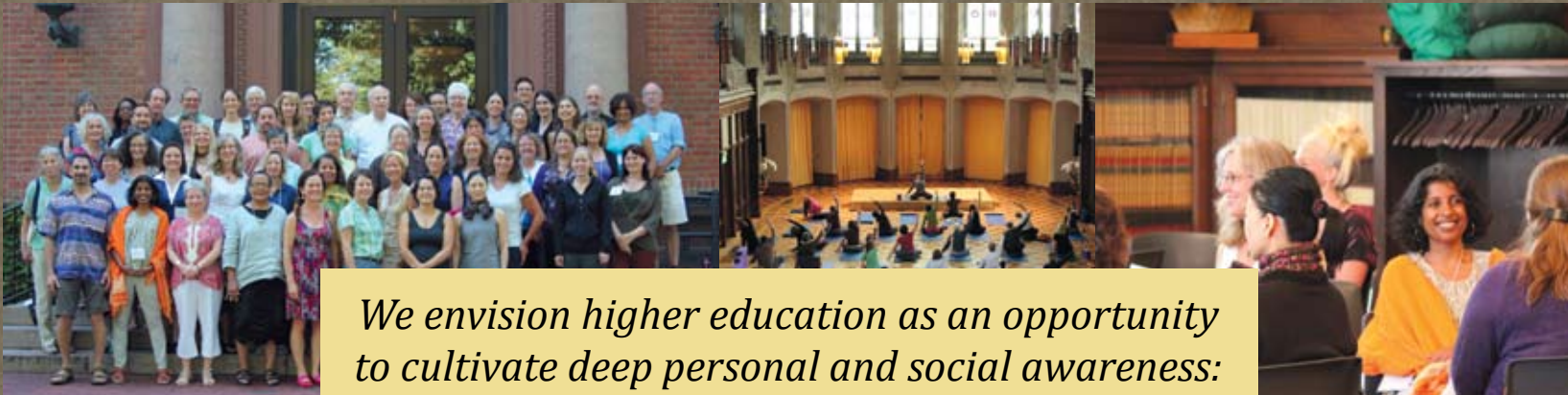


the center for
Contemplative Mind in Society's

Program Activity Report

October 2011 through October 2012



*We envision higher education as an opportunity
to cultivate deep personal and social awareness:
an exploration of meaning, purpose and values
in service to our common human future.*



The Center for Contemplative Mind in Society is a 501(c)(3) nonprofit organization working to transform post-secondary education with contemplative practices and perspectives, creating active learning and research environments that look deeply into experience and meaning for all in service of a more just and compassionate society.

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Above: Daniel Barbezat, Executive Director, and Beth Wadham, Program Associate, in the Contemplative Mind office. Below: Reflective practice during the 2012 Summer Session on Contemplative Pedagogy.



Dear Friends,

Our network, grown and developed over years of sustained effort, is an inspiring, wonderful and supportive community. Over this past year, I have learned so much from you all and am so deeply grateful and humbled. Thank you for your work, your commitment, integrity and support.

We began the year by creating and standing in a new vision and mission for the Center. Embracing and living a vision that I deeply believe has meant the world to me. Continuing to return to our vision to guide our action requires practice: the practice of returning to that vision when we turn away. Over the year, we have developed programs and endeavored to act in ways that make our vision live vibrantly in this complex and confusing world.

I am very proud of what we have accomplished together. The following annual report contains a review of our efforts over the past year and a look toward the future.

We are currently focusing on two great challenges: increasing access and meaningful inquiry in education.

I am proud that we are working together with integrity to increase our scope, become more aware of those who are not currently participating in our events, and provide the means to increase the accessibility of our work to all. We have already created a modest fund to provide scholarships to our events. We seek continued support to develop greater resources to provide assistance to those who need it most.

Establishing and supporting ongoing inquiry into what is most deeply meaningful to us forms the heart of the Center's vision for the creation of a more just and compassionate society. In order for us to survive, in a meaningful way, we are going to have to find ways in which we can share experience and sustain our visions through our learning and actions. It is simple: if we all continue acting in a manner counter to what we truly believe, we will cause suffering for ourselves and others. It's necessary to first look, to examine: what is most deeply meaningful to me, to you? How is our learning, our teaching and work related to that? The contemplative exercises that we develop and support throughout colleges and universities sustain such inquiries.

