life, it has kept me evolving spirituality, while also keeping me rooted in day-to-day living.

The level of peace and transcendence I have experienced from contemplative practice is indescribable. In my personal life, I believe it has helped me quiet my mind so that I can open up

to the “still, small voice within.” As someone who espouses Zen Buddhism, Advaita Vedanta, the teachings of Jesus, and indigenous ways of understanding our place in the world, contemplative practice has enriched my life, both in the simplicity found in the ordinary magic of everyday living (Welwood, 1992), and also through those “glittering states of consciousness” that contemplative practice can be a conduit for (Kornfield, 2000). It is my personal experience with contemplation, contemplative practices, and contemplative perspectives that inspire and invigorate me to find new ways to understand these phenomena through intellectual and scholastic lenses.

I also have experience with this topic through my experience as a student within a school that prioritizes contemplative education. In this school I deepened my appreciation for contemplation and contemplative practices. I gained firsthand experience of how contemplative practices can look in a classroom, doing everything from the raisin exercise (e.g. mindfulness in eating), to compassion practices like Loving-Kindness Meditation, to more advanced compassion practices such as Tonglen (translated as “giving and receiving”), to guided imagery to see myself in future career in five years (without conscious deliberation, I envisioned teaching counseling students and perceived it as a direct call to apply to for a degree in Counselor Education and Supervision), to meeting archetypal parts of myself, to imagining my own death, and the list goes on and on. In these contemplative practices, I was gaining self-knowledge, clinical skill, and personal understanding. I would not trade these experiences for the world. They felt so accessible and relevant. They felt imbued with meaning. I believe they have translated into my capacities as a counselor, educator, supervisor, and researcher.

I believe that education, at its best, raises the consciousness of its students, whether that is through an experience of love, gratitude, joy, depth of being, humor and levity, connection to a

higher sense of self, or a deeper level of knowing. These are the elevated moments that I yearn for as a student and educator. Beyond this, I believe education can systematically train the elevation of consciousness and that contemplative methods are a way to do so. There have been studies showing the increase in ethical behavior from individuals engaging in short-term contemplative practice; they are more likely to cooperate (Kirk et al., 2016), demonstrate altruism (Condon et al., 2013) and become more other-focused (Boellinghaus et al., 2014). I believe in this practice as a way to create a more harmonious society. I believe that when we quell inner conflict and strife, it manifests in our outer relationships as well. “Change starts from within,” is a dictum I hold dear and one I turn to repeatedly when I find myself excessively trying to fix the “other” or solve the world’s problems.

As a student who experienced contemplative education for three years, a meditation instructor for four, a contemplative practitioner for ten, and a doctoral student educator who has facilitated contemplative practices in the classroom for three, I have a considerable wealth of knowledge on the topic. Because of this, I am also aware of my values, preferences, and experiences in integrating contemplative practices within the counseling classroom. This is not only a lens to understand experience, it was a potential bias that required attention as I conducted interviews, developed shared understanding with participants, and analyzed data to ensure I was understanding this phenomenon from my participants’ lens and understanding.

My Social Locations and Their Potential Roles and Bias in this Study

Although I pass for white and have received the advantages that come with white privilege, I very much identify with my Filipina heritage. The influence of nearly 500 year of colonization has impacted the Filipin-X identity in every way imaginable, and my personal

experience with it has prompted me to study hegemonic structures created by colonization. Because of this penchant, I lean towards opening up discourse towards values, beliefs, and ways of knowing that are indigenous and outside of the purview of scientific materialism. I uphold wisdom that had been articulated throughout the centuries in various forms, yet with the same essential structure. I believe that we can obtain knowledge and wisdom beyond our logical faculties; that there exists understanding through more intuitive ways of knowing. This is likely why I lean so strongly towards contemplative and transpersonal discourse; to me, it acknowledges and addresses this point powerfully. I have a desire to see academia more readily embrace these methods and move beyond narrow conceptualizations of knowledge, study, and scholastic output. I recognized that this could create a bias in my study as I could have favored unconventional practices, epistemologies, and perspectives. This was something to remain aware of so that I was not unduly influencing the data.

My transpersonal and spiritual leanings (i.e., a valuing of wisdom traditions, a belief in transcending personal ego, and a desire to bring spirit into education) is another lens and potential bias I brought to this research endeavor. I recognize that some individuals conceive contemplation and contemplative practice through a theistic lens, others a secular lens, and others still, a transpersonal lens that doesn't necessarily involve a theistic lens, but perhaps may be oriented towards transcending individual ego or raising levels of consciousness. My personal lens is that of a transpersonal and spiritual orientation, so I exerted caution in not misinterpreting my participants in this way if they had a different view.

My United States nationality may play a role in this study, in particular, because mindfulness and contemplative practice may look different in the West than in other countries where these practices and perspectives have been around for millennia. Even the typical

definition of mindfulness, attributed to Jon Kabat-Zinn, the idea of bringing nonjudgmental attention to the present moment is more of a Western convention than something that aligns with Eastern Buddhist thought, where it has been defined as the cutting away of illusion to see reality as it truly is (Chadha, 2015). Similar discrepancies have been found with the Western notion of self-compassion popularized by Kristin Neff and how discordant it is from Buddhists in Asia (Zeng et al., 2016). This discordance may play out when interviewing participants who may have been trained within a Western framework and those from a more traditional format. Personally, I find that I oscillate between the two, as these Western conventions are specific to the culture and times that I live in, while also considering myself a student of more traditional formats.

With regards to my other social locations, such as gender, social class, and sexual/affectional orientation, I could not fully anticipate how these might have played out in this study. During the data collection and analysis phase, I aimed to give due consideration to the identities of my participants and how our social locations may interact. Because I carry assigned privilege with my middle-class identity, cisgender identity, and heterosexual orientation, I was especially vigilant of any influence they may have had as the study unfolded.

Methodology

Sampling and Recruitment

For the purposes of this study, I utilized purposive sampling in order to reach a very targeted and select sample, namely counselor educators who utilize contemplative practices and perspectives in counselor preparation. I recruited participants through a national-level listerv (i.e., CESNET), through inquiries at specific universities that utilize contemplative education, and by reaching out to counselor educators who have published on using contemplative practices in their teaching.

Setting

The individual interviews were conducted at the discretion of each participant. I conducted them in-person or through a telephone call, depending on feasibility and preference of the participant. The collection of artifacts (e.g., CVs, teaching statements, syllabi, written works on teaching, etc.) occurred electronically.

Participants

The inclusion criteria included counselor educators who utilized contemplative practices and perspectives in the training of counselors. They needed to have experience teaching at the university/college level in training either master's or doctoral level mental health counselors. They had to identify as a counselor educator, though they were not required to have a doctorate in Counselor Education nor have graduated or teach at a CACREP accredited institution. My reasoning for this was very intentional, as I believe the exclusive valuing of CACREP-only institutions and faculty to be a hegemonic practice within our field. While I think CACREP instills an indisputable level of excellence and rigor in the training of counselors, I do not think counselor educators who do not have a degree in counselor education and supervision or teach/have taught at a non-CACREP institution should be excluded from this study. Their years of teaching, knowledge of the field, sense of professional identity, and clinical and intellectual aptitudes can many times compensate for the absence of this specific degree.

One exclusionary criterion I maintained was to exclude counselor educators who utilized contemplative practices in the classroom, yet did not have a personal practice. According to Brown (2011), the personal practice of the educator is foundational for the implementation of contemplative pedagogy. With the popularity of mindfulness, an increasing number of educators are being drawn to this approach as an innovative form of pedagogy for their classrooms without

considerable experience of it in their personal lives. I aimed to interview participants who embody contemplation and mindfulness as a way of being and regard it as an ever-present focus for daily living.

Data Collection

I utilized three forms of data for this constructivist grounded theory study. The first form of data was individual, open-ended interviews. Constructivist grounded theory utilizes open-ended interviews so that the interviewer is not overshadowing participant responses with their own personal notions (Charmaz, 2014). It also opens up an exploration to more possibilities as participants are not bound to answer preformulated, bounded questions on specific content (Charmaz, 2009). In these open-ended interviews I asked participants questions related to three of my four research questions, while leaving these questions open-ended enough for participants to supply their personal understandings on the topic matter.

I also collected data through relevant artifacts of my participants. These included statements of teaching or teaching philosophies, curriculum vitae and resumes, copies of syllabi, and both formal and informal writing on utilizing contemplative practices and perspectives in the classroom. These artifacts informed my coding and analysis, added triangulation of the data, and provided additional avenues of inquiry. I specifically asked my participants if they had artifacts demonstrating their use of contemplative practices in the classroom.

Data Analysis

As grounded theory is an iterative process, data collection and analyses occurred both simultaneously and continuously. Grounded theory is a non-linear process, therefore my analyses informed further data collection until I reached theoretical saturation (Charmaz, 2014). I utilized the research steps outlined in Tweed and Charmaz (2011) presented below.

Data was collected through open-ended interviews, personal observations of participants during the interviews, and artifacts (e.g., participants' formal and informal writings on teaching, CVs, syllabi, teaching philosophy statements). Next, I used *initial coding*, utilizing the line-by-line coding method, to analyze meaningful actions and processes and the theoretical ideas they might suggest. Central to constructivist grounded theory, I paid particular attention to gerunds (e.g., the use of verbs such as looking, noting, formulating) as they were more likely to contain action and processes and put the focus of analyses from the participants' perspective (Charmaz, 2014).

From this coded data, I turned to *focused coding*, which is a process of noting the most significant and most frequent codes (Charmaz, 2014). These codes were compared to larger volumes of data, and when they contained explanatory power, they were raised to a tentative *category*. Categorization enabled a more abstract conceptualization of the phenomena. As categories emerged from the focused codes, some were incomplete or sparse. I described each category highlighting the explanation of its properties, conditions under which it operated, conditions under which it underwent change, and its relationship to other categories. When these features were missing or incomplete, I used *theoretical sampling*, which is the process of interviewing on specific properties of selected categories. Theoretical sampling ensured *theoretical saturation*, which occurred when there was no more novel incoming data for the selected category after intentionally sampling on that category. Saturating categories is a more intensive process than saturating data, which is a standard in the qualitative tradition where data collection ceases after there is no longer any novel incoming data that would affect the themes derived from a pre-existing codebook (Charmaz, 2014). Once categories reached theoretical saturation, the most significant ones formed the theoretical *concepts* underlying the theory.

I generated focused codes, categories, and concepts through a constant comparison method, which is a method of analysis that inductively compares data and its various groupings (e.g., codes, categories, concepts) in order to generate higher levels of abstraction (Charmaz, 2014). At the final stage of analysis, I compared these concepts with similar concepts found in scholarly literature on pedagogy. Comparing these concepts to those found in scholarly literature was one way to ensure their transferability and to convey convergences and divergences in other teaching approaches (Lincoln & Guba, 1985).

Throughout data analysis, I utilized *memo-writing*, a reflection process of analyzing my ideas about the codes and emerging categories and concepts. This process occurred at any point I had an idea, insight, or question around analyses. Through successive memo-writing, I was able to get an analytical grasp on the data from the early stages of data collection, as well as reach higher levels of abstraction as I continued throughout the process (Charmaz, 2014).

Trustworthiness/Credibility

To establish *credibility*, which is the level of confidence that can be placed in the accuracy or truthfulness of a study's findings (Lincoln & Guba, 1985), I engaged in member checking, triangulation, and an examination of previous research findings. Member checking occurred during the final data analysis stage, where I conferred with study participants if I accurately captured their experience of contemplative pedagogy and that the transcript was free from errors, misrepresentations, and inaccurate interpretations (Creswell, 2013). I engaged in triangulation of the data by including individual interviews and review of artifacts. The participants who met the inclusion and exclusion criteria consented to the study as well as the data required. By gathering multiple data sources through triangulation, I helped to ensure a more complete picture of contemplative pedagogy for each individual participant (Merriam &

Tisdell, 2016). Finally, I strove to achieve credibility through an examination of previous research findings to determine how congruent and relatable my findings were with past studies (Shenton, 2004).

Transferability

To strive for *transferability*, the degree that the findings of the study can be transferred to other setting and contexts (Lincoln & Guba, 1985), I provided rich, thick descriptions in the results section of the study. Rich, thick descriptions involve highly detailed accounts of the findings, participants, and setting of the study (Merriam & Tisdell, 2016). In Chapter IV readers will see where I employed quotes that captured the processes and experiences of counselor educators utilizing contemplative pedagogy, and intentionally chose these descriptions when they could strengthen the understanding of the features of the theory (Creswell, 2013). By providing rich, thick descriptions and extensive use of participant quotes, readers can also determine for themselves if the findings are transferable or applicable.

Dependability

To ensure *dependability*, which is the degree that the results would be replicable and consistent (Lincoln & Guba, 1985), I kept and maintained an audit trail throughout data collection and analyses, laying out key decision points as I analyzed the data (Merriam & Tisdell, 2016). By reporting in detail the processes within my study, readers can obtain an in-depth explanation of the research practices followed. Reporting the processes and decision points within my study can assist readers in determining any potentially unique variations of the emergent theory. To ensure dependability I utilized an external auditor who examined the data collection, analyses, and reported findings for accuracy and ensured that the findings were supported by the data (Lincoln & Guba, 1985).

Confirmability

To assist in demonstrating *confirmability*, the degree to which other researchers would confirm the results of the study (Lincoln & Guba, 1985), I provided a passage on my positionality, which involved a reflexive examination of my perspectives, biases, and social locations that shaped what research was collected and how it was analyzed and reported (Creswell, 2013). Additionally, I developed and maintained an audit trail, so that other researchers would know my key decision points along the way and the research practices I utilized (Merriam & Tisdell, 2016). Furthermore, I used an external auditor during data collection, analyses, reported findings to externally check for accuracy and to ensure that the findings were supported by the data (Lincoln & Guba, 1985). The auditor was an experienced counselor educator, qualitative researcher, and contemplative practitioner and we met three times over the course of the study to review various levels of data analysis and to ensure feedback was integrated into the analysis as appropriate.

Ethical Considerations

Researching on human participants requires ethical consideration during all points of the research process. Before a study begins, it is imperative to articulate an ethical researcher stance that will be upheld throughout the duration of the research process (Merriam & Tisdell, 2016). The following section presents the steps I took to ensure a thorough consideration of ethics within my study.

Informed Consent

Before including any participants in this study, and after obtaining being approved for the study through the University's Internal Review Board process, I obtained informed consent. In this process, I informed participants on the nature of the study, named foreseeable risks that may

arise, and noted that they were welcome to terminate their participation in the study at any time. I made a special note that their identities would remain confidential and I would refrain from listing any identifiable demographics associated with a specific region or university. I informed them they were not required to answer questions during the interview if they did not wish it as their participation in all components of the study were voluntary. The sharing of artifacts were also voluntary in nature and I ensured that the participant had consented to this process.

Confidentiality

As aforementioned, the identity of participants in this study remained confidential. As the sole researcher, I was the only one with access to identifying information. I asked my participants to provide a pseudonym for the write-up portion of the study. I de-identified transcripts, artifacts, and observational notes and kept any electronic information stored on my password-protected personal computer.

Conclusion

Through the use of constructive grounded theory, I generated an emergent theory on the integration of contemplative practices and perspectives in the training of counselors. This methodology is based a social constructionist epistemology, though I contend it is compatible to include an objective epistemology related to the knowledge-generation of my participants. I engaged in continuous reflexivity throughout the research process so that any analytic decisions were made transparent and reader could gain a greater understanding of how the theory was ultimately constructed by the participants and myself.

CHAPTER IV

RESULTS

The purpose of this study was to develop an emergent theory that illuminated how counselor educators integrate contemplative practices and perspectives into their pedagogy. There were four research questions that guided this study:

- Q1 How do contemplative practices and perspectives shape counselor educators and their various roles in the classroom, including teacher presence, personal selfhood, and relating with students?
- Q2 What does contemplative knowledge and contemplative perspectives constitute for counselor educators and how do they actively situate them in student learning?
- Q3 How do counselor educators integrate contemplative practices into student learning, including the rationale for contemplative practices, their intended effects, and how and when to use them?
- Q4 What, if any, emergent theory of contemplative practices describes a theory of contemplative pedagogy?

What emerged from participant data were three theoretical concepts of contemplative pedagogy: contemplative pedagogy as a way of being, contemplative elements in the classroom that do not involve direct practice, and the direct use of contemplative practice in the classroom. This chapter presents a description of the participants obtained from interviews and artifacts in light of these three theoretical concepts of contemplative pedagogy in the training of counselors.

Participants

Seventeen counselor educators participated in this study. Eleven participants identified as white, two Black/African American, one Puerto Rican, one Japanese, and one biracial with Sri Lankan and Scottish heritage. Fifteen participants identified as heterosexual, one identified as

gay/lesbian, and one identified as bisexual. Six identified as cis women and eleven identified as cis men. Participants ranged in age from 31 to 75, with the average age of 47 years. Sixteen participants identified as U.S. citizens and one identified as a non-U.S. citizen. Teaching time ranged from 1.5 to 50 years with the average length of teaching time being 13 years. Counseling practice included 4 to 46 years, with the average length of time 13.5 years. Participants varied in their agnostic, religious, and spiritual identifications with one participants identifying as Agnostic, two participants identifying as Buddhist, two participants identifying as Catholic, one participant identifying as Episcopalian, one participant identifying as Baptist, one participant identifying as Christian non-denominational, one participant identifying as Buddhist leaning and Christian influenced, one participant identifying as spiritual with a Buddhist leaning, one participant identifying with the Science of Spirituality, and six participants identifying as spiritual/not religious.

The participants also reported the types of contemplative practice they engage in. This list included insight meditation, mindfulness meditation, 24/7 mindfulness practice, washing dishes, shikantaza meditation, gardening, Christian prayer, Zen, contemplative reading, hatha yoga, guided imagery, centering prayer, Loving Kindness Meditation, walking meditation, labyrinth walking, religious services, contemplative writing, gratitude practice, eucharistic adoration, lectio divina, ritual, music, cultivation of the four immeasurables, manta-based meditation, Tonglen, body scans, mindfulness in nature, vipassana meditation, qigong, somatic-based meditation, mindful eating, progressive muscle relaxation, prayer, hypnosis, altered sense experienced, Tibetan yoga, Ngondro skygazing, and lucid dreaming.

Participants were invited to choose their own pseudonyms, or they had the option of having the researcher select a pseudonym for them. The majority of the time, the participants

elected to have the researcher select a pseudonym. These pseudonyms are used throughout the document.

The total interview time was 22 hours and 42 minutes and the data yielded 1,783 initial codes that were consolidated into three overarching theoretical concepts with 42 categories and sub-categories. To ensure trustworthiness and credibility, I kept a detailed audit trail where I first conducted two interviews, transcribed them, created memos, reviewed them with the auditor and completed line-by-line coding. Then I conducted three more interviews and did line-by-line coding and began creating tentative categories, which I used to adapt the interview guide, these were again submitting for auditing. Next, I conducted four more interviews and transcribed, coded, and completed memos on additional tentative categories. These interviews and their codes were submitted to the auditor for a final review and feedback. The auditor and I discussed reconceptualization and arrived at changes through consensus. I then conducted four more interviews, asking more pointed question to begin attaining theoretical saturation. Following these interviews, transcriptions, and first-level coding, I aggregated all first-level codes and condensed them into categories through focused coding. Next, I examined each category for theoretical saturation and examined and coded artifacts to add to the theoretical categories. Following the determination of theoretical gaps, I conducted four final interviews and asked more pointed questions to attempt to acquire theoretical saturation. I then went through each of the 17 interviews and re-coded using second-level coding to designate categories for the individual data. From there, I engaged in additional memoing to theorize conceptual linkages between categories and between the larger theoretical concepts. Following the completion of data analysis, I engaged in member checking where I sent participants the transcription and second-level coding categories and invited them to provide feedback on the accuracy of the

transcription and second-level coding categories. All participants who responded to the request for member checking agreed with the accuracy of the transcripts and the general accuracy of the second-level codes.

Contemplative Pedagogy as a Way of Being

This section examines the interior lives of participants and depicts their views of contemplative pedagogy as a way of being and how this translated into instruction.

Contemplative pedagogy as a way of being involves an examination of how contemplative practice has influenced personal selfhood, how it has informed ways of relating with students, and how they understand presence in the classroom, hereafter referred to as teaching presence.

Selfhood

This section relates components of personal selfhood expressed by the participants in this study. Selfhood, as defined in this study, is the personal values, dispositions, perspectives that shape one's individuality and self-expression. Specifically, it involves their use of contemplative practice in daily living and how those practices have informed who they are, as both individuals and educators. It also involves the values that inform their principles for living and how those values enrich the classroom.

Contemplative Practices Identified in this Study

Participants in this study described a wide variety of contemplative practices they engage in, including but not limited to, mindfulness meditation, mindful walking, mantras, gratitude journals, hypnosis, labyrinth walking, centering prayer, lectio divina, eucharistic adoration, Tonglen, body scans, creating music, Tibetan yoga, sky gazing, mindful eating, and loving kindness meditation. Several participants spoke to engaging in structured contemplative practice before class, such as a three-minute mindfulness check-in, mindful eating, contemplative

walking on campus, body scans, contemplative invocations to begin class and teaching as a contemplative practice in itself, which will be described more thoroughly in the subsequent section.

Teaching as Contemplative Practice

Teaching as contemplative practice is an orientation where an educator infuses mindfulness into their teaching. Several participants (4/17) spoke directly to how they view teaching itself as a contemplative practice. Gabe mentioned that he uses mindful breathing in the classroom, which keeps him in a state of presence. Deepesh spoke to viewing teaching as requiring interpersonal mindfulness, which involves an examination of self and other. When practicing contemplative practice during teaching he intentionally monitors his body, strives to not over-identify with feelings and reactions but rather observe them, and strives to not overly identify with, what he calls, his ego. For Satori, the idea of teaching as contemplative practice emerged from the interview and upon this realization, he added:

I can get into that place of, sort of no-self and awareness of others and openness to creativity, so in that sense, I would say yes. The ideas aren't contrived. I don't know if I'm pronouncing the right way, but that Taoist principle, wu wei, where it's just that sort of non-doing effortlessness, but things are accomplished and it's just not coming from me, it's not something I felt like I—and it's not like I'm trying to diminish myself. “Like, well that's not me. That's from source.” It's not some sort of false modesty or low self-worth thing. It's more sort of a gratitude, humbling...so yeah, no-self to me means that it's not a unitary me. I'm just part of something greater and in those moments, I'm a part of that gestalt.

Maple added that contemplative practice has helped her see counselor training as a practice of self-awareness, slowing down, and present moment attention.

Contemplative Practice as a Foundation for Living

Many participants (7/17) explicitly mentioned how mindfulness, contemplation, and contemplative practice are a foundation for living. Maple noted how contemplative practice is a central focus of her life. She sees contemplative practice (CP) as wide ranging, “more of an attitude, a presence you bring to an activity, a space that you operate from.” Gabe similarly mentioned that contemplative practice infuses his entire life and that he cannot separate it from his pedagogy. In a similar vein, Audrey recalled how CP has become part of her identity and revolutionized how she viewed everyday experience:

Mindfulness impacts your life every day, your perspective and lens of how you view the world, your interactions with other people—how you process everything from a walk to your car in the parking lot, to how you eat your lunch, to getting through your day, to interacting with other people, yeah everything. So, it's really been a great influence in my life.

Benefits of Contemplative Practice

All 17 participants spoke to how contemplative practices have enhanced their personal lives and contributed to their sense of personal selfhood. This influence also is evidenced in their teaching, which this section and later sections I elaborate. These benefits show up as an enhanced relationship to self, an enhanced relationship to others, enhanced personal meaning and fulfillment, and enhanced teaching.

Contemplative Practice Enhanced Relationship to Self. Several participants (4/17) spoke to the value contemplative practice has in enhancing their relationship to self. Victoria

acknowledged that contemplative practice helped her to better notice when she was judging herself and others. She mentioned she believes contemplative practice helped her cultivate unconditional positive self-regard, which she was then able to extend to students. Cora noted how contemplative practice has helped her develop more patience for herself, which she is then also able to extend to her students. Victoria, Cora, Satori, and Deepesh all acknowledged how contemplative practice has given them more permission to be as imperfect, to instead extend self-kindness and self-acceptance to what they are experiencing in the moment. Victoria added that contemplative practice helped her cultivate inherent self-worth, that is beyond mistakes, failures, and the need to be defined by achievement.

Contemplative Practice Enhanced Relating to Others. Several participants (5/17) spoke to how contemplative practice enhanced how they relate to others, notably their students. Collette spoke to how contemplative practice primes her to feel a sense of connectedness to those around her. Simon added contemplative practice has fostered a sense of compassion for others, where he is able to view others as individuals who want to be happy.

Several participants (4/17) also noted how they use contemplative practice when having an interpersonal difficulty with a student. Specifically, Cora stated it has promoted greater self-inquiry when experiencing a negative reaction to a student. She added:

If I notice that I might have maybe a negative reaction to a student for some reason, I will try to examine what is it about me, you know, and I think that is related to contemplative practice-- rather than wondering, "Well, what's going on with this student?" I try to wonder, "What's going on with me that I'm having this response?" What do I need to address in myself so that I can have complete goodwill and loving kindness towards all of

my students who are present? Whether I'm not always perfectly successful with that, that's my intention, of having that compassionate viewpoint towards everyone.

Contemplative Practice Enhanced Perspectives and Orientation to Life. Several participants (4/17) spoke to how contemplative practice has enhanced their sense of personal meaning, fulfillment, and purpose. Gabe recalled how contemplative practice has promoted a greater openness to life and feeling more expansiveness in his day-to-day. As he stated, “It's definitely raised my awareness and I think that, when you're making space for quieting your mind, when you quiet it down, I feel like little doors are opening and allowing for your intuition to heighten.” The practices energize him and keep him in a state of gratitude.

Simon added that gratitude practices can dramatically shift his experience of the moment and preceding day. These practices prime him to see the best. Simon also noted that he believes CP gives him an opportunity to experience life from a higher vantage point. In a similar fashion, Audrey also recollected how CP has given her a greater appreciation for life, including her teaching life. She explained how CP has helped her live more fully in the moment and has helped change her perspective to one of active appreciation in moments where it is all too easy to get bogged down in the heaviness of life. CP has helped her find perspective where she aims to appreciate “where I am, because it's easy to flip the lens on that and see the good, which is a much more pleasant way to live, it's a more pleasant way to get through the day.”

Contemplative Practice Enhanced a Spiritual Connection. Contemplative practice has also enhanced a sense of spiritual connection for many participants (7/17). Deepesh perceives the act of contemplation to foster a source of trust in the universe. Simon added that contemplative practice has enhanced a connection to a higher power when in a state of simply being. Jesse similarly views contemplation as the experience of deep peace, stillness, and connection to

something larger. He perceived that CP helped him to realize the interconnectedness of all things and his connection to the whole of life. This realization has helped him to see God in all things and to honor that. Iron Man acknowledged how CP has helped him feel spiritually connected and revitalized his connection with divinity, which has provided him with hope and a sense of peace.

Contemplative Practice Enhanced Teaching. Many participants (8/17) spoke to how contemplative practice has enhanced their teaching. Deepesh recalled how his personal contemplative practice assisted him in deepening his understanding of contemplative topics that he would teach his students. He mentioned rediscovering *metta* (loving kindness) and feeling that the rediscovery was a gift. Satori explained how contemplative practice has been an outlet for more creative inspiration and risk-taking in using creative applications in the classroom. It has inspired him to create unique assignments for his students. He also named how contemplative practice has helped him through challenges of teaching, such as how to run a class and confront a student. Satori also spoke to using self-compassion practices during times of struggles. He uses self-compassion practices to counteract the imposter syndrome. Cora added that contemplative practice has helped her teaching from a humanistic perspective, in seeing her students as people first and engaging in what she terms, heart-centered teaching.

***Personal Values that Informs
One's Pedagogy***

Throughout the interviews, participants spoke to personal values they hold, which informed their sense of selfhood and ways of being in the classroom. Examples include slowing down, embracing imperfection, and being of service. Later sections (i.e. contemplative elements that do not involve direct practice) detail how these values specifically inform pedagogical aims.

Slowing Down. Many participants (7/17) acknowledged the value of slowing down to counteract a distracted, rushed, busy culture and using stillness through contemplative practice as

an antidote. Maple observed we live in a highly distractible and busy culture that is not very contemplative, yet we are still expected to perform and “be it all.” Kosuke views a hyperactive culture reflective of a hyperactive mind. Iron Man added that he values students learning how to experience stillness in this relentless, nonstop, achievement-oriented culture.

Embracing Imperfection. Several participants (5/17) spoke to the value of embracing imperfection. Maple perceives making mistakes as an important part of the learning process. Kosuke explained it is impossible to not make mistakes and it is important to show genuineness in being human. Satori added he believes embracing imperfection is an important quality for counselors to develop. Deepesh recognized embracing imperfection in himself has helped him do the same for students. Cora noted an aim of hers is to be more lighthearted towards herself and laugh at her flaws. She aims to embrace those imperfections while still holding herself accountable when necessary.

Being of Service. Several participants (4/17) recalled an important personal value of being of service. Maple named her primary value is to be of service and to do no harm. Rigdzen spoke to his feeling of responsibility to share the contemplative teachings he was given and to pay it forward. Gabe named how he values servant leadership as a counselor educator. Similarly, Cora recognized her ultimate value of being of service to her students. In the interview, she expressed, “I want to serve them with love and do my utmost to impart whatever I can that would be beneficial for them. So that intention... the focus on service is directly related to my contemplative background and practice.” Being of service also comes with an ethical orientation for Cora and Maple. Cora named she values nonviolence towards self and others, truthfulness, and striving to do no harm.

Awareness and Accountability of One's Experience. Several participants (5/17) explicitly named their value of self-awareness and taking accountability for one's personal experience. Kosuke named that he values not rejecting experience and accepting pain when it comes up. Rigdzen similarly values not resisting emotion, instead he aims to be in a state of awareness of his experience and also bring ultimate awareness to his most essential nature, which he terms "the natural state of the mind." Deepesh added how he brings awareness as well as accountability to his experience, owning his personal reaction in an interpersonal dynamic rather than exclusively blaming the other for his experience.

Spirituality. Several participants (5/17) spoke to their values of spirituality, wisdom, and compassion. Maple, Iron Man, and Jesse all proclaimed they see CP as inherent spiritual. Jesse added he believes divine grace is the initiative behind engaging in CP. Roger views spiritual development as the most important thing in life and he sees compassion as the core of his religious tradition and spiritual development. Similarly, Maple and Rigdzen both named a sense of spirituality from a young age and how that has primed them to move towards a sense of love, wholeness, and connectivity. Maple does not identify as a religious scholar but a scholar of human experience. She believes finding a way out of fear and into love is the wisdom we most need on this planet. Iron Man added he believes it is an injustice to exclude the spiritual component from research and clinical work because of fear of proselytizing.

Openness to Other Lifestyles and Worldviews. Many participants (7/17) spoke to valuing openness to other lifestyles and worldviews. Gabe expressed a personal value of wanting to understand diverse groups and cultures. In the classroom, he added he values learning about different cultures, life experiences, and diverse viewpoints. Crystal similarly expressed valuing learning about other cultural perspectives on wellbeing. In a similar vein, Jesse named he values

learning about embodied traditions that are different from his own. For Satori, CP has promoted nonattachment to the identification of holding specific worldviews.

Lifelong Learning. Several participants (5/17) named the value of being a lifelong learner and actively pursuing a sense of excellent and mastery. Crystal and Simon acknowledged that biases are a part of human nature and that they have biases they actively work on. Iron Man stated he is still developing understanding of his “true self.” Similarly, Maple noted she is invested in the self-discovery of the “Church of Maple” to live her life fully. Conrad valued the intentionality of exploring life in its raw and spontaneous manifestations, and in letting let go of the need for control to be truly open to that spontaneous discovery.

Teaching Presence

In addition to personal selfhood, participants expressed that contemplative practice enhanced their experience of teaching presence. Teaching presence, similar to therapeutic presence, can be thought of as the state of being participants held while engaged in the act of teaching. For these participants, teaching presence served as the foundation of teaching. The following sections I elaborate on the qualities of teaching presence that emerged as being central to contemplative pedagogy.

Self-Regulation

Several participants (5/17) spoke to how contemplative practice helped facilitate feelings of calm, groundedness, centeredness, emotion regulation. Isaac spoke to how CP helped him become more grounded and present in the classroom and to stay grounded during emotionally activating situations. Kosuke spoke to contemplative practice helping him find a state of balance, where he can experience the quality of spaciousness. Cora expressed using CP bring a sense of

recentering and presence in the classroom. Maple added that CP has enabled her to have a calm limbic system, where she experiences a sense of presence and availability to her students.

Feelings of Expansiveness

Several participants (5/17) spoke to the feelings of expansiveness, such as enthusiasm, passion, flow states, and agape that comprises teaching presence. Satori named that when in a state of teaching presence, he experiences excitement, passion, enthusiasm, life and career satisfaction, and gratitude. Similarly, Conrad found that entering a state of presence invokes a profound sense of acceptance, appreciation, and love. He went on to add:

What I feel is often a rush, like I don't know what it is, but it feels like energy flowing through my body, and there's often a sense of the hair on the back of my neck is tingling. There's a sense of real openness in the chest and heart. Often a sense of, you know, joy and bliss and peace. And most, probably, importantly, just an experience of profound love or agape. And often times, it seems like those are moments that are also not just solitary, but this is something, these qualities are not—we tend to think in the West of emotions as the properties of individuals or something that comes from sort of a deep self within, where it's sort of self-contained. But many other cultures see emotions as things that are shared, that moves through people or through a group. And my experience of these kind of deeper moments of connection, are very much that they're shared emotions or shared energy that we participate in.

