

From Contemplative Inner Quest to Care and Love for the World and Oneness of All Creations: An Interview with Jing Lin

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Abstract

In this interview, Dr. Annie Rappeport (one of Dr. Jing Lin's former doctoral students) and Dr. Heesoon Bai and give Dr. Jing Lin, a pioneer in holistic and contemplative education, the opportunity to recount the early influences in her life (e.g., the Cultural Revolution in China (1966-1976), her graduate school experiences, her early professorial career, the transformative influence of Daoist, Confucian, and Buddhist philosophies on her personal and academic lives, and her advocacy of those philosophies. Doctors Rappeport and Lin share details of and insights into the graduate student-professor relationship, and Dr. Lin details her teaching, course and program development efforts, and her extensive publishing work in the fields of sustainability and ecological ethics, spirituality, Asian philosophies and their applications, and her roles in the AERA and its Holistic Education Special Interest Group (SIG).

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Heesoon Bai: Professor Lin, this Special Issue's Editorial Team (Annie Rappeport, Renee Own, Charles Scott, and Heesoon Bai) are thrilled to interview you for the upcoming HER's Special Issue on the theme of contemplative practice. You have done so much to make our field of contemplative and holistic education what it is today. You are a noteworthy pioneer in our field:

you created Special Interest Groups in AERA and CIES on the subject matter of holistic and contemplative education; you published many books and edited volumes that enriched our field. You have taken more initiatives in establishing academic fora and research outlets in our field than anyone I am aware of. One of these initiatives is the new journal, *Journal of*

Contemplative and Holistic Education (JCHE), that was established this year.

Affirming yet again the well-known statement by Parker Palmer, *we teach who we are* (and we can substitute for "teach" with any activity we want, such as research, writing, thinking, perceiving, acting, etc.), we are very interested to find out about the person, namely, Dr. Jin Ling, behind this incredibly rich, productive, and impassioned scholarly outpouring and impactful academic leadership and activism. To put it simply and boldly: *What are you "made of," which enables you to be so generative in terms of scholarship and tirelessly engaged in teaching and leadership?*

Let's start with the early influences in your life. What were the kinds of formative experiences that shaped you to become who you are today? Any guesses or insights?

Jing Lin: Interesting question, Heesoon: What am I made of? I grew up during the Cultural Revolution in China. It was a time of a lot of chaos. I witnessed my neighbors being treated violently, such as a very nice auntie, a doctor, who was 9 months pregnant, as she was forced to stand on a high table and everyone was shouting insults at her. I witnessed a man who was thrown into a pig cage and was pulled on the ground and swung around. People were killed for various kinds of reasons, such as a man who had musical notes in his home, which the young adults, the Red Guards, deemed anti-revolutionary. I was four years old then and in my young heart, I wondered why people could not be nice to each other and why we harm each other. Throughout the country, the Red Guards, the young students in high schools and colleges, beat up their teachers, broke into the homes of neighbors, and smashed everything, and they even reported on and beat

up their parents believing they were doing the right thing, that they were eliminating bad villains due to the class category they were given (capitalists, landlords, rich farmers, reactionaries, etc.); they were deemed as the "class enemies" of the workers, or proletariats and poor peasants. What led the young people to commit such violence while believing they were doing the right thing? I held this question in my heart for a long time.

When I got a chance to study for a doctorate in the US, I focused my dissertation on this topic, the Red Guards' Path to Violence. So I have always had this question in my mind and heart: why could we not treat each other like family? How can we educate people to be loving and kind? During my doctoral work, I studied John Dewey's theories of democracy and intelligent thinking, explored institutional structures that polarized people, and concluded that critical thinking was the way to create a new generation of intelligent students who would stop and question, and who would judge and take wise actions after having exercised critical thinking.

After my doctorate, I landed a job as an assistant professor at a top university in Canada (McGill University). As a young mother of two children and as an aspiring new scholar, I worked hard, trying to do my best. However, the overwork started to create problems for my health, such as getting colds constantly and having eye soreness and stomach problems. When a friend recommended that I try meditation, I gave it a try, and what an incredible opening to a world of new experiences! The type of meditation I practiced comes from the Eastern Daoist, Confucian, and Buddhist traditions, but it also incorporates universal spiritual practices. A new world opened to me. Through breathing and visualization

practice, cultivating *qi*, the vital life energy, my awareness expanded, and I became very sensitive to the *qi* energy, the vital life energy in all things and people. Everything seemed to start to speak to me with a spirit and a mind, and I could feel their joy and sadness. I started to become aware of nature as a living being, and all existence as having its purpose, beauty, and uniqueness. People and all beings in the universe became family; I felt that we all belong together, we are all each other's friends, teachers, and students, and there is a bond of love among all peoples, which is made possible by the creative energy *qi* in all existence.