The gross failures of our times (financial, political, environmental, etc.) have not occurred due to the actions of a small set of particularly problematic human beings, as if a group of people suddenly arose and created a crisis. In profound and meaningful ways, the people making these decisions are just like me, just like you. They were trained and went through an education system that largely failed to ask them to ever think deeply about what they were doing and the implications of their actions. They were expertly trained in disciplines like finance, economics, and mathematics; they were trained in history, language, physics...and yet, to what end? That was rarely asked. There was so little space created for them in our institutions to look deeply within themselves and ask: what am I doing? What is deeply meaningful to me? And how is what I'm doing a movement toward what means most deeply to me, or away?

If you look at the mission statements of most educational institutions, they contain statements about access, about meaningful lives and integrity. However, these statements have not guided action and have largely been forgotten. We are working to have them remembered!

Our work together creates and supports environments for all to sustain such inquiries and I believe that we are making a profound difference.

If you share our vision to increase access to contemplative approaches and to transform education, please join us. Please support our work through your donations, and I promise you: I promise you that we will use your contributions in a way directly in line with our collective vision. I will make no compromise on that. We are deeply and absolutely committed to this transformation and hope that you can join us.

Thank you so much for your integrity and beautiful work. Together, we can do this.

May you be well.



Daniel Barbezat
Executive Director



Rhonda Magee, Board President, Professor of Law and Co-Director of the Center for Teaching Excellence at the University of San Francisco, delivers the keynote address of the 2012 ACMHE Conference: "Contemplating Race, Law and Justice: Some Notes on Pedagogy for Changing the World."

Our Vision

We envision an education that promotes the exploration of meaning, purpose and values and seeks to serve our common human future. An education that enables and enhances personal introspection and contemplation leads to the realization of our inextricable connection to each other, opening the heart and mind to true community, deeper insight, sustainable living, and a more just society.

Though powerful and vitally important, the conventional methods of scientific research, pedagogy, and critical scholarship need to be broadened. The experiential methods developed within the contemplative traditions offer a rich set of tools for exploring the mind, the heart, and the world. When they are combined with conventional practices, an enriched research methodology and pedagogy become available for deepening and enlarging perspectives, leading to lasting solutions to the problems we confront. None of these methods require an ideology or creed and each is available equally to all.

We envision higher education as an opportunity to cultivate a deep personal and social awareness in order to stimulate inquiry into what is most meaningful to us as interconnected human beings. We seek to recast the traditional foundations for education into a truly integrative, transformative, and communal enterprise that is wholly open and inclusive of all backgrounds and that cultivates each person in the fullest possible way.

Our Mission

The Center for Contemplative Mind in Society transforms higher education by supporting and encouraging the use of contemplative/introspective practices and perspectives to create active learning and research environments that look deeply into experience and meaning for all in service of a more just and compassionate society.

Diversity

A letter from Executive Director Daniel Barbezat and Rhonda Magee, President of the Board of Directors, Center for Contemplative Mind in Society and Professor of Law, University of San Francisco.

Greetings, fellow travelers. The past year has been very active at the Center, and we are excited to continue deepening and expanding our work. Our new vision and mission have focused our new initiatives and provide us with an energized strategy to enliven and transform higher education and our society. One of our new focal areas is ensuring greater inclusion and accessibility to our program offerings and increasing the diversity of our network. We believe that this focus is especially important given the increasing dis-integration of our nation and our special position as contemplative scholars, teachers and education professionals with access to, and experience with, tools proven to develop heightened awareness and positive feeling.

We realize, of course, that there are many different ways to define both “diversity” and “access” and many ways of bringing a greater focus to them. For us, it means a commitment to realizing greater attendance at our events among traditionally underrepresented identity groups (for example, African American men), and ensuring that we are open to forms of contemplative practice that arise among underrepresented cultural identity groups (for example, gospel singing or centering prayer). We view our reorientation around this focus on diversity as an invitation to our entire community to contemplate the meaning of diversity and inclusion together. We are excited about exploring and bringing new insight to the development of contemplative pedagogies and practices across campuses and into our increasingly diverse and interdependent society, while at the same time holding and experiencing awareness of our common humanity and keeping our hearts open to so-called others.