Heightened Awareness

Many participants (6/17) spoke to heightened awareness as an aspect of teaching presence and that this capacity was supported by contemplative practice. Maple named that

teaching presence, for her, involves having an undistracted mind that is not focused on self but is available to others. She added:

It is an open, spacious invitation. It is a place where my mind is still and calm. It is a place where my brain is not distracted or thinking about things in my own life. It's an agenda where, when a person comes to me, I am there for them. I want to hear them, respond in really helpful ways to them, compassionate, empathic, which doesn't mean it can't be clear, direct, and confrontational. It can be. Underlying it all, is a deep warmth, a deep, caring... so a contemplative mind is cognitively still, emotionally still. It's emotionally settled. I'm settled. I'm in my seat. I'm available. It's, uh, spiritually available, intuitively open.

In a similar vein, while in this state of heightened awareness, Satori spoke to how CP gave him greater presence of mind and in doing so, he felt more connected with his mental capabilities. He expressed he can use his gifts congruently and in service to his teaching, while feeling more energized, witty, humorous and with the capacity for levity. Satori also observed how when in a state of teaching presence, he experiences more nondoing, or a sense of effortlessness, where feelings of flow and creativity are more available to him. In his words, it helps him “feel connected to the Tao.” Similarly, Kosuke spoke to teaching presence through the Daoist concept of *wu wei*, which involves intentionally following one’s intuition, being in the flow, and recognizing impermanence. He went on to add that this state is characterized by a sense of effortlessness.

Like Maple, Issac spoke to a state of presence being experienced by a sense of reduced self-focus. Issac observed that when teaching, CP helped him reduce unhelpful impression management and instead be in a state of presence for his students. He went on to state:

I think contemplative practice has helped with being more grounded and present with them... I don't worry so much about what they think about me anymore. I mean that still creeps in, but for the most part I'm just really concerned about teaching them instead of what they think about me. And I think the contemplative stuff had to have contributed to that mind shift.

Spontaneity and Flexibility

Many participants (8/17) named spontaneity and flexibility as a component of teaching presence. Satori noted how teaching presence involves an experience of greater spontaneity and adaptability in the classroom. Roger added how he sees spontaneous moments to follow as potentially more valuable than getting across content or material. Rigdzen emphasized that he trusts in his quality of presence to keep bringing him back to the central point in class. Conrad professed that flexibility with class process and structure helps him experience more openness to mine or investigate potentially rich moments. He went on to add:

It's a more conscious permission, that one gives oneself, to sort of, suspend the timeline, the agenda or lesson plan, the normal kind of structure of the course, to pause and to explore or mine or really investigate these moments that could occur. Because, you know, without sort of consciously seeing that those are really valuable moments, that are more valuable, potentially, than getting across content and material, then, you know, you wouldn't tend to go there.

Similarly, Collette acknowledged that teaching presence involves being attuned to students and flexible in the lesson plan, giving space to attend to what students bring up and stay in the moment with it without thinking too far ahead or worried not covering content fast enough.

***Attunement to Self, Students,
and Group as a Whole***

Several participants (4/17) noted that attunement to self, students, and the group as a whole was a component of teaching presence and was cultivated by contemplative practice. Iron Man emphasized that, for him, presence involved full attention in engaging with his students. Relatedly, Roger expressed that presence involves taking an active interest in students and a desire to know them and support them. Conrad added that capacity of contemplative practice helped him experience greater openness when teaching, where he was able to “really sense where students are, not just intellectually but also emotionally, and then to try to find some ways to adapt or reach those students.” Iron Man stated that contemplation:

Changed my ability to be in the room and be fully present. It's taught me to be fully present with my students. And I'm an introvert, so I will still get exhausted, but for that moment, I can be with them in the room, and when they say things, I can hear the tone in their voice, and I'm not just trying to answer questions, but I'm trying to engage them. And I'm less clinging to a specific, syllabus objective-- well the objectives I always cling to, but the syllabus plan I should say, the organized schedule I won't. Because I know we'll get to the other material, but you won't get there well if you don't have the foundation to get there. So I've allowed myself to be more present, and then reflect what's in the room, and model that for them.

***Tolerance for Discomfort
and Ambiguity***

Several participants (4/17) described teaching presence as involving an openness to discomfort or ambiguity tolerance, which enabled greater risk-taking and connection with students. Conrad identified that teaching presence involves regulating emotional activation and

surrendering the need for control to instead venture into the unknown with students. He expressed when he is trying to control, he ends up wanting to hide vulnerability, know exactly what is happening, tries too hard, and his need to make an impression gets louder. He added:

It has to do with regulating our own anxiety as professors so that we can sort of venture into the unknown with students and let go of the need to be in control, in order to see what might emerge. And that's where contemplative practice can really help with that. It can deepen our capacities to tolerate uncomfortable moments, ambiguity, ambivalence, uncertainty and not be as threatened by those things, but actually to see them as transitory or flipping the view of all of those things... and seeing actually that while they can be uncomfortable, they can lead to something that's very positive. So, if you can, sort of, hang in there and breathe through it, like one would with a challenging yoga pose.

Issac named that finding comfort in the discomfort can be especially helpful when challenging students. Kosuke related that teaching presence, assisted through CP, helped him embrace discomfort and remain open when processing with students. Cora added that embracing any challenging thoughts or emotions she experienced, gave her greater confidence and helped with the flow of the classroom.

Authenticity

For many participants (8/17), teaching presence involved sharing their authentic self in the classroom. Deepesh and Victoria perceived teaching presence as involving the capacity to demonstrate genuineness and vulnerability. Roger noted that teaching presence involves feeling less concern for social approval and pressure and instead confidence to be himself and share his personhood and what he has to offer to the class. Maple spoke to less self-protection, less self-

managing, and freedom to bring her full self to the classroom, including her lesbian identity.

When speaking to the value of this, she added:

When I'm able to be completely who I am and honest about all of me, then I'm much more authentic and much more real. And that allows others to be authentic and real. I saw how students were so much more receptive and able to be themselves, fully, with permission, and without that [inner] judge all the time, criticizing and undermining their best efforts.

Iron Man, added that teaching presence involved experiencing freedom to share all parts of himself, including his identity as a brown educator. He continued:

So there's an aspect of contemplation that gives me the courage to be who I am in the room, and then ultimately, to mirror that for the students so they can see how they relate to me being me, rather than me trying to be something different for them. So there's this "true self" element, and it's taught me—and I still have a long road ahead of me, to get it all to make sense, and it probably never will—but to be my true self in a classroom environment is very much a product of contemplation and connection to divine, or what I think is divine.

In a similar vein, Rigdzen and Satori spoke to blocks to teaching presence that occurred when impression management would set it. For Satori this happened when personal insecurities would crop up and get the better of him, such as the pressure to make everyone feel good; when this occurred, he felt he would lose connection to presence. Rigdzen named he would lose presence when trying to be seen as a “good teacher,” rather than going into the heart of teaching. He acknowledged he used to teach from persona, and when doing so, it only appealed to students who were doing the same thing. The blocks felt fear-based, like he was trying to impress with

knowledge and created the best illusion of self he could, all in an effort to protect himself. He added:

And so I think the transparency is about not preferring any one aspect of oneself, and that allows one to relate more directly to the real nature of mind, which is changing, you know, that we feel one way at one point and we felt one way and another point. And as long as you don't get fixated on any one part of the self, then there'll be a natural flow of wisdom and love without needing to prefer the non-anxious part or for that matter, the anxious part. Yeah, so I think contemplative experiences really allow one to relate to these deep aspects of how we create the illusions of self in the world. And every technique has this potential.

As a counter to impression management, Kosuke named he embraces releasing the fixation on avoiding making mistakes. Satori adds that CP gave him greater permission to make mistakes, and when he enables greater risk taking during his teaching, he feels more inclined towards creativity in the classroom.

Relational Teaching

Participants also described to how they related to their students, in a term called relational teaching. Relational teaching includes concepts such as sharing one's authentic self with students, deep caring, compassionately challenging students towards growth, and minimizing the power differential, among others. In the following section I detail the specifics on the relational approach these participants take with their students.

Sharing Authentic Self with Students

In addition to naming how authenticity relates to teaching presence, several participants (5/17) noted their intentionality in sharing their authentic self with students to promote greater

connection with their students. Gabe emphasized that he values students knowing his authentic self, beyond the teacher role. Kosuke added he builds rapport with students by self-disclosing his experience with students and modelling awareness and acceptance of himself and his experience. Relatedly, Victoria identified that she is transparent with students if something in her personal life may be affecting how she shows up in the classroom.

In a similar vein, Satori observed that contemplative practice helped promote a level of self-reference to be more skillful in how he engages with students, appropriately, yet deeply and authentically. He reported students appreciating his realness and he was able to forge stronger connections with them. In order to maintain a level of appropriateness in sharing his authentic self, he actively reflects on what self-disclosure (i.e. content) is appropriate for students when relating. In these moments, CP has helped him recognize what is appropriate for self-disclosure and transparency. He added, “Because I think without my mindfulness, I might have... um, you know, things unconsciously pop up and it's like, ‘Well am I actually getting my own needs met here?’ You know, I might not have that ability or that space to reflect on that.”

Minimizing Power Differential

Many participants (6/17) declared their intentional minimization of a power differential with students. Satori explained he avoids enforcing a power differential that would be detrimental to the relationship. He does not value a sense of professionalism that would negate being relational with students. Victoria spoke to a way of reducing the power differential by referring to her students as “leaders” and “scholars.” Cora identified one way she minimizes the power differential is by striving to make light of herself to reduce emotional distance from students and connect with them on a more relational level. She sees the professor status as a

temporary role, and while she honors it, she does not see the need to make more prominent than is necessary.

Student-Oriented Teaching

Many participants (6/17) named how CP has assisted them in developing a student-centered orientation, demonstrate servant leadership, and engage in more collaborative, constructivist principles in their teaching. Roger reported that CP has clarified the intention to be of service to his students, specifically through his aim to generate *Bodhicitta*, a Buddhist concept that reflects the desire to serve and help all other living beings. Cora similarly holds an intention to be a valuable presence for her students. She sees herself as a small part of their journey and this humility helps keep her focus on being of service. She went on to add:

For the period of time that I've had the privilege to be someone's professor, for a course or for several courses, I want to serve them with love, and do my utmost to impart whatever I can that would be beneficial for them. So that intention, the focus on service, is directly related to my contemplative background. It helps me remember the roles are temporary. I think that's where focusing on the service... feels more lasting than focusing on titles or roles.

Many participants (6/17) also spoke to tangible ways that they promote student-oriented teaching. Victoria, Roger, and Gabe emphasized that they elicit feedback on their teaching and what is working and not working with students. Satori acknowledged that CP helps him reflect if he is keeping students' needs primary rather than his own and to keep the content of his courses relevant to their work as counselors. Iron Man emphasized he is intentional in knowing the starting point of his students so he can focus on their individual development. As he stated;

You need to know what the starting point is for them. You need to know their baseline.

So I always remind myself I'm teaching students, I'm not teaching content. So the students' response tells me where I need to go next, not the lesson plan.

Issac and Gabe mentioned how they engage in student passion and interests in the classroom; for Issac he makes a point to tap into the students' intrinsic motivation for joining the field. Cora and Gabe both reported that they seek to learn from their students and invite a space for student knowledge to be shared.

Deep Caring

A majority of participants (11/17) spoke to their intention to know students on a personal level and feel deep caring for them. Each participant spoke to this deep caring in slightly nuanced ways. For Audrey, she expressed her aim to honor students so that they may bring this sense of honoring to others. Satori recognized this caring as seeing the students' inherent self-worth and he seeks to model how to relate to clients by how he relates to his students. Conrad referred to deep caring as connecting with students in a heart-centered way. Jesse perceived that CP helped him to see Christ in everyone, students included, and in doing so, he is better able to be in a place of "true meeting" with them. For Victoria, deep caring involved viewing her students as people first and promoting unconditional positive regard.

Several participants (5/17) spoke to the value of this deepened relating. Roger identified that learning about students' personal lives generates desire for their welfare and success. He saw it as helping him tailor to their learning needs. Similarly, Iron Man named that knowing students starting points has helped him more properly guide them in their development in personalizing their instruction to who they are. Satori added that promoting more caring relationships with students supports their process of personal reflection. Similarly, Maple emphasized that she

values connecting with students because it invites them to be their true selves—vulnerable parts and all. For Cora, deep caring has helped her to focus on her student’s holistic development. She reported:

I think my contemplative practices have really highlighted the importance of the human connection with students and cultivating a bond with my students, and focusing on their holistic development, as people personally and professionally. And yes, there's the content of the course, it's important that they meet these key performance indicators, that they do these different assignments, but what's most important to me is their wellbeing. “Are they okay? Do they need other support outside of the classroom? How can I help them? So having that sort of focus has definitely been influenced by contemplative practice.

Compassionate Commitment to Student Growth

Several participants (5/17) named their value of cultivating compassion and empathy towards their students in promoting their growth and success, particularly when feeling challenged by a student. As Maple noted previously, compassion can be clear, direct, and confrontational. Issac and Cora identified that cultivating empathy and compassion helped them challenge students when they felt it as needed. Issac went on to state:

A lot of times people interpret empathetic as somehow being easier on the student, but I would actually say that has been quite different for me... I feel more capable of challenging them in meaningful ways. I think my contemplative practice has given me more confidence in my own instincts, but I think also in the strength of the students. In other words, sometimes if we're not real secure with ourselves, we can kind of project that onto the student we're dealing with. And that makes us overly protective and not

aware of the need to push and challenge them to grow. And being more comfortable in my own way, I think allows me to see the strength in other people...before I would have panicked, "I'm ruining them... this is really terrible...what a terrible person I am." Now I just settle right into it and say "this is hard for you, but we're not going to give up here. Clearly something's happening that's important, and I trust you enough to keep going." And they usually say, "Yeah, let's keep going." And the experience that I used to be the most uncomfortable about doing—feeling bad about myself for bringing them to a point that they were emotionally upset—has become the thing that they remember as their most important learning experience.

Audrey and Cora acknowledged that CP has also helped them manage their own response when feeling challenged by a student. Cora said when she feels a negative reaction towards a student, she actively examines what it is bringing up for her, rather than what is going on with the student. If she feels a block of goodwill towards a student, she aims to address the block from within. Similarly, Audrey named how contemplative practice helped her become less reactive when students have directly challenged her. She added:

In particular, when one student was being, what would I say, was argumentative about a grade that was turned back to him, and he didn't like it, and he expressed his verbal discontent to me in the classroom, in front of everybody else, and I took offense to that and felt my posture change and my face heat up and then I felt myself bringing mindfulness to what was happening to me physiologically, and I realized, "Okay I need to be careful with how I handle this, because I might not say something nice." So I recognized his concern and said, "Okay let's talk about this after class, right now really isn't the time because we have a lot of things to cover, but let's talk after class because I

really want to hear you out.” So we talked about it after class and had a lengthy conversation about our differences of opinion on whatever I had commented on, but I probably would have done the same thing in a different situation if I hadn't known about mindfulness...so we were able to work it out and even joke about it later on in the semester.

Jesse recalled that when he feels challenged by a student, he aims to find more patience, see their struggles as part of the universal condition, see them as an aspect of the divine, open up to a place of not knowing and not needing to be the expert, detach from unhelpful reactions like frustration or fear of negative course evaluations, and instead really show up for the student from a place of non-defensiveness. He identified that when he is able to meet a student from this place:

What I see often is a softening of boundaries. Not in a— usually when we say boundaries in our field we mean professional boundaries—it's more of a softening of psychological boundaries—non-defensiveness starts to show up, a true care, concern for other people starts to show up, so there is a softening of defensiveness. Walls that are put up become more permeable and you can see that person and myself included. Mark Cooper said, “All of life is about meeting” and that... is the real sign when that happens.

Contemplative Elements That Do Not Involve Direct Practice

Contemplative pedagogy involves more than the roles of the educator, teaching presence, and the direct use of contemplative practice in the classroom. It also involves contemplative elements or contemplative perspectives that are infused in one's teaching. In the following section I highlight what participants identified as contemplative elements and perspectives they utilize in the counseling classroom.

Attending to Holistic Development

Attending to the holistic development of students involved noticing and involving the mental, emotional, somatic, and spiritual aspects of student experience. Many participants (7/17) remarked on how they engaged and attended to different aspects of students' experience and how they promoted the development of the whole person. Deepesh offered that he engaged in holistic teaching by accessing the student's emotional, somatic, and mental responses. He noted:

You're teaching to the whole person, which means that you really do want to access their body's response. You want to access their emotional response and you want to access their mental responses too, and you want to, in a way, give them equal weight.

Similarly, Roger emphasized that attending to the intellect, emotions, and spirit of his students in a holistic way is an element of contemplative pedagogy for him. He stated:

It can be more holistic in nature as well. I think that's the piece that really stands out to me. I would say that, for me, contemplative education has a holistic nature where we're not just trying to foster the intellectual side, but also the emotional, the spiritual, also knowing what's going on for students in their personal lives that might impact their experience of counselor education. So, I think there's strong accent on the personhood, of both the students and the teacher, and trying to pay attention to all these pieces and how they interact in the classroom.

There are various ways participants engaged in holistic development of their students. Deepesh, reflected on promoting active reflection regarding students' emotional, somatic, intellectual, and spiritual experience in the classroom and inviting students to access these parts of themselves when reflecting on their current experience of the classroom or during the evocation of certain content. He went on to share:

You might say something like, “I noticed it's hard for you to, I noticed that your body just became very restless when you were talking about that, what's going on in your body right now?” And it's not about saying, “Let's take some time to look at that,” it is not a session, not a therapy session, but it's just enough to reflect it, to help them become aware of it. Or even I might say, very similar to a session, “So that brings up a lot of feelings for you, what you're saying right now, it brings up a lot of feelings,” and I might just say something like, “Why don't you just make room for those feelings? Because all of that as welcome here. It's not that you have to perform or anything. It's not that you have to have a catharsis right here.” You know, this isn't a session and this isn't therapy. Although if that did happen, it would be okay. It's just not our purpose and our way in the classroom.

Cora identified that she challenges students who are in a very cognitive place to bring awareness to their emotions and body. She believes it is can be easy to stay in a very cognitive place so she expressed she will intentionally bring awareness to emotions, body, and heart centering. Maple recalled asking students process questions such as, “What were you feeling just then?” to build self-awareness and a capacity to witness oneself in their unfolding experience.

Roger mentioned that he attends holistically to students by promoting experiential learning. He believes supporting experiential learning is a powerful way to engage students holistically. He also identified attending to students holistically by taking an active interest in them (i.e., getting to know them and building trust and safety as a learning community). In effect, he believes students bring a more embodied presence and capacity for self-awareness in the classroom.

Kosuke reported that he attends to students holistically through considering their learning from the aspect of brain functioning (cortex, limbic, brain stem). He attends to emotions,

sensations, and movement in teaching and invites students to becoming more aware of these experiences and deactivate any judgements about them. He emphasized that at times, during group supervision-style classes, where emotional processing is more encouraged, he will mirror the movements a student expresses to promote somatic awareness and enable them to more thoroughly examine and process their experience.

Attending to the Spiritual Side of Students

In addition to the mental, emotional, and somatic aspects of students, several participants (4/17) spoke at length towards attending to the spiritual side of students. The terms they used to convey this spiritual side varied, as did their specific efforts to attend to student spirituality in the classroom. Deepesh spoke to directly accessing the spiritual side of his students. He referred to this as the Buddha nature of his students and added:

When you talked to the Buddha, the Buddha answers you... And so, when you're coming from your Buddha nature, or your higher self, you're accessing their higher self, their Buddha nature. It's like when you're, when you're connecting with someone's higher nature, the Buddha field, the whole Buddha field is activated... and the student's deeper self is being nourished and it's being accessed.

He expressed he promotes transpersonal experiences through inviting students to share their experiences in dyads and then potentially bring these experiences to the larger class for discussion. He sought to promote transpersonal experience through engaging, in what he terms, exoteric, esoteric, and mystical teaching. He stated that exoteric, or clear teaching, can become a bridge to the hidden meanings of teachings, which can then promote experience of a transpersonal nature. He believes esoteric teachings resonate on an experiential level, as it goes beyond words, and he aimed to promote this in students through having clear exoteric teaching.

Collette emphasized that she will gradually build on the discussion of spirituality as her classes develop to help students become more comfortable in addressing and speaking to their spiritual orientations. She added she has the students engage in a photo elicitation activity that can become spiritually focused depending on the individual and she will model this type of self-expression by presenting hers first. Collette also has students assess their level of spirituality at onset of class and has observed that their spiritually-minded priorities will increase as class continues.

Rigdzin noted that he actively focuses on promoting prajna, or as he terms it “the natural state of the mind” in students. He shared:

I really want people to find their innate wisdom that has been with them the whole time, the innate wisdom and love that they have. And to stop resisting it, actually. And so, through being exceedingly genuine, to discover that which they are suppressing most of the time... So, what I really want people to get in coming to me, as students, is a deeper sense of who they are independent of these ideas and a direct experience of the boundless nature of their wisdom and love.

Aside from the active use of contemplative practices, Rigdzin added that he promotes direct experience of the natural state of the mind through a number of intentional strategies. First, he promotes a classroom environment with unconditional positive regard for his students. Second, he models genuineness and self-disclosing his own transpersonal/spiritual experiences so that students do not feel the need to suppress it due to feeling embarrassed or unsure of how to speak to it, but instead they feel invited to share it. His third strategy demonstrates respect and actively reflecting back students’ own sense of wisdom and authority. Fourth he promotes classroom safety, sharing, and community. By helping students feel cared about with one another, they have

greater access to the natural state of the mind. Fifth, he acknowledged that if he can access the natural state of the mind in himself, it is easier to see it in others. One way he actively promotes this in himself is through doing a devotional practice called Guru Yoga before class to invoke the sacredness of his work. He reported that fostering these conditions can promote transpersonal experiences that can be amplified and spread throughout the classroom due to resonance and mirroring. He went on to add:

There's a kind of natural empathogenic spreading of consciousness from human beings to one another, just because of the powerful mirroring process that's embodied in the illusion of self. I try to get to through generating the experiences in class using techniques and then use relationship to let that mirroring spread around the room, which we would call the chameleon effect in social psychology literature. But it's a natural consequence of empathy... everyone has this ability to feel into other people and so let that spread around the room and then when it seems like there's a feeling of us all resonating, then I will try to say "This is it. This is the boundless transpersonal nature you have within you." It's what we call pointing out instruction in Dzogchen.

Slowing Down and Use of Silence

Another element of contemplative pedagogy that emerged from the data was intentionally slowing down the classroom experience to attend more deeply to process (e.g., interactional dynamics in the classroom that may focus on feelings, experiences, thoughts, actions, and or nonverbal behavior) and reflection. Several participants (5/17) reported intentionality slowing down the classroom to attend to student process and reflection. Cora expressed she slows down the classroom to invite reflection and invite students to verbalize those reflections. Deepesh commented that he reflects to students what he observes unfolding in the classroom to build self-

awareness and deepen their experience. Victoria named she takes a similar approach to naming her observations in the classroom and does so to also model counseling skills for students.

Conrad recalled that he will note when something special is happening in the group and invites students to notice and savor it. Iron Man emphasized he will slow down process to promote reflection during times when he is lecturing to allow students to come to their own answers and insights. He elaborated on why it is valuable to slow down process so students can come to their own understanding:

If they can be with the material, and reflect, and come to those kinds of implications and conclusions, then they can do the same when they're sitting in front of the client and reflecting on what's being said, and not just jump to the next magic trick. And so, I think it's also teaching the process of learning. I think there's that aspect of it, but I think it's also a process of them learning *how* to think, which I think is more important than necessarily than telling them *what* to think. But the other piece is just straight up what we know from counseling, which is that they there are more likely to do what they come up with themselves, rather than what you tell them to do.

Similar to slowing down, a few participants (3/17) reported intentionally using silence during class. Specifically, Iron Man observed that beginning counselors have difficulty with silence, so he will intentionally use it in his pedagogy. In class, he begins with a silent meditation or he will use silence during opportune moments in class. He uses it to increase student comfort with silence and to foster deeper reflection. Similarly, Kosuke expressed that he finds value in silence in the classroom and believes silence is the space where greater wisdom can arise. He also emphasized that silence in the classroom supports the idea that it is okay to not know and it is valuable for students to embrace not knowing.

First-Person Inquiry

First-person inquiry is an approach to teaching, learning, and knowing that values students “turning within” to deeply examine their personal understanding of a topic matter. A majority of participants (9/17) named the intentional use of first-person inquiry in the classroom. This theme is further divided into promoting meaning-making and through reflection, promoting self-led direction, and promoting student growth through examining personal edges. Participants went into explicit detail on why first-person inquiry is valuable in counselor development. The following sections further elaborate on participant responses regarding the use of first-person inquiry.

Promoting Meaning-Making via Reflection

Many participants (8/17) named the intentional use of reflection in the classroom as a means to promote meaning-making in self-awareness, authenticity, and selfhood. Several participants (5/17) spoke to engaging in reflection questions during class time to foster meaning making in students. Fewer participants (3/17) discussed promoting self-reflection through class papers and journals.

Several participants (4/17) spoke to utilizing reflection questions in class to promote rich discussion. Deepesh noted he used it to deepen student experience. He mentioned using questions to enhance self-awareness and generate richer discussion and depth of meaning. He also named he provides opportunities for meaning to emerge through process questions and promotes reflection and time for questions. Jesse promoted meaning by asking students to reflect on what resonates related to content and discussion. During moments of debriefing, Cora invites students to verbalize their reflections by asking questions such as, “What did you notice?”

Iron Man mentioned that he prioritizes developing reflection and presence over knowledge acquisition for counseling students. He named he seeks to imbue content with meaning for students so the content will retain. Sometimes this happens by stirring students to controversy where he will structure the introduction of topics with open discussion, debate, and playing the other side to stir students to engage and reflect. He reported he also has students reflect on the implications for different views they may hold. When introducing content, he layers the content with reflection by asking what it means for the student. He ends an introduction on a topic with them observing a demonstration and reflecting on the value they find in it (e.g., if it resonates and how).

Promoting Self-Direction

Several participants (4/17) spoke to the idea of promoting self-direction in students, which involves assisting students in finding their own answers. Iron Man, in particular, recalled promoting self-direction by fostering student awareness of their personal stance in content, promoting a personalization of the Hero's Journey, and encouraging students to connect with their sense of calling. He believes most students will use their own impressions and guidance over what others tell them to do anyways, so he promotes self-direction in students so they can use it skillfully when they begin working independently. From the beginning, he named he will invite students reflect on why they entered the field and what their calling to the profession is. He observed that promoting a sense of purpose has helped students leave the field who did not feel personally fit for it, which can strengthen gatekeeping functions. Similarly, Simon expressed that inviting students to reflect on ultimate purpose and meaning can bring a greater sense of direction and agency in their lives.

Promoting Student Growth through Addressing Personal Edges

A number of participants (7/17) discussed promoting student growth through addressing students' personal edges such as countertransference and personalization that may be activated when counseling clients. Kosuke and Maple reported that they believe we must heal our own wounds before working with others and they encourage students to attend to their personal growth as well as professional growth. Issac articulated that he saw importance in students being real with any potential defenses, vulnerabilities, and fears so students that they can work through them.

Cora remarked that she increases awareness of biases and countertransference in students and increases awareness of their personal reactions. Similarly, Jesse named he promotes students' recognizing their reactions to clients and moving beyond those reactions to a deeper state of attending. He does this by having students notice and disengage from any automatic, reactive patterning. In a similar vein, Deepesh expressed promoting awareness of students' reactions to their clients and encourages students to "own" their experience rather than blame client for their reaction. He calls on students to increase their awareness of oppression, bias, and internalized oppression.

Kosuke noted that he encourages student self-awareness of their countertransference or personalization reactions by examining them more consciously. He reported that he meets students where they are in in processing the personal edges, recognizing that frequently awareness is the first step and they will take some time to generate awareness and be willing to look at it. Kosuke believes awareness of being with your experiences—and not suppressing them—helps you process and transform them. He helps students work through personal conflicts

and promote new ways of viewing the situation, which gives them space to discover this through promoting acceptance of their experience.

Promoting Informal Mindfulness and Self-Compassion

The promotion of informal mindfulness and self-compassion (e.g., promoting without structured contemplative practice) emerged as a main element of contemplative pedagogy. Specifically, informal mindfulness involved promoting self-awareness, self-acceptance, non-judgement, mindfulness, and embodiment. In the following sections I explore each facet of mindfulness and self-compassion that is promoted by the participants in this study.

Promoting Self-Awareness

Many participants (6/17) described how they promote self-awareness in a way that extends beyond reflection in the classroom. Deepesh said he invites students to examine their personal reactions to gain greater self-awareness. Similarly, Jesse reported that he promotes self-awareness for students to begin disengaging from automatic processes. He went on to articulate:

Which is partly why I do reflection, so that they start to disengage from that automatic process. So that automatic process, if people can start to disengage from it and not be so attached, they can start to understand that there's these deeper interior areas of my life, psychological process, that I never knew was there. And that is what Keating would call a spiritual sense. You can begin to see the tape that you act out on an almost automatic basis. However, I don't have to actually react in the same way that the tape has demanded, and so, that process of disengagement takes many different forms.

Kosuke observed that when he promoted this level of self-awareness, students generally acknowledged an awareness that most of the inner talk was self-critical. In a similar vein, Maple observed that promoting greater self-awareness in her students enabled them to bring greater

attention to what they say, how they say it, and how it affects others. She named she encourages students to strengthen this witnessing capacity to observe how they show up for others with greater awareness.

Promoting Self-Acceptance

A majority of participants (9/17) named they promote self-acceptance and giving oneself permission to be imperfect in their students. Deepesh stated that he intentionally promotes permission to be human and not do something perfectly, particularly when students are feeling performance anxiety. He observed that students appreciate the promotion of this and feel a sense of relief. In a similar vein, Victoria named she encourages students to cultivate self-worth over and above their achievements and failures, such as getting good grades or being flawless in their counseling skills. She reframes failure as learning for her students and makes a point to tell her students:

If you fail something, it's an experiment that we get to learn from. If you didn't do what you thought you wanted to, now you've just learned something else. So framing it in the learning, but also framing it in that idea that...it doesn't matter what you have done, your worth and your value are still there. So I think that relates to contemplative work, where we're looking inside of ourselves and seeing what's happening. It doesn't mean that we might not choose to change things, but we're just taking note of them, taking inventory of them, and it helps us maybe show compassion towards ourselves and what we might call “flaws” and what we might want to do better... It helps kind of highlight that, you know, even with these things that maybe I could change or maybe I'm not happy about, it's still all part of me, and it's okay. It just is. And that whether I change them or not, I'm still worthwhile or worth love or worth value.

Several participants (5/17) noted that they personally model self-acceptance and giving oneself permission as a way to cultivate it in students. Gabe named he models openness to making mistakes and being imperfect and invites students to do the same. Similarly, Cora emphasized she models being an imperfect human and bring a light-heartedness to those moments of humanity, such as when she is late for class. She also expressed that she tells her students that we are all learning, no one has fully “arrived,” and we don’t need to put on false airs together. Iron Man added his intentionality in modelling self-acceptance:

A big one is just being okay with failing or feeling imperfect as an instructor and being okay with the not knowing it all and being able to model for my students... and I think that normalizes that for them, to be okay where you are. There's nothing to prove. Nothing to protect.

Several participants (4/17) touched upon the perceived value of embracing imperfection—that our clients vastly prefer us to be genuine and human. As Simon noted, he values presenting oneself as imperfect and human to his clients, and he believes both self-awareness and self-acceptance are important in conveying this. He shared:

On personal front, I think it's important that we as therapists not pretend to be perfect individuals, and at the same time present ourselves as human, and therefore open to all the challenges that everyone has, and not in separation from our clients, but we're on journeys with them...so I don't know if you can do that if you're not authentic with yourself and you're not aware of what's going on with you, because otherwise it gets in the way of you being there.

Cora, Deepesh, and Satori additionally noted that clients want a genuine connection with their counselors and promoting a personal philosophy of embracing imperfection is one way to establish that kind of a connection.

