Good afternoon, everyone. Thank you for joining us today. My name is Ana Cackley and on behalf of Atla, I’d like to welcome you today's program, "Mindfulness Is Resilience." Now before we get started, I'd like to just point out a few features of the webinars interface. By default, you will be listening in using your computer’s speaker system. But if you’d like to join by phone, that’s also an option. At the bottom of your screen, you should see a control panel. It contains a chat box where you can type in your questions for the speaker, and contact us about any technical difficulties. You may send in your questions for the speaker at any time during the presentation, and we will collect those and address them during the q&a session at the end. We now have live transcription and closed captions for Atla Webinars, you can find the live Transcript by going to the red button in the top left corner of your screen labeled live on custom live streaming service. If you just click the carrot and then view live streaming service, it will open up the transcript in a new browser window, we will make this transcript available on our on demand learning web page. Today's presentation is being recorded. And that recording will also be available on our on demand learning web page. For everyone who registered for today’s webinar, everyone will receive a email notification when it's available. And now I’d like to introduce our presenter today, we have with us Jamie Lin, who is the Education and Professional Development Manager here at Atla. And with that, I will hand it over to her thank you so much for your patience, folks, as we just switch presenters.
Thank you. Hi, everyone. So here I am. And I am staring at my webcam. And you are wherever you are and looking at your monitor. And you know I do you realize this webinar format is really not great at creating a sense of connection. You know, when I’m attending a webinar, there’s so little feedback, I have no idea if I’m the only person attending there’s just no, there’s no communication, and I definitely do feel a sense of discomfort in that. And so you know, in a zoom meeting, at least you have you can see the participant list and you know, you can see if you know anyone maybe send them a chat or look at people's videos, people's backgrounds here you've got, you know, no, no feedback, I can see that there are 40 people right now. So you are sharing the space at the moment with 40 other people. So there's a little bit of information for you. But I do so all of this is to say that I do invite you to use the chat liberally however you would like, you know, conversations amongst yourself comments, disagreements, skepticism, if you feel comfortable, I, you know, if we can create some sort of sense of information flowing in different ways that that would, I think go a long way. So and then especially for those of you who are watching the recording of this after this has happened, we're even more separate and isolated, you know, we're separated by time and space. And, you know, you may have seen this recent New York Times article that was talking about languishing. And it's this feeling of being disconnected and aimless and joyless. And I think after 14 months of this pandemic, and of this increased isolation, we are all really feeling this feeling of separation from each other. And so this article is really referring to our cognitive brains, you know, it's the part of our brains that we use all the time, and the part of our brain that tells us that we are alone, and that we're lonely, and that no one understands us, no one really knows what we're going through. It's the part of our brain that wishes that things were different, you know, if only this, if only that it lives in the future, it lives in the past. And, and this is the dominant part of our brain that we pay attention to every day. And we also have another part of our brains, which we rarely pay attention to. And this is the part that is experiencing every moment as it happens. And it's much quieter and more subtle than our very loud brain. And we have to consciously pay attention to it. And so when I pay attention to it, and you know, I think the key factor is when but when I pay attention to it, this is what it tells me that I am not alone. And I'm not separate. And in fact, I'm always in relationship with everything around me. So I say I cannot be who I am by myself. And so you know very directly This is the cognitive relationship of me talking to you right now we're having an exchange of information. But more importantly, I'm, I'm really focusing in on my body. So my, my body is this collection of molecules. And it is in relationship with everything around me. So, right now I am breathing in air, this air is oxygenate oxygenating, the ER goes to my lungs, and then it oxygenates my blood, this blood, you know, moves through my body, I don't actually identify like, I don't say my blood is me. I don't identify as my blood and yet without my blood, there would be no me. And then for those of you who are eating right now, you know, So at what point does the
