

The lived experiences of a college campus-based meditation program

Boas J. Yu¹⁾

Abstract

Background: Meditation is increasingly utilized in school settings worldwide and research studies on school-based meditation programs are also growing in numbers. However, research studies on college campus meditation programs often focus on students, not necessarily on a campus community of faculty, staff, and students. To date, there are only three research studies which examined campus-based meditation programs on the campus community.

Method: A phenomenological approach was used in this qualitative study. The participants submitted weekly logs on home practice during a campus-based meditation program and semi-structured interviews were conducted after the 8-week program was completed.

Results: The six themes identified were: hope for the rainbow; struggle; getting better and better; feeling free and empty; enlightenment; and reflecting on own life experiences.

Conclusion: It is recommended to further examine and investigate

1) Professor & Associate Director of Graduate Nursing Programs, Fairleigh Dickinson University

the meditation's effects on a college campus community of student, faculty and staff as well as availability and utilization of such programs within the United States.

Keywords: Meditation, Self-reflection, College Community, Phenomenology

1. Introduction

Approximately 75% of the world population relies on some form of complementary and alternative medicine (CAM) approaches (Khan, et al., 2020). Meditation is one of the ten most commonly used CAM therapies and has been utilized as a part of complementary and alternative medicine for physical and mental well-being (National Institutes of Health, 2019). In addition to its benefits for improvements in health, meditation and other mindfulness-based stress reduction strategies have been shown to promote self-care and well-being (Irving, Dobkin, & Park, 2009); and many medical and health care organizations incorporate meditation in various settings for enhancing quality of life (Park, 2013).

Meditation programs are also increasingly being utilized as an academic strategy for students' emotional and behavioral management, and school-based meditation programs seem to be expanding worldwide (Lemay, Hoolahan & Buchanan, 2019; Wisner, Jones, & Gwin, 2010). Research studies have demonstrated its significant benefits for students' mental health (Kim & Hong, 2016; Yoo et al., 2016; Yoo, Lee, Yu & Yun, 2019). However, only a few number of

research studies have explored the effect of school-based meditation programs on a college community of students, faculty, and staff (Yu, 2020). Using a qualitative approach, this study explored lived experiences of the participants during college campus-based meditation program.

2. Literature review

Kabat-Zin (1990) described meditation with emphasis on being where you are now and not trying to get somewhere else. It is one of the major self-care approaches people use for benefits of calmness, inner peace, and relaxation (Bonadonna, 2003). As more and more evidence of benefits of meditation emerge, utilization of school-based meditation programs has increased to manage classroom behaviors and to enhance academic environments by alleviating student stress (Wisner et al., 2010; Yun et al., 2017). Meditation research studies on college students included improved perception (Helber, Zook, & Immergut, 2012), enhanced counseling service effects (Kurash & Schaul, 2006), and utilization of meditation as a part of the main college curriculum (Kim, 2012).

Most of the school-based meditation research studies have concentrated on students rather than faculty or staff. To date, only three studies have examined the effects of meditation on college communities of student, faculty and staff. Two of these studies found statistically significant beneficial changes in inner sense of power and well-being: using Chakra meditation in a South Korean college

community (Kim, Park and Kim, 2008) and True Self meditation in the United States (Yu, 2020). Another college community meditation study by Lederer and Middlestadt (2014) examined beliefs about meditation among faculty, staff and students; and found intent to meditate was significantly predicted by attitudes, perceived norm, and perceived behavior control.

True Self Meditation

The meditation utilized in this study focused on mind cleansing, which primarily employs self-reflective activities to examine one's past experiences and self-centered perspectives (Woo, 2008, 2011, 2013). The main principle of this meditation method centers on discarding attachments in order to return to one's original mind (true self). Through the cleansing method of self-reflective practice, negative sets of subjective mind and false perceptions can be identified and cleansed away (Yoo et al., 2016); which can then lead to expansion of a universal consciousness and development of positive sets of true mind (Yun, 2014). Other beneficial effects of this type of meditation included increased understanding of self and others, and transformation of individual's world-perspective (Yu, 2020). Various positive psychosocial effects were shown in the research studies sampling diverse age population from kindergarten to college, and adult to geriatric populations (Yun et al., 2017; Yoo et al., 2019).