We look forward to continuing and deepening our consideration of these issues beyond 2012, exploring ways a contemplative approach to self-awareness, self-development, and interpersonal communication can effect broad-based, positive change. We hope you will join us and share your experiences and insight at every step. We are not alone in our appreciation of the importance of examining these intersections at this critical time.

Daniel Barbezat. Rhonda V. Magee

Contemplative Higher Education

A contemplative perspective supports students' academic engagement and the development of their healthy inner life. Contemplative practices strengthen and sustain attention, deepen understanding of course material, support and increase connection to others, and inspire inquiry and insight.

1. Access to Inner Experience

Contemplative higher education is part of a rich tradition of integrative and experiential education which calls for combining domains of experience and knowing into learning. The work of John Dewey, Jean Piaget and the radical reframing of education by Paolo Freire all have experiential components at the core of their approaches. Contemplative approaches are distinguished by a focus on “inner experience,” a result of introspection and self-awareness.

In addition to stabilizing the mind and increasing one's ability to focus, contemplative methods broaden perspectives and support creative, more synthetic approaches to problem solving. A contemplative education incorporates innovative practices that engage the senses, invites close observation of natural phenomena and cultural productions, and supports the creative process, cultivating wide-ranging intelligence in the fullest possible way.

Contemplative methods can be used effectively throughout the curriculum. From guided introspective exercises in behavioral economics to open-ended “beholding” in art history and *lectio divina* in philosophy and literature, these diverse practices are deeply connected, united by a focus on personal connection, refined awareness, and an orientation to discovery and insight.

Contemplative methods invite students to engage with material so they recognize and apply its relevance to their own lives. Much of formal education stresses the abstract and conceptual.

Careful, discursive analytical thought is central to learning, but often excludes personal reflection and creative engagement which leads to synthetic thinking—and which enables students to connect the personal with the abstract, naturally addressing the full range of their capacities. Reflective engagement is one aspect of learning over which students are sovereign: an awareness of their experience, thoughts, and reactions to course content supports their own agency in their education and increases opportunities for their personal and intellectual development.

Contemplative capacities are developed through practices which increase awareness of the present moment and responsiveness to the environment. Neuroscience studies now document a wide variety of benefits resulting from meditation practices. For example, compassion can be cultivated through structured listening practices that invite an empathetic response, as well as practices that have students become more aware of their relationship to others. Practices that engage the sensing experience of the body develop a calm, flexible “presence,” or way of being. Mindfulness practices reinforce the perspective of a neutral observer (a still, quiet voice) and heighten awareness of emotional responses and reactions. The benefits include reduced reactivity and rumination and increased impulse regulation: valuable skills in the classroom and throughout life.

2. Well-Being

An accelerated pace and increasing pressure can stretch students, faculty, and administration beyond their capacity. Like never before, this is

a time for us to attend closely to ourselves and our relationship to others. Contemplative and mindfulness practices reduce stress and promote emotional balance, allowing us to cope with difficult life circumstances. Contemplative methods are increasingly a resource across campus, in counseling centers and in offices of student life and affairs.

3. Meaningful Action

Contemplative exercises foster self-awareness, empathy, discernment, and compassionate connection to others, all of which shape ethical action. Their inclusion goes a long way toward redressing an increasingly recognized imbalance in higher education. In his book *Excellence Without a Soul*, Harry Lewis, former dean of Harvard College, explains that “Harvard and our other great universities [have] lost sight of the essential purpose of undergraduate education”: to help students “learn who they are, search for larger purpose for their lives, and leave college as better human beings.” Contemplative practices support students' sustained and deep inquiry into what is most meaningful to them.

A contemplatively oriented college or university is a community where an ethics of genuine compassion can be practiced, and where its members can learn to extend generosity to others beyond those closest to them. The development of this ethos can be initiated by contemplative practices and performed through service-learning and engagement with the surrounding community and its needs.



Core Programs & Events

Our Core Programs address multidimensional aspects of personal and organizational change in higher education. While each initiative is designed to focus on one aspect of our work, all contain elements of the entire range of our activities to support and enrich contemplative pedagogy: sustaining a contemplative practice (Retreats for Educators), fostering the development of new work in an intensive setting (Summer Sessions), and sharing results and discussing experiences in a rich, diverse forum for our community (Membership Organization and its Annual Conferences).