food that you eat? At what point? You know, is it no longer food separate from you and part of you? So, all you know, all of this, what I’m talking about is this interconnectedness, this inter relatedness. This is a very Buddhist perspective. So you may be familiar with the idea that Buddhists feel that believe that everything is all one, the universe is all one, we’re all connected. And that is what I am talking about. Today, I think, interconnectedness interrelatedness inter being tick, not Han, who is a Vietnamese monk who has really popularized the concept of mindfulness in the West, he uses the term inter being they all refer to the same sense of being in relationship and being a part of everything at the smallest, you know, elemental level. And yet, obviously, this is very different from the way that we function day to day, and also our society. So we live in a society that accentuates separateness. So we in you know, in the US, I'm, I'm in the US and speaking from the, from this perspective of having grown up in the US, you know, we value the individual, this amazing person who pulls himself up by their bootstraps, you know, who makes a lot of money who achieves success, often at the expense of others, but we don't really think about that too much, because we are separate from them. So we have the Society of us in them, winners and losers, rich and poor, white and black. And so what, what gets lost then in that translation of mindfulness, from culture to culture, coming from this Buddhist philosophy of we are all one and we are all connected to, you know, one of isolation than individual individual, just to find men being defined as individuals. So what's valued? What's discarded? How does it change, both in good ways and bad ways. So before I get too far along, I do want to say that I do work for Atla Atla is a membership association of religious studies and theological librarians. However, I do not represent the views of Atla. Today, I am speaking from my own personal experience. And I do I practice Vipassana meditation. And we just like to share a little bit about how I view mindfulness how the practice of it appears in my life. However, Atla does also create these research tools. The most well known are the Atlas and Atlas plus databases. So I have taken advantage of the fact that I have access to these databases, to indulge my library and nerd brain and do some research, which shows up in this as well. So, um, let me let me see, let me get back to zoom and share my screen. Okay, so this, you know, first chart really shows how, how we are interested in the topic of mindfulness both in academic and popular media, there's clearly a lot of interest. And what's a little bit less familiar is that Maslow actually spent a summer in 1938, just before he published this with the Blackfoot nation. And so he spent six weeks there, he
was interviewing them, observing them, observing the culture, just really getting a sense of who they were, and what their culture was like. And he found, you know, that the majority of the people that he met had this level of self esteem, which eventually he called self actualization, that was not found in, in his culture. So this is, you know, America of the 20th century. So this is a video still from a YouTube video, by the way, my slides, which will be part of the it'll, there'll be included with the recording, these are all links, many of them are links that will take you directly to the resources. So if you click on this, it'll take you to this two and a half hour long video, and I actually have it starting where it gets interesting, where he talks about Maslow, right, right after two hours or so. So Ryan heavy had, you know, he really looked into this and did a lot of digging and research into it. And so Maslow returned, you know, to New York and eventually published his hierarchy of needs, with self actualization at the top of it. Now, what's really interesting, and I learned this very recently is that from a First Nations perspective, the self actualization is actually at the bottom of the pyramid of the teepee. Because everything else to lead up to self actualization is provided for by the community within the culture. So by the time a child becomes an adult, they have this self actualization. What do you do with that? Like, yeah, I'm self actualized. What do you do with that? And the culture of, you know, of the First Nations people, I mean, I, I'm generalizing, because there's many different groups of people, but this particular researcher Kathy Blackstock, she spoke with others who were members of First Nations to say, you know, does this, what I'm creating? Does this also, you know, resonate with you and your experience of what our cultures are like? So this idea of community actualization happening after the self actualization? How do you contribute to your community? How do you lift your community, and then if you can see, you know, it's written, it's a little small, the very top of it says cultural perpetuity. And that's the sense of knowing your history and knowing where you fit in, and that that, you know, continual story. So, you know, I include this because I just thought it was really, really interesting. And maybe you maybe this is the first time you've heard of it, too. And also, it really, there was a lot that reminded me about mindfulness and what happened with mindfulness when it came to the west as well. So as I said, mindfulness is a part of the Buddhist religious tradition, in the Eightfold noble path, which is the path that practitioners you know, follow to achieve awakening, it is one of eight, it is the eighth. And not only is it mindfulness, but it there’s that right in front of it, and right, refers to that moral code. So for an example of wrong, mindfulness would be a sniper, you know, looking down the scope of their rifle, and taking a minute to really center themselves and breathe before pulling the trigger. And yet, the US military does train in mindfulness. Another part of where mindfulness fits into the Buddhist tradition, and it fits in actually in very many ways. This is just two examples to show you that it doesn't exist by itself within the Buddhist tradition. So what I like about this, about these seven factors is that they sort of they lead to another but then sometimes they arise at the same time. So mindfulness will lead to investigation, energy, joy, tranquility, concentration is something that happens