Promoting Non-Judgement

Several participants (4/17) named that they promote students cultivating nonjudgement of self and others. Specifically, Issac described how he promotes the use of nonjudgmental language in students. For example, replacing judgement with description and attention to what happened in their clinical work. He said:

I think the mindfulness perspective is really vital in to removing judgment and just be very descriptive. And that's what I instill in our language when we're reviewing tapes in theory and practice or in counselor supervision courses or in multicultural courses as well-- in the book I talk about the example that I use. "When I self-disclosed, this was terrible. I self-disclosed about something and it ended up being terrible and this was a terrible thing" and then the implication is I should never self-disclose. So they keep using this word and what I would do in this example is reframe the way they're seeing this without the judgement. "Tell me about what happened when you self-disclosed." That's a very different question than whether it was good or bad, great or terrible. "Tell me about what happened first." "Oh well, the client was sharing pretty openly about her mom dying of cancer, and I was empathic because my mom had died too, and I was right there with her, and then I shared about my mom dying. I felt weird and awkward about it. It seemed to close off the conversation. The client got confused where they should put the focus on me or, you know, the whole thing just kind of broke down for some reason." Now that [emphasis] we can work with, right, that's very different than "terrible." "She was sharing

openly with you, and you started feeling a reaction, you shared your own experience with her, your own personal experience, and that seems to derail her free-flow of emotion and disclosure with you." And then the person says, "yeah, that's actually" -- yeah, that we can work with that. Maybe we can explore your own reasoning for jumping in in that way.

Kosuke described how he promotes nonjudgement when inviting students to let go of judgement, including judging judgement. Satori identified that he promotes a reduction of automatic reactivity in students, which can be especially helpful when practicing clinical skills.

Experiential Learning

Experiential learning is an engaged learning process whereby students “learn by doing” and by reflecting on their experience. Many participants (7/17) spoke to experiential learning as an element of contemplative pedagogy. Satori reported his desire to connect creative ideas with experiential learning. Iron Man sought to do this via experiential learning to train students to pay attention and attend. Roger uses experiencing learning as a way to promote here and now awareness and engage the whole person. Kosuke believed experience to be the best way to teach. Maple sees experiential learning as a way to bring concepts to life.

Promoting Dialectical Thinking

Several participants (5/17) named openness to other perspectives as an element of contemplative pedagogy. Gabe promoted the recognition of multiple realities, lived experiences, and meanings. He noted using reflection questions on topical events to promote diverse viewpoints and invites students to authentically share to generate a diversity of perspectives to enhance learning for all. Crystal emphasized valuing openness to different perspectives in the classroom. Iron Man added he has students connect to their personal culture to other cultures and

encourages them to think in a multiplistic manner-moving away from dualistic thinking (e.g., ultimately no good/bad) and Kosuke urged students to minimize their search for absolute truths and to use their wisdom to welcome the paradox of holding multiple concepts in a balanced way. He supports students to think in a more dialectical way. Audrey expressed she promotes openness to difference and meaning making and invites students to see people for the meaning they have rather than reducing them to their identities.

Promoting Wellness

Many participants (6/17) acknowledged the importance of promoting a sense of wellness, enjoyment, and self-care in the classroom, regardless of the content/experience. Victoria noted that she sends students wellness reminders and teaches about wellness in the classroom. Simon expressed he demonstrates a commitment to student wellness by putting their needs themselves first and replenishing themselves so they can be truly helpful to others. He wants his students to be leaders in wellness. In his wellness class, Simon has students play games in the classroom, he believes we have lost the wisdom in play so he seeks to bring this back to the classroom. He believes being present and in the moment is a powerful replenishes in our busy lives. Cora named she aids students' awareness of kindness and self-care by actively encouraging them to attend to it. She views self-care as a nonviolence approach in which students protect their wellbeing in order to serve clients. She affirmed she addresses self-care in almost every class.

Promoting Authentic Communication

A final element that emerged from the participant interviews was the promotion of authentic communication in the classroom. Authentic communication includes student self-disclosure on personal experience, knowledge, and insight in order to enhance the learning of a classroom. To promote active sharing, participants reported that they needed to promote safety

and model authentic communication for students. The value of authentic communication was building classroom community and promoting student growth and learning. In the following sections I detail the specific elements involved in promoting authentic communication.

Using Authentic Communication to Build Community

Many participants (7/17) spoke to promoting authentic communication to build classroom community. In particular, Gabe expressed his belief that self-disclosure builds stronger classroom relationships as the creation of community begins with people getting to know one another. Victoria added that she refers to her classes as learning communities and invites students to “be safe or brave” to invite authentic communication. Issac extended this idea of “being brave” when recognizes that classroom community occurs through appropriate self-disclosure that is both vulnerable and appropriate.

A few participants (3/17) named the value of promoting classroom community and stronger interpersonal relationships amongst students. In particular, Roger commented that developing trust and cohesion in the learning environment can assist students in becoming more reflective and self-aware. Conrad added that building community can enable students to really flourish with one another, as they feel safe to move towards greater levels of self-expression and openness towards possibility. Maple perceived that it is possible for a healing connection can be fostered amongst students, in both the building of community and the sharing of vulnerable parts of self.

Using Authentic Communication to Promote Student Growth and Learning

Many participants (7/17) emphasized they encourage authentic communication to promote student growth and learning. In particular, Issac encourages students to be real with

their growth edges by telling students that we all have our personal issues and growth edges, and in being real with them, we can grow through them. Cora mentioned she will invite students to share about topics they find personally challenging by saying “It’s okay to share something difficult.” Maple added that in sharing what might challenge a student, such as an issue of countertransference, personalization, or woundedness, students are able to learn from each other.

Gabe expressed he encourages authentic communication to demonstrate a diversity of viewpoints. He believes this can expand students’ previous views and also lead to co-created learning. Issac added promotes the concept that we are all teachers of our own experience and that we can teach others though relaying this experience. He also named he will redirect students who are self-disclosure but not contributing to classroom learning, by saying something like, “Let’s make sure we’re being fair to other people here.”

Fostering Safety to Promote Authentic Communication

Many participants (6/17) named the importance of promote safety to encourage authentic communication. Gabe described one way of promoting safety by giving clear guidelines for communication. He also noted he promotes safety by giving the student the option to share personally outside of class and by striving to be accessible to his students. Conrad emphasized he attends to safety in the classroom by remaining conscientious of students who may be creating a feeling of unsafety and reaching out to them to bring them back into the fold (e.g., comments or nonverbals they make, feelings of alienation. Cora added that she sets class ground rules in each course she teaches to, such as requiring confidentiality. A few participants spoke to the idea that promoting a sense of deep caring (as discussed in the section Relational Teaching) is another way to promote a sense of safety in students.

Many participants (7/17) named they promote safety in authentic communication by modelling authentic communication to their students. In particular, Gabe named that he models authentic communication around challenging topics with transparency. He believes it important to model this level of genuineness so students feel more invited to bring that level of genuineness to the classroom. Iron Man added he models self-disclosure during times when he made a mistake as a beginning counselor to invite students to be more real with their own obstacles.

Rigden will use self-disclosure when talking about transpersonal phenomena (e.g., transcendent experiences), because while it is universally experience, he named it is often personally suppressed due to fear of looking foolish, embarrassed, or feelings unable to put into words. He emphasized his belief that transparency about his personal experiences sets the stage for students to share theirs, and that in taking that risk to share that part of himself, with intentionality, it might support students in feeling more comfortable in processing transpersonal experiences with clients.

Direct Use of Contemplative Practice

In this final section I speak to the integration of structured contemplative practice into the counseling classroom. This theoretical concept involves specifics such as which courses use contemplative practices, the types of contemplative practices used, intentionality and observed outcomes of the practice, scaffolding and supporting students in the practice, and recommendations for their implementation. These specifics are detailed in the remainder of this section.

Specificity Courses Utilizing Contemplative Practice

Contemplative practice can be integrated in a wide range of counseling curricula. Participants specifically named using contemplative practice in their counseling theories courses,

counseling skills courses, supervision courses, and wellness-based courses. Participants also mentioned using contemplative practice in meditation-specific courses and holding extracurricular groups and workshops centered around contemplative practice. Contemplative practice was also utilized in more special topics courses such as addictions courses, assessment courses, and transpersonal and spirituality-based courses. Many participants mentioned it could be introduced as a special topic in any course and over half of the participants mentioned they integrate contemplative practice into all their courses.

Types of Practices Used

Participants reported several forms of contemplative practice used in counselor training, from well-known practices such as mindfulness meditation and Loving-Kindness meditation, to lesser known practices such as labyrinth walks and aikido. Specifically, participants mentioned using mindfulness-based practices focusing on stimuli such as the breath, thoughts, emotions, sensation, and mindful eating. Participants named using concentration-based practices to teach counselors-in-training (CITs) how to ground and center themselves; progressive muscle relaxation and body scans to promote body awareness; movement-based practices, such as yoga, Qigong, aikido, labyrinth walking, and walking meditation; and compassion-based practices, such as Loving-Kindness Meditation.

A few participants (2/17) spoke towards creative uses for contemplative practice. Notably, Simon mentioned his creation of a practice called Physical Empathy, which uses physical movements based in aikido and the principles of Motivational Interviewing to help students learn how work with client resistance. Gabe mentioned his use of creative arts that encourage self-expression, such as a mask activity where he has students share the parts of

themselves, they generally keep hidden. He believes that contemplation is at the root of creativity and creative arts and aims to further develop to this capacity in students.

Outcomes and Intentionality of Contemplative Practice in Counselor Development

Participants reported a wide-ranging intentionality and observed several unique outcomes in facilitating contemplative practice with their students. Intentionality ranged from developing clinical skills, to enhancing emotion regulation, to promoting a life with greater meaning. Observed outcomes ranged from greater self-awareness and self-acceptance in students to seeing them experience greater joy in the classroom. In the following section I depict the intentionality and observed outcomes from participants who facilitate contemplative practice in their classrooms.

Contemplative Practice to Promote Classroom Engagement

A majority of participants (9/17) frequently cited using contemplative practice (CP) in their classrooms to promote a sense of calm centeredness and to enhance student engagement. In particular, Issac commented that faculty life can be very fast-paced, without much time for breaks. He explained he began to facilitate meditation at the beginning of his classes so he could drop any mental baggage he was carrying and be present and engaged for his students. To his surprise, he realized students often came in with the same experience and therefore received the same benefit from practicing at the beginning of class. As he noted, most of his students are understandably:

Going from super busy jobs and lives and internships, running to get here on time, and get in their assignments, and all that on their mind. And people's heads are always filled with thoughts of what they gotta do next, when they're going to eat, when they're going to

get these papers read, and all that gets in the way. So [contemplative practice] helps to get them grounded, it allows that stuff to be there and for them recognize it and not get consumed with it, so they are more free to learn and pay attention and engage in the material.

Similarly, Deepesh uses CP to train attention and bring greater focus and presence in the classroom. He specifically prompts students during contemplative practice to bring intentionality to being fully present in the classroom and to sustain this presence throughout the class period. He might guide a contemplative practice by saying the following:

So why don't you just take a moment just to check in with yourself and just notice what you're bringing into the classroom. And if you want to let go of that, or you want to disidentify with that, or just notice it, you can do that. So let's just take about five minutes just to notice what's going on in your body. What kind of feelings you're bringing in with you, and what kinds of thoughts and memories and so on. And, I also invite you to just, program yourself, to be aware of those things as the class progresses so that this is more than just the imparting of information.

Deepesh and Roger note that students seem to be more oriented to meaning-making following these practices. Roger reported the practices help students “come into what's most important during our time together” and Deepesh stated it primes students to pay attention to what has “heart and meaning” for them.

Audrey has observed students become more calm, focused, and grounded following CP. She observed that students were primed to attend to class material, and they were “engaged, ready, focused, and ‘all in.’” She noted she is intentional about what learning she situates immediately after the practice, as she knows the students are especially primed for engagement.

Victoria and Crystal shared that they use CP to help students engage in more cognitively challenging material. Crystal reported using CP in a statistics class with students because she noticed it helped them feel more engaged and focused. She has observed using CP at the beginning of class helps students concentrate more effectively. Victoria expressed she intentionally uses CP to help students engage with difficult material. She has observed CP enhancing student learning by removing barriers to learning, such as distorted self-efficacy.

Contemplative Practice to Promote Wellness and Self-Care

A majority of participants (9/17) facilitate CP to promote wellness, practice self-care, teach strategies to protect against burnout and impairment, and to simply promote greater joy and peacefulness for their students. Specifically, Victoria sought to help her students integrate self-care more consistently in their lives and will facilitate practices with the intentionality that students can adopt them for their own self-care regime. Satori facilitated contemplative practice to help students recognize that self-care is more of a moment-to-moment practice, rather than an elaborate, one-time event. He believes self-care should be reformulated to include self-care strategies that are relatively fast and easy ways to re-energize. He went on to add:

It's not about these grandiose ideas of self-care—"I'm gonna go up on a mountain or do this for a week." It's actually these moments of, "I have been sitting for a long time, and I'm getting restless, so I need to walk around the block." It's about finding those small pockets of self-care, where it's like, "Maybe I don't need to answer this email right now. Maybe because I'm gaining awareness in my body, I know what my needs are right now and I can meet those needs in very simple ways every day that can sort of reenergize me"...and developing greater awareness of those energy drains that we experience, whether it's focusing on anxiety or anger too much, or forcing yourself to do another case

note, or those times where we ruminate, even as counselors, we tend to ruminate so much, the mind wanders.

Collette recognized that graduate school is a particularly stressful time for students, so she intentionally facilitates CP to help students manage the stress from being in graduate school. Crystal similarly expressed contemplative practice is a valuable way to promote healthy coping strategies with the stress students experience. Simon added that many of his students have families and full-time jobs, in addition to being full-time students, so he is very intentional in using CP to help them relieve some of the stress from all of the demands on their lives. He believes a powerful remedy for stress is the experience of play and fun, so he centers many of his contemplative practices around this element, with games such as *Simon Says* and freeze tag. Audrey noted students report CP leads to greater wellness in their lives, with some students reported they were sleeping better, had less headaches, and had improved their psoriasis through reducing stress.

Simon emphasized that he encourages his students to experience letting go of any troubles and to feel free to have fun and be fully in the moment. He sees being present and in the moment as a powerful replenisher from busy lives and recognizes that “permission to be” is one of the most challenging things students can do because of the hyper focus on doing. Simon helps students slow down and experience the joy in savoring and engaging the senses in a mindful silent meal. Satori agreed that sometimes students need to learn it is okay to leave the stress behind, put themselves first, and give themselves permission to take care of themselves.

Several participants (4/17) use CP to help prevent burnout and impairment. Victoria believes CP can get to the root of burnout and impairment. She encourages CP to help students bring greater awareness to what causes harm, drains, or exacerbates burnout and impairment so

that students can be more conscientious in mitigating them. She promotes self-awareness to help students get more in touch with what their actual needs are for self-care. She added:

Yeah we can do some superficial things that make us feel good in the moment, but if we're not actually aware of what is really harming us and pushing our burnout and impairing us in our practice, because we're not taking the time to engage in some form of contemplative practice-- and we don't have to do meditation, but some kind of check-in that helps with our awareness-- we're not going to be able to actually maintain that wellness, we're just going to maybe put a Band-Aid over a gushing world cause that bubble bath felt nice that night, but the next morning the problem is still there.

Crystal facilitates CP as a strategy to prevent compassion fatigue and post-secondary trauma. Similarly, Iron Man notes that teaching CP is an effective way to mitigate burnout because in addition to providing students with greater wellness, it can also help them find more meaning in their work, which he believes is a preventative factor in burnout.

Contemplative Practice to Promote Self-Awareness

Many participants (8/17) noted that they facilitate contemplative practice to promote greater self-awareness in their students. Deepesh, Satori, and Cora noted that they use contemplative practice to help students have greater awareness of their thoughts, their emotional life, and their reactions to the events in their lives. Cora uses mindfulness of breathing to help students begin to recognize the physiological reactions they are having and how they may be connected to their thoughts, emotions, or physical sensations. Simon believed that awareness and self-reflection underlie all growth and learning; without awareness, one cannot self-reflect, so he uses CP to help promote the ground of awareness.

Many participants (6/17) use CP to help students generate greater embodiment and somatic awareness. To help students develop more awareness of their bodies, Crystal described using specific body-based practices like progressive muscle relaxation. Victoria and Simon noted that greater awareness of one's body, knowing what is happening in the body, can promote more responsive and targeted self-care. Simon noted that students consistently report experiencing tension or pain they were not aware of before. He offered:

Every time we have an activity, we process it for a little bit after in a period of inquiry, a student might say, "Yeah, I kind of didn't like that" or "It was uncomfortable." I try to get away from framing it as a like or dislike but instead name what was the experience was, and a student will say, "It made my neck hurt" and we'll process that a little bit, and oftentimes what we'll find out is, "No, your neck is always hurting." I think it's always hurting and it's just, you know, the adult way is "Do what you need to do" and "Suck it up when your neck is hurting all the time." So I've found more than just a few times that it's not the process of sitting and meditating that made your neck hurt, but the process of sitting has increased your awareness that you're walking around with a neckache which maybe is making you irritated or less patient or more stressed than you need to be. So that embodiment is very important because in many of the activities... students gain awareness and can learn they're dealing with things that they don't even realize, at the physical level.

Satori summed up the values of promoting embodiment or somatic awareness in that the more attuned a student is to their body, the more they can attune to their client's experience.

***Contemplative Practice to Promote
Self-Acceptance and
Self-Compassion***

Several participants (5/17) noted they facilitate contemplative practice to promote self-acceptance and self-compassion in their students. Kosuke described using contemplative practices to help students reduce self-judgement and cultivate the ability to laugh at oneself when engaging in personal foibles. Satori and Simon observed that CP helped students develop more self-compassion. Particularly, Issac observed that CP has helped students become more mindful of perfectionistic, self-critical thoughts, which can have a defeating effect on their lives. Issac noted that this increased capacity for self-acceptance has demonstrable effects on students' clinical skills. He observed students who were more comfortable being real and showing vulnerability in the classroom, specifically role playing as a client. He also observed they were better able to see themselves as a raw, growing human being and to be okay being witnessed that way by their peers and classmates. Similarly, Satori commented that his students gave themselves greater permission to be in a state of growth and development and did not expect perfection from themselves.

Simon and Conrad observed that CP helped their students become better equipped to accept themselves and their limitations. Conrad has consistently observed that during supervision, students who have engaged in contemplative practice prior are more open to acknowledge when they are tense and trying to control in counseling sessions. He said he was able to simply ask, "Do you think you were breathing in this moment?" to discern whether they were in a state of therapeutic presence or not.

Contemplative Practice to Promote Meaning-Making and Reflection

Many participants (6/17) reported that they use contemplative practices (CP) to engage in greater reflection and meaning-making with their students. Simon stated that CP helps individuals engage in the ultimate quest in life, finding lasting meaning and purpose. Similarly, Iron Man shared that CP helps students find meaning and a sense of discovery in their lives. He believed this sense of meaning can protect against burnout and disillusionment with the field of counseling. Crystal similarly promotes meaning with her students and will use meaning-making prompts during her facilitation of CP. Examples of this include visualizing how they find happiness or how they will leave their mark on the world. In a more pedagogical way, Deepesh asserted that CP primes students to attend to material that has personal meaning; as he terms it, it helps students to pay greater attention “to what has heart and meaning for them.”

Gabe found great value in using creative arts in the classroom because it slows down student process and promotes a deepening of their experience, so that insights and self-knowledge can emerge. He asserted that creative arts can promote introspection and contemplation, and lead to deeper reflection. Regarding contemplative practice via expressive arts, he stated:

I think if you can introduce something creative, creativity equals authenticity, and it equals a slower process. Getting those wheels slowed down. Once you can slow that down, you're filtering out all the outside noise, and it's like a class will go by in a blink when you're in that perfect space where people have, when they're creative and when they're going to deep and reflecting. Oftentimes the physical products of art then become the conversation starters, and whether that is the mask, exercise, poetry, painting. “What was this like for you?” “May I ask what inspired that?” Those are just magic moments,

and I think that, I mean, I don't really know what that is, but I just believe in it. I believe in it with all my heart. There's something there... And it's been a classroom culture that is contemplative, and really it builds meaning. Those aren't just lessons, those are opportunities to make meaning.

In a similar fashion, Iron Man observed certain contemplative practices, such as labyrinth walking, assisted students in slowing down and find greater insight in personal questions they face. As he states:

So I'll take 'em out to a nearby labyrinth. And in class, we'll talk a little bit about what [a labyrinth] is. The challenge that people face-- people always have issues with walking around people. And how to do it. And we talk about having a question in your heart, when you walk in, and seeing what happens when walk in and you walk your way out. That's the one that I'm always shocked at how people hate it, they'll say things like, "Why are we doing this, this seems so stupid." And then a week later, they're in my office, crying about how powerful it was. And now they're going there on their own free time to make decisions.

Contemplative Practice to Promote Community

Many participants (6/17) commonly cited facilitating CP to promote community in the classroom. Gabe observed facilitating CP was a to promote a sense of trust and safety in the classroom. Victoria believed practicing CP together strengthens relationships through being vulnerable together and engaging something "weird" together. She observed that it promoted a greater sense of bonding, trust, and commitment to the practice amongst her students.

Crystal facilitated CP to enhance classroom community through having a "shared experience together." Audrey has similarly observed that CP strengthens classroom community

though learning the practice as a collective group and hearing one another's experience. She added that the feeling of being "all in this together" and reaching a similar state of mind from engaging in the practice together. Conrad noted a similar experience for his students and noted that he would intentionally have students practice Qigong in a circle and synchronize movements together and that in doing so, it promoted a greater sense of interconnectedness in the classroom. He noted that the practice deepened as the semester went on and became more profound as students would settle into the experience more. As a result, he observed that students did not feel the need to protect themselves as much and were less defensive and more open to expressing their authentic selves.

Simon described CP as a powerful way to create community. He used CP to promote a sense of play, fun, and celebration of one another. He would use a practice he called *Hoot Owl* where students would make the sounds of an owl and express themselves in a fun way, while being celebrated by the group. Crystal voiced that practicing CP together helped to create a holistic, warm, safe, and open environment that the students could all share in. She saw it as a significant way to promote safety in the classroom.

Contemplative Practice to Promote Multicultural Competence

Many participants (7/17) use contemplative practice to promote a stronger orientation to social justice, critical consciousness, and advocacy in their students. Victoria used CP to raise awareness to our connectedness to those around us. She believed that raising awareness through CP promoted raising greater awareness of the world around you and the need for critical consciousness. Crystal and Collette used CP to promote a global focus, and Conrad used it to promote a greater sense of interconnectedness, advocacy, and concern and compassion for others. Collette offered that CP enhances a sense of resiliency and ability to work towards

societal improvement while remaining well-functioning. She saw CP as a pivotal way to shape resilience and skill in reaching the places in the world where it is needed. Iron Man believed an aspect of contemplation is critical, social action while Simon saw connections between CP and the social justice dialogue and believing that the two enhance one another.

Two participants spoke to their use of CP to help promote a sense of safety and openness when discussing diverse perspectives in the classroom. Crystal observed that CP has helped to promote a greater openness to difference and that it can be used to help break down the barriers of a narrow worldview. She recalled that contemplative practice helped students have deeper, more transformational conversations during stress and challenge in the classroom due to its capacity to help students emotionally regulate. She added:

I believe it helps in creating a safe space in the classroom, when you're trying to navigate the various different systems of social change and this very tense political climate and the university climate and culture... And so what I like about using these practices is that you can aim for having deeper, transformative conversations when feelings may be very high, as far as stress or even when students might be having challenging experiences.

Gabe has observed similar effects of CP in the classroom and he believes it can promote a sense of balance when discussing challenging topics in the classroom. He also uses creative arts to share and validate diverse viewpoints.

Contemplative Practice to Promote Personal Growth

Several participants (5/17) noted observations that contemplative practice had promote personal growth in their students. Satori valued in creating new patterns of being, perceiving, and responding and that this is supported by neuroscience. Similarly, Iron Man observed that students have been able to let go of unhelpful patterns because of they have been practicing CP.

He offered that one of the most rewarding things as a facilitator of CP is witnessing students have “aha” moments when they can deepen self-awareness and grow. Additionally, without directly promoting it, he observed students developing a greater desire to forgive themselves and others through the experience of CP. Deepesh noted that contemplative practice can help students contact the vulnerable parts of themselves that are seeking healing.

Contemplative Practice to Promote Presence

A number of participants facilitate CP to promote presence in students; this presence, in turn can be used to enhance clinical skill (i.e., therapeutic presence) and also promote contemplative knowledge (e.g., wisdom, prajna, intuition). Many participants (6/17) identified that contemplative knowledge becomes more readily accessible when settling of the mind occurs, which contemplative practices can support. Many participants (8/17) emphasized that it can promote the capacity for therapeutic presence. Of these participants, several (5/17) emphasized that presence is foundational, primary, or most significant in regards to counselor effectiveness.

Issac believed that mindfulness cultivates the capacity for presence, through promoting nonjudgement, self-monitoring, and the ability to reduce self-focus and be with their client and their experience. He observed mindfulness help students reduce performance anxiety and an excessive self-focus. Similarly, Conrad discussed that CP promotes a quieter ego in students through feeling less defensive and needing to be in control when counseling clients. Jesse reported that CP impacts the counseling process by quieting the ego or mind chatter of the counselor so they can more fully enter therapeutic presence.

So, I think what contemplative practice helps you do, is helps you to get a grip on how your own ego gets in the way at times. Not to completely downplay the importance of the

ego, it's gotten you really far and you need that kind of stable of self, and then now what you do is you kind of learn how to give that sense of self away. And in that sense, I think it fits very well into, "Well, if I want to help my client, I've got to silence my own inner dialogue. I've got to be detached from that well enough to really hear my client. And when I do that, I've got to kind of give a bit of my own ego away."

Four participants acknowledged that they believed presence is a natural state and how contemplative practice can help us uncover it. For example, Conrad stated:

I think that's more of our natural state, but we learn to find ways to, kind of, protect yourself and be guarded and vigilant, that's sort of cuts us off. And so it's almost more of a process of undoing, than anything else. I don't think we have to teach connection, per se, or intimacy. I mean, that seems a little bit of an overstatement, but it's more about undoing and almost stripping away, all of the things that we do that prevent this natural state from just being there. And I see that as kind of a form of spiritual surrender.

Because you're catching your anxiety that causes us to tense up and contract and go into our heads, and you're catching it and, not feeding it, and then dropping into this very vulnerable place, where you're just allowing things to emerge or unfold.

Deepesh termed it as a place of "true meeting." Rigdzin believes this state of presence, which he terms, the natural state of the mind, is our truest self. Satori terms this quality as "no self" and Iron Man and Jesse terms it "true self."

Contemplative Practice to Promote the Therapeutic Relationship

Several participants (5/17) noted that contemplative practice assists with developing a therapeutic relationship with clients. Deepesh facilitates CP to promote counselor attunement through slowing down and observing with a stilled mind. Similarly, Satori notes that CP has

helped students become more attuned to what is happening for them somatically, which can then promote better attunement to their clients. Roger enhances CP to build working alliance. Simon utilized CP through Physical Empathy which teaches students to roll with resistance and remain connected and attune to a client throughout their resistance and meet a client where they are at. Collette facilitated CP to train connection in students, to learn to see them as they are, give them space to be, and to promote unconditional positive regard. Issac and Collette named facilitating CP to train empathy. Collette maintained that it aids the capacity for empathy by regulating the stress response.

Contemplative Practice to Promote Emotion Regulation

Many participants (8/17) specifically noted that contemplative practice helps students to regulate activating emotions. Kosuke noted that contemplative practice helps students learn to reduce reactivity to their emotions and stay more regulated. Iron Man shared he has observed students experiencing less stress and anxiety following the use of contemplative practice (CP) in the classroom, and he teaches it to center oneself during triggering moments as a counselor. Victoria highlighted specific times that contemplative practice has helped bring down the frenetic energy of a class, such as after a long day work working with clients during a practicum. Conrad added that contemplative capacity to witness one's personal experience, which can promote greater centering and groundedness when working with clients.

Several participants (4/17) described the value they have witnessed in having a settled mind. Deepesh noted that settling the mind assists in developing therapeutic presence. Issac commented that settling the mind can help promote comfort in the discomfort, which is a valuable skill for counselors to have. From Collette's perspective, emotion regulation can also help promote ambiguity tolerance. Iron Man values a settled mind through "evacuation of the

unconscious.” Furthermore, he believes it especially valuable to promote a settled mind to counteract the relentlessly busy culture students face. Audrey recounted a student who engaged in a centering practice before testifying in court for her client and notes how it helped her remain focused and collected.

Contemplative Practice as a Counseling Intervention

Many participants (8/17) reported facilitating CP as a counseling intervention for students to use with their clients. While this was a frequently cited use of CP in the classroom, participants said also provide ample considerations for students to attend to before trying it with clients, which will be detailed in a later section. In particular, Roger noted that the field is gaining interest in mindfulness as a clinical intervention, and because of that, additional attention is needed to have the skill and competency to deliver it effectively. Kosuke noted there is great value in using CP as a clinical intervention because it has the capacity to be more culturally response than talk therapy alone. More will be said about these considerations in a later section (i.e., recommendation for integrating contemplative practice into one’s pedagogy).

The Placement of Contemplative Practice: When to Incorporate

Participants varied as to when they would facilitate contemplative practices for their students. Many participants stated they facilitate the practice at the beginning of class, some used the practice spontaneously, some used it as a closing activity, and some made it part of a course assignment to be completed outside of class. In the following sections I depict these considerations in greater detail.

Contemplative Practice at the Beginning of Class

A majority of participants (9/17) stated they facilitated CP at the beginning of class. Victoria, Issac, Satori, and Iron Man all stated said they would start off with a shorter practice and then build up as students become more comfortable with practicing. Their rationale for facilitating CP at the beginning of class, rather than the middle or end was to help set the tone for the class and promote a sense of engagement. As mentioned previously, it would serve as an orienting function, a way to promote a settled mind, and facilitate a sense of community. Practice times ranged from five to fifteen minutes. Jesse was the sole participant who stated he will not use contemplative practice at the beginning of class as he values oriented students to the range of contemplative practices and what they can offer students, rather than prescribing a standard practice, like mindfulness meditation.

Contemplative Practice Used Spontaneously

Several participants (4/17) reported they used CP spontaneously throughout class. Victoria noted she used CP spontaneously when she notices student energy is high, to the point where they might feel cognitively overloaded, such as during a long day at practicum. During these times, she uses CP as a form of self-care for students. For example:

So we did a guided mountain meditation, so in the meditation it asks you to take on the stillness of the mountain. So there is a lot of frenetic energy, after working back-to-back with clients. And afterwards, we debrief and do group supervision, and usually they're kind of ready for that. And with this one, it was like they had this energy, but they really weren't cognitively ready, so after the guided meditation, the energy was much lower and they were able to work through and process some things... after the experience there

were less of that frenetic energy, there was more calmness, there was more awareness of their bodies and what's really happening for them. So I think it was a good thing to do at that moment.

Conrad similarly used spontaneous CP when he perceived students are cognitively taxed in some way, to the point where it appears difficult for them to take in new information. In those moments he uses contemplative practice as a form of reset for the students and to “get everyone on the same page.” He observed that students seemed more energized and engaged following the practice.

Deepesh used spontaneous CP when wants students to check inside of themselves, take a pause, and reflect. He used it during impacting teaching moment where rich discussion has occurred, and wants to promote internal reflection and contemplation. An example of what he says is:

So I just want you to take a minute right now and notice what did this teaching bring up for you? Notice your body, your feelings, your mind. Notice what's left over for you, as we move on....And then I might ask a few people, "What did you notice" or "What can you say?" "Anybody want to share what they noticed in themselves?"

Deepesh stated the value of this is that it involves using different parts of the brain and it provides students more opportunities for meaning to emerge.

Crystal has used spontaneous CP after emotionally charged events. She named an example of a time when students experienced something that really impacted them outside of class. She recalled:

There was some racially charged crimes that had happened... in my supervision group, two of my students came in crying and it was very heavy. So I used that time to frame

what happened and we did a moment of silence and we also did a breathing exercise with them. I wound up doing it with the whole class because I wanted all the students to participate and I didn't want to single them out.

And added that the two students expressed gratitude for how she responded to their experience.

Crystal reported spontaneous use of CP to buffer challenging news for a student needing remediation. She knew the students had an active interest in CP and felt it would help her handle the news. She shared:

It was a student that was going to be placed on a remediation plan. And I used [contemplative practice] prior to the information that I was going to convey. I remember I came in, had the instrument, had the plan in the hand, and I was like, "you know what, we're going to do something before and after." That's how it popped up in my head, like let's do this now, because the student has sensed something was going to occur... I remember she said it lessened the blow for her. That was the words she used. She said it lessened the blow.

Contemplative Practice Used at Other Times

Several participants (5/17) noted other times they would use contemplative practice. Roger would use CP on the spot before a skills demonstration to help students find presence and calm and reduce anxiety. Crystal used CP after a skills practice to help them come back to present-centeredness and notice what is in their field of awareness.

Crystal and Audrey reported that they will use contemplative practice as a closing activity. In particular, Audrey stated she has ended classes using a walking meditation. She stated bringing students outside and engaging in their sense that way, brought a new type of

awareness into their experience, so she would facilitate it, have them reflect on their experience, and send them on their way.

Satori and Gabe, noted that they use CP as a course assignment. Satori would assign three weeks of outside practice for his students in his addiction class to help them gain a deeper understanding of addiction and the juxtaposition of mindfulness. Gabe would assign expressive arts projects for students that required them to enter a state of contemplation and introspection.