Top: Walking the labyrinth at our 2012 Contemplative Retreat for Educators at the Garrison Institute.

Middle: A small group discussion at the 8th Annual Summer Session on Contemplative Pedagogy.

Below: At the 2012 ACMHE Conference, David Levy, Professor in the Information School of the University of Washington, presents "Mindful Email and Beyond," a paper on student use of technology.

The Association for Contemplative Mind in Higher Education

The Association for Contemplative Mind in Higher Education (ACMHE) is a professional membership organization that promotes a broad culture of contemplation on campuses. At its five-year mark in development, 2012 was a pivotal year. Launched in 2008 to institutionalize the momentum created by the Center's Academic program and serve the community of contemplative educators, administrators and scholars that at first grew up around the Center's fellowship grants, summer sessions and retreats, it now includes many new contacts resulting from visits to the website and participation in ACMHE conferences and webinars. We're in a good place to assess our current position and how far we have come in achieving our goals, and to begin to set direction for future development.

Members who are current with dues number 479, members who have lapsed in dues payments number 485, and our mailing list for academic program news includes over 3100 contacts.

The ACMHE has established leadership in the emerging field of contemplative pedagogy and has a track record of five successful, fully-enrolled conferences over the past four years (four Annual conferences and one West Coast Regional conference). Interest in these participatory forums is strong. For 2012, the conference theme called for proposals that honor wider and more diverse cultural contexts and are oriented toward bringing the benefits of contemplative education to greater numbers of students.

A peer-review committee (**John Baugher**, Associate Professor of Sociology, University of Southern Maine; **Melissa Goldthwaite**, Professor of English, St. Joseph's University; **Veta Goler**, Associate Professor of Dance, Spelman College; and **Jill Schneiderman**, Professor of Earth Science, Vassar College) chaired by Daniel Barbezat selected 57 presentations, roundtables and panels from 120 submissions. The peer-review committee plans for an online publication of selected conference papers in 2013.



*Above: ACMHE members gather in the lobby of Amherst College's Converse Hall at the start of the 2012 ACMHE Conference.
Below: Sharing research at the conference's Poster Session.*



The Fourth Annual Conference of the Association for Contemplative Mind in Higher Education

*September 21 – 23, 2012
Amherst College, Amherst, Massachusetts*

At annual ACMHE conferences, members present research and exchange ideas about the ways contemplative practices serve teaching, learning, and knowing.

The Fourth Annual ACMHE Conference, “Contemplative Approaches in the Diverse Academic Community: Inquiry, Connection, Creativity, and Insight” was fully enrolled at 170 participants. Presenters and attendees reflected a diversity of cultural and racial/ethnic backgrounds as well as a diversity of disciplines, institutions and positions. There were 57 presentations during concurrent sessions and 25 posters.

Gaelle Desbordes, research fellow at the Athinoula A. Martinos Center for Biomedical Imaging within the Massachusetts General Hospital and Harvard Medical School presented “The Contemplative Brain” as a plenary session. Musician and philosopher **David Rothenberg** gave a concert performance, “Bird, Whale, Bug: Music from Nature,” and discussed his research on the musicality of nightingale, cicada and whale songs.

A World Café facilitated by **Barb Catbagan**, Interdisciplinary Studies at Naropa University and **Rona Wilensky**, consultant on transformational leadership for educators, brought participants to the table on Sunday morning for conversations to consider the future of contemplative higher education and the direction of the ACMHE.

The full program and a video of the keynote address are archived at contemplativemind.org/programs/conferences

Rhonda Magee, President of the Center’s Board, Professor of Law and Co-Director of the Center for Teaching Excellence at the University of San Francisco, delivered the keynote address, “Contemplating Race, Law and Justice: Some Notes on Pedagogy for Changing the World.”

Recognizing that race is just one of the many kinds of diversity in the academic community, Magee focused on it as her area of research over the fourteen years she’s been teaching law.

Issues of race are still very much with us, she confirmed, although they are often put aside in educational settings. Well-meaning people may feel less than confident wading into conversations that involve race, and when it comes up, tend to move away, and look for ways to get out of it cleanly and gracefully (without looking like they are trying to get out of it).