concurrently as well. And then equanimity, you know, this feeling of balance with everything. This is actually what’s sold to us in corporate mindfulness, this feeling of balance and oneness and everything. And mindfulness and equanimity are a little bit different from each other. So we have mindfulness then in this larger, you know, environment, and what happened to translate it into what we think of it today. So Jon Kabat Zinn is a Buddhist practitioner, he does practice Buddhist mindfulness, and he studied with techo time he studied with the leaders of the insight medicine, meditation society, these were the first groups of white Americans who went to Asia who studied this, and then brought it back to the country and started the insight meditation centers. And he felt that, you know, mindfulness was just amazing. And he wanted to share it with his community, which was the western scientific medical community. He’s a psychotherapist. And, you know, similar to Maslow, he knew that there was like, he had to find some way to translate it so that his his user group, you know, he knew his user group and what they were going to be interested in, how would they accept it. And so he really took just that mindfulness portion out of everything. And he created mbsr, which is now a very well respected, you know, form of psychotherapy study. In fact, most of those academic articles that you saw, on the first chart, refer to, you know, studies that prove time and time again, what the physical and health benefits of mindfulness are. So I think it’ll be interesting to look at a couple of definitions just to see the differences. The first is Jon Kabat Zinn’s definition. So he says, mindfulness is the awareness that emerges through paying attention on purpose in the present moment, and non judgmentally, to the unfolding of experience, moment by moment. And next, we’ll have tick not on that the Vietnamese monk I mentioned before. So he says that mindfulness is the continuous practice of deeply touching every moment of daily life, to be mindful is to be truly present with your body and your mind, to bring harmony to your intentions and actions, and to be in harmony with those around you. So we do a very close reading to see really where how these differ. The first thing that I noticed is that Jon Kabat Zinn refers to the mindfulness as the awareness. And so I think of this as like, as a noun, then write like something that is achieved, that emerges through doing certain things, then you get to the state, you've achieved it. Whereas tick, not Han talks about it as a continuous practice. But this is not something that it’s not a noun, it’s a verb, it’s an action and you are constantly doing something in order to be in touch with yourself. And with those around you. So notice, in john Kabat Zinn’s definition, there’s nothing there’s nothing outside of yourself, it’s all about yourself. And so tick, not Han, in the Buddhist tradition really talks about, you know, about this community side of it. And so corporate wellness, which is really what we see every day, and which may be you know, doesn’t feel so good for us. It’s that focus on self improvement on regulation, emotional regulation, and productivity, how can you be a better employee, I really see that kind of mindfulness. And they credit Jon Kabat Zinn as being you know, the pioneer of that. So, you know, taking that mindfulness out of the spiritual context, I really see what has happened in corporate
mindfulness, as a colonization of mindfulness and appropriation of it and a corruption of it. Um, and, you know, so if you ever, you know, don't like, if my, if somebody says, mindfulness and you're like, I just, you know, like, whatever, I can't deal with it. That's, that's the connection of corporate mindfulness. That's the mindfulness that makes you feel bad about yourself, because you're lacking, you're not doing something. And it's putting all the responsibility on you. And so this is, this is not mindfulness, in the experience that I have of it. Okay, so this is, this is a reminder for myself, to pause and take a couple of breaths. I'm not so so those of you who have tried mindfulness practices and meditations before know that it is very centered on the breath, and they talk about the breath all the time. And yes, you know, the breath is great. I'm, you know, in this situation, a couple of breaths will, will be what I need, but I think that I actually struggle sometimes with the, with the breathing of it, my mind goes instantly off somewhere else. And so in these situations, I like to actually and maybe you want to try this with me real briefly, I like to focus all of my attention on my fingers. So without moving without looking at them, I just focus all of my attention on the tip of my finger, so the fingertips of my right hand, and just focus every single, you know, all my attention on it. And so I feel You know, it's there, my right hand right now is on my computer mouse, and my computer mouse is cooler than my body temperature, it's smooth. And my. And you know, because I am feeling some level of anxiety and my fingertips are vital, they're like they're buzzing. And maybe if you're trying it and you're a little more relaxed, maybe you can actually feel your heartbeat in your fingertips. And when was the last time you paid attention to your fingers, your fingertips, you know, and yet they are constantly, you know, receiving information and experiencing the fingertips or constantly touching something and getting that information. So, next up, how does mindfulness practice appear in meditation communities. And this is important because of what we can learn from what libraries can learn from the experience of