Recommendations for Integrating Contemplative Practice into One's Pedagogy

Participants expressed several considerations they deemed important in facilitating contemplative practice in counseling classrooms. These considerations included introducing the contemplative practice to students and generating buy-in, processing student experience following the practice, providing alternatives for students who want it, understanding any potential adverse reactions and how to attend to them, promoting the practice is not a panacea, attending to spiritual and religious considerations, and attending to the cultural origins of the practice, among others. The following sections describe the considerations participants highlighted for integrating contemplative practice into one's pedagogy.

Introduce the Practices to Generate Buy-In

A majority of participants (9/17) expressed the importance of introducing contemplative practice and generating buy-in from students before using them in the classroom. Notable ways to introduce the practice and generate buy-in was through providing an overview of mindfulness, sharing research on the value of mindfulness and contemplative practice, and sharing the relevance of these practice to counselor development. In the next section I address these methods of introducing CP in greater detail.

Introduce through Discussing What Mindfulness Is. Several participants (5/17) provided an overview of mindfulness to introduce CP and generate buy-in for the practice. Crystal introduces mindfulness to relate to students' experiences of the present moment, with acceptance and full awareness. She emphasized that a nonjudgmental attitude and mindfulness are universal phenomena; and are attitudes to cultivate rather than a belief to which one adheres. Similarly, Simon taught mindfulness through the Intention Awareness Acceptance (IAA) model, which involves directing one's attention, promoting intention, and cultivating nonjudgement. Simon asked students to be open during the practice and look for surprises. Jesse posed contemplation and CP as a framework for living to help students with little experience better understand it.

Crystal and Satori introduced CP through their syllabus. Crystal stated she introduced the practices as well as the risks and confidentiality for students. Satori shared the rationale for CP in his assignment descriptions.

Introduce through Sharing Relevance to Their Counselor Development. Many participants (7/17) would introduce CP and generate buy-in through sharing its value and relevance to counselor development. Satori named how contemplative practice can assist with their counseling skills. Issac generated buy-in through sharing how important mindfulness is to counselor development. Collette commented she supports buy-in with her doctoral students by naming how it can help with empathy, emotion regulation, and improved clinical outcomes. Crystal expressed she supports student buy-in through sharing contemplative practice could help with regulating stress. Audrey named she poses contemplative practice as a stress management tool, and she did this intentionally to not freak them out with 'new age' assumptions they could

make. Audrey also shared her personal experience with the practice and why she thought it could be useful for students. Iron Man begins with a rationale before doing every practice.

Jesse promoted that CP may result in stress reduction as a secondary outcome and intentionally tells his students there is more to than stress reduction, but outcomes like awakening, clear seeing, and deeper states of being. He promoted viewing CP from a religious and spiritual framework if students choose to see it that way. It appears that participants were split in regard to introducing CP from a spiritual or religious lens or not. Conrad introduces it from a secular, scientific side to avoid coming across as too “new agey” and missing his students. He does however, name that spiritual or religious experiences can happen and provides resources for his students (more to be discussed in a subsequent consideration).

Satori and Crystal noted that they share research findings with students to generate buy-in. Crystal shared articles with students to demonstrate and discuss its value. Satori emphasized he would share research to supports its use as a counseling intervention, such as the neuroplastic benefits of CP and how CP can lead to greater well-being and decreased automatic reactivity. He values neuroscience finds because the findings are more objective than self-report and he believes this level of objectivity is a good way to promote it to students who are skeptics.

***Process Student Experience
after Practicing***

A majority of participants (10/17) mentioned the value of processing student experience following the facilitation of contemplative practice. Simon termed it a “period of inquiry” for students and invites them to share their experience. Iron Man expressed he situates processing within Kolb’s model and emphasizes both reflection of the experience and application of the practice. Crystal noted she processes with students, but the degree of processing depends on their level of engagement. Victoria added that during busy class days, she might name a few

observations of students without inviting very much student processing. Conrad and Iron Man emphasized that they tell students they are welcome to speak with them in private after class if they do not wish to share in the group.

Several participants (5/17) noted they used specific processing prompts with students. Victoria mentioned she will students what has changed for them physically, emotionally, socially, or cognitively after engaging in the practice. Simon commented he will ask students about their overall experience and how they connected to different aspects of the CP. For example, when using the silent meal and gratitude contemplative practice, he will ask about specific parts of the experience to stimulate reflection and processing.

Satori discourages students from evaluating their experience as “good” or “bad” and instead asks them “what are you aware of?” He intentionally creates space for students to share dissonant experiences because he sees those experiences as a common element for people beginning the practice, and he wants to normalize those struggles, so students don’t feel defeated and prematurely give up. In a similar vein, Iron Man asks his if any students “hated it” and what they hated about it. Then he will reframe and ask what value they found in it. He sees this as a helpful process for the students because it helps them find more intrinsic value in the practice, rather than feeling obligated to practice it because the instructor tells them to.

A few participants (3/17) noted they saw an evolution to processing and the experience of CP as the class proceeded. Victoria noted that students seem more willing and engaged to practice CP when the semester becomes stressful. She also found that as students gain experience with CP, they share their process more readily. She has found that the cohort model can promote deeper processing as the students are more comfortable with one another. She also found students more engaged in the practices the more they did it together. Conrad observed a similar

trajectory and has found that as the students were able to sync up more in qigong movement, the practice deepened and become more profound. He observed less posturing and the need to protect oneself. In a similar vein, Iron Man recalled that students have reported to him that CP became easier over time. He also found that many students who said they hated it in the beginning generally had a shift and came to value it. He attributes this partially to allowing them the chance to express their thoughts on it.

A few participants (3/17) named the perceived value they find in processing students experience. Crystal named that students could find shared meaning and experience when hearing from one another, which can normalize their experience and build cohesiveness in the group. As previously mentioned, Simon has observed students will gain newfound awareness of body pain/discomfort, which might impact their everyday experience more than they were consciously aware of. Gabe notes value in processing the experience of contemplative practice in that it can provide an opportunity for students to learn from each other in regard to the practice.

A few participants (3/17) emphasized their intentionality on reflecting on clinical applications with students after the practice. Victoria will ask students how it could be used with clients. Iron Man asks what clients may enjoy or not enjoy it and any contraindications. Audrey will ask students to reflect on personal application and how they can use it outside of the classroom.

Many participants (5/17) have students process their experiences of contemplative practice through reflective journals in addition to processing in a group format. Audrey noted that students will quite often share how CP has impacted them. Conrad uses an experiential journal as the main class requirement for his wellness class and has students pose questions about their experience. He noted students will report spiritual experiences in their journals. Jesse

reported a similarly tendency for students to share spiritual experiences in journals. Collette used journals to gain insight into student experience with CP and notes students will say things regarding contemplative practice experience she does not hear in the groups.

Scaffold Contemplative Practice for Students

Several participants (7/17) discussed the importance of scaffolding and supporting students in their practice. This can include anything from starting out slow, normalizing beginners' challenges and misconceptions, and promoting more skillful attitudes to the practice. The following sections depict the elements of scaffolding contemplative practice in greater detail.

Starting Out Slow. Several participants (4/17) discussed the importance of starting out slowly with students. Victoria, Satori, Issac, and Iron Man all reported they start out with short practices in the beginning of the semester and build up as they gain more experience. For example, Iron Man begins with a few minutes of practice and if they seem to be taking well to it, he will add more with the eventual goal of reaching 10 minutes of sustained practice.

Furthermore, Issac and Iron Man noted they begin with more structured and accessible practices in the beginning. Issac states he will use facilitate a guided CP, with continuous prompts, in the beginning of the semester, and the facilitation becomes less guided and structured as the students gain more experience. Iron Man stated he begins with deep breathing and body scans to warm students up to CP and intends to have them practice more advanced practices, such as Loving Kindness Meditation, by the end of the semester.

Normalizing Beginner's Challenges and Misconceptions. A considerable number of participants (8/17) named the importance of intentionally naming the challenges and misconceptions beginning practitioners might experience and supporting students in working

through them. One common challenge students new to CP might experience is frustration from the frequency of thoughts they have while meditating. Simon noticed that some students feel disarmed by the difficulty of quieting the mind so he will normalize this to students to help reduce any self-judgement that may occur. Satori noted it is natural for the mind to wander during contemplative practice, and he normalizes the frustration students may experience while also encouraging them to be aware of the frustration without reacting to it.

A similar misconception new practitioners may have is expecting perfection, and several participants (4/17) detailed scaffolding they provide around this misconception. Satori said that students who expect perfection may assume they are not cut out for contemplative practice if they fall short of their expectations. Satori empathized with this position and notes that he used to believe “wasn’t good at it.” He discloses this to students to normalize the process for students having a challenging time with it. He observed that some students think it was not for them because they found themselves feeling anxiety and difficult thought patterns when trying it for the first time and he encourages these students that mindfulness could really benefit them.

Rigden similarly remarked he used to be rigid in his view of CP. He questioned if he was doing it right and he felt an internal battle to maintain the role of “meditator” to the point where it felt like a performance. Now, he normalizes this process for his students and encourages those who do not think mindfulness is for them to stay open to it. He has observed some students do not believe they are worthy to reach a meditative state, so he normalizes their experience and share his own initial struggles. He tells them “you may initially struggle with the role of self, but eventually, if you continue practicing you will transcend the role of meditator altogether and reach the natural state of the mind.”

Many participants (6/17) discussed how they clarify common myths, misgivings, and misconceptions with students. Iron Man observed some students believe CP involves becoming a “yogi on the mountaintop,” so he dispels misconceptions about that view. Similarly, Jesse observed that some students will react to CP stating they are not Buddhist. Conrad dissuades students from thinking they are practicing Buddhism or that they are now Buddhists because they are engaging in CP. To alleviate these misconceptions, he emphasizes that it is more of a psychotherapy than a religion.

Victoria commented that she asks students to name any misgivings they have and explore them as a class together. One common misgiving she has observed is students who feel they are not being “productive” by just sitting still and quieting one’s thoughts. She observes that students make statements such as:

I normalize that it's hard. It's not easy to practice mindfulness. It's not easy to do something without judging it, so we explore for a little bit of some of the norms that come up, like, "What are you really doing except sitting?" "It's hard to feel productive when you're doing it." Which is fun inside of career counseling, because we get to talk about the internalization of capitalism and things like that... But I try to normalize it and really support them in finding the thing that works for them. And I also tell them that it mirrors the counseling process. You're going to ask your clients to do things that maybe they don't like or they don't agree with, and they always have the right to say no. And you also have that right. So try some of these things. Give them, give them a shot and if they don't work, then they're not what you're going to use. But I'm going to keep showing you new, different things until we find something. That's what we do in counseling. We can keep trying different things until something sticks.

Simon similarly noted that students who are new to the practice may have difficulty allowing themselves to not be in “doing mode,” which he terms “permission to be in the present moment.”

He reported:

And to me, that means giving myself permission just to be, which I think is the hardest part of all of it. The hardest part of all of it is just to say, "I'm going to give myself permission," which means, "I'm going to give myself permission to be here, right now, in this particular moment." And that means that I'm going to recognize that any kind of feeling or thoughts of guilt because I'm not doing something else or concern that tomorrow I have to do something doesn't have to matter right now—instead it's just what I'm doing right now. And that intention I think, can really connect us to a sense of flow.

Several participants (4/17) noted they have experienced students' misgivings due to religious and spiritual reasons. Crystal stated some participants fear that CP is voodoo or spiritually dangerous in some way, while Jesse noticed some students have misgivings about CP being “too new-agey,” or who believe contemplative practice goes against their personal religion. Iron Man noted the following when attending to students who have misgivings towards contemplative practice due to religious reasons:

If there are more religious objections, I think it's a disservice saying, "well, mindfulness has no religious or philosophical basis" because people are going to just fight you and then it becomes an argument and that's not helpful. I think it's better to say "we'll tell me a little bit about what you believe in." And I can almost guarantee you there's going to be a contemplate of practice that's going to fit within that framework because there are hundreds of them. So I will instead help them find what works for them rather than trying to force them into a box.

Participants named a few other misgivings that students will occasionally voice in the classroom. They noted that some students felt disarmed (Simon) by the experiential nature of CP, others were hesitant to the foreign nature of a CP (Crystal) and some students view it as pointless (Iron Man). To counter these misgivings, participants utilized the professional literature, invited students to explore the intersection between their beliefs and assumptions, and encouraged students to bring acceptance to, and curiosity with, their ‘in the moment’ experiences.

Satori and Victoria explicitly noted some mindfulness-based attitudes they attempt to support their students in developing. For Victoria, she promotes students to not expect perfection and to aim to accept their experience of CP as it is. Satori promotes a number of attitudes including acceptance of their present experience, being okay with a wandering mind, patience with the practice, letting go of attachment to an outcome, awareness of one’s relationship of their practice, promoting self-compassion when judgement comes up, promoting curiosity to the practice, and not expecting the practice to make you happy or relaxed.

***Emphasize Participation
is Voluntary***

Several participants (6/17) discussed they emphasize to students that their participation in contemplative practice is voluntary; they are not required to practice if they choose to do so. Victoria stated she has never experienced a student who refused to participate outright, but she is always open for the possibility. Iron Man advises students they have the option to put their head down if they do not want to participate. Collette gives students to option to withdraw at any point in the facilitation. Conrad similarly invites students to withdraw at any point in the practice, particularly if they experience feeling ungrounded and Audrey stated she had one student opt out for religious reasons and they instead choose to engage in a different practice.

A few participants (3/17) shared they will provide alternatives for students who do not feel comfortable with CP. Victoria has a student who found it challenging due to its activating nature, and instead, she had the student color mandalas during the class time. She now has supplies ready and names that they are available any time the class will engage in practice. Iron Man will encourage students who do not want to practice to find something that does work for them. He adds:

I try to take a different approach to how they're thinking what meditation is. You know, sitting cross legged and chanting as a meditation-- well let's not do that. Let's take a walk. Let's talk about the endorphin rush you get when you're running. Let's talk about flow states... the challenge isn't to get them to sit and meditate, the challenge and the hope is that I get them to live more contemplatively. Let's talk about contemplative living so we can have some of those conversations.

Understand any Potential Adverse Reactions and How to Respond to Them

Several participants (5/17) discussed how they think it important to understand any adverse reactions that may occur for students and how to respond to them. Victoria and Crystal named taking into consideration physical ability when choosing movement-centered CP and to attend to them accordingly. Victoria discussed the importance of recognizing practices that might adversely affect students who have seizures. Crystal advised counselor educators to share the potential risks to the practice. She will state them verbally as well as include them on the syllabus.

Victoria, Crystal, Iron Man, and Conrad described the potential for traumatic material to surface for students. Victoria observes student reactions during the practice and check in with

those who seem visibly activated and tailor the practice accordingly. For students who do have traumatic material surface, Iron Man reminds them they have permission to stop at any time or move to a concentration practice or perhaps focus more on contemplative living for the time being. Similarly, Conrad instructs students that if CP is triggering or leaves them spacey or ungrounded, it is okay to end the practice or switch to a grounding practice. He emphasizes to his students that they are welcome to discuss any issues with him. He identifies the distress they feel and offers that it could be a spiritual emergency rather than pathological and not assume something is wrong with them. While he has never had a student experience a significant one, he primes them, nevertheless.

A few participants (3/17) mentioned the importance of supporting students who feel challenged by the practice, yet still want to continue. Victoria helped one student do a more concentration-based practice of coloring mandalas. Issac notes that the students who struggle with CP may need it the most and encourages counselor educators to be creative with them. Iron Man has found that students who are emotionally struggling with the practice may need support in sticking with it. He sometimes advises students to do a non-concentration style practice if they have a hard time getting past their frustration and self-loathing. He notes that generally students who are more prone to anxiety and pain may have a harder time sticking with the practice than students without these issues.

Meet Students Where They are At with the Practice

Several participants (4/17) discussed the importance of meeting students where they are at in CP. Issac expressed he encourages counselor educators to keep realistic expectations for students' growth in CP; students grow at different levels and some movement is enough. He also

noted what could seem trivial growth to long time meditation practitioner could be very important to the student. Lastly, he stated there truly is no developmental endpoint in mind.

Simon has observed many of his students have had little practice with mindfulness aside from reading about it, so he will start with the basics. On the contrary, Iron Man identified that in his Spirituality and Transpersonal courses, students are more primed and ready to engage in CP, and he will orient CP with more depth, education, and exploration of what it can yield for students.

Jesse sees CP as a study and discipline, in addition to being a practice. Because of this he will gauge where students are at in their understanding of CP as a discipline (e.g., knowledge of terms, methods, differences, scholarship, etc.) and he will respond to them from where they are. For him, this could be beginning with introducing mindfulness and setting it up as a framework for living, while introducing various traditions and their frameworks. He holds that there are distinct differences across the various traditions with CP, while also recognizing students may desire to engage in CP for multiple and distinct purposes. He states it is important to meet students where they are in approaching CP and contemplation, otherwise if they are not ready to explore the depths of various frameworks it can induce anxiety. He, therefore, pays attention to student responses to contemplative practice and will assess what they are developmentally ready to explore.

Promote that Contemplative Practice is not a Panacea

Several participants (4/17) promoted the idea that CP is not a means to avoid their experience, spiritually bypass, or cure all their issues. Deepesh named he emphasizes to their students that CP is not a means to end all pain and suffering or cure all psychological ailments. He also names the possibility for “spiritual bypassing” which is avoiding one’s experience and

vulnerable parts of self with the mistaken belief that contemplative practice has resolved the need to work through them. Similarly, Jesse will emphasize that CP is not a “cure-all” and Satori will tell students it is not a means for instant relaxation and happiness and to expect that can promote a more challenging experience. Iron Man added his concerns that contemplative practice has become a “McMindfulness movement” in some ways and cautions his students against believe it is a panacea.

***Promote an Integration of
Contemplative Practice in
Students’ Lives***

Many participants (8/17) emphasized the value of encouraging students to make contemplative practice an integrated part of their everyday lives. Issac emphasized the importance of a consistent practice, particularly after finding out students generally will not practice outside of class unless they were already actively doing so. Iron Man promotes small groups getting together to practice for accountability. He will name the importance of dosage to students—that they must practice consistently to get the effects found in research. Jesse emphasizes CP as a way of living to his students. Victoria encourages students’ integration of CP into their daily routine and uses CP to show that it can easily be integrated into one’s day. She will also repeat practices to help students integrate it more into their lives outside of class.

Many participants (7/17) discussed the importance of personalizing the practices for the students to assist them in integration. Victoria stated she will use various types of CP to give students the opportunity to find one that works well for them. After students gain exposure to sitting meditation, Issac has them choose their own point of attention to find what might work for them. Collette expressed she teaches students a wide variety of CP to help them personalize it and apply it in their lives. Similarly, Audrey presents a variety of CP and believes there is not

cookie cutter way to do it. Iron Man adds that each student has a unique way to practice CP and find stillness and he promotes student's discovery what that is for them. Jesse, Iron Man, and Cora spoke to helping students personalize the practice through promoting CP within their student's faith traditions.

Attend to Religious, Spiritual, and Cultural Considerations

Several participants (7/17) discussed matters pertaining to religious, spiritual, and cultural considerations in their students. These matters involved promoting exclusively secular practices, intentionally sharing religious and culture-specific practices, and attending to spiritual experiences of students, among others. The following sections detail these considerations in greater detail.

A few participants (4/17) opt to exclusively facilitate practices that could be considered secular. Simon promotes practices that are not from religious overtones. He observed that some students want to give CP religious and spiritual overtones and emphasizes that it need not be the case. He does, however, disclose his personal spiritual views and traditions with students. Cora introduces mindfulness from its Buddhist roots, but she sticks to more secular forms of practice. Her rationale is that it is more sensitive to students who may have a different religious/nonreligious/spiritual background and conveys that she is not trying to push a certain practice.

Collette sees a connection between CP and spirituality in that having a spiritual or religious framework for CP can potentially deepen it, whereby students may receive greater effects from the practice. As she states:

Something I try to really help them think about, and what research shows, too, is that if you connect a contemplative practice to a larger framework, you're going to get more out

of it. And so [contemplative practice] is fine in and of itself, you know, yoga is fine to do, and it's good for your body and it helps you breathe. But if you do ascribe to the more traditional roots of yoga, you're probably going to get more out of that. So I help people with the basic skills, from an emotion regulation standpoint, but also if they do have something deeper to connect it to, I will promote nourishing that and cultivating that, because it may give them more of an effect.

Conrad saw the value in the philosophical and cultural origins of the practices because of the ethics they impart, their promotion of interconnectedness and interdependence, and aim towards expansion and transcendence of ego. He reported being unsure if these same outcomes would be found if the practices were divorced from their cultural and philosophical origins.

Several participants (5/17) spoke to attending to the spiritual dimensions of the practice, when they occur for students. Iron Man believes there is a spiritual element to all CP and contemplation. He believes it is an injustice to exclude the spiritual component from research and clinical work because of fear of proselytizing. He sees CP as more than just stress reduction, which as he states, is fine to promote, but “contemplation is bigger than that.” Jesse’s perspective is that stress reduction is “a nice byproduct, but it’s really more of a secondary outcome. The primary outcome is more often, awakening, seeing with new eyes, and then, different states of being.” Conrad names the possibility for spiritual experiences to happen and has supported students who have come to him after class, as well as responded to their personal journals. He primes students on what they might experience, what might come up spiritually, so they are not surprised

*Mitigate the Possibility of Dual
Roles as a Spiritual Advisor,
Religious Clergy, or Guru*

Several participants (5/17) discussed the importance of mitigating the possibility of a dual role of spiritual advisor, religious clergy, or guru while serving as meditation instructors for their students. Because contemplative practice can open spiritual dimensions for students, it is important to maintain professional boundaries. Jesse went on to explain the need for this level of discernment:

Because there's only so far you can really go as [an educator] or counselor before you start to kind of assume the role of a meditation teacher or a spiritual teacher or clergy.

And once you start to kind of cross over that boundary, I think you're no longer engaging in professional counseling as so much as you're doing spiritual direction.

Participants named several strategies they employ to help attenuate this possibility.

Deepesh stated that while he can engage the spiritual dimensions in the students, he attenuates becoming a spiritual teacher for them by keeping it relevant to their counselor development.

Conrad expressed he mitigates dual roles by keeping a sense of humility when facilitating the practices and not acting like an expert in meditation. He states in regard to attenuating the role of spiritual authority:

I think some of it is coming from a place of not feeling like I'm an expert, and I think I know a lot, I've experienced a lot, but you know, compared to a Rinpoche, I know very, very little. So, I always try to lead with that perspective of "This is just my thought about what you're sharing with me" or "This is what I'm wondering about." And maybe suggesting some resources for a student to look into. So I think it was more of an attitude that I came at it with that prevented that from happening.

Jesse will support students who are experiences spiritual or religious material, but as a fellow traveler and not a guide or clergy. He offers what he has learned on his journey, not from a sense of authority, but as someone who has been there. He also added that if he does not line up with a faith tradition of his student, then he won't offer that kind of support because it is not the same framework and it doesn't feel appropriate.

Simon and Rigdzen spoke to refocusing students that the experiences they are having are coming from within. Simon emphasizes to students that they are the ones having the experience and it is not something the instructor is "doing to them." Rigdzen similarly stated to students who experience deeper states of being that "it is an experience with me, not an experience of me, we are having it together, this is the nature of your mind" so that students won't neglect their own potential for these practices or falsely believe he induced the state. By turning it back on them, he notes it can empower them to work through any idealization they may have. He encourages it be done in a non-shaming way and simply reflecting it back to the person in a way that makes them feel empowered and not embarrassed. He teaches students through being a mirror for their experience in the hopes they will handle it similarly for their clients if it comes up.

Acknowledge Cultural Origins and Refrain from Cultural Appropriation

Several participants (4/17) specifically named the importance for acknowledging and paying respect to the cultural and philosophical traditions that some CPs come from. Iron Man will discuss the Buddhist roots with mindfulness, while also discussing how that conception has changed since becoming more Westernized. Conrad prefaces each CP he uses within their cultural and historical and cultural context before practicing. For example, he will give a lecture

on the eight limbs of yoga and the Indian philosophy it stems from, including ethical foundations. He aims to convey the vastness and multitude of contemplative traditions and points out that there is great potential for CP and we only know a small fraction of their use. Similarly, Collette prefaces for students her backgrounds and interests in studying religion and culture and apply that to discussing the history of specific practices and religious background to the practice she uses. Ridgzen noted that with certain contemplative practices that comes directly from a lineage, such as certain Dzogchen practices, he advises meditation facilitators to not use them unless they've been taught in that tradition and granted permission or received a transmission to be able to teach them to others.

Conrad stated he was aware there is a contentious issue of cultural appropriation with some of the practices. His response is that there is no quick and easy solution on the debate. Instead, he promotes listening to the people from where the traditions originate to gain their stance on the issue. Additionally, he believes there is openness and excitement from the people for whom these practices originate, as they were originally brought to the West from pioneers who wants to spread the teachings to the masses. He does, however, question the cultural appropriation when considering whether to profit from charging people for spiritual practices.

On a similar debate to cultural appropriation, Collette believes it important to talk about the history of meditation in the West, how it has been secularized and Westernized, and how it has been whitewashed from its origins. She sees the current debate on cultural appropriation as a pendulum swing, where before CP was completely detached from its culture and origins, and now it is seen crucial to recognize. She believes there should be a balance with cultural appropriation, with on the hand one "shouldn't not do it" but on the other hand, there should be a focus on not taking power away from other people's culture. That it should be acknowledged,

including its history and recognizing the ideas of science are new. They should be credited, honored, and recognized as the source of ideas.

***Integrate Contemplative Practice
before Using It in
One's Pedagogy***

Many participants (8/17) discussed the importance of CP being integrated into the lives of the counselor educators facilitating the practice. Kosuke and Satori believes CP should be fully integrated into the counselor educator's life before it becomes a part of their pedagogy. Audrey advises counselor educators to know how the practices have impacted their daily living, perspectives, lenses on how they view things, interactions with others, and how they process events to help attend to any of those changes that might occur for students.

Deepesh believes integrating CP into counselor training requires dedicated study, including immersing oneself into the complexities of the subject to appreciate them and mine what is useful from them. Jesse similarly recommends personal study and dialogue across the various traditions that use CP. He recommends having a broader area of study and practice and to see it as a discipline, rather than a technique.

Crystal and Roger recommend counselor educators be conversant in the research and literature. Roger additionally advises counselor educators to know what CP is beyond the media headlines, to be aware of that it can be adverse for some. He cautions these educators to "be aware of the hype and know what the research actually says." Roger recommends reviewing the literature on contemplation and the broader applications of practice, rather than stress reduction. He encourages counselor educators to read up both its potential and its limitations. Crystal recommends ongoing professional supervision, peer consultation, and continuing education on CP and integrating it into the classroom.

Crystal and Roger additionally recommend personally practicing the CP they bring to class. Crystal adds:

I have to do more self-examination even within myself and become more familiarized with the practices before I'm able to fully execute them to my students. Before I even demonstrate it, it has to be something that I'm willing to use, not only in my professional practice, but also in my personal practice, so if I don't feel comfortable doing it, I got to figure out what it is that's hindering me from comfortably doin' it.

Roger emphasizes training and background in using CP as a clinical intervention if promoting it as such for students. Alternatively, if counselor educators are teaching about it as an intervention without facilitating it for students, it is not as important to have a personal practice.

Recommendations for Teaching Contemplative Practice as a Counseling Intervention

A majority of participants (9/17) named that in addition to facilitating contemplative practice, they will impart instruction for their students to use contemplative practice as a clinical intervention with clients. These applications included using contemplative practice as a standalone intervention in the counseling process or as a part of a therapeutic modality that uses contemplative practice, such as Acceptance and Commitment Therapy (ACT), Dialectical Behavior Therapy (DBT), Mindfulness-Based Cognitive Therapy (MBCT), and Hakomi, a mindful-based somatic psychotherapy that is aimed at helping people transform their way of being in the world through working with core beliefs and involving engrained patterns of thought, sensation, emotion, and memory.

Iron Man, Roger, and Kosuke mentioned that they will provide demonstrations of the clinical use of CP for their students. Roger provides demonstrations such as how he would

introduce it to a client. He believes that modelling this for students is important for their learning. Kosuke models how he uses mindfulness-based counseling approaches with his students in a fish-bowl type setting. All three named that they share their clinical experience in using CP with their clients. Participants noted several considerations for promoting contemplative practice as a counseling intervention that will be detailed at greater length in the preceding sections.

Need for Consent and Processing

Several participants (4/17) spoke to the importance of obtaining consent from clients to engage in contemplative practice and the importance of processing client experience with the practices. In particular Simon mentioned contemplative practice should be invitation-based, with an emphasis that it is not required for counseling work, clients can stop if they feel uncomfortable, and they can open their eyes if they prefer—essentially giving them an option for a “safety valve” should they need it. Victoria added that she will model consent and flexibility for her students to engage in the practice so they are more familiar with how that might look with their clients.

Roger and Simon emphasized that for clients who are new to contemplative practice, it is important to introduce it prior to practicing it with them, and following the practice, to set aside some time to process their experience. In particular, Roger noted it needs to be framed to clients in a way that demonstrates why it could be valuable for them. He suggested using neuroscience to frame it clients. Roger added that the first time a practice is introduced for clients it should be a short one, so they can get a sense if they would like to use it again.

Need for Intentionality and Discernment

Several participants (5/17) named they encourage their students to use intentionality and discernment when facilitating contemplative practices for their clients. Satori encourages students to not use contemplative practice with their clients to make themselves feel less uncomfortable or to make their clients feel less anxious. Instead he advises them to be open to their client's anxiety and use that to address core issues rather than use CP to get rid of it. Simon also warns against using CP to "fix clients" and promotes them not thinking that is their job.

Iron Man and Roger both emphasized that contemplative practice might not be the right intervention for all clients and to be aware of any contraindication. Iron Man notes that contemplative practice may not be the right fit for clients for whom it could cause a secondary disturbance. He goes on to add:

So I think the indication is what is the presenting concern of the client, who the client is, and is it something that they can engage in or is it something that's going to cause, like a secondary disturbance. So if you are telling them, " okay, now focus on your breath." And when they realize they can't focus on their breath, they get more anxious and more self-loathing because like, "I can't even do that right" That kind of thing. Because you'll find a lot of, I find a lot of students in particular, but also clients, who really beat up on themselves because they feel like that aren't doing it right, and there's no wrong way to do it, but that's a hard thing to sell, and to explain. And so, in that case, they're just not necessarily ready for it, we will find a new way to get there, a new way to a little more vital life. And eventually they'll come to it.

Roger expressed a similar stance when advising his students to know which populations CP is contraindicated for and to be more critical on its applications. He cites an example of not using

CP on clients who are actively experiencing psychosis. Both Iron Man and Roger advise their students that mindfulness is not a panacea or “cure-all” and to critically examine any unfounded claims on the benefits of the practice.

On a similar note, Collette, Roger, Iron Man recalled they highlight to students that not all clients will experience CP as relaxing or feeling good; on the contrary, it can uncover repressed traumatic material, which could be emotionally activating for the client. Roger added that counselors must be prepared to manage that with clients and to use caution with clients who might be overwhelmed by it or do not have the proper coping skills to work with what gets activated. Collette emphasized she similarly cautions her students against using an uncovering practice, like mindfulness of thoughts or breath for clients who may not be ready to observe their thoughts. Instead, she recommends using a grounding practice for these clients.

Collette and Iron Man both spoke to the need to adapt contemplative practice to meet one’s client and to have alternatives. Iron Man voiced he advises his students to have a range of alternatives to CP to use with clients, in the chance that clients do not want to engage in more conventional practices, like breath-based meditation. He makes a point to impart different interventions students can use that are still awareness-based but not necessarily meditation-specific. In a similar fashion, Collette expressed she advises her students to be attuned and responsive to their clients and take the stance of not knowing what will work for them, so that together they can find or adapt a CP to better fit the client’s needs.

***Need for Mindfulness to Be
Integrated into the
Counselor’s Life***

Several participants (5/17) reported they advise their students to make mindfulness and CP an integrated part of their lives before using these interventions with clients. Simon

emphasized he recommends his that students incorporate CP into their daily lives, even just a few minutes. Satori extended this in his recommendation that mindfulness and CP “become a way of being before it’s a way of doing” before trying it in the counseling room with clients. He observed that some students misperceive mindfulness as a skill to quickly integrate and use, which he advises against. Collette added that students should practice it for themselves so that it is delivered to clients authentically, with their unique self a part of it. Iron Man thinks that students need to have adequate training before using CP with clients.

Value in Having Students Practice Facilitating CP

Simon, Roger, and Collette named that they have students practice facilitating CP in dyads or to the class before trying it with clients. Ultimately, Simon wants his students to lead others in the approach of CP, and to do this skillfully, he gives an assignment where they present and lead a wellness activity. He encourages them to choose a CP, but it is not required if a student would rather do an alternative, wellness-based practice. Collette has a similar assignment where students facilitate a broad-based mindfulness activity. She has them choose the activity based on the intended outcomes or the population they want to work with to begin thinking about using intentionality in the choice of practice. She observed that students are surprised to discover a simple gratitude practice could be considered CP and that the activity has expanded their sense of what CP can be.

Roger will break the students into pairs and have them choose a stress reduction intervention to facilitate to their partner in a role play. He has them practice introducing and framing the interventions, facilitating it, and processing it. The role plays are video-taped so students can review it to examine the details (e.g., tone of voice, tempo, opening and closing the

activity). They also receive feedback from their peers. Like Simon, students are welcome to choose a non-CP that is wellness-based.

***Need to Attend to Religious,
Cultural, and Ethical
Considerations***

Several participants (5/17) expressed the importance of teaching students to attend to any religious, cultural, and ethical considerations when facilitating contemplative practice as a clinical intervention. Iron Man expressed he advises his students to know the spiritual, religious, and cultural backgrounds of the client sitting across from them, so they can be prepared to have a discussion on this background. Jesse added that there may be clients who do not want to engage in CP because of their religion. Jesse also depicted that CP may activate different dimensions of religious and spiritual life for clients and counselors should be prepared for this possibility and be able to know what to process with them.

Collette, Roger, and Simon emphasized the importance of attending to ethical considerations when using CP as a clinical intervention. Essentially, this refers to safety and the importance of not causing harm to clients. To address this, Simon encourages students to have a “safety valve” for clients which involves ensuring the client has given permission to try it, that they can stop at any time, and that they can open their eyes if they prefer it. Collette advises her students to consider CP from a trauma-informed approach, which for her means attending to safety, knowing which population would benefit more from a grounding practice rather than an uncovering practice, and knowing if the client is resourced enough to handle if something were to be uncovered during the practice. She advises students is to understand the client’s comfort levels with their thoughts, as some clients could experience distress from closing one’s eyes and

letting the mind wander. To protect against this, a good rule of thumb she advises to students is to begin with something that would be for safe for anyone and is trauma-informed.

Considerations in Using Contemplative Practice with Children

Simon and Collette shared some considerations for students who would be working with children or in school settings. Simon noted some practices like Hoot Owl and Physical Empathy have worked great with children in the past. Collette named she shares practices that would be more suitable for children and give students to opportunity to facilitate them for class. She added that children are usually the ones most open to CP, in her experience, “as they haven’t questioned it the way adults have, it’s a more natural thing for them.” She mentioned that students can discuss neuroscience behind it to build buy-in with students, schools, and parents. She noted she makes a point to have guest speakers come in who have experience in using the practices with children as well as experience in holding conversations about CP with parents and school administrators.

Incomplete Data

In section I include data that appeared important and relevant to some participants but was too incomplete to raise to a categorical level. Namely, this data reflected three counselor educators who named they value prioritizing growth over grades. Issac specified that CP inspired him to cease giving grades. Doing so, he explains, enables students to focus more on true growth and learning rather than achievement via a grade. Similarly, Maple said she believes grading conflicts with a contemplative environment as she believes counseling skills, not academic achievement, are most important. Kosuke added that grades impede authenticity from students as

it may promote performing for a good grade. He believes grading can reinforce a power hierarchy between teacher and student to the detriment of an authentic relationship.

Due to this theory being an emergent one, there will be categories that are not fully exhausted. Prioritizing growth over grades is one such tentative category which requires additional examination and querying from participants in order to more fully exhaust this finding. For the time being, this finding is considered interesting and potentially relevant, but incomplete data.

Conclusion

This chapter presented the results of the constructive grounded theory procedures and data analysis of seventeen participants and their experiences and understanding of the integration of contemplative practices and perspectives in counselor training. Data included interviews, observation, and artifacts including writings on the subject. Data was analyzed and integrated using Charmaz's (2009) Constructive Grounded Theory data analysis. Three overarching theoretical concepts emerged from the data *Contemplative Pedagogy as a Way of Being*, *Contemplative Elements*, and *The Direct Use of Contemplative Practices*. Several categories emerged for each theoretical concept. For *Contemplative Pedagogy as a Way of Being*, *Contemplative Elements*, and *The Direct Use of Contemplative Practices*. Several categories emerged for each theoretical concept. For *Contemplative Pedagogy as a Way of Being*, categories such as selfhood, teaching presence, deepened relating with students emerged from the data. *Contemplative Elements* categories included attending to the holistic development of students, use of silence, slowing down and attending to student process, use of first-person inquiry, prioritizing growth over grades, promoting informal mindfulness and self-compassion, experiential learning, promoting dialectical thinking, promoting wellness, and promoting active

sharing emerged from the data. And finally, The Direct Use of Contemplative Practice included specificity of courses, types of practices used, intentionality and outcomes of contemplative practice in counselor development, the placement of contemplative practice, considerations for integrating contemplative practice into one's pedagogy, and considerations for teaching contemplative practice as a counseling intervention emerged from the data.

Chapter V provides a summary and integration of the findings, a description of the elements of the emergent theory developed from the data and are contextualized in light of the current literature. Implications for the emergent theory, limitations of the present study, and directions for future research are explored.

CHAPTER V

DISCUSSION

The purpose of this constructive grounded theory study was to illuminate the use and integration of contemplative practices and perspectives in the training of counselors. Data from participants phenomenological experiences was examined and synthesized into an emergent theory of contemplative pedagogy within counselor education. This chapter presents a discussion of major findings, integrated into the extant literature on counselor educators' personal use of contemplative practice, teacher presence, first-person inquiry, contemplative education. The chapter concludes with implications and considerations for those who teach from a contemplative pedagogical framework, limitations of the study, and areas for future research.

Research Questions

This study was guided by four grand research questions. They were:

- Q1 How do contemplative practices and perspectives shape counselor educators and their various roles in the classroom, including teacher presence, personal selfhood, and relating with students?
- Q2 What does contemplative knowledge and contemplative perspectives constitute for counselor educators and how do they actively situate them in student learning?
- Q3 How do counselor educators integrate contemplative practices into student learning, including the rationale for contemplative practices, their intended effects, and how and when to use them?
- Q4 What, if any, emergent theory of contemplative practices describes a theory of contemplative pedagogy?

Overview of Findings

The emergent theory, derived from participant data, on the use and integration of contemplative practices and perspectives in the training of counselors is multidimensional and comprises of three primary theoretical concepts of contemplative pedagogy. The theoretical concepts are contemplative pedagogy as a way of being, contemplative elements that do not involve direct practice, and the direct use of contemplative practice. There are numerous categories and sub-categories underlying each of the three theoretical concepts. The first theoretical concept, contemplative pedagogy as a way of being, included subcategories of the personal use of contemplative practice, personal values that informs one's pedagogy, teaching presence, and relational teaching. The second theoretical concept is contemplative elements that did not involve direct practice. This theoretical concept included eight categories of supporting the holistic development of students, slowing down and use of silence, first-person inquiry, promoting informal mindfulness and self-compassion, experiential learning, promoting dialectical thinking, supporting wellness, and promoting authentic communication. The third and final theoretical concept, the direct use of contemplative practice, included the following six categories: specificity of which classes contemplative practices are used, types of contemplative practices used, intentionality and outcomes of contemplative practice in counselor development, the placement of contemplative practice, recommendations for integrating contemplative practice in one's pedagogy, and recommendations for teaching contemplative practice as a counseling intervention.

Findings in the Context of the Literature

Three theoretical concepts were identified regarding the use of contemplative pedagogy in counselor educator: contemplative pedagogy as a way of being, contemplative elements, and

the direct use of contemplative practice. Participants' experiences are reflected in each of the primary categories and several elements converged within and across categories. The following sections detail the results of the three categories and contextualize them within the current literature.

Contemplative Pedagogy as a Way of Being

Contemplative pedagogy as a way of being involved a depiction of how contemplative practice has helped to promote the interior life of these counselor educators, or in other words selfhood, including an enhanced relationship to self, enhanced relating to others, and living life with greater intentionality and purpose. It also included personal values that were shaped or informed by contemplative practice. Teaching presence emerged from the data as an overarching element in contemplative pedagogy as a way of being, followed by the relational teaching.

Personal Use of Contemplative Practice

The participants in this study were quick to name how contemplative practice has transformed their lives. Participants spoke to how contemplative practice has been a source of personal support during times of challenge; how it helped cultivate an unshakeable sense of self-worth; and how it enhanced their relationship to self, through greater self-acceptance, self-compassion, and giving oneself permission to be imperfect. They also spoke to how the personal use of contemplative practice enhanced their relationship to their self has enabled them to extend greater compassion, acceptance, and connection to others. This finding parallels results in the professional literature that detail that counselor educators who engaged in contemplative practice feel greater interconnectivity, nonjudgement, and respect for others (Rothaupt & Morgan, 2007).

Participants also spoke to how contemplative practice has promoted an enhanced sense of spiritual connection through experiencing deep peace, greater trust, and connection to something larger than individual identity. They spoke to how contemplative practice helped them live more in the moment and find greater appreciation, meditative absorption, and a sense of sacredness in life. These findings echo a study by Rothaupt and Morgan (2007) that found counselor educators who engage in contemplative practice found themselves accessing an enhanced sense of gratitude and appreciation and that many found contemplative practice deepened their spiritual development.

A number of participants reported that contemplative practice has become their foundation for living, whether through holding contemplative practice as the central focus of one's life or integrating contemplative practice and mindfulness throughout one's day. As Maple stated, contemplative practice has become "more of an attitude, a presence you bring to an activity, a space that you operate from." These findings echo previous literature regarding counselor educators who engage in contemplative practice (Dougherty, 2016; Rothaupt & Morgan, 2007). Counselor educators who engage in contemplative practice have stated there is enhanced appreciation and effort to be fully in the present moment (Dougherty, 2016). Other counselor educators have reported that contemplative practice brings more intentionality in their daily lives, as it is an approach to living in addition to a structured practice (Rothaupt & Morgan, 2007). These findings make sense when considering mindfulness philosophy emphasizes cultivating mindfulness both during, and outside of, contemplative practice (Kabat-Zinn, 1994).

Some participants identified that they conceptualize their teaching as a contemplative practice. One participant, Gabe, spoke to using mindful breathing that he learned as a firefighter to promote a calm and regulated nervous system while he was teaching. We know through

polyvagal theory that promoting a calm nervous system through parasympathetic activation can activate the social engagement system (Dana, 2018). In doing so, counselor educators in a state of self-regulation are more apt to connect with students and foster enhanced relationships, which may prime students towards learning.

Participants in this study also portrayed teaching as a contemplative practice in that they considered teaching to require interpersonal mindfulness. Specifically, this interpersonal mindfulness involved becoming aware of one's feelings and reactions and not overly identify with them, while remaining attuned and engaged with students and meeting them in their experience. For some participants, this was especially important during times when they felt personally challenged by students. As Coburn et al. (2011) states, educators can engage in momentary compassion practices towards their students when feeling challenged.

Viewing one's teaching as contemplative practice has been well-documented (Byrnes, 2009; Dorman, 2015; Sherretz, 2011). Brown (2011) attests that the personal contemplative practice of the teacher forms the foundation of contemplative pedagogy, where an educator's personal contemplative practice will gradually infuse into their ways of being and instruction. He additionally speaks to ways that we can incorporate a mindful presence into our teaching through adopting a meditative posture during class; mindfully relating to our breath, body, thoughts, and emotions throughout teaching; and taking more intentional pauses for reflection. Perhaps even more simply, we can turn our teaching into a contemplative practice by making it the object of our attention and noticing when attention wanders, thus cultivating the ability to stay fully focused and available.

Personal Values that Inform One's Pedagogy

Comprised within contemplative pedagogy as way of being is the personal values that inform their pedagogy. Participants acknowledged that these values arose from, or were strengthened by, contemplative practice. These values comprised the selfhood of the participants and they bore a direct translation in the classroom, which will be detailed in greater depth in the second theoretical concept in this study; contemplative elements that do not involve direct practice. Participants identified that their values related to this category included slowing down, both personally and as a culture, embracing imperfection, spiritual connection, awareness of one's experience and taking ownership of that experience, being of service, openness to other lifestyles, and lifelong learning.

These personal values that were shaped by contemplative practice parallel several accounts in the existing literature (Dougherty, 2016; Rothaupt & Morgan, 2007). Rothaupt and Morgan (2007) reported that in their qualitative study, the counselor educators who engage in practice named a value of slowing down and creating more space to be still, mindful, and aware, instead of functioning on auto-pilot or feeling caught up in the fast pace of life. Similarly, Dougherty (2016) found that counselor educators who engaged in contemplative practice named personal values of generating compassion and empathy for others and embracing imperfection as a part of the human experience.

Teaching Presence

Teaching presence emerged as a significant component of contemplative pedagogy as a way of being. There were several distinct elements that arose from teaching presence. Many participants spoke to the experience of teaching presence as a fundamental part of their pedagogy and how contemplative practice helped promote this capacity.

Participants illuminated several qualities of teaching presence. The first quality was self-regulation or emotion regulation. Participants named how contemplative practice assisted them in feeling more grounded and centered during class. Particularly, while in a state of self-regulation, participants spoke to having a more open, spacious orientation to class, which enabled other qualities of teaching presence to come through. Self-regulation also appeared to enable another quality of teaching presence, greater openness to emotional discomfort and enhanced ambiguity tolerance, where they were able to let go of the need for control and venture into the unknown with students and to not feel as threatened by the unknown. Conrad, in particular, reported when he was able to let go of the need for control and embrace the unknown, it generally allowed for “something greater to emerge.”

These findings are reflected in the current literature on presence that occurs during teaching. Miller (2014) noted that the capacity to be present in the classroom, with a widened capacity to embrace complexities and ambiguities as they emerge, can promote a greater sense of openness and relatedness and allow for more skillful means in navigating the intricacies of the classroom experience. Similarly, Dougherty (2016) noted that the contemplatively-minded counselor educators in her study utilized a concept called “beginner’s mind” during moments when classroom discussion would go in unexpected directions. For these counselor educators, beginner’s mind meant fostering awareness and acceptance of the present moment at hand, in a quality of turning toward and being open to what unfolds, which was a valuable antidote during times when they might otherwise struggle remaining present.

Numerous participants reported experiencing feelings of expansiveness, such as enthusiasm, passion, and agape while in a state of teaching presence. They spoke to the capacity for heightened awareness, where they felt reduced self-focus and therefore an ability to be more

fully present and available to others, as well as better able to actualize their gifts and strengths in the classroom. They spoke of the experience of enhanced flow and creativity in the classroom, as well as feeling more flexible and open to spontaneity in learning experiences. Participants spoke to feeling a sense of groundedness and confidence, and less guardedness about protecting one's self image, that enabled them to take greater risks in service of student learning.

These findings align with previous literature on the use of contemplative practice facilitating presence in teaching. Teacher presence has been conceptualized in prior research as being fully present, open to what is unfolding in the classroom, responsive to the needs at hand, flexible in shifting gears if needed, and maintaining a sense of creativity and imagination that would facilitate moments of spontaneity in the classroom (Kessler, 1991). Solloway (1999) noted educators in her study reported that contemplative practice helped allow for more spaciousness and right timing in the classroom. Through their contemplative practice, they were able to slow down and not feel rushed, but instead remain open to what might emerge. The participants in this study reported similar flow states during moments of teaching presence. Similarly, Dougherty (2016) reported that the counselor educators that their contemplative practices promoted allowing space for spontaneity and addressing needs as they arose in the moment. Because contemplative practice helped slow down an overactive thinking mind, they felt better able to engage in creativity and spontaneity.

Participants in the present study also spoke to how teaching presence involved a greater attunement to self, students, and the group as a whole. They felt more connected to what was going on around them and able to adapt to best reach their students and make modifications as needed. Some participants also spoke to feelings of empathy, compassion, and love for their students. Finally, many participants named how authenticity was a significant component of

teaching presence, which for them translated as a greater capacity to share their real self with students; being less self-protective and demonstrating greater vulnerability; and having the confidence to be one's unique oneself and share what one has to offer the world. These participants spoke to wanting to mirror this authenticity to their students and promote it through modelling.

There are many accounts in the existing literature that echo these findings, with the present study offering some novel conceptualizations of teaching presence. Miller (2014) describes this capacity of teacher presence to involve “an intuitive sense of what is appropriate for the student (p.21). Rodgers and Raider-Roth (2006) contend that teaching presence involves a connectedness to “both the individual and the group in the context of their learning environments and the ability to respond with a considered and compassionate next best step” (p.266). Additionally, the conceptualization of teaching presence illumined in this study extends O'Reilley's (1998) term radical presence. Radical presence in teaching, as she terms it, occurs when educators are fully present and available to their students and when they prioritize deep listening and nonjudgement.

The conceptualization of authenticity as teaching presence harkens back to Palmer's (1998) concept of the selfhood of the teacher, which was mentioned in Chapter III of this document. Selfhood, as Palmer states, involves a commitment to bring one's full self in service of teaching. He states bringing one's full self involves a level of vulnerability. The findings from this study extends the literature and elucidates how contemplative practice can promote greater authenticity and how authenticity appears to be inextricably linked with teaching presence.

A final conceptualization of teacher presence identified in the present study is how contemplative practice can assist counselor educators in surmounting blocks to teaching

presence, which could include, the imposter syndrome, self-doubt, perfectionism, needing to demonstrate competence, needing to show a façade or persona of what a good teacher looks like, or personal issues like needing approval from students or having an expectation to make them feel good. These findings are consistent with the study by Dougherty (2016), where a participant named that mindfulness supports a paradox that “the less you care about what people think about you and the more you focus on the learning, the better they think of you” (p.123). Rodgers and Raider-Roth (2006) concluded that teaching presence becomes hindrance when an educator is acting from an artificially constructed conception of who think they should be.

Relational Teaching

Relational teaching, or deepened relating with students, emerged as another significant category of contemplative pedagogy as a way of being. The participants in this study named that they engage in relational teaching through promoting authenticity, valuing deep caring, minimizing the power differential, prioritizing student-centered learning, and compassionately challenging students towards growth. Participants also identified that contemplative practice supported the promotion of these capacities.

Participants named that relational teaching involves sharing one’s authentic self with students, while also valuing knowing the student’s authentic selves as well. Participants spoke about bringing a certain level of realness to class, self-disclosing at times to demonstrate vulnerability or to be more personable, and to intentionally promote their accessibility to students. Other pedagogical scholars have glorified the value of authenticity in one’s pedagogy (Brookfield, 2006; Cranton, 2006; Frego, 2006; Hunt, 2006). Cranton (2006), perceived value in authenticity as it can support students in developing greater authenticity in themselves. As we know, genuineness is a core condition in client-centered counseling (Rogers, 1957), and is worth

actively promoting in counselors in training. Dougherty (2016) revealed how contemplative practice helped counselor educators become more authentic, particularly in moments when noticing they were being inauthentic based on concerns of impression management.

Participants also identified that relational teaching involved a level of deep caring towards students, whether aiming to see them as people first, attuning to relational components with students, or aiming to demonstrate genuine appreciation and caring. For Cora, a participant in this study, it involved engaging in heart-centered relating with students. Other participants spoke to cultivating a sense of warmth, empathy, compassion, and nonjudgement towards students. Like these findings, Dougherty (2016) reports counselor educators noted contemplative practice has helped them feel greater acceptance and empathy towards their students. Furthermore, these counselor educators approach situations with students with the intentionality of relating with compassion, heart, and a sense of honoring. In doing so, they felt a vitalizing connection to their students. Other studies expound the report of educators who state that contemplative practice helps them attune to an enhanced sense of caring and interest in students (Dorman, 2015; Sherretz, 2011; Solloway, 1999)

Participants in the present study also identified minimizing the power differential, to the extent possible, as an aspect of relational teaching. This minimization could involve aiming to reduce an artificial barrier of professionalism, reducing emotional distance from students, and cultivating a sense of temporality in holding the status of professor with students. It should be noted that while several participants spoke to minimizing the power differential to the extent possible, they also spoke to the need to maintain appropriate boundaries with students, whether that was using discernment in self-disclosure, upholding reverence for one's role as educator, and working intelligently with student boundaries based on attunement to their needs and

perceptions of emotional safety. These findings extend the previous literature that identified contemplative practice as a helpful practice to facilitate a connection to students that goes beyond the “usual pressures of classroom dynamics,” (Solloway, 1999, p.140). Minimizing the power differential, to the extent possible, has been documented elsewhere as a component of servant teaching (Robinson, 2009) and feminist pedagogy (Sinacore et al., 2002; Tomlinson & Fassinger, 2002; Webb et al., 2002).

Relational teaching is a general orientation to student learning, through service-oriented or collaborative teaching. Specific to service-oriented teaching, participants spoke to intentionality in being of service to students, keeping a level of awareness on ensuring classroom learning is relevant to counseling, eliciting student feedback on what is working from them, being responsive and flexible to student needs, and attending each student’s starting points to better tailor learning needs and developmental milestones. In a qualitative study by Dorman (2015), educators reported that contemplative practice assisted them in keeping their ultimate purpose, which was to be of service, at the forefront of their teaching. Taken together these findings extend the previous literature that state contemplative practice has helped educators become more attuned to what students needed academically (Sherretz, 2011).

Relational teaching involves commitment to student growth, which many times may involve compassionately challenging students when appropriate. Several participants spoke to the true nature of compassion as also involving the capacity to be direct and confrontational when needed, largely when it is in service of student growth and development. As Issac elucidated, it involves trust in the students’ strength and resilience in handling challenging feedback, commitment to the relationship, and openness to navigating discomfort. There is scant professional literature that details the influence of contemplative practice on compassionately

challenging students, though the study by One article, Dougherty (2016) noted that counselor educators found contemplative practice to help them feel more comfort and confidence in challenging students towards growth. As one participant stated, contemplative practice has assisted them in maintaining a level of presence when challenging students compassionately.

A final aspect of relational teaching involves meeting students nondefensively when personally challenged. Participants named that contemplative practice has helped them to manage their own emotional response when feeling challenged by a student. As Jesse explicated, this involves seeing the student's struggles as part of the universal condition, mindfully detaching from unhelpful reactions like frustration or fear, opening up to a place of not knowing, softening boundaries, and relating to the student with empathy. There is little literature regarding meeting students nondefensively when personally challenged, though one study notes that contemplative practice, particularly compassion-based practice, can be a viable way to engage with students who seem threatening or challenging to educators. Contemplative practice can be viable in that it can help to change a view of the student in a such a way that otherwise challenging situations can resolve on their own (Coburn et al., 2011).

Contemplative Elements That Do Not Involve Direct Practice

The second theoretical concept derived from the data in this study entailed the contemplative perspectives and elements these participants utilized in their pedagogy that did not involve direct contemplative practice, rather they were approaches, perspectives, and elements that were informed from contemplation and contemplative practice. These elements involved aims such as the facilitation of first-person inquiry, the use of silence, slowing down to attend to process, attending to holistic development, promoting wellness in the classroom, and encouraging informal mindfulness, among others.

Attending to Holistic Development

Several participants spoke to attending to the development of the “whole person” in their students, or in other words, holistic teaching. Holistic teaching involved accessing students’ emotional, somatic, and mental responses and giving all three equal weight in the classroom. It also involved valuing transpersonal aspects of experience and inviting these experiences into the classroom when relevant. Participants would largely do this through inviting students to reflect on these aspects of self, such as inviting them to bring awareness to their affective and somatic experience. Questions such as “What were you feeling just then?” or “What are you aware of?” were ways this occurred. Some instructors commented that they supported students in cultivating transpersonal or spiritual meaning. This was done through modelling self-disclosure on these experiences and inviting students to relate, using a photo elicitation activity or other expressive arts activities where these types of experiences may naturally emerge for students, and through invoking a sense of personal sacredness in one’s teaching and relating with students.

Findings from the present study reinforce the valuing of holistic development in students and is consistent with, and extends upon, current literature on contemplative pedagogy (Bush, 2011; Byrnes, 2009; Zajonc, 2013). As Barbezat and Bush (2014) stated, holistic engagement can occur when students are able to find themselves in the learning. When we usher in greater awareness to their experience—including their thoughts, beliefs, and affective responses—we are assisting them in discerning what brings them meaning. It is an opportunity to inquire more fully and carve out personal understanding, relevancy, and purpose in the learning. Contemplative education invites students to bring their whole selves to the classroom (Bush, 2011). It goes beyond viewing students and teachers solely from their intellect and capacity to reason, but instead emphasizes “wholeness, unity, and integration” and “moves education toward a view of

teachers and students as beings with not only mind, but also hearts and bodies” (Byrnes, 2009, p.2).

Slowing Down and Use of Silence

Participants named inviting opportunities to slow down the learning and attend to process in the classroom. This was achieved primarily through tracking student experience and using reflection question to promote introspection and potentially deepen experience. Additionally, participants described that they intentionally slowed down when lecturing to promote greater reflection. Other participants reported naming moments in class when students appeared to be in a moment of clarity and quiet reflection.

These findings largely agree with the existing literature that states, slowing down the classroom can foster student self-awareness, introspection, and reflection (Langer, 1990; Sherretz, 2011; Solloway, 1999). Langer (1990) conceptualized contemplative teaching as a process-orientation over and above a response-orientation, where there isn't so much a singular goal in mind with one limited particular answer. Through qualitative interviews, Sherretz (2011) discovered that her contemplatively-minded educators also value a process-orientation where they are not so much looking for the “correct” answer, but value the exploration of alternatives, tolerance for ambiguity, and the inducement of creativity. In the field of counselor education, this approach is well-warranted, as we know the field is rife with multiple points of view, ambiguity, and points of contention. Solloway (1999) adds that slowing down in the classroom can allow for opportunities for learning to arise that adds a holistic quality to the classroom.

Participants in this study spoke to their intentionality in using silence in the classroom, whether beginning class with a moment of silence or using silence throughout class to stimulate enhanced reflection. Participants spoke to using silence to promote student comfort with silence

in the counseling room, to promote the idea that it is okay not to know and to instead rest in a state of not knowing, and because of a belief that wisdom arises in stillness.

The use of silence is consistent with existing literature on the value of silence in contemplative education. O'Reilley (1998) uses a writing exercise at the end of class that occurs in silence to help students reflect. Over her years of teaching she has observed that this moment of silence in class is often the most surprising, productive, and moving. She invites students to write down their thoughts on the events of the class to usher an experience of reflection and closure. After about five minutes, she will invite students to “speak out of the silence” and share any closing thoughts. Many times, she reports students ask poignant questions that get carried over to the next week, they recall insights, or they express moments of gratitude for other students or the instructor. (pp.5-6).

Another pedagogical tool well conceptualized in the current literature is a called wait-time (Stahl, 1994), where educators take longer pauses between asking questions and calling on student responses. This type of practice can enable a greater experience of slowing down and allowing for more insightful and reflective responses to come through. As Hart (2011) stated, “silence can invite the chattering mind to settle down and recede a bit, in turn opening awareness of more subtle currents of consciousness” (p.132). Additionally, counselor educators can allow themselves a “mindfulness moment” in front of the class when they need to connect to their internal experience and find greater direction for the class, which can be beneficial modelling for counselors in training (Dougherty, 2016).

First-Person Inquiry

The participants in this study also revealed that they prioritize first-person inquiry in their pedagogy. First-person inquiry is an approach to teaching, learning, and knowing that values

students “turning within” to deeply examine their personal understanding of a topic matter. Instructors who engage in first-person inquiry recognize that the students’ inner subjective experiences and perspectives on the topic matter are valid and essential to learning (Coburn et al., 2011). Participants in this study promoted first-person inquiry through making time for reflection in the classroom, promoting self-direction, and promoting student growth through addressing personal edges.

The participants in this study spoke to making time for reflection to promoting meaning-making in their students. They would use reflection questions to provide opportunities for meaning to emerge, enhance self-awareness, and promote richer discussion. Participants would invite students to see each moment as ripe with meaning. They would also ask reflective questions such as, “What did you notice?” or “What is resonating for you?” They would also invite students to, “Pay attention to what has heart and meaning for you.” Some educators would speak to calling and purpose in life and invite students to reflect on why they were entering the field. Some educators assigned reflection-based papers or journals while others would stir students to controversy to imbue content with greater meaning.

Contemplative pedagogy supports first-person inquiry, which has a great degree of relevancy to the counselor development. Similar to the banking model (Freire, 1985), academia traditionally merits third-person inquiry, where theories and concepts are dispersed to students who are expected to memorize them, generally without time for reflection and integration (Coburn et al., 2011). In a similar vein, Hansen (2005) noted that the field of counselor education has devalued the inner subjective experience of counseling students and beckons the field to reconsider. In direct answer to this call, contemplative pedagogy “seeks to restore the place of first-person investigations in the learning process” (Grace, 2011, p. 107), and as Bush (2011)

conceptualized, the restoration of first-person inquiry is not meant to replace, but rather, complement third-person inquiry. With this complementary arrangement, counseling students can verify for themselves whether a theory or concept is valid, which not only sharpens critical-thinking skills (Coburn et al., 2011), but empowers the student to reflect on the validity of what we uphold in the field.

Finally, first-person inquiry employed participants promoted self-direction. This occurred through inviting students to find their own answers, to enhance their own personal approaches to counseling, or through promoting listening to their higher calling or their personal “Hero’s Journey.” While the field of counselor education has promoted self-authorizing (McAuliffe & Erickson, 2011), this study adds to the field in adding in contemplative elements to self-authorization.

Promoting Informal Mindfulness and Self-Compassion

Participants also named that they actively promoted informal mindfulness and self-compassion in their classrooms. This involves actively inviting students to give themselves permission to be imperfect, promoting self-worth over and above grades and achievement, and embracing mistakes as a part of the learning process. These participants aimed to model this for their students, rather than simply telling them to cultivate it. Iron Man emphasized how he models to his students, “There is nothing to prove, there is nothing to protect, it’s okay not to know.” These educators also modelled giving themselves permission to be fallible humans by being open to making mistakes and promoting that embracing imperfection can strengthen a connection and model greater genuineness in their clients. Promoting informal self-compassion has been observed by other educators of the helping relations who promote mindfulness in their teaching (Dougherty, 2016; Gockel & Deng, 2016; Shapiro et al., 2007). Particularly, Dougherty

(2016) found that sharing moments of personal struggle and other forms of vulnerability in the classroom, seems to resonate with students, rather than pretending one has it all together. As one participant in that study added “I think that's informed by my mindfulness practice knowing that there is no state of perfection, that trying to get to perfect is suffering,” (p.119) and meditation offered greater insight into the understanding that being real in this way can facilitate greater connection.

Participants in the current study identified that promoting nonjudgement as an attitudinal disposition in students. This could entail inviting students to notice when they are judgement and to let go of that judgement, including judging judgement. Promoting informal mindfulness could also be experienced as reducing reactivity or learning to be more descriptive. Finally, promoting informal mindfulness was conceptualized to involve promoting greater self-acceptance. These findings are consistent with existing literature on the value of promoting mindfulness to reduce self-criticism (Shahar et al., 2015), reduce rumination, and enhance self-compassion (Shapiro et al., 2007).

Experiential Learning

Several participants noted they valued experiential learning and promoting experience in the classroom to the extent possible. Some believed that experience is the best way to teach while others brought concepts to life through experiential learning and others promoted creativity in creating experientials for students. Promoting experience in the classroom is well-documented and generally highly valued in learning (Dewey, 1933; Knowles, 1980; Kolb & Kolb, 2008). As Knowles (1980) notes, promoting personal application through experiential learning can enhance relevancy and augment the transfer of learning.

Promoting Dialectical Thinking

Participants spoke to promoting dialectical thinking as a contemplative element they employ in the classroom. This could involve having students recognize that diverse viewpoints and perspectives can simultaneously coexist. Other participants shared their personal culture to demonstrate cultural difference and a tolerance and appreciation of those differences or encouraged students embrace paradox. It is well-documented that contemplative education values examining a problem from multiple perspectives and emphasizing the process rather than response (Langer, 1990; Sherretz, 2011). This form of pedagogy may sharpen critical-thinking and cognitive complexity within their students (Grace, 2011). These practices can be helpful when addressing more content-laden aspects of the classroom, as they can facilitate greater processing and integration of the material. Brown and Langer (1990) state that mindfulness promotes a sense of flexibility that can allow information to be analyzed from multiple perspectives. In promoting a tolerance for ambiguity and examining alternatives through a process-orientation, one could argue that this sets the stage for ethical-thinking (Yurtsever, 2000) and cognitive complexity (Bohecker et al., 2016).

Promoting Wellness

Participants spoke to the promotion of enjoyment, wellness, and self-care in the classroom. This involved teaching students about wellness, sending them wellness reminders and or teaching about the value of wellness. This involved having fun in the classroom or promoting a relaxed learning environment at times, where students were free to let go and be in the moment together. As Simon noted, being present and in the moment can be a powerful replenisher from our busy lives and promoting this in the classroom can be indelible in students carrying this

beyond the classroom. The call to promote wellness in the classroom finds a lot of agreement in our field (Branco & Patton-Scott, 2020; Gleason & Hays, 2019).

Promoting Authentic Communication

A final contemplative element participants named was promoting communication sharing. Broadly conceptualized, this element involves promoting authentic sharing (e.g., self-disclosure, sharing personal reflections and knowledge, sharing insights and process) to build community, promote student growth, and enhance learning. Authentic sharing was promoted through modelling self-disclosure and attending to safety to create conditions where authentic sharing is more likely to occur.

Using Authentic Communication to Build Community. One component of promoting authentic communication was to invite student to authentically share as to build community. The participants in this study believe that authentic sharing is a way to build stronger classroom relationships, as students get to know each other beyond the student role. Community building happened through sharing one's real self, embracing vulnerability, and building trust. Stronger relationships help students develop greater engagement in the classroom, develop greater presence in the classroom, and the ability and safety to self-reflect and share oneself. The concept of promoting authentic sharing to build classroom community has been observed in the existing literature (hooks, 2014; Sherretz, 2011; Vella, 2002). Sherretz (2011) found that contemplative-minded teachers value creating relationships in the classroom by giving students more opportunity for connection through discussion and dialogue.