For Magee, whose aspirations for education include helping every individual develop their talents to use for the highest and best for the world, the classroom offers rich opportunity to explore and learn from one another about these issues.

She challenged educators to “bring our best game”—these practices—and gradually deepen our capacity for discussions about race and diversity. This requires commitment, but by bringing narrative (storytelling), listening and self-awareness practices, and leading with her heart, she’s found that students will go a long way with her because they can see that she cares. Magee’s inclusive pedagogy engages students at various levels: personal, interpersonal, and as persons in a social/cultural position or context.

Contemplative approaches have transformed her courses. She gives students time to consider the implications of law and policies, such as stop and search, from multiple perspectives. Contemplative methods offer a way to stay with the difficult conversations and sustain inquiries with a greater degree of openness. Her classroom has been her own ground of experimentation and exploration.

In classrooms, she observes, we have an opportunity to sit across the table from one another. When discussing racial profiling, she asks her students, “How many have been pulled over for traffic violations?” Many hands around the room are raised. “How many have had their vehicles searched?” Only the black and brown students raise their hands. “How many have had the police pull guns on them?” Only the black males are left with hands raised. In combination with an examination of the data on the number of searches that result in arrests, these personal experiences reveal, Magee suggests, a fuller picture of truth. For all the students in the room, both those who have been targeted and those who haven’t, there is a revelation that the world may not be how they thought it was, and an appreciation of their common humanity. She can “feel from their faces how community is created.”

These kinds of conversations help us recognize that we all have a piece of relevant experience—something we know—to share. With resonance, Magee struck the keynote for the weekend of listening, learning and sharing that was to come, as contemplative colleagues began to articulate a reconceptualization of education for inquiry, connection, creativity and insight.

Example Conference Presentations

Contemplative Pedagogy and Intercultural Development

Vaishali Mamgain, Economics, University of Southern Maine

Roundtable: How can Mindfulness Practices be Integrated in Teaching and Learning about Diversity on Campus?

Laura Carmen Arena, Multicultural and International Affairs, Harvard University School of Education

Mindful Email and Beyond

David Levy, Information Science, University of Washington

Connecting the Curricular and Co-Curricular Elements of our Diverse Academic Community through Contemplative Practices

David O'Malley, Social Work, Bridgewater State University & Beth O'Malley, Hood College

Body-Oriented Pedagogy: When Body Becomes Subject and Mind Becomes Object

Oren Ergas, Education, Haifa University

Difference and Dialogue

Judith Simmer-Brown, Religious Studies, Naropa University

What can Feminism offer Mindfulness Initiatives in the Classroom?

Beth Berila, Women's Studies, St. Cloud University

Mindfully Exploring Reverence and Compassion in a Highly Diverse Classroom Setting

Peter Dlugos, Religion and Philosophy, Bergen Community College

Teaching Alternative Dispute Resolution in Culturally Transformed America

George Knox, Florida International University College of Law





Above: David Rothenberg performs "Bird, Whale, Bug" at the 2012 ACMHE Conference. Below: the World Café, which collected conference participants' thoughts on the future of the ACMHE and contemplative pedagogy.



Contemplative Mind in Higher Education Webinars

Contemplative Mind webinars are live online seminars presented by past Contemplative Practice Fellows and other leaders in contemplative higher education. They are free and open to the public and have reached a wide and diverse audience, each drawing from 60 to over 100 participants (ACMHE members and others). Our contacts frequently forward webinar invitations to their colleagues. New webinar registrants are added to our contact list and help expand our outreach.

The webinars are recorded and posted to our websites and have been viewed over 5600 times. The 2012 series included:

- "Contemplative Pedagogies in Geosciences" with **Jill Schneiderman**, Professor of Earth Science, Vassar College, January 25, 2012
- "Sentipensante Pedagogy and Contemplative Practice" with **Laura Rendón**, Professor of Leadership and Educational Policy Studies, University of Texas San Antonio and **Vijay Kanagala**, Postdoctoral Associate, University of Texas San Antonio, February 23, 2012
- "The Neuroscience of Somatic Attention: A Key to Unlocking a Foundational Contemplative Practice for Educators" with **Catherine Kerr**, Department of Family Medicine at the Warren Alpert School of Medicine and Brown Contemplative Studies Initiative, Brown University, March 21, 2012
- "Legal Education as Contemplative, Multicultural Inquiry: Lessons from a (Lifelong) Course on Race, Law and Beloved Community" with **Rhonda Magee**, Professor, University of San Francisco School of Law, May 16, 2012
- "The Mindful Teacher" with **Steven Emmanuel**, Professor of Philosophy, Virginia Wesleyan College, June 27, 2012

Watch the webinar recordings at
contemplativemind.org/webinars



Founding Director Mirabai Bush answers questions during a presentation at the 8th Annual Summer Session at Smith College.