Heesoon: Jing, what you shared with us is just incredible! I would say that what you experienced is radical transformation at the consciousness level. Please tell us more about what took place.

Jing: This *qi* I felt, in the Daoist philosophy, is the primordial *qi* that creates everything in the cosmos and unites everything with a common purpose. It is the energy that upholds the universe as well as our life. Intuitively, I came to the understanding that the universe is governed by virtues such as cooperation, love, yielding, interdependence, and so on. It becomes obvious when I think about how the solar system works harmoniously while the stars don't collapse into each other; rather they all play their roles supporting each other and fulfilling each other. I started to become very interested in the spiritual teachings of all ages, as they became living knowledge to me. I started to read a lot and ran into people who taught me a lot of new knowledge. I felt the resonance of all things and people. From here, I started to become acutely aware of the wars and conflicts in the world, and the environmental crises we are in, and an urge arose that I needed to do something.

Hence, after the 9/11 terrorist attack happened in 2001, I started creating the first special interest group in the Comparative and International Education Society (CIES), the professional association I affiliated with, a Peace Education Special Interest Group. I started to teach a course on "Education for Global Peace" and initiated a book series on "Peace Education" by Information Age Publishing, and then later developed another book series on "Transforming Education for the Future." I started to prepare for a course on Ecological Ethics and Education in 2004 and launched the course in 2006. I wrote and co-edited a series of books all with the theme being that we need to care for each other and nature and that we need to conduct inner explorations and cultivate our vital life energy, *qi*, to expand our awareness and grow love for all beings and existence.

Annie Rappeport: Jing, as you know, I continually feel blessed that our lives overlap and that I received the gift of you as an academic advisor during my Ph.D. studies. Would you be able to share some of the paths that led you to becoming a professor and how you integrate contemplative practice into how you advise your graduate students?

Jing: Annie, I also feel very blessed to have you as my student and friend, and in many ways, you are also my teacher in life. You have such a beautiful soul, and you are so incredibly caring and loving.

As for becoming a professor, I guess I have a natural disposition as a teacher. I have not done any other work in my life except being a teacher. When I graduated from college, I was retained by my university as a lecturer—a practice at that time in China is that the top students of a graduating

class were often hired as the lecturers who would continue to advance to associate professor and full professor, building their academic career there. I was a university lecturer for two years and then I came to study in the U.S.

When I was doing my MA and doctoral degrees, I was somehow very conscious about publishing papers that I wrote in classes, and I always presented at conferences to the maximum number of presentations allowed. When I was writing my dissertation, I was determined to make it publishable. Right after I graduated with my doctorate, I contacted publishers and received a book contract. At the same time, I wrote a grant proposal that gave me an award to do research which led to a second book. All of these helped me to get my first academic appointment in North America, as an assistant professor in a top university in Canada.

As a professor, I have been very blessed with having a lot of wonderful students who are very talented and kind-hearted. When I work with my students, I see them as whole beings, as beautiful souls, as my students as well as my teacher. Hence, when I work with my students, we do not just work on academic matters, we are fully integral as human beings. This means we open our hearts to each other; we share our stories and care for each other. I see every one of my students as very talented in multiple and unique ways; with some, we take walks together; with others, we write together. We meet for lunch; we celebrate together, and sometimes cry together. In all, I do not deliberately integrate contemplative practices into my advising, but rather, we work together as living, breathing, feeling, and thinking beings and souls. We co-evolve and inter-are.

Heesoon: I would like to further build on Annie's question to you and your response to her. You teach a transformative course on ecological ethics in education at the University of Maryland and have been doing so for quite some time. Could you tell us why and how you developed this course and what students have experienced and expressed to you during/after their coursework?

Jing: As I have shared, after I started to practice meditation regularly, I became open to the spirit and energy of nature, and I feel the pains and joy of nature. They are living beings to me. This makes me reflect on how we have treated nature, and the values that capitalism has placed on nature; for example, nature is treated as a collection of commodities and as resources to exploit and grab; I started to read about philosophies that treat nature as having their deep, intrinsic values and that they yearn for life and respect as we do.