Using Authentic Communication to Promote Student Growth and Learning.

Participants in this study shared that authentic sharing has the potential to promote student growth, both personally and professionally. When students are more genuine, they can be more

transparent about areas they want to work on, which can benefit others in the classroom. Issac named it's important for students to be talking about personal issues that matter to them in order for them to grow and this can be a valuable part of classroom learning. Examples include speaking about personalization and countertransference issues, talking about personal difficulties one is experiencing, and speaking to classroom topics that challenge students. It may be that this form of transparency in active sharing can set the stage for transformative learning (Guiffrida, 2005; McDowell et al., 2012) and help students develop greater self-awareness of issues they may need to attend to before they are ready to be working as counselors (Nelson & Neufeldt, 1998; Schmidt & Adkins, 2012).

Many participants in this study also found value in authentic communication because it has the capacity to enhance learning for other students. For example, sharing a diversity of viewpoints in the classroom can open up students to alternative perspectives and ways of viewing an issue. Others named included students teaching one another through their life experience, having difficult dialogues, and opportunities for students to co-create the learning experience by sharing their knowledge and understanding. This value of authentic sharing is supported by Vygotsky's (1978) view on the value of knowledge acquisition through interaction and discussion with knowledgeable peers (Bigelow & Zhou, 2001). Student-led knowledge construction is also valued in counselor education (McAuliffe & Eriksen, 2000; Nelson & Neufeldt, 1998; Sexton & Griffin, 1997) and authentic sharing is one way to promote this knowledge construction (McAuliffe, 2011).

Promoting Safety to Promote Authentic Communication. In order to promote authentic sharing, participants spoke to the importance of promoting safety in the classroom. One significant way promoting safety occurred was through the counselor educator modelling

authentic sharing. Participants noted they would model, making mistakes, being transparent on challenging topics, not censoring parts of self, taking risks, and leaning into the type of vulnerability that can create intimacy and connection. They would also disclose aspects of their identities that were vulnerable to share, such as their gay identity, cultural identity, spiritual identity, and other marginalized identities. Instructors noted they would model risk taking early on so that it might become classroom culture as the semester goes on. Participants in this study also promoting safety in authentic sharing by providing clear guidelines to students, making confidentiality a norm, giving students the option to share in or outside of class, and through attending to a sense of deep caring for the students, as was discussed in the first major theoretical concept: contemplative pedagogy as a way of being.

The professional literature supports the importance of promoting safety to promote authentic sharing. Dougherty (2016) found that contemplatively-minded counselor educators would similarly self-disclose in the classroom about their personal feelings and more vulnerable parts of self to model this level of openness in their students. Hooks (2014) sees authentic sharing being promoted through a genuine valuing or honoring of each other's being in the classroom, through making a point to truly listen to each other, and through actively generating interest for each other.

The Direct Use of Contemplative Practice

The third theoretical concept derived from the data in this study entailed the explicit use of contemplative practices in the counseling classroom. The content of this theoretical concept details the types of contemplative practices used by study participants, which classes they infused these practices, and at what point in class they would occur. This theoretical concept demonstrates participants' intentionality and anticipated student outcomes relative to their

facilitation of contemplative practice in the classroom. Recommendations for incorporating contemplative practice into the classroom and teaching contemplative practice as a clinical intervention are also detailed.

Specificity of Which Courses Utilize Contemplative Practice

Participants articulated the contemplative practice they infused in a wide variety of counseling courses, e.g., clinical supervision, wellness, counseling theories, counseling skills, and special topics courses such as addictions or transpersonal or spirituality-based courses. Participants reported that they provided workshops, extracurricular groups, and meditation-specific courses. This wide level of integration has been documented elsewhere, and there is considerable support for the value of integrating contemplative practices into a wide variety of counseling courses (Bohecker et al., 2016; Christopher et al., 2006; Dunn et al., 2013; Leppma & Young, 2016; McCollum & Gehart, 2010).

Types of Practices Used

Participants described several distinct forms of contemplative practice they facilitated in the counseling classroom. These included mindfulness meditation, aikido, qigong, Loving-Kindness meditation, labyrinth walking, mindful eating, progressive muscle relaxation, body scans, concentration-based practices for grounding, and compassion-based practices. Gabe detailed how he used expressive arts in the classroom, which he from his perspective was rooted in contemplation and mindfulness. These findings agree with the existing literature that documents many forms of contemplative practice that can be used with counseling students (Christopher et al., 2006; Gutierrez et al., 2016; Leppma & Young, 2016; McCollum & Gehart, 2010).

Outcomes and Intentionality of Contemplative Practice on Counselor Development

The participants in this study held wide-ranging intentionality in facilitating contemplative practice and observed several unique outcomes in its facilitation. Intentionality included promoting wellness and self-care, supporting engagement in the class, and fostering therapeutic skill development, among others. Outcomes included heightened self-awareness, greater critical consciousness, and enhanced community, among others.

Contemplative Practice to Promote Engagement During Class. Participants used contemplative practices in the classroom to help promote a sense of present-centered focus and to enhance student engagement. They reported when beginning classes with contemplative practice, students appeared more present and cognitively available for the learning at hand. Participants said this focus was sustained throughout class and that students appeared more primed for meaning-making, integration, and reflection throughout class. Some participants noted they would use contemplative practice to help students engage in cognitively challenging material and they observed students able to concentrate more effectively after practicing. These findings are consistent with the current literature that states contemplative practice can enhance attention (Davidson et al., 2012; Shapiro et al., 2007). These findings also agree with current literature demonstrating the utility of contemplative practice to promote greater student engagement and focus (Waters et al., 2015)

Contemplative Practice to Promote Wellness and Self-Care. The participants in this study facilitated contemplative practice to promote wellness and self-care in their students. Specifically, participants wanted students to have an experience of self-care in the classroom to emphasize its value and importance. Additionally, participants wanted the students to have in-

the-moment experiences of wellness, enjoyment, and savoring. Simon saw these experiences as powerful replenishers to students' otherwise busy lives and an opportunity for them to prioritize their wellbeing. And other participants found value in promoting contemplative practice to prevent burnout and impairment, as well as gain greater self-awareness of what may cause burnout and impairment in their lives. These findings parallel the existing literature on and the intentional use of contemplative practice as a form of self-care in helping professions training programs (Christopher et al., 2006; Dougherty, 2016; Napoli & Bonifas, 2011) as well as findings demonstrating contemplative practice can buffer against burnout (Testa & Sangganjanavanich, 2016). Students identify that contemplative practice has value for them as a form of self-care and express interest in using it for that purpose (Christopher et al., 2011; Gockel et al., 2013).

Contemplative Practice to Promote Self-Awareness. Numerous participants facilitated contemplative practice to help promote greater self-awareness in their students. Self-awareness included awareness of one's thoughts, emotional life, and reactions to the events in their lives. Participants use contemplative practice to help students gain greater embodiment in their lives, which they believe can promote greater attunement to the need for targeted self-care, as well as greater attunement to their clients' experience. These findings echo current literature that demonstrates contemplative practice as a valuable method for enhancing self-awareness (Christopher et al., 2011; Gockel et al., 2013; Goh, 2012; Napoli & Bonifas, 2011). Similar to the findings in this study, counseling students have reported that contemplative practice has assisted them in becoming more aware of countertransference (Gockel et al., 2013) and habitual patterns of reactivity (McCollum & Gehart, 2010), and it has also helped them to maintain

therapeutic connection during moments when they noticed personal reactions in the therapeutic encounter (Campbell & Christopher, 2012).

Contemplative Practice to Promote Self-Acceptance and Self-Compassion. The participants in this study facilitated contemplative practice to assist their students in generating greater self-acceptance and self-compassion. Specifically, participants observed students reducing self-judgement (i.e., self-criticism), being kinder to themselves, becoming less perfectionistic, and becoming better equipped to accept themselves and their growing edges. These findings agree with previous literature that demonstrates contemplative practice as a viable method to reduce self-criticism (Shahar et al., 2015), enhance self-compassion (Shapiro et al., 2007), and develop greater self-acceptance (Gockel & Deng, 2016).

Contemplative Practice to Promote Meaning-Making and Reflection. Several participants utilized contemplative practice to help support meaning-making, integration, and reflection in their students. They spoke to the distinctive value contemplative practice can have in promoting greater contemplation and reflection, which can lead to greater meaning-making and a sense of discovery in one's life. Participants witnessed students experiencing more insight and self-knowledge after engaging in contemplative practice, with some students being able to find answers to personal questions they did not know were previously accessible. These findings are in accordance with previous literature that values contemplative practice as a way to promote greater introspection (Grace, 2011) and prioritize one's direct experience of subject matter, which can facilitate greater engagement and meaning-making, as it engages multiple modes of sensory and affective input (Lynn, 2010; Wong, 2013).

Contemplative Practice to Promote Classroom Community. Many participants employed contemplative practices to help support the development of classroom community.

They noted that practicing together strengthened relationships through promoting a sense of trust and connection. Crystal named the space that was created with the practices helped to promote a sense of safety in her classroom while others noted that the practices would help facilitate a sense of warmth, play, unity, and at times, profundity in the classroom. These findings are consistent with current literature that demonstrates contemplative practice can facilitate social connectedness (Hutcherson et al., 2008) and strengthen a sense of community in the classroom (Gockel & Deng, 2016; Rothaupt & Morgan, 2007).

Contemplative Practice to Promote Multicultural Competence. The participants in this study also utilized contemplative practice to help promote greater multicultural competence in their students. This showed up as critical consciousness, social justice advocacy, and concern for the whole. Some participants believed that contemplative practice promoted greater awareness to our interconnectedness and thereby promoted greater concern for the whole. Others believed contemplative practices enhanced resiliency when engaging in sustained social justice efforts. Within the classroom, several participants observed that contemplative practice augmented a greater sense of safety in the classroom when discussing diverse viewpoints and facilitated more transformative conversations due to the practices supporting self-regulation during moments of emotional activation or uncertainty. These findings are reflected in the current literature demonstrating the potential of contemplative practice as a method to develop multicultural competencies and promote advocacy and social justice mindsets (Dougherty, 2016; Gehart, 2016; Henderson & Murdock, 2012; Mishna & Bogo, 2007; Wong, 2004; Wong, 2013).

Contemplative Practice to Promote Personal Growth. The participants in this study used contemplative practice to promote personal growth in their students. They observed that through the practice, students discovered new patterns of perceiving and responding to the events

in their lives. Participants saw students letting go of unhelpful patterns due to the practice and observed students being better able to contact the vulnerable parts of themselves that are seeking healing through the practice. These findings parallel the current literature demonstrating the value of contemplative practice in assisting students to respond to personal triggers that occur during their helping professional training and when working with clients (Campbell & Christopher, 2012; Gockel et al., 2013; Napoli & Bonifas, 2011).

Contemplative Practice to Promote Presence. Participants in this study reported facilitating contemplative practice to promote Presence, specifically therapeutic presence and presence that can lead to contemplative knowledge. Participants observed contemplative practice supporting therapeutic presence through helping to promote greater awareness, reducing excessive self-focus and performance anxiety, and quieting the need to be in control when working with clients. These findings are consistent with current literature that demonstrates counseling students repeatedly find contemplative practices has been a valuable method to promote therapeutic presence (Campbell & Christopher, 2012; Christopher & Maris, 2010; McCollum & Gehart, 2010). Additionally, the participants in this study have observed students enter a state of presence which Rigdzin calls “the natural state of the mind” and Iron Man and Jesse call “true self,” where contemplative knowledge becomes more accessible. These findings agree with existing literature on contemplative practice as a means of knowing (Gyatso, 2000; Hart, 2011; Hart, 2011; Shearer, 2002).

Contemplative Practice to Promote the Development of Counseling Skills. Several participants described how they facilitated contemplative practice to support students in the development of counseling skills. Specifically, participants observed that students experienced greater capacity for attunement to their clients, enhanced working alliance, unconditional

positive regard, and empathy due to contemplative practice. These findings agree with a plethora of counseling research that documents the utility of contemplative practice in promote a range of counseling skills including, developing empathy and compassion (Bibeau et al., 2015; Fulton, 2016; Leppma & Young, 2016), active listening skills (Goh, 2012), and client attunement (Schomaker & Ricard, 2015).

Contemplative Practice to Promote Emotion Regulation. Contemplative practice (CP) was witness by participants to promote students' self-regulation or emotion regulation. They note that the practice can help students reduce reactivity to their emotions and stay better regulated. Others have observed students experiences less visible stress and anxiety following the use of contemplative practice. Participants described how they taught CP to students to center during moments of emotional activation when working with clients. Finally, the participants in this study note that the practice can promote greater tolerance for discomfort and ambiguity. These findings are consistent with current literature that demonstrates the value of contemplative practice as a means to promote greater emotion regulation in general populations (Goodall et al., 2012; Roberts-Wolfe et al., 2009; Wadlinger & Isaacowitz, 2011), as well as with counseling students (Campbell & Christopher, 2012; Christopher & Maris, 2010; McCollum & Gehart, 2010; Tarrasch, 2015).

Contemplative Practice as a Counseling Intervention. Participants focused on the utility and validity of contemplative practice as a clinical intervention in counseling. This finding is well-documented in existing literature (Baer, 2003; Brown et al., 2013; Germer et al., 2005; Goodman & Calderon, 2012). There are ample considerations that need to be attended to in order to teach contemplative practice as a counseling intervention and these will be detailed in a later section.

The Placement of Contemplative Practice: When to Incorporate

Participants noted specific times when they incorporated contemplative practice in the classroom. Some would begin each class with contemplative practice to promote engagement, orient attention, settle the mind, and facilitate community while others facilitated contemplative practice spontaneously during class at moments when students appeared cognitively overloaded, seemed in need of self-care, after emotionally charged events, or during moments when there was an opportunity for greater meaning and reflection to emerge. Those participants who facilitated contemplative practice either before or after students practiced counseling skills in role plays found that the practice brought students into a state of present-centeredness or helped them notice what was in their field of awareness. Other participants facilitated contemplative practice as a closing activity to mark a sense of completion, reflection, or community connection. Finally, some participants integrated contemplative practice as a course assignment for students to complete outside of the classroom to help them remain consistent with the practice or to promote a specific assignment, such as an expressive arts project or using mindfulness to understand addiction. These findings are consistent with current literature that depicts a wide variety of possibility in where to situate contemplative practice in the classroom and that there is value in each of these possibilities (Leppma & Young, 2016; McCollum & Gehart, 2010; Napoli & Bonifas, 2011; Raheim & Lu, 2014).

Recommendations for Integrating Contemplative Practice into One's Pedagogy

The participants in this study listed several recommendations they deemed essential in facilitating contemplative practice in the counseling classroom. These considerations include introducing the practices and providing a rationale prior to facilitation, processing student

experience following the practice, scaffolding the practice, and supporting students who feel challenged by the practice, among others. The following sections detail these recommendations and connect them with existing literature.

Introduce Contemplative Practice and Generate Buy-In. The participants in this study expressed the importance of introducing contemplative practices to students and generating buy-in or providing a rationale before facilitation occurs. This could entail introducing mindfulness and its value, sharing the relevance of contemplative practice to counselor development, or sharing research findings on the benefits of contemplative practice. The importance of providing an introduction and rationale for counselor educators who plan to use contemplative practice has been highlighted in previous studies (Caldwell, 2012; Campbell & Christopher, 2012). Caldwell (2012) adds that providing a rationale can carry considerable influence in garnering support from students.

Process Student Experience After Practicing. Participants in the present study emphasized the importance of processing student experience following the facilitation of contemplative practice. During this time, students are invited to share their experiences, reflections on application, and general impact. Some participants will use specific processing prompts and some will also invite students to share impact one-on-one if they would rather not speak in a large group. The participants in this study also noted students seem more engaged in processing their experience of contemplative practice as they gained more familiarity with each other and with the practice. Participants also saw value in processing student experience as it was an opportunity to normalize challenges, learn from each other, and build classroom community. These findings parallel current literature that emphasizes the importance of providing sufficient time to process student experience with the practices, particularly for students who may feel

challenged by the practice (Campbell & Christopher, 2012; Gockel & Deng, 2016; McCollum & Gehart, 2010). Campbell and Christopher (2012) note that providing a chance to process the experience can invite students to come to their own conclusions regarding the value of the practice.

Scaffold Contemplative Practice for Students. The participants in this study emphasized the importance of scaffolding and supporting students in their engagement with contemplative practice. This can include starting out with just a few minutes of contemplative practice and building as the semester goes on; exclusively facilitating guided contemplative practice in the beginning and facilitating less structured and guided practice as they gain more experience; and normalizing beginners' challenges and misconceptions such as the believing one should be able to refrain entirely from mind wandering, believing you aren't "good" at the practice and expecting perfection, believing meditation is only for yogis or Buddhists, or believing the practice doesn't accomplish anything of value. To counteract this, participants would invite students to let go of perfection, accept their present moment experience including a wandering mind, develop patience, let go of attachments to outcomes, and promote curiosity to the practice and their experience.

These findings are consistent with current literature on scaffolding contemplative practice for students who are new to the practice (Campbell & Christopher, 2012; Gockel & Deng, 2016; Kabat-Zinn, 1994). Kabat-Zinn (1994) notes that students may become frustrated or disappointed in themselves if they find they are not able to quiet their thoughts immediately, so it's important to normalize these types of initial obstacles. Campbell and Christopher (2012) add that beginning students may mistakenly believe contemplative practice is meant to induce relaxation, when in fact, it can alert them to mental-emotional habits of mind that may be uncomfortable to

acknowledge. Because of this, they speak to the importance of creating a climate of safety for students to process their experience and learn about misconceptions and work through challenges the practice might uncover.

Emphasize Participation Is Voluntary. Several participants in this study expressed the importance of ensuring students know participation in contemplative practice is voluntary. These educators will either invite students to opt out from the onset of the practice or at any point in the facilitation, particularly if they begin to feel ungrounded or emotionally flooded. Additionally, if students want to ultimately opt out for religious reasons, participants stated there is no requirement to participate and alternatives can be provided. These findings agree with previous literature emphasizing that participation is voluntary (Dorman, 2015; Gockel & Deng, 2016) and that alternatives can be offered if students object for religious reasons (Coburn et al., 2011).

The participants in this study also expressed they would provide alternative practices for students who did not want to engage in contemplative practice or who found certain practices too challenging. They expressed some students felt challenged by the practice if they found themselves experiencing excessive frustration at themselves or self-loathing for not being able to meet their expectations. Alternatives included mandala coloring or working one-on-one to help students find a form of practice that would work for them, such as mindful walking, activities that put them in flow states, or contemplative living more generally.

These findings are consistent with existing literature that emphasizes students may vary in the forms of contemplative practice they are suited to or prefer (Christopher et al., 2006). For example, some students may be more or less inclined towards compassion practices, such as Loving-Kindness meditation (Leppma & Young, 2016), whereas others may prefer movement-

based practices such as walking meditation, qigong, or yoga (Christopher et al., 2006). Providing a variety of practices may support students in finding one that works well for them.

Understand Any Potential Adverse Reactions and How to Respond to Them. The participants in this study emphasized that contemplative practice can potentially cause adverse reactions in students. Therefore, it is important that facilitators of the practice to be aware of any adverse reactions and prepared to respond to those reactions if they occur. Adverse reactions can include the surfacing of traumatic material or challenging content that can leave students feeling ungrounded. It can also include facilitating movement-based practices that some students may not have the mobility to engage in. Campbell and Christopher (2012) recommend letting students know of this possibility beforehand. Additionally, when challenging material, such as trauma arises for students, educators make a point to tell students that it doesn't mean there is anything "wrong" them, rather, it is something they is being surfaced that can be worked through with additional support (Bibeau et al., 2015; Coburn et al., 2011).

Meet Students Where They're at with the Practice. The participants in this study discussed the importance of meeting students where they are at in experience and developmental milestones with contemplative practice. For some, this may mean starting at the basics. Other students or courses may be more inclined to go deeper with contemplative practice, such as spirituality or transpersonal-based courses. Other students may be ready to explore differences across various religious and philosophical traditions with contemplative practice. Therefore, it is important to pay attention to student responses and assess what students are developmentally ready to explore. While there is no known literature that speaks to this specific consideration, though it can be inferred that students may be in developmentally different places, depending on their experience, inclination, and perceived value of contemplative practice.

Promote Contemplative Practice Is Not a Panacea. A few participants in this study expressed they will tell students that contemplative practice is not a means to avoid or spiritually bypass pain or vulnerability in their lives. They also express it is not a panacea or “cure-all.” These findings have also been documented in counseling literature stating that while contemplative practice can bring peace and even blissful states, it is not a means to avoid dealing with unresolved issues (Campbell & Christopher, 2012; Welwood, 2000).

Promote to a Contemplative Practice as a Consistent Practice for Students. The participants in this study also expressed the value of promoting a consistent practice in students. They might encourage students to practice in groups outside of class, assign homework to practice outside of the classroom, or emphasize research findings that highlight the importance of dosage and consistency in obtaining the benefits of the practice. To support students in making contemplative practice consistent, they will support students in personalizing the practice, or in other words, findings practices that work well for them. This can include trying a variety of practices in the classroom, having student choose their own contemplative practice later in the semester, or working with students to find practices that support their faith traditions. These findings correspond to the known literature that highlights the importance of maintaining a consistent practice (Gockel & Deng, 2016; Shonin, 2015).

Attend to Religious, Spiritual, and Cultural Considerations. The participants in this study also expressed the importance of attending to religious, spiritual, and cultural considerations in their students. For some, this included matters such as promoting exclusively secular practices and assisting students in finding practices from within their faith or cultural traditions if they are seeking them out. These findings agree with current literature that emphasize value in promoting secular practices (Carmody et al., 2008; Coburn et al., 2011;

Compson & Monteiro, 2016). While some counselor educators in this study promoted exclusive secular practices others would at times facilitate practices that came from a specific philosophical or religious tradition, such as hatha-yoga or centering prayer. These findings also find agreement in current literature that non-secular forms of contemplative practice have also been utilized in counselor training (Gutierrez et al., 2015).

Participants in the present study also named they would attend to the spiritual experiences of students that may enhance counselor development. Student would report spiritual experiences in their journals, name it during class, or seek out the instructor for one-on-one support. A few participants named that there is a spiritual element to all contemplative practice, and as a primary outcome, it can lead to a sense of awakening and heightened states of being. These findings are consistent with current research that discovered that secular-based contemplative practice can still promote spiritual experiences and spiritual growth in those experiencing it (Carmody et al., 2008). Furthermore, attending to the spiritual dimensions of student experience has garnered considerable support in higher education (Matthews, 1998; Palmer, 2009).

Mitigate Possible Dual Roles as Spiritual Advisor, Religious Clergy, or Guru. Some participants in this study also emphasized the mitigation of dual roles for students. Because contemplative practice can open up spiritual dimensions for students, it is important to maintain professional boundaries as an educator and not support them as a spiritual advisor, religious clergy, or self-proclaimed guru. In order to attenuate this possibility, participants named they keep student processing relevant to counselor development, maintained humility and a non-expert approach while facilitating the practice, aimed meet students as fellow travelers in their experiences, and emphasized to students that they are not “doing” anything to them when students experienced deeper states of being from the practice, but rather it is an experience they

have uncovered for themselves. Similarly, Simmer-Brown (2011) calls for educators to “support the students’ unfolding self-discovery, while refraining from taking on the inappropriate role of actual spiritual direction” (p.113). Coburn et al. (2011) adds that it is imperative for educators to respect the inner authority of students in their development of insight and awakening. Students might consciously turn towards their instructors for this form of guidance, and it is imperative that educators not engage in dual roles that can potentially exploit students, as well as compromise the integrity of the profession.

Acknowledge Cultural Origins and Refrain from Cultural Appropriation.

Participants in the present study also named the importance of attending to the cultural and philosophical traditions of culturally-bound contemplative practices. Some participants advised naming some of the philosophies and religions, such as Buddhism, that originated mindfulness-based interventions and had a direct impact on the development of secular mindfulness known in the West today. Participants also spoke to cultural appropriation and the need to attenuate it by educating students on the historical and cultural context of the practices, for example providing lectures on the eight limbs of yoga and Indian philosophy. Participants would also attenuate cultural appropriate and provide cultural acknowledgement by speaking about which contemplative practices come from direct lineages, such as Dzogchen practices, speaking about the secularization of contemplative practice in the West, and acknowledging the origins and history of ideas that are popular in secular, mainstream forms of contemplative practice. These findings extend current literature that demonstrates the importance of not divorcing culturally-bound contemplative practice from their traditional roots (Purser & Milillo, 2015), while also recognizing that promoting secular practices can be just as valuable (Carmody et al., 2008; Coburn et al., 2011; Compson & Monteiro, 2016). As Simmer-Brown (2011) states, it is

important to model cultural respect for our students and take responsibility for any personal training or study to provide the context, history, and culture of non-secular or culturally-bound contemplative practices. Similarly, Gutierrez et al. (2016) advise openly disclose any religious or spiritual underpinnings a contemplative practice may contain.

Integrate Contemplative Practice Before Using it in One's Pedagogy. A final consideration expressed by the participants in this study is the essentiality of ensuring counselor educators who facilitate contemplative practice have integrated it into their lives. There were several reasons offered for the importance of being intimately familiar with contemplative practice in assisting students with the practice, such as knowing how it is has impacted their daily lives and perspectives, understanding broader applications of contemplative practice aside from stress reduction, and knowing its potentials and limitations. These participants also recommend having personal experience with a contemplative practice before trying it out in class, obtaining consultation and ongoing professional development in facilitating contemplative practice, understanding the different philosophical and faith traditions that utilize contemplative practice, understanding contemplative practice as a discipline and area of study, and remaining conversant in the research and literature base on contemplative practice.

These findings largely agree with current literature on the importance of having a sufficient background in contemplative practice before facilitating it (Crane et al., 2012; Kabat-Zinn, 2006; Simmer-Brown, 2011). As Kabat-Zinn (2006) states, it is not a "commodity," but rather, a way of life, and as such, and requires consistent integration into one's daily living. Some scholars recommend daily practice (Kabat-Zinn, 2006), years of experience (Campbell & Christopher, 2012), the capacity to embody the qualities of mindfulness (Crane et al., 2012), and an intimate understanding of the initial obstacles to practice (Dougherty, 2016).

***Recommendations for Teaching
Contemplative Practice as a
Counseling Intervention***

In addition to recommendations for facilitating contemplative practice, the participants involved in this study also emphasized several important recommendations for explicitly teaching contemplative as a counseling intervention for students to use with their clients. These recommendations include the need for consent and permission from clients, the need to introduce what contemplative practice is and process the experience with clients, the need for intentionality and discernment on its clinical validity and utility with each client, the need for mindfulness to be integrated into the counselor's life, the need to attend to possible religious and cultural considerations of clients, and the need to attend to ethical considerations, such as mitigating the potential for harm to come from the experience of the practice. These participants also spoke to the value of having instructors model how they use contemplative practice as a counseling intervention in their clinical practice. They also spoke to the value of having students practice leading or facilitating a contemplative practice during class. Finally, a few participants named specific recommendations for school counseling students, such as learning about contemplative practices that would work well for children and knowing how to build buy-in and discuss contemplative practice with students, parents, and school administrators.

These findings extend on previous literature that examines mindfulness competencies for counselors (Brown et al., 2013; Goodman & Calderon, 2012; Stauffer & Pehrsson, 2012). According to a Delphi study by Stauffer and Pehrsson (2012), counselors who are proficient in using mindfulness-based interventions are considered to have knowledge of the different forms of contemplative practice, familiarity of which types of contemplative practices are useful or potentially harmful for different types of mental health concerns, understanding of cross-cultural

competencies related to different contemplative practices, personal experience with a specific contemplative practice before using it with clients, and mindfulness integrated into their personal lives.

Emerging Theory Description

Over the course of data analysis, three major theoretical concepts and eighteen categories emerged as a result of individual interviews and review of the artifacts. The concepts and categories were organized to create an emergent theory that informed how counselor educators integrate contemplative practices and perspectives into their pedagogy. After analyzing these concepts and categories with an eye towards abstraction, it became readily apparent that these concepts and categories are interconnected at multiple levels. I then sought to represent these connections at a theoretical level. In order to accomplish this, I considered Cheston's (2000) Way's Paradigm, which was created to understand counseling theory. Her framework states that counseling theory can be organized around three principles: a way of being, a way of understanding, and a way of intervening. I decided to extend this framework in understanding the current emergent pedagogical theory as a way of being, a way of understanding, and a way of intervening. Figure 2 contains an overview of the emergent theory.

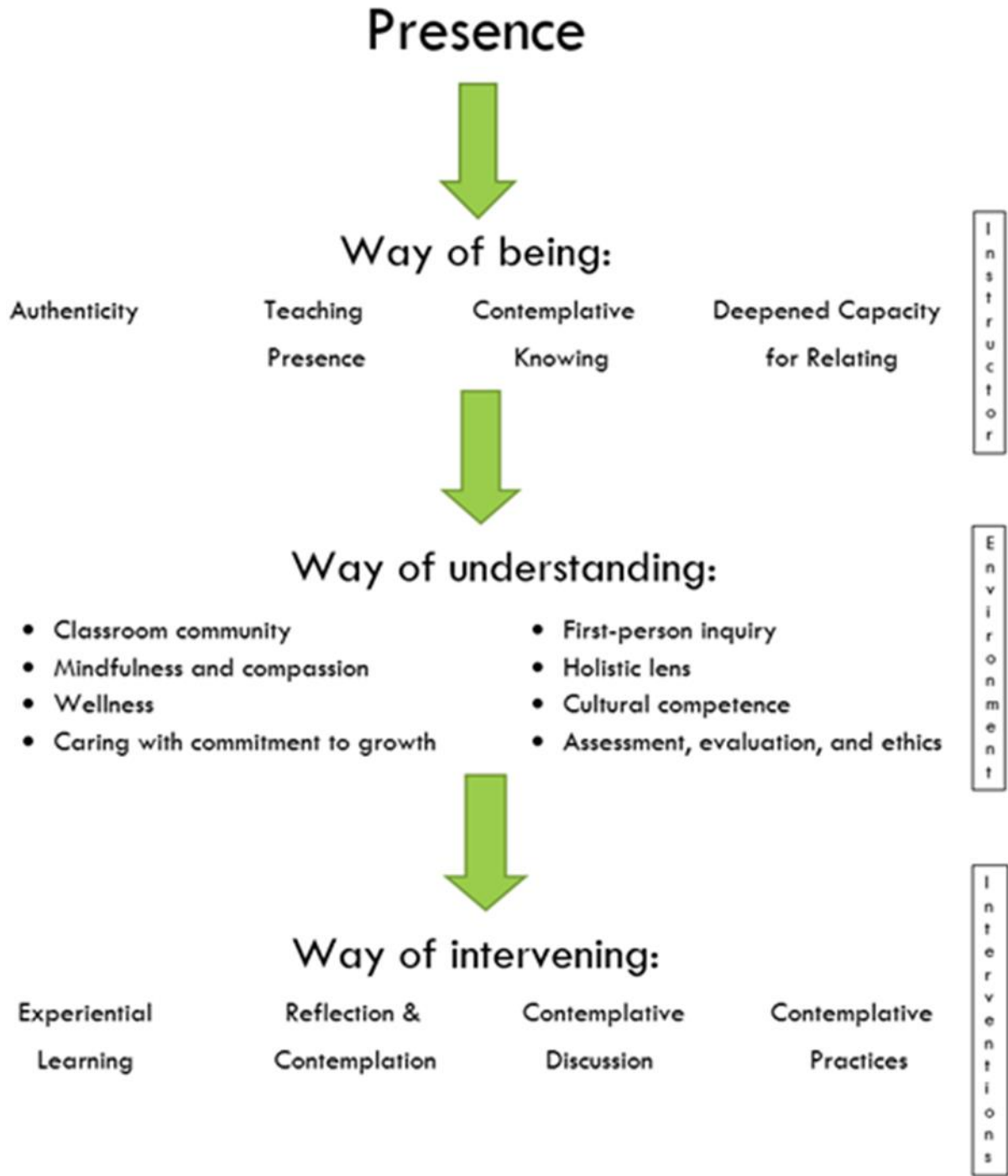


Figure 2: An Overview of Contemplative Pedagogy

Contemplative Pedagogy as a Way of Being

A way of being addresses the educator's presence in the room, who the educator is, the values demonstrated, the roles held, importance ascribed to the relationship, and boundaries that are establishing and maintained. The emergent theory extends on the previous model of Presence depicted in Ch 2 that views Presence as possible result from contemplative practice. This state of Presence forms the ground for ways of being and influences authenticity, teaching presence, contemplative knowing, and deepened relating with students.

The state of Presence enhances authenticity, which is an orientation to self that involves a sharing of one's personhood and encourages greater genuineness and transparency in one's role as educator. At times involves greater openness to sharing vulnerable aspects of self in an effort to model genuineness and authenticity for students. Authenticity also informed the creation of a contemplative environment, as it is guided by the values that make up an educator's selfhood, such as valuing reflection, slowing down, and promoting self-awareness, among others.

The state of Presence also enhances teaching presence, which is a way of responding to the unfolding dynamics of classroom process. Specifically, this involves counselor educators taking on a stance of flexibility and spontaneity in the teaching agenda for the day. It also involves a heightened sense of awareness and reduced self-focus, where educators can be more attuned to the students and classroom as a whole in order to respond more spontaneously to the learning that emerges. Teaching presence informs the promotion of a contemplative classroom in that it is responsive to student needs and enables an educator to respond flexibly and appropriately to attending to emerging needs.

A way of being also relates to contemplative knowing, also referred to as prajna, wisdom, or transpersonal knowledge. This knowledge may or may not become an active part of classroom

exploration, but it does set the context for ways of understanding and ways of intervening. There was not a specific category for this in the data, but it was instead interconnected in the selfhood of the educator, benefits of contemplative practice, personal values, and attending to the holistic development of students.

A way of being also related to a capacity for deeper relating with students. In the data, this was termed relational teaching. From a state of Presence, educators engaged in more heart-centered relating with students. There was more authenticity and transparency with educators which invites students to bring more authenticity and transparency to the teacher-student relationship. This aspect of deepened relating also leads to the creation of a classroom environment that supports more authentic community, promotes feelings of safety, and supports to development of classroom community.

Contemplative Pedagogy as a Way of Understanding: Creating a Contemplative Environment

A way of understanding involves the creation and maintenance of a contemplative environment, from which educator techniques, approaches, and strategies occur. From within this environment, it involves an understanding of counselor development and how to promote learning and growth. Creating a contemplative environment also involves assessment, evaluation, gatekeeping, and promoting cultural competence.

Establishing a contemplative classroom emerged from the data as an important aspect of contemplative pedagogy. One component of establishing a contemplative classroom involves promoting a classroom community. This occurs through teaching relationally and promoting a deep caring for students. It also occurred through promoting authentic communication, where students were bringing their real selves to the classroom and self-disclosing areas they are

actively growing in (e.g., issues of personalization and countertransference). It also involves the promotion of safety through establishing clear guidelines of discussion and through the instructor modelling risk-taking in communicating authentically. Classroom community can also be strengthened by the promotion of mindfulness, self-awareness, and nonjudgement.

Establishing a contemplative classroom also occurred through promoting mindfulness and its other derivatives, such as self-awareness, self-compassion, and nonjudgement was central to a contemplative pedagogy. This is done through instructor modelling, as well as promoting these concepts as attitudes to develop in one's counselor training. Times when this seemed especially important is when student encountered personal growth moments, whether during the development of counseling skills or in the development of cultural competency.

Establishing a contemplative classroom also involved intentionally slowing down, use of silence, and promoting first-person inquiry. This can involve inviting more time for reflection, meaning-making, and integration in the classroom. There is a valuing of student generated meaning and knowledge. Slowing down and inviting more silence in the classroom also supports the development of contemplative knowledge, as students may better able to enter Presence.

The valuing of wellness emerged as another component of a contemplative classroom. Valuing wellness occurs through attunement to students' level of self-care and choosing to engage in self-care practices to give student firsthand experience with self-care. It also involves encouraging students to prioritize self-care and to view it as an ethical imperative to ensure they are operating at their full capacity as counselors. Finally, it can involve a valuing of play, fun, relaxation, and joy in the classroom and inviting moments for these to occur.

Minimizing the power differential, to the extent that continues professional boundaries and enables the educator to enhance counselor development and learning, was another

component of a contemplative classroom. This aspect is interrelated with relational teaching as it involves the educator engaging in student-centered teaching, deepened caring, and prioritizing student growth and development. At times, this involves a level of gatekeeping, such as when a student is underperforming in clinical skills or there is a need for professional remediation. In those moments, counselor educators will strive to diminish any reactivity that could take away from connecting with the student from a place of empathy. It also involves the cultivation of compassion, which at times can involve being direct and confrontation with a student in service to the student's growth.

Assessment and evaluation are other aspects of a contemplative classroom. Though there are areas where this can be covered more extensively, from this data, we can derive that contemplative pedagogy involves understanding student's individual developmental levels so that educators can offer a more tailored and personalized approach to student learning. This is related to relational teaching in that developing stronger relationships with students and promoting authentic relating, it is easier to orient to a student's individual developmental level.

The engagement of ethics was covered in the data, though this is an area that could be studied more extensively. From what we can derive from the data, educators take on an ethical bearing in maintaining professional boundaries with students, while simultaneously engaging in heart-centered relating. It also involves ethical orientations such as "doing no harm," operating to be of benefit to the students, and ensuring students are adequately trained on facilitating contemplative practice before using it as a clinical intervention.

Cultural competency is another area that is important in the creation of a contemplative learning environment. In one way, this involved promoting a concern for the whole, for one's community, and for all sentient beings. Contemplative practice has been continuously

demonstrated as a way to promote greater care and concern for others. For another, educators can promote an openness to different perspectives. For another, contemplative practice promotes self-regulation, which can be vital when having conversations around multiculturalism that may be emotionally activating and block learning.

Contemplative practice was used in the creation of a contemplative learning environment. Educators can begin a class with a contemplative practice to promote engagement. Contemplative practice can also facilitate the creation of a learning community as students are undoing a practice together and learning from one another in their experience with it. Some practices, such as qigong where students are synchronously moving with one another, can also strengthen a sense of connection amongst learners.

A final aspect to the creation of a contemplative environment involves an apprehending and valuing of students from a holistic lens. This means valuing engaging in emotional understanding, somatic awareness, and transpersonal experience and knowledge, in addition to student's intellectual selves. Contemplative practice is one way to engage students holistically, but it can also involve inviting more reflection and experience into the classroom. This aspect is related to the selfhood of the educator, as it is something that reflects personal values that are prioritized in the classroom.

Contemplative Pedagogy as a Way of Intervening

A way of intervening involves the techniques, approaches, and strategies of teaching. The approaches, techniques, and strategies are all done in movement towards a goal of counselor development, which involves knowledge-acquisition, skill development, developing the person of the counselor, and promoting ethical and culturally competent practice.

One intervention valuable to contemplative pedagogy is experimental learning. This involves finding areas where students can learn through experience in the classroom, rather than discussion or lecture. Experiential learning is seen as paramount to contemplative pedagogy as it is a way to holistically attend to students and because it invites first-person inquiry. It can also engage in greater meaning-making and integrative capacities, which are an important part of this emergent theory

The use of reflection is another valuable approach to contemplative pedagogy. Reflection can occur during discussions, lectures, experientials, and the processing of contemplative practice. Reflection allows for first-person learning to be heightened and it is generally seen as a valuable practice for counselors to engage in. Reflection occurs through questions used to stimulate reflection, it occurs through slowing down the classroom and the use of silence. It also occurs through the use of reflection activities, like journaling, reflection papers, and periods of personal inquiry.

Another approach to contemplative pedagogy is the use of discussion. While the use of discussion is utilized in almost every form of pedagogy, what differentiates contemplative discussion is that it involves a slower processing of what's being spoken, longer moments of silence, an invitation to tolerate ambiguity, a stronger orientation to develop first-person inquiry, and a promotion of openness to difference. In a contemplative environment, these discussions might occur with greater moments of reflection, capacity for insight to emerge, and an invitation to suspend personal judgement. It also involves critical self-reflection in awareness of one's personal biases, values, and premature beliefs.

A final intervention to contemplative practice is the use of contemplative practice in and of itself. There are several reasons why a counselor educator might decide to use a contemplative

practice in their classroom. It could be to promote engagement and set the tone for class. It could be to assist students in centering before beginning a skills practice. It could be to help develop counseling skills, counseling dispositions, and emotion regulation. Or it could be to teach contemplative practice as a counseling intervention for students to use with their clients.

Several recommendations that go into facilitating contemplative practice in the classroom, including the need to introduce, process, and scaffold contemplative practice; the importance of attending to religious, spiritual, and cultural considerations; the need to mitigate possible dual roles of a spiritual advisor, religious clergy, or guru; the need for cultural acknowledgement and refraining from cultural appropriation; and the importance of integrating contemplative practice into one's personal life.

Contemplative pedagogy meets the aspects of an emergent grounded theory based on the criteria set forth by Charmaz (2014). It is *credible* in that it involves rich, thick description from participants, it covers an extensive range of empirical observation on the many aspects of the integration of contemplative practices and perspectives in counselor education, and there is enough evidence present for readers to infer on the value of the claims made. It is *original* in that the emergent theory has built upon previous literature involving counselor pedagogy, including how contemplative practices and perspectives can inform self-authorization, constructivist learning, and the development of counseling skills. It has *resonance* in that it has made more explicit processes that were more implicit in counselor education, such as authenticity, teaching presence, and compassionately challenging students towards growth. I also argue it has resonance in that I interviewed seventeen participants who each had unique conceptualizations of contemplative pedagogy, some were more philosophical and idealistic, and others were more

pragmatic and linear. In my attempts to blend both of these perspectives I believe there will be greater resonance with a variety of readers.

Finally, the emergent theory has *usefulness* in that it offers concrete strategies for the implementation of contemplative practice, including when to use it, how to introduce it, and how to support students who may be beginners in contemplative practice. The emergent theory also offers several recommendations on using contemplative practices that extend current literature. The emergent theory may also offer usefulness in providing current and future counselor educators a framework for the integration of contemplative practices and perspectives in their classrooms. Because the theory covers ways of being, the creation of a contemplative environment, and specific interventions, there is likely to value anyone who feels a dedication to this form of pedagogy.

Implications

Mindfulness and contemplative practices are flourishing within counselor education. Research has consistently demonstrated a wide degree of benefits contemplative practice can bestow upon counseling students. An increasing number of counseling students report experience with contemplative practice and desire to see it more actively employed in their counselor training (Christopher et al., 2006; Gockel et al., 2013). Mindfulness-based interventions are becoming more developed and utilized among counselors (Brown et al., 2013). Further understanding of using contemplative practices and perspective in the counseling classroom may be warranted.

The present study developed an emergent theory on contemplative pedagogy within counselor education and these findings suggest several key implications for counselor educators who seek to integrate contemplative practices and perspectives into their pedagogy.

Contemplative pedagogy within counselor education is multifaceted and looks differently depending on the instructor, their inclinations, the courses they teach, and the outcomes they are seeking to support in their students. There is a wide degree of utility and validity in integrating contemplative practices and perspectives into the counseling classroom and these are further detailed below.

This study developed and enhanced a view of contemplative pedagogy as a way of being. Research implications include assisting counselor educators in understanding how teacher presence can look in the classroom, and it can offer them additional insight into how teacher presence can flourish, such as allowing for spontaneity, reducing excessive self-focus, and self-regulation. Results from this study suggests a way of relating with students that might differ from previous ways of understanding, such as the idea that compassion can mean challenging students to grow, the value of authenticity and transparency in teaching, and the value of knowing students on a more personal level.

The findings from this study developed and enhanced a view of contemplative pedagogy as contemplative elements in the classroom that do not involve the direct facilitation of contemplative practice. Research implications include understanding how to promote the holistic development of students, the value of silence and slowing down the learning environment to promote deeper reflection and attention to process, the value of meaning making in the classroom and how to promote it, the value of promoting authentic sharing in the classroom, and the utility and validity of modelling qualities of mindfulness such as self-acceptance, self-compassion, and permission to make mistakes.

This study developed and enhanced a view of contemplative pedagogy as the direct facilitation of contemplative practice in the counseling classroom. The elements of this

development can better inform educators on when to facilitate contemplative practice, how to introduce the practices and build buy-in, how to scaffold and support students in the practice, and what intentionality and outcomes counselor educators can look for when employing contemplative practice. The results from this study also offers several recommendations in integrating contemplative practice into the classroom that counselor educators can look to in ensuring competency in facilitating the practice. These include the importance of processing student experience with contemplative practice, understanding beginner obstacles and challenges to the practice and how to support students in them, how to scaffold the practices, the importance of attending to religious and spiritual considerations, the importance of cultural respect and acknowledgement with culture-bound contemplative practices, and the need to have contemplative practice integrated into one's personal life, among others. This study also delineated several recommendations for teaching contemplative practice as a counseling intervention, and counselor educators can use these recommendations and checkpoints and competencies in their classroom.

While there were several broad elements involved in contemplative pedagogy, this pedagogy is not meant to be prescriptive or formulaic. Each counselor educator involved in this study had a personalized approach to contemplative pedagogy and emphasized some theoretical concepts over others. With the exception of some recommendations which could be reformulated as competencies, it appears there is a high degree of variability and personalization of contemplative pedagogy.

No pedagogy is going to be perfect for everyone, and the same applies to contemplative pedagogy. While this limitation is inherent in all pedagogies, contemplative pedagogy is a promising avenue to counselor development in that it can maintain and foster a supportive group

environment, support counselor skill-development, and encourage much neglected self-care. It is up to the counselor educator to determine if they wish to incorporate contemplative pedagogy into their classroom and if they have the attitudinal disposition and training to maintain integrity to the practice.

Limitations and Recommendations for Future Research

As with any empirical study, limitations due to methodology and research designs exist. Issues of credibility or trustworthiness are inherent with any qualitative design. Furthermore, depth and extent of content exploration can warrant additional study.

This study was intentionally designed as a constructive grounded theory approach to explore the perceptions, beliefs, and process of counselor educators who utilize CP in their pedagogy. A known limitation is that the data presented offered an emergent perspective on these elements and further qualitative and quantitative exploration is necessary to more fully explicate the theory. Future studies could explore the effects of contemplative practice on student engagement in the classroom or the effects of contemplative practice on emotion regulation in counseling students. Future studies can also offer quantitative evidence for the effectiveness of contemplative practice on these counselor outcomes.

Another limitation to this study was the reliance of perspectives from counselor educators, in other words, students were not assessed. Future studies could obtain student reports on the experience of contemplative pedagogy, including perceptions of teacher presence, relational teacher, and contemplative elements in the classroom and could also employ ethnographic methods to obtain systematic and sustained fieldwork on how counselor educators utilize contemplative practices and perspectives in the counseling classroom.

A third limitation to this study was due to the wide breadth of contemplative pedagogy, some areas of this theory may require further study. For example, future studies could more deeply explore the value of authentic sharing in students and how counselor educators promote this in the classroom. Future studies could also more closely examine the value of using certain contemplative practices for certain counselor outcomes. For example, what benefits does labyrinth walking hold for students and are these distinct from a practice like Loving-Kindness Meditation? With greater understanding of the benefits distinct contemplative practices may carry, we can develop greater sophistication in the discernment of which contemplative practices to employ in the classroom.

In closing, contemplative pedagogy is both a method and philosophy of education that incorporates contemplative practices and perspectives within the counseling classroom. While counselor education has addressed specific applications of various forms of contemplative practice within counselor training (e.g., using mindfulness meditation to train therapeutic presence; McCollum & Gehart, 2010), a more systemic application of contemplative pedagogy to counselor education had yet to be delineated. Therefore, the findings from this study illustrate the use of contemplative pedagogy within counselor education and provides a solid framework for counselor educators to utilize as they seek to incorporate contemplative practices into their pedagogy.

Contemplative pedagogy within counselor education entails three distinct theoretical concepts: contemplative pedagogy as a way of being, contemplative elements, and the direct use of contemplative practice. Within each component are a number of additional components to consider such as relational teaching, teacher presence, the informal use of mindfulness and self-compassion, authentic communication, and recommendations in facilitating contemplative

practices in the classroom. Counselor educators interested in using this innovative pedagogy have multiple features to consider and employ.

Contemplative pedagogy is promising avenue of supporting counselor educators seeking to integrate contemplative practices and perspectives into the counseling classroom. It is clear that contemplative practice offers a wide degree of utility in supporting counselor development, such as training empathy, therapeutic presence, active listening, and self-regulation, and client attunement; it can promote greater engagement and meaning-making in the classroom; and it can facilitate a stronger sense of connectedness and community. We also know that contemplative practice can promote qualities in instructors that are generally seen as supportive and favorable to students, such as teacher presence and relational teaching. The emergent theory can be used to support current and future counselor educators who value contemplative practices and perspectives in counselor training and apprehend its transformative potential.

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APPENDIX A

INSTITUTIONAL REVIEW BOARD APPROVAL LETTER



Institutional Review Board

DATE: March 21, 2019

TO: Clarissa Cigrand, MA

FROM: University of Northern Colorado (UNCO) IRB

PROJECT TITLE: [1398541-2] Contemplative Pedagogy: A Grounded Theory of the Integration of Contemplative Practices and Perspectives Within Counselor Education

SUBMISSION TYPE: New Project

ACTION: APPROVAL/VERIFICATION OF EXEMPT STATUS

DECISION DATE: March 21, 2019

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Thank you for your submission of New Project materials for this project. The University of Northern Colorado (UNCO) IRB approves this project and verifies its status as EXEMPT according to federal IRB regulations.

We will retain a copy of this correspondence within our records for a duration of 4 years.

If you have any questions, please contact Nicole Morse at 970-351-1910 or nicole.morse@unco.edu. Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within University of Northern Colorado (UNCO) IRB's records.

APPENDIX B

JOURNAL ARTICLE

Contemplative Pedagogy: A Grounded Theory of the Integration of Contemplative Practices and Perspectives Within Counselor Education

Contemplative practices, such as mindfulness meditation and compassion practices, are flourishing within counselor education. Not only are we seeing a marked interest in using contemplative practices as counseling interventions with clients (Brown et al., 2013), but they have routinely been shown to benefit counselor development during training (Bibeau et al., 2015; Christopher et al., 2011). Both qualitative and quantitative research consistently demonstrate that students value contemplative practices and experience personal and professional benefit from practicing them (Christopher et al., 2011; Gockel et al., 2013).

While there is a growing evidence on the value of contemplative practice within counselor preparation, research to date has focused on studying specific contemplative practices and their benefits to clients and CITs rather than guidelines of implementation. In other words, as a field, we have spent more time understanding the what and why of contemplative practices rather than the how. Our field is missing a theoretical framework that informs processes such as the role of the educator, how they relate to students, and what guides interventions. These are important processes to illuminate as they can support fidelity to the facilitation of contemplative practice, as well as provide guiding principles for both novice and experienced counselor educators who wish to incorporate these practices into their pedagogy. Therefore, the purpose of this study is to develop an emergent theory that illuminates how counselor educators integrate contemplative practices and perspectives into their pedagogy.

Literature Review

Contemplative practice has been conceptualized as “structured and socially scaffolded activities that train skills by placing some constraint or imposing some discipline on a normally unregulated mental or physical habit” (Davidson et al., 2012, p. 147). Alternatively, Grossenbacher and Quaglia (2017) contend that contemplative practice can best be understood through a framework called *contemplative cognition*. This framework illuminates the psychological components unique to all contemplative practices, including intention (e.g., intention to focus on the breath), attention (e.g., to sustained attention on the breath) and present-moment awareness.

Perhaps the most straightforward way to understand contemplative practice is through exploring its various disciplines. There are no limits to the types of disciplines that can be considered contemplative practice. The most well-studied contemplative practice is mindfulness meditation, which is a practice of continuously bringing one’s attention to a fixed focal point, such as one’s breath (Kabat-Zinn, 1994). Another well-studied contemplative practice is Loving-Kindness Meditation, which is a compassion-based practice that involves wishing kindness and well-being to oneself and others (Salzberg, 2002). Other contemplative practices include movement practices such as yoga, qigong, and tai chi; contemplative writing (e.g. freewriting), contemplative reading (e.g., lecto divina), social justice-oriented practices (e.g., vigils, pilgrimages, and marches), and beholding practices (e.g., prolonged reflection of an image, word, or phrase). The field of counselor education has utilized and documented a great variety of contemplative practices, such as Loving-Kindness Meditation (Leppma & Young, 2016), mindfulness meditation (Dunn et al., 2013), yoga, and qigong (Christopher et al., 2011), among others.

Contemplative practices have routinely demonstrated their utility in the development of specific counseling skills. They have been shown to facilitate the development of therapeutic presence (McCollum & Gehart, 2010), strengthen active listening skills (Goh, 2012), enhance counselor self-awareness (Christopher et al., 2011), and promote empathy (Leppma & Young, 2016). In a compelling set of studies, researchers have found that engaging non-clinician students in Loving-Kindness Meditation, a compassion-based contemplative practice, reduced implicit bias (Stell & Farsides, 2016). Similarly, social work students report that contemplative practices enabled greater openness to the critical self-examination necessary in developing multicultural competence (Wong, 2004). Contemplative practices can facilitate the development of a wide range of integral skills for the developing counselor.

Contemplative practice also aids in classroom learning and has the potential to serve as a viable component of enhancing education. Regarding cognitive benefits, contemplative practices can increase cognitive functioning (Waters et al., 2014), increase motivation (Davidson et al., 2012), improve attention (Lutz et al., 2008), decrease mind-wandering (Shapiro et al., 2007), and enhance creativity (Ding et al., 2014). Regarding emotional benefits, contemplative practices can improve emotion regulation (Waters et al., 2014), promote greater affect tolerance (Davidson, et al., 2012), and enhance well-being (Shapiro et al., 2007). Regarding social benefits, contemplative practices can increase empathic concern (Davidson et al., 2012) and facilitate social connectedness (Hutcherson et al., 2008). Impressively, contemplative practices have also demonstrated their ability to improve immune functioning (Davidson et al., 2003). These benefits can carry a direct impact on student learning and the overall experience of the counseling classroom.

Contemplative practice is a powerful classroom intervention that can aid CIT self-awareness, strengthen clinical skills, and enhance classroom learning. While the field of counselor education has developed a wide range of valuable applications for contemplative practices, we are currently missing a theory that illustrates how to integrate contemplative practices into the counseling classroom. Furthermore, as a field, we lack an understanding of how contemplative perspectives, such as acceptance, awareness, compassion, turning towards challenging material and mind/body states (e.g. psychological flexibility), and first-person inquiry are integrated into counselor pedagogy.

Methods

To explore the experiences of counselor educators who use contemplative practices and perspectives in their classroom, qualitative methodology was used. The central research question was, “How do counselor educators integrate contemplative practices and perspectives into their pedagogy?” Sub-questions involved: a) how do contemplative practices and perspectives shape counselor educator roles in the classroom, b) what does contemplative knowledge and contemplative perspectives constitute for counselor educators and how do they actively situate them in student learning, and c) how do counselor educators integrate contemplative practices into student learning? Constructive grounded theory was the chosen qualitative methodology because it emphasizes an understanding of the processes and actions that underlie the integration of a phenomena (Charmaz, 2014). Constructive grounded theory begins with an examination of participants’ lived experience with the phenomena at hand, and through inductive analysis of the data, leads to higher levels of abstractions of those experiences and the interplay between those abstractions, to form an emergent theory

Constructivist grounded theory is a more contemporary form of grounded theory. Whereas traditional grounded theory is theoretically post-positivist and epistemologically objectivist, constructivist grounded theory is theoretically symbolic interactionist and epistemologically social constructionist (Charmaz, 2014). Traditional grounded theory contends that a theory is “discovered” within an objective reality, constructivist grounded theory asserts that a theory is an interpretation of a phenomena in a world where multiple realities may co-exist (Charmaz, 2014). Social constructionism claims that multiple realities co-exist because reality is constructed by the individuals living within it (Crotty, 1998); therefore, a theory can never be a fixed representation of reality because reality is not fixed. Constructive grounded theory was chosen as contemplative pedagogy is apt to change as the counseling field, pedagogy, and contemplative methods evolve. Through the tenets of constructivist grounded theory, the researcher maintains that this theory will ultimately be situated within history, time, and other situational factors (e.g., the state of the field, our understanding of contemplative practice and perspectives at this point); and therefore, the emergent theory may not be a fixed one.

Researcher Positionality

As the qualitative research paradigm considers the researcher as the main instrument, researcher positionality is a critical element to attend to (Merriam & Tisdell, 2016), and even more so within the constructivist grounded theory tradition (Charmaz, 2014). Researcher positionality includes a consideration of personal experiences, values, preconceptions, and biases and how they might inform the questions asked, answers pursued, the mutual understanding. As a previous student of contemplative-based counseling program, a meditation instructor, a contemplative practitioner, and a counselor educator who utilizes contemplative practices and perspectives in the classroom, I have a considerable wealth of knowledge on the topic. Because

of this, I am also aware of my values, preferences, and experiences in integrating contemplative practices within the counseling classroom. This is not only a lens to understand experience, it is a bias that requires attention as I conduct interviews, develop shared understanding with participants, and analyze data to ensure I am understanding this phenomenon from their lens and understanding. As a multiracial, heterosexual, cisgender, middle-class, spiritual woman who is also a U.S. citizen, I recognize that some of my social locations needed to be reflexively investigated during this study. Specifically, I needed to stay in continuous reflexivity with my Western socialization, transpersonal and spiritual propensities, preference for exploring critical consciousness regarding racial equality, and leanings towards epistemologies outside of the rational-empirical approach.

Participants

For the purposes of this study, purposive sampling was utilized in order to reach a very targeted and select sample, namely counselor educators who utilize contemplative practices and perspectives in counselor preparation. Following Institutional Review Board approval, participants were recruited from the Counselor Education and Supervision national listserv and individually invited to participate based on previous scholarship on contemplative practices in counselor education. Inclusion criteria involved the participants identifying as counselor educators who utilize contemplative practices and perspectives in their teaching. They also needed to have experience teaching at the either Master's or Doctoral level. Another inclusion criteria was the prospective participants must consistently engage in personal contemplative practice. According to Brown (2011), the personal practice of the educator is foundational for the implementation of contemplative pedagogy and was the reason why this criterion was included.

Seventeen counselor educators participated in this study. Eleven participants identified as white, two Black/African American, one Puerto Rican, one Japanese, and one biracial with Sri Lankan and Scottish heritage. Fifteen participants identified as heterosexual, one identified as gay/lesbian, and one identified as bisexual. Six identified as cis women and 11 identified as cis men. Participants ranged in age from 31 to 75, with the average age of 47 years. Sixteen participants identified as U.S. citizens and one identified as a non-U.S. citizen. Teaching time ranged from 1.5 to 50 years with the average length of teaching time being 13 years. Counseling practice included 4 to 46 years, with the average length of time 13.5 years. Participants varied in their agnostic, religious, and spiritual identifications with one participants identifying as Agnostic, two participants identifying as Buddhist, two participants identifying as Catholic, one participant identifying as Episcopalian, one participant identifying as Baptist, one participant identifying as Christian non-denominational, one participant identifying as Buddhist leaning and Christian influenced, one participant identifying as spiritual with a Buddhist learning, one participant identifying with the Science of Spirituality, and six participants identifying as spiritual/not religious.

The participants also reported the types of contemplative practice they engage in. This list included insight meditation, mindfulness meditation, 24/7 mindfulness practice, washing dishes, shikantaza meditation, gardening, Christian prayer, Zen, contemplative reading, hatha yoga, guided imagery, centering prayer, Loving Kindness Meditation, walking meditation, labyrinth walking, religious services, contemplative writing, gratitude practice, eucharistic adoration, lectio divina, ritual, music, cultivation of the four immeasurables, manta-based meditation, Tonglen, body scans, mindfulness in nature, vipassana meditation, qigong, somatic-based

meditation, mindful eating, progressive muscle relaxation, prayer, hypnosis, altered sense experienced, Tibetan yoga, Ngondro skygazing, and lucid dreaming.

Participants were invited to choose their own pseudonyms, or they had the option of having the researcher select a pseudonym for them. The majority of the time, the participants elected to have the researcher select a pseudonym. These pseudonyms are used throughout the document.

Data Collection

Data collection occurred through open-ended interviews, observational notes, and relevant artifacts. Constructivist grounded theory utilizes open-ended interviews so that the interviewer is not overshadowing participant responses with their own personal notions (Charmaz, 2014). It also opens up exploration to more possibilities as participants are not bound to answer preformulated, bounded questions on specific content (Charmaz, 2014). In these open-ended interviews the researcher participants questions related to the three research questions, while leaving these questions open-ended enough for participants to supply their personal understandings on the topic matter. Observational notes were also conducted following the interviews and served as an additional source of data. Data collection also occurred through relevant artifacts of the research participants. These included statements of teaching or teaching philosophies, CVs and resumes, copies of syllabi, and both formal and informal writing on utilizing contemplative practices and perspectives in the classroom.

Data Analysis

As grounded theory is an iterative process, data collection and analyses occurred both simultaneously and continuously. Data was collected through open-ended interviews, observation of participants from the interviews, and relevant artifacts. The research steps

outlined in Tweed and Charmaz (2014), were utilized for data analysis. After the first round of data collection, the researcher underwent *initial coding*, utilizing the line-by-line coding method, to analyze meaningful actions and processes and the theoretical ideas they might suggest.

From this coded data, the researcher underwent *focused coding*, which is a process of noting the most significant and most frequent codes (Charmaz, 2014). These codes were then compared to larger volumes of data, and if they contained explanatory power, they were raised to a tentative *category*. Categorization enabled a more abstract conceptualization of the phenomena. As categories emerged from the focused codes, any categories that seemed incomplete or sparse became focal point for subsequent interviews, in a process known as *theoretical sampling*. Theoretical sampling was conducted to obtain specific properties of selected categories, and it occurred until *theoretical saturation* was reached, which occurs when there is no more novel incoming data for the selected category after intentionally sampling on that category. Once categories reached theoretical saturation, the most significant ones formed the theoretical *concepts* underlying the emergent theory.

Throughout data analysis, the researcher utilized *memo-writing*, which is a reflection process of analyzing ideas about the codes and emerging categories and concepts. This process can occur at any point the researcher an idea, insight, or question around analyses. Through successive memo-writing, the researcher was able to obtain an analytical grasp on the data from the early stages of data collection and also reach higher levels of abstraction as the data analysis proceeded (Charmaz, 2014).

Rigor and Trustworthiness

There were several ways rigor and trustworthiness were established in this study. To establish *credibility*, the researcher engaged in member checking, triangulation, and an

examination of previous research findings (Merriam & Tisdell, 2016). To strive for *transferability*, the researcher provided rich, thick descriptions in the results section of the study (Merriam & Tisdell, 2016). The researcher also utilized several quotes that captured the processes and experiences of counselor educators utilizing contemplative pedagogy when it would strengthen the understanding of the features of the theory (Merriam & Tisdell, 2016). To ensure *dependability*, the researcher kept and maintained an audit trail throughout data collection and analyses, laying out key decision points during the data analysis process (Merriam & Tisdell, 2016). The researcher also utilized an external auditor who examined the data collection, analyses, and reported findings for accuracy and ensured that the findings were supported by the data (Lincoln & Guba, 1985). To assist in demonstrating *confirmability*, the researcher provided a passage on positionality, which involves a reflexive examination of personal perspectives, biases, and social locations that will likely shape what research is collected and how it is analyzed and reported (Merriam & Tisdell, 2016). The researcher also developed and maintained an audit trail, so that other researcher would know key decision points along the way and the research practices utilized (Merriam & Tisdell, 2016). Furthermore, an external auditor checked the data, analyses, methods, and reported findings for accuracy and to ensure that the findings were supported by the data (Lincoln & Guba, 1985).

Results

Three theoretical concepts were identified regarding the use of contemplative pedagogy in counselor educator: contemplative pedagogy as a way of being, contemplative elements, and the direct use of contemplative practice. While participants understood each theoretical concept uniquely, there were also several points of convergence in generating categories for each

theoretical concept. The following sections detail the major theoretical concepts and categories in this study and connect them to the literature.

Contemplative Pedagogy as a Way of Being

This section examines the interior lives of participants and depicts their views of contemplative pedagogy as a way of being and how this translates into instruction.

Contemplative pedagogy as a way of being involves an examination of how contemplative practice has influenced personal selfhood, how it has informed ways of relating with students, and how they understand presence in the classroom, hereafter referred to as teaching presence.

Selfhood and Contemplative Practice

Selfhood, as defined in this study, is the personal values, dispositions, perspectives that shape one's individuality and self-expression. Many participants (7/17) expressed that mindfulness forms their foundation for living. Maple noted how contemplative practice is a central focus of her life. She sees CP as wide ranging, "more of an attitude, a presence you bring to an activity, a space that you operate from." Several participants (4/17) noted they consider teaching, in itself, is a contemplative practice. For example, Gabe mentioned that he uses mindful breathing in the classroom, which keeps him in a state of presence. Deepesh spoke to viewing teaching as requiring interpersonal mindfulness, which involves an examination of self and other. Selfhood also involves the values that inform their principles for living and how those values enrich the classroom. Participants identified values such as lifelong learning, openness to other lifestyles and worldviews, spirituality, awareness and accountability of one's experience, being of service, embracing imperfection, and slowing down as values that matter to them that are infused into their pedagogy.

Teaching Presence

In addition to selfhood, participants expressed that contemplative practice has enhanced their experience of teaching presence. Teaching presence, similar to therapeutic presence, can be thought of as the state of being a counselor educator holds while engaged in the act of teaching. For these participants, teaching presence served as the foundation of teaching. The following sections will elaborate on the qualities of teaching presence that emerged as being central to contemplative pedagogy.

Self-Regulation. Several participants (5/17) spoke to how contemplative practice helped facilitate feelings of groundedness, centeredness, and emotion regulation. Isaac spoke to how CP helped him become more grounded and present in the classroom and to stay grounded during emotionally activating situations. Kosuke spoke to contemplative practice helping him find a state of balance, where he is able to experience the quality of spaciousness. Cora spoke to using CP bring a sense of recentering and presence in the classroom. Maple spoke to using CP to have a calm limbic system where she experiences a sense of presence and availability to her students.