Summer Sessions on Contemplative Pedagogy

These intensive week-long workshops at Smith College are led by experienced contemplative educators and support participants in developing courses and curricular and co-curricular initiatives.

Eighth Annual Summer Session on Contemplative Pedagogy

*July 29 – August 3, 2012
Smith College, Northampton, MA*

As an interdisciplinary exploration of how contemplative approaches serve the classroom, Summer Sessions have always brought together a group of educators diverse across discipline, department and institution. This year, leading departmental affiliations and research interests were law, social justice and environmentalism, but also included medieval studies, art, pharmacology and landscape architecture: a kaleidoscope of lenses trained on the world.

In 2012, the session expanded to include higher education professionals working outside the classroom, in writing centers, academic advising, counseling, and technology, further increasing the variety of perspectives. We had 12 participants in these roles, drawn by their interest in applying contemplative methods and compassion to administrative responsibilities and work with students outside the classroom.

The expanded reach to those working in all facets of higher education resulted in an expansion of the number of participants served, nearly doubling the size with 60 attending and 10 faculty and staff. Expansion through inclusion—across practice traditions, ethnicities and race, and institutions and positions within higher education—became a prominent focus for 2012 (and beyond) with new leadership from Executive Director Daniel Barbezat. While diversity has long been an organizational concern, the intention for inclusion, and to better understand the barriers to connection across difference, was strengthened and deepened under Barbezat, with particular support from Board Chair Rhonda Magee. And this year's Summer Session was able to serve a group that included a higher proportion of diverse participants than in prior years, with 25% non-white participants.

Although a few applications were submitted in advance of the announcement of the Center's diversity focus, the Contemplative Mind session on "Diversity and Inclusion" at April's International Symposia for Contemplative Studies (ISCS) in Denver and the theme of September's Annual Association for Contemplative Mind in Higher Education (ACMHE) Conference, "Contemplative Approaches in the Diverse Academic Community," were displayed during the application period and may have encouraged more diverse prospective participants. The diversity focus directly informed two program elements of the Summer Session: an evening on "Contemplative Communication" and a Multicultural Identities Workshop, both led by Dan Barbezat and Rhonda Magee. Indirectly, the Summer Session allowed for multiple opportunities to develop and practice capacities to communicate across difference in ways that maintain connection and deepen trust.

The contemplative learning community that was created at the Summer Session demonstrated in many ways how these approaches support a framework for establishing meaningful connections with colleagues.

Through the application materials they submit, we learn about participants' relative experience with contemplative methods and the questions they hope to explore. At this stage in the development and implementation of contemplative approaches, we find most applicants have established a personal contemplative practice and many are already experimenting with methods in their classrooms and campus work. They come to the Summer Session to deepen understanding, refine plans for integrating practice toward particular goals, and develop more systematic and embedded approaches. The formal program of practice sessions, presentations and workshops provides the scaffold for their further investigation. They find their inquiry is also served by the caring community of colleagues they find themselves within.

Each morning began with practice, and over the week faculty offered a range of sitting meditation exercises which were followed by contemplative movement sessions with **Yin Mei Critchell**, director, dancer, choreographer and Professor of Dance in the Drama, Theater and Dance department at Queen's College, CUNY. Yin Mei led participants through a deep and intuitive Tai Chi and Qi Gong practice, attuning awareness to the space within and around.

Arthur Zajonc, former director of the Center and now president of the Mind & Life Institute, gave the opening presentation. His overview of the design principles of contemplative pedagogy is informed by his long-term involvement in contemplative practice, research and teaching as the leading proponent for the inclusion of the contemplative dimension in higher education.

