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Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Tebay, Garette


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Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

By

Garette Tebay

A THESIS

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Abstract
This research is concerned with “cultivating compassion,” as a means of helping the individual see the interconnectedness of being. This study of the phenomenon of compassion in a classroom community, draws on Wilber’s model of Integral theory for its conceptual framework, development of research questions, methodology, and data analysis. The perspectives of integral methodological pluralism were employed in this mixed-methods research design, where narrative inquiry was complemented with additional methods to tell the story of the grade 4/5 classroom under study. The aim was to provide a comprehensive exploration of the use of mindfulness techniques in this classroom, for supporting the development of compassion in this group of preadolescents.

Themes of enhanced self-awareness, increased calm, and happiness were evident, not only in the students, but in their teacher as well. This perceived calm and self-awareness created a shift in the behaviours observed in the classroom—and in the relationships within it. The study explored the classroom, as it is situated within the context of the school and its mandates, as well as within the school district and provincial policies. The analysis of data determined that the impact of the mindfulness program was centered on this classroom, and the teacher. The idea of the positive potential of the inclusion of mindfulness teaching, at the system level also arose from the analysis. A number of implications and recommendations were identified for the implementation of whole-school programming by system leaders, as well as for the integration of meaningful mindfulness activities in classrooms.
ACKNOWLEDGMENTS

I have been fortunate to have many people guiding me through this journey: Firstly, the incredible educators, who welcomed me into their school and classroom—the time, conversations, and writings you shared drove me to be better; the students, who wrote with reckless abandon and shared a little piece of themselves with me too; Frank Marrero, who let me stretch his affective education integral report card and make it work in my own way so graciously; the poor soul who professionally edited this piece; my supervisory committee, who helped round me out and teach me to love all perspectives; team integral, my EdD cohorts (my peeps), without whom my thinking would not have been pushed so far; my advisor, Veronika—thank you so much for setting me free when I didn’t want to be and grounding me when I ran too far. Finally, a huge “thank you” goes to everyone who let something go, picked up some slack, or just checked in, especially my family, who did this the most.
Dedication

To Colin, who doesn’t want any recognition but is really the reason this happened.
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CHAPTER I: An Introduction

Our classrooms today are bustling hives of activity—a reflection of our larger western society. Value is placed on productivity and task completion on a seemingly never-ending to-do list. It is easy to get caught up in all there is yet to do or in what should have been done. In this struggle between past “what should have been” and future “what is yet to be,” we can lose sight of the present. Students are caught up in this whirlwind of activity, and adding in modern distractions of technology and instant access to information increases the bustle. In this, one wonders if we have the ability to be in the here and now.

Mindfulness practices are being used as a strategy to enhance both students’ and teachers’ well-being with increasing acceptance in mainstream educational practice (Albrecht, Albrecht, & Cohen, 2012). As teachers and students mindfully focus on the task at hand, they are living in the here and now, not losing themselves in thoughts about the future or the past (Kernochan, McCormick, & White, 2007). Even with this mainstream acceptance, it is still believed that these inner worlds of individuals are inconsequential by nature, and, therefore, in education, we usually abandon these interior, subjective ideations to psychologists and focus our classroom practices on the exteriorization of these feelings, through objective behaviors; for example, trustworthiness, respect, responsibility, fairness, courage, and citizenship (Marrero, 2007). This study investigates how the use of mindfulness practice can be used universally as a means to foster a classroom community to develop wisdom, compassionate attitudes, and care for each other.
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Background and Context of Study

Mindfulness practice was introduced to western culture as a deeply individual journey. Much of the research on mindfulness in schools thus far focuses on the benefits of mindfulness practice to individual students. This reflects the western interpretation of mindfulness through the cultural focus on the individual, as opposed to the original intent of focusing on the collective. Research into how mindfulness practice in school settings affects the classroom cultures within the school could be beneficial to teachers and administrators who are trying to provide school environments that are safe and in which students feel cared for.

In this study, I sought to explore the effects of mindfulness practice on building a compassionate atmosphere in a classroom. The following is a look into one classroom and how the introduction of mindfulness practice in that room changed the dynamic. Using integral theory as a model through which to interpret the story gave rise to a multiperspectival, multidimensional understanding of how mindfulness developed in this classroom and what changes to the classroom community arose because of the practice introduced here.

The study focused on the work of one teacher and her fourth and fifth grade students. The school is a prominent institution in the small city where it is located. For years, the school attracted students from outside of their neighborhoods because of the high quality of the academic and co-curricular programming it offered. In recent years, two new schools have opened, reducing the school’s catchment area and the population of students. These changes had not changed the programming or the quality of education provided at the time this study occurred.

The classroom, which was the focus of this study, was a multigrade class with 21 fourth and fifth grade students, between the ages of nine and eleven years. The classroom represented a cross section of world cultures including students of Asian, South Asian, First Nations, Metis, Inuit, and European
descent. Eighteen of these students consented to have their data released for use in the study, and, of these students, ten were female, and eight were male.

The school selected for this study was known in the community to promote empathy and peace education. The programming at the school revolved around giving students the skills to work together and to create a successful pathway through life in the 21st century.

**The Four Quadrants: The Perspectives of Integral Theory**

This study was developed using integral theory to tease out research questions as an organizing method for the literature reviewed and through methodology, which is integral methodological pluralism. In integral theory, the widely accepted orienting generalizations from various disciplines of knowledge have been thoughtfully mapped into quadrants and subsequently in levels, lines, states, and types using the patterns found to connect them (Wilber, 2000, 2006). This map is referred to as AQAL, an acronym for “all quadrants, all levels, all lines, all states, all types,” and can be used to map and understand any phenomenon from multiple perspectives (Wilber, 2006).

AQAL can be used to develop a deep understanding of any phenomenon to discover its traits within all of the knowledge disciplines and can also be used to develop improvement plans that honour all the perspectives found within the disciplines. Figure 1.1 below shows the four quadrants and defines their terrain. The radiating graphic in the background serves to provide a visual representation of the levels of development that are cultivated within each quadrant.
The AQAL grid or map is the defining artifact of integral theory and will be presented in various ways throughout this research, as it serves to focus research questions and data collection methods and refine the findings and interpretations of data from conception through to conclusion.

Problem, Purpose, and Research Questions for the Study

In 2012, I taught math to a group of fourth grade students whom I had the privilege of knowing as their vice principal for a few years. The group was known in the school as “argumentative”: they had difficulties getting along with their former teachers. The group also had a wide range of academic
abilities. I shared [the task of] teaching this group with two other teachers; we decided as a trio that we were going to work with the students to play to their strengths, validate their opinions, and help them grow. We developed our class norms as a group that included the students’ voices and became very flexible in grouping students; this cohort of kids also matured over the summer, which helped find success in working with this group. These nine and ten year olds ended up to be one of the most memorable groups I’d ever taught. In November, we were working on a math project about elephants. The students were in pairs, and one day while they were working, one of my students came up to me and said, “Just so you know, I figured it out.” Thinking he was talking about a math problem, I probed, “What have you figured?” He replied, “These groups, I figured out how you grouped us. Like those two,” pointing to a group of students across the room. “He is really smart, but he doesn’t stay focused, and doesn’t like to let people know he knows stuff, but his partner, she won’t put up with that. She is asking him questions so they are both doing the work.” This student went on to accurately describe every pairing in the class. I went home that night and researched graduate programs; I needed to understand what was happening in this classroom and how, as educators, we could make it happen more often. I spent a year with this class, watching them act compassionately over and over, hearing things such as, “Miss, I see that (so and so) is struggling. Can I bring them a times table chart and remind them how we use it to help solve problems? It might help.” Every kid deserves a classroom environment like this, and I needed to find the tools to help teachers create the opportunities to make this the norm in our schools, not the exception to the rule.

The problem was clear, I needed to study the phenomenon that appeared in this classroom to see if it could be replicated; however, defining it took some time. While working toward this study, I toyed with many ideas of what was going on in this particular classroom that made it such a vibrant and supportive learning environment. I also looked back on other classes I’ve had over the years that were
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successful because of the relationships within them. The thread of commonality I found was the idea of compassion. The students in these classrooms not only had the ability to empathize—or put themselves in the shoes of another person and understand how he or she felt—but also were compelled to act on these feelings. These compassionate actions in my classroom were what led me to explore this more fully.

The purpose of this study was to examine the concept of compassion in our classrooms. How could we create environments and communities where compassion could incubate? Mindfulness appeared to be one way, so this study looked at the introduction of mindfulness practice in a classroom, the effects it had on individuals’ compassionate attitudes and behaviours within the classroom, and how these affected the community as a whole. It further included the perspective of the whole school community and looked at how the school was situated within district and provincial frameworks to create compassionate environments.

The research questions were developed from my curiosity around the topic of compassion in our classrooms: Could mindfulness practice foster the development of compassionate attitudes and behaviours in a classroom community? This overarching research question was then examined through each quadrant of AQAL. Each quadrant gave rise to a specific sub-question that served as a guide throughout this study. These research questions were embedded in AQAL in accordance with integral theory, which was the research conceptual framework for this study.
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Table 1.1

Research Questions in AQAL

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<thead>
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<th>Upper Right (Interior Objective)</th>
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<tr>
<td>How does compassion developed through mindfulness practices reflect in students’ attitudes toward the classroom community?</td>
<td>Can mindfulness practice in the classroom produce an observable difference in students’ compassionate behaviors?</td>
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<th>Lower Left (Exterior Subjective)</th>
<th>Lower Right (Exterior Objective)</th>
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<tr>
<td>How is compassion embodied in a classroom community?</td>
<td>How is compassion, and mindfulness in schools aligned with school and provincial policies?</td>
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Research Design Overview

Using integral theory to create a multiperspective study of the practices used to foster compassion in the classroom community allowed for a systematic framework to ensure the truths from each perspective were woven together effectively.

The word integral means comprehensive, inclusive, non-marginalizing, embracing. Integral approaches to any field attempt to be exactly that: to include as many perspectives, styles, and methodologies as possible within a coherent view of the topic. In a certain sense, integral approaches are “meta-paradigms,” or ways to draw together an already existing number of separate paradigms into an interrelated network of approaches that are mutually enriching. (Visser, 2003)

These paradigms were organized in a map of theories, in four quadrants. These four quadrants of the integral model (known as AQAL) gave rise to different categories of validity. The objective claims arose from examination of phenomena from an individual, exterior viewpoint and were assessed for their truth or correspondence, while subjective claims coming from an individual, interior viewpoint were assessed for their truthfulness, sincerity, or authenticity in how the participants are describing their...
experience. Furthermore, interobjective claims from a collective, interior perspective were considered for their justness, cultural fit, or rightness, and interobjective claims formed through the exterior, collective lens were judged on their functional and systemic fit (Renert, 2011).

This study was formulated by weaving the spirit of integral theory into many of its aspects, including the development of research questions using integral methodological pluralism (IMP) to drive my methodological choices and the development of the methods used in data collection and analysis. Integral theory forces one to acknowledge that these are several fundamental perspectives through which a problem can be seen. IMP logically linked the epistemologies and methodologies to each quadrant and included both qualitative and quantitative data. Using the perspectives of each quadrant, I made the methodological choices for this research and followed the guidelines for each perspective when making these choices. Integral theory allowed for a comprehensive look into how students were affected by the classroom community and what activities, ideas, and relationships worked to help children develop compassion, because “integral theory is a way of knowing that helps one strive for the most comprehensive understanding of any phenomenon” (Marquis, 2007). Integral theory allowed for multiple epistemologies to “weave together the seemingly isolated, fragmented, and disconnected phenomena that take place in our world, in a manner that allows for seeing with new eyes” (Adams, 2011). Using integral theory to investigate classroom practice was a radically inclusive approach that allowed for maximum flexibility for the research partners I worked with (Wilber, Patten, Leonard, & Morelli, 2008).

What is the point of using an Integral map or model? First whether you are working in business, medicine, psychotherapy, law, ecology or simply everyday living and learning, the Integral map helps make sure that you are “touching all the bases.” If you are trying to fly over the Rocky Mountains, the more accurate map you have, the less likely you will crash. An Integral approach
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ensures you are utilizing the full range of resources for any situation, with a greater likelihood of success. (Wilber, 2005)

Using the integral map to design this research project ensured that I, as the researcher, had the opportunity to examine the classroom community I worked with from many different points of view. This helped to drive data collection and analysis, as both were funneled to the most appropriate spot on the integral map and viewed not only through that lens but also for how each piece of data interconnected with the phenomena around it, as seen in table 1.2 below.

Table 1.1.

Data Collection in AQAL

| UL - Student Journals with prompts to evoke responses of their self-awareness through their mindfulness journeys | UR – Quantitative data in the form of a numerical summary of compassionate student behaviors tracked by the teacher, and student self-reporting through the Mindfulness Attention Awareness Scale for Children |
| LL - Participatory research to develop a mutual definition of mindfulness and set the foundation for a unit of study with teacher and teacher journal to explore classroom narrative | LR – Interview with principal of school to discuss school vision, practice, and policy that support compassion and mindfulness, and a review of school district and provincial policy |

The Researcher

I am a teacher and administrator in northern Alberta. I have spent my entire career in a semi-remote northern community that has grown drastically over my career due to the expansion of industry. Before that, I lived here as a student in the school system myself. I have watched my community transform from a small city with a strong feeling of a small town to a much larger city that has, in some ways, maintained the small town feel but has also adopted many of the concerns of a much larger
population. Due to the cost of living, we see many households with two working parents often working shift work and many overtime hours. We see families struggling to stay connected, living many provinces (or countries) away from their extended support networks, and feeling the stresses that go along with long hours of work, far from home.

As a teacher, I see these stresses through the eyes of the children of our community. I work with children who do not have the luxury of close relationships with their cousins and grandparents, including some who do not even see both of their parents together unless they are on vacation, due to overlapping shifts. There is a strong sense of disconnection to people and reliance on technology to make connections from afar. I also see how our classroom becomes a home away from home for most kids. I see, how developing relationships and a shared idea of how our classroom should be, creates a space for kids to feel comfortable and live in the moment for the time we are together.

As an administrator, I see this in our staff as well: teachers who have moved far from home in search of full-time work. These teachers are also in this cycle of living for the future. There are countdowns written on staffroom white boards and in teacher’s day planners to the next break when they can go “home” to see their extended families and friends. This culture creates an undertone in the schools I have worked in of always “counting down” to the next time we are away from school. I am ultimately concerned with the message this sends to our students about learning and schools in general.

Over the past three years, I have begun my own formal mindfulness practice. This practice includes a daily regular 10-20 minute meditation—longer meditations when time allows or need dictates. In my personal practice, I rely heavily on the Headspace (headspace.com) application as a means to track meditations and to provide guided meditations when I need them. Since beginning this practice, I have seen a difference in how I approach my days at school. I find myself more immersed in the moment, in particular during my time teaching. In student evaluations, I have been told that I am in
tune with the needs of my students in my class, that in my class kids feel they can be themselves, and that I understand them. I feel this attunement comes from being truly present in my time with students.

I have changed positions twice during this process and haven’t been able to fully see how my own mindfulness practice has changed how I work with staff. From the feedback I have received from my staff members from all three positions, I feel it has helped me to understand when someone is seeking solutions or when someone is seeking comfort.

The school district where I work is careful in the programming choices chosen for full-district implementation. The two overarching criteria for these decisions are, that programs are research based, and that teachers be provided with training to ensure that programming maintains its fidelity in all participating classrooms. This is one of the reasons why mindfulness programming had not been implemented across the school district’s schools, in particular the MindUP program used in the classroom during this study. Training is quite expensive, and the concern that programming may not look the same from classroom to classroom is a priority for the district. At the time of this study, the district had mandated that all grade five students take part in F.R.I.E.N.D.S for life programming, which is an anxiety prevention program developed in Australia. This is of significance in this study, as ultimately, after reviewing resources for mindfulness in the classroom, the selected teacher and I chose to use a customized version of the MindUP program as the base in creation of the unit of study in mindfulness for her class.

Assumptions

As a researcher, I am assuming that not all classrooms actively work to target the promotion of compassion. I assume that the teacher I have worked with had some practices already embedded to build compassionate skills in her students, but had not explicitly taught about compassion or mindfulness in her class. I also assume—unless this is an immediate concern driven by the teachers’ own passion for developing relationships within their classrooms—teachers aren’t looking to solve this problem and
maybe for some teachers whose interpersonal line is not as developed, they don’t see it as a problem at all.

Our systems are strongly driven by student academic achievement, and because the idea of classroom community isn’t as closely linked to this as improving reading comprehension or number sense, ideas like mindfulness are often seen as “nice to think about if we had the time.” My assumption going into this project is that most teachers, even the ones who are already working to build classroom communities in which compassion flourishes, are not actively engaged in a thinking process about how they are going about it. I assume this, because I see compassion as a building block for healthy community relationships in the classroom.

Definitions

*Mindfulness practice* – Refers to the work of developing the skill set to purposefully pay attention to the present moment without judgment. Derived from the Mindfulness Based Stress Reduction program created by Jon Kabat-Zinn (1994), these are intertwined methodologies of science, medicine, and psychology with Buddhist meditative traditions, which are primarily about the systematic training and refinement of attention and awareness.

*Compassion* – Literally means “to suffer together.” It is the feeling that arises when you are met with another’s suffering and become motivated to relieve it.

*Integral Theory* – A theory that draws together threads of accepted knowledge from major disciplines in an attempt to synthesize these understandings in one coherent framework. The theory was developed by Ken Wilber (2006).

*AQAL* – Acronym for “all quadrants, all levels, all lines, all states, all types” (Wilber, 2006). The essential organizer for integral thinking, as it combines the essential elements of the theory in one word, which represents the holistic nature of the concept.

*Upper-left quadrant (UL)* – Interior/subjective quadrant that is home to the inner workings of ourselves
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Upper-right quadrant (UR) – Interior/objective quadrant that is the empirical factual domain

Lower-left quadrant (LL) – Exterior/subjective quadrant where relationships, culture, and collective decision-making rest

Lower-right quadrant (LR) – Exterior/objective quadrant in which collective, systemic understanding is explored

Classroom community – The intricate network of relationships within a classroom between the students, each student and the teacher, the group and the teacher, and the group within the school environment.

Summary

In this introductory chapter, I provide an overview of my study and introduce integral theory as the conceptual framework for the project as a whole. Integral theory guides the formation of the research questions, provides the perspectives through which I conduct my literature review, and chooses my methodology. In the following chapters, I present a review of the literature as it relates to mindfulness in the classroom through the themes that emerge in each lens of the quadrants of AQAL. The third chapter provides a rationale for the use of integral methodological pluralism and outlines the methods of data collection and analysis in this study. I also outline the delimiting and limiting factors of the study and outline ethical considerations. The fourth and fifth chapters address and analyze the findings in the study. Finally, the sixth chapter provides a discussion of the findings and implications for future classrooms, future research, and future integral research.
CHAPTER II: A Review of the Literature

The review of the literature presented here provides support that the research undertaken in this study is original, and that the research problem is, in fact, pertinent to the struggles of teachers and schools in connecting with today’s learners. The goal of this literature review is to provide an overview of the existing literature on the use of mindfulness practices in classrooms as a universal intervention to provide a bridge to building attitudes of compassion, compassionate behaviours, and how these affect the classroom community. This is done with an integral lens using the integral model, or AQAL (all quadrants, all lines, levels, states, and types), as described by Wilber (2005, 2006, 2007) as an organizing framework.

This literature review used the four quadrants to organize the themes emerging from current mindfulness research. The four quadrants were the first element in the AQAL framework and worked to help arrange information in a meaningful fashion, as well as helped ensure a well rounded discussion of nascent themes was developed. Each quadrant provided a different perspective or lens through which to view the literature and the ideas of compassion and mindfulness in classroom communities. Following this, the other elements of AQAL were explored as they worked to shape this research.

Although mindfulness has been studied in schools over the past few decades (Jennings, Snowberg, Coccia, & Greenberg, 2011; Flook et al., 2010; Schonert-Reichl & Lawlor, 2010; Britton et al., 2014; Hurley, 2014), very few research studies have examined the use of mindfulness practice as a universal intervention in a classroom. Few studies have looked at the effects of mindfulness practice in the development of compassion in students, and the connection to compassion and the classroom community-building process has yet to be studied in depth.

Kabat-Zinn (1994), as the father of the mainstream mindfulness movement in the west, concentrated on mindfulness-based stress reduction, and others have taken up this line of thinking.
Below is a table of some of the most popular mindfulness programs available for use in schools, which have their root in his mindfulness-based stress reduction practice.

Table 2.1.

_A Review of Mindfulness Programs for Schools_

<table>
<thead>
<tr>
<th>Name of Program</th>
<th>Resources</th>
<th>Goal of Programming</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mindful Schools</strong></td>
<td>• Online training through a variety of courses developed for developing a personal mindfulness practice and incorporating mindfulness in schools</td>
<td>Benefits touted include attention, emotional regulation, adaptability, compassion, calming, and resilience</td>
</tr>
<tr>
<td>(mindfulschools.org)</td>
<td>• Access to online community of mindfulness educators and practitioners</td>
<td></td>
</tr>
<tr>
<td><strong>.b Curriculum</strong></td>
<td>• A series of ten lessons teaching mindfulness skills</td>
<td>Benefits described as greater wellbeing, fulfill potential, improved concentration and focus, work with difficult mental states, and improved coping skills</td>
</tr>
<tr>
<td>(mindfulnessinschools.org)</td>
<td>• For use with 11–18-year-old students</td>
<td></td>
</tr>
<tr>
<td><strong>Smiling Mind Education Program</strong></td>
<td>• A series of online modules and guided meditations designed for use in schools</td>
<td>Benefits claim to be proven to help students with sleep, well-being, managed emotions and school behaviour. The site also lists stress management,</td>
</tr>
<tr>
<td>(smilingmind.com.au)</td>
<td>• 79 modules, 249 sessions, including</td>
<td></td>
</tr>
<tr>
<td>CULTIVATING COMPASSION</td>
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<tr>
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</tbody>
</table>

| Lesson plans for teachers | Increased resilience, increased creativity, better decision-making, and a sense of calm, clarity, and contentment |

<table>
<thead>
<tr>
<th>MindUP Curriculum</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Book includes three components of study, including lessons in the four pillars: neuroscience, mindful awareness, positive psychology, and social-emotional learning</td>
</tr>
<tr>
<td>Benefits are packaged as promises that include children will learn about their brains through developmentally appropriate neuroscience to teach self-regulation, self-awareness, and self-control. Children will learn to take brain breaks for three minutes, three times a day to help improve planning and focus on work. It also encourages mindful action in the world to promote pro-social behaviors.</td>
</tr>
</tbody>
</table>

Studies using these programs, and studies cited by these groups, have been used in this literature review to establish the current state of mindfulness in schools as influenced by Kabat-Zinn’s work. The use of integral theory to situate this work in the four quadrants is imperative here, as integral theory allows for the examination of the themes present in the literature about internal practice of mindfulness (upper-left quadrant) and how they relate to and influence the external behaviours (upper-right quadrant) or benefits of mindfulness in classrooms (lower-left quadrant) as well as the wider system (lower-right quadrant). This is a significant contribution, as the organizing structure of AQAL allows for the
integrated awareness of both the individual and how mindfulness integrates in the classroom community and the larger system.

This literature review sought to develop the connections between mindfulness practice and the development of compassion in individual students. This manifestation of compassion sat in the upper-left quadrant, which represented the self and consciousness, feelings, contemplation, and interior worlds. The link between mindfulness practice and the increase in compassionate behaviours, such as higher executive functioning and emotional regulation, was explored in the upper-right behavioural quadrant. How the introduction of mindfulness practice and themes of compassion impacted classroom environments was explored through the lens of the lower-left quadrant, which encompassed culture, worldview, and community values. Finally, a call for the systemic adoption of mindfulness practice as a means to build compassion in schools was presented in the lower-right quadrant, which embodies systems, interobjectivity, and the web of life.

**Bridging Compassion and Mindfulness Practice through Integral Theory**

Mindfulness is the interior practice of nonjudgment, which allows for the exteriorization of compassionate attitudes and actions. In this study, this related to the development of mindfulness practice within the individuals of the classroom community being intertwined with the observation of the cultivation of compassion in the classroom community itself. The use of integral theory throughout the study served to marry these notions of interior and exterior in a comprehensive, well-rounded way. AQAL supported the study of the development of compassion within the classroom community, as it recognized that development involved not one capacity—in this case, compassion—but many relatively independent capacities (Wilber, 2007), which allowed for the interwoven use of mindfulness practice, as the two capacities were interdependent.

By continuously using an integral lens through which to design, view, consider, and develop this study, it has organized the psychological, biological, social, and systemic elements of compassionate
interactions as outlined by Gilbert (2005), as they represented the perspectives of each of the four quadrants. The psychological elements included the attitudes, values, thoughts, and emotions of the individual. The biological elements were concerned with hormone levels, neurology, and genetic dispositions. Social elements referred to the relationships and social roles in groups of people. The systemic elements have been defined by Gilbert as ecologies and could manifest physically, such as through resource scarcity versus resource plenty, or socially, such as cooperative versus competitive.

Taking these ideas and placing them in the integral quadrants (AQAL) showed how Wilber’s (2007) map was used to organize this research in a meaningful, well-rounded fashion that reflected the interconnectedness of the concepts leading to compassionate attitudes and actions.

<table>
<thead>
<tr>
<th>Upper Left (Interior/Subjective) Quadrant</th>
<th>Upper Right (Interior/Objective) Quadrant</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Psychological</strong></td>
<td><strong>Biological</strong></td>
</tr>
<tr>
<td>Attitudes/Values</td>
<td>Hormones</td>
</tr>
<tr>
<td>Thoughts</td>
<td>Neurochemistry</td>
</tr>
<tr>
<td>Emotions</td>
<td>Immunity</td>
</tr>
<tr>
<td></td>
<td>Genes</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lower Left (Exterior/Subjective) Quadrant</th>
<th>Lower Right (Exterior/Objective) Quadrant</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Social</strong></td>
<td><strong>Physical Ecologies</strong></td>
</tr>
<tr>
<td>Relationships</td>
<td>Resource scarcity versus resource plenty, hostile versus benign</td>
</tr>
<tr>
<td>Roles</td>
<td><strong>Social Ecologies</strong></td>
</tr>
<tr>
<td></td>
<td>Cooperative versus competitive, caring versus exploitative/hostile</td>
</tr>
</tbody>
</table>

*Figure 2.1. Biopsychosocial and Ecological Interactions, Shown in AQAL*

As a species, our survival depends on the ability to build relationships with each other, and there is a deep need within us as human beings to feel connection to the groups we are a part of (Hutcherson, Seppala & Gross, 2008). In a study testing to see if the use of loving-kindness meditation could build feelings of connection and compassion for target strangers, it was shown that through the use of this specific type of mindfulness attention, there was not only an increase in compassion for the target of the exercise but an overall increase in compassionate feelings toward others (Hutcherson et al., 2008). This
study has shown that the use of mindfulness techniques such as loving-kindness meditation can be used to foster compassionate attitudes. It also links to Karen Armstrong’s (2010) work on leading a compassionate life. Armstrong has suggested mindfulness as the fifth step in her twelve-step process to leading a more compassionate life. The questions evoked within the study of mindfulness in building compassion revolved around the real world consequences of the effects. Can the effects of meditation transform into actions and even into habitual patterns of response? (Hutcherson et al., 2008)

The use of AQAL in the development and analysis of a study provided a map that incorporated the core truths of multiple theories and perspectives (Wilber, Patten, Leonard, & Morelli, 2008) that were used to weave concepts together while looking at them from multiple angles. Because integral means comprehensive, balanced, and inclusive (Wilber et al., 2008), using it as a framework to link individual mindfulness practice with the outward habits of compassion in a classroom environment gave a wholeness to the intent, method, and analysis of the research itself.

**Upper-Left Quadrant: Compassion, Mindfulness, and Self**

Mindfulness is the act of “paying attention in a particular way: on purpose, in the present moment, and non judgmentally” (Kabat-Zinn, 1994). Building this practice for students in a classroom allowed them to participate fully in classroom activities in the present moment, reserving judgment of themselves and others. Through mindfulness, practitioners (whether they were students or their teachers) embarked on the ongoing discovery of the interconnectedness of all things (Kabat-Zinn, 1994). This deeply introspective practice of mindfulness is at home in the upper-left quadrant, which is also home to the inner world of the individual.

The upper-left quadrant concentrates on the *why* of mindfulness, the importance we should place on the development of these practices in students, and the types of mindfulness practices individuals prefer. This perspective looked at why these preferences exist and how these relate to the individual. Mindfulness is the study of your own thoughts and the practice of truly being in the present moment; it
is deeply rooted in your own interior landscape. Enactments of mindfulness in a classroom setting must take this inner space into consideration, while also being conscious of elements of western culture.

**How is mindfulness defined in western culture?** Mindfulness is the presence of heart in our everyday actions. When we mindfully focus on the task at hand, we are living in the here and now, not losing ourselves in thoughts about the future or past (Kernochan, McCormick & White, 2007). A mindfulness practice works to develop this inherent human capacity. It is an attentional stance that is the fundamental underlying premise in all streams of Buddhist meditative practice, so it is not connected with one religious practice or another but is the unifying piece, which can be generalized and secularized. Mindfulness is not rooted in one tradition or another but the heart from which all traditions grew (Kabat-Zinn, 2003). As it is the practice that develops the skill to deeply understand our own thought patterns and habits of mind, one must be aware that meditation does not have the aim of solving problems or making us feel better; the intention is to “provide a space in which we can let ourselves be, just as we are, and thus discover our basic nature” (Welwood, 1983, p. 48, cited in Vacarr, 2001).

The criticism that arises here is that the idea of using mindfulness as a means to manage anxiety is counterintuitive to our western society (Kabat-Zinn, 2003). How are we to thrive in a results-driven, fast-paced world and be mindfully present in it? This is a paradox, and the metrics by which we measure success thus far do not support the exacting pace of a mindful life. Therefore, the decision to teach mindfulness can be intimidating unless the teacher also embraces his or her own mindfulness practice. Even then the mindful teacher may find it difficult to find a place within the results-oriented system they are in.

The practice of mindfulness works to bring about a facilitative state that promotes increased creativity, flexibility, and use of information as well as memory and retention. The ideal mindful state
allows individuals to feel more in control of their own lives (Ritchart & Perkins, 2000). When practiced in the Buddhist tradition, it becomes more than a tool but a way of being in the world (Rempel, 2012).

As with most things in western culture, there is a perceived need to reduce mindfulness and its effectiveness to an algorithm. This would belittle the complexity of the practice and nuanced delivery of mindfulness-based stress reduction (Kabat-Zinn, 2003). We must remind ourselves that in a field like mindfulness, which is relatively in its infancy, it is not uncommon for studies to be more descriptive of the phenomenon instead of making definitive statements of efficacy (Kabat-Zinn, 2003).

**Development of compassionate habits.** As one develops mindfulness, an awareness of one’s actions in the world and an interconnectedness of being develops. This awareness is the foundation of compassionate habit that serves to compel moral action in addressing a range of issues from overcoming personal suffering, to human rights, working in peace, to environmental issues, and beyond (Orr, 2014). It goes beyond a warm, fuzzy feeling that makes people kind and likeable; it implies a continuous search for competence in caring (Noddings, 1995). When we are with others and difficult situations arise, we can be fully present (mindful) and recognize our interdependence intuitively. When one is present, possibilities for generosity, carefulness, patience, and diligence present themselves (McClain, Ylimaki, & Ford, 2010). Compassion is not a contrived action or state; it is produced by nature. It is the praxis in which we find natural expressions of wisdom, mindfulness, and compassionate action (McClain, Ylimaki & Ford, 2010). When we are compassionate, we care, we want to do the very best for the objects of our care; thus, any goal of education must include the production of competent, loving, and lovable people (Noddings, 1995).

**Habits of mind refined through mindfulness practice.** Throughout our days, there is the possibility for many stressful moments to creep up. Our schools are no different. Giving students the ability to get in touch with the stillness within one’s self at a young age, especially if taught in a
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nonmanipulative way, can be valuable in helping students balance the outward orientation of the school day (Kabat-Zinn, 2009). The habits of mind cultivated here create a clear awareness of direct moment-to-moment experience with acceptance and curiosity, which is not obscured by judgments of the experience. The intent is not to get rid of thoughts and feelings or sensations but to more accurately be in the moment with them (Meiklejohn et al., 2012). Mindfulness can help reduce stress and improve self-confidence in these situations, which can help improve relationships with others (Rempel, 2012).

Because mindfulness has been linked to reduction in emotional stress, positive states of mind, and improved quality of life (Greeson, 2009, quoted in Meiklejohn, et al., 2012), it has become widespread in its application in adults, and the interest and enthusiasm for mindfulness practice is now being applied earlier in life (Britton et al., 2014). Creating these habits with students can provide much needed skills to cope with modern life.

It is important that those studying mindfulness deeply understand the unique qualities and characteristics of mindfulness to see it is not simply a cognitive behavioral technique that can be removed from context and placed into a behaviorist paradigm to fix something that is broken (Kabat-Zinn, 2003). Teachers working with students in developing mindfulness should have their own mindfulness practice as well.

**Compassion versus pity.** In the cultivation of compassion, the concept of pity must be examined. Often compassion is found to be synonymous with pity as in the works of Rousseau and Nietzsche. Through this work, it is argued that there are essentially two types of pity: one that is beneficial, because it causes individuals and the human race to become stronger (compassion), and a second that is detrimental, as it helps individuals and the human race become weaker (pity) (Jonas, 2010). In western education systems, educators and theorists are often more inclined to avoid pain in education than allow it, rescuing students rather than letting them struggle through difficulties, so they
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can feel successful and not be discouraged (Jonas, 2010). This is born from a western tendency to believe students actually learn best in a positive and affirming environment rather than through the experience of painful struggles and difficulties (Jonas, 2010). When taking this into consideration, compassion must be seen from both definitions of pity and be very carefully employed in the classroom for the betterment of humankind, not just simply as an “unequivocal good that ought to trump all other impulses” (Jonas, 2010). Teachers must be able to accurately assess and safely determine when an individual student needs them to jump in and relieve suffering and when to allow a student to struggle in order to build resiliency (Jonas, 2010). The example that comes to mind when thinking about this is watching children getting dressed to go outside. When should an adult intervene and help a child who is struggling with a zipper?

Mindfulness meditation in the classroom can be used to build the interconnected attributes of awareness, self-regulation, and compassion. This can be done through programming or through mindful teacher leadership in which a teacher embodies mindfulness in his or her teaching or a combination of the both (Meiklejohn et al., 2012). Through their own mindfulness practice, teachers can become more in tune with their classroom environments and the students they teach. Through classroom-based-mindfulness practices, students can also become more aware of themselves, others, and the interconnectedness of things.

Upper-Right Quadrant: Compassionate Behaviors

Contemplative practices such as mindfulness-based exercises lead to a change in behavior in those individuals who embark upon it, thus making the upper-right quadrant the lens through which to explore the literature in the effects of mindfulness-based interventions on behavior in individual students in classrooms. Just like the idea that mindfulness, if only practiced by one person within the classroom community, will affect the entire community, other individual behaviors have a collective impact on the classroom community.
Neurological connections. There are neurological roots to the study of the effect of mindfulness on behavior. These effects are evident in emotional styles of individuals (Davidson & Begley, 2012). A person’s emotional style is a collection of points along six different continuums, which align with the neuropathways connected with our emotions (Davidson & Begley, 2012). These continuums are resilience—how quickly one recovers from adversity; outlook—how long one is able to sustain positive emotion; social intuition—one’s ability to pick up on the social signals around them; self-awareness—how one perceives bodily feelings that reflect emotions; sensitivity to context—how good one is at regulating emotions given the context; and attention—the sharpness, and clarity of one’s focus (Davidson & Begley, 2012, p. xiv). Our brains are also plastic, and because of the brain’s neuroplasticity, individuals can actively change their brain structure in ways that promote brain health and improve the quality of one’s life (Meiklejohn et al., 2012). Mindfulness-based stress reduction helps to build greater resilience following a stressful challenge; it also strengthens connection between the prefrontal cortex and other regions of the brain that are important in attention (Davidson & Begley, 2012, p. 224). With sustained practice, complex skills like mindfulness and empathy likely become routinized at neural and mental levels (Meiklejohn et al., 2012). Compassion meditation has been found to strengthen connection between the prefrontal cortex and other regions of the brain important for empathy, which affects the outlook continuum and a person’s social intuition (Davidson & Begley, 2012, p. 224). Important developmental changes in brain structure and function guide emotional and cognitive development; for example, grey matter volume peaks in late childhood (ages 9–11) (Meiklejohn et al., 2012). These developmental factors made the age group (ages 9–11) chosen for this study ideal for examining the development of compassionate emotions.

Social behaviours and mindfulness. Mindfulness is a strategy that has become increasingly more mainstream and is beginning to receive acceptance around the world as a means to enhance well-
being in both students and teachers (Albrecht, Albrecht, & Cohen, 2010). As meditation becomes more commonplace among adults in our society, researchers have examined the application and begun to scientifically study the effects of meditation in adults (Britton et al., 2014). From this research, anticipation and enthusiasm to study the application of these practices in children and adolescents has come (Britton et al., 2014). Mindfulness training can enhance students’ capacities in self-regulation and buffer the developing brain from the deleterious effects of excessive stress (Meiklejohn et al., 2012). In a randomized, controlled pilot trial of a classroom-based mindfulness meditation program compared to a stress reduction program without meditation component in sixth grade classrooms, it was found that classroom-based meditations did, in fact, change behaviors of individual students (Britton et al., 2014). Statistically significant time effects were found in internalizing problems, indicating a decrease in symptoms in individuals; externalizing problems found the same effect, and attention problems were also alleviated through meditation (Britton et al., 2014). In particular, through this study, it was shown that students involved in the mindfulness meditation group showed a reduction in risk of developing suicidal ideation and self-harming thoughts and behaviors. (Britton et al., 2014). Like other research on mindfulness in children, Britton et al. (2014) have not focused on the cultivation of positive emotions but rather the reduction of negative symptoms (Schonert-Reichel & Lawlor, 2010). Future efforts should continue to search for ways in which students’ positive emotions and adjustment can be cultivated.

It is becoming apparent to educators that the cultivation of students’ emotional competence, such as the fostering of resiliency, the interruption of upward trajectories of aggressive behavior, and mental health issues, is an integral component of education today (Schonert-Riechl & Lawlor, 2010). In particular, the idea that interventions should occur in elementary schools where a small percentage of students will have already developed serious behavioral issues (Schonert-Riechl & Lawlor, 2010) has to be considered when trying to develop positive habits of mind in our youth. The body of research on
mindfulness in children is exceptionally shallow when it comes to the cultivation of positive emotion in youth. Although it seems compassion and a clear mind are crucial for optimal human functioning individually, societally, and globally (Hurley, 2014), most research focuses on the reduction in symptoms of anxiety or depression in a clinical setting (Schonert-Riechl & Lawlor, 2010). In a study of the effectiveness of the Mindfulness Education Program, the acquisition of positive emotion was studied in students in 12 different classrooms (six using the program and six acting as control) by focusing on four domains: optimism, self-concept, positive affect, and social emotional functioning (Schonert-Riechl & Lawlor, 2010). Post intervention, it was found that teachers using the Mindfulness Education Program described their students as significantly more attentive, emotionally regulated, and socially emotionally competent than the control classrooms (Schonert-Riechl & Lawlor, 2010). An additional study showed that, through mindfulness, students could develop an awareness of self through sensory awareness, attentional regulation, awareness of thoughts and feelings in themselves and others, an awareness of others through awareness of one’s own body placement in relation to other people, an awareness of environment through awareness of relationships, and connections between people, places, and things (Flook et al., 2010). These studies concluded that future research efforts should search for ways in which positive emotions can be cultivated in schools. This is imperative because all human beings can be helped through these techniques to lead lives of deep concern for others, for the natural world, its creatures, and for the preservation of the human-made world (Noddings, 1995). In a more mindful environment, the skills and knowledge necessary to make positive contributions can be developed.

**Academic behaviors.** Our modern education system seems to be intent on the single-minded pursuit of one goal after another, which makes it hard to be mindful (Langer, 1989). In education, we must ask how it is possible to bring to life the language and ways of being together that sustain the heart of education, the cultivation of wisdom, compassion in ourselves, and those in our midst without
neglecting our educational responsibilities associated with standards and assessment (McLain, Ylimaki, & Ford, 2010). Through repetition in schools, we have the opportunity to call ourselves and our students back to the present and draw awareness of the moment. Mindfulness is necessary to develop two root skills: attentiveness and concentration, which are indicative of academic success (Haight, 2010). Contemplative pedagogy provides students with the techniques and experiences to be able to deeply reflect on an idea or question and get in touch with their thoughts and ideas at a profound level (Mamgain, 2010). As compassion develops, students are not only able to develop awareness of the object of study but also their connectedness to that object or concept (Mamgain, 2010).

The interest in mindfulness, as it relates to the possible improvement of academic skills, leads to another criticism of the teaching of mindfulness in schools: if one is expected to have his or her own practice in order to effectively teach the concepts, teachers must first adopt the belief that mindfulness is of importance, and yet, the tools that we [use to] measure success in schools do not necessarily include these types of measures.

The current research showed mindfulness and meditative practices to have an overall positive impact on behaviors, although the majority of it pertained to adults and small groups of clinical youth. This study will serve to add to the body of research in this area and expand upon it to include both individual and collective perspectives through the use of integral theory. The focus on the positive emotion of compassion will also help to build a more robust body of research in the area.

**Lower-Left Quadrant: Compassion in the Classroom**

Using mindfulness to develop compassion in the classroom should affect the culture, worldview, and values of those members of the classroom community. The lower-left quadrant focused on these exterior manifestations of compassion through relationship. The literature reviewed here exposed how relationships were fostered, maintained, and profoundly impacted through the intentional cultivation of compassion through mindfulness practice in a classroom community.
Creating compassionate classroom communities. In classrooms today, teachers and students are working to learn to navigate the inherent contradictions in living in our modern world. Compassionate understanding is essential to do this successfully (Mamgain, 2010). Using mindfulness to build compassion in the classroom is a natural fit. “Mindfulness is a skill to help focus and calm the mind, mindfulness helps to focus on the equanimity of man which evolves to gratitude, and cultivating kindness, which leads to compassion” (Hurley, 2014). Through mindfulness practice, one works toward genuine acceptance of oneself and others with all one’s flaws and imperfections and to relate to ourselves and others as works in progress (Mamgain, 2010); this understanding is the foundation of compassion.

Teachers who are able to sit back mindfully and let their students lead the way are able to build an understanding of where in the process their students really are (Kabat-Zinn, 2009). This way, they are able to honour and engage learners in the community of the classroom and invite them beyond mere acquisition of information and move toward connecting and wondering, toward studying and reflecting, in order to integrate and use everything they are learning in ways that benefit ourselves and others (McClain, Ylimaki, & Ford, 2010). These authors have concluded that when individuals are more mindful in the classroom, compassion within the community has the opportunity to begin to develop.

Relationships, commonality, and shared experience. A calm mind that is fostered through mindfulness allows for an awareness to develop that lets one assess reality with clarity (Mamgain, 2010). Through this mindful clarity, one develops the capacity to deeply reflect on self, on the relationships we share with others, and the commonality of the experiences we share with others (Mamgain, 2010). A teacher in a modern classroom, bringing attention to common experiences from a mindful perspective, sees a common experience from the present moment, nonjudgmentally. This allows the group to explore these experiences from differing perspectives in a meaningful way. This mindful
alternative to relating to difference among people allows us to assume that people behaving differently from us are not inferior or wrong but rather are viewing the same stimulus or experience differently (Langner & Moldoveanu, 2000).

**Mindfulness and well-being in a classroom community.** Often in a classroom, our judgements about the intelligence of others can be distorted by the emphasis in education on outcome attainment (Langner & Moldoveanu, 2000). Mindfulness is a base for compassionate skills needed to see beyond academic outcomes and toward the interconnectedness of being. Mindfulness provides a calm state of mind as a base for contemplation and the acquisition of compassionate behaviours (McClain, Ylimaki, & Ford, 2010). Through mindfulness, equanimity can be contemplated by focusing on the common ground between people of all cultures and backgrounds (Hurley, 2014).

From this state of mindfulness that fosters wellbeing and compassion, members of the classroom community are most able to consider the well-being of others (McClain, Ylimaki, & Ford, 2010). Mindfulness practices foster clarity, focused attention, and living and learning together in a meaningful way. Through this, we begin to recognise the difference between reacting to others with hurtful emotions and responding with compassion from a place of empathy and kindness (McClain, Ylimaki, & Ford, 2010). These experiences expand the feeling of a sense of worth for all humanity and help to expand social focus and interconnectedness (Hurley, 2014).

When mindfulness training is focused on compassion and applied with an ethic of care, classroom dynamics have the possibility of being affected in a positive manner. Although it has been hypothesized in the discussion of the articles reviewed above, there has yet to be a study whose primary focus is on the use of mindfulness practices in cultivating a compassionate classroom community. There are some direct links to mindfulness and the fostering of compassionate attitudes and relationships; seeing how these affect the group dynamic of a classroom is a next step in the research.
Lower-Right Quadrant: A Call for Systemic Adoption of Mindfulness Practice for Compassion

Mindfulness practice not only affects the individual students who complete it but those around them (Napoli, Krech, & Holley, 2005). These Buddhist contemplative practices have shown to be relatively simple to translate into secular terms (Hurley, 2014). Relationships improve, while attentiveness and focus increase (Napoli et al., 2005; Flook et al., 2010; Schonert-Riechl & Lawlor, 2010; Hurley, 2014), all of which make modern classrooms more manageable and effective.

Why are school systems not clamoring to add some sort of mindfulness practice to the plate of every teacher and student in their classrooms? Systemic practices have not yet been vetted and organized in a standardized fashion. The research in the lower-left quadrant helps build some guiding principles for the systemic adoption of mindfulness in western school systems. They highlight the importance of collaboration between scientific research and education program development. All too often in schools we make an artificial separation between the emotional, academic, and moral care (and education) of children into tasks designated to specific experts such as school counselors (Noddings, 1995). It is becoming increasingly clear that the synergistic collaboration between scientific researchers in contemplative practice and educational practitioners is needed to design programs to foster the cognitive emotional, social, and ethical development of 21st-century youth (Davidson et al., 2012). Delivering these programs as part of regular classroom routine will contribute to eliminating the fragmentation caused by relegating these tasks to experts, as schools tend to do now (Noddings, 1995).

By drawing on research in neuroscience, cognitive science, developmental science, and education as well as on insights from the cultivation of virtuous qualities, a highlighted a set of mental skills and socio-emotional dispositions that are central to the aims of 21st-century education arise (Davidson et al., 2012). The use of contemplative practices has four interrelated considerations, which lead to the ultimate cultivation of healthier educational contexts. The first of these considerations is the individuals involved in the system who will vary from administrators, principals, counselors, teachers,
and students and the different roles these individuals have within the same context. Next are neural substrates and psychological functioning, which work back and forth to foster higher levels of emotional regulation, attention regulation, executive functioning, self-representation, empathy, and perspective taking. Finally, as these deepen, behavioural outcomes such as engagement, learning, well-being, prosocial behaviour, and contributing to the world will also improve (Davidson et al., 2012). Using contemplative practices in educational settings could both complement and add value beyond these (social and emotional learning) programs in two ways: firstly, contemplative practice can induce plastic changes in the brain, and secondly, to enhance professional development to nurture the qualities in teachers we want to nurture in students (Davidson et al., 2012).

Proven methods and tools for teachers. Classrooms of today are diverse and complex, and many teachers are not prepared for the discoveries that await them within their own classroom communities (Vacarr, 2001). In order to deal with these complexities, teachers need proven methods and strategies to assist students in coping with an increasingly challenging world, so that students can successfully navigate their 21st-century lives (Rempel, 2012).

Teachers who practiced mindfulness themselves have found that it made their teaching more meaningful, increased their own empathy, helped them get through unpleasant teaching tasks, and helped them move beyond their expectations of students (Kernochan, McCormick, & White, 2007). Teachers are tasked with responding to the needs of the children in their care who are suffering or who have experienced trauma. Too often this task falls to counsellors and mental health experts within the school system when what children really need is the continuing compassion and presence of adults who are a constant presence of care in their lives (Noddings, 1995). The introduction of mindfulness in the classroom is a step toward this.
Mindfulness can be introduced in the classroom in three ways. It can be indirectly in the classroom through a teacher developing his or her own personal mindfulness practice and the teacher embodying mindfulness attitudes and behaviours throughout the school day. It can also be directly integrated through the use of programming that teaches mindfulness exercises and skills in the classroom. Finally, it can also be introduced through a combination of these two ways (Meiklejohn et al., 2010). Teachers considering teaching mindfulness in the classroom should be willing to begin a mindfulness practice of their own, either in or outside of their classroom. Kabat-Zinn (2003, p. 150) has explained the rationale behind this: “How can one ask someone else to look deeply into his or her own mind and body and the nature of who he or she is in a systemic and disciplined way if one is unwilling to engage in this great and challenging adventure oneself?” The decision to teach mindfulness can be intimidating to a teacher who has not explored the practice and humbling for any teacher; one needs to be well prepared (Meiklejohn et al., 2012).

**Cultivating wisdom.** A goal of educators is to help create citizens who will make wise decisions. Overall Buddhist thought used in conjunction with classroom mindfulness practice can provide a conceptual framework to view real world issues and problems while incorporating the recognition of the holism of human beings and the interconnectedness of humanness and the world around us (Orr, 2014).

A framework for compassionate action begins with individual change and then works to widen the circle of influence to others and to the world (Orr, 2014). Compassion lays the groundwork for change to come forth, but wisdom and mindfulness bring the knowledge and skills to address the complex problems that come with change (Orr, 2014). Cultivating wisdom and compassion is a must in our schools, with each of us cherishing our very being together (McClain, Ylimaki, & Ford, 2010). How teachers should incorporate mindfulness practice and compassionate action should be done on an
individual basis, taking into consideration the context of the classroom community and the concepts being studied (Orr, 2014).

**Curriculum of caring and the ethic of care.** One of the outcomes of mindfulness is to develop the ability to see the world in new ways. Seeing the world in new ways is one of the greatest avenues for creativity and personal engagement in the world beyond ourselves (Csikszentmihalyi, 1996).

Educational systems should want more from their efforts than adequate academic achievement, and we will not achieve even meager success within the system until our children believe that they themselves are cared for (Noddings, 1995). As more students become increasingly able to experience compassionate thoughts and feelings, our schools improve and cultures change (Hurley, 2014).

Including the cultivation of caring, compassionate behaviours in curriculum will increase cultural literacy, build a sense of connectedness of subjects, and allow children to ponder those greater existential questions that connect us as people (Noddings, 1995). Through the development of compassionate behaviours, students are given the tools to contemplate the questions and issues that lie at the core of human existence and a place in our curriculum to do so (Noddings, 1995). If these strategies were in place from an early age, it is likely that there would be a cumulative effect over time. There would be an eventual tipping point where bullying would find opposition from the student body at large and school climate would improve (Hurley, 2014).

**Mindfulness and 21st-century learning.** Taken on its own without thought of education reform, in general, mindfulness can powerfully be used as an instructional tool to aid in the retention of knowledge, which is traditionally studied in discrete subject areas following prescribed standards. To do this is greatly selling the power of mindfulness short (Richhart & Perkins, 2000). Because mindfulness is a state in which individuals can access at a deep level the interconnectedness of things, it facilitates creativity, flexibility, and the use of information, in addition to the memory and retention skills
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previously stated (Richhart & Perkins, 2000). This skill set that includes compassionate attributes addresses more intangible problems that lie at the heart of education such as transfer of knowledge to new contexts, deep understanding, motivation, engagement, critical thinking, and creativity, to name a few (Richhart & Perkins, 2000).

The list above reflects the attitudes and dispositions of an educated Albertan as outlined in the Alberta Education (2011) framework for student learning seen in figure 2.4 below. The framework for student learning was derived from the outcome of several meetings throughout the province with various stakeholders in education. Parents, teachers, administrators, business leaders, and community members were all asked what an educated Albertan should look like (Alberta Education, 2011). The results of these discussions were published as a framework for school systems to use to guide educational and instructional decision-making throughout the province.
The majority of these outcomes can be aided through mindfulness practice and through the cultivation of compassion in our classrooms throughout the province. Mindfulness practice opens the doors to engagement and entrepreneurship; compassion holds the key to doing so ethically.

There is a call to action among the research for systemic adoption of mindfulness-based practices in our schools. The research also cautions that there isn’t a wide enough field yet to ensure the best practices will get into the hands of the educators who need them. My hope is that my study will help to add to this body of research.
Elements of the Integral Model (AQAL) Beyond the Quadrants

The body of this literature review introduced the first element in Wilber’s (2007) framework. The four quadrants were used as an organizing device to develop an understanding of mindfulness and compassion in classroom communities through each of these perspectives. AQAL is about more than just these quadrants. Levels, lines, states, and type each contribute to this integral map as well. The following is a brief outline of these factors as they relate to this research.

Levels of consciousness. Integral theory maintains that there are structures of consciousness that are leveled high and lower. We, as individuals or as society, can move to higher levels of development in stages or waves (Wilber, Patten, Leonard, & Morelli, 2008). These levels were derived through a meta-analysis of developmental theories and theories of human cognition. Wilber (2000, pp. 197-217) aligned the correlative basic structures from the most commonly respected theories of authors such as Gebser, Kegan, Commons & Richards, Piaget, Fowler, Kohlberg, Gilligan, Aurobindo, Graves, Wade, Loevinger and Cook-Greuter, and demonstrated how they agree with Wilber’s descriptions of his developmental level fulcrums. A total of nine fulcrums, or developmental level milestones, spanned from sensorimotor to postformal. Later, Wilber added colours of the spectrum in addition to the formal labels for the levels, for ease of use and recognition by practitioners and theorists. These levels begin at infrared, then span the colour spectrum through magenta, red, amber, orange, green, teal, turquoise, indigo, violet, ultraviolet, and clear light. These levels have the potential to carry on, as Wilber feels there may be no “highest” level, however, levels 1-6 form the first tier, which is less complex than the second tier. The use of colours to indicate levels also helps to alleviate the construct that one must achieve a certain level, or that some levels may not have value, as Wilber believes that one level is not necessarily more valuable than another, but simply a different perspective or altitude which is adapted to its context. It should be noted that these levels are to be seen as nesting or spiraling as to not only transcend but include one another.
Each level applied to a society or a population, can also be thought of as a wave or a meme, structuring the world view and shaping the attitudes and thinking of that population (Wilber, 2000, pp. 48-53). Wilber has discussed these levels in many of his writing, but the detailed characterizations would go well beyond the volume of this thesis. To complicate matters further, Wilber had initially used the colour scheme of Claire Graves (Beck & Cowan, 2006), before changing some of the colour labels to correspond to the light spectrum. For this reason, Wilber also offers short-hand characterizations. For example, in (2008, p. 203-204) Wilber offers brief explanations of the levels using spirituality as a lens to perceive each level. Magenta is magic, red is powerful and impulsive the stage is preconventional and egocentric. Blue/Amber is mythic and is absolutistic as well as ethnocentric in its beliefs. Orange is rational, able to exercise reason and personal responsibility. Green is pluralistic; this level sees consciousness, which exists within all beings and can deconstruct and reinterpret experiences to develop more universal understandings. Green is the final and most complex level of the first developmental tier. Second tier beginning with Teal is what Wilber calls integrative consciousness, which recognizes the universal consciousness. Given the importance of the levels in the Integral model, one of Wilber’s short characterizations of levels is included:

Each of those first-tier memes thinks that its worldview is the correct or best perspective. It reacts negatively if challenged; it lashes out, using its own tools, whenever it is threatened. Blue order is very uncomfortable with both red impulsiveness and orange individualism. Orange achievement thinks blue order is for suckers and green bonding is weak and woo-woo. Green egalitarianism cannot easily abide excellence and value rankings, big pictures, or anything that appears authoritarian, and thus it reacts strongly to blue, orange, and anything post-green. (Wilber, 2000, p. 51)
One of the developmental theories of levels of consciousness that Wilber (2006) relies on to unify the many theories is Keegan’s (1994) Orders of Consciousness. Keegan sees these orders of consciousness as life stages, and breaks them into five levels. The first is intermediate consciousness, which is mostly young children and is characterized by being mystified when others have differing opinions. Instrumental consciousness is typically seven to ten year olds (although some adults fit into this category as well) it is less magical than intermediate consciousness and more mechanical with fixed laws, and uniformity. There is a tendency in this level of consciousness to look only at how things affect “me”. The third order of consciousness is a socialized level of consciousness which is where Keegan believes most adults reside. This level of consciousness is considerate of “me” and “us” and is aware of a greater cause than their own. The next level is a self-authoring consciousness some people are at this level but not many, at this level one is able to examine various rule systems and mediate among them, a deep empathy for others resonates in decision making at this level. The fifth order of consciousness is the self-transforming level, which hardly anyone reaches at the present time. This is a level of wisdom, where a mindful participation in ongoing transformations replaces the desire to cause specific changes as one navigates through the world.

**Developmental lines.** The development of consciousness does not occur monolithically across all four quadrants at the same time. In fact, within one quadrant multiple lines of development may exist to inform the level of consciousness. These developmental lines include but are not limited to cognition, needs, self-identity, values, emotions, aesthetics, morals, interpersonal relating, kinesthetic, and spirituality (Wilber, Patten, Leonard, & Morelli, 2008). These lines of development are used in the creation of an integral psychograph (Wilber, 2007, p. 58). This psychograph illustrates the relationship between levels and lines by depicting several important lines and their uneven development through three levels. Lines are not meant to be seen in a rigid way, but more fluidly, like waves and streams.
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Lines give us a way of conceptualizing development and seeing the overall big picture of the exceptionally nuanced world of human development (Wilber, Patten, Leonard, & Morelli, 2008).

Using a developmental perspective, as described by Wilber’s (2007) levels and lines, offers a framework for determining the research participants’ current developmental capacity for complexity. It also allows insight as to what activities occur in classrooms, which will facilitate the transition to the next, more complex, meaning-making level (Cook-Greuter, 2004). Understanding this meaning making from the perspectives in all quadrants gives a deeper understanding of the assumptions made in most models of human development such as the spiral nature of development and the increasing complexity of world view and that development occurs through the interplay of the individual and the environment (Cook-Greuter, 2004).

There are methods available in the field of psychology to measure the levels and lines of development. Loevinger (1976, 1979, 1985) provided a most comprehensive description of the levels and developed a valid and reliable measurement tool - The Washington University Sentence Completion Test. This description and assessment has been subsequently used and adapted by other researchers, for example by Cook-Greuter (2004) in leadership development, and by Marquis (2008) in comprehensive integral therapy.

**States and types.** Natural states of consciousness exist and are not developmental. These states simply come and go. Most states are exclusive, meaning that you can experience them one at a time. For example, one cannot be both drunk and sober at once. Natural states also persist through levels; at the highest levels of consciousness, one still experiences waking and sleeping states. This particular research project looked at the meditative state and the state of compassion through the use of mindfulness. These states are ones that can be trained according to Wilber (2007). Phenomena pass through states within all four quadrants, and they can function as powerful, personal windows of
potential consciousness (Wilber, Patten, Leonard, & Morelli, 2008). Types are also a representation of horizontal differences. Handedness is a type; one hand preference is not deeper, more evolved, or better than the other, just different. Type remains essentially the same as one evolves through different levels of consciousness. The idea of type describes the texture of developmental growth as opposed to the structure of it (Wilber, Patten, Leonard, & Morelli, 2008).

Limitations of the integral model. The language of integral theory is deceptively simple and riddled with context. The terms described above allow one to make meaning of the complex framework Wilber (2007) has devised. The limits imposed by this are that we tend to look at these pieces of the puzzle one by one and in isolated quadrant perspectives. Even in teaching the model, these ideas are looked at separately, even though quadrants and the levels, lines, states, and types evoked within them are said to co-arise and influence each other (Cook-Greuter, 2013). If it is assumed that these language constructs are put in place to describe these phenomena so that integralities are able to make sense of experience through this common language, this holistic influence must be present in the presentation of findings to evoke the widest possibilities of the model.

Conclusion

Research in mindfulness-based practices is an emerging field with promising findings in work with adults. The natural shift in curiosity toward using the same practices with children in clinical as well as educational settings is occurring, and the field of research is growing in regard to school-based mindfulness interventions. Similarly, the branch from mindfulness research to the cultivation of compassion is slowly beginning to be explored by researchers.

The current research, although still a shallow pool, shows promise for the use of mindfulness-based interventions in school classroom settings. There is also a tone in the literature that these resources should be made available more universally. My study worked to add to this body of research and create access to mindfulness-based practice for compassion for more students.
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As a result of my research, an exploration of the individual phenomenon of mindfulness practice and the compassionate behaviors that arise from mindfulness occurs. This is done through ripples, starting with the self and individual mindfulness practice; then, through the exploration of growing awareness of the interconnectedness of things; next, through the effect this has on the classroom community; and, finally, it is explored how the classroom is situated among a group of classrooms in a school, within a system of schools all of which are governed by practice, and policy is developed. The framework for this research is consistent with the Buddhist practices being researched: it starts within the individual and branches out to the outer world of the individual, then to others, then further outward to the system. The research presented through the four-quadrant model of integral theory in this review of the literature exposes this framework and establishes the contexts for my study among the existing research and justifies the research problem.

Summary

This chapter looks at the current literature on mindfulness and compassion in our schools through the lens of each quadrant, allowing the literature to speak to the personal benefits and applications of mindfulness practice through an upper-left quadrant perspective. The literature then explores the behavioral implications of mindfulness in classrooms in the upper-right quadrant. The effects of mindfulness and compassion on a classroom community are viewed through the lower-left quadrant perspective, and finally, through a lower-right systems perspective on the idea of mindfulness in schools.
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CHAPTER III: Methodology and Methods

Introduction and Overview

In this research study, I explored the phenomenon of compassion and how it could be cultivated in an upper elementary school classroom. The design of this study relied on integral methodological pluralism (IMP) as its primary methodology. Integral methodological pluralism uses eight primordial perspectives that arise through AQAL to form a structure from which to assemble a mixed-methods research study. These eight perspectives identified through integral theory drove the methodological choices made by the researcher.

In the study of how compassion could arise in a classroom, the story of the community needed to be understood from multiple perspectives. Through these perspectives, community-building practices that led to increased loving-kindness in this group were extracted and the implications of [their use in] future classrooms could be discussed. Through narrative, I told the story behind the quantitative data that already existed on the use of mindfulness in the classroom. I went about doing this by asking the following research questions: a) How do students reflect on compassionate behaviours developed through mindfulness practice? b) Can mindfulness practice in the classroom produce an observable difference in students’ compassionate behaviors? c) How is compassion developed through mindfulness embodied in a classroom community? d) How are compassion and mindfulness in schools aligned with the school, district, and provincial policies?

Throughout this chapter, I justified the use of integral methodological pluralism as a methodology for this study. I explored the imagery of a ripple in water as a means by which my research study was organized, and, through this organization, I justified the selected methodologies. Data collection methods were outlined, as were the location and selection criteria for the teacher whose classroom was studied. Ethical considerations were examined as well as the limitations and delimitations of the project.
Research Design

Our classrooms are complex systems that involve the physical, psychological, emotional, relational, cultural, and systematic aspects of all of the people, policies, and environmental constructs that are enacted within them. When looking at one phenomenon and how it is nurtured within the intricate network just described, it couldn’t be left to one perspective or one methodology. Integral methodological pluralism offered the ability to examine this type of emergence of multiple perspectives for a robust understanding. Being a qualitative researcher at heart, I focused on the narrative thread that drew together these perspectives and told the story of the classroom that was involved in my work. A participatory vein also blends its way through the research process, as I took part in conversations with the teacher around the design of lessons, classroom practice, and a unit of study to teach mindfulness. Together, we settled on a mutual definition of mindfulness and examined mindfulness resources to create a common understanding of how the unit would unfold in her classroom. These two methodologies were informed by quantitative data collected by the teacher and through self-identification by the students. Finally, a systems perspective was included to understand the context of this classroom as it was situated in a school, within a school district, following provincial mandates. Together, these perspectives allowed for an integrally informed narrative to emerge as the perspectives triangulated each other, and the story was empowered through each perspective (Martin, 2008).

Integral theory blends the nondual philosophies of the east with the critical philosophies of the west, uniting the two (Snow, 2007). In extending integral theory into IMP, two primary ontological divisions, interior/exterior and objective/subjective, form a four-perspective nature of reality represented in quadrants of AQAL (Snow, 2007). These quadrants are simultaneously four domains of ontological reality, epistemological knowing, and methodology, which establish a framework for synthesizing this being, knowing, and doing/living that arise together interdependently within this subject/object reality (Snow, 2007). In embracing this multiplicity in being, knowing and doing, IMP allows the researcher to
develop a holistic approach to provide a more sophisticated view of the given phenomenon (Esbjörn-Hargens, 2010).

My research study was conceived using the integral methodological pluralistic framework as shown in figure 3.1 below. Esbjörn-Hargens (2006), a prominent scholar of integral theory and integral methodological pluralism, has pointed out that the methodologies contained within the integral methodological framework act as umbrellas that can house dozens of distinct methodologies. There is a logical link between the methods, methodologies, and epistemologies within each of the quadrants. This unfolded in my study, in that the primary methodologies were narrative inquiry (Zones 2 and 4), quantitative empiricism (Zones 5 and 6), participatory research (Zone 3), and systems theory (Zones 7 and 8). The narrative included the students writing from their own perspectives and the teacher writing about the classroom and her own experience.

Esbjörn-Hargens (2006) has explained that all eight primordial perspectives do not necessarily need to be present to make a study adhere to the rules of integral methodological pluralism. Research must include first-, second-, and third-person perspectives, which means a valid study could include as few as three perspectives or more than eight if more than one methodology per umbrella family was considered (Esbjörn-Hargens, 2006). My study situated itself within this by exploring seven of the eight perspectives in first person (the student and teacher), second person (teacher’s observations of students and my own observations from meetings with the teacher), and third person (the classroom as situated in policy and practice). Figure 3.1 shows the perspectives and methodological choices made for this study.
This research design was conceived with respect to the tenets of integral methodological pluralism and was intended to be an exploratory study designed as a framework for further work in each perspective. Integral methodological pluralism recognizes that those phenomena such as the one being studied here (compassion) are not singular entities but multiple coincidental ones. It is a combination of first-person meanings, second-person accounts, and third-person scientific observations that arise together to create meaning (Esbjörn-Hargens, 2010). IMP understands this multiple perspective to lead to a worldview in which each perspective holds a partial truth (Esbjörn-Hargens, 2010). By studying how compassion tetra arises through the terrains of experience, behaviors, culture, and systems, this study was able to glimpse at the partial truths of each of these perspectives. By interweaving narrative with the varied perspectives of each zone the narrative was strengthened and the story made richer.
This study was designed to incorporate seven of the eight perspectives, delimiting it because of the level of development of the students and time it would take to work with them to phenomenologically explore their mindfulness experience, taking into consideration this was a doctoral research study. That being said, although IMP is inherently mixed methods, this study lived heavily in the qualitative realm. I made this choice as a researcher to offer a narrative to accompany the existing quantitative research on mindfulness in the classroom. As I studied the introduction of contemplative pedagogy in a classroom, my research design was highly influenced by the symbolic imagery of ripples in water. Each ripple represented a quadrant in the IMP framework. The perspectives taken in each quadrant and zone were used as the lens through which to design the research methods.

**Narrative inquiry.** The study of narrative is the study of the ways in which humans experience the world (Connelly & Clandinin, 1990). In this particular classroom, the story of the teacher and her students was being told from the Zones 2, 3, and 4 perspectives, and the subjective and intersubjective data were analyzed using Connelly and Clandinin’s approach. In that sense, the students and their teacher were not only storytellers (subjective) but also the characters in each other’s stories (intersubjective). Because of this, it was important that all of their stories were considered, as well as taking into account the context in which they were writing them, which brought the school principal’s story into my research. Narrative inquirers study these individual experiences (Clandinin, 2006); in my case through the journals, and the email interview of the principal, and restory these experiences in three dimensions; through personal and social interaction, respecting continuity, and place (Clandinin, 2006).

As a researcher, I entered the learning space with the teacher, creating an empowering relationship. This involved the feeling of connectedness found through caring, mutual purpose, and intention (Connelly & Clandinin, 1990). Narrative inquiry begins with respect for ordinary lived experience. Its focus is not only to honour the individual experience but also to discover the social,
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cultural, and institutional narratives within these stories (Clandinin & Rosiek, 2007). The perspectives offered through IMP helped to ensure that, as a researcher, I was able to gather the truths of each perspective, allowing this study to tell a multifaceted story of this classroom and the participants’ journey through mindfulness.

**Why ripples?** If looking at this visual analogy with an integral mind, the ripples can easily become what Ken Wilber (2006, 2007) refers to as *holons*. A holon is something that is simultaneously a whole and part of something else that is also whole. The beauty of this idea is that each holon transcends and includes as it expands to wider constructs of reality, honouring each whole part that makes up the larger whole (Wilber, 2006, 2007). The first ripple looked at the individual students themselves, as they began their individual journeys through mindfulness and exploring the deep inner workings of their own minds. Ripple number two moved beyond the individual to include the teacher, the student-teacher relationship, and the outward observations of student behavior that the teacher was able to compile. Ripple number three transcended the relationship between individual students and the teacher to include the entire class culture and the interconnectedness of the students within the classroom. Finally, ripple number four extended to the school in which this class was situated to explore the sustainability of the mindfulness habits beyond the closed doors of the classroom. The figure below helps to illustrate how these ripples fit into each other.
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Ripples: Each holon resting within each other

**The stone.** Before looking into each ripple and the methodologies associated with each as they correlate to IMP, the cause of the ripple should be noted. One of the more novel pieces of this particular research project was the addition of a participatory element. I took part in the research process in working with the teacher to initially set up how she taught mindfulness in her classroom in co-creating an understanding of mindfulness and examining mindfulness resources together. She went on to create a unit of study and taught it to her class. She and I met throughout the process to discuss what she had been seeing in her class and to brainstorm next steps. I also acted as a sounding board during the research process through the teacher’s reflective journal by commenting and questioning as entries were submitted when it was warranted. I spent time with the teacher involved in my study to answer questions and to further guide the use of mindfulness techniques in setting up situations to help teach compassionate behaviors in the classroom.

**Figure 3.2. Visual Representation of Ripples**
Participatory research is driven from the bottom up and uses local knowledge and perceptions as a base upon which to build (Cornwall & Jewkes, 1995). In this study, I began by working with the teacher’s existing practice in order to build from it to incorporate the explicit teaching of mindfulness and compassionate behaviours. We found that mindfulness was already incorporated into a district-mandated initiative that the teacher has been using for several years: the F.R.E.N.D.S. for life program had been in use in fifth grade classrooms in this school district for four years. It is a program designed to teach students about anxiety and walk them through coping strategies when they encounter anxious thoughts. This provided a springboard through which to begin our discussions and the teacher’s eventual unit creation. It also helped the teacher and I develop a common understanding of what mindfulness means.

Using participatory research within the framework of integral methodological pluralism provided an answer to one of the most common criticisms of this type of research; namely, the lack of a framework through which to vet methodological decision-making (van der Meulen, 2011). I chose this route to honour the local knowledge (van der Meulen, 2011) of the teacher I was working with who was much more connected to her school community and had a deeper understanding of the students in her classroom. I also worked to build a partnership with the teacher I worked with, to move beyond “doing research on” to “being part of” the research process in a collaborative culture (Ducharme, LeBlanc, Bourassa, & Chevalier, 2011). In our initial meetings, the teacher expressed her excitement to be a part of this project and commented on how it was worth putting in the time to plan and execute, because mindfulness was something she saw as meaningful and saw value in. Statements like these helped build a trusting relationship, and when the teacher asked to use the MindUP program as the unit of instruction after we reviewed it together, it was the best choice for her classroom. Although the MindUP program did not fit the criteria our school district has in place for implementation across the district as part of this
exploratory study, the teacher and I decided to choose it as the best course of action for this individual classroom. As her teaching progressed, the teacher incorporated collaborative games and ideas from another program her school was deeply entrenched in, the Tribes program. The teacher was able to weave mindfulness and Tribes activities together eloquently in a way that was meaningful to her and her students. This is an example of the relationship that was formed during the research project.

**Ripple 1: UL individual narrative.** The first disturbance in the waters of this classroom was the addition of explicit mindfulness practice. Through this, I looked at the holon of the individual, which was explored in this study through the narrative of the students. Information collected here, in the form of student journals, sought to answer the first of my research questions: How do students reflect on compassionate behaviours developed through mindfulness practice?

The first step to this was to give students a voice as participants in this research. This was done through their teacher, who presented this as important work and a project they could work on together to bring them together as a class. This gave their voices meaning, the type that enabled each individual to participate in the classroom community (Conelly & Clandinin, 1990). This work was limited in the role of the students as co-researchers, as the teacher developed this role with her students as opposed to the researcher. That being said, the teacher approached this in much the same way I would have, and the sense that the students felt their voices were important came through in their writing.

Clandinin (2006) has posed the idea that we are to listen and attend to children’s stories as they live within our classrooms. With their teachers, we were able to create conditions that allowed children to compose other stories of themselves and through this change the stories they lived by. By allowing the children in this class to act as co-researchers, in their journaling, their classroom stories emerged. The children told their own stories, but also used classmates as characters within them. These stories were woven integrally through seven perspectives, so we saw how these stories interacted with the data
collected in other quadrants. One of the ways the teacher developed the children’s role as co-research was through their abilities to choose their own pseudonyms. This was an empowering part of the process but led to some interesting names seen in the findings.

Mindfulness-based work allows for students to cultivate moments of pure inner awareness that also, in paradox, is an experience of broad interconnected consciousness of how we are each woven into the fabric of the world (Felder, Aten, Neudeck, Shiomi-Chen, & Robbins, 2014). Through their own narratives, the students explored how they connected with their world, their classmates, and themselves.

**Ripple 2: UR individual behaviours.** As students underwent the process of developing their mindfulness practice, behaviours of compassion also began developing virtually simultaneously, much as the second ripple follows the first when a stone is dropped into water. In this ripple, quantitative methods were employed to produce numerical data to explore the possible answer to the research question: Can mindfulness practice in the classroom produce an observable difference in student compassionate behaviours? Questionnaires were used to gather data on observable behaviour from both the teacher and the students.

The first questionnaire was completed by the teacher. This was a survey of observed compassionate behaviours in her classroom, which the teacher was asked to track during the course of the study. This included a Likert-type scale used to track the teacher’s observations of various types of compassionate behaviours in terms of frequency.

A second piece of quantitative data, used in addition to the teacher’s observational data, was collected to reflect the Zone 3 perspective. The Mindfulness Attention Awareness Scale (adapted for Children) or MAAS-C was used as a self reflective tool for this zone. This scale was comprised of 15 items describing mindfulness states, which the students self-reported using a Likert-type scale to describe how often they were in this state (Lawlor, Schonert- Reichl, Gadermann, & Zumbo, 2014). This
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scale was completed by students at the beginning and end of the project as a pre and post-test of their mindfulness skill set. This particular questionnaire fits into the upper right quadrant as the statements used to evaluate the students’ level of mindful attention awareness describe behaviours associated with states of mindfulness, or mindlessness.

The perspective of the upper-right quadrant was to provide data on observable behaviours. The data collected from these perspectives served to add an observable dimension on this small sample, which would provide data on what the students did, in addition to their reports of how they felt. A small sample such as this clearly presented a limitation to the survey methodology, as did the adaptation of the teacher questionnaire; nevertheless, useful data were obtained from the exterior objective perspective. The intent of this methodological approach was to observe and categorize student behaviour in a single classroom as an external objective view of the individual.

Ripple 3: LL classroom narrative. As the focus of the research moved outward from self, the next ripple introduced the classroom dynamic. This ripple moved from focusing on the relationship between teacher and student to the inclusion of all the relationships within the classroom. These relationships were explored through the eyes of the teacher as the designer of the classroom experience. As Clandinin (2006) has believed, if we listen and value teachers’ stories, perhaps they can be given back to teachers and help them to see the social, cultural, and institutional stories they work within that shape their own.

The classroom community was seen through the eyes of the teacher within the classroom in her journal entries and through the conversations between the researcher and teacher. This perspective provided the inner view of the teacher observing the interactions in her classroom. This ripple sought to understand how compassion developed through mindfulness embodied in a classroom community.
The teacher created an ongoing reflective journal, which, at the time of submitting my research proposal, I assumed would serve as an overarching narrative for the work. Instead, it acted as one thread in the narrative of the classroom, one single perspective, just like the stories of the students. I did not know going into this project I would be working with a teacher who was able to empower her students to use their voices in their writing in the way she was able to. This narrative took the outside zone 4 perspective. Narrative is a form of collecting and analyzing data that falls in the same family as ethnomethodology (the umbrella for Zone 4). In narrative research, individual stories are collected to honour the individual as opposed to data collected in ethnomethodology to examine cultural norms (Creswell, 2012). In this case, the teacher spoke to norms of her classroom.

Through narrative inquiry, the teacher’s view of the phenomenon of compassion in the classroom was explored, along with her students’ and her own mindfulness learnings. Narrative inquiry is firstly a way of thinking about experience and studying experience through story (Connelly & Clandinin, 2006). To do so, the researcher must attend to the three commonplaces of narrative inquiry, which serve as a framework from which to situate story (Clandinin & Huber, 2010). These commonplaces are temporality, sociality, and place. Temporality refers to the formal quality of experience in time; narrative researchers must attend to the temporality of their lives, their participants’ lives, and also of places, times, and events (Clandinin & Huber, 2010). Sociality refers to the feelings, hopes, desires, aesthetic reactions, and moral dispositions of the inquirer and participants nested in the milieu under which people’s experiences are unfolding; the narrative researcher must consider the personal conditions, and, simultaneously, the social conditions of the inquiry relationship (Clandinin & Huber, 2010). Place refers to the specific concrete physical space or series of spaces where the inquiry and events take place. This is important, because all events take place someplace, and our identities are linked to these places (Clandinin & Huber, 2010).
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Ripple 4: LR system perspective. The final ripple of the research was the consideration of the wider system in which the classroom being studied was situated. This was done through two perspectives, Zones 7 and 8. Zone 7 was examined through an email interview with the principal of the school, and Zone 8 was the outer perspective of the school district, and provincial policies and practices that were geared toward this context. These zones worked together to provide insight as to the question: How is compassion and mindfulness in schools aligned with existing school, district, and provincial policies?

The principal’s role is in part to act as a bridge between the school, its culture, community, and the wider system. In this particular district, school leaders worked closely with district senior leadership to interpret provincial mandates and practices in the local context. Principals were given the freedom to develop programming in their schools to meet these interpretations. Interviewing the principal to understand what programming and practices existed in the school helped to situate it within the larger system as a whole. Marrero (2007) has written about affective education in schools, that most character education programming in schools today is one iteration or another of telling children to “work harder and do what they are told.” In his work, he has developed a reference that describes what affective education looks like at each level on the affective line and a report card to assess character education programs integrally. The reference was used to develop a series of interview questions that were emailed to the principal over the month of November 2015. The answers were used to map where the school and classroom within the school lies within the system.

A system is a set of elements that function together making up a whole working together to achieve a common purpose (Betts, 1992). The school system is a broad, complex system made up of nested subsystems. Starting at the classroom, the subsystems increasingly get wider to the grade grouping of classrooms, to the school, to the school district, to the provincial jurisdiction; one can even
look at schools nationally and internationally as systems. For the purposes of this study, I used the school policies as situated in alignment with district and provincial policy, which are influenced nationally and internationally, as a means to examine the research question.

While reviewing policy documents at the school level, and in interviewing the school principal to understand the informal policies of the school, the following subquestions have been considered: What programming and practices exist within the school to ensure sustainable compassion for these students? How do these align with the policies and practices within the school district? Are there connections to any provincial mandates that advocate for loving-kindness?

**Defining the Data Collection Methods**

The research study began with an initial meeting with the selected teacher in October 2015. The teacher and I spent time looking at mindfulness curriculum, MindUP, and other age-appropriate mindfulness programs as resources to cocreate a unit of study on mindfulness for her classroom. We developed connections while talking about the school year start up, where her teaching assignment had been altered from teaching fifth grade to including fourth grade in her classroom. I spent most of my classroom-teaching career teaching a 4/5 combined class, so we were able to bond [while] talking about the ups and downs of teaching a combined group in a system that made parents feel like their child could be disadvantaged by this.

I also provided the teacher with information to get a trial for www.headspace.com to help begin her personal mindfulness practice, which is essential to teaching mindfulness to others. In addition, we explored guided meditations and informative videos through www.headspace.com, the Headspace application, and the Headspace YouTube channel to make the connection between mindfulness and the development of compassionate awareness. At the end of this meeting, the teacher informed me how excited she was to be a part of this and that she felt it was just what her class needed to help it come together as a group.
In our second meeting, the teacher and I, as the researcher, worked together using a participatory method to plan for how she would incorporate mindfulness and compassion using the curricula from the first meeting as guides. During this meeting, we also discussed behaviour data collection. I provided the teacher with a checklist (in the form of a spreadsheet) of compassionate behaviours; we worked together to define each behaviour and discuss possible enactments of each outlined here (adapted from Duffell, 2008):

- Student recognizes the feelings of another person.
- Student shows that he or she cares for another person.
- Student shows concern through kind thoughts, words, or actions.
- Student is helpful or giving.
- Student shows good listening skills.
- Student is patient.

The teacher used a Likert scale to rate each student on these behaviours each week as we moved through the research study.

Also during this meeting, we decided to begin the unit of study using the MindUP curriculum, as it matched the learning style of the teacher’s classroom well. We discussed possible places and ways within the existing program to incorporate journal prompts, and because of the teacher’s enthusiasm, background knowledge, and the personal investigations into mindfulness in her classroom she had been doing, we decided she would plan the unit moving forward. The unit took about six weeks to teach, and journaling continued for a week after.

Nonnegotiable elements of the unit included:

- Incorporation of daily 2-minute sitting meditation (or longer at the teacher’s digression).

This was an essential component to establishing a mindfulness practice. The teacher may
have wanted to increase the time as students became more comfortable, aware, and attentive to the present moment.

- Student journaling, including reflection on his or her mindfulness practice and the following entries:

Table 3.1.

*Student Journal Prompts Adapted from MindUp Curriculum Materials*

<table>
<thead>
<tr>
<th>Journal Entry</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>What are you #1 at? How can you use your strengths and talents to help your classmates?</td>
</tr>
<tr>
<td>2.</td>
<td>If you were an apple tree, what would be your roots? What are the things/people/relationships in your life that make you strong and help you grow?</td>
</tr>
<tr>
<td>3.</td>
<td>Who values you? (A heart map of all those people who are on your side)</td>
</tr>
<tr>
<td>4.</td>
<td>Who do I breathe easy with? What is it about this person that makes it so easy just to be me with them? What are some other things that just make you happy?</td>
</tr>
<tr>
<td>5.</td>
<td>What bugs me? How can I deal with it? What can I actually control?</td>
</tr>
<tr>
<td>6.</td>
<td>What do I stand for? What are the most important things to me, and how am I going to use them to make the world a better place?</td>
</tr>
</tbody>
</table>

At this time, I also asked the teacher to create an online-teacher-reflective diary for the process (shared GoogleDoc) and explained that the diary included a supportive connection to the researcher if extra coaching was needed through the instruction of the unit. We decided to use the comment function in GoogleDocs to do this.
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Data Analysis and Syntheses

As suggested by Miles, Huberman, and Saldaña (2014), data analysis was somewhat concurrent with the collection of data to help me, as a novice researcher, cycle between the data I had already collected and generate new, possibly better, data. This was done through the analysis of the teacher reflective journal as a thermometer for all the data collected in the classroom. This was imperative, given the participatory nature of my study. Although I was not involved in the direct instruction of mindfulness practices in the classroom being studied, I acted as a support to the teacher who was. Through conversations, emails, and her journal, I was able to be prepared for the questions asked by the teacher as we went through the project; the interweaving of data collection and analysis right from the start was imperative for this success (Miles, Huberman, & Saldaña, 2014).

There were six components to the data that were collected in this study. These data included student journals, behavioral surveys, the MAAS-C survey, the teacher’s reflective journal, an interview with the principal about the school’s policies, programs, and practices, and a review of school district and provincial documents that supported the use of mindfulness in classrooms. During the analysis of this data, I worked to interweave and look for connections between data sources to ensure interpretive consistency (Onwegbuzie, Slate, Leech, & Collins, 2009). In looking at the narrative found while teaching mindfulness and the development of compassion in a classroom, I looked for analytic generalizations that could have been applied to wider theories on contemplative pedagogies based on how this story fit within the general constructs (Onwegbuzie, Slate, Leech, & Collins, 2009).

Research Context and Participants

Although this study was conceived using IMP, which is inherently mixed methods, the bulk of the study fell in the qualitative tradition, with a variety of qualitative methods being deployed to develop a holistic understanding of the phenomenon of compassion in a classroom. As a qualitative researcher, I sought a robust narrative through which to analyze the answers to the research questions presented.
Because of this, the research sample was a best fit for this situation. I chose to focus on the narrative of one classroom, led by one teacher. This class was recruited from a small school division of 14 schools in northeastern Alberta.

This school division was situated in an isolated but rapidly growing community whose industry actively recruited families from all over the world. The community had been described as a boomtown, so a transient population seeking employment, a new start, or the opportunities that come with ever-growing industry was a factor to consider when recruiting participants in the study. This unique community offered a population that varies widely in income, culture, language, and school affiliation (positive or negative).

The school was a prominent school in the community in which it was situated. The school had a population of over 600 students until a new school was built in 2014. The opening of this new school divided not only the student population but also the staff of this school, which both are still recovering from. The school was still in the process of redefining itself, as another new school in the former catchment opened in the fall of 2016. This was significant to the study, as this process was demanding the school leaders to redefine their vision for the school itself. The primary programming the school principal recognized in her interview had been in place in the school for a decade not only because the population had dramatically changed but because of the staff changes that had come along with the decrease in enrollment and pressure from the school district to increase enrollment from the new catchment.

**Teacher selection criteria.**

- A teacher who is recognized by the school administration as successfully creating classroom community, based on the following criteria adapted from the level 1 and 2 indicators of peaceful schools (Lubelska, 2012):
  - Creates a calm atmosphere in day-to-day classroom activities
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- Builds positive relationships with and among students
- Develops self-worth, resilience, and the ability to access and develop a sense of inner peace in students
- Has strong conflict resolution skills
  - Teacher with at least three years’ experience
  - Teacher who has expressed interest in participating in the study
  - Grade 5 teacher

The selected teacher not only fit this criteria, but also had worked with the school as part of the school’s instructional leadership team to be recognized by the Peaceful Schools International organization in 2014. In conversation with her principal, [I learned that] she was recommended because of her exceptionally strong skill set in creating relationships with students, a strong sense of empathy, her commitment to professional growth, and the use of research-based practices in her classroom.

Recruitment of students within the classroom. After selecting the teacher who best fit this study, students from her classroom were recruited to provide data in the form of journals to further support the narrative of their classroom. To recruit these students, I attended the school’s parent-teacher interviews on October 27–28, 2015, to introduce myself and my research to the parents present. Through conversation, I was able to answer questions to help alleviate any misconceptions about what mindfulness was and how it was going to be used with their children. All parents were open to their children learning about mindfulness in their classroom with their classroom teacher. All students took part in the lessons, but only 18 out of 21 parents allowed their children’s data be released to the researcher.

Limitations and Delimitations

This study was delimited by removing the Zone 1 perspective from the upper-left quadrant. This perspective was the students’ exterior reflections of their own interior views. Zone 1 is commonly
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explored through phenomenology. This delimitation was in part because of time, as this was a doctoral study, and [there were] time limits associated with developing phenomenological connections with students who were not developmentally ready to do this independently. Attention to this perspective not presented in this research design could be the subject of follow up research, to fully articulate the eight primordial perspectives of IMP.

The second delimitation was that this study also was restricted as to the time frame being used to research in the classroom. The study took place over the seven weeks after the first term. This way, the teacher was able to get to know her students and was able to make comparisons about their behaviours and demeanors during and after learning about mindfulness. This also allowed for the teacher to reflect on her classroom community-building activities and how they were either mindful or could be altered to include mindful or compassionate perspectives.

A final delimitation was the decision to study this phenomenon in only one classroom. As a qualitative researcher, I looked to collect rich data to delve into empathic descriptions of the classroom I studied (Johnson & Onwuegbuzie, 2004). Flyvbjerg (2006) has made an argument for the use of small samples in social research to aid in how we learn about ideas as opposed to proving their effectiveness. He has quoted Eysenck (as cited in Flyvbjerg, 2006): “Sometimes we simply have to keep our eyes open and look carefully at individual cases – not in the hope of proving something, but rather in the hope of learning something.” I worked to learn something about the classroom I studied. In the work the teacher and I did together, my study deeply connected with her and her class, and the findings were able to teach researchers and practitioners something about mindfulness practices in this classroom.

While my involvement with the research participants and my interpretations of the qualitative data were both limitations, I took the following steps to ameliorate that: I worked closely with the teacher to ensure her narrative was interpreted correctly, and throughout the analysis, a reflective
researcher journal was used to follow up on my own thinking during the research process. The small sample size was a limitation of the study, and small sample sizes generally have been seen as devastating to a scientific method (Flyvbjerg, 2006), but it was necessary to develop an effective narrative. As narrative was the focus of this study—and scientific method was not—this small sample was imperative.

**Researcher Bias**

This research arose from a deeply personal experience with one of the classes I taught. Because of this, I tended to look for teachers’ connection to their students and for interactions that would be considered compassionate. I value the relationships I have developed with former students, staff members, and teachers that I have mentored over the years.

The teacher who was selected by her principal as an excellent candidate for this study happened to be a teacher I had mentored in her first year teaching. She began her teaching career with a Grades 4/5 combined class, and I was in my first year outside of the classroom full time. We met a few times that year to share resources and discuss ways of weaving the two years’ worth of curriculum into a meaningful year for both groups. We had collaborated in the past, and, because of this, it contributed to the pace at which we were able to understand each other’s planning styles, the depth of the conversations we were able to have, and our ability to come to a mutual understanding of key terms.

I am generally a positive person—it is not hard for me to find the bright side of things; I look for the silver linings in life. This attitude contributes to my abilities as a researcher.

**Ethical Considerations**

By completing the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans course on research ethics, I was made aware that researchers must ethically consider:

- Inclusion and exclusion criteria (described above in selections criteria)
- Assessment of risks and benefits (below)
Protecting privacy and confidentiality (below)

Recruitment procedures (described above in student recruitment from classroom)

Consent procedures (also described in student recruitment from classroom)

Study materials (examples provided in defining data collection)

Withdrawal (below)

Data management (below)

Dissemination of data (below)

**Assessment of risks and benefits.** When developing skills to understand the workings of our own minds, many different emotions can arise. As empathy and compassionate behaviors increase, the self-management of these emotions cannot always be predicted. Students participating in the study had access to the school counselor to help manage any emotions that may have arisen from their mindfulness practice.

This being said, mindfulness is a stress management strategy often taught to help ease anxiety and process emotions. The benefits of developing a mindfulness practice as a class outweigh the risks. These benefits include:

- Improved self-control and self-regulation skills
- Strengthened resiliency and decision-making
- Increased enthusiasm for learning and academic successes
- Developed positive social skills (empathy, compassion, patience, and generosity)
- Reduced peer-to-peer conflict

(Alexander & Daley, 2011)

**Protecting privacy and confidentiality.** All student research participants chose their own pseudonyms in writing, and all student journals had the covers removed before handing them over to the
researcher; this removed the names of students from their work, thus protecting their identity. Journals were stored in a locked filing cabinet in the researcher’s office. Some journal samples, such as pictures drawn by the participants, may have been published after ensuring there were no identifying attributes. The adult participants, teacher, and principal chose to have their names used via their consent forms.

The teacher’s reflective journal was a shared Google document only accessed by the researcher and teacher. The researcher’s Google account was password protected with a strong password, which was changed every six months. The teacher was the owner of the document and may have changed the permissions of the document at any time if she had wished to withdraw from the research project.

**Withdrawal.** Research participants were free to withdraw at any point during the research process; this was communicated during the recruitment process. Students could simply have their parents or guardians let the teacher know they wished to withdraw, and the teacher would pass the information on to the researcher. Three students’ parents contacted the teacher after reviewing their children’s journals and asked that their data not be released to the researcher.

**Data management.** Student data in the form of journals, once handed over to the researcher for data analysis, was kept in a locked filing cabinet in the researcher’s office when not in use. Electronic data was stored on password-protected USB drives and the hard drive of the researcher’s password-protected computer. These passwords were considered strong and were changed every six months.

**Dissemination.** Data were used as part of my doctoral thesis and will be used in presentations to the school administrators and senior executive of the school board in which the research took place. Any research participant (or participant’s parent/guardian) will have the opportunity to obtain copies of writings or presentations involving this research.

**Issues of Trustworthiness**

As a novice researcher, I found exploring issues of trustworthiness overwhelming. In designing this project, I confronted most of them by continually asking myself if the means were worthwhile, and
if I was adhering to the spirit of integral methodological pluralism. I continuously adjusted the project to ensure the answers to these two questions were “yes.”

**Chapter Summary**

The outline of my study is presented here as well as the methodological basis for the work. IMP is being deployed with the understanding that the methodologies presented by Wilber (2007) in his model for IMP are umbrellas that can be represented through multiple methodologies, which reveal the truths of the zones perspective. Narrative inquiry is used in the upper-left quadrant to tell the story of the classroom community through the individual student perspective. Quantitative data in the upper-right quadrant are examined to provide further insight into the behaviours behind the stories provided in the narratives in this research. Participatory research offers an outside perspective of the class in the lower-left quadrant, while narrative inquiry is also deployed to gather the teacher’s interior perspective of the classroom community. Finally, systems perspective is used in an interview with the principal, and document analysis offers interior and exterior perspectives in the lower-right quadrant. In the following chapters, the data collected are presented, analyzed, and discussed.
CHAPTER IV: Presentation of the Findings

The purpose of this chapter is to present the findings of this study. Just as the research study was designed using an integral approach paying attention to the four quadrants of AQAL, the findings are presented looking from each of these perspectives and the zones within them.

When describing my methodology, I used the analogy of a ripple in water to describe how I chose the order in which to view the quadrants in my data collection. This ripple from inner world, to outside observation of behaviour, to classroom community, to the community within the context of the school, district, and province will be observed in the presentation of the findings to maintain coherence.

The initial meetings for this project began in early October 2015, and the data collection began in November with the principal’s interview taking place via email. Student data collection began in December, with the initial Mindfulness Attention Awareness Scale (adapted for children) administered at the beginning of the unit of study and journal entries. Data collection wrapped up on February 1, 2016, and the data analysis began shortly afterward.

The findings seek to answer the research questions presented in each quadrant. How does compassion developed through mindfulness practices reflect in students’ attitudes toward the classroom community? Can mindfulness practice in the classroom produce an observable difference in student compassionate behaviors? How is compassion embodied in a classroom community? How are compassion and mindfulness in schools aligned with school and provincial policies?

Ripple #1 The UL Exploration of Compassion Through Student Narrative in Zone 2

This quadrant represents the inner subjective world of oneself. The original research plan was to have students journal and follow up their initial entries with phenomenological inquiry to access their zone 2 thinking. In the field, it became apparent that the age of the participants and the context of the classroom were not going to lend themselves to this type of exploration. Therefore, the journals gathered
focused on the students’ first-hand experience throughout the process of learning mindfulness exercises and reflection on the relationships fostered within and outside of the classroom.

Eighteen of the 21 students in the class provided samples of their journals for this research project. Students were given the opportunity to remove any work they did not want to include in the research, and therefore, there was no single complete journal handed in. Because of this, the data were not presented by journal prompt but by themes found throughout the class’s work, when relevant prompts were provided as guiding sources within the data presentation. Below is a figure that illustrates the prominent themes presented in this quadrant.

Figure 4.1. Prominent Themes in the UL

**Relationships and the interconnectedness of being.** The first group of themes identified in student’s writing was the relationships they wrote about. The students recognized the people and relationships in their lives that helped them grow and learn and just be themselves. The students also developed ideas about how they connect with people and how their needs and values interconnect with
the needs and values of others. Because of the nature of the journal prompts, these generally came out in a positive fashion.

**The importance of family.** When asked to write about things that were important to them—or people who value and support them—the students of this class overwhelmingly called upon their families. At the ages of nine and ten, these students recognized through their writing that they relied on their families for more than just food, shelter, and basic necessities (although those were mentioned in places as well). These students also wrote about the emotional needs their family members fill. Aria Montgomery wrote, “I feel comfortable with these people because I can trust them and be myself around them.” Sam wrote, “I breathe easy with my mom, I am comfortable around her.” And Princess recognized, “My brothers truly understand my feelings.”

Students went on to write about how their families made them feel safe and how important they felt that their families’ safety was. Dub Step Master summed this up by saying, “I need my family to keep me safe, and healthy, and I will do the same for them because I love them so much!” R.M., a recent transfer student experiencing her first winter in northern Alberta, wrote, “I want my family to be safe and kept warm.” When telling a story about a time when her amygdala reacted to a situation, Tiger went on to tell her reader how she calmed herself, “I squeezed into my parents bed and slept relaxingly.” Bobbi Joe recognized, “I breathe easy with my family because I feel safe when I’m with them.”

These classmates wrote about their connections with their families, and how their families formed the roots of who they were. These comments came from a journal prompt, “If you were an apple tree, who would be your roots?” Rhett, who wrote consistently in his journal about a YouTube series he loved, stopped in this entry to recognize his family: “My mom and dad are my roots, and my sister.” Kerry Wong chose family as his roots, “because they encourage me to grow.” Bobbi Joe documented, “Without my family and friends I wouldn’t have support.”
**My teacher values me.** The theme of relationships the students had with their teacher arose in a few prompts. One prompt asked for a heart map of the people in the students’ lives who valued them. Nine of 18 students reported that they believed their teacher valued them. One student mentioned his teacher three separate times in the response to who valued them. Dub Step Master talked about his teacher in several entries. “I breathe easy with my teacher because she is happy a lot of the time.” Reptile Lover 44 explained, “I feel relaxed and I have the best teacher ever!” Scotia talked about her connection with another teacher in the school, “Just to be with her makes me smile, I think she understands me really well.” She went on to write, “I just believe we were meant to meet each other.” Other students like Sophie just simply wrote the name of their teacher in a great big heart.

**Fostering friendships.** Students also recognized their relationships with their peers: “I breathe easy with my best friend. She makes me feel like myself when I am around her.” Reptile Lover 44 described how her best friend helps her be herself. Professor Snuffle Butt talked about his best friend, “I like to spend time with him, he is my best friend and we think alike.” Jasper Kelly explained her relationship with her friends: “My friends would be my roots, they make me feel better and care about myself.” Scotia wrote that her friends were among the things that make her strong.

The students in this class saw that the relationships they valued helped make them strong, feel comfortable in their own skin, grow, and feel safe. Some students heavily valued their family, others their friends, and some had deep relationships with their teachers. The students recognized the reciprocity of these relationships.

**The positive effects of mindfulness.** Students wrote about mindfulness and the exercises they were trying as a class. They wrote honestly and were quite adamant in their opinions about which types of mindfulness techniques worked for them—and by which they were not impressed. Students were able
to assess how mindfulness activities made them feel, and most included a before and after comic showing the effects of mindfulness meditation on themselves.

**Happiness.** When writing about mindfulness exercises, a theme that emerged was the theme of happiness and how mindfulness made students feel happy. Ten of the 18 student journals mentioned happiness, in relation to mindfulness practice. There were 16 total occurrences of happiness themes in the journals. Tiger wrote about the calming bottle activity where students gathered around a water bottle filled with liquid and glitter; someone shook the bottle up, and everyone watched the glitter float and settle at the bottom while focusing on their breath. Tiger said, “I feel happy, I like the calming bottle, I like the way everything moves inside.” Aria also mentioned happiness in her reflection on mindfulness techniques: “When doing a mindfulness activity, I feel calm, relaxed, non-stressed, HAPPY.”

**A sense of calm.** When students talked about their favourite mindfulness activities, they used words like “relaxed,” “sleepy,” and “calm” as reasons why they liked that particular activity. Ball Python Lover stated, “I feel sleepy when we do the breathing activity, it makes me calm and relaxed, and cool but, awesome. It feels good.” Scotia liked the calming bottle and the triangle: “They make me feel better than ever. I like them because when I have something to focus on I’m better than just imagining those things in my mind.” Sam noted that by focusing on his breathing he “gets totally calm and relaxed.” Sophie connected her feelings to the neurology lessons from the Mind Up curriculum: “I feel very calm and relaxed because when you are breathing your prefrontal cortex is working better and you are calm.” Aria talked about how much she liked to listen to relaxing music while she meditated: “I like this because it makes me happy, all my troubles and worries are forgotten when I am breathing.”

**Those troublesome activities.** As with most things in a classroom, not all of these activities connected with every student. This group was very open in sharing what they did not like and why. Princess held nothing back: “I hate the breathing activity because our mind doesn’t just focus on
breathing. It does breathing, listening, thinking, and smelling all at the same time.” Rhett had difficulty with all of the activities: “I feel bored because I have to sit there sometimes I even fall asleep.” Tiger offered another piece of honest reflection, “I don’t like the 2-minute listening to breathing activity. It is not fun, and it is boring, but it is relaxing.”

Students in this class were able to articulate where they were at in their learning process when it came to mindfulness. They expressed what they liked and didn’t like about the mindfulness exercises they tried as a class and how those exercises made them feel. Most students found at least one mindfulness activity that they connected with and felt they benefitted from.

**Self-awareness and a role in the world.** As students became more familiar with mindfulness, their journal entries became more about what they as individuals could do to show compassion. In their journals, students showed varying levels of self-awareness and awareness of the interconnectedness of their world.

Students came up with concrete realistic examples of how they could use their own strengths to help their classmates when prompted. Some examples included Kerry Wong, Princess, and Bobbie Joe who suggested they could help their classmates out with their work when they got stuck or needed help. Princess made it clear that “I can help them know how to do this, but I would never tell them the answer because it is their work and they are supposed to do it.” Both Ball Python Lover and Reptile Lover 44 suggested they could help their friends get over the fear of reptiles and snakes, because the creatures were misunderstood. Both Scotia and Aria loved to dance and would love to get the world moving. Professor Snuffle Butt began a list of his favourite video games, so he could make suggestions to anyone who needed them. Sophie made her own connection between mindfulness and yoga and suggested she could, “teach everyone yoga to calm down, or just stop and think about stuff, and get calm.”
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Other students made connections to things they already did to care for others. Jasper Kelly wrote, “The most important thing to me is that I clean all the houses where I live, and the parks every single day.” Princess talked about her brothers: “I give them lots of caring and they care about me.” Kerry Wong did his homework as soon as he got home “so my parents don’t have to tell me to.” Tiger worked to make the world a better place by helping her family and friends.

Students also mentioned their plans for the future. Scotia said, “When I am older I am going to change the world, somehow, someway!” Austin had a plan: “I can make the world a better place by making videogames for kids that help them learn.” Both Reptile Lover and Sophie talked about emotions and the need for positive ones like love. Reptile Lover explained, “Everyone has to have someone to love and someone to love them back, then everyone would be loved and not feel hurt inside of them.” Sophie talked about “making sure that everyone is feeling great about themselves and not thinking negative things. That way the world will be a better place.”

Students also showed they were aware of their own feelings. When asked about what bugged them and what they could do to help these feelings, they showed this: Bobbi Joe and Professor Snuffle Butt answered simply, “I can only control my own behavior.” Randy gave an example of what he does, “I can deal with things that bug me by taking a deep breath.” Tiger suggests that you need to “be calm and get through it, be relaxed, never lose patience, and tell how you feel.” Dubstep Master went in a different direction: “When people are mean I can kill them with kindness, and then they will stop being mean.” Jasper Kelly connected her knowledge of mindfulness here: “Mindfulness helps me breathe and focus on everything around or everybody around me.”

**Listening.** The teacher prompted her students to write about listening, whether it was a talent we were born with or a skill we worked on. Students were quick to decide it was a skill and gave reasons why it was important to practice. Kerry Wong reminded us, “When you listen you hear things you might
not have heard before.” R.M. simply stated, “Everyone can get better at listening.” Jasper Kelly thought: “Listening is important, because you really get to think about what the teacher or friends are saying.” Ball Python Lover thought about listening with an empathetic side: “I should listen to my friend and be respectful, because I would want him to be respectful to me.”

**Mindful moments identified.** In their writing, students were able to identify moments of mindfulness in their lives—and also moments that were not mindful—and were reactive. Scotia told a story of a time she was in the mall with her family and was entrusted with a smaller child to go to a store to browse: “While we were there I had to be really mindful because I was trying to focus and not get distracted and not lose her!” She went on to talk about how that felt: “I remember the amazing feeling of walking out of the mall and I felt mindful, nice, and responsible.” Jasper wrote about playing hockey: “I was mindful when I was at hockey and I was thinking really hard so I skated right toward the puck and I tricked the other team and got a goal!” Kerry Wong described a time when he was not mindful: “When I got the answers wrong on my math test my amygdala reacted to a situation that was not a threat.”

Through these journals, students were able to express their personal journey through learning about mindfulness as they were a part of it. In their writing, they showed themes of compassion and compassionate behaviours from a Zone 2 perspective.

**Ripple #2: The UR Exteriorization of Compassionate Behaviours**

In this quadrant, data were gathered to examine student behaviours from both Zone 5 and Zone 6 perspectives. Zone 5 was looked at through the use of the Mindful Attention Awareness Scale (adapted for children) where the students were asked to self-reflect on mindful behaviours and give themselves a score on how mindful they were; these mindful behaviours overlapped with the compassionate behaviours the teacher was tracking as part of the Zone 6 perspective. This perspective was enacted in Zone 6 as the observation of compassionate behaviours. Each week, the teacher tracked six behaviours.
linked to compassion via a Likert scale. These behaviours were identified in the Seeds of Compassion curriculum (Duffell, 2008) as observable comportments that complement compassionate action.

**Zone 5: Mindfulness attention awareness scale (adapted for children) MAAS-C.** The MAAS-C was administered at the beginning of the research project and was also administered at the end as the last pieces of data collected. This scale was a self-reporting of mindful characteristics. Due to student illness and family vacations, not all students were able to be assessed at the end of the study (see Table 4.1).

Included in these data are the 11 students who completed both assessments.

**Table 4.1.**

*Mindfulness Attention Awareness Scale (Adapted for Children) Results*

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<tr>
<th>Pseudonym</th>
<th>Before Score (Higher score = more mindful)</th>
<th>After Score (Higher score = more mindful)</th>
<th>Difference</th>
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<td>Jasper Kelly</td>
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</tr>
<tr>
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<tr>
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<tr>
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All but three students reported an increase in their mindfulness attention awareness. Overall, the
CULTIVATING COMPASSION

classroom as a whole reported a 9.2-point increase in this type of attention awareness. Notable differences in scores (a difference of ten or more points) arose in six of the students. With a small sample, the determination of standard deviation or other statistical tests would not be appropriate.

**Zone 6: Compassionate behaviour tracking.** Over the course of the study, the teacher did a weekly check in and reflected on the behaviours she had observed with each individual student in her classroom. The six behaviours she took into consideration were: the student is patient, the student recognizes the feelings of another person, the student is helpful or giving, the student shows care for another person, the students shows good listening skills, and the student shows concern for others through kind thoughts, words or actions. Table 4.2 below, shows the weekly totals of these observations for each student.
CULTIVATING COMPASSION

Table 4.2.

*Teacher Behaviour Tracking: Student is Patient*

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When looking at participant behaviours in this classroom over the course of the study, with the exception of two students (10.5%), the majority (89.5%) showed observable improvement in *patience*. Austin, Aria Montgomery, and Randy Ortan (15.8%) showed significant growth based on the variance in their data. Overall, the class average also indicated growth over the course of the study with the
CULTIVATING COMPASSION

exception of week four, which is a trend found throughout all six behaviours tracked that will be discussed as a whole.

Table 4.3.

*Teacher Behaviour Tracking: Student Recognizes the Feelings of Another Person*

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When tracking empathetic behaviours, as students recognize the *feelings of other people*, with the exception of four students (21%), the majority (79%) improved these behaviours over the course of
the study. Most notable, Aria Montgomery showed a 1.29 variance in her observable behaviour during the study. Princess and Austin also showed significant gains. The class average at the end of the study was 0.63 points higher than the first week of the study.

Table 4.4.

*Teacher Behaviour Tracking: Student is Helpful or Giving*

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CULTIVATING COMPASSION

According to these observations, behaviour changes when, looking at if students are helpful or giving, show that 63% of students made gains in this area, the largest of which were in Princess, Austin, and Aria Montgomery. As a class, these gains resulted in a 0.71-point increase over the course of the study.

Table 4.5.

*Teacher Behaviour Tracking: Students Show That They Care for Another Person*

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CULTIVATING COMPASSION

With the exception of four students (21%), the majority (79%) improved their observable abilities to care for others. Five students showed a variance of 0.48 in the range of scores they were given, the highest ones at the end of the study. The class average in observable behaviours that show students care for others also increased overall throughout the course of the study.
Table 4.6.

*Teacher Behaviour Tracking: Student Shows Good Listening Skills*

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There was only one student, Nina, who showed no growth in her *listening skills* over the course of this study. That being said, her baseline data showed a four out of five rating to start, which indicated
CULTIVATING COMPASSION

that listening was already her natural strong suit. Of the other 95%, most students saw a one-point gain over the whole study; the class average supports this, as it went up 0.97 points.

Table 4.7.

*Teacher Behaviour Tracking: Student Shows Concern Through Kind Thoughts, Words, or Actions*

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Most students (89.5%) grew in their observable ability to *show concern through kind thoughts, words and actions* with the exception of two (10.5%) students who remained the same throughout the
CULTIVATING COMPASSION

study. Significant growth was noted in Dubstep Master, Ball Python Lover 567, Princess, Austin, and Aria Montgomery. Once again, the class average also was higher at the end of the study than it was in the beginning.

Overall, the teacher observed a positive difference in the behaviours she tracked. The class averages in all six categories increased from beginning to end of the study. As a group, behaviours declined in the fourth week of the study; this also happened to be the first week back from winter break. During this week, all but one behaviour, recognize feelings of other people, dipped below the baseline for the data. By the end of data collection, all six categories of behaviour saw improvement from the baseline.

Ripple #3 The LL Explorations of the Classroom Community

In the lower-left quadrant, the research shifted from individual data to looking at the collective, working with the teacher in two capacities: (1) in an intersubjective Zone 3 approach where I, as the researcher, and the teacher worked together to gather resources and a common understanding of the task at hand in preplanning the unit of study in mindfulness, and (2) through the teacher’s personal reflective journal in a Zone 4 capacity. This journal acted as a reflection on her experience of being in Zone 3 with her students.

Zone 3: Intersubjective Experience. The teacher who volunteered to take part in this study, was identified by her principal; I had the chance to work with her when I was mentoring first year teachers. We both were excited to learn together, as our professional relationship had already been established, and we had a mutual respect for each other’s work. When we began this process in the fall, the teacher and I met to engage in preplanning for the unit of study in mindfulness.

In initial meetings, the teacher was excited to take part in this project and commented on how she believed her class needed something like this to help bring them together. Originally, she was slated to teach a Grade 5 class for the school year, but, in the fall, numbers didn’t add up, and she was asked to
teach a [Grades] 4/5 combined class. This did not go over well with parents, as it was a last-minute decision, and she had been looking for something to help unify her class. This seemed like the perfect opportunity.

To begin, we watched headspace.com introductory videos and chatted about them to develop a common understanding of what mindfulness was in this context. We read Thich Nhat Hanh’s *A Handful of Quiet* and talked about different ways to introduce meditative exercises to children. We also took part in an online Mindfulness Summit on our own and discussed sessions together during down time at her parent-teacher interviews.

Our final piece of preplanning was to look at the MindUP curriculum for her classroom’s age level. We talked about how closely to follow the curriculum and decided together to start following lesson plans closely to ensure the balance between learning meditative skills and the neuroscience behind them. We also decided that, as she continued teaching the unit, she would adjust and adapt using the resources we collected together to meet the needs of her class.

**Zone 4: Teacher Reflective Journal.** It was important to the teacher to block out time each day in the beginning of the unit to really focus on mindfulness skill acquisition for her and her students. Because of this, she did not start teaching mindfulness until December.

Her personal journal was part reflective journal, part field notes, and part interview, as I asked questions within the journal and also in side meetings we held as needed throughout the process. Because of this, the teacher journal not only provides perspective on her own mindfulness process but also the relationships with her students, planning process, personal philosophy of education, and a reflective review of the MindUp curriculum.

She began the unit introducing the student journals and working with students to set open guidelines for their use. Students decorated their journal covers, and she worked to make them special
CULTIVATING COMPASSION

for each student. This led to students being excited about being part of this project. The teacher found the students were attentive and engaged as they learned about their brains and the basic neurology that MindUP suggested as a starting point. She introduced mindfulness practice to her class using a “calming bottle,” a water bottle filled with water glitter and confetti. The class used this bottle as a metaphor for their thoughts and shook it to signify a time when they were overcome with frustration or anxious thoughts; they watched the bottle together as the glitter settled and had a discussion around what happened. The class then used the bottle as a makeshift timer for a mindfulness practice. They gathered in a circle and took mindful breaths as they watched the water bottle.

As the teacher spent the next few days working to establish a sound base of knowledge as to what mindfulness was in her class, and to help her students practice mindfulness, her awareness of some of her classroom routines and their lack of mindful connections surfaced. One such routine was her “Fresh Start Board.” This is a classroom management technique through which a part of the white board is divided into three sections: Fresh Start, thinking, and succeeding; each student has a magnet that he or she places on fresh start each day to signify that every day is a fresh start. If a student needs a visual reminder to stay on task or needs time to think, his or her magnet is moved to the thinking section throughout the day, and if the student has had a moment that is outside of his or her normal in a positive way, [his or her magnet] is moved to the succeeding side. In teaching this unit, the teacher changed the thinking side of the board to “stop, breathe, focus.” She was excited about this change because it gave students direct strategies to help them reframe their behaviours, instead of just saying “think.” The succeeding side also got a transformation, changing to master of mindfulness, and the teacher opened this side up to students as well; if they found each other being mindful and in the present moment, they could move each other’s magnet as well. This change was followed by the realization that there have been times in her career when she has not been mindful in her teaching. The teacher reflected in her
CULTIVATING COMPASSION

journal about the impact of these moments when she has intervened in a situation without being in the moment and how this has had an effect on the relationships she has had with her students. This reflection led to the teacher creating her own magnet to add to her board and [holding] a class meeting to reflect as a group on her own thoughts. Her class embraced having a magnet to help their teacher track her own mindful presence in the classroom, and it led to some interesting discussions, one of which was the norms the class established; if they were to move the teacher’s magnet to “stop, breathe, focus,” she would chat with them to understand their reasoning.

One such discussion occurred on the final afternoon of classes before the winter break. During the class party, a student moved the teacher’s magnet. When they discussed what actions motivated him to make the move, he had the chance to express his frustration about spending learning time on something as trivial as a party. The teacher was able to talk to him about the importance of working and playing together and how this was part of being a strong, healthy class.

The teacher’s journal entries after the break went on to talk about the different relationship she now had with her class and the different way in which they worked together. In one entry, she expressed concern for one student who chose not to participate in mindfulness exercises:

I have spoke[n] to him one-on-one, reminding him that I expected students to at least try each activity in our class, but this seems to make very little difference to him. This student is very black and white in his thinking. He is very bright and a high achiever. He is very focused on lessons and activities that are geared toward success. He has very little interest in anything else. I have found that he is not interested in other subjects similar to this relaxation exercise: such as DPA, Health, Art, and even some writing tasks. This was the same student who did not want to play Christmas games, as he would genuinely rather work and have lessons. I am actually a bit flummoxed as to how to draw him into these sorts of activities.
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The teacher was eventually able to recognize that this particular student was enthralled by learning about how the brain works and was engaged in the neurology of mindfulness.

In her final journal entries, the teacher reflected on her students working in groups. In a mindfully present moment in her classroom, she noticed she had never explicitly taught what it meant to be a focused group. After taking time to approach the idea mindfully, her class has noticeably improved the classes on task behaviours and focused work in groups in her observation. She noted that there were many small changes she has made that make her more present in her classroom and more mindfully aware of the goings on. She wrote that these little changes have had a big impact.

Themes arising. The teacher’s journal served two purposes: (1) to capture the unit planning and execution of the mindfulness unit of study which was told above, and (2) to offer a reflective space for the teacher to record observations of classroom goings on, her own mindfulness journey, and the general classroom atmosphere. Through this, journal themes arose around the teacher’s own mindfulness, her students’ engagement in the mindfulness process, and the type of classroom community that was forged, in part, through her own philosophy and through the introduction of mindfulness.

Teacher self-awareness. The theme of self-awareness arose quickly in the teacher’s writing and continued in journal entries right to the very end. On the second day of the unit, it began when introducing the concept of the amygdala to the class. The teacher had created a mindful water bottle and was trying to have a class discussion about times when the student minds felt like the bottle all shaken up. “I prompted the class several times to listen to their classmates, show attentive listening, mutual respect, etc., and I myself was starting to get frustrated.” The teacher went on to describe this moment in her own mind: “I felt myself becoming tense and ready to raise my voice or yell to get their attention. However, I didn’t want to take away from the tone of the lesson.” These surface thoughts directly connected to the lesson plan or tone conveyed shifted through the unit to the teacher candidly writing
about the room for growth she has seen through being more mindful in her classroom, in particular, in the way she redirects small groups of students during group work:

In the past I often ask groups to “Quiet down” or to “Focus!” but I can honestly say that I don’t think I have ever taken the time to talk to them about what a focused group looks like before, and they were able to quickly and very effectively use this feedback from me. It was also a very positive feeling. It never felt like the group was “in trouble” but rather like I was helping them. I’m not sure if these comments are necessarily helpful here. However, I do think it is interesting to me how much more mindful I am since starting this. I never thought of myself as an unkind or unmindful teacher before, but I see lots of small changes that are very easy to make since starting this such as the above.

She also talked about the difference it made in the class when she talked with students one on one about what they could do differently to be successful in the class community and how, before this, she “just expected them to know what to do.”

One of the most interesting observations the teacher shared is at the end of a day, when she felt that she was being exceptionally mindful in her classroom, she left the school feeling “exhilarated and excited about the day, rather than tired.” This happened to be the end of the week, in mid-December, a time when words like “exhilarated” don’t often come to mind when describing how a teacher feels at the end of the day.

*A democratic classroom community.* This classroom operated very democratically before the introduction of mindfulness. Early in the journal, the teacher talked about the classroom meetings held in the community and the democratic problem-solving the class has engaged in. In class discussions at the onset of the unit, students brought up some of the democratic and mindfulness practices already in place in the class, such as when there is a dispute among classmates that cannot be solved between those
involved. “I like to have students have some time to calm down and collect their thoughts before we tackle their problem together,” the teacher explained. As the unit unfolded, and the teacher began to make connections to her own mindfulness in her classroom and the expectations she had for her students, she turned her class to problem solve as a group once again. When they decided to include her in the classroom management system, she wrote:

After our discussion, students quickly voted as to whether I should try having a magnet; the decision was unanimous that I should. Another student said, “Now you are the same as us. A real part of the community.” I asked what they meant and they explained that we talked about classroom community a lot, but now I was equally taking part in the expectations of our classroom, instead of being the one that is always setting the expectations.

**Student engagement.** The idea of engagement manifested itself in two ways in the teacher’s journal. The first was through her depiction of how the students reacted to discussions, journal prompts, and the overall work during the unit on mindfulness. Students had initial enthusiasm and were excited to decorate and make their journals their own. They maintained their excitement and eagerness about the project throughout, questioning and wondering as they learned more about how their brains work and about how to practice mindfulness.

The second way this theme was revealed in the journal was through the eyes of other teachers in the school. In one entry, the teacher wrote about the physical education teacher who “noticed a difference and stopped me in the hall to tell me how responsive and attentive they had been in his classroom.” The teacher also wrote about a day she was ill: “The TOC (teacher on call) notes were very positive about the students’ overall behaviour. It is worth noting that the teacher used to teach at our school and knows the students, so that definitely is a factor.”
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The teacher herself also commented regularly on the attentiveness of her students, in particular after a mindfulness activity.

Ripple #4 The LR System Level Perspectives

In this quadrant, the classroom within the school, district, and provincial context is considered. An email interview with the principal was conducted to understand the pre-existing policies, procedures, and school cultural practices that promoted or enhanced an environment for compassionate traits to burgeon. This interview came from a Zone 7 perspective as the principal was looking within the school, as an insider. The second component to this quadrant was the consideration of school district policy and provincial mandates that supported the use of mindfulness and the development of compassionate behaviours in our students.

Zone 7 interview with the principal. The interview questions were developed using the guidelines set forth in Marrero’s (2007) work on integral education. These particular questions were created with respect to the developmental line that concerned affective issues in AQAL. The principal of the school gave an overview of the programs, activities, and expectations within her school that worked to create her school’s culture.

The role of the principal. The principal interviewed had been the acting principal of the school for ten months, and, before this role, she had been a vice principal at the school for seven years. In both of these roles, she worked in classrooms in supervisory and evaluative roles, as well as with teachers in professional development and instructional leadership roles. Prior to this experience, she taught in primary classrooms in the community and abroad. Being in similar roles within a smaller school division, the principal and I sat on many committees together and have in the past shared a teaching assignment. Because of this shared history, we grew to understand each other’s teaching philosophies and influences.
In her email interview, she started by very clinically explaining her school and the choices for programming, activities, expectations, and philosophies within it. When asked clarifying or probing questions, she would sometimes elaborate but more often would default to saying that this was something she needed to explore more with staff. This may be a reflection of the amount of time she has been in the role as principal (less than one year).

**Programs.** The school that houses the classroom explored in this study has two major programs running throughout the school that lend themselves to building compassionate students. The first is that they are a Tribes School. The tribes program is a character education program based on these four tenets:

1. Mutual Respect
2. Appreciations (no put downs)
3. Right to Pass/ Right to Participate
4. Attentive Listening

The school has used this character education program for ten years, and it has become deeply embedded in the school culture. During the interview, this program came up when discussing how proverbs, maxims, and sayings are used throughout the school to teach or reinforce compassionate teachings, as the four tenets are used repeatedly to reinforce unintentionally compassionate behaviours in all classrooms. These tenets came up again when she talked about how social expectations were developed in classrooms and around questions pertaining to emotional fluency. Tribes community circles—another aspect of this character education program involving a class meeting in a circle to learn, discuss, and give affirmations—also arose in the interview as a means for students to learn about positive thinking and for students to engage in inquiry around the concept of compassion or compassionate behaviours.
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The second school programming aspect that was brought up was the school being a member of Peaceful Schools International. Peaceful Schools International is an organization that provides pathways to peace education for schools, creating a global network of peaceful schools. To be recognized as a peaceful school, one must provide curricular and extra curricular peace education, be involved in community service projects, and create a secure, welcoming culture where all forms of violence are deemed unacceptable, setting an example for the community at large. The school has been recognized as a member since 2014.

**Activities.** Like many elementary schools in the western world, this school takes part in many activities to give back to the community. The school takes part in annual fundraisers for the United Way, a Terry Fox Run, and an MS Readathon, as well as local fundraisers for the Salvation Army, food banks, and the SPCA. In addition to these efforts, there are several ways students can get involved outside of their classrooms to build compassionate skills. The formal ongoing groups established in the school to promote compassionate behaviours include a “random acts of kindness” group and a peacemakers group (a group of students training in conflict resolution to help their peers), as well as an anti-bullying group made up of students and staff members.

**Expectations and philosophies.** Throughout the interview, in response to questions that demanded the examination of teacher/student relationships within the school, the principal revealed her ideals and philosophic standpoints for what “should” occur in schools. When redirected to give examples from her school, the principal cited examples from different classrooms that supported these ideals. The first was the ideal that teachers, other school professionals, and paraprofessionals approached situations in a way where they sought first to understand. “Ideally the staff member listens and tries to understand the situation and then tries to resolve the situation with the child. Many strategies may be tried with the result of seeking out what’s best for the child.” The concept of active listening came up
several times throughout the interview as well. The second expectation that arose was that of student-centred decision-making. The principal talked about professional development activities that revolved around making the best choices for the students in each classroom and the character education programming in the school, which involved focusing on a virtue of the month. These virtues were chosen based on needs seen in the school by stakeholders. These virtues were an example of how the provincial Safe and Caring Schools Policy came into being at the school level within the system.

**Zone 8 provincial and school district policy.** The school programming, events, and educational expectations and philosophy of the principal are all aligned and deeply connected to the school district and provincial guidelines for safe and caring schools, which work with synchronicity to provide learning spaces that are conducive to children feeling well cared for and a sense of safety in their school environment. The Zone 8 perspective in this study looks at these outside policies that guide the school’s day-to-day decision-making to see how they support the use of mindfulness and the fostering of compassion.

In looking at the provincial and school district policies and practices and how they influence each other, the flow of these starts with the province, which then directly influences the district policies under which the school operates. Below is a graphic that shows how these align.
Figure 4.2. Alignment of Provincial Policy and District Initiatives

*Provincial documents.* The obvious starting place for this investigation is the safe and caring school’s literature produced by the province of Alberta education, the department of education in the province of Alberta. These documents are to be used to guide school programming in the areas of well-being and character education. The goal is to ensure students feel like they belong to the school community. The goal of the province is to create spaces that are welcoming, caring, and respectful where school community members (students, staff, and families) treat each other fairly and kindly. The key points within this framework that support the use of mindfulness in schools to achieve these goals are:

- healthy and respectful relationships are fostered;
- positive mental health is promoted;
- support is provided for those impacted by inappropriate behaviour as well as for those who engage in inappropriate behaviors; and
- children, youth, and adults model positive social-emotional skills. (Safe and Caring Schools, retrieved 2016).

Although the idea of mindfulness is not referenced directly, references to positive mental health and positive social-emotional skills—as well as behavioural interventions for students who struggle to meet these expectations—and the concept of healthy relationships can be explored through mindfulness.
More recently Alberta Education released a Ministerial Order on Student Learning (2013). In this document, the Minister of Education outlines what it means to be a learner in our province in the 21st century. It calls for a greater emphasis on the learner, as opposed to the system, and for our students to leave their schooling as engaged thinkers and ethical citizens, with an entrepreneurial spirit. It also references competencies across subjects and disciplines to enable students to think critically, conceptualize, identify and solve complex problems, reflect, identify and apply career and life skills through personal growth and well-being. Again there is not particular explicit reference to the use of mindfulness to meet these expectations, but the use of mindfulness in schools is a possibility to achieve the goals set forth.

**School district policies and practice.** The school district that this classroom is situated in does have a policy in its policy handbook that describes the expectations for schools within it when it comes to safe and caring schools. This policy states the school staff shall establish learning environments wherein students feel physically, emotionally, and psychologically safe and secure. The policy tightly aligns with Alberta Education’s documents and goes on to include the guide to education, which updates each year to ensure the policy has some current relevance.

The most current example of the connection to the use of mindfulness in schools the district provides is through a current practice in professional development called “the Big 3,” which involves the district analyzing data from provincial accountability pillar results, a more qualitative survey called “Tell Them From Me,” and other district data collection points to present three areas of focus for district improvement. The areas for the 2015–2016 school year in which this study was conducted were High Achievement, Healthy Schools, and a Healthy Planet. The healthy schools portion focused on mental health awareness and improvement strategies. The district even brought in Canadian Olympic medalist Clara Hughes to speak to all staff members in a midyear professional development event to kick off...
school-wide action plans promoting positive mental health for students and staff. Many school action plans involved exploring mindfulness as a pathway to positive mental health.

**Chapter Summary**

In this chapter, the findings of the research study are presented. These findings begin with the students’ personal reflective journal entries in the classroom studied. These journals provide a Zone 2 perspective of the mindfulness unit and activities the class pursues throughout the study. The results then turn to the behaviours that manifest through the study. These are looked at from a Zone 5 perspective through the students’ self-reported data on the MAAS-C scale and then from the outer-Zone 6 perspective by the teacher, looking at compassionate behaviours throughout the study. The data presented next turn to the collective through the participatory research piece, where initial information about the unit as well as in-depth discussions to ensure a common understanding of the materials presented helps uncover a Zone 3 perspective, and the teacher’s own journal creates an understanding of the whole group process (Zone 4). The final segment of the chapter discusses the principal’s views about the school’s culture (Zone 7) and examines the interrelation of provincial and district policies and practice to see how the stage is set for the use of mindfulness in schools (Zone 8).
CHAPTER V: Data Analysis

Introduction

The data have been presented in the previous chapter looking at each quadrant in AQAL as a silo. Each data set is a singularity put together to create a whole data set. This is not the true spirit of integral theory, which recognizes, acknowledges, and celebrates the interwoven nature of our being. This chapter analyzes the data collected by looking at how each quadrant bleeds into the others and how the data from all quadrants talk to each other to see a more holistic view of the events that transpired in this classroom throughout the research study.

This integral nature is explored in two ways: first, in looking from one quadrant to another at how these perspectives inform each other, and what can be gleaned from looking at the two together. Secondly, all four quadrants are examined as a whole, asking how the information collected in this study co-arose through AQAL. Using these observations, the research questions are addressed in a perspective specific, an AQAL-informed manner.

The following table summarizes the themes discussed in chapter 4 as they are located in AQAL. This chart provides an overview of these themes, which will be discussed in this chapter. It is important to see the themes summarized here in their perspective quadrants one final time before they are woven together to look at from the other perspectives and explore how they have influenced and carried each other.
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Table 5.1.

*Overview of Themes Arising in Each Quadrant*

<table>
<thead>
<tr>
<th>UL Interior/Subjective</th>
<th>UR Interior/Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Themes explored:</td>
<td>Teacher observations:</td>
</tr>
<tr>
<td>Relationships and the</td>
<td>Teacher noted a general increase in the</td>
</tr>
<tr>
<td>interconnectedness of</td>
<td>following compassionate behaviours:</td>
</tr>
<tr>
<td>being</td>
<td>Student is patient</td>
</tr>
<tr>
<td>The importance of</td>
<td>Student recognizes the feelings of another</td>
</tr>
<tr>
<td>family</td>
<td>person</td>
</tr>
<tr>
<td>My teacher values me</td>
<td>Student is helpful or giving</td>
</tr>
<tr>
<td>Fostering friendships</td>
<td>Student shows that he or she cares for another</td>
</tr>
<tr>
<td>The positive effects</td>
<td>person</td>
</tr>
<tr>
<td>of mindfulness</td>
<td>Student shows good listening skills</td>
</tr>
<tr>
<td>Happiness</td>
<td>Student shows concern through kind thoughts,</td>
</tr>
<tr>
<td>A sense of calm</td>
<td>words, or actions</td>
</tr>
<tr>
<td>Those troublesome</td>
<td></td>
</tr>
<tr>
<td>activities</td>
<td></td>
</tr>
<tr>
<td>Self-awareness and a</td>
<td></td>
</tr>
<tr>
<td>role in the world</td>
<td></td>
</tr>
<tr>
<td>Listening</td>
<td></td>
</tr>
<tr>
<td>Mindful moments</td>
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</table>

<table>
<thead>
<tr>
<th>LL Exterior/Subjective</th>
<th>LR Exterior/Objective</th>
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<tr>
<td>Themes explored:</td>
<td>Themes explored:</td>
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<tr>
<td>Teacher self-awareness</td>
<td>Programs</td>
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<tr>
<td>A democratic classroom</td>
<td>Activities</td>
</tr>
<tr>
<td>community</td>
<td>Expectations and philosophies</td>
</tr>
<tr>
<td>Student engagement</td>
<td></td>
</tr>
</tbody>
</table>

**UL and UR: Individual Interior Perceptions and Exterior Behaviours**

The starting point for this analysis is to look at the self through both the interior and exterior perspectives. How were the behaviours of the students looked at—from both the teacher’s perspective and their own—reflected in their writing during this process? The classroom teacher tracked six compassionate behaviours identified in the Seeds of Compassion curriculum (Duffell, 2008). These behaviours also came out in students’ writing during the study. Below is a table that tracks the occurrences of these behaviours identified by the students in their own writing in their journals.
Table 5.2.  

*Compassionate Behaviour Traits – from student journals*

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Patience</th>
<th>Empathy</th>
<th>Helpful/Giving</th>
<th>Caring</th>
<th>Listening/Attentive</th>
<th>Concern/Kindness</th>
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</thead>
<tbody>
<tr>
<td>Dubstep</td>
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<td>3</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Master</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sophie</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Bobby Joe</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Sam</td>
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<td>0</td>
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<td>0</td>
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</tr>
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<td>2</td>
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<td>3</td>
</tr>
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<td>4</td>
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<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Professor</td>
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<td>1</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Snufflebutt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jasper Kelly</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Karry Wong</td>
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<tr>
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<td>1</td>
<td>1</td>
<td>3</td>
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<tr>
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<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
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<td>0</td>
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<td>1</td>
</tr>
<tr>
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<td>2</td>
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</tr>
<tr>
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<td>2</td>
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</tr>
<tr>
<td>Lover 567</td>
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<td></td>
<td></td>
<td></td>
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<td>1</td>
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<td>1</td>
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<tr>
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<td>1</td>
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<td>32</td>
<td>21</td>
<td>36</td>
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</table>

Taking these and comparing them to the students’ growth as seen by their teacher in these areas, it is apparent that the rate at which the teacher sees these behaviours manifest within her students is not necessarily consistent with what they recognized within themselves in their journal writing. In particular, the student Aria Montgomery, who is recognized by the teacher as making strides in building
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compassionate behaviours, only mentions these types of behaviours in her writing eight times total. Some behaviours do not even get a mention, and others are mentioned only once. Also of note, Kerry Wong showed minimal improvement in behaviour tracking by the teacher, but, in his writing, Kerry portrayed concern and kindness toward others, as well as a deep respect and need to help and give back to his family. Rhett, who struggled in his writing to communicate his connection with the material and claimed that mindfulness was boring, also did not show these behaviours in his writing or much improvement in the tracking; however, the teacher mentioned him as being a student in whom she saw an improvement.
Table 5.3.

*Compassionate Behaviour Tracking Variance – from teacher tracking*

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Compassionate Behavior Tracking Variance</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Patient</td>
</tr>
<tr>
<td><strong>Dubstep Master</strong></td>
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</tr>
<tr>
<td><strong>Sophie</strong></td>
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</tr>
<tr>
<td><strong>Bobby Joe</strong></td>
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<tr>
<td><strong>Sam</strong></td>
<td>0.14</td>
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</tr>
<tr>
<td><strong>Karry Wong</strong></td>
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</tr>
<tr>
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</tr>
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<tr>
<td><strong>Rhett</strong></td>
<td>0.29</td>
</tr>
<tr>
<td><strong>Aria Montgomery</strong></td>
<td>0.62</td>
</tr>
<tr>
<td><strong>Randy Ortan</strong></td>
<td>0.48</td>
</tr>
</tbody>
</table>
Overall, as a class cohort, the teacher’s behaviour tracking and the students’ writing tended to tell the same story. Students wrote compellingly about their kindness toward others, and how they were able to use their strengths and talents to help others, and the teacher recorded an improvement in their helpful and kind behaviors. Student writing indicated a basic understanding of why listening was important, but also recognized it was a skill they were still working to learn. The teacher tracked their listening skills as average, and there was little improvement over the course of the study. Student writing showed them all over the map in terms of virtues such as patience. Behaviour tracking showed this as well, with a dip in the average in the third week of the study, which happened to be the week of returning from winter break.

The students’ writing helped to triangulate the teacher’s observations and gave evidence of an increase in these positive behaviours in their classroom through observation and self identification. The results seen in this classroom speak to Davidson and Begley’s (2012) work on the emotional life of our brains. Davidson argued the key to understanding temperament and personality is through the individual response to life’s slings and arrows. These responses can be examined through six emotional styles: resilience, outlook, social intuition, self-awareness, context, and attention. The students are at a developmental stage where these styles are emerging. The neuropathways through which these styles present themselves in human emotion and reaction are being laid. This neural process became apparent in their writing, as students could walk around the emotions and ideas in their writing but lacked the ability to dive deep into these concepts.

Their teacher was able to observe their ability to exhibit compassionate behaviours even when students did not have the depth of self-awareness to see these in themselves. Davidson and Begley (2012) express that this is typical in this adolescent stage of development.
The data collected in these two quadrants work together to give rise to the interior of the students in the class. Through these data, an integral lens is used to show how the students in this classroom are able to use contemplative practice to begin to improve the development of their emotional styles. Although the students were not developmentally capable of making connections to their emotions and behaviour in a phenomenological fashion without extensive support, the triangulation of data, including their teacher’s observations, allowed for the observation of this development.

**UL and LL: Individual Perceptions and the Classroom Community**

When looking at the upper left and lower-left quadrants, we look at the teacher’s reflection upon the collective journey through learning mindfulness (the lower left) as it relates to the student’s individual journeys (the upper right) through the unit of study. The lines blur here to an extent, because, in her own journaling, the teacher at times commented on an individual student’s reaction or interpretation of mindfulness, which could sit in the upper-left quadrant as a zone 2 perspective of an individual’s interior perspective. In this case, through discussion and other threads through her journaling, these observations have gone on to serve an understanding of the full classroom’s collective journey through this learning. In looking at how the upper left and lower-left quadrants communicate, these moments are examined to see the interrelationship between the individual and the collective. The teacher’s individual journey, as it relates to her relationship with her class, is also explored.

**The teacher.** Being a reflective teacher beforehand, as she began her own mindfulness practice along with her class, it was not long before the teacher began to look at her classroom practices and evaluate how they fit within this new mind frame. The first dilemma she encountered was her visual behaviour tracking in her classroom as was presented in the findings. As she became more mindful herself, the teacher was quick to change the descriptors in her chart to reflect the value of mindfulness in her classroom. “Master of mindfulness,” and “stop, breathe, and focus” took the place of succeeding and
thinking. She continued her thinking and wondered how to include her own behaviours in this. She reflected on her own moments of mindlessness in her classroom:

While working on another subject today (social studies), my mind wandered a bit, and I started to think about whether or not I was mindful within my own classroom. I was actually quite taken aback and disappointed when I realized that often I am not. On days when I am stressed or tired, if a student comes to me about a problem, I often react very quickly with very little thought about my actions or the students. If, for example, I overhear two students fighting over a chair or a pencil, etc., often I don’t let the students explain, I just make a quick decision to end the fighting; however, on reflection, I wonder if what I am really doing is shutting down the discussion with my students because I am feeling too tired to deal with it. I don’t always want to hear their side of the story. I wanted to share this reflection with the students and let them know that I wanted to try better to be more mindful too. However, I wasn’t sure how to appropriately word it or discuss it, as I hadn’t really thought about what I was going to say. I would like to spend time thinking about this and what I could do better, and then share with them what I noticed and how I had tried to fix it. I’m still not sure. However, I did feel very embarrassed and ashamed to think of how “snappy” I can sometimes be. I really love to build positive relationships with the students throughout the year, and I wondered how much this behaviour hinders this, or if I have been doing it more this year than other years, as often I do find the management of our classroom this year (being two grades) stressful. I think this is especially true with my Grade 4’s, as I find them less independent and less focused. I know that it is because they are younger, etc., and that I need to adjust my expectations and behaviour (e.g., provide them with more scaffolding, etc.), but I am struggling to always put this into practice this year and apply what I know.
The next day, this teacher held a classroom meeting and shared her reflections. A student suggested she also have a magnet on their mindfulness board. As a group, they came up with an understanding of how that would work, including a discussion with the teacher if they moved her magnet to help her learn about moments when she was being mindful in the classroom and times when students felt she wasn’t. As a group, they decided this board was about all of their growth, and that these discussions were important not only for the teacher but also for the students. The day before, they had decided that students could move each other’s magnets to the masters of mindfulness section and give each other an appreciation statement (a classroom practice they had in place already). In this way, the teacher’s own personal reflection had an almost immediate direct impact on her classroom, with the intention of her visual behaviour board shifting from a “watchdog” to an opportunity to discuss and grow.

The teacher in this study began to reflect much like the Buddhist teachers Kernochan, McCormick, and White (2007) wrote about. These teachers believed that practicing mindfulness made teaching more meaningful, increased their own empathy, helped to make unpleasant teaching tasks more pleasant, and helped them move beyond their own expectations of students. The teacher in this classroom experienced this shift early on in the study. Through each of our conversations, her depth of understanding these points shone through.

Kerry Wong. Kerry moved the teacher’s magnet to “stop, breathe, focus.” When the teacher pulled him aside to hear him out and hopefully learn from the experience, Kerry was frustrated. It was the last afternoon before a holiday break. The classroom was busy playing games and celebrating. In my discussions with the teacher, she talked about this moment and said she was a little taken aback because the atmosphere was so positive. Kerry was not feeling positive and noticed his teacher did not notice, so he called her attention to it. Kerry is a focused student and would rather be learning than playing games.
The opportunity to express himself to his teacher—and to hear her reasoning as to why they were taking time to celebrate and enjoy their time together in the last couple hours before this break—helped them both understand each other’s perspective.

Later on in the study, Kerry came up again in the teacher’s journal. She was expressing concern that he did not buy in to mindfulness at all, which she realized may have just been who and where he was right then. Her deeper concern was that subjects, outside of the core academic ones, were of no interest to this student. The teacher reflected on ways to draw him into these lighter experiences with his classmates while still respecting his perspective.

**Aria Montgomery.** Aria indicated that she loved her mindfulness journal. Aria wrote in her journal even when not prompted to do so. She came up in discussions with the teacher as we progressed through the research project. In our meeting on January 12, the teacher reflected on how Aria used her journal throughout the day to get her feelings out in a timely manner. Aria herself said in a journal entry that she felt a lot better when she expressed herself with a paper and a pencil. In our meeting on February 16, the teacher talked about a situation where Aria was caught in a lie. This wasn’t uncommon behaviour, but this time it was a bigger lie, which warranted a meeting with Aria and her parents. Her teacher noted that Aria was much more self-aware of the situation, had remained calm during the conversation, and has been mindfully working toward reconciling her actions. Aria’s ability to navigate the situation mindfully has changed the dynamic in the classroom.

**Rhett.** This young man came up in our final meeting as a student who has been known to be fairly active and who has difficulty staying on task. He was often found playing instead of working in class and had difficulty focusing. Over the course of the research study, the teacher noted he had begun to develop some self-awareness. He also began to develop an awareness of the teacher and classroom stress level when he engaged in off-task behaviours. He began asking to help out in class and also noted
his teachers’ tolerance levels and was actively working to improve. In his own writing, Rhett places his
teacher on his heart map of people who value him. He also wrote about his teacher as someone he
breathes easy with. He struggled to express himself through writing and often defaulted to writing about
his favourite YouTube channel instead of the task at hand. In one of our final meetings this fall, the
teacher has moved back to teaching grade 5 this year and had Rhett in her class again. When she began
talking to her new class about mindfulness, he was quick to tell his new classmates about how it has
changed his life.

These students provide an excellent example of Welwood’s (1983, cited in Vacarr, 2001) notion
that meditation does not actually aim to solve one’s problems or to make us feel better. Practicing
mindfulness gives a space in which we can explore who we are nonjudgmentally. Through their own
mindfulness practice, they explored who they were, some more successfully than others.

Overall, the teacher expressed that the use of mindfulness in her classroom improved her
relationships with her students and the overall tone of positivity in her classroom. She made statements
to support this improvement including, “I do feel there is a more positive energy throughout the room,”
and, “I am excited to get back and see the relationships that develop out of this.” She also noted in her
final journal entry that, after doing a mindfulness breathing exercise, “we are significantly more
focused.” Her use of the word “we,” is significant, as she didn’t single out the children or herself, but all
of them in the classroom community were noticeably more focused. These actions respond to the call
that educators need to help learners deconstruct the assumptions of the world around them and offer
opportunities to becoming emotionally engaged in creating positive changes (Callahan, 2004).

UL and LR: Interior Perceptions and Systems Perspectives

This relationship looks at how the policies and practices of the school—as put forth by the
principal in relation to the policies in place from the province and school district—are realized in the
minds of the students in this classroom. The principal discussed three ways in which compassion arises in her school. These ways were through programs, activities, and expectations or philosophies of staff.

**Programs.** The principal discussed the Tribes program: its use in school activities and in classrooms, including the one studied. This program has four leading ideas it intended for teachers to help instill in their students: mutual respect, appreciation, the right to participate/pass, and attentive listening. In student journals, there were no explicit connections to this program made in their writing. Students were given journal prompts about listening from their teacher; “Is listening a skill or a talent?” and “Why is listening important?” In both of these entries, some students were able to describe the difference between hearing and attentive listening.

**Activities.** Even though the study took place during one of the activities that the principal mentioned as one the school participates in because it encourages compassionate behaviours, it was not mentioned in any of the students’ journals. During the month of December, the school participated in an Angel Tree program where a tree was set up in the entryway of the school and families chose a tag off the tree to purchase a gift for a person whose age and gender was printed on the tag. Despite having journal prompts such as, “What are the most important things to me, and how am I going to use them to make the world a better place?”, the connection between this activity and the individual students was not made in their writing.

**Expectations and philosophies.** The principal expressed that she expected staff members to handle behaviours in the school with compassion. She wrote about her own philosophy of education, which included compassion, and that that was something she looked for in her staff as well. This expectation came through in student writing. Students recognized that their teacher valued them. One student even wrote about a former teacher who she felt comfortable around because of the teacher’s compassionate personality.
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Generally, there was a disconnect between the principal’s vision of compassion in the school as to how it was enacted in these students’ writing. The notable exception here was in the way students saw their relationships with their teachers. Students in this class saw their teachers as people who valued them, which speaks to the core philosophies the principal also wrote about. This disconnect may exist because the concept of compassion in the public sphere is often in conflict with the personal rights valorized in our society by contemporary liberal theory (Orr, 2014). That is, work is done in schools to create opportunities for students to build compassion, but may not extend to provide the explicit instruction and adequate reflection time to move this from an opportunity to a true collective experience.

**UR and LR: Individual Behaviours and the Classroom Community**

The students’ individual behaviours, as observed by themselves and through the outer lens of their teacher, in most cases showed signs of improvement over the course of the study. These improvements included increased levels of compassionate behaviours like patience, empathy, caring, and kindness. The specific behaviours were tracked by the teacher, and each student self-reported on his or her mindfulness, which encompasses these behaviours and their own attentiveness through the MAAS-C.

Students who self-reported the largest difference between their own mindfulness from the beginning of the study to the conclusion of data collection were Professor Snuffle Butt (a 16-point difference) and Jasper Kelly (14 points). When compared to the behaviour tracking of the teacher and the teacher’s account of the classroom story, an understanding of how the upper right and lower-left quadrants communicate emerges.

**Professor Snuffle Butt.** This student showed the most gains in mindfulness according to his self-reporting. According to his teacher’s tracking, he moved from a 3 on the Likert scale (to 5) to a 4 in all six behaviours tracked. Patience rose after the first week and was maintained for the duration of the study. With regard to empathy, the student recognized the feelings of another person rose in the final
weeks of the study, but then took a dip back to a 3 in the last week. Being helpful or giving, caring for others, and showing concern or kindness for others all rose midstudy, and Professor Snuffle Butt’s listening skill was the final behaviour the teacher noted improvement in through the behaviour tracking in the final week. Overall, the teacher’s observations support the increased Professor Snuffle Butt reports. Although Professor Snuffle Butt did not come up individually in the teacher’s reflection of her classroom, her writing reflects an overall improvement in her class that also remains consistent with the data collected here.

**Jasper Kelly.** Jasper also reported an improvement in her mindfulness skills in her MAAS-C inventory. Her teacher’s behaviour tracking shows that ultimately Jasper did improve in most areas tracked, but it was a bumpy ride to get to that point in some instances. Patience and listening skills improved from a 3 to a 4 midstudy, and a 4 was maintained to the end. Showing empathy took a dip midstudy in the week after the winter break, but then rose back to a 3 and maintained until the end of the data collection period. When tracking if Jasper was helpful or giving to other people, she started strong at a 4, dipped midcollection, and ended the period at a 5. When tracking caring and helpful actions as well as showing concern or kindness for others, there was a similar pattern, ending at a level 4 and 3, respectively. Again, although the journey to improvement was not as straightforward as Professor Snuffle Butt’s, Jasper’s self-reporting does align with her teacher’s observations.

This dip came up in a conversation with the teacher on January 12, 2016, where her teacher was talking about an activity the class recently completed. Students were placed in groups. One group member was shown an object manufactured from classroom items. This person reported back to the group, and they were supposed to recreate the object together. This became a daunting task, causing much anxiety and stress in groups. The first group to finally complete the task successfully took 35 minutes, and the activity ended in frustration for the class as a whole. The next day, the teacher directed the class to think
back on their mindfulness activities, recommending they try taking a mindful breath and thinking about how their brains work when they are stressed. The class discussed their frustration and how it related to how their brains work. They came up with a plan to complete the task mindfully and tried again. Because of this suggestion, the next time the first group completed the task in six minutes, and the final group was complete in 18. The class was able to have a discussion around a real-shared experience where mindfulness helped them move forward. The compassionate behaviours tracked after this day began to pick up over all as a class. After the break, this moment of refocus seemed to be a turning point for the class.

**UR and LR: Individual Behaviours and System Perspectives**

The behavioural data collected in the upper-right quadrant is a second chance for the anecdotal information provided by the principal to find some supportive evidence. The school principal outlined the Tribes program in her writing and stated that the school has focused on the program for “about ten years, and it is embedded into the school culture.” Looking at the behavioural data collected by the teacher, the behaviours that link to the Tribes program include empathy (mutual respect), caring, concern (appreciation), patience, helpfulness (the right to participate/pass), and listening skills (attentive listening). Knowing the school’s reputation—not only for their work with Tribes and its role in Peaceful School’s International—the expectation was that baseline data for the study in regards to the behaviours displayed by students had the potential to be high. In reality, though, they hovered slightly above average in most instances. The table below illustrates the class average in the observed behaviours in the first week of the study.
Table 5.4.

*Behaviour Tracking, Week 1 Class Averages*

<table>
<thead>
<tr>
<th>Behaviour</th>
<th>Week 1 Class Average /5</th>
</tr>
</thead>
<tbody>
<tr>
<td>The student is patient</td>
<td>2.64</td>
</tr>
<tr>
<td>Student recognizes the feelings of another person</td>
<td>2.71</td>
</tr>
<tr>
<td>Student is helpful or giving</td>
<td>3.18</td>
</tr>
<tr>
<td>Student shows good listening skills</td>
<td>2.71</td>
</tr>
<tr>
<td>Student shows that they care for another person</td>
<td>2.94</td>
</tr>
<tr>
<td>Student shows concern through kind thoughts, words, or actions</td>
<td>2.59</td>
</tr>
</tbody>
</table>

This baseline week one data did not show that these students had been immersed in a school culture that had been actively including the Tribes program long before these students began in the school. This data simply did not show that the program had impacted these types of behaviours. Further data in the study show that using mindfulness and the type of classroom discussion the teacher designed during this study, along with the Tribes program, did increase the observation of these behaviours. The classroom began to develop as a compassionate community, much like the classrooms studied in Haight’s (2010) work, where he found that the idea of cooperative small communities in schools holds with it the possibility of a return to values of fairness, compassion, civility, and cooperation—all values touted in the Tribes program.

**LL and LR: The Classroom Community within the System**
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In this exploration, the holon of the classroom sits within the holon of the school. The principal and the teacher have shared their vision of compassion in the school and how it is enacted in a classroom within it. This school holon sits within the holon of the district, which in turn sits within the provincial network; in these two quadrants, it is investigated to see how these holons are interconnected and what this interconnectivity looks like within the classroom studied.

As described earlier, the school has interpreted the district and provincial policies around safe and caring schools, and the character education related competencies of a 21st-century learner through their use of the Tribes program. The teacher who participated in the study was recommended for it in part because of her apt use of the program and her philosophy of education, which aligns with the basic ideology of Tribes.

In her journal, the teacher made several references to the Tribes framework, and, in our discussion, she would point out how she used mindfulness to support Tribes activities. In her design of the unit plan for teaching mindfulness, it is apparent that she took the routines already established in her room around the Tribes agreements and extended them to include mindfulness. She used students’ background knowledge and her own teaching in this program to enhance her teaching of mindfulness. As she went through the unit and had to readjust her planning to meet the needs of her students, she would bring forward more ideas that incorporated Tribes into the mindfulness unit. For example, her use of the Tribes “appreciation statements” for her students to express when they found each other in a mindful moment is a way in which she tied in her students’ prior knowledge and understanding to mindfulness to help bridge gaps for them. To this end, it seems the classroom nests into the school’s concept of character education and 21st-century learning, and the school has nested within the district and provincial protocols.
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Integral Perspectives

The research questions proposed in this study are situated in the four quadrants; however, because these quadrants are not silos of information, the questions may evoke the spirit of one quadrant, although data from another may help to inform the answer to it. Therefore, to explore the answers the research data offer to these questions, it is through “All Quadrants, All Levels, Lines, States, and Types” that these answers shall be considered. The findings have been organized in the quadrants, as the questions arose from the perspectives aligned with each one. Within these perspectives, the findings will be explored as a whole through the use of levels, lines, states, and types where they naturally occur.

Upper-left quadrant: How does compassion developed through mindfulness practices reflect in students’ attitudes toward the classroom community? This question is primarily answered through the students’ own journal work. In their journals, students wrote in themes of the interconnectedness of being, the effects of mindfulness, self-awareness, listening, and their own mindful moments. These responses are mapped in the upper-left quadrant and help give a sense of the inner workings of these students’ minds in their mindfulness journey. We have also seen how these journal entries support the quantitative data collected, how they are interwoven with the teacher’s observations of the classroom community, and how these responses evoke a sense of the vision set forth by the school principal.

Karen Armstrong (2010) defined compassion as the ability to put ourselves in another person’s shoes and feel their pain as if it were our own and to enter generously into their point of view. If we compare this definition of compassion with Wilber’s (2007) levels, to properly be compassionate, the members of this classroom community would need to be at least at a green level of consciousness, which corresponds with Kegan’s (1994) fourth order of consciousness. This level is defined by the cognitive abilities to understand abstract systems, the interpersonal aptitude to navigate institutional relationships,
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and the ability to self-regulate and self-author. Because of the age of these students, it is most likely they are grappling somewhere between the second and third order of consciousness.

The data collected in the study support this as well. Students write about concrete ideas and make very literal connections to the prompts given. For example, when writing about what the root of their tree would be, even though the teacher had a discussion beforehand, some students still wrote about a literal tree. These students wrote that their tree would need sunshine and water to grow; they also wrote that their tree would need care. Students were beginning to play with abstract ideas like empathy and compassion but had not necessarily developed enough cognitively to connect to them. The students’ cognitive line of development is not at the same point as their intrapersonal line; as these both continue to develop along with the interpersonal line, more fourth order thinking will occur.

The teacher reflected on times in her class when the use of mindfulness practice helped reorient or refocus her students. This is the essence of this research, as it shows promise for the idea of trained states. The teacher reported that after mindfulness practice, which is essentially a meditative-state training practice, she saw growth in students’ capacity to work together that could be seen as a bridge-building activity to a higher level of development.

When we take into consideration data collected in the other quadrants, the fact that the students were thinking concretely is supported. The teacher, in her journal, was often apologizing that her students were taking journal prompts too literally. The principal talked about the school’s character education programming as concrete virtues that were presented in school assemblies each month, with examples that met students along their line of development. These processes seem to help students to grapple with concepts just beyond their level of consciousness. When looking at the collective data in relation to the cognitive and interpersonal lines of development, these students were not yet
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developmentally capable of expressing this type of compassion but were toying with compassionate concepts.

**Upper-right quadrant: Can mindfulness practice in the classroom produce an observable difference in student compassionate behaviors?** When looking at the teacher’s observation of compassionate behaviours in her classroom and the students’ self-evaluations of their own mindfulness skill sets, both data sets showed the majority of students did have a positive shift in their behaviour. From inside (Zone 5) and outside (Zone 6) observations, most students showed an improvement in the behaviours that are considered compassionate.

It is assumed that the noted improvement in these behaviours is indicative of the steps to take to scaffold student learning forward along the appropriate developmental lines. These findings also support the idea that mindfulness practice as a form of state training had some success in this classroom as a means to build a bridge between the stage of consciousness the students were now at and the next level. These findings also show the co-arising of the quadrants, as these behaviours indicated a movement on developmental lines through the perspective of the upper-right quadrant; this movement is also observed in the other quadrants.

The only glaring exception to this was in the teacher’s observations during the week back to school after the winter holiday. The class average in all six behaviours dipped the first week back from this break. Looking at this data point from an integral perspective, the shift this week was in the states of the students. Energetic states rest in the upper-right quadrant, and the restlessness of her students this week was noted in the teacher’s journal. States of consciousness are in the upper-left quadrant, and the mental state of the students in this classroom was upturned, as students shifted out of holiday mode and back into their academic mindset.
In her own journal, the teacher attributed the steady rise of these behaviours to the use of mindfulness techniques in her classroom. She presented different scenarios in which mindfulness helped bring her students back on track and together as a community. In one entry, she talked about a class discussion that went awry. The class got fidgety and began side conversations; some students started drawing. She stopped the discussion and had students focus on the class-mindfulness bottle—filled with water and glitter. They watched the glitter settle and focused on their breath. When they went back to the discussion, students were refocused. The teacher sums up this experience:

For me, I once again really enjoyed today’s lesson. I enjoyed it because of how we used the bottle…Stopping and using the bottle saved the lesson for me. Not only did the class calm down and focus, but it gave me time to do the same. Our work afterward and the discussions and connections that students were making felt much more meaningful and constructive because of it.

In this classroom context, mindfulness was used to help bring students and the teacher into a state in which they were more likely to exhibit compassionate behaviours.

**Lower-left quadrant: How is compassion embodied in a classroom community?** Compassion existed in this classroom before this research took place. The addition of mindfulness practice in the life of the teacher and her students helped to widen the window into the human consciousness of the class and helped develop modes of processing the experience (Brown & Cordon, 2009). As part of the study, I attended parent-teacher interviews in the fall to recruit participants. During these evenings, one of the staff members at the school chatted with me to find out why I was there. In this conversation, I told her a bit of the background of the project. After hearing that compassion was being studied, the staff member glowed. She was quick to let me know that the classroom I had chosen was the perfect choice, because
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the teacher was a perfect fit. She went on to explain how her kids grew as people and as students in her class: “If your child doesn’t get her, it is a detriment to your child.”

This sentiment is reflected in the journal of the teacher who wrote, putting herself into the shoes of her students and trying to problem solve from their perspective—both individually and with them as a group. Based on her own writing and on meeting with her, the teacher operates from at least the green level. Wilber (2008) describes a green worldview to be a pluralistic one. This level works to give equal recognition to a diversity of perspectives and places emphasis on the collective through community and consensus (Wilber, Patten, Leonard, & Morelli, 2008). The teacher’s ability to observe the system of her classroom, and all of the players within it, enables her to see how her classroom is situated within the context of her school and the wider system. Because the teacher works from this level, the classroom community is in an advantageous position to build compassion, since the adult is modeling those behaviours desirable in the building of compassionate relationships.

These relationships show through in the student journals when students wrote about their teacher and identified their teacher as someone who values them. It also shows in the principal’s writing, as the teacher was identified for the study based on her aptitude for compassion. Through the natural propensities and the reflective nature of the teacher, compassion is embodied in the leadership and modeled behaviours in this classroom.

The school has also put in place Tribes programming, which helped the teacher provide engaging lessons through which students were introduced to concepts just beyond where they sat on their affective and interpersonal lines of development. These lessons, along with their teacher’s level of consciousness and the state training of mindfulness, allowed them to practice at these new levels and develop the behaviours associated with those higher levels of consciousness.
This experience draws ties to the idea that mindfulness is more than an attention tool or a way to focus. Mindfulness becomes a way of being in the world and a way of understanding our place in it (Rempel, 2012). The classroom in this study had the building blocks for compassionate learning in place. The introduction of mindfulness allowed for this way of being in the world to emerge.

**Lower-right quadrant: How are compassion and mindfulness in schools aligned with the school policies?** The school culture is one that is centered around the development of not only academic achievement but also the development of character in its students. The use of the Tribes program, which emphasizes the skills to collaborate with each other through ideas like mutual respect, finding and celebrating each other’s strengths, and giving opportunities for opting out of activities, shows the school’s commitment to developing these skills in their students. The teacher used these activities and the philosophical base of Tribes to guide the use of mindfulness in her classroom. She wove mindfulness concepts into the Tribes concepts to enhance both. Through the interweaving of both the Tribes program and mindfulness, the teacher was able to align her classroom mindfulness practice to the school expectations.

The full school activities that the principal wrote about, including the school’s monthly assemblies that focus on a specific virtue passively, approach this ideal as well. These passive activities were not discussed in the students’ writing, or by their teacher, as an example of a means to build compassion in their community.

The interview questions that guided the email interview with the principal were developed using the 12 ways of knowing (Esbjörn-Hargens, 2006; Marrero, 2007). Marrero’s (2007) integral approach to affective education uses the affective line of development to create an evaluation tool for character education programming and provides examples of how to evaluate these programs through an integral lens. The idea he presents is that, after seeing how several character education models were funneled
through his analysis, integrally informed educators could use this tool to evaluate their own affective education programs and curriculums.

Using his method, based on the 12 ways of knowing and the affective line of development, we assess the affective education in this school and to what extent it is integral. This tool helped to evaluate the effectiveness of the school-wide programming. Marrero (2007) began with using the 12 ways of knowing and the indicators along the affective line as a checklist to see if these were present in affective education programming. He then realized if a scale were added to the checklist—at the risk of interpretive errors—it could become a much more effective document whereby it could help to compare program to program to evaluate how closely they align with an integral model. In my analysis, I use this document to compare the perspectives of the school-wide programming from the principal and the teacher as well as their view of their school and a classroom within the school, respectively. By examining the same ways of knowing and the affective developmental line through the lens of the classroom after the use of mindfulness, comparisons can be drawn to see the depth at which mindfulness can bring these programming decisions to light.

The following report card has two evaluations within it—the first for the school as a whole based only on the principal’s email conversations and the second reflecting the classroom during the study, taking into account all four quadrants’ data.
The teacher’s ability to weave mindfulness through the school’s mandated programming allowed for integral affective education to manifest in a more strongly developed manner. By mindfully adapting her lessons to deepen the original programming, this teacher was able to enhance the outcomes for her class.
This allowed for her class to venture into states, which allowed them to practice the circumlocution of these new levels.

**Chapter Summary**

This chapter explores the data through several lenses, firstly in how the quadrants of AQAL overlap and co-arise with each other, secondly through the lens of each research question, taking into account the data as a whole in AQAL. Through this integrated process, the quadrants no longer appear as silos of information, but there is a glimpse of the complexity that integral theory ventures to clarify. By examining how the findings are interconnected, a clearer picture of the story of this classroom emerges.
CHAPTER VI: Discussion and Implications

In a school that has developed its culture around concepts such as peacefulness, mutual respect, and collaborative skills, in a classroom led by a teacher who is known throughout the school as kind, reflective, and compassionate, students wrote about and exhibited an increase in compassionate behaviours when engaged in a unit of study in mindfulness. This chapter begins with an overview and conclusions of the study, followed by a discussion of implications.

Overview of the Study

This study began by looking for a classroom and teacher known for building a strong classroom community. The criteria for teacher recruitment looked for a teacher who was already laying the foundation for creating a compassionate classroom community. The selected teacher happened to be known for her kindness, empathy, and ability to bring these traits out in her students. She had already set the stage for compassion, she had just never looked at it through the lens of mindfulness and had never been as methodical and explicit in teaching this way. In addition to this, the school in which this classroom is set had a culture that revolved around compassionate ideas as well.

In essence, this study looked at what was already working and, through the addition of mindfulness, sought to discover what effects may have occurred. Many of the benefits of mindfulness were already taking place in this classroom simply because of the positive environment that was being nurtured by the teacher, immersed in the school culture. This chapter dissects the benefits that arose and examines what pieces of this classroom puzzle seem to be different because of the introduction of mindfulness practice to the classroom community. It looks at the possible implications for other classrooms and the ideas that need further study to understand in more detail what is happening. I return to the four quadrants of integral theory to clarify implications for future practice and, finally, look at implications for further research and implications for integral research.
Conclusions

The classroom community changed as a result of this study. Before the introduction of mindfulness, this classroom was a generally happy place, led by a teacher who values her students as partners in their own learning. She carefully designed learning tasks to meet students “where they are at” in their learning, and created an overall-positive classroom environment, which was noticeable to the outside observer. The students displayed an overall-average amount of compassion, and those who came to the parent-teacher conferences where I did my recruiting, seemed to enjoy their class and attending school in general.

As the study progressed, and the teacher learned about mindful awareness, she began making changes to her classroom and the norms and routines within it. She noticed her classroom management often consisted of her jumping into student disputes and solving them without consideration for how the dispute began. This changed, and she engaged in more conversations around why something is happening as opposed to simply demanding a change in behaviour. The teacher also took steps to create a level playing field in the democratic classroom she desired. Before this study, she felt that her classroom upheld democratic principles, but during it, she noted students commenting on changes she made and how those made her a true partner in their community.

Over the course of this study, most of the students demonstrated growth in the observable behaviours of compassion they showed within their classroom activities. The students also, for the most part, reported a gain in attention awareness. In their writing, they wrote about how mindfulness made them feel happier, more calm, and focused. They proved this by completing activities in class with intention and focus, as their teacher noted. As a group, they developed strategies to stop, breathe, and think when they needed to reset or refocus. They benefitted from a teacher who realized she wasn’t always giving her students a set of skills to do this.
Discussion and Implications for Practice

UL: The individual benefits of mindfulness. In my literature review, several claims are made about the benefits of mindfulness. In reading the literature, it seems that mindfulness is capable of almost any positive outcome you could imagine. In my household, the running joke is that I’m researching sunshine and rainbows because of the claims made about mindfulness. This research has shown that although these claims are possibilities, in groups like this classroom, it is dependent on the individual and the class culture to determine what positive outcomes could be seen.

While this research set out to see if compassion could be cultivated in a classroom, what resulted was seeing a variety of the previously explored benefits of mindfulness practice arise within the individuals in this particular classroom. Although the compassionate behaviours tracked in the classroom did improve overall, compassion was not the only benefit that students felt. In their journals, students expressed their burgeoning understanding of the interconnectedness of being and their feelings of increased happiness, and that mindfulness made them feel calm. The use of mindfulness techniques accelerated each individual student’s behaviours.

Further research in mindfulness at this age level could focus on what benefits might be the most beneficial to cultivate at this stage of development and if more-focused techniques develop more-focused benefits. For example, if loving-kindness meditations were the focus, would more compassionate benefits arise? This type of further inquiry would help to shape best practices for educators interested in the use of mindfulness to help build compassionate Qualities.

UR: Sustained compassionate behaviours. When students returned from their winter break, the teacher reported a drop on the compassionate behaviours she was observing. The class was three weeks into learning about mindfulness and sustaining a mindfulness practice. Before the break, these behaviours were reported to be steadily improving on average. Three weeks was not enough time for this practice to improve those behaviours for the long term. Further work in this area is needed to find
the timeline that would ensure these behaviours became habit for students. A longitudinal study following a class over the course of a school year could see if, as the year went on, these results after other breaks during the year improved. Furthermore, a 2 or 3-year study could help to see if these results become more stable over time, taking into consideration different class configurations and the developmental changes that come along with this timeline.

**LL: The classroom community: before and after.** As mentioned before, the stage was set in this classroom, because the teacher was already considered to be mindful in the classroom, by herself and by the administration at the school level. The introduction of explicit mindfulness teaching did change the classroom community, though. The teacher reflected on the changes she saw in herself. The teacher saw her students more engaged, especially after refocusing using their breath. She saw her classroom management through more mindful eyes and made small, subtle changes that changed her relationships with her students and the way she felt about her day. And her normally democratic classroom began to see her as an equal, a true part of the classroom community. If the introduction of mindfulness has the ability to make these types of changes in a classroom that is already essentially “working,” what might happen in a classroom where the teachers are not known for their ability to create such an environment in the first place?

This teacher worked from at least a green level of development. The nature of her reflective practice shows this. It can be argued that most teachers who are interested in perusing mindfulness in their classrooms would be at this level at a minimum. Further research could seek to find teachers who are looking to improve their classroom community-building skills and seeing how the addition of mindfulness could be effective as a tool to do so.

**LR: Vision versus reality.** As research in the use of contemplative techniques such as mindfulness in our schools moves forward and is implemented by school leaders and classroom
teachers, there are a few things that arose in this study that should be considered. There was a subtle disconnect between the principal’s perceptions of the affective education programs in place in the school and the writing that the children created. The programs of which the principal was proud, were never explicitly mentioned by the students, and the activities that align with the programming were not present in the student writing either.

Events in the school, which the principal saw as important for building compassion and compassionate behaviours in the school, were not even mentioned by students in their journals. The journal prompts did not directly focus on this, but they also were open enough that if these events had a deep and widespread impact, they could have come up. Further investigation into how schools explicitly make the connection between fundraisers and other social profit endeavours they take on—and the character traits they hope to be building through them—should take place to ensure the effectiveness of these events.

Before discussing the effectiveness of the targeted events or programs, the question needs to be asked about the types of values that the school district intends to promote and for what purpose. Is the district generally unaware of the developmental level of the values that it promotes, or, as Marrero (2007) might ask, are these activities examples of how schools use character education to essentially indoctrinate youth?

As Wilber (2006) repeatedly points out, members of a culture are blind to its developmental level, since they were programmed from birth to see reality from that perspective. Each level represents a characteristic degree of tolerance and capacity for complexity. Each level has its particular pathologies. In the same way, mindfulness and compassion can be practiced sincerely within each level, espousing the values and limitations of that level.
CULTIVATING COMPASSION

In this particular case, does the school district deliberately intend to teach particular values and virtues, and is the district aware of the developmental level from which the teaching stems? In this study, the teacher worked diligently to incorporate the Tribes program in her classroom. Through her journal, the language of the Tribes program appears to be commonplace in her classroom. From this diligence, it would appear that teacher is fulfilling her responsibility to implement the vision of her school leaders in her room. In this classroom enactment, it appears that the school leaders have been able to articulate the vision for character education in their school in such a way that this teacher was able to translate it into her classroom.

The teacher seems to have interpreted the district vision in a manner that helped the students engage in a generally harmonious coexistence in the classroom and school. It appears, from the district’s policy on special programs such as character education, that it is operating at the orange level. The mission of the Tribes program is: “Tribes Learning Communities is a research-based process that creates a culture that maximizes learning and human development.” Given that the Tribes program self-describes in orange level language, it may be, that the district simply found a program based in compatible orange values. Since the development of mindfulness as such is not the focus of Tribes, in this context, it would be relatively easy for a mindfulness program to be delimited to the orange perspective of maximizing individual student performance through meditation.

Implications for Future Research

Moving forward, the most interesting, unanswered question that arose from this study is the idea that the use of mindfulness practice seemed to enhance this teacher’s ability to create a classroom environment, where the sense of community was positive, and one where growth and compassion were fostered in her students. Can the sustained use of mindfulness in the classroom lead to transformative learning for both the teacher and the students?
The second area of interest arising from this study is the disconnect between the principal’s vision of the activities happening in the school and the interpretation of these by the students. The principal saw these activities related deeply to the programming and philosophies in her school, and, when prompted in their journal writing, the students overlooked school programming and activities. School staffs spend a considerable amount of time aligning the activities that occur in schools with the school programming, the curriculum, and the needs of the community. Could an integral analysis of these activities help to draw more explicit connections for students?

**Implications for Integral Research**

Many integral studies, conducted at the doctoral level, are delimited in terms of the number of perspectives examined through the study. This delimitation is often put in place because of the time constraints of doing integral research in a doctoral program. These studies rely on Esbjörn-Hargen’s (2010) explanation that the requirements for IMP can be met by exploring first-, second-, and third-person meanings of the integral object being studied. This study offers a challenge to this. Seven of the eight perspectives were considered during this study through the use of narrative, informed by quantitative data, and systems notions.

IMP made this narrative more powerful through the consideration of multiple perspectives (Martin, 2008). These perspectives added more dimensions to the truths explored here and helped the narrative evolve. Due to the nature of graduate work and the inherent timelines that go along with it, alongside the exploratory nature of the study, the right hand quadrants in this study may not have the depth of analysis to truly honour the perspectives of these quadrants through this particular data set. Honouring each perspective to an adequate level would require a research team with methodologists under each umbrella to fully realize. True integral research seems to be elusive in the doctoral world. The nature of this study was to offer a story to complement the existing research on mindfulness in the
classroom, which lies heavily in the right quadrants. By providing perspectives from the upper- and lower-right quadrants, a rich narrative is exposed.

**Final Thoughts**

I began my doctoral journey reading Wilber’s *Integral Spirituality* (2006). I remember reading several challenging paragraphs, trying to put all the ideas presented together in a rational manner that made some sense to me at the time, and becoming mentally frustrated. I charged on and continued reading, only to come across one of Wilber’s more arrogant lines, which was paraphrased that day in my mind to, “if you don’t understand this, you are not enlightened enough.” At this point, I responded by throwing the book off my deck where I was reading! Three years later, I’m thankful I took a deep breath, walked down the stairs into my garden, and retrieved the book; thankful I was able to join a cohort of people to take this journey with; and thankful to have come to a deep, personal understanding of Wilber’s work, which has profoundly affected how I view the world and my position on the map that is our interconnectedness of being.

That’s the main point. An integrally-informed approach can help with exactly this difficult situation, and an AQAL analysis can help the system begin to self-correct and self organize and self liberate in a more deeply comprehensive and inclusive fashion. (Wilber, 2007, p. 107).

What has come from this research for me personally is that integral research isn’t just about a methodology or eight primordial perspectives. It is about glimmering gems of truth and organizing these tidbits in a thoughtful, methodical manner in which these little pieces of each perspective become a part of the whole—a story that can transform our constructs of what could be.
References


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APPENDIX

A. TCPS 2: CORE certificate of completion  
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Appendix A: TCPS 2: CORE certificate of completion
Appendix B: Ethics Clearance Certificate

Conjoint Faculties Research Ethics Board
Research Services Office
3rd Floor MacKimmie Library Tower (MLT 300)
2500 University Drive, NW
Calgary AB T2N 1N4
Telephone: (403) 220-3782
cfreb@ucalgary.ca

CERTIFICATION OF INSTITUTIONAL ETHICS REVIEW

This is to certify that the Conjoint Faculties Research Ethics Board at the University of Calgary has examined the following research proposal and found the proposed research involving human participants to be in accordance with University of Calgary Guidelines and the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans 2010 (TCPS 2). This form and accompanying letter constitute the Certification of Institutional Ethics Review.

Ethics ID: REB15-1965
Principal Investigator: Veronika Elizabeth Bohac-Clarke
Co-Investigator(s): There are no items to display
Student Co-Investigator(s): Garette Tebay
Study Title: Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Sponsor (if applicable):

Effective: September 25, 2015
Expires: September 30, 2016

Restrictions:
This Certification is subject to the following conditions:

1. Approval is granted only for the project and purposes described in the application.
2. Any modification to the authorized study must be submitted to the Chair, Conjoint Faculties Research Ethics Board for approval.
3. An annual report must be submitted within 30 days prior to the expiry date of this Certification, and should provide the expected completion date for the study.
4. A final report must be sent to the Board when the project is complete or terminated.

Approved By: Christopher R. Sears, PhD, Chair, CFREB
Date: September 25, 2015
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Appendix C: Letter of support from school principal

To Whom It May Concern;

I am writing this letter to express my support for the research study to be conducted by student researcher Garette Tebay entitled: Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community.

I understand this is in part of her work on a doctoral degree at the University of Calgary in the Werklund School of Education. We look forward to working with Garette to complete this study once she has gained ethics approval from the University of Calgary.

If you have any questions or concerns please feel free to contact me at: 780 880 0925.

Principal
Appendix D: Confidentiality agreement

Name of Researcher, Faculty, Department, Telephone & Email:

Garette Tebay, Werklund School of Education, Education Research, (780)-838-8773, garette.tebay@ucalgary.ca

Supervisor:

Veronika Bohac Clarke

Title of Project:

Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Sponsor:

There is no sponsor.

Confidentiality Agreement for Research Participants

Before we can begin recruitment of participants we must obtain your explicit consent not to reveal any of the identities of the participants (i.e. the students and teachers participating and their place of employment). If you agree to these conditions, please sign below.

_________________________  _________________________
Print Name                      Signature

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Appendix E: Parental consent form

Name of Researcher, Faculty, Department, Telephone & Email:
Garette Tebay, Werklund School of Education, Education Research, (780)-838-8773, garette.tebay@ucalgary.ca

Supervisor:
Veronika Bohac Clarke

Title of Project:
Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Sponsor:
This project is unfunded.

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.
CULTIVATING COMPASSION

This research is being conducted as part of the requirements for a graduate degree; Doctorate of Education in Curriculum and Learning

Purpose of the Study

The purpose of this study is to examine how the introduction of mindfulness practice in a classroom affects compassionate attitudes and behaviours of individuals within the classroom, and how these affect the community as a whole.

What Will I Be Asked To Do?

Your child will participate in a unit of study in health during the first month of school where they will learn mindfulness techniques, and the basic neuroscience behind them. Your child’s teacher and the researcher have developed this unit of study.

Before this unit of study, and at the end of term one your child will be asked to complete the Mindfulness Attention Awareness Scale (adapted for children) a short survey which will help the research see if there is any growth in mindfulness in your child through out the study.

During this unit your child will be asked to journal about their experiences using mindfulness, and about their classroom community. Journal prompts include: What are you #1 at? Who do you breathe easy with? What is it about this person that makes it so easy just to be me with them? What are some other things that just make you happy? What bugs me? How can I deal with it? What can I actually control? What do I stand for? What are the most important things to me, and how am I going to use them to make the world a better place? How can you use you strengths and talents to help your classmates? If you were an apple tree, what would be your roots? What are the things/people/relationships in your life that make you strong and help you grow? Who values you? (A heart map of all those people who are on your side). At the end of the term these journals will be handed over to the researcher with no personal identifying information. Students will be asked to provide a pseudonym for the researcher to refer to them as.
Also during the unit your child’s teacher will be asked to rate these compassionate behaviours of the class each week of term one:

- Students recognizes the feelings of another person
- Students shows that they care for another person
- Students shows concern through kind thoughts, words, or actions
- Students are helpful or giving
- Students shows good listening skills
- Students are patient

Participation in this study is completely voluntary, you may refuse to participate altogether, or in parts of the study (for example you may choose to take part in the mindfulness exercises but not have your journal submitted to the research), you may also withdraw permission at anytime without penalty. The decision to participate will not affect the relationship between your child and their teacher in any way.

**What Type of Personal Information Will Be Collected?**

No personal identifying information will be collected in this study, and all participants shall remain anonymous, students will be asked to provide a pseudonym for the researcher to refer to them as.

*I wish for my child to remain anonymous, but you may refer to them by a pseudonym:*

| Yes: ___ | No: ___ |

*The pseudonym chosen for my child is:__________________________*

Students will have class time to review and revise their journals before they are handed off to the researcher. Original journal will be returned to students, or their parents if requested.

**Are there Risks or Benefits if I Participate?**

When developing skills to understand the workings of our own minds many different emotions can arise. As empathy and compassionate behaviours increase the self-management of these emotions cannot always be predicted. Students
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participating in the study will have access to the school counsellor to help manage any emotions that may arise from their mindfulness practice.

This being said, mindfulness is a stress management strategy often taught to help ease anxiety and process emotions. The benefits of developing a mindfulness practice as a class outweigh the risks. These benefits include:

- Improved self control and self regulation skills
- Strengthened resiliency and decision making
- Increased enthusiasm for learning and academic successes
- Development of positive social skills (empathy, compassion, patience and generosity)
- Reduction in peer to peer conflict
  (Alexander & Daley, 2011)

This research may have the potential to reveal information that is required by law to be reported to law enforcement or another agency (for example; child abuse), please know it is the legal duty of school personnel to report this information if it comes up at anytime.

The school counselor is aware of this research, and of mindfulness practice. If concerns should arise through this process, feel free to contact Mrs. Raquel Holodniuk at 780-743-5771

What Happens to the Information I Provide?

Participation is completely voluntary, anonymous and confidential. You are free to discontinue participation at any time during the study. No one except the researcher and her supervisor will be allowed to see any of the information provided. There are no names on the questionnaires or journals. The questionnaires and journals are kept in a locked cabinet only accessible by the researcher. The anonymous data will be stored for five years on a computer disk, at which time, it will be permanently erased.

When the study is completed the study will be shared with the school, and the school division to provide discussion points for building classroom practices within our schools. The pseudonym you provide will always be used in the dissemination of data, and the school will also be given a pseudonym to maintain anonymity of the research subjects.
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Signatures

Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant’s Name: (please print) _____________________________________________

Participant’s Signature: ___________________________ Date: ______________

Researcher’s Name: (please print) ______________________________________________

Researcher’s Signature: ___________________________ Date: ______________

Questions/Concerns

If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Ms. Garette Tebay
Werklund School of Education

(780) 838-8773, garette.tebay@ucalgary.ca

and (Veronika Bohac Clarke, Werklund School of Education (403) )

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If you have any concerns about the way you’ve been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at (403) 210-9863; email cfreb@ucalgary.ca.

A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.
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Appendix F: Student assent form

Name of Researcher, Faculty, Department, Telephone & Email:

Garette Tebay, Werklund School of Education, Education Research, (780)-838-8773, garette.tebay@ucalgary.ca

Supervisor:

Veronika Bohac Clarke

Title of Project:

Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Sponsor:

There is no sponsor.

This research is being conducted as part of the requirements for a graduate degree; Doctorate of Education in Curriculum and Learning

Why are we doing this?

The purpose of this study is to look at how learning about mindfulness changes how you and your classmates treat each other, and those around you.
What will we do?

You will learn about mindfulness, and how your brain processes emotions like stress, and happiness during health class. You will practice mindfulness in your class.

Before you learn about this you will take a survey called, the Mindfulness Attention Awareness Inventory (adapted for children), and then at the end of term one you will do it again. Your teacher will help you fill this out. This way the researcher can see if you have developed any mindfulness habits over the term.

You will journal about your mindfulness practice, sometimes with a prompt like “Who do you breathe easy with?” and sometimes just about your experiences. In your journal you can draw, write, or do both, but please don’t use your real name.

Your teacher will be looking to see if your class is changing, she will rate your class each week, some weeks are good, some are weeks of growth

- Students recognizes the feelings of another person
- Students shows that they care for another person
- Students shows concern through kind thoughts, words, or actions
- Students are helpful or giving
- Students shows good listening skills
- Students are patient

Participation in this study is completely voluntary this means you decided if you will participate, you may refuse to participate altogether, or in parts of the study this means you may not want to do any of it, or you might only want to do some of it that’s okay, you may also withdraw permission at anytime without penalty this means you can quit anytime you want without getting in trouble. If you decide to participate or not, your relationship with your teacher, and your school will not be affected.

What will the researcher use?

In this study the researcher to complete their work will use your survey and your journals. Your name, and other information that proves who you are will not be collected by the researcher, which means you will remain anonymous. The researcher
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may want to write about your ideas in which case they would use a made-up name or a pseudonym.

I wish to remain anonymous, but you may refer to me by a pseudonym:  

Yes: ___ No: ___

The pseudonym I choose for myself is: __________________________________________

Before your journal is turned over to the researcher you will have the chance to reread it and revise anything in it you do not want to share. If you would like your original journal back the researcher will return it to you after making a copy of it.

What could happen?

When learning about mindfulness sometimes different emotions we are not expecting can come up. If this happens to you, or anything uncomfortable occurs you can request to see the school counsellor. If your teacher notices anything out of the ordinary they may request the counsellor check in with you just to be sure.

That being said mindfulness is an idea often used by counsellors to help with complicated emotions, and stress. There are many benefits to practicing mindfulness such as:

- Improved self control
- Making better decisions
- Finding learning more fun, and being more successful in school
- Becoming more empathetic, compassionate, generous
- Less fighting with your friends

If in your journal, or in conversations with your teacher you talk about being hurt, or hurting yourself your teacher or the researcher will have to report this to ensure your safety.

If you are feeling uncomfortable and need to talk to someone who isn’t you teacher, Mrs. Holodinuk in room 123 is aware of this research study, and can talk to you at anytime.

When the study is complete the researcher will share the findings with your school, and the school district. Your name will never be used and neither will your schools name to protect your identity. The information will help your school and other schools create better classrooms for more kids.
Signatures

If you sign this form it means you understand what is being asked of you in the research project, and that you would like to participate.

Participant’s Name: (please print) ________________________________________________

Participant’s Signature: __________________________________________ Date: __________
Appendix G: Principal consent form

Name of Researcher, Faculty, Department, Telephone & Email:

Garette Tebay, Werklund School of Education, Education Research, (780)-838-8773, garette.tebay@ucalgary.ca

Supervisor:

Veronika Bohac Clarke

Title of Project:

Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Sponsor:

This project is unfunded.

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

This research is being conducted as part of the requirements for a graduate degree; Doctorate of Education in Curriculum and Learning
Purpose of the Study

The purpose of this study is to examine how the introduction of mindfulness practice in a classroom affects compassionate attitudes and behaviours of individuals within the classroom, and how these affect the community as a whole.

What Will I Be Asked To Do?

You will be asked to identify a teacher in your school who would meet the selection criteria for this research project, and give consent to allow this project take place in your school.

You will be asked to participate in an interview outlining the school programming in place to promote compassionate behaviours. Interview questions will be made available to you before the formal interview.

You will have the opportunity to view, revise, and change the interview transcript before data analysis begins.

Participation in this study is completely voluntary, you may refuse to participate altogether, or in parts of the study (for example, you may choose not to answer all of the interview questions), you may also withdraw permission at anytime without penalty. Your decision to participate in this study will not affect your relationship with the school district.

What Type of Personal Information Will Be Collected?

There are several options for you to consider if you decide to take part in this research. Please review each of these options and choose Yes or No:

I wish to remain anonymous: Yes: ___ No: ___
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I wish to remain anonymous, but you may refer to me by a pseudonym:  
Yes: ___ No: ___

The pseudonym I choose for myself is: ____________________________________________

You may quote me and use my name:  
Yes: ___ No: ___

Are there Risks or Benefits if I Participate?

The risks of the interview process are no greater than that risks of a regular school/work day.

You will be given a transcript of the interview, and the opportunity to revise your responses before the information is used for the study. You will have one week to make these revisions.

What Happens to the Information I Provide?

Participation is completely voluntary, anonymous and confidential. You are free to discontinue participation at any time during the study. No one except the researcher and her supervisor will be allowed to see any of the information provided. There are no names on the questionnaires or journals. The questionnaires and journals are kept in a locked cabinet only accessible by the researcher. The anonymous data will be stored for five years on a computer disk, at which time, it will be permanently erased.

When the study is completed the study will be shared with the school, and the school division to provide discussion points for building classroom practices within our schools. The pseudonym you provide will always be used in the dissemination of data, and the school will also be given a pseudonym to maintain anonymity of the research subjects.
CULTIVATING COMPASSION

Signatures

Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant’s Name: (please print) _____________________________________________

Participant’s Signature: __________________________ Date: _____________

Researcher’s Name: (please print) _____________________________________________

Researcher’s Signature: __________________________ Date: _____________

Questions/Concerns

If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Ms. Garette Tebay

Werklund School of Education

(780) 838-8773, garette.tebay@ucalgary.ca

and (Veronika Bohac Clarke, Werklund School of Education (403)220-3363)
If you have any concerns about the way you’ve been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at (403) 210-9863; email cfreb@ucalgary.ca.

A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.
Appendix H: Teacher consent form

Name of Researcher, Faculty, Department, Telephone & Email:

Garette Tebay, Werklund School of Education, Education Research, (780)-838-8773, garette.tebay@ucalgary.ca

Supervisor:

Veronika Bohac Clarke

Title of Project:

Cultivating Compassion in the Classroom: Exploring the Phenomenon of Compassion in an Upper Elementary School Classroom Community

Sponsor:

This project is unfunded.

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

This research is being conducted as part of the requirements for a graduate degree; Doctorate of Education in Curriculum and Learning
CULTIVATING COMPASSION

Purpose of the Study

The purpose of this study is to examine how the introduction of mindfulness practice in a classroom affects compassionate attitudes and behaviours of individuals within the classroom, and how these affect the community as a whole.

What Will I Be Asked To Do?

You will work together with the researcher to create a unit of study on mindfulness, and the basic neuroscience behind it to deliver in health class during the first month of school.

You will work with the researcher, and school district mental health professionals to develop an understanding of mindfulness practice and how it can be applied as a universal intervention in your classroom, and to observe students who may be experiencing distress during this study.

Before this unit of study, and at the end of term one you will administer the Mindfulness Attention Awareness Scale (adapted for children), a short survey which will help the researcher see if there is any growth in mindfulness in yourself and your class during the study. In administering this you will be expected to rephrase and prompt students to alleviate frustration and increase comprehension as they complete the survey.

You will provide space and time for your students to practice mindfulness, and journal about their experiences, and provide the journals with no identifying characteristics (with covers removed) to the researcher.

You will rate these compassionate behaviours of the class each week of term one:

- Students recognizes the feelings of another person
- Students shows that they care for another person
- Students shows concern through kind thoughts, words, or actions
- Students are helpful or giving
- Students shows good listening skills
- Students are patient
CULTIVATING COMPASSION

You will complete a (minimum) weekly reflective journal entry on your own mindfulness practice, and your observations of compassion in your classroom. You will have a week to review and revise your own journal entries before the researcher will begin to interpret the data.

You will give class time for students to review and revise their journals before handing them over to the researcher.

Participation in this study is completely voluntary, you may refuse to participate altogether, and you may also withdraw permission at anytime without penalty.

Your decision to participate or not will have no affect on the relationship between you and your school.

What Type of Personal Information Will Be Collected?

There are several options for you to consider if you decide to take part in this research. Please review each of these options and choose Yes or No:

I wish to remain anonymous: Yes: ___ No: ___

I wish to remain anonymous, but you may refer to me by a pseudonym: Yes: ___ No: ___

The pseudonym I choose for myself is: ____________________________________________

You may quote me and use my name: Yes: ___ No: ___

Are there Risks or Benefits if I Participate?

When developing skills to understand the workings of our own minds many different emotions can arise. As empathy and compassionate behaviours increase the self-management of these emotions cannot always be predicted. You will be provided
access to counselling through the school board benefits provider if the need should arise in this study. The contact information for counselling services is as follows: Homewood Health: 1-800-663-1142 or www.homewoodhealth.com

This being said, mindfulness is a stress management strategy often taught to help ease anxiety and process emotions. The benefits of developing a mindfulness practice as a class outweigh the risks. These benefits include:

- Improved self control and self regulation skills
- Strengthened resiliency and decision making
- Increased enthusiasm for learning and academic successes
- Development of positive social skills (empathy, compassion, patience and generosity)
- Reduction in peer to peer conflict
  (Alexander & Daley, 2011)

This research may have the potential to reveal information that is required by law to be reported to law enforcement or another agency (for example; child abuse), please know it is the legal duty of school personnel to report this information if it comes up at anytime.

**What Happens to the Information I Provide?**

Participation is completely voluntary, anonymous and confidential. You are free to discontinue participation at any time during the study. No one except the researcher and her supervisor will be allowed to see any of the information provided. There are no names on the questionnaires or journals. The questionnaires and journals are kept in a locked cabinet only accessible by the researcher. The anonymous data will be stored for five years on a computer disk, at which time, it will be permanently erased.
**Signatures**

Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant’s Name: (please print) _____________________________________________

Participant’s Signature: __________________________________________ Date: __________

Researcher’s Name: (please print) ___________________________________________

Researcher’s Signature: ________________________________________ Date: __________

**Questions/Concerns**

If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Ms. Garette Tebay

Werklund School of Education

(780) 838-8773, garette.tebay@ucalgary.ca

and (Veronika Bohac Clarke, Werklund School of Education (403) )

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CULTIVATING COMPASSION

If you have any concerns about the way you’ve been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at (403) 210-9863; email cfreb@ucalgary.ca.

A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.
Appendix I: MAAS-C student form

The Mindful Attention Awareness Scale modified for Children
<table>
<thead>
<tr>
<th></th>
<th>Almost Never</th>
<th>Not Very Often At All</th>
<th>Not Very Often</th>
<th>Somewhat Often</th>
<th>Very Often</th>
<th>Almost Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>I could be feeling a certain way and not realize it until later</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I break or spill things because of carelessness, not paying attention, or thinking of something else</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I find it hard to stay focused on what’s happening in the present moment</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Usually, I walk quickly to get where I’m going without paying attention to what I experience along the way</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Usually, I do not notice if my body feels tense or uncomfortable until it gets really bad</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I forget a person’s name almost as soon as I’ve been told it for the first time</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>It seems that I am doing things automatically without really being aware of what I am doing</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I rush through activities without being really attentive to them</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I focus so much on a future goal I want to achieve that I don’t pay attention to what I am doing right now to reach it</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I do jobs, chores, or schoolwork automatically without being aware of</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
**Scoring:** Respondents are asked to indicate how frequently they have the experience described in each of the 15 statements using a 6-point Likert scale from 1 (almost always) to 6 (almost never). High scores reflect more mindfulness.

<table>
<thead>
<tr>
<th>Experience</th>
<th>Score 6</th>
<th>Score 5</th>
<th>Score 4</th>
<th>Score 3</th>
<th>Score 2</th>
<th>Score 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find myself listening to someone with one ear, doing something else at the same time</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I walk into a room, and then wonder why I went there</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I can’t stop thinking about the past or the future</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I find myself doing things without paying attention</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I snack without being aware that I’m eating</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
Appendix J: Principal interview guide

Principal Interview Guide – G. Tebay

(developed with respect to the Developmental line that concerns affective issues in AQAL)

Introduction

1. How would you describe compassion?
2. How do you see compassion manifest within your school?
3. What school wide programming does your school subscribe to in which to develop compassion in your students?
4. Through what activities do you observe student compassionate behaviours in your school?

Myths & Stories

5. How are myths and stories used in school wide practice to develop compassion in your school?
   a. Are specific stories used at specific levels?
   b. Do teachers discuss how to use myth and story to teach specific qualities?

Explicit Principles

6. Are children given the opportunity to discern the moral of the story and recognize how the metaphor applies to real living?
   a. Does this happen before children are called upon to use these skills in their social interactions?
   b. Do you have truly skilled teachers guiding this process? What skills and attributes do you see that lend themselves to this process?

Proverbs, Maxims, Sayings
7. How are proverbs, maxims, and saying used throughout the school to teach/reinforce compassionate teachings?
   a. Are students given the opportunity to unpack the deeper meanings of these?
   b. Is this done in a structured manner, or through casual conversation etc.?

   **Affirmations**

8. What is done within the school to promote the power of positive thinking?
   a. Are affirmations used in universal settings ie: the whole class?
   b. Have you observed students using positive thinking, or self talk?

   **Personal and Social Application**

9. What is the procedure for developing social expectations in your classrooms?
   a. How are codes of conduct or agreements of social framework developed?

10. Does every child have the opportunity to reflect meaningfully on what it is to grow up?
    a. What examples of this do you see?
    b. Is this consistent across the grade levels?

   **Service in Community & to the Environment**

11. What community service projects does your school take part in?
    a. How are students involved in these projects?

12. What local, national, or international service leaders (heros) do students regularly learn about and in what grades/ages?

   **Injunctive Calls to Social Conformity**

13. How does staff react to students who challenge the moral code of the school?
    a. What would occur in an ideal situation? How are you working toward these ideals?
Inquiry

14. Are students given multiple opportunities to learn about compassion/practice compassionate behaviours through inquiry?
   
   a. During these inquiry based lessons what role does the teacher take on?
   
   b. What examples of this have you seen?
   
   c. What work is your staff doing to include inquiry practice for compassion?

Emotional Fluency

15. How does your school work to develop the vocabulary and recognition of emotions in students?
   
   a. How do students disclose their emotions in your classrooms?
   
   b. How are the arts, music, and athletics incorporated to enable and empower the expression of feelings?

A Teacher Who is a Learner

16. How are your teachers (and yourself) committed to their own development of compassion?
   
   a. How is this transmitted (body language, inflection, word choice)?
   
   b. Do you teachers express joy in the continual growth of their students?
Appendix K: Permissions for use of affective education report card

Garette Tebay <garette.tebay@gmail.com>

Affective Education Report Card Permissions
2 messages

Garette Tebay <garette.tebay@gmail.com>  Wed, Aug 3, 2016 at 12:25 PM
To: frankmarrero@comcast.net

Hello,

I am a graduate student at the University of Calgary in Canada. I am completing an Integral research study focusing on Compassion in Classroom Communities at the upper elementary level.

Throughout the process I have found your article very helpful. I used your ideas on the developmental affective line to create an email interview with the principal of the school I have been working in, and as I am writing my data analysis it occurred to me that it may be possible to create a report card similar to the one used in your article to evaluate where the school is in terms of affective education.

Can I get your permission to use your tool in this way?

Garette Tebay

Frank MARRERO <frankmarrero@comcast.net>  Wed, Aug 3, 2016 at 6:19 PM
To: Garette Tebay <garette.tebay@gmail.com>

freely — that's what it's for ... good use/variant as well

> On Aug 3, 2016, at 11:26 AM, Garette Tebay <garette.tebay@gmail.com> wrote:
> Hello,
> I am a graduate student at the University of Calgary in Canada. I am completing an Integral research study focusing on Compassion in Classroom Communities at the upper elementary level.
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