these communities. So again, here's an image of what you probably think of when you think of mindfulness. And it really speaks to our culture, and what our culture values, so youth, beauty and health, wellness, whiteness, magazines are selling you on this, but it's a really misleading image. For one thing, they are all by themselves. And part of the Buddhist tradition of, of mindfulness meditation is that both that it is an individual activity. And again, it is something that you do within a community. And so culture definitely shapes everything, it shapes mindfulness, as well. And mindfulness when it came to the US first in the 70s. And these were white, wealthy, well educated, liberal, people who went to Asia, who learned how to do this and brought it back to the US and called it insight meditation founded a society. And so you'll see that for the first, you know, until really the 2000s, this was a very white, wealthy, liberal, well educated group of people, because, you know, when you start something, you share it with your network with your community, and it sort of passes by word of mouth, and without intending to it becomes it starts to look a certain way, it becomes a takes on this culture, of where of both of us where it is, and also of the people who have brought it to
the US. And, and there were you know, so it on this chart, you’ll see that that there were some people who said, you know, this isn’t really resonating with me as it is. And so let’s start something, you know, the first women retreats, first lgbtq, retreats. And, and then finally, the first bipoc retreats in the early late 1990s, and early 2000s. And of course, this is before we actually use bipoc is a terms of the first people of color retreats. And then in 2007, a center called East Bay meditation center, formed in Oakland, California. And this was the first example of an inclusive community that was created very consciously to be an inclusive community. And it’s written in, you can go to their website and look at their statement. And it’s really quite interesting. And, you know, so in 2010, was the first inclusive retreat, a notice at the bottom, all these retreats, this idea of retreat, and I’m going into community, you’re retreating from greater society, but you’re in community. So this is very, very important part of that Buddhist practice. So 50% bipoc participation. So basically, in representing the US demographic, right, the first retreat was in 2010. And that is a good 35 years after, you know, this. This form of mindfulness meditation was brought to the US. So what’s really cool is that in 1999, there were less than 100 bipoc subscribers to the mailing lists in 2020, a growth of 12,000%. And that is huge. But also, when you look back at this chart from the very beginning, it’s really in line with that, you know, with that interest that our society has in mindfulness. So we’ve got this amazing looking tort. However, not everything is great, because we’re also seeing a drop in practice over time. And so you know, these communities thinking about what’s happening, why aren’t people have color? Like, why are they coming and then not coming back? Why are they? Why did they feel that it’s not something that speaks to them? And so some people really decided that there was a Need for bipoc teachers. And so in 2012, it was the first really dedicated effort to provide Dharma practitioners of color with the teacher training to become teachers. And this is an intense, you know, this is an attempt for your program, this particular one of graduates from 2020. And I look at this picture, and I know many of these people, because this is my community of practice. And so this is, you know, it’s so exciting to me to see this, but it is my community of practice, I do practice within these communities of color, it’s still only 10% of all Dharma teachers in this tradition, who are people of color. So there’s still a long way to go. But this dedicated effort included, you know, scholarships, and grants and networking and creating space, like consciously, actively creating space to say, look, we want you to do this, we need you, we can’t be who we want to be without you, doesn’t just happen on its own. Maybe you can start feeling some connections to libraries right now. So I do want to show you a little bit about East Bay meditation center, one of the things I’m so grateful for about the pandemic is that their meetings did move online. So for the first time, I was able to join in on the meetings. And so this takes us straight to their YouTube page.
If my internet will, Jamie Lin 26:38

will cooperate. So here we have the Dharma of Dr. Martin Luther King, there is a lot there's a lot of overlap between Dr. King's you know, his philosophy of non violence and beloved community, there's a lot of overlap a lot of dark Dharma communities working directly with Dr. King's philosophies and teachings. So if you look down this list of videos and just look at the teachers, you know, this is really, this warms my heart. But again, this is my practice, this is 10% of what the insight meditation community teachers look like. So if I wanted, let's go to, let's say, insight meditation center, and take a look at their videos. So here's the insight meditation center. So again, you know, the dominant culture of meditation practice is still very much here. Let's go to spirit rock, which is the one in California. And so here we are seeing what they offer. Also, you know, East Bay meditation center is quite different in how they are approaching this. And it is, you know, it is an inclusive community. They do say it's about 50%, bipoc, 50%, LGBTQI, and, and yet, they they really focus on teachers of color, knowing that there is this huge discrepancy.

Alright, so Jamie Lin 28:18

Alright, so

Jamie Lin 28:21

a couple of the things that I had attended over the last year, which I found a really fantastic was this one finding peace and on peaceful times, intention and action in hard times. So these are really speaking to the resilience side. I love this particular one fractal nature of change by kazoo, haga, he, he really brings us to that social justice social protest side. So he asks, How do we escalate our tactics and shut down injustice? Yeah, double down on relationship and open up opportunities for healing. This is a fantastic if you if you want to, you know, explore a little bit, I highly recommend this particular recording. And he leads this group called the yet to be named network, which is not a Buddhist community itself. But you know, he's a Dharma teacher, he's part of it. And so it's informed by this practice. And this also is a link that takes you to this really cool theme that they made. And, you know, again, if you're interested in want to explore further, I highly recommend it very interesting. I'm continuing on. So this book awakening together, which I have right here and have been reading frantically, it's very good, highly recommended. So Larry Yang is the author. He is one of the founders of East Bay meditation center, and this book talks about, you know, the need for and the challenge in
creating this particular community, this inclusive community. And so he asks, you know,
we’re in a society where we tend to break apart, you know, you don’t agree with me, I’m
not gonna I just can’t work with you anymore. So he asks the question, how do we stay in
relationship with each other? How do we continue those conversations that are so painful
and so difficult to have? Just really quickly, a few others, another Larry, Larry Ward, who
has this, this book, America’s racial karma. Next on my reading list, I haven’t quite read it
yet. And he also has an institute called the Lotus Institute. And if you go there, there’s
some courses and free stuff, some interesting articles. And I just, I’m sharing this with you,
because I think some of you are thinking, I’m really interested. And I want to know more,
here are just some resources that you can explore. And here’s an example, I just searched
for Larry Ward mindfulness course. And here’s a free course that comes up. And then, this
is another one of my communities of practice. This is meditation coalition based in Los
Angeles. And so a couple of examples of their recent meetups and what they’re focusing
on talking about. And bringing it back to, you know, First Nations, this, Michael yellow bird
is a social worker, and he is, you know, focused on neuro de colonization of India and of,
you know, when you come from a culture that has been so subjugated and by a dominant
culture, to the point that your story is the story told from your oppressor, like what, you
know, what do you need to do to clear your mind, and so his practice of bringing it back
to those roots? So some of you are, you know, probably thinking, this is really cool, I’m
really into it. And some of you are maybe thinking, yeah, this is super political, more
political than I am, or liberal than I am, I’m not sure about it. And one of the really
interesting things that I’ve made the connection I made with this is that, okay, we live in, in
the US, which is, you know, again, a very individualistic society. But we also have these
cultural values that are unique, these values of liberty and justice and freedom, which, you
know, obviously, the reality maybe is not quite there, but those values are, they’re part of
us, we’ve been raised with them, they’re in our subconscious. And so when you have a
group of teachers who are people of color, who are who come from the non dominant
cultures, and are bringing their experiences of oppression and separation, into this
teaching, you know, it starts to get, really interest starts to really connect this idea of
interconnectedness and social justice, in a much more, much more in the forefront than it
has been. And so this idea of, you know, oh, this is really political. You know, I really
disagree, because, um, I think that when I practice mindfulness, and I’m choosing to be
aware of how I am interconnected and interrelated with everything else, for instance, I
know I have to care about climate change, because I am, you know, I exist with the earth,
the Earth is me, I am part, you know, this whole the entire being side of it. And similarly, I
know that no Lives Matter unless Black Lives Matter. And this is, you know, this is what
mindfulness tells me. Okay, keeps trying to, again, I made it a link, so it’s not moving
forward now. Okay, hang on. Stop. Okay. There’s actually one slide before the pause. So
you may be familiar with this Martin Luther King, quote, that all men are caught in an
inescapable network of mutuality, tied in a single garment of destiny. I can never be what
I ought to be, until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. And this, so mindfulness has been mistranslated in the West. It's been translated as an individual self help tool. And actually it in its truest form, it is a back and forth it is a back and forth of internal to external experience. And then from a personal awareness to a collective awareness. Okay, so now we'll get to this next session what you know what, how does this all relate to libraries and, and Here's, you know, really what I'd love to hear from from all of you too, because, you know, I don't work in a library today. And, and obviously, we're not Buddhist meditation communities, libraries are not meditation communities, but we are communities. And we are mission driven communities. And also, at this point, my slides get really kind of more like notes, because I ran out of time. So apologies for sort of like the everything that's about to happen. But um, so. So for instance, what is the dominant culture of your institution? So this is a question when we're trying to be mindful of our communities? What do we say? What do we set? What is the story we tell ourselves about who our institution is? And what we represent? And does that match with the reality? Does that match with the reality both in demographics, so for our staff and our user groups? And and I wrote down here changing student body demographics, because I have heard in other conversations with, with Atla members, that, you know, there are some specifically quite a few Korean international students now who are studying in theological institutions in the US. And so really thinking about what is it like for an international student to come into my library? What are they seeing? What are they experiencing? How are our services designed that, you know, might be difficult for them? What can I do? You know, what can we do to make this space a space where they feel that they belong, that they feel comfortable asking for help? What would it look like? What? So for instance, maybe we need to hire somebody who does be Korean, maybe we need to hire a student so that the first person they see walking into, you know, the library is somebody who is young and looks like them, and, you know, maybe they feel they can approach them. So this is something really, like, I can speak from my experience, you know, in Atla, we are starting to have these conversations as well. Just, you know, who are we who do we want to be? What do we really represent? what's what's happening? What, what conversations Do we need to be having. But one part that I'm really interested in is the second part of our profession, because I'm really like involved in, in thinking about librarianship and the profession in its future. And so what is the dominant culture of our profession? You know, non judgmentally, of course, similar to Maslow, similar to Jon Kabat Zinn, we're coming through America, of this particular culture, there's a lot of it that's unconscious that we think of that's just our norm. We now are having these conversations around diversification of our profession. Not only that, but like, why are people of color wire librarians of color, leaving our profession. So when you look at stats, you know, and I have seen ranges of 76 to 97%, white for librarianship, depending on group type of librarian or type of library. And so what is, you know, what is it? What are we missing just from that, in terms of the way that we operate, and we
assume that our culture and everyone operates and communicates and understands. And
the conversations that we’re having these days, I think, really have been on hiring and
retention of librarians of color. And I also want to say, you know, for those librarians of
color who do exist, and who are working in your space, how are you providing visibility for
them? How are you empowering them to do the magic that they do? And to be, you know,
to, to be somebody that future librarians, students that they’re interacting with maybe,
you know, library students are seeing, oh, there maybe is a place for me in this profession.
I’m at now. So you may be familiar with this group called me here, which is a bipoc.
Library and community I think the world of them, I think they’re doing amazing work. And
what they do is they have they started, you know, as the sort of network social network,
professional support and just to talk about some of the things. There’s now a peer
reviewed journal, there’s professional development opportunities, courses that are being
offered webinars that are being offered. And I think it’s really important that, that these
sorts of spaces exist, while a dominant culture is so dominant, you know, one in a way that
seems very alienating and That there is this, this opportunity to develop your sense of who
you are and where you belong in this profession. So one way to, you know, mindfully
support this changing of our profession is to support financially support communities like
me here. So another thing, our tight our library types public, academic, special theological.
What’s really interesting is that, you know, we all have these separate groups. And
remember, we like why did we all create these separate groups to begin with, because we
all felt that our needs were slightly different. So we created these separate groups. Now,
it’s been a long time Atla, it’s been around for 75 years, I know, the special libraries
Association has been around for over 100, you know, at what point then can we start to
work together? So I think with the association side of things, it really might be a good idea
for us to start really thinking about our profession as a whole instead of each individual
type. I think an example is this particular webinar, which, you know, Atla is a part of the
professional development Alliance. So the invitation to this webinar was sent out to all the
members, the other eight consortia that make up this alliance. So many of you joining
today are members of you know, your Consortium, and you found you found this
particular program, through the marketing from your consortia. So that sort of
collaborative cooperation, you know, this come bringing back together of our separated
profession into a hole. And now I’m going to try and preemptively answer a question,
which I think some of you might be wondering, which is this whole, like, okay, you’re
talking about wholeness and oneness, and we’re all one and yet, you’re also advocating
for these separate groups. And, you know, that really, again, speaks to the this idea of
dominant culture. And, and I want to draw it back to, it’s an imperfect analogy, but at the
very beginning, what I was talking about are two different brains, right. So we’ve got our,
our one our dominant brain that’s always talking and communicating and just
unconsciously acting, and that’s who we identify with. And then we’ve got another, that
quieter mindful side of our brain, which does exist, and yet, you know, it’s not really
welcomed or acknowledged or appreciated. However, once we do recognize it, and once we do start to realize that this is something really important, the whole when put together is so much greater than just the one side of our unconscious brain. So the I guess the analogy is kind of that sense of, you know, while we do have a very clear dominant culture, which is starting to change, but there's still a lot of pushback and a lot of resistance. And it's gonna take a really long time to I mean, you know, this meditation community, they're devoted to mindfulness meditation, that is their purpose, it took them, you know, 35 years to come to their first truly inclusive retreat, and there's still a lot of conversations, there's still a lot of this dominant culture, in effect, you know, that, that, it, there's still the need for something like East Bay meditation center to be prioritizing to be uplifting those other voices. And so our profession does not yet have something like East Bay meditation center, I do hope that that is something that will be coming. I'd love to be a part of it and be a part in working with you all and creating that. So that is all that I have in terms of my prepared remarks. I'm so glad that we actually have 15 minutes left, because I tried to shorten a few things when I ran through a couple times it took the entire hour. So I am ready to answer some questions that you may have. While people are typing in questions, I just want to make a plug for Atla because you know, I do work for Atla and we have a pay what you want membership model. So if you are interested in learning more about theological librarianship, you know, or becoming a theological librarian or just like wanting to be connected to this community, you can join as a member for as little as $0. And we also have a conference coming up in a couple of weeks and Sophia Noble is one of our plenary speakers and I'm really excited to just really looking forward to that event. So if you know if you do feel so interested, please do look into joining our organization. Okay. Do we have a question?

Ana Cackley 44:59
We do. Yeah. Our first question is from Elena. And they say wonderful research, what is your opinion on how this can be folded in with leadership to allow time to refocus and renew?

Jamie Lin 45:14
Okay, so Haha, great question. So the research that I have seen so far on mindfulness in libraries has talked about, you know how library leaders can practice mindfulness to become better leaders. The thing about mindfulness is that the more you practice it, the more in tune with. So mindfulness gives, it allows you a space to really pause and think about what you're doing, why you're doing it, how you're feeling, what's you know, it's one step removed from the reactive space. And so the idea of leaders having to think outside of their own experience, and consider really the whole of their institution, the whole of
their user group, the whole of their staff, as well, you know, mindfulness practice, helps provide that foundation and that that grounding, you know, to be a better leader. I hope that answers the question. And what else can I say? I think, if we can also find a way to practice and you know, I’m not talking about mindfulness meditation, that is my tradition, that is my perfect practice. There are so many ways to be mindful. find something that works for you. You know, I know, people who run who say they reached, you know, what they feel is a very similar mindful state when they’re running after several miles. I even saw an advertisement, I called it run fullness, it wasn’t an advertisement, because I wasn’t selling anything. They were just promoting wrongfulness. So this idea of, you know, how does, how can you find this, we can all we all can touch it, we’ve all been able to pause for a minute and just really realize, Oh, this is what it means to be present. So how does that work for you? Okay, so next question.

Ana Cackley  47:24
Great. Our next question is from Megan. And she says, How do we honor the religious roots of mindfulness in our Western individualistic capitalist context, especially as contemplative pedagogy gains more ground in academia. And as we introduce mindfulness activities in very brief interactions, thinking of beginning a library instruction session with a mindfulness activity, how do we move past using mindfulness strategies to honoring them?

Jamie Lin  47:51
Wow. Okay. Thanks, Megan. Um, so when mindfulness was brought to the US and made popular, you know, it was very clearly trying to separate it from the religious side, because we live in a secular society. And not only was it religious, but it was a foreign religion. So there is like, Okay. And, and so, I do think that it has transcended any religious practice, it is definitely a spiritual practice. And I, you know, I know that there are forms like contemplative prayer and Christianity that are very similar. So it is the sense of, I mean, it’s kind of like diversity in the idea of like, do you pay lip service to it? Or are you actually trying to, you’re trying to change something, or you’re trying to have a conversation? And, you know, there’s a difference between Let’s all start off with a moment of mindfulness without any context and saying, you know, let’s maybe take a moment to think about how we’re feeling right now, what are we bringing to this meeting? You know? And is it possible to let that go? Say, just just for now, so that we can, you know, if there’s a particular topic at hand that we’re trying to discuss, can we leave other things that are occupying our attention and focus and be present now? It’s it’s hard for me to answer this question. Um, and, and I think that it’s not necessary to say this comes from a Buddhist tradition. I think it is the fact that if you know it, and you can honor that, that it doesn’t just come out of
nowhere, right. And this is also one of the reasons why I started with the Maslow’s hierarchy of needs because this idea of like, We don’t exist, it doesn’t just appear. We don’t just come up with things there. Everything is rooted in a collective experience. And so this idea of can we get in touch with this collective experience? Can we be, you know, all together as one for four this time?

Ana Cackley 50:26
Thanks, Jeremy. Our next question is from Karl and he asks, or he says, I was really interested in your point about bringing back the Buddhist spiritual dimension of mindfulness, as well as your use of Reverend Dr. Martin Luther King, Jr, as a Christian leader, a Christian leader. In what ways do you think the spiritual dimensions of mindfulness practice can be integrated into other religious traditions?

Jamie Lin 50:51
Question. So, the leaders of Buddhist mindfulness, so in my tradition of Vipassana, which comes from Myanmar, the teacher, Goenka says very clearly this is a non non sectarian practice, it is a secular practice, but it is, it is not a religious practice in the sense that you must be Buddhist to practice it. And so, you know, Dr. Martin Luther King and tick, not Han were actually friends, they talked about, you know, they communicated, they were they knew each other personally and liked each other and had a lot and knew that they had a lot in common. I think that, again, you know, the idea of it being a foreign religion, just you have to know your user group, some people will respond really poorly to that. And, again, understanding how you are connected to everything, you know, and that this is it is a spiritual practice, for sure. But I just thought that’s all I have to say is that it is a non sectarian spiritual practice that stems from Buddhism. I don’t think everyone needs to know about the Eightfold noble path and seven factors of awakening and all of that stuff. Because once that is the religious that is the Buddhist religious side of it, understanding that it is one small part of a larger tradition, a spiritual tradition. And that it has been translated to a certain way in the West, both in ways that are not so great, and in ways that we can still take from the tradition of it to really gain the strength from it in the way that it was intended to be. Thanks, Karl.

Ana Cackley 52:50
Great. We have one more question from Christina. She says I’m interested in the connection between mindfulness slash intentionality and resistance in difficult situations slash conversations.
Okay, yes. So, again, this idea of mindfulness creating space. Um, there is this, I can't remember, I think his name is like conky or something. So there's this, this person who developed a model of your comfort zone, your stretch zone and your panic zone. And mindfulness really helps you expand your stretch zone, so that you certain topics will always be triggering to others to some people. So that perhaps, you know, usually we have a stretch a little stretch zone, and then a panic zone, and some topics go straight to panic zone. So mindfulness really helps create that spaciousness to have a little bit of a stretch. So when you have an immediate visceral reaction and your first reaction is to lash back, or to say, Okay, I'm done whatever you know, to take a moment and say okay, wow, I'm having I'm having a really strong emotional reaction right now. This means that I before I can actually contribute positively to a conversation I need to need to sort of get myself a you know, sort of address that I need to welcome it in so that I can leave it's not and we're not denying it No, we're not saying like Nope, sorry breathe through it I don't feel this emotion at all. No, I feel this I feel this emotion This is affected me this way. If I am to try and remain in this conversation and and move us somewhere I need to take a moment to to acknowledge it. I acknowledge this anger and fear for instance, say I'm feeling an anger and fear and you know, my adrenaline has kicked in and I'm like, fight or flight. So Okay, hi, anger, fear, you know, here you are I right now need to have this conversation. So thank you for appearing. You are telling me that I am feeling this way and you. So basically, you're creating a distance between your emotion and your reaction who you are like this is just your emotion, your reaction. And we do need to, you know, continue. Now, that doesn't mean to be in a situation that is extremely harmful to you that you feel like you know, is not good for you. I think it's also mindfulness will teach you i, this is time for me to leave, I can't really be in this conversation right now. Because it's not good for me because my body is not handling it, well, I'm not going to be able to respond well. And we're not going to have a good conversation because I know that I am reacting this way. So that's one example of of that. And, you know, really great question. This is, again, indicates the the practice of it like you get better at it, the more you practice this, and give yourself permission to take that space and time that you need. Thanks, Jamie.

Do we have any other questions, folks, you can put them in the q&a or in the chat.

And I know we are coming close to the end of time, if any of you do have questions, you can email me, you know, your library and find me on the internet, send me a message. And I will respond to you. I do want to say to thank you for spending an hour of your
time with me, I really appreciate it. And when the webinar does close, it will be abrupt and it may seem a little jarring. And if you will just take five seconds or 10 seconds to you know, just imagine that we are all all of us together sharing this space are all thinking and feeling this, you know in in we were all in a mindful moment together separated by country or wherever we are in the country. I think that that will help in the transition out of this. So thank you all.