He displayed recent research in psychology and neuroscience demonstrating the benefits of contemplative approaches and suggested that the inclusion of practice is valid across disciplines for strengthening attention and emotional stability and cultivating empathy, altruism and compassion. Zajonc also discussed how contemplative exercises are an effective mode of inquiry relevant to course content, providing examples from a first-year seminar and the physics courses he taught at Amherst College that showed how the exercises deepened students' engagement as they delved into poetry, observed natural phenomena, and considered the contradictions of their own identities.

Toward the end of the Summer Session, Zajonc offered "Contemplative Inquiry as a Research Method," a workshop which invited participants to take inventory of the types of exercises and approaches they'd experienced over the week, and to select one to develop for some specific course content or need on campus.



Executive Director Daniel Barbezat and former Executive Director Arthur Zajonc observe a dialog and listening practice during the 8th Annual Summer Session at Smith College.

Morning Presentations

Person/Planet: Contemplative Environmental Studies

Paul Wapner, Professor of Global Environmental Politics at the School of International Service, American University

I introduced the concept of “Contemplative Environmental Studies” (CES) as the attempt by professors in various fields to use contemplative traditions and practices to investigate and teach about environmental issues. The emerging discipline arose out of the real-life concern for teaching, researching, and living in an age of severe environmental intensification. Given increasing environmental hazards—especially climate change, loss of biological diversity, fresh water scarcity, and energy challenges—how can we best teach our students, conduct meaningful research, and live environmentally responsible lives? CES wrestles with such questions.

CES starts from the assumption that contemplative practices can open up the inner lives of students, and that development of one’s inner life can assist in confronting environmental dangers. We know, for example, that mindfulness practices can assist people in developing an ability to respond—rather than simply react—to circumstances. This is a useful capability in those facing environmental challenges since it leads to skillful political engagement wherein one can more calmly assess various engagement strategies. Likewise, contemplative traditions that emphasize engaging in the world without getting caught in worldly rewards also offer an essential asset to environmental citizenship.

Many traditions call on practitioners to work tirelessly to make the world a better place, but to give up the fruits of one’s efforts. Finally, almost all contemplative traditions offer expanded time and space horizons for thinking about our lives and the fate of all life. For example, the concept of “deep time” or “seventh generation thinking” reminds us to adopt a long view when confronting environmental challenges, and the idea of ecological and existential “interdependence” as well as “inter-being” offer meaningful ways to think about human identity and the grounds for action.

In addition to focusing on how inner growth can help us engage environmental issues, CES also recognizes that working with environmental challenges enhances our inner lives. The environmental problems we currently face are of a unique magnitude and intensity. As such, they offer novel ways to deepen experience. For example, one could argue that humanity is now capable of experiencing a level of species sadness that has been inaccessible to previous generations. To know that the earth’s ecological fabric is fraying at alarming rates, and to know that we, as a species, are responsible, is opening up new chambers within the human heart wherein a deep sadness is emerging. Likewise, as the more-than-human world shrinks in the throes of massive extinction, many of us are feeling a deeper love for the wider family of life around us, and this may, in fact, be a new inner experience for humanity itself. To put it simply, exterior engagement with environmental issues is opening up new dimensions of humanity’s inner experience, and focusing on the interface between external and internal ecologies is essential to CES.

In this presentation I explained how CES is influencing my research and teaching. For instance, my current research focuses on “climate suffering.” No matter how much we try to avoid

(mitigate) and adjust (adapt) to climate change, there will nevertheless be inevitable suffering. (There already is.) My latest project examines how people are experiencing weather-related hardships associated with climate change such as unseasonable floods, record droughts and fires, melting permafrost, and the like. The premise of the research is that suffering is not itself predestined, but is the consequence of pain (which is inescapable) plus resistance to pain (which is variable). I want to know the ways people are utilizing different narratives to make sense of their pain, and how these constitute varying degrees and qualities of resistance.