3. Theoretical framework

Interpretative or hermeneutic phenomenology (Heidegger, 1927, 1962; van Manen, 1997) is concerned with human experience and placed the meaning of “being” as main focus and seeks to study phenomena that are perceived or experienced (Flood, 2010). This type of qualitative research approach offers means by which to identify the essences of the experiences (Yu, 2013). It is “a study of text with the goal of describing the phenomena that manifest themselves in the text and of elucidating their meanings” (Spichiger, 2009, p.333). It elucidates what it means to be human (Nicholls, 2009) with a central concern with experiential meaning, to seek vivid descriptions of a phenomenon (Finlay, 2009).

Capturing lived experience as a part of phenomenological study would entail exploring subjective, “insider” meanings of individual’s lived experience (Finlay, 2009; Merleau-Ponty, 1968). What it feels like for that individual with a deep probe of “lifeworld” in “intertwining of person and world” – the world as directly and subjectively experienced by the individual, as distinguished from the objective physical world of the sciences – which directs an attention to each lived situation, where one do things and relate to others in the world (van Manen, 1990).

4. Purpose

The purpose of this research study was to explore the lived experiences of college students, faculty, and staff who attended a

college campus-based meditation program.

5. Method

Study design

This study used a phenomenological approach in a college community setting. To enhance the rigor of phenomenological study (Bradbury-Jones, Irvine and Sambrook, 2010), voluntary home practice weekly logs and semi-structured individual interviews were utilized to collect data. The length of data collection was for a period of 8 weeks.

Sampling method

A convenience sample (N=21) consisted of a college community of students, faculty and staff, who attended an 8-week meditation program at a mid-size, Catholic private university in a northeastern region of the United States. Repeated email blasts from Director of Student Activities as well as faculty announcements to the students, faculty and staff members of the college community were sent notifying them of availability of the meditation program; pamphlets and flyers were also posted and available throughout the campus notifying potential participants about the exact times and places of the sessions.

The participants and setting

The targeted population was any college community-affiliated persons (faculty, students, and staff) who voluntarily attended the meditation sessions offered three times a week. The IRB approval was

obtained from the university and the participants were informed of the background of this study, purpose, procedures, potential risks and benefits, confidentiality, voluntary participation, research participants' rights, and contact information of the researcher. The consents were obtained at the first meditation session held on the campus.

6. Data Collection

The principal investigator was present to facilitate all meditation sessions and to collect data. The participants completed demographic data questionnaire and weekly logs on home practice were collected. Five consenting participants (two faculty, two staff, and one student) were also interviewed individually after the program concluded. Data were collected until themes were redundant and saturation was reached.

7. Data analysis

Flood (2010) described three steps into entering the "hermeneutic circle" which were: 1) naïve reading to grasp its meanings; 2) structural analysis in which themes conveying essential meaning of the lived experience emerge; and 3) comprehensive understanding or interpreted whole in which all found themes are summarized, and then reflected upon. Results were presented in everyday language as close to the described lived experience as possible.

8. Results

A convenience sample (n = 21) of university faculty, students, and staff participated in this study. Most participants were female (86%), 46 years of age and above (68%), married (63%), white (80%) with at least Bachelor's degree (76%) and faculty/staff (76%). 76% of participants had no previous meditation experience, with the rest (24%) with 6 months to one year of the experience.

A semi-structured interview (n = 5) was also conducted for verification of themes derived from the home practice weekly logs and to further gain insights into the meditation experience. The six themes identified were: *hope for the rainbow; struggle; getting better and better; feeling free and empty; enlightenment; and reflecting on own life experiences.*

1) *Hope for the rainbow*

Many participants were aware of benefits of meditation and showed peaked interest in the program. There was a sense of high hopes noted as they started the program:

"Looking forward to my healing process. I am waiting to feel that difference in my life... hoping it brings me peace." (Faculty participant C)

"Hoping to see that rainbow and to step into the next level." (Staff participant B)

"Interested in becoming stress free and waiting to feel enlightenment." (Student participant D)

2) *Struggle: “Busy people need quickies!”*

The meditation method was easy to follow for most of the participants; however, it was challenging to do home practice on their own. The participants found that often, they were too busy to find time and distracted by family and other responsibilities:

“Just as I begin to relax the family interrupts me. I need quiet time and private space! But I keep trying! Busy people need quickies!” (Staff participant R)

“I sat in the closet at home for privacy. I guess my life is too busy to take time to do it anywhere.” (Faculty participant A)

“I have not been very successful at home. My house is full with a husband and teenagers. I cannot find a quiet spot for more than 10 minutes. But I am trying. I want to...maybe outside in my car.” (Staff participant C)

Some were not successful with trying to do home practices and preferred sessions on campus:

“... I have not found the discipline to consistently do it on my own. I appreciate the regularly scheduled sessions on our campus.” (Student participant C)

3) *Getting better and better!*

Toward the end of program, most voiced getting better at meditating as they continued attending the regularly scheduled sessions on campus and also doing some home practices on their own. Some voiced that they were able to do more home practices than

before, and were concentrating better:

“It has become easier to step away from the family - they respect my need.” (Staff participant C)

“I am getting better concentrating at home. I am finding it more effective the more I practice it.” (Staff participant M)

“I am getting better...it continues to become easier to do. I am getting better meditating on my own. It is becoming easier to get into each time I do it.” (Faculty participant C)

“It seems to be coming easier to do, a more natural state of mind. Just flew up to the star to get rid of sadness from my past.” (Student participant E)

4) *Feeling free and empty*

Many felt their minds were free of burden after meditating, and felt calm and relaxed:

“I feel so free after I meditate... appreciate the feeling of calmness after meditating. It really helps to relieve my stress.” (Student participant L)

“My mind seems to empty - I am not wandering in my thoughts and feeling more calm emotionally.” (Staff participant M)

“Feeling good! It was pretty good and I do feel different with the meditation.” (Faculty participant D)

Some even talked about out of body experience when meditating:

“I flew straight up in the sky, and looked down and watched. I could feel an uplifting but nothing of the sadness or death.” (Student participant L)

“I am working on relaxing and meditating. I am slowly getting better at getting out of my body and relaxing.” (Faculty participant C)

5) *Enlightenment: "I am seeing beyond myself!"*

Toward the end of program, the participants were verbalizing that with meditation, they felt enlightened:

"The last meditation done at school was very enlightening. I visualized about which was very scary, but I was able to get rid of it." (Student participant L)

"Very enlightening...and after meditation I feel really relaxed. Feel much more controlled because I am seeing beyond myself!" (Faculty participant C)

They also felt so much energy after meditation:

"This type of meditation is very enlightening! I always walk out of the room feeling refreshed, alive, energetic (without the help of a nap), and as if I'm living a limitless life!" (Student participant L)

6) *Reflecting on own life experiences*

They were able to self-reflect on their lives and able to let go of the past to change their previous outlooks on life:

"It relaxes me and gives me time to reflect on my life in small segments. Over time the segments are coming together - and I am feeling much more together - comfortable with myself." (Faculty participant C)

"I enjoy the meditation experience. I find it very relaxing...feel much better after meditating. It made me think I could change things in my life." (Staff participant K)

9. Discussion

The meditation method used in this study focuses on self-reflection to observe one's state of mind (Moon, 2015); and entails observing one's life experiences in a process of self-discovery and self-completion (Yun, et al., 2020; Oh, 2011). The process of self-reflection to observe inner states of mind or problems can be useful in that it can contribute to self-growth and well-adjustment to life changes (Yu, 2020).

The identified themes of this study do resonate with some of many research findings on school-based meditation program benefits. When examining meditation research studies on self-reflection of college students, Na (2012) reported benefits of self-reflective journaling in college freshmen to explore the self; and Lee, Kim, and Jang (2013) developed self-reflective activities to alleviate low self-esteem in college students on academic probation due to poor performance. Self-reflection workshops, effective mentoring, and a positive mindset toward school life were vital for students' school adjustment (McDermid, Peters, Daly & Jackson, 2016). Furthermore, college students who consistently practiced self-reflective meditation experienced enhanced self-objectivity with beneficial psychological effects of increased self-awareness and self-regulation of emotion (Cheon, 2010); alleviation of stress (Kim, 2012); improved brain function (Lee, Yu, Lee & Lee, 2013); and happiness index scores increased to the extent that self-reflective meditation was practiced in nursing students (Kim & Hong, 2016).

The themes of getting better and better, feeling free and empty, enlightenment and reflecting on own life experiences seemed to be related to increased well-being of the participants as they meditated. Many meditation studies also report improved well-being: higher sense of well-being, reduced anxiety and better study habits in nursing students (Rajagopal, Pugazhanti & George, 2012); a significant correlational relationship was found between meditation experience and well-being with more years of meditation experience resulting in a higher sense of well-being (Baer, Lykins, & Peters, 2012).

A study of college freshmen and sophomores using several mindfulness techniques, including meditation, experienced reduced stress and anxiety, and increased holistic wellness (Baker, 2012). Two pilot studies explored the use of meditation in registered nurses. Gauthier, Meyer, Grefe, and Gold (2015) noted decreased stress in pediatric intensive care nurses who participated in meditation prior to their shift. In their study of nurses and midwives, Fourer, Besley, Burton, Yu, and Crisp (2013) found decreases in stress, depression, and anxiety with the use of a mindfulness-based stress reduction strategy.

Meditation practices can also improve concentration and focus, as shown in studies which reported that college students who meditated for longer times had improved concentration and focus (Davidson, Goleman, & Schwartz, 1976). In addition, some brain research studies indicated enhancement in concentration and focus (Cheon, 2010); and increase in ability to concentrate in students who practiced mantra meditation (Shin, 2009).

10. Conclusion and recommendations

This qualitative study findings explored the lived experiences of the participants attending a college campus-based meditation program. Although there have been many studies exploring the effects of meditation on college students; currently, there are only a few meditation research studies which investigated meditation effects in college communities of student, faculty and staff. It is recommended to further examine and explore the meditation's effects on a college campus community as well as availability and utilization of such programs in the United States.

References

- [1] Finlay, L. (2009). Exploring lived experience: Principles and practice of phenomenological research. *International Journal of Therapy and Rehabilitation*, 16(9), 474-481
- [2] Flood, A. (2010). Understanding phenomenology. *Nurse Researcher*, 17(2), 7-15
- [3] Baer, R. A., Lykins, E. B., & Peters, J. R. (2012). Mindfulness and self-compassion as predictors of psychological wellbeing in long-term meditators and matched nonmeditators. *Journal of Positive Psychology*, 7(3), 230-238.
- [4] Baker, N. C. (2012). Does daily meditation or coherent breathing influence perceived stress, stress effects, anxiety, or holistic wellness in college freshmen and sophomores? (Doctoral dissertation, Boston College).
- [5] Barrett, E. A. M. (1986). Investigation of the principle of helicy: the relationship of human field motion and power. In V. M. Malinski (Ed.). *Explorations on Martha Rogers' science of unitary human beings* (pp. 173-184). Norwalk, Ct: Appleton-Century-Crofts.
- [6] Barrett, E. A. M. (1990). A measure of power as knowing participation in change. In O. L Strickland & C. F. Waltz (Eds.). *Measurement of nursing outcomes: measuring client self-care and coping skills* (pp. 159-180). New York: Springer Pub.
- [7] Bonadonna, R. (2003). Meditation's impact on chronic illness. *Holistic Nursing Practice*, 17, 309-319.
- [8] Cheon, H. S. (2010). *The mind-healing story a psychiatrist learned from Buddha*. Seoul: Bulgang Publishing.
- [9] Davidson, R. J., Goleman, D. J., & Schwartz, G. E. (1976).

- Attentional and affective concomitants of meditation: A cross-sectional study. *Journal of Abnormal Psychology*, 85(2), 235-238. <http://doi.org/10.1037//0021-843x.85.2.235>
- [10] Doe, J. I. (2019). A major assignment of education for our times – humanistic development is the purpose of education. Retrieved from <https://www.kbedu.or.kr/bbs.html?html=bbs/column.html&mode=view&uid=39>
- [11] Fourer, M., Besley, K., Burtin, G., Yu, N., & Crisp, J. (2013). Enhancing the resilience of nurses and midwives: Pilot of a mindfulness-based program for increased health, sense of coherence and decreased depression, anxiety and stress. *Contemporary Nurse: A Journal for the Australian Nursing Profession*, 45(1), 114-125.
- [12] Gauthier, T., Meyer, R. M. L., Greffe, D., & Gold, J. I. (2015). An on-the-job mindfulness-based intervention for pediatric ICU nurses: A pilot. *Journal of Pediatric Nursing*, 30(2), 402-409.
- [13] Gueldner, S. H., Michel, Y., Bramlett, M. H., Liu, C., Johnston, L. W., Endo, E. et al. (2005). The well-being picture scale: a revision of the index of field energy. *Nursing science Quarterly*, 18, 42-50.
- [14] Helber, C., Zook, N. A., & Immergut, M. (2012). Meditation in higher education: Does it enhance cognition? *Innovative Higher Education*, 37(5), 349-358. <http://doi.org/10.1007/s10755-012-9217-0>
- [15] Irving, J. A., Dobkin, P. L., & Park, J. (2009). Cultivating mindfulness in health care professionals: A review of empirical studies of mindfulness-based stress reduction (MBSR). *Complimentary Therapies in Clinical Practice*, 15, 61-66.
- [16] Kabat-Zinn, J. (1990). Full catastrophe living: using the wisdom

of your body and mind to face stress, pain and illness. New York: Dell.

- [17] Khan, A., Ahmed, M. E., Aldarmahi, A., Zaidi, S. F., Subahi, A. M., Al Shaikh, A., Alghamdy, Z., & Alhakami, L. A. (2020). Awareness, Self-Use, Perceptions, Beliefs, and Attitudes toward Complementary and Alternative Medicines (CAM) among Health Professional Students in King Saud bin Abdulaziz University for Health Sciences Jeddah, Saudi Arabia. *Evidence-based Complementary & Alternative Medicine (eCAM)*, 1-11.
- [18] Kim, J., & Hong, S. (2016). Influence of self-reflection, self-esteem and empathy on happiness index in nursing students. *Journal of East-West Nursing Research*, 22(2), 113-120.
- [19] Kim, M. (2012). The effect of maum meditation program on the clinical stress of the nursing college students. *Journal of Human Completion*, 4, 59 - 80.
- [20] Kim, M-H. (2012). Comparison of the effect of meditation program on the depression, anxiety and self-esteem of the children and the juveniles. *Journal of the Korea Contents Association*, 12(4), 338-348.
- [21] Kim, T. S., Park, J. S., & Kim, M. A. (2008). The relation of meditation to power and well-being. *Science Quarterly*, 21(1), 49-58.
- [22] Kurash, C., & Schaul, J. (2006). Integrating mindfulness meditation within a university counseling center setting. *Journal of College Student Psychotherapy*, 20(3), 53-67. https://doi.org/10.1300/J035v20n03_05
- [23] Lederer, A. M., & Middlestadt, S. E. (2014). Beliefs About Meditating Among University Students, Faculty, and Staff: A

- Theory-Based Salient Belief Elicitation. *Journal of American College Health*, 62(6), 360-369.
- [24] Lee, D. J., Yoo, Y. G., Lee, J. S. & Lee, I. S. (2013). The effects of maum meditation on brain functions of university students. *Journal of Human Completion*, 5, 5-32.
- [25] Lee, G. M. (1995). *The book of life: daily meditations with Krishnamurti*. New York: HarperCollins Pub.
- [26] Lee, J. (2018). Self-control and executive function: A literature review for an educational approach. *Korea Association of Yeolin Education*, 26, 201-227.
- [27] Lee, J. Y., Kim, B. M., & Jang E. J. (2013). Development of program (exploring myself) for unsuccessful college students in academic achievement. *Korea Journal of Counseling*, 14(1), 359-384.
- [28] Lemay, V., Hoolahan, J., & Buchanan, A. (2019). Impact of a yoga and meditation intervention on students' stress and anxiety levels. *American Journal of Pharmaceutical Education*, 83(5), 747-752.
- [29] Lo, P., Huang, M., & Chang, K. (2003). EEG alpha blocking correlated with perception of inner light during Zen meditation. *The American Journal of Chinese Medicine*, 31, 629-642.
- [30] Na, E. M. (2012). One way of writing education about self-reflection and design for university freshmen. *Research on Writing*, 16, 143-170.
- [31] National Institutes of Health. (2019). *Meditation: in depth*. Bethesda: National Center for Complementary and Integrative Health. Retrieved from <https://nccih.nih.gov/health/meditation/overview.htm>

- [32] McDermid, F., Peters, K., Daly, J., & Jackson, D. (2016). Developing resilience: Stories from novice nurse academics. *Nurse Education Today*, 38, 29-35. <https://doi.org/10.1016/j.nedt.2016.01.002>
- [33] Moon, K. M. (2015). The effects of high school students' self-reflection, self-control and empathic ability on their emotional regulation. (Unpublished dissertation). Dong-A University, Busan City, South Korea.
- [34] Oh, J. H. (2011). Research on educational methods of self-reflection poetry. *The Journal of Yeolin Education*, 19, 29-51.
- [35] Park, J. H. (2013). The management system for cancer survivors. Ilsan: National Cancer Center.
- [36] Rajagopal, M., Pugazhanti, S. S., & George, L. S. (2012). A study on effectiveness of meditation on subjective wellbeing, anxiety and study habits of undergraduate nursing students. *International Journal of Nursing Education*, 4(2), 137-140.
- [37] Rogers, M. E. (1970). An introduction to the theoretical basis of nursing. Phila: F. A Davis.
- [38] Rogers, M. E. (1992). Nursing science and the space age. *Nursing Science Quarterly*, 5, 27-34.
- [39] Shin, J. S. (2009). The effects of mantra meditation program on the improvement of learning concentration on middle school students. (Unpublished dissertation). Chang-won University, Chang-won City, South Korea.
- [40] Wisner, B. L., Jones, B., & Gwin, D. (2010). School-based meditation practices for adolescents: A resource for strengthening self-regulation, emotional coping, and self-esteem. *Children & Schools*, 32(3), 150-159. <https://doi.org/10.1093/>

cs/32.3.150

- [41] Woo, M. (2008). Where you become true is the place of truth. Seoul: Cham books.
- [42] Woo, M. (2011). Stop living in this land, go to the everlasting world of happiness, live there forever. Seoul: Cham books.
- [43] Woo, M. (2013). Heaven's formula for saving the world. Seoul: Cham books.
- [44] Yoo, Y. G., Lee, D. J., Lee, I-S., Shin, N. M., Park, J-Y, Yoon, M. R., & Yu, B. (2016). The effects of Mind Subtraction meditation on depression, social anxiety, aggression, and salivary cortisol levels of elementary school children in South Korea. *Journal of Pediatric Nursing*, 31, 185-197. <https://doi.org/10.1016/j.pedn.2015.12.001>
- [45] Yoo, Y. G., Lee, M. J., Yu, B., & Yun, M. R. (2019). The effect of mind subtraction meditation on smartphone addiction in schoolchildren. *Global Journal of Health Science*, 11(10), 16-28.
- [46] Yu, B. (2013). The era of human completion. Seoul, S. Korea: Cham Publishing.
- [47] Yun, M. R. (2014). Effects of meditation program on breast cancer survivors' psychological well-being. (Doctoral dissertation). Seoul National University, Seoul City, South Korea.
- [48] Yun, M. R., Shin, N., Kim, H., Jang, I. S., Ha, M. J., & Yu, B. (2020). Effects of school-based meditation courses on self-reflection, academic attention, and subjective well-being in South Korean middle school students. *Journal of Pediatric Nursing*, 54, E61-E68. <https://doi.org/10.1016/j.pedn.2020.05.002>
- [49] Yun, M. R., Song, M., Jung, K. H., Yu, B., & Lee, K. J. (2017). The effects of mind subtraction meditation on breast cancer survivors'

psychological and spiritual well-being and sleep quality: A randomized controlled trial in South Korea. *Cancer Nursing*, 40(5), 377-385. <http://doi.org/10.1097/NCC.0000000000000443>

초록

현상학적 연구: 대학 캠퍼스 기반 명상 프로그램에 참여한 교직원 및 학생들의 경험

Boas J. Yu¹⁾

명상은 전 세계적으로 학교 환경에서 점점 더 많이 활용되고 있으며 학교 기반 명상 프로그램에 대한 연구도 수적으로 증가하고 있다. 그러나 대학 캠퍼스 명상 프로그램에 대한 연구는 종종 학생들에 초점을 맞추고 있으며, 반드시 교직원 및 학생들의 캠퍼스 공동체에 초점을 맞추고 있지는 않다. 현재까지 캠퍼스 공동체에서 캠퍼스 기반 명상 프로그램을 조사한 연구는 단 3건 뿐이다. 본 질적 연구에서는 현상학적 접근방법을 사용하였다. 참여자들은 캠퍼스 기반 명상 프로그램을 통해 매주 가정실습에 대한 로그를 제출하였고, 8주간의 프로그램이 종료된 후 반구조화된 면담을 실시하였다. 무지개에 대한 희망, 투쟁, 점점 나아지고, 자유롭고 비어있는 느낌, 깨달음, 자신의 삶의 경험에 대한 성찰의 여섯 가지 주제가 확인되었다. 명상이 학생, 교직원 및 직원들로 구성된 대학 캠퍼스 커뮤니티에 미치는 영향과 미국 내에서 이러한 프로그램의 이용 가능성 및 활용도를 더 조사하고 연구하는 것을 제안한다.

주제어: 명상, 자기성찰, 대학사회, 현상학

1) Professor & Associate Director of Graduate Nursing Programs, Fairleigh Dickinson University

Boas J. Yu

주소: Henry P. Becton School of Nursing and Allied Health

Fairleigh Dickinson University, USA

1000 River Rd. Teaneck, NJ 07666 USA

전화: +1-733-610-0969

전자우편: byu@fdu.edu