In 2004, I had a student who was as passionate about nature as I was. We talked about creating this course on Ecological Ethics and Education. This student once had some personal issues, and he was seeking answers to his life, so he went on a trip to Central America, where he met an Indigenous woman who could see through him and knew the problem he had. She gave him understanding and comfort. They fell in love. He said that in a forest area near the lake, when they embraced and kissed each other, amazing things happened: fish jumped out of the water, animals and birds started to sing, and even the trees were waving. It was such a beautiful story.

We hence discussed that we must help students in the course to feel that nature is sentient and intelligent, and this would come from contemplative and experiential learning, and that we should center teaching the ecological ethics

held by the world's Indigenous groups and spiritual traditions that treat nature with respect. Our goal is that students should be able to connect heart to heart and spirit to spirit with nature. So, I incorporated theories and stories from Eastern and Western cultures and had students make contact with nature and engage in service learning. As a final project, students were asked to propose actual changes in their environment or any context of education.

The course was very impactful. A student from the first class, Mark, started to campaign for a sustainability office at the university I worked in, and it was approved. He has since played a vital role in helping the university to adopt many policies to meet carbon reduction goals and to train a large number of faculty to incorporate sustainability into their courses. He and his colleagues worked with the undergraduate student organizations on campus to help the university pass a policy that charges a fee for student registration for sustainability efforts. The university has since been giving out many mini and major grants to the campus community to implement all kinds of sustainability initiatives. Mark later moved on to become the Climate Change Program Manager in the Maryland Department of the Environment, playing a much bigger role in this capacity.

In one class, I told a story of a cow in my hometown, before being slaughtered, knelt, and had tears in his eyes to beg people not to kill him. Tony, who took the class, was so touched he told his wife the story, and they both decided not to eat beef anymore. Tony in one year gave me a Christmas gift that made me so happy: he had 50 trees planted in a national park in my name, and he sent me the certificate.

Many students did wonderful things partly or largely due to the impact of this course. Matt spent many years taking students to an Indigenous tribe in the Amazon forest. He helped the students to learn how indigenous people live without hurting nature. His dissertation was a great work documenting the collaboration of universities, NGOs, governments indigenous leaders, and tribal members to preserve a large area of land (11 million acres) to be protected from mining and cutting. Timothy, another student, became a faculty and program coordinator at an engineering college. He discovered that the college does not have any courses on ecological ethics, and he started to introduce indigenous values and Asian philosophies into the courses in his program. Amber became the managing director of the UN SDG Academy, a United Nations organization providing a great amount of teaching resources for educators and practitioners for sustainability education around the world.

Annie: I know, having been one of your students, how you have touched, influenced, and moved so many students. Perhaps you can share what many of your students said about the influence that your teaching has had on them. Would you please share?

Jing: A few years ago, I wanted to expand the scope of the course to tackle the increasing threats of climate change and species extinction, hence I worked with a doctoral student, Joanna, to expand the course of "Ecological Ethics and Education" and change it into the current one, "Global Climate Change and Education: Policy and Practice." In this course, I intentionally incorporate a lot more contemplative practices into the course. Students share what they have learned in this course in 3 publications that we co-wrote and published. Here are some of the quotes:

As this is my first semester of my Master's studies abroad, there were so many things I had to go through, which always made me anxious and constantly worried. But this class always helped me to feel conscious of myself and the nature around me with the meditation practices we do in our class.

During this course, I learned about many traditions that acknowledge nonhumans as part of "society." Learning about different epistemological views helped us decenter our experience and consider how our cultural perspectives have shaped our understandings and behaviors towards nonhuman beings. Learning from many examples of non-anthropocentric experiences also increased our awareness of local examples in our countries or regions.

Climate change had been at the back of my mind, but this course was able to bring it to the forefront of my consciousness because of its holistic treatment of global crises and then mindfully brought us back to our local context. I was able to see beyond the reductionist, scientific view of climate change. I found it amazing how the power of contemplation and creativity can be harnessed to the service of climate resilience.

It is difficult to create changes in behavior, but it starts with a mindset shift. Dr. Lin's teaching emphasized a non-hierarchical relationship with nature where we coexist with it, instead of exerting power and dominance over it. She challenged us to

find ways to reimagine how the world could be and what attitude and behavior adjustments would be beneficial. For me, that was shifting away from the one-directional relationship of how the environment will negatively impact human health to a new understanding of my relationship with my surrounding environment which is one of respect and concern for its well-being because of how we as humans will continue to impact it. I experienced this shift from the multiple exercises we did including class meditations, nature journaling, and a class action project, that made room for creative engagement with the material and allowed me to explore my relationship with my environment.

I know there are beautiful roses just outside the former building. I looked at them and then looked past them many a time. I never saw them. This went on for quite some time. And then, one fine Tuesday, I decided to stop. It was as if the roses had been beckoning, and I could ignore them no longer. I gazed at a few of them and reveled in their beauty.

The course discusses not only thinking about our planet but also how the universe, particularly the moon and the sun, plays a vital role in our planet. As an international student in the United States, homesickness hits almost every day. It gets worse when your country is in chaos and with brutal oppression from the military. Seeing the moon at night gives me comfort as I know the light from the moon will also comfort the refugees and young resistance fighters hiding in the dark jungles in my

country as they have to. The moon will give them peace and hope in the dark place. And children in refugee camps have a chance to play under the moonlight, as I used to when I was a kid in the village with no electricity. I am glad I came from a place where we understand that moonlight cannot be taken for granted. It should be part of the posthumanist curriculum.

In her nature contact journal, Virginia shared how she visited a local river regularly during the semester and built a strong connection with the river, feeling that "the river is flowing through me." She also got inspiration to build a collaborative school for the poor in rural Brazil, which will have nature learning throughout the curriculum. Joey decided to focus his career on climate change education and is working with groups in a university on this endeavor. Emmanuel was very inspired by the course and his dissertation is a participatory action research with youth climate activists in Kenya, learning how to mobilize resources for youth to speak in national and international platforms and to make concrete changes.

Annie: Knowing the complexity of getting courses approved in the public research university environment in the United States, could you illuminate how you have positively responded to skepticism and resistance to integrating contemplative practice into your teaching and research?

Jing: To get a course approved can be a political issue. When I proposed the course on Education for Global Peace, I was advised to delete words such as "cultivating love and compassion" as it would not ring in some people's ears. When I first taught the course on Ecological Ethics and

Education, I called it Ecological and Environmental Education. I got protests from two faculty from another department who said I could not teach the course because I was not an environmental scientist. I was forced to change the course title to Ecological Ethics and Education, which in a way was a good thing, for I believe focusing on ecological ethics allows us to explore the deeply held values in our society about nature and our relationship with nature and each other.

When that course and another course on world religions and education were being approved at the college level, a lot of questions were asked and doubts shared. I was called to answer questions to the college program and curriculum committee and somehow a miracle happened: the two people who held doubts about the courses could not show up: one was held up in traffic, and another had something happen that took him away. The rest of the committee liked the courses and asked a few questions which I answered to their satisfaction and the courses were eventually approved at the university level. Sometimes, you just have to believe that there are divine interventions that make miracles happen. Ha ha ha!

As to integrating contemplative practices, it is an evolving process. For the course on Global Climate Change and Education, I aimed for the course to impact the students holistically, so I designed the course in particular ways, building into it practices and activities that enhance students' experience and feelings for nature and with nature.

Meditation, storytelling, place-based learning, sharing of personal stories, and nature contact, are among some of them. The learning is an organic part of the course. In terms of resistance, I told students that doing meditation is voluntary. Many activities are so fun and relaxing students

enjoy them, and they become really good at creating and leading them. My colleagues are very supportive. They know who I am and what I have been doing.

Heesoon: Would you share an example or two of your current or recent research and academic work that includes a contemplative focus?

Jing: Recently, my doctoral student Amanda Fiore and I finished a book, and it is in the process of production. The book will come out later this year or early next year. It is called *Restorying Our Relationship with Nature through Love: A Guide to Transformative Learning and Being*, to be published by Bloomsbury Publishing. In this book, we use many contemplative approaches.

One is storytelling, which we feel is very important to engage our heart and mind, and we need to retell the story of our relationship with nature, emerging from a capitalist ethos which sees wealth and fame as the propelling force of our life's pursuit. We use dialogues to explore our perceptions of nature and experiences. We propose contemplative practices for people to go internally to think about their relationships with nature and envision actions they can take. It is a beautiful book.

Also, in the last two years, I have worked with students who took my climate change education course and published one book chapter and two journal articles. A main theme in these works is how we can connect heart to heart, spirit to spirit with nature, and the students share their voices on what they have learned in the course. Contemplative practices play a major role in allowing them to feel nature as alive and intelligent, and they also become conscious of the oppressions and injustices in our world by feeling

the inner connection that we have with all beings and people, and they care so much that they acted, joining a local campaign to protest against the possibility of a forest being cut down. I continue to write several articles, mostly with my students on how embodiment is critical for educators and students to embrace love and respect for each other, and it has a central role in transforming our world toward peace and Earth stewardship.

Annie: One of the elements that is wonderful about your teaching and research are the perspectives you bring from your background in Eastern philosophy, Taoism, and Buddhism. What is it like to introduce these concepts within institutions based on Western Philosophy, and how do you envision the continued importance of these philosophies in our world?

Jing: These philosophies all touch on fundamental issues humanity faces, so they are not separated from the Western philosophies, but they are part of human attempts to understand the world. When you see Eastern philosophies in this way, you are not positioning them against some other traditions, but as part of the global traditions.

Eastern philosophies are incredibly important philosophies. They posit that we are not separate individuals, rather we are cosmic citizens connected to all life forces, and we have both an outer and inner sphere. There is this universal energy called *qi* or *prana* flowing among all people and existence, but this needs to be felt through embodied learning. The book *The Tao of Physics* by Fritjof Capra has outlined this very well. The author emphasizes that Eastern philosophies focus on lived experiences, which often transcend time and space, and personal cultivation is critical to reach enlightenment. There is no separation of

the body, heart, mind, and spirit. These notions are extremely important for today's world, as we live in an era in which we are often disconnected from our heart and spirit, and driven by capitalist culture to chase external goals, neglecting the cultivation of our inner wisdom, and embodying the knowing that intrinsically we all are One.

Heesoon: From your perspective, how may educational institutions and policymakers support a shift to make contemplative and holistic education more "mainstream?"

Jing: I see this as slowly happening, but not yet on a massive scale. In my university, there are weekly meditation activities, yoga, etc. Faculty and students are now more open to body-mind-heart connections, but these are done in an individual course mostly. In the past two years, we did have yoga practices led by our Dean, which was wonderful. However, I attended an engineering educator workshop last year; hundreds of engineering professors from around the world talked about how to change engineering education, and among many hundreds of entries on what we should do, only one entry mentioned loving nature, and only one other one mentioned yoga and meditation. These two entries did not get into the theme for group discussions. In university promotions for faculty, these contemplative and holistic perspectives are not mainstreamed at all.

As well, counting publication numbers and outlets, citations, and so on, the heart and the spirit are yet to be seen as playing a role in who we are as scholars in higher education, or any education. We need to continue to do the groundwork. Fortunately, educational institutions and policymakers are more aware that they can not

just eliminate the crises that pop up like putting out the fire, such as mental crises and high rates of student suicide on many university campuses; they need to adopt preventive measures and contemplative practices that will eventually be seen as critical in bringing us holistic wellbeing and in finding out who we truly are. Our world needs a new set of values, which is to go from competition to cooperation, from individualism to interconnectedness, from outer/mind-based learning to holistic learning and being.

Annie: In closing, what advice do you have for the holistic and contemplative education and practice community?

Jing: I think we need to continue and intensify our inner cultivation and embody and teach who we are. Meanwhile, we need to continue to incorporate contemplative practices into our teaching, making the learning process not only "humans doing," but more importantly "human being." We need to continue to explore ways to research the relationship between contemplative practices and learners' holistic development, and how contemplative practices can be integrated into various subjects and disciplines in various levels of education.

This requires exploring new ontological and epistemological perspectives, namely, who we are, how we know, and how we learn. The inner dimensions of our being and students' development need to be researched, this pertains to knowing ourselves deeply and holistically, while also incorporating scientific research. Luckily, with EEG technology, we can see clearly that when we meditate, our brain waves change, and we get more energy to the frontal lobe, for example. We need to ask big questions about life and education, about our relationships with nature

and with humanity. We need to activate all of our abilities to venture into the multiple dimensions of our being, going from an individual to an earth resident and a cosmic citizen. We need to experience and embody *buen vivre* (“vivir bien” in French; living well), the vital life energy *qi*, *Ki*, *prana* in all beings and existence, *ubuntu*, and Oneness.

Renee: As one of the editors for the Holistic Education Review, whose mission includes enhancing and broadening the scholarship of holistic education, I am curious about your service to the American Education Research Association (AERA), and specifically the Holistic Education Special Interest Group. Among so many other things, you took on the Chair role for the Holistic SIG. I'd like to thank you for your service and ask you what you envision on the landscape for research and scholarship in holistic education. What are some gaps and what do you hope to see?

I ran for the chair position of the AERA Holistic Education SIG when I heard that the SIG would be defunct if no one stepped forward and assumed the leadership position. Holding strongly in my heart that holistic education is the most important mission of education, and feeling I need to do my share (I had presented in the SIG multiple times before), I ran for the chair position and lined up a group of scholars and formed our current team who are fantastic and devoted. In the chair's role, I learned many people are doing great work in their programs and fields, but we need to know what we are doing. As for the landscape for research and holistic education, I feel we need a consciousness revolution to really make this field what it is all about in education, the holistic development and growth of students, physically,

mentally, emotionally, spiritually, ecologically, and ethically.

I think the current set up of disciplines is not conducive to holistic education, that we are each in our own "disciplines" and many social science disciplines, including education, have tried to justify their value or importance through using scientific approaches, which are often pitched as opposite to the heart and the spirit. Hence, we need some big changes, which I believe will come from inner work, the contemplative practices that allow people to feel and sense, and integrate their multidimensional beings holistically. We need to have this consciousness of wholeness, oneness, and interconnectedness to truly elevate the importance of holistic education. It may take quite a while, maybe decades, for major changes in educational research and scholarship to focus on holistic education. I hope the current crises of climate change will open up ways for people to see that we are so interconnected with nature and with each other's destiny that we must learn to work together.

Author Bios

Dr. Jing Lin is a professor in International Education Policy at University of Maryland, College Park. She currently serves as the Chair of the AERA Holistic Education Special Interest Group. She has published many books and articles focusing on peace and environmental education, spirituality, religion and education, and contemplative inquiry and holistic education. Some of the publications are: *Love, Peace and Wisdom in Education*(2006); *Educators as Peace Makers: Transforming Education for Global Peace* (2008); *Spirituality, Religion, and Peace Education* (2010); *Transformative Eco-Education for Human*

and Planetary Survival (2012); Toward a Spiritual Research Paradigm (2016); Contemplative Pedagogies for Transformative Teaching, Learning, and Being (2019); and Daoist Cultivating of Qi and Virtue for Life, Wisdom and Learning (2020).

Annie Rappeport, Ph.D., received her Doctorate degree in 2022 from the University of Maryland College Park with a degree in International Education and Policy. She concentrated in International Peace and Environmental Studies. Under the guidance of her mentor, Dr. Jing Lin, Annie's doctoral research, titled "Past as Prologue to Peace in Post-Genocide Cambodia," conducted a qualitative case study featuring 25 in-depth interviews and a document analysis on moral and symbolic reparation projects. Alongside this research, she has completed multiple projects related to the role of holistic and contemplative education in post-conflict and post-disaster settings towards community healing, atrocity prevention, and resilience.

Born under the big skies of the Tucson, Arizona desert, Annie has called many parts of the country "home" including Texas, Maryland, and Virginia. She has also lived at sea during her 6 years working for the Institute of Shipboard Education. She has worked with educators and students across the world in 30+ countries. She had found that designing and implementing international education programs is one of the most effective ways to promote holistic and experiential education. Annie's extensive research portfolio reflects her commitment to holistic education, encompassing topics such as the role of arts education in Cambodia peace building initiatives, adapting community building during COVID-19 in university classrooms, and the application of Indigenous wisdom in environmental education.

Heesoon Bai, Ph.D., is Professor in the Faculty of Education at Simon Fraser University (SFU). She is an educational philosopher and a psychotherapist with a deepening interest in holistic-contemplative education and Ethics of Healing. Through contemplative inquiry and practices as well as psychotherapeutic education, Dr. Bai offers ways of healing, replenishing, and animating human beings and encourages making a collective transition to a post-egoic culture. Her current research interests cluster around examining and deconstructing ontological and epistemological assumptions that underlie our culture's hurtful and harmful ways with the earth and its inhabitants. She has co-edited three volumes on contemplative education (State University of New York Press), and one volume on ecological virtues (University of Regina Press).

Website:

<http://www.sfu.ca/education/faculty-profiles/hbai.html> Many of her academic publications can be downloaded from her SFU web depository here: <https://summit.sfu.ca/collection/30113>