In terms of teaching, I am using contemplative practices in a number of my courses, and utilizing them in workshops I have been offering to colleagues. Over the past decade, I have taught two courses that are directly relevant: “Contemplation and Political Change,” and “Contemplative Sustainable Design.” In both courses I use contemplative practices to deepen students’ inner experience of themselves and course material, and awaken them to the metaphors implicit in different contemplative techniques. For example, I use yoga to bring awareness to our bodies, and encourage embodied kinds of knowing. In this sense, I encourage students to work with obstacles that they face in their research by experiencing obstacles in their bodies. This involves inviting students to come to an edge in yoga—a place where they meet physical resistance—and investigate how they work with such an edge. Does one burst through, back-off from, or play with the ambiguities of resistance? I also use yoga as a metaphor to enhance intellectual flexibility. All of us suffer from “hardening of the categories.” Yoga introduces the importance and offers the rewards of physical, emotional, and intellectual flexibility.

I also use meditation in my courses. I do this instrumentally to bring student awareness squarely into the classroom, and to develop an ability to look directly into difficult situations. Students often have a hard time transitioning to the classroom. Meditation provides the experience of letting go of previous preoccupations and future planning, and bringing one's fuller self to the classroom. Additionally, meditation provides practice in confronting discomfort. Environmental tragedies are emotionally challenging simply to know about, let alone try to address. Meditation enables us to use choreographer Liz Lerman's axiom of "turning discomfort into inquiry." Meditation allows students to find the confidence to turn their gaze toward even the most discomfiting environmental injustices and conditions.

In my presentation, I shared the virtues and challenges of teaching using contemplative practices. In terms of challenges, I discussed how such practices can come off sounding corny or religious, and described instances when students resisted contemplative education and how I dealt with it. My intention in doing so was to be honest about my own limitations in using contemplative pedagogy, and remind people that doing so requires some inner work on the part of the professor.

I finished by using a contemplative orientation to explain the origins of environmental degradation. People don't solve environmental problems, they displace them. For instance, they export waste to poorer regions, or leave it for future generations, or allow it to contaminate and injure the habitat of other creatures. I pointed out that such practices are not simply matters of ignorance,

but represent a type of moral blindness that has to do with defining "others" as less fully deserving of ethical treatment. As long as we are able to look at others as inferior to ourselves, we will continue to displace of environmental problems rather than take full responsibility for them. I explained how contemplative traditions and practices heighten our moral sensitivities, and thus enable us to address the challenge of living sustainably in a more responsible manner.

In short, I attempted to explain and demonstrate the critical significance of introducing contemplative sensitivities and practices into environmental research and teaching, with the assumption that doing so also enhances our abilities—as professors, citizens, and ordinary human beings—to live more meaningful lives in the face of grave environmental dangers.



Paul Wapner leads "Person/Planet: Contemplative Environmental Studies."

Uses of Ritual in Contemplative Education

Loriliai Biernacki, Associate Professor of Religious Studies at the University of Colorado

When using contemplative practices in educational settings, ritual can help to ground the exercises both in and out of the classroom. Ritual reminds us that we are embodied. In this presentation I discussed our culture's predominant tendency towards taking the learning process to be an exercise in objectification, making what we study into an object and then treating it as mere object, something to master, rather than a process of learning that also stimulates a sense of a subjective understanding of what we study. Obviously, learning is more complex than a merely bimodal process, and this as a heuristic device is one that suffers from the risk of oversimplification; yet, as a device, it is useful in suggesting a balance to what is often a lopsided process in our educational system.

So, what exactly is ritual? Nearly always understood to be closely aligned with religion—even more than it is aligned with, say spirituality or with mysticism—ritual reaches down into a level of humanity that runs deeper than our conscious, egoic selves. Roy Rappaport, a scholar of ritual, writes of “ritual as humanity's basic social act” (*Ritual and Religion*, 107). That is, ritual connects to others beyond ourselves at a very basic level.

The repetition of ritual functions on a level beyond the cognitive; it acts as a kind of rhythm that allows access to deeper emotional realities. This is something that Robert Bellah notes in his recent book, *Religion and Human Evolution*, namely that the repetition of ritual—redundancy

—helps humans to move from indexical to symbolic meaning, and suggests that this is what helped early humans to develop language. My own sense is that rituals, which move out of the semantic field through use of embodiment, use basic elements such as water, with rhythm and repetition, to connect us to the being we already know but have buried deep within us: connecting us to, from my own sort of panentheistic perspective, a recapitulation of our evolutionary pasts.

I DISCUSSED OUR CULTURE'S PREDOMINANT TENDENