

Raising Resilience



Connecting Compassion + Well-Being with Pedagogy in the College of Built Environments

A COLLECTION OF WELL-BEING PRACTICES FOR CBE FACULTY

Credits

**RAISING RESILIENCE: CONNECTING COMPASSION +
WELL-BEING WITH PEDAGOGY IN THE COLLEGE OF
BUILT ENVIRONMENTS | A COLLECTION OF WELL-BEING
PRACTICES FOR CBE FACULTY**

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About

Through funding from a 2019 University of Washington Resilience and Compassion Initiatives Seed Grant and from the College of Built Environments' Deans Office, the project "Raising Resilience: Connecting Compassion + Well-Being with Pedagogy in the College of Built Environments" was undertaken with a committed group of CBE faculty and Graduate Research Assistant. We explored how three themes that inform our disciplines' theory and practice—resilience and well-being; systems thinking; and biophilic design—may also enrich pedagogy, in not only what our students need to know, but through their learning process. A Summary Report describes the project in detail.

This booklet was developed by graduate student assistant Claudia Sackett Hennum as a part of the Raising Resilience Seed Grant project, with direction from grant leads Julie Johnson and Dr. Brooke Sullivan, and additional feedback from the Seed Grant's core faculty group.

Seed Grant Project Reflections

As a part of the Seed Grant project, students in one class taught by a participating faculty member responded to a survey for feedback on well-being practices in the class. Students responded most positively to faculty being available for questions, showing flexibility in assignments, and checking in with students either in person or through Mentimeter. In follow-up interviews of the core participating faculty by the Seed Grant project leads, faculty noted positive student responses from taking outdoor field-trips, investing in learning student names and incorporating resiliency practices. Additionally, faculty reported positive personal experiences with contemplative practices and positive experiences of connection and support with other faculty participants. These responses demonstrate the **importance of equity and pedagogy** in fostering student well-being, the **value of peer support for faculty** members, and the experiential **benefits of resiliency practices**.

Using This Booklet

This booklet is a short introduction to well-being practices for UW CBE faculty. For each of the well-being themes presented, an overview and resources are provided to give a context, followed by specific practices. Practices at the beginning of each section are most explicitly compatible with the CBE curriculum, while those towards the end would likely be a bigger stretch for most classes. Throughout the booklet, buttons at the bottom of pages and hyperlinked text within the narrative connect you to more extensive resources. This booklet is intended as a catalyst for the use and sharing of these and other well-being practices by CBE faculty. We hope to foster an ongoing discussion about enhancing well-being within the college and beyond.

UW WELL-BEING FOR LIFE AND LEARNING WEBSITE



During the Raising Resilience retreat at Friday Harbor Labs, faculty created temporal art from the local environment, and engaged in discussion about connecting pedagogy across personal, social and environmental well-being.

Context

ORIGIN + POPULARIZATION OF CONTEMPLATIVE PRACTICES

Contemplative Practice

Most of the practices in this booklet could be considered “contemplative practices.” Contemplative practices in educational settings are often secularized forms of religious practices that have been shown through scientific study to have emotional, psychological and/or physical benefits for practitioners.¹ The integration of these secular forms of practice into educational environments has been on the rise in recent decades.² Throughout this document, we provide links to public universities that teach, promote and research these practices in order to support the well-being of students, faculty and staff. A particularly wide spread and well researched subset of contemplative practice are mindfulness practices.

Mindfulness Practice

The origin of secular mindfulness practice as a tool to increase well-being is generally credited to University of Massachusetts Medical Center Professor Emeritus and founder of Mindfulness Based Stress Reduction, Jon Kabat-Zinn. Kabat-Zinn and others have used scientific research to prove physical, psychological and emotional benefits of these practices which they derived from an ancient Buddhist text called the *Satipatthana suta*.³

There is a long history of erasure of Asian and Asian American Buddhists within predominantly white American Buddhist and meditation communities. The secularization and capitalization

1. Example: Mindfulness as demonstrated by Shapiro, Shauna L, Oman, Doug, Thoresen, Carl E, Plante, Thomas G, & Flinders, Tim. (2008).

2. Ergas 2014

3. Ergas 2014

of Buddhist practices in the form of mindfulness meditation by white practitioners trained in Buddhist meditation techniques is arguably a continuation of this legacy. For this reason we explicitly acknowledge the Asian roots of mindfulness practices within this document. For more on the history of Asian and Asian American exclusion and erasure in white dominated Buddhist communities read [“We’ve Been Here All Along”](#) by Funie Hsu and other works collected in the [Angry Asian Buddhist Reader](#).

CONTEMPLATIVE PRACTICES + WELLBEING

Research on the Effects of Contemplative Practices on Well-being + Resiliency

Contemplative practices including mindfulness, journaling, gratitude and self-reflection can reduce stress and improve well-being. By integrating these practices along with teaching approaches that support equity, access, and connection into the CBE curriculum we have the potential to enhance community well-being and academic performance.⁴

Contemplative Practices and Activism

There are many teachers and practitioners who directly tie contemplative and mindfulness practices to activism. These practitioners vary in their relationships to religion and spirituality. Some such teachers working at the intersection of mindfulness practices, inclusion and social justice activism include: [Thich Nhat Hanh](#), [Rhonda Magee](#), [Resmaa Menakem](#), [Reverend angel Kyodo williams](#), [Lama Rod Owens](#), [Larry Yang](#) and [Mushim Ikeda](#).

4. Arguette, D., Cantu, A., Chen, C., Ganti, A., Germinaro, K., Johnson, J., Kennedy, M., Lichty, L., Masuda, D., McLaughlin, K., Monteith, J., Sullivan, B., Tench, B., 2020

DISRUPTING SYSTEMIC WHITENESS IN THE MINDFULNESS
MOVEMENT | Q & A WITH DR. ANGELA ROSE BLACK

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contemplative drawing and photography



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EMBRACING BIOPHILIA

An overview of contemplative nature connection
highlighting movement breaks and walking meditation
practices



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RESILIENT MINDSET

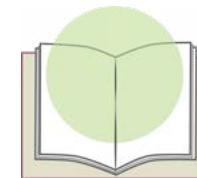
An overview of self compassion highlighting growth
mindset and gratitude practices



4

MINDFULNESS

An overview of mindfulness highlighting mindful breathing
and mindful eating



5

RESOURCES

A collection of online and print resources

1 Contemplative Creativity

OVERVIEW

Creativity can enhance well-being as a form of confidence development, skill progression, self expression¹ and as a contemplative practice. In order to embrace the contemplative potential of creative practices, such as drawing and photography, it is helpful to focus on the experiences of the present moment such as sensations and perceptions, rather than the outcome. These practices can be incorporated into studios, seminars and lecture settings.

1. Macpherson, H., Hart, A., & Heaver, B., 2016

LINKS TO CONTEMPLATIVE CREATIVITY RESOURCES

[Bradford C. Grant lecture “Listening to Our Eyes: Seeing as Meditation”](#)
[Naropa University Classroom Practices and Resources](#)



CONTEMPLATIVE CREATIVITY REFERENCES

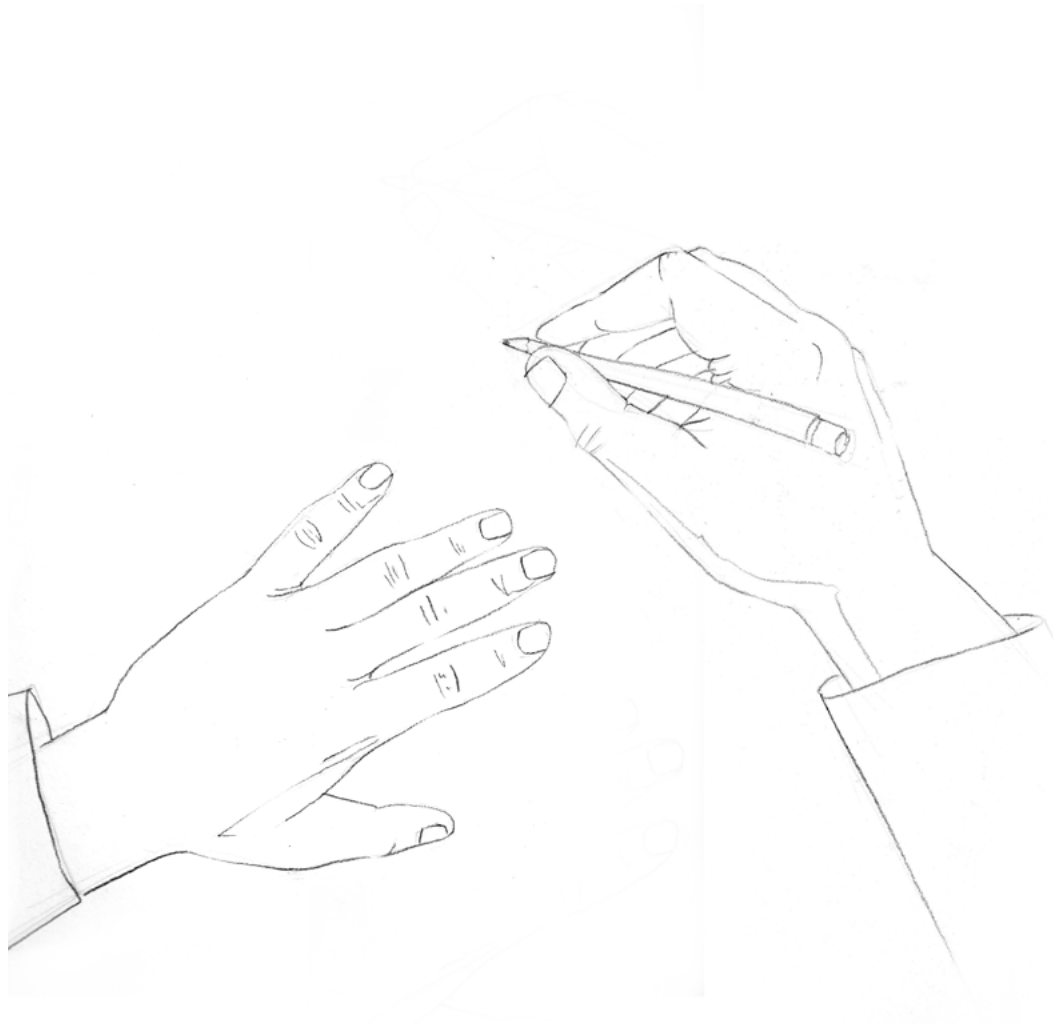
Bradford C. Grant NOMAC Howard University professor of architecture, speaks about and uses contemplative practices in architectural education.

John Daido Loori Artist, Zen teacher and author of *The Zen of Creativity; Cultivating Your Artistic Life*.

Betty Edwards Artist, author of *Drawing on the Right Side of the Brain*.

Kimon Nicolaïdes Artist, teacher at the Art Students' League in NYC author of *The Natural Way to Draw*.

Blind Contour Drawing



OVERVIEW

According to the [Naropa University Website](#), blind contour drawing was first developed by Kimon Nicolaïdes in the 1930's. Robert Spellman adapted it as a contemplative practice for courses he taught at Naropa University. Blind contour drawings can be done outside to combine the benefits of biophilic and creative practices.