Feelings of Expansiveness. Several participants (5/17) spoke to the feelings of expansiveness, such as enthusiasm, passion, flow, and agape that comprises teaching presence. Satori named that when in a state of teaching presence, he experiences excitement, enthusiasm, life and career satisfaction, and gratitude. Similarly, Conrad, found that entering a state of presence invokes a profound sense of acceptance, appreciation, and love. He went on to add:

What I feel is, often a rush, like I don't know what it is, but it feels like energy flowing through my body, and there's often kind of a sense of the hair on the back of my neck is tingling. There's a sense of real openness in the chest and heart. Often a sense of, you

know, joy and bliss and peace. And most, probably, importantly, just an experience of profound love or agape.

Heightened Awareness. Many participants (6/17) spoke to heightened awareness as an aspect of teaching presence and that this capacity was supported by contemplative practice. Maple named that teaching presence, for her, involves having an undistracted mind that is not focused on self but is available to others. She added:

It is an open, spacious invitation. It is a place where my mind is still and calm. It is a place where my brain is not distracted or thinking about things in my own life. It's an agenda where, when a person comes to me, I am there for them. I want to hear them, respond in really helpful ways to them, compassionate, empathic, which doesn't mean it can't be clear, direct, and confrontational. It can be. Underlying it all, is a deep warmth, a deep, caring... so a contemplative mind is cognitively still, emotionally still. It's emotionally settled. I'm settled. I'm in my seat. I'm available. It's, uh, spiritually available, intuitively open.

While in this state of heightened awareness, Satori spoke to how CP gave him greater presence of mind and in doing so, he felt more connected with his mental capabilities and gifts.

Spontaneity and Flexibility. Many participants (7/17) named spontaneity and flexibility as a component of teaching presence. Satori noted how teaching presence involves an experience of greater spontaneity and adaptability in the classroom. Roger added how he sees spontaneous moments to follow as potentially more valuable than getting across content or material. Rigdzen emphasized that he trusts in his quality of presence to keep bringing him back to the central point in class. Conrad professed that flexibility with class process and structure helps him experience more openness to mine or investigate potentially rich moments. Similarly, Collette

acknowledged that teaching presence involves being attuned to students and flexible in the lesson plan, giving space to attend to what students bring up and stay in the moment with it without thinking too far ahead or worried not covering content fast enough.

Attunement to Self, Students, and Group as a Whole. Several participants (4/17) noted that attunement to self, students, and the group as a whole was a component of teaching presence and was cultivated by contemplative practice. Iron Man emphasized that, for him, presence involved full attention in engaging with his students. Relatedly, Roger expressed that presence involves taking an active interest in students and a desire to know them and support them. Conrad added that capacity of contemplative practice helped him experience greater openness when teaching, where he was able to “really sense where students are, not just intellectually but also emotionally. And then to try to find some ways to adapt or reach those students.” Iron Man stated that contemplation:

Changed my ability to be in the room and be fully present. It's taught me to be fully present with my students. And I'm an introvert, so I will still get exhausted, but for that moment, I can be with them in the room, and when they say things, I can hear the tone in their voice, and I'm not just trying to answer questions, but I'm trying to engage them.

Tolerance for Discomfort and Ambiguity. Several participants (4/17) described teaching presence as involving an openness to discomfort or ambiguity tolerance, which enabled greater risk-taking and connection with students. Conrad identified that teaching presence involves regulating emotional activation and surrendering the need for control to instead venture into the unknown with students. He expressed when he is trying to control, he ends up wanting to hide vulnerability, know exactly what is happening, tries too hard, and his need to make an impression gets louder. So instead, he named he uses contemplative practice to deepen his

capacity to tolerate ambiguity and uncomfortable moments and flip the lens on them to see their potential to lead to something positive.

Authenticity. For many participants (8/17), teaching presence involved sharing their authentic self in the classroom. Deepesh and Victoria perceived teaching presence as involving the capacity to demonstrate genuineness and vulnerability. Roger noted that teaching presence involves feeling less concern for social approval and pressure and instead confidence to be himself and share his personhood and what he has to offer to the class. Maple spoke to less self-protection, less self-managing, and freedom to bring her full self to the classroom, including her lesbian identity. When speaking to the value of this, she added:

When I'm able to be completely who I am and honest about all of me, then I'm much more authentic and much more real. And that allows others to be authentic and real. I saw how students were so much more receptive and able to be themselves, fully, with permission, and without that [inner] judge all the time, criticizing and undermining their best efforts.

Relational Teaching

Participants also described to how they related to their students, in a term called relational teaching. Relational teaching includes concepts such as sharing one's authentic self with students, deep caring, compassionately challenging students towards growth, and minimizing the power differential, among others. In the following section I detail the specifics on the relational approach these participants take with their students.

Sharing Authentic Self with Students. In addition to naming how authenticity relates to teaching presence, several participants (5/17) noted their intentionality in sharing their authentic self with students to promote greater connection with their students. Gabe emphasized he values

students knowing his authentic self, beyond the teacher role. Kosuke added he builds rapport with students by self-disclosing his experience with students and modelling awareness and acceptance of himself and his experience. Relatedly, Victoria identified that she is transparent with students if something in her personal life may be affecting how she shows up in the classroom.

Minimizing Power Differential. Many participants (6/17) declared their intentional minimization of a power differential with students. Satori explained he avoids enforcing a power differential that would be detrimental to the relationship. He does not value a sense of professionalism that would negate being relational with students. Cora identified one way she minimizes the power differential is by striving to make light of herself to reduce emotional distance from students and connect with them on a more relational level. She sees the professor status as a temporary role, and while she honors it, she does not see the need to make more prominent than is necessary.

Student-Oriented Teaching. Many participants (6/17) named how CP has assisted them in developing a student-centered orientation, demonstrate servant leadership, and engage in more collaborative, constructivist principles in their teaching. Roger reported that CP has clarified the intention to be of service to his students, specifically though his aim to generate *Bodhicitta*, a Buddhist concept that reflects the desire to serve and help all other living beings. Cora similarly holds an intention to be a valuable presence for her students. She sees herself as a small part of their journey and this humility helps keep her focus on being of service.

Deep Caring. A majority of participants (11/17) spoke to their intention to know students on a personal level and feel deep caring for them. Each participant spoke to this deep caring in slightly nuanced ways. For Audrey, she expressed her aim to honor students so that they may

bring this sense of honoring to others. Satori recognized this caring as seeing the students' inherent self-worth and he seeks to model how to relate to clients by how he relates to his students. Conrad referred to deep caring as connecting with students in a heart-centered way. Jesse perceived that CP helped him to see Christ in everyone, students included, and in doing so, he is better able to be in a place of "true meeting" with them. For Victoria, deep caring involved viewing her students as people first and promoting unconditional positive regard.

Compassionate Commitment to Student Growth. Several participants (5/17) named their value of cultivating compassion and empathy towards their students in promoting their growth and success, particularly when feeling challenged by a student. As Maple noted previously, compassion can be clear, direct, and confrontational. Issac and Cora identified that cultivating empathy and compassion helped them challenge students when they felt it as needed.

Issac went on to state:

A lot of times people interpret empathic as somehow being easier on the student, but I would actually say that has been quite different for me... I feel more capable of challenging them in meaningful ways. I think my contemplative practice has given me more confidence in my own instincts, but I think also in the strength of the students. In other words, sometimes if we're not real secure with ourselves, we can kind of project that onto the student we're dealing with. And that makes us overly protective and not aware of the need to push and challenge them to grow. And being more comfortable in my own way, I think allows me to see the strength in other people...before I would have panicked, "I'm ruining them... this is really terrible...what a terrible person I am." Now I just settle right into it and say "this is hard for you, but we're not going to give up here. Clearly something's happening that's important, and I trust you enough to keep going."

Contemplative Elements That Do Not Involve Direct Practice

Contemplative pedagogy involves more than the roles of the educator, teaching presence, and the direct use of contemplative practice in the classroom. It also involves contemplative elements or contemplative perspectives that are infused in one's teaching. In the following section I highlight what participants identified as contemplative elements and perspectives they utilize in the counseling classroom

Attending to Holistic Development

Attending to the holistic development of students involved noticing and involving the mental, emotional, somatic, and spiritual aspects of student experience. Many participants (7/17) remarked on how they engaged and attended to different aspects of students' experience and how they promoted the development of the whole person. Deepesh offered that he engaged in holistic teaching by accessing the student's emotional, somatic, and mental responses. He noted:

You're teaching to the whole person, which means that you really do want to access their body's response. You want to access their emotional response and you want to access their mental responses too, and you want to, in a way, give them equal weight.

Slowing Down and Use of Silence

Another element of contemplative pedagogy that emerged from the data was intentionally slowing down the classroom experience to attend more deeply to process (e.g., interactional dynamics in the classroom that may focus on feelings, experiences, thoughts, actions, and or nonverbal behavior) and reflection. Several participants (5/17) reported intentionality slowing down the classroom to attend to student process and reflection. Cora expressed she slows down the classroom to invite reflection and invite students.

Similar to slowing down, a few participants (3/17) reported intentionally using silence during class. Specifically, Iron Man observed that beginning counselors have difficulty with silence, so he will intentionally use it in his pedagogy. In class, he begins with a silent meditation or he will use silence during opportune moments to increase student comfort with silence and to foster deeper reflection.

First-Person Inquiry

First-person inquiry is an approach to teaching, learning, and knowing that values students “turning within” to deeply examine their personal understanding of a topic matter. A majority of participants (9/17) named the intentional use of first-person inquiry in the classroom. Participants in this study promoted first-person inquiry through making time for reflection in the classroom, promoting self-direction, and promoting student growth through addressing personal edges.

The counselor educators in this study spoke to making time for reflection to promoting meaning-making in their students. They would use reflection questions to provide opportunities for meaning to emerge, enhance self-awareness, and promote richer discussion. Participants would invite students to see each moment as ripe with meaning. They would also ask reflective questions such as, “What did you notice?” or “What is resonating for you?” They would also invite students to, “Pay attention to what has heart and meaning for you.” Some educators would speak to calling and purpose in life and invite students to reflect on why they were entering the field. Some educators would assign reflection-based papers or journals. Others would stir students to controversy to imbue content with greater meaning.

Another aspect of first-person inquiry participant employed in the classroom was promoting self-direction. This occurred through inviting students to find their own answers, to

enhance their own personal approaches to counseling, or through promoting listening to their higher calling or their personal “Hero’s Journey.”

Promoting Informal Mindfulness and Self-Compassion

A majority of participants (9/17) also named they actively promote informal mindfulness and self-compassion in the classroom. This involved actively inviting students to give themselves permission to be imperfect, promoting self-worth over and above grades and achievement, and embracing mistakes as a part of the learning process. Participants also aimed to model this to students, rather than simply telling them to cultivate it. These educators also modelled giving themselves permission to be fallible humans by being open to making mistakes and promoting that embracing imperfection can strengthen a connection and model greater genuineness in their clients. Victoria would emphasize the value of making mistakes when stating, “If you fail something, it's an experiment that we get to learn from. If you didn't do what you thought you wanted to, now you've just learned something else”

Participants also spoke to promoting nonjudgement as an attitudinal disposition in students. This could entail inviting students to notice when they are judgement and to let go of that judgement, including judging judgement. Promoting informal mindfulness could also be reducing reactivity or learning to be more descriptive. Finally promoting informal mindfulness was conceptualized to involve promoting greater self-acceptance.

Experiential Learning

Experiential learning is an engaged learning process whereby students “learn by doing” and by reflecting on the experience. Many participants (7/17) spoke to experiential learning as an element of contemplative pedagogy. Some believe that experience is the best way to teach

(Kosuke), other would bring concepts to life through experiential learning (Maple), and others would value using creativity in creating experientials for students (Satori).

Promoting Dialectical Thinking and Openness to Additional Viewpoints

Several participants (5/17) named openness to other perspectives as an element of contemplative pedagogy. This could involve having students recognize that diverse viewpoints and perspectives can simultaneously coexist (Gabe). Other participants would share their personal culture to demonstrate cultural difference and a tolerance and appreciation of those differences (Iron Man). Other counselor educators spoke to have students embrace paradox (Kosuke).

Promoting Wellness

Many participants (6/17) acknowledged the importance of promoting a sense of wellness, enjoyment, and self-care in the classroom, regardless of the content/experience. Victoria mentioned this could involve teaching students about wellness and sending them wellness reminder. It could also be teaching about the value of wellness. For Simon, promoting wellness involved having fun in the classroom, where students were free to let go and be in the moment together. As Simon noted, being present and in the moment can be a powerful replenisher from our busy lives and promoting this in the classroom can be indelible in students carrying this beyond the classroom.

Promoting Authentic Communication

A final contemplative element many participants named (7/17) was promoting authentic communication. Broadly conceptualized, this element involves promoting authentic communication (e.g., self-disclosure, sharing personal reflections and knowledge, sharing

insights and process) to build community, promote student growth, and enhance learning. Authentic sharing was promoted through modelling self-disclosure and attending to safety to create conditions where authentic sharing is more likely to occur. Participants would also disclose aspects of their identities that were vulnerable to share, such as their gay identity, cultural identity, spiritual identity, and other marginalized identities. Rigdzen named he would model risk taking early on so that it might become classroom culture as the semester goes on. Cora mentioned she would promote safety in authentic sharing by providing clear guidelines to students, making confidentiality a norm, giving students the option to share in or outside of class, and through attending to a sense of deep caring for the students. Participants in this study also believe that authentic sharing has the potential to promote student growth, both personally and professionally. Issac emphasized that when students are more genuine, they can be more transparent about areas they want to work on, which can benefit others in the classroom. Examples include speaking about personalization and countertransference issues, talking about personal difficulties one is experiencing, and speaking to challenging classroom topics.

The Direct Use of Contemplative Practice

The third major theoretical concept to this study entailed the direct use of contemplative practices in the counseling classroom. This theoretical concept involves specifics such as which courses use contemplative practices, the types of contemplative practices used, intentionality and observed outcomes of the practice, scaffolding and supporting students in the practice, and recommendations for their implementation. These specifics are detailed in the remainder of this section.

Specificity of Which Courses Utilize Contemplative Practice

Participants in this study named that contemplative practice can be infused in a wide variety of counseling courses. They expressed using contemplative practice in their supervision courses, wellness-based courses, theories courses, counseling skills courses, and special topics courses such as addictions or transpersonal or spirituality-based courses. Participants also named they would provide workshops, extracurricular groups, and meditation-specific courses.

Types of Practices Used

Participants named several distinct forms of contemplative practice they would facilitate in the counseling classroom. These included mindfulness meditation, aikido, qigong, Loving-Kindness meditation, labyrinth walking, mindful eating, progressive muscle relaxation, body scans, concentration-based practices for grounding, and compassion-based practices. One participant in particular, Gabe, would use expressive arts in the classroom, which he considered to be rooted in contemplation and mindfulness.

Outcomes and Intentionality of Contemplative Practice in Counselor Development

Participants in this study held wide-ranging intentionality in facilitating contemplative practice and observed several unique outcomes in its facilitation. Intentionality included promoting wellness and self-care, supporting engagement in the class, and promoting meaning making and reflection, fostering therapeutic skill development, promoting contemplative practice as a counseling intervention, and promoting community. Outcomes included heightened self-awareness, greater emotion regulation, stronger multicultural competence, enhanced community, greater self-acceptance and self-compassion.

The Placement of Contemplative Practice: When to Incorporate

Participants in this study noted specific times when they would incorporate contemplative practice in the classroom. Some would begin each class with contemplative practice to promote engagement, orient attention, settle the mind, and facilitate community. Some would facilitate contemplative practice spontaneously during class, during moments when students appeared cognitively overloaded, during moments when students seemed in need of self-care, after emotionally charged events, or during moments when there was an opportunity for greater meaning and reflection to emerge. Some participants would facilitate contemplative practice either before or after students practiced counseling skills in role plays to bring them to present-centeredness or help them notice what was in their field of awareness. Other counselor educators would facilitate contemplative practice as a closing activity to mark a sense of completion, reflection, or community connection. And others would integrate contemplative practice as a course assignment for students to complete outside of the classroom, to help them remain consistent with the practice or to promote a specific assignment, such as an expressive arts project or using mindfulness to understand addiction.

Recommendations for Integrating Contemplative Practice into One's Pedagogy

The counselor educators in this study listed several considerations they deemed essential in facilitating contemplative practice in the counseling classroom. These considerations include introducing the practices and providing a rationale prior to facilitation, processing student experience following the practice, scaffolding the practice to support beginners, emphasizing participation is voluntary, understanding any potential adverse reactions to contemplative practice and how to respond to them, adapting the practices to meet the students where they are

at, promoting that contemplative practice is not a panacea, promoting contemplative practice an integrated part of students' lives, attending to religious and cultural considerations, mitigating any dual roles as a spiritual advisor or religious clergy, attending to cultural acknowledgement and avoiding cultural appropriation, and prioritizing contemplative practice being integrated into the counselor educator's life.

Recommendations for Teaching Contemplative Practice as a Counseling Intervention

In addition to considerations for facilitating contemplative practice, the counselor educators involved in this study also emphasized several important considerations for explicitly teaching contemplative as a counseling intervention for students to use with their clients. These considerations include the need for consent and processing from clients; the need for intentionality and discernment on its clinical validity and utility with each client; the need for mindfulness to be integrated into the counselor's life; and the need to attend to possible religious, ethical, and cultural considerations of clients. Participants also spoke to the value of having instructors model how they use contemplative practice as a counseling intervention in their clinical practice. They also spoke to the value of having students practice leading or facilitating a contemplative practice during class. Finally, participants named specific considerations for using contemplative practice with children, such as learning about contemplative practices that would work well for children and knowing how to build buy-in and discuss contemplative practice with students, parents, and school administrators.

Discussion

The purpose of this constructive grounded theory study was to illuminate the use and integration of contemplative practices and perspectives in the training of counselors. Data from

participants phenomenological experiences was examined and synthesized into an emergent theory of contemplative pedagogy within counselor education. Three theoretical concepts were identified regarding the use of contemplative pedagogy in counselor educator: contemplative pedagogy as a way of being, contemplative elements, and the direct use of contemplative practice.

Participants illuminated several qualities of teaching presence. The first quality was self-regulation or emotion regulation. There are many accounts in the existing literature that echo these findings, with the present study offering some novel conceptualizations of teaching presence. Miller (2014) describes this capacity of teacher presence to involve “an intuitive sense of what is appropriate for the student (p.21). Rodgers and Raider-Roth (2006) contend that teaching presence involves a connectedness to “both the individual and the group in the context of their learning environments and the ability to respond with a considered and compassionate next best step” (p.266). Additionally, the conceptualization of teaching presence illuminated in this study extends O’Reilly’s (1998) term radical presence. Radical presence in teaching, as she terms it, occurs when educators are fully present and available to their students and when they prioritize deep listening and nonjudgement.

Participants named that relational teaching involves sharing one’s authentic self with students, while also valuing knowing the student’s authentic selves as well. Participants spoke about bringing a certain level of realness to class, self-disclosing at times to demonstrate vulnerability or to be more personable, and to intentionally promote their accessibility to students. Other pedagogical scholars have glorified the value of authenticity in one’s pedagogy (Cranton, 2006; Hunt, 2006). Cranton (2006), perceived value in authenticity as it can support students in developing greater authenticity in themselves. As we know, genuineness is a core

condition in client-centered counseling (Rogers, 1957), and is worth actively promoting in counselors in training. Dougherty (2016) revealed how contemplative practice helped counselor educators become more authentic, particularly in moments when noticing they were being inauthentic based on concerns of impression management.

Furthermore, these counselor educators approach situations with students with the intentionality of relating with compassion, heart, and a sense of honoring. In doing so, they felt a vitalizing connection to their students. Other studies expound the report of educators who state that contemplative practice helps them attune to an enhanced sense of caring and interest in students (Sherretz, 2011; Solloway, 1999)

Findings from the present study reinforce the valuing of holistic development in students and is consistent with, and extends upon, current literature on contemplative pedagogy (Bush, 2011; Byrnes, 2009). As Barbezat and Bush (2014) stated, holistic engagement can occur when students are able to find themselves in the learning. When we usher in greater awareness to their experience—including their thoughts, beliefs, and affective responses—we are assisting them in discerning what brings them meaning. It is an opportunity to inquire more fully and carve out personal understanding, relevancy, and purpose in the learning. Contemplative education invites students to bring their whole selves to the classroom (Bush, 2011). It goes beyond viewing students and teachers solely from their intellect and capacity to reason, but instead emphasizes “wholeness, unity, and integration” and “moves education toward a view of teachers and students as beings with not only mind, but also hearts and bodies” (Byrnes, 2009, p.2).

Contemplative pedagogy supports first-person inquiry, which has a great degree of relevancy to the counselor development. Similar to the banking model (Freire, 1985), academia traditionally merits third-person inquiry, where theories and concepts are dispersed to students

who are expected to memorize them, generally without time for reflection and integration (Coburn et al., 2011). In a similar vein, Hansen (2005) noted that the field of counselor education has devalued the inner subjective experience of counseling students and beckons the field to reconsider. In direct answer to this call, contemplative pedagogy “seeks to restore the place of first-person investigations in the learning process” (Grace, 2011, p. 107), and as Bush (2011) conceptualized, the restoration of first-person inquiry is not meant to replace, but rather, complement third-person inquiry. With this complementary arrangement, counseling students can verify for themselves whether a theory or concept is valid, which not only sharpens critical-thinking skills (Coburn et al., 2011), but empowers the student to reflect on the validity of what we uphold in the field.

Finally, first-person inquiry employed participants promoted self-direction. This occurred through inviting students to find their own answers, to enhance their own personal approaches to counseling, or through promoting listening to their higher calling or their personal “Hero’s Journey.” While the field of counselor education has promoted self-authorizing (McAuliffe & Eriksen, 2000), this study adds to the field in adding in contemplative elements to self-authorization.

Emergent Theory

The concepts and categories were organized to create an emergent theory that informed how counselor educators integrate contemplative practices and perspectives into their pedagogy. After analyzing these concepts and categories with an eye towards abstraction, it became readily apparent that these concepts and categories are interconnected at multiple levels. Using Cheston’s (2000) Way’s Paradigm, I extend the findings into a coherent emergent theory on the integration of contemplative practices and perspectives in counselor education.

Contemplative Pedagogy as a Way of Being

A way of being addresses the educator's presence in the room, who the educator is, the values demonstrated, the roles held, the importance ascribed to the relationship, and the boundaries that are establishing and maintained. Based on participants self-report, it can be understood that presence is the ground from which all approaches and interventions emerge. Presence enhances authenticity, which is an orientation to self that involves a sharing of one's personhood and encourages greater genuineness and transparency in one's role as educator. At times this involved greater openness to sharing vulnerable aspects of self in an effort to model genuineness and authenticity for students. Authenticity also informed the creation of a contemplative environment, as it was guided by the values that make up an educator's selfhood, such as valuing reflection, slowing down, and promoting self-awareness, among others.

The state of presence also enhanced teaching presence, which is a way of responding to the unfolding dynamics of classroom process. Specifically, this involved taking on a stance of flexibility and spontaneity in the teaching agenda for the day. It also involves a heightened sense of awareness and reduced self-focus, where educators can be more attuned to the students and classroom as a whole in order to respond more spontaneously to the learning that emerges. Teaching presence informs the promotion of a contemplative classroom in that it is responsive to student needs and enables an educator to respond flexibly and appropriately to attending to emerging needs.

A way of being also related to a capacity for deeper relating with students. In the data, this was termed relational teaching. From a state of presence, counselor educators engaged in more heart-centered relating with students. There was more authenticity and transparency which invited students to bring more authenticity and transparency to the teacher-student relationship.

This aspect of deepened relating also leads to the creation of a classroom environment that supported more authentic communication, promoted feelings of safety, and supported to development of classroom community.

Contemplative Pedagogy as a Way of Understanding: Creating a Contemplative Environment

A way of understanding involved the creation and maintenance of a contemplative environment, from which counselor educator techniques, approaches, and strategies occur. From within this environment, it involved an understanding of counselor development and how to promote learning and growth. Creating a contemplative environment also involves assessment, evaluation, gatekeeping, and promoting cultural competence. A contemplative environment is created through promoting classroom community through authentic communication, promoting mindfulness and its other derivatives, slowing down and use of silence, and first-person inquiry. It also occurs through valuing wellness and promoting it in the classroom, minimizing the power differential to the extent possible that enables counselor development and learning, assessing the developmental levels of students and responding to this, cultural competency through contemplative ways of relating, and apprehending students from a holistic lens. Community building happened through sharing one's real self, embracing vulnerability, and building trust. It was conceptualized that stronger relationships can help students develop greater engagement in the classroom, develop greater presence in the classroom, and deepens one's capacity to self-reflect and share oneself for student growth and learning.

Contemplative Pedagogy as a Way of Intervening

A way of intervening involved the techniques, approaches, and strategies of teaching. The approaches, techniques, and strategies are all done in movement towards a goal of counselor

development, which involves knowledge-acquisition, skill development, developing the person of the counselor, and promoting ethical and culturally competent practice. Interventions occurred through experiential learning, use of reflection, contemplative-based discussion, and the use of contemplative practices in themselves.

Several recommendations that go into facilitating contemplative practice in the classroom, including the need to introduce, process, and scaffold contemplative practice; the importance of attending to religious, spiritual, and cultural considerations; the need to mitigate possible dual roles of a spiritual advisor, religious clergy, or guru; the need for cultural acknowledgement and refraining from cultural appropriation; and the importance of integrating contemplative practice into one's personal life.

Implications

The present study developed an emergent theory on contemplative pedagogy within counselor education and these findings suggest several key implications for counselor educators who seek to integrate contemplative practices and perspectives into their pedagogy.

Contemplative pedagogy within counselor education is multifaceted and looks differently depending on the instructor, their inclinations, the courses they teach, and the outcomes they are seeking to support in their students. There is a wide degree of utility and validity in integrating contemplative practices and perspectives into the counseling classroom and these are further detailed below.

While there were several broad elements involved in contemplative pedagogy, this pedagogy is not meant to be prescriptive or formulaic. Each counselor educator involved in this study had a personalized approach to contemplative pedagogy and emphasized some theoretical concepts over others. With the exception of some recommendations which could be reformulated

as competencies, it appears there is a high degree of variability and personalization of contemplative pedagogy.

As with any empirical study, limitations due to methodology and research designs exist. Issues of credibility or trustworthiness are inherent with any qualitative design. This study was intentionally designed as a constructive grounded theory approach to explore the perceptions, beliefs, and process of counselor educators who utilize CP in their pedagogy. A known limitation is that the data presented offered an emergent perspective on these elements and further qualitative and quantitative exploration is necessary to more fully explicate the theory. Future studies could explore the effects of contemplative practice on student engagement in the classroom or the effects of contemplative practice on emotion regulation in counseling students. Future studies can also offer quantitative evidence for the effectiveness of contemplative practice on these counselor outcomes. Another limitation to this study was the reliance of perspectives from counselor educators, in other words, students were not assessed. Future studies could obtain student reports on the experience of contemplative pedagogy, including perceptions of teacher presence, relational teaching, and contemplative elements in the classroom and could also employ ethnographic methods to obtain systematic and sustained fieldwork on how counselor educators utilize contemplative practices and perspectives in the counseling classroom

Contemplative pedagogy is promising avenue of supporting counselor educators seeking to integrate contemplative practices and perspectives into the counseling classroom. It is clear that contemplative practice offers a wide degree of utility in supporting counselor development, such as training empathy, therapeutic presence, active listening, and self-regulation, and client attunement; it can promote greater engagement and meaning-making in the classroom; and it can facilitate a stronger sense of connectedness and community. We also know that contemplative

practice can promote qualities in instructors that are generally seen as supportive and favorable to students, such as teacher presence and relational teaching. The emergent theory can be used to support current and future counselor educators who value contemplative practices and perspectives in counselor training and apprehend its transformative potential.

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APPENDIX C
INFORMED CONSENT



CONSENT FORM FOR HUMAN PARTICIPANTS IN RESEARCH UNIVERSITY
OF NORTHERN COLORADO

Project Title: Contemplative Pedagogy: A Grounded Theory of the Integration of Contemplative Practices and Perspectives Within Counselor Education

Researches: Clarissa Cigrand, M.A., LPCC, Doctoral Candidate in Counselor Education and Supervision

Research Advisor: Linda Black, LPC, EdD, Associate Provost and Graduate Dean of the University of Northern Colorado; linda.black@unco.edu

Researcher Phone Number: (319) 400-0418

Researcher E-mail: cigr7437@bears.unco.edu

The primary purpose of this study is to generate a theory on the integration of contemplative practices and perspectives in counselor training. I will be using constructive grounded theory methodology for the purposes of generating the theory.

As a participant in this research, you will be asked to fill out a demographics questionnaire and to participate in a face-to-face or telephone interview. The demographics questionnaire will ask basic questions, such as age and gender and will take approximately 5-10 minutes to complete. The interview will explore how contemplative practice has shaped your pedagogy, including but not limited to: how it has informed your role as an educator, how it has shaped your relationships with students, and how you situate the practice within classroom learning. The nature of these interviews are open-ended, so you are encouraged to speak on the topic in a way that feel true and fitting to your pedagogy. The interview will take anywhere from 60-120 minutes, depending on any potential time limitations on your end. Due to the nature of grounded theory methodology, a second interview may be warranted, though you would be welcome to decline this for any reason. I may instead check-in with you for a follow-up question or two should they arise.

In addition to an interview, I will also be asking you for any relevant artifacts that could provide additional illumination on how you integrate contemplative practices and perspectives into your teaching. This may include CVs and resumes, copies of syllabi, statements of teaching or teaching philosophies, and formal and informal writing on the utilization of contemplative practices and perspectives in the training of counselors. This is a voluntary process and you are

welcome to decline offering any artifacts if you do not wish to contribute them as data for the study.

For the purposes of confidentiality, your responses will be kept confidential to everyone excluding myself. All steps towards confidentiality will be taken, and in no way will any identifying information be shared or published. You have the option to create a pseudonym for the purpose of the study, or I can elect one for you. Any responses during data analysis and the write-up will be connected to the chosen pseudonym. Consent forms will be kept in my research advisor's locked cabinet on campus for a minimum of three years and will thereafter be destroyed.

Risks to you are minimal. While the topics of contemplative practice and pedagogy are not outright vulnerable topics, it is possible you may experience some emotional activation during the interview, and if at any point your participation becomes too vulnerable or feels unsafe, you are welcome to discontinue. Possible benefits to you include gaining greater awareness and understanding of how contemplative practices and perspectives inform your pedagogy. You will also be compensated a \$20 gift card for your completed participation in this study.

Participation is voluntary. You may decide not to participate in this study, and if you begin participation you may still decide to stop and withdraw at any time. Your decision will be respected and will not result in loss of benefits to which you are otherwise entitled. Having read the above and having had an opportunity to ask questions, please sign below if you would like to participate in this research. A copy of this form will be given to you to retain for future reference. If you have any concerns about your selection or treatment as a research participant, please contact Nicole Morse, Office of Research, Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-1910.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX D
INTERVIEW GUIDE

Demographics Questionnaire:

- 1) What is your age?
- 2) What is your gender?
- 3) What is your affectional/sexual orientation?
- 4) What is your religious/spiritual/atheist/agnostic identification?
- 5) What is your nationality?
- 6) What is your race/ethnicity?
- 7) How many years of teaching experience do you have?
- 8) How many years of counseling experience do you have?
- 9) What types of contemplative practices do you engage in? How long and what frequency?
- 10) Do you have a preferred pseudonym?

Potential Interview Questions:

- 1) How has contemplative practice shaped you as an educator?
- 2) What does contemplative pedagogy mean to you?
- 3) How has contemplative practice influenced how you show up in the classroom?
- 4) How has contemplative practice influenced your roles as an educator?
- 5) How have contemplative practices and perspectives influenced your way of relating to students?
- 6) How, if at all, would you conceptualize your teaching as a contemplative practice?
- 7) I'd like you to react to the following statement: contemplation is a source of knowledge.
 - a. How, if at all, does this knowledge inform your pedagogy?
- 8) What would a typical day look like when you integrate CPP into the classroom?

- 9) How do you promote contemplative practices to students? What do you emphasize to them? How do you support students in their practice?
- 10) What contemplative practices do you utilize in the counseling classroom?
 - a. What is your rationale for their use?
 - b. When do you use them?
 - c. How do you situate them in learning?
 - d. What perceived benefits do they have for students? How do they enhance counselor development and/or classroom learning?
 - e. What do you observe in students when using them
- 11) Does your integration of CPP depend upon the class you're teaching? If so, how?
- 12) What are some vital considerations when integrating CPP into counselor training?
- 13) What would a classroom look like that wasn't contemplative? Or alternatively, what has your teaching looked like during times when you were not practicing mindfulness?
- 14) Is there anything that might not have occurred to you before that occurred to you during this interview?
- 15) What would you say is important for the readers to know regarding the incorporation of CPP into the counseling classroom?
- 16) Is there something else you would like to add about the integration of CPP into counselor training?