

# *A Mindful Community of Praxis Model for Well-being in the Academy*

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**ABSTRACT:** The reality of high levels of stress in the Canadian academy and elsewhere are pervasive and problematic. In response, increasing numbers of academic institutions are turning to mindfulness-based interventions to encourage self-care. However, such individualist approaches based on a neoliberal model of self-care do not address the faculty isolation, lack of time, and casualization of the labour force that studies cite as some probable causes for damaging levels of overwork and stress. I provide a critical reflection on the weaknesses of individualist versions of mindfulness programming to address stress in the academy and consider alternative approaches, including Freire's popular education and engaged Buddhism models, in order to realize a more social justice and community-based approach to well-being. I propose a Communities of Praxis Framework that integrates critical consciousness, communal resistance, compassionate action, as well as mindfulness-based and other reflexive practices to improve both individual well-being and systemic change in the academy.

**Keywords:** mindfulness, self-care, well-being, communities of practice

**RESUMÉ:** Un thème omniprésent et problématique parmi les membres de la communauté universitaire et ailleurs est le taux élevé de stress. Pour répondre à ce problème, de plus en plus d'institutions académiques s'intéressent à des interventions basées sur la pleine conscience pour promouvoir les soins personnels. Toutefois, de telles approches individualistes qui sont basées sur un modèle néolibéral de soins personnels ne tiennent pas compte de l'isolement des membres de la faculté, du manque de temps et de la précarisation de la force ouvrière. Ces raisons sont mentionnées par certaines études comme étant à la source de niveaux nuisibles de surcharge de travail et de stress. Je présente une réflexion critique sur les faiblesses des représentations individualistes de la programmation de la pleine conscience comme façon d'adresser le stress dans les institutions académiques. J'examine aussi des approches alternatives, y compris

l'éducation populaire de Freire et les modèles bouddhistes d'engagement pour enfin réaliser une approche vers le bien-être qui est plutôt basée sur la communauté et ainsi pour la justice sociale. Je propose un cadre de communautés de praxis qui va intégrer la conscience critique, la résistance communale, l'action compatissante ainsi que des pratiques basées sur la pleine conscience et sur la réflexion pour améliorer le bien-être de l'individu et pour promouvoir le changement systématique dans les institutions académiques.

Mots clés : la pleine conscience, les soins personnels, le bien-être, les communautés de pratique

Stress, compassion fatigue, and burnout are real problems in the academy and warrant our attention and concern (Catano et al., 2010). Similar to institutions and organizations like Google, Aetna, and the U.S. Army, university and college administrators are turning to mindfulness training to improve functioning in the workplace (Bird, 2017; McMaster University, 2017; University of British Columbia, 2017). It is reported that 13% of American workers are practicing some form of mindfulness (Olano et al., 2015). There is an evidence base for this strategy, as mindfulness-based interventions have been found effective for the amelioration of stress, anxiety, depression, and other mental health concerns (Good et al., 2016). Mindfulness has also become more ubiquitous in popular media, leading to more acceptance by employees as a secular rather than a religious practice, and from an employer's perspective, it has become more accessible and cost-effective as online mindfulness programs increase (Cullen, 2011).

While this employee-focused approach to well-being may be warranted and necessary, there are writers who have critiqued it as rooted in rationalism, individualism, and capitalism (Fleming, 2009). Approaches based in individualism support well-being in the academy, but do not address the oppressive structures, cultures, and environments that may for the most part be responsible for damaging levels of overwork and stress (Profitt, 2011). Buddhist scholar and environmental activist David Loy (2015) summed up the need for balanced approaches to ameliorating personal suffering using mindfulness-based approaches, saying that one cannot expect social transformations without personal transformation and vice versa.

In this article I critically examine these two popular currents of thinking about well-being in the academy: (a) addressing individual well-being through life-style changes and psycho-

spiritual interventions like mindfulness; and (b) changing the neoliberal corporate university culture that leads to educators' stress and burnout. Like Loy (2015), I argue that both personal and structural approaches to change are required in order to be balanced and effective on all levels. I use an intersection of Freire's (1993) theory of praxis (i.e., liberatory education theory/practice /reflection) and principles and practices from engaged Buddhism (Macy & Brown, 1998), thereby integrating communal resistance, social justice, compassion, mindfulness-based, and other reflexive practices into a holistic strategy to improve well-being in the academy. I propose a model of mindful well-being in the academy that has these integrated elements based on a critical reconceptualization of communities of practice (Lave & Wenger, 1991) into communities of praxis.