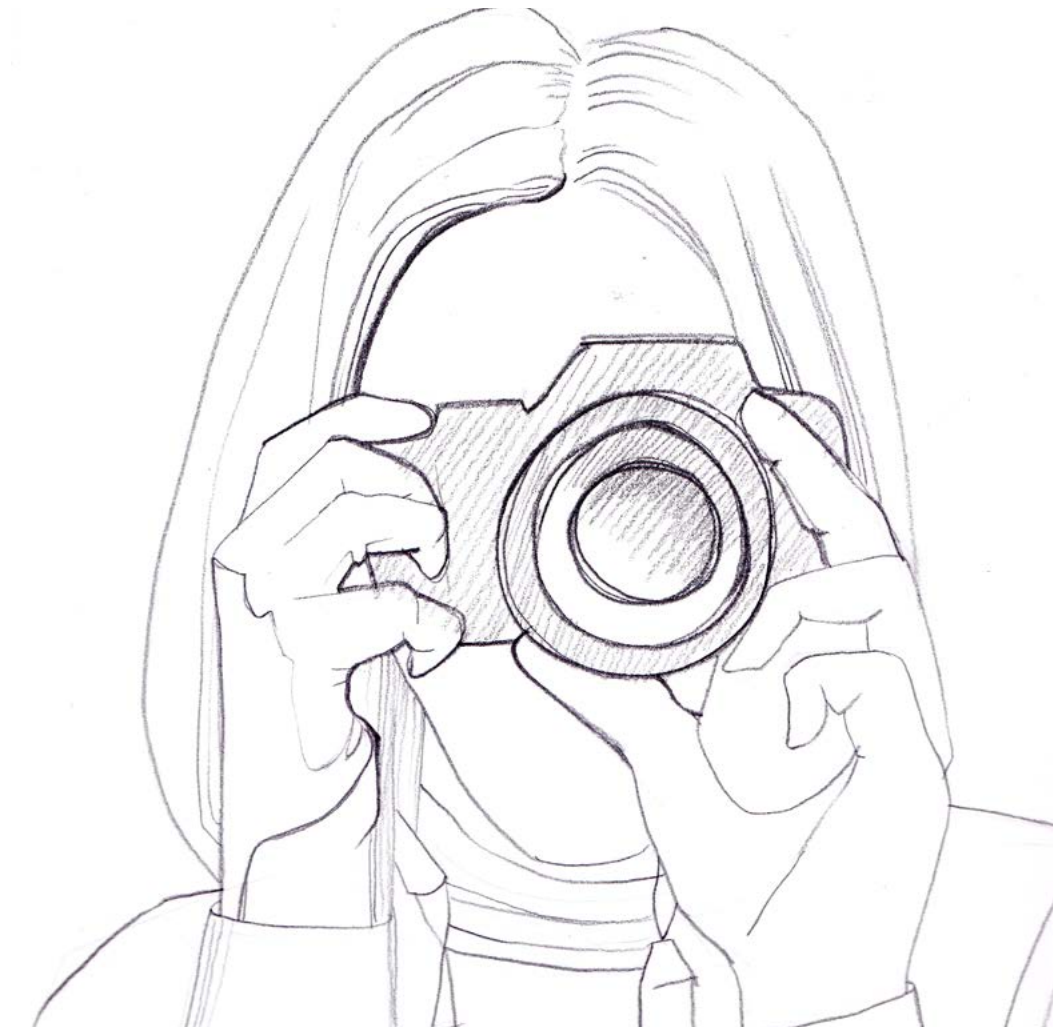
CLASSROOM APPLICATION

As blind contour drawings inherently encourage a present-moment focus, this technique is well-suited for a contemplative approach. According to Robert Spellman, in order to enhance the contemplative qualities of this practice, it is helpful to encourage a non-judgemental attitude and begin with a short mindfulness practice (click bellow for more information).

Blind contour drawing could be included as a part of the analysis phase of a design or planning studio to help encourage students to notice site forms, conditions and details. The drawing exercise can be followed by a discussion of what students learned and focused on through this process.

CONTEMPLATIVE DRAWING | Naropa University

Photography



OVERVIEW

Photography can be used to help students find and express what is most meaningful to them. To heighten the contemplative quality of photography, encourage students to slow down and connect with their bodies as they take photographs.

CLASSROOM APPLICATION

Greater Good in Education outlines an assignment where students use photography to reflect on what is meaningful for them. This assignment involves in class discussion sessions as well as a homework assignment, and can be adapted as a drawing assignment. Click the link below for the full exercise.

Like blind contour drawing, this practice is well suited for the analysis stage of planning and design studios. Students may use this exercise to focus on what is meaningful to them within the built environment. It could also be paired with a discussion of what they learned from and focused on throughout the process.

MEANINGFUL PHOTOS FOR STUDENTS | UCB

2 Embracing Biophilia

OVERVIEW

The biophilia hypothesis posits that humans are innately attracted to nature and other species. Studies show many people experience significant physiological and emotional benefits from nature exposure.¹ These benefits can be pursued through practices such as the Japanese art of Forest Bathing (Shinrin-Yoku) and nature therapy. On a smaller scale, they can be integrated into a classroom environment through outdoor activities. The concept of biophilia has informed research on biophilic design of built environments.

1. Hansen et al.

LINKS TO EMBRACING BIOPHILIA RESOURCES

[Practices from The Work That Reconnects \(transforming ecological grief\)](#)
[University of Minnesota Arboretum Shinrin-Yoku Resources](#)



EMBRACING BIOPHILIA REFERENCES

Dr. E. O. Wilson Harvard University Professor Emeritus and author of *Biophilia*

Dr. Joanna Macy activist, systems theory and deep ecology scholar, creator of The Work that Reconnects and co-author of *Coming Back to Life*

Stephen R. Kellert, co-editor of *Biophilic Design: The Theory, Science and Practice of Bringing buildings to Life*, co-editor of *The Biophilia Hypothesis*

Judith H. Heerwagen co-editor of *Biophilic Design: The Theory, Science and Practice of Bringing buildings to Life*, environmental psychologist

Martin L. Mador co-editor of *Biophilic Design: The Theory, Science and Practice of Bringing buildings to Life*

Get Outside

Movement Breaks



OVERVIEW

For the health of our minds and bodies, it's important to take short breaks over the course of the day. By recognizing the health benefits of getting outside, we can use our breaks to enhance well-being.

CLASSROOM APPLICATION

Biophilia can be incorporated into long classes through short breaks during which students are encouraged to go outside. The UW campus has ample outdoor opportunities. Locations such as the sunken lawn outside Gould 110 and 114 and the Varey Garden outside Gould 142 are especially convenient to classes taking place in Gould Hall.

NOTE: Students may have differing physical abilities. In order to be inclusive of all students, it may be helpful to share an overview of the time frame and level of physical exertion you are asking students to engage in in advance of the activity.

MOVEMENT BREAK | UW

Walking Meditation



OVERVIEW

There is a long history of contemplative and meditative walking. Outdoor walking meditations can be enhanced by biophilia. Practitioners of walking meditation may focus on a variety of experiences such as pressure, temperature, movement, breath, light, or their surroundings. Walking meditation is a part of the Mindfulness-based Stress Reduction (MBSR) program developed by Jon Kabat-Zinn. According to [Greater Good in Action](#), research has shown that mindfulness practices can have a number of psychological and health benefits.

CLASSROOM APPLICATION

Outdoor walking meditation could be incorporated into CBE classes as a form of sensory and experiential site explorations, or it could be used as a classroom break.

MINDFUL WALKING | UCB

3 Resilient Mindset

WHAT IT IS

How we think about ourselves and the world has an impact on our experience in it, and our capacity to learn.¹ This section includes practices that have the potential to improve well-being and resiliency by working with mental frameworks.

NOTE: Changing your mindset does not solve everything, and these practices should not be used to obscure structural or systemic issues such as racism and ableism in academia.

1. Stallman, H. M., Ohan, J. L., & Chiera, B. (2018)

LINKS TO RESOURCES

[UC Berkeley Growth Mindset for Students](#)

[UC Berkeley Self Compassion for Adults](#)

[UC Berkeley Self-Compassion for Student Well-Being](#)

[Dr. Kristin Neff Self-Compassion Exercises](#)



RESILIENT MINDSET TEACHERS

Dr. Kristin Neff UT Austin professor, self-compassion researcher, author of *Self-Compassion Step by Step*

Dr. Carol Dweck Stanford University professor, motivation, personality and development researcher, author of *Mindset: How You Can Fulfill Your Potential*

Dr. Tara Brach clinical psychologist, meditation instructor, author of *Radical Compassion: Learning to Love Yourself and Your World with the Practice of R.A.I.N.*

Growth Mindset Practice



OVERVIEW

Growth mindset is the idea that a personal quality or ability is malleable. It is linked to psychological well-being. According to the [Greater Good Science Center at UC Berkeley](#), growth mindset can support better academic performance, more positive emotions, improve social competence, reduce bias and promote pro-social behavior.

CLASSROOM APPLICATION

Teachers can frame feedback in a way that encourages students to hold a growth mindset. According to the Greater Good Science Center, this includes providing actionable feedback, expressing high expectations and showing confidence in the student's abilities. Click link below for more complete instructions.

[GIVING WISE FEEDBACK | UCB](#)

Gratitude Practice



OVERVIEW

According to [Greater Good in Education](#), gratitude has been shown to enhance well-being, improve interpersonal relationships, and reduce stress. Gratitude practices can be used to intentionally improve an individual's experience of gratitude. Such practices may include meditation, journaling, and verbal or written expressions of gratitude to others.

CLASSROOM APPLICATION

Expressions of gratitude could be worked into collaborative group processes. Greater Good in Education describes a process which involves a brief reflection, followed by voluntary popcorn-style expressions of appreciation. See below for more details.

GRATITUDE PRACTICE | UW

GRATITUDE CIRCLE | UCB

4 Mindfulness

OVERVIEW

Mindfulness is a core component of traditional Buddhist monastic training. It has also been shown to have cognitive and emotional benefits. Many contemporary mindfulness scholars and practitioners have worked to adapt traditional mindfulness practices for secular audiences.¹

NOTE: Meditation + Trauma: Sometimes mindfulness practice participants [report](#) experiencing panic or traumatic flashbacks. For this reason mindfulness practices should be opt-in rather than required.

1. Ergas, Oren., 2014

LINKS TO MINDFULNESS RESOURCES

[University of California, Berkeley](#)

[University of California, Los Angeles](#)

[University of Texas, Austin](#)

[University of Washington](#)



MINDFULNESS TEACHERS

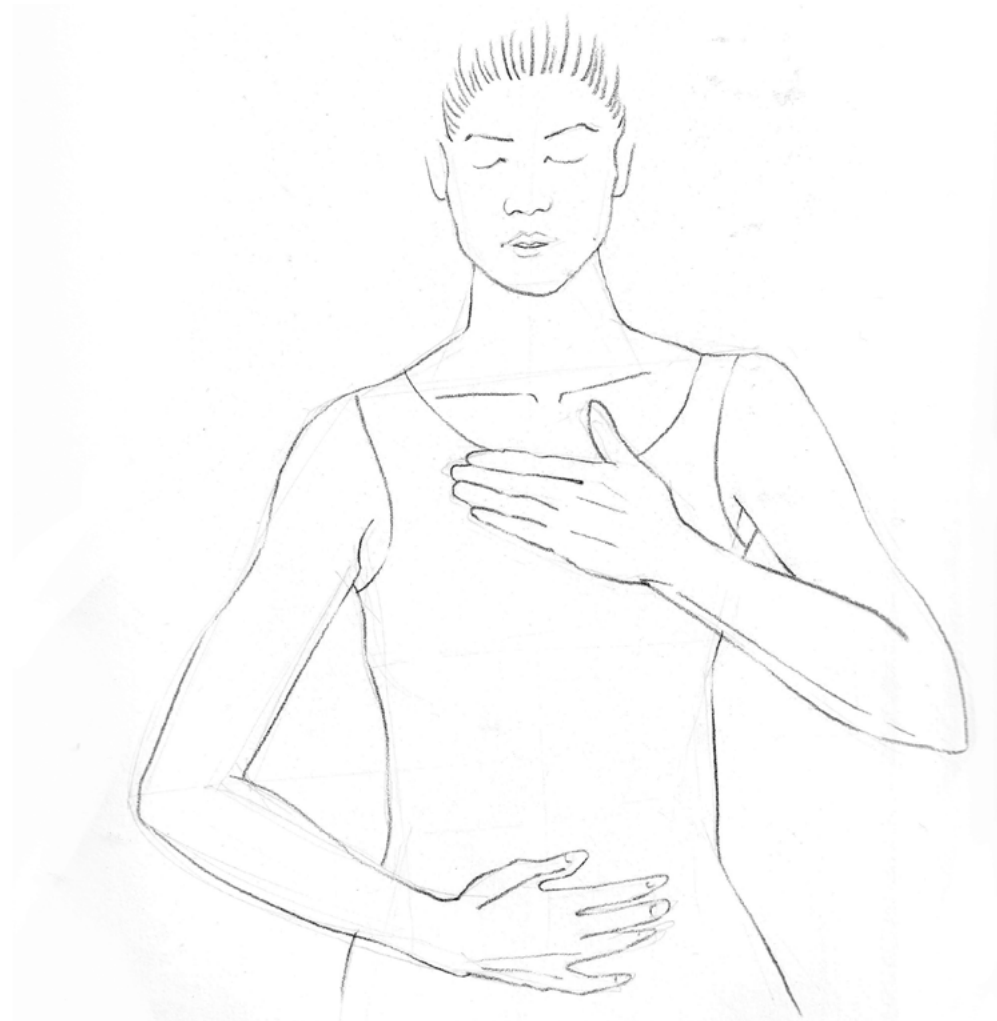
Thich Nhat Hanh Vietnamese Zen Monk, founder of engaged Buddhism and author of *The Miracle of Mindfulness*

John Kabat-Zinn University of Massachusetts Professor Emeritus and creator of *Mindfulness Based Stress Reduction*

David Treleaven author of *Trauma-sensitive Mindfulness*

Resmaa Menakem somatic trauma therapist and author of *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*

Mindful Breathing



OVERVIEW

Breathing Meditation is common in both Yogic and Buddhist traditions. Practices include counting breaths, associating the breath with a statement or mantra, concentrating on the sensation of breathing (especially in the lower abdomen, throat or nostrils) and controlling the length of the breath.

CLASSROOM APPLICATION

Instructors may choose to begin class with a short breathing meditation. Alternately, they may choose to practice breathing meditation on their own as a way to reset and find balance in the midst of a busy day.

NOTE: Focusing on breath may be a trigger for students who have trauma relating to breathing difficulties. These exercises should be optional, and one of multiple well-being strategies offered to students. Other focal points for mindfulness meditation may include attending to physical sensations and kinesthetic awareness, temperature, sight and sound, or thoughts and emotions.

MINDFUL BREATHING PRACTICE | UCLA

Mindful Eating



OVERVIEW

Mindful eating can include focused awareness of the experience of eating, including attention to the smell, site and taste of food. Additionally, it can include attention to the history, cultural context, labor, and environmental implications of food.

CLASSROOM APPLICATION

Mindful eating could be an experiential component of classes on food systems and agricultural land use. It could also be used by teachers or students outside of the classroom to settle and check in with their sensory experiences.

Food is often shared during CBE studios, presentations and courses in an act of welcoming and celebration. Such a gesture could also be incorporated into classes by bringing snacks, or inviting students to bring their own snacks to a particular class session, and opening that class with an invitation for all to pause and consider where this food was grown and who gathered and prepared it. This is an opportunity to explore connections with the systems of places and people we rely upon, as well as those that we design and plan for.

MINDFUL EATING PRACTICE | UC Berkeley

Web Resources

UNIVERSITY - BASED RESOURCES FOR RESILIENCY

The University of Washington

- [Mindfulness Practices](#)
- [Resilience Lab](#)
- [Well-Being for Life and Learning Initiative](#)

The University of Texas at Austin

- [Texas Well-being: Promoting Well-being in UT Learning Environments](#)
- [Mind-Body Lab Exercises \(English, Spanish + Mandarin\)](#)

Georgetown University

- [The Engelhard Project for Connecting Life and Learning](#)

The University of California, Los Angeles

- [MARC: Mindful Awareness Research Center](#)
- [Mindful Meditation \(English + Spanish\)](#)

The University of California, Berkeley

- [Greater Good In Action: Science-based Practices for a Meaningful Life](#)
- [Greater Good In Action: Science-based Practices kinder, happier schools](#)

The University of Massachusetts Medical School

- [Department of Psychiatry Mindfulness Resources](#)
- [UMass Memorial Health Center for Mindfulness](#)

OTHER RESOURCES

The Center for Contemplative Mind in Society

- [Contemplative Practices](#)
- [Resources](#)

Mindfulness-Based Stress Reduction Training (Developed at the UMass Medical School by John Kabat-Zinn)

- [MBSR Research Summary](#)
- [Mindfulness Facilitation Techniques](#)

Self Compassion (Created by Dr. Kristin Neff)

- [Self-compassion Exercises](#)

Print Sources

INTRODUCTION

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