### *The Problem*

A high level of stress amongst faculty is a real problem in the Canadian academy and elsewhere. In 2006, the Canadian Association of University Teachers (CAUT) sponsored a survey of 1,440 randomly selected staff from 56 universities and found the response rate and results similar to studies conducted in the U.K. and Australia (Catano et al., 2010). Results suggested that stress in academia now exceeds that found in other white-collar workplaces and in the general population overall. High psychological stress was reported by 13% of respondents, and 22% had elevated physical health problems. A high percentage of respondents reported high levels of stress in five categories: (a) workload (85%), (b) conflicting work demands and expectations (82%), (c) work-life conflict (76%), (d) unfairness-administration (55%), and (e) unfairness-rewards (51%). Work-life imbalance and less secure employment status strongly predicted job dissatisfaction, and work-life imbalance strongly predicted increased psychological distress. The study also suggested that female academic members had higher stress due to significantly higher scores on workload, work-life conflict, unfairness-administration, and unfairness-rewards than did males. Similar to the CAUT research, an American study also found that work/family stress was influenced by gender and tenure status (O'Laughlin & Bischoff, 2005). These findings are of particular concern for predominantly female professional faculties like education, social work, and nursing.

Less secure employment status strongly predicted job dissatisfaction in the CAUT survey (Catano et al., 2010), and more than half of respondents reported stress resulting from unfairness

due to university administration and merit rewards received. The majority of academic staff in colleges and universities in Canada and the U.S. are currently non-tenure-track faculty. This means employment is characterized by the stressful problems that typically accompany casualized labour: little job security, low wages, lack of benefits, and piecing together a patchwork of jobs to survive (Dobbie & Robinson, 2008). Due to the decrease in their numbers, those who are tenured or tenure-track find their faculty organizations, and the principle of academic freedom, increasingly vulnerable to pressures from administrators. This shift towards casualization of the academic workforce is a covert way of consolidating power by administrators without requiring an overt take-down of the tenure system. Dobbie and Robinson (2008) concluded that this is not a personal problem, but rather a structural one, and suggested unionization as a solution.

Also in the CAUT survey (Catano et al., 2010), 76% or more faculty cited their stress resulted from workload, conflicting work demands and expectations, and work-life conflict. In their book *The Slow Professor*, Canadian professors Berg and Seeber (2016) reviewed the CAUT survey and other studies of academic stress and remarked that many sources of work stress were about lack of time. They also cited a 2001 MIT faculty survey in which 78% of faculty reported that no matter how hard they worked, they could not get everything done compared to 48% of CEOs, and at the end of the day, 62% of faculty felt physically or emotionally drained compared to 55% of CEOs (Massachusetts Institute of Technology, 2001). Berg and Seeber remarked that lack of time is not just a personal issue of work-life conflict. The authors argued that lack of time is a professional issue, as faculty need time for creative intellectual work citing Csikszentmihayli (2008) who proposed that the experience of timelessness, or flow, as the gateway to creativity, and Mainemelis (2001) who examined the conditions under which flow were impeded or fostered. The major impediments were unrealistic expectations for productivity, and extreme time pressures. A study by Menzies and Newson (2007) focused on how Canadian academics dealt with increased time-pressures using online technologies, and found that respondents' thinking had shifted "from interpretation toward instrumental productivity" (p. 93), meaning that critical reflection or the why of things has been replaced with the how to bring about a desired result. This instrumentalism is potentially dangerous from a cultural and human perspective where, according to Arendt's (1958) means-end paradigm, nothing is understood in its own right but only in accordance with human needs and desires. Menzies and

Newson's (2007) respondents reflected that they were not reading as reflectively, deeply, or broadly as they used to because the fast paced and technologically connected university culture not only increased the volume of data to be responded to, but raised expectations toward greater scholarly productivity. The push towards greater knowledge production, i.e., getting the next grant and publishing the next article, negatively affected the quality of their knowledge creation.

From an ethic of care perspective, (Gilligan, 1982; Orr, 2014) lack of time in the academy also has ethical implications for interactions with peers and students. Darley and Batson (1973), in their research sometimes referred to as the "Good Samaritan" study, suggested that one also needs time, or at least the perception of time, for compassionate action to take place. Helping others in distress is an ethical act, and based on their study, they attempted to find out what factors influenced helping behaviour with a sample of 40 Christian theology students. Divided into two groups, each was asked to prepare a presentation on their assigned reading. The location where they would deliver their talk was presented as a challenge; the students were given a map to get to the new location through an alleyway. Once at their destination, they would deliver their talk, which was to be recorded. Equal numbers in each group were given a high-hurry condition (they were told that they were actually already late and better get there quickly) and a low-hurry condition (they were told they had several minutes before the recording assistants would be ready for them). On their way through the alley, all participants had to go by an actor slumped in a doorway, head down, eyes closed, not moving, groaning, and coughing as they passed. The researchers found that subjects in a hurry were significantly likely to offer less help than those not in a hurry. The authors concluded from this that because of the time pressures, participants experienced a stress-induced cognitive dysfunction, which they describe as "narrowing of the cognitive map" (p. 107), and did not perceive the scene in the alley as an occasion for an ethical decision. Stress-induced cognitive dysfunction disrupts pre-frontal cortex functioning, impairing executive functioning. According to Shansky and Lipps (2013) the temporary loss of complex processing might have once served our primitive ancestors by allowing survival behaviours to take precedence over more nuanced prosocial behaviours.

The ethical implication for academic educators is that their own lack of time or high-hurry conditions may likewise narrow their cognitive maps. Therefore, educators are hard pressed to even perceive, let alone respond compassionately to, the suffering that is

all around them: their students', their colleagues', and their own. In situations where educators do perceive but are unable to follow their valued personal teaching philosophies and best practices with their students, they experience moral distress (Campbell, Ulrich, & Grady, 2016). Rather than feel that moral distress, Berg and Seeber (2016) suggested that educators may work overtime to compensate for the lack of employer support and resources to meet the perceived needs of their students and other demands of the job. Educators look to their deans, associate deans, and department heads for relief, and often see they are equally time-stressed and overworked, and so the culture is reinforced.

### *Ideas on Well-being in the Academy*

As a response to these real problems of stress in the academy, two popular currents of thinking about well-being in the academy have emerged: (a) addressing individual well-being through lifestyle changes and psycho-spiritual interventions like mindfulness; and (b) changing the neoliberal corporate university culture that leads to educators' stress and burnout. The first current of thinking is focused on a deficit-based analysis of stress in individual educators by university administrators. An example of this deficit-based analysis of stress by university administrators is from a column of an online publication supported by deans of prestigious (e.g., Columbia, Harvard, Stanford) schools and colleges of education in the United States (Jones, Bouffard, & Weissbourd, 2013). Jones et al. (2013) acknowledged the increased stress for teachers and the impact it has on primary and secondary school students. Emotion-focused training, relationship-building interventions, mindfulness, and stress reduction were some practices cited to improve educators' social and emotional learning; policy improvements included addressing stress in staff meetings, encouraging reflection around handling challenging situations, providing referrals to mental health services, and open-door policies to "encourage staff to be reflective and to acknowledge both SEL [social and emotional learning] competencies that are personal strengths and those that need improvement" (p. 65). There were no recommendations regarding policies to address or resource the systemic time, class size, and workload pressures, and no critical analysis was offered about the corporatization of the workplace and culture of public education. In higher education, universities and colleges throughout Canada and the U.S. are also offering mindfulness meditation programs to faculty and staff as a way to manage stress, promote well-being, "make employees more resilient in the face of challenges, and

increase task performance” (Elon University, 2017). Mindfulness-based programs in higher education are often seen, as they are in other places of work, as a cost-effective way to reduce costs associated with absenteeism, lost productivity, and long-term disability insurance premiums (Virgili, 2015).

The second current of thinking about stress in the academy is about changing the neoliberal corporate university culture that leads to educators’ stress and burnout. Focusing the problem on individual workers and not addressing high-hurry conditions, whether in society in general or academia in particular, supports and is necessary for a capitalist corporate model, “where the values of productivity, efficiency, and competition have time as the common factor. . . . Corporatization has sped up the clock” (Berg & Seeber, 2016, p. 8). Educators’ personal narratives of self-blame and shame around lack of productivity and inability to respond to their students need to be reframed as a political, social justice narrative, where “the individualistic and meritocratic values of academic training inhibit collective awareness” (p. 13), and I would add, inhibit compassionate political action. Coming together to foster this collective awareness around social justice and political action is also a required strategy for well-being in the academy as are educators’ personal mindfulness and other self-care practices.

### *Personal is Political: Bringing Together Personal Well-being and Social Justice*

Some of the most progressive thinking that connects well-being and social justice comes out of the environmental movement. Berg and Seeber (2016) found inspiration for their *Slow Professor Manifesto* “to alleviate work stress, preserve humanistic education, and resist the corporate university” (p. ix) from the principles of the Slow Food movement, which emphasizes respect for natural and human ecology through the communal enjoyment and local cultivation of food. They argued that well-being is an intersubjective pursuit rather than an individual one, and instead of seeing individuals as the problem in the academy, educators should be looking at what is happening in the workplace.

While Berg and Seeber (2016) promoted building community and collegiality as a source of improving a sense of well-being, they stopped short of structurally focused actions to address the social justice issues inherent in the consolidation of power through the corporatization of the academy. One needs to look at the more left-leaning environmental activist community to see a more

critical political analysis and call to action to interrupt and transform systems.

Talking only about self-care when talking about healing justice is like only talking about recycling and composting when speaking on environmental justice. It is a necessary and important individual daily practice—but to truly seek justice for the environment, or to truly seek healing for our communities, we need to interrupt and transform systems on a broader level. Self-care, as it is framed now, leaves us in danger of being isolated in our struggle and our healing. Isolation of yet another person, another injustice, is a notch in the belt of oppression. A liberatory care practice is one in which we move beyond self-care into caring for each other. (Padamsee, 2011, para. 4)

Interrupting and transforming the systems Padamsee (2011) referred to is about resisting and actively addressing the power in the institutional and cultural structures that negatively affect people's personal and professional lives. Vice Provost for Institutional Culture and Dean of the Miami School of Education, Isaac Prilleltensky (2008) observed that power is the pivotal factor in communities towards attaining wellness, promoting liberation, and resisting oppression. Neither personal nor political explanations of suffering and human welfare are sufficient, and neither one of those alone can improve the conditions for human flourishing. Only through integrating political and psychological understandings of wellness, power, oppression, and resistance can the world be effectively changed. Power, simply conceptualized, is the opportunity and capacity to grant or deny personal, relational, or collective needs. Wellness is the contextually sensitive, balanced, and simultaneous fulfillment of those personal, relational, and collective needs.

A liberatory care practice (Padamsee, 2011) is the process of resisting oppressive forces towards a contextually sensitive, balanced, and simultaneous fulfilment of personal, relational, and collective needs. So how is this liberatory care practice brought into the academy, one that addresses individual well-being and interrupts and transforms systems, and what might it look like? How might the community of liberatory care be built?

Brazilian educator and activist Paulo Freire's (1993) ideas about the process of liberation begin with raised awareness (i.e., conscientization) about external and internalized oppression moving toward a critical consciousness. The process of empowerment and liberation must begin with conscientization, because without that awareness, people cannot begin emancipatory action (Kieffer, 1984; Lord & Hutchinson, 1993). Critical

consciousness focuses on the role of oppression and privilege in creating and sustaining individual and social dysfunction (Freire, 1993) which brings about a cognitive reframe that permits people to see themselves as agents rather than victims and, in the case of academics, that what they perceive as personal deficits are an internalized, corporatized institutional narrative of oppression. The imperative of higher production (i.e., larger teaching loads, quantities of publications, more administrative tasks) with shrinking resources, including the threat of a continual casualization of the workforce and pressures on faculty associations, is seen with a more contextualized perspective of the consolidation of power by higher level administrators.

Freire (1993) emphasized that it is not enough for those experiencing oppression to come together and talk about the realities of their lives and think about ways to fix themselves. His vision was that people who come together to raise their own consciousness empower themselves to transform oppressive conditions, plus intentionally and critically evaluate those acts of change, constantly interrogating the location and use of power within those theory and practice choices. Freire referred to this process as reflexive praxis—or the continuous loop of ethical research, social action/practice, and critical in-the-moment reflection or reflexivity as well as post-action evaluation. Reflexivity is a critically ethical component of agential change, as it requires locating one's own privilege and power, values, and biases, lest one becomes an oppressor oneself. However, putting aside one's own well-being in order to develop one's critical consciousness may also heighten one's awareness and distress about suffering in the world; it is definitely not a sustainable solution either. Once more, one can turn to the environmental movement for some practical, liberating, and balanced self-and-other care ideas.

*An Example of Liberatory Well-being Praxis: Joanna Macy's  
Work that Reconnects*

Environmental activist Joanna Macy (Macy & Brown, 1998) took this idea of reflexive praxis a step further, asking people to see their own human tendency towards objectifying others as evil oppressors and open their hearts to compassion for themselves and all living beings as they engage in transformative work. Macy began her despair and empowerment work during the nuclear age of the 1980s, and it later became known as deep ecology work that draws on the power of the interconnectedness of all beings. Her formal education in general living systems theory and more than

three decades of Buddhist practice and study deeply informed and illuminated her work, practice, and relationships. She described her work as not dispensing ideology so much as awakening one's will through mindfulness practices to find the courage, commitment, and community one needs for change and action. Macy and Brown's (1998) mindfulness-based approach and practices called the "Work that Reconnects" (p. 58) begin with raising consciousness about the current ecological crisis, while also acknowledging the deep, personal despair that accompanies that awakening. This is a critical moment, as one may choose to deaden one's heart through fear of appearing weak and emotional as well as fear of pain and being overwhelmed. These fears may render one frozen and unable to act, because of mistakenly feeling alone and disempowered. Macy and Brown defined the central purpose of the Work that Reconnects as helping people discover their innate interconnection with each other, the self-healing powers of the web of life, and their power to take part in creating a sustainable civilization.

These practices have much in common with Freire's (1993) education for liberation; his concepts for liberation are noted in brackets in the following descriptions drawn from the elements of Macy and Brown's (1998) Work that Reconnects. Macy and Brown's framework helped people come together to respond to the present environmental crisis conditions and reframe their pain as evidence of their interconnectedness in the web of life [conscientization]; to give people concepts, theories, and tools to illuminate power and reveal its play in their own lives [critical consciousness]; from that they realize their power to take part in the healing of all [empowerment]; and the supportive space to clarify intentions and actions towards healing [reflexive praxis]. Their group praxis included mindfulness-based practices that used silence and contemplative reflection, games, rituals, and visual arts that built compassion, empathy, and gratitude as well as resilience to go forward into engaged, compassionate action.

The *Work that Reconnects* (Macey & Brown, 1998) is a model of a liberatory care practice (see also Padamsee, 2011) that addresses both self and other care. In this case, the "other" is the planet and all beings and people's care in the form of compassionate personal and political action. In this interconnected system, people are reconnected with their health and well-being, and as praxis, this requires people to constantly assess that there are no exiles or vilifying oppressors: We are all of a piece. This model of liberatory care and well-being praxis can provide a kind of template for a compassionate and inclusive holding environment

for personal and structural transformation in the academy. How shall we start the revolution?

### *Subverting Communities of Practice*

Communities of practice (CoPs) in higher education have gained some traction in recent years for facilitating collaboration, learning, or knowledge generation. CoPs emerge when people come together over a common set of problems or issues of importance, to share best practices, create new knowledge, and develop goals and actions (Cambridge, Kaplan, & Suter, 2005). In addition to educational settings, CoPs can be found in many contexts, such as social, civic, and business settings, where groups form to explore topics together. Members might only connect casually or peripherally with the CoP at the beginning, but then find that group discussions draw them into deeper involvement (Lave & Wenger, 1991; Wenger, 1998). The idea and practice of novices and proficient professionals coming together to share expertise and skills is not a new idea, but exploring it in the context of situated learning, peripheral participation, and social learning theory has its basis in Lave and Wenger's (1991) work. In the earliest conceptualization CoPs promoted self-empowerment and professional development, but as the theory evolved, it became a management tool for improving an organization's competitiveness (Wenger, McDermott, & Snyder, 2002). Li et al. (2009) noted that this tension between the organization's bottom line and individuals' needs for professional growth and empowerment may make CoP theory challenging to apply. However, they also noted that CoP is an evolving concept, so it seems reasonable to take the best of this model and help evolve, or subvert, it into a mindful community of praxis (CoPx) for well-being in the academy.

This mindful CoPx incorporates features of a regular CoP (Cambridge et al., 2005) plus a Freirean praxis approach to social change: theory, research, action that resists and addresses oppression through conscientization, critical consciousness, empowerment, and reflexive praxis (Freire, 1993); and engaged Buddhism that emphasizes mindfulness, compassion-based healing, and flourishing (Macy & Brown, 1998).

### *A Mindful Community of Praxis for Well-being in the Academy*

Presented in this section is an outline for a mindful community of praxis for well-being in the academy, which is adapted from Cambridge et al.'s (2005) guidelines to begin,

develop, and assess the organizing process of a CoP. The inclusions to this adaptation of conscientization, critical consciousness, empowerment, and reflexive praxis, draw on best practices in education for liberation (Freire, 1993) and mindfulness and engaged Buddhism (Macy & Brown, 1998).

*Foundation: Safety and Conscientization*

The traditional CoP model (Cambridge et al., 2005) calls for a strong foundation built on developing relationships of trust, mutual respect, reciprocity, and commitment. This co-creation of a safe enough space for sharing personal stories of suffering is necessary for the work of conscientization (Freire, 1993). Breaking silence raises awareness and breaks isolation through normalizing experiences of loneliness and despair and opens dialogue to recognize and interrogate oppressive work and life conditions. To balance the despair work, the mindful CoPx invites and facilitates positive accounts of personal survival, resistance, and social activism to recognize and tap into the strengths and expertise already present in the community (Macy & Brown, 1998) and to establish a common values base and holistic vision.

*Critical Consciousness: The Personal is Political*

In a regular CoP (Cambridge et al., 2005), people come together to learn and develop a shared practice, based on an existing body of knowledge, and to generate and discover new knowledge. In a CoPx model, this coming together would develop critical consciousness about the corporatized institutional narratives of oppression that faculty may have internalized (Freire, 1993). New knowledge might be generated by inviting those with lived praxis experience in social and political action to build capacity in the CoPx and also inviting those with established personal mindfulness-based and other wellness practices to teach those practices (e.g., mindful walking, meditation, and yoga) for individual and communal healing (Macy & Brown, 1998).

*Empowerment: Realizing Our Power to Heal Ourselves and Others*

In a regular CoP model (Cambridge et al., 2005), empowerment simply means to take purposeful action to carry out tasks and projects. From a liberatory perspective, empowerment is the collective action that arises from discovering the power that resides within communities (Freire, 1993). Additionally, a mindful CoPx would identify social justice targets and strategies for changing oppressive structures and, in recognizing the interconnectedness of students, faculty, staff, and administrators,

practice compassionate action (Macy & Brown, 1998), for example in the form of policy changes around workload, to benefit all beings in the academy.

### *Reflexive Praxis: Creating a Culture of Compassion*

In a regular CoP, the community reflects on its knowledge generation and possible areas of expansion (Cambridge et al., 2005). Regular evaluation and reflection on actions and outcomes is also an important aspect of the CoPx, including initiating research and knowledge translation. It also supports critically reflecting on the CoPx's population to ensure that it is representative of the diversity of the academic community and inclusive in its processes (Freire, 1993). It is also important to cultivate a culture of compassion where the community can safely and effectively evaluate, reflect, and gently hold missteps and ruptures as learning opportunities and then respond, amend, reconcile, and/or compensate appropriately (Macy & Brown, 1998).

### *Conclusion*

This nascent, mindful CoPx model for well-being in the academy is an important start to bringing together academics concerned with the well-being of themselves, their colleagues, their students, and the administrators of their institutions of higher learning. However, it also requires a commitment of time and energy from an already time-stressed community, so it will likely feel that things are getting worse before they get better. That is exactly why initiating a CoPx is helpful, as it combines the benefits of community support grounded in evidence-based theory and practices for personal well-being, while also tackling the seemingly intractable structural problems connected to the corporatized university culture. While educators may be feeling despair about their situation in the academy and of the world generally, Macy (as cited in Macy & Brown, 1998) said that in the future, this moment in history may become known as "The Great Turning" (p. 17), a time of transition from an Industrial Growth Society to a Life-Sustaining Society. Perhaps in retrospect we may also come to see that this is a time of transition in the academy, from a corporatized institution to a more life-sustaining, compassionate, and inclusive holding environment for personal and structural transformation. It is a revolutionary, reconnecting, and empowering vision. All it may take to start the revolution is this one step towards compassionate action, a mindful community of praxis for well-being in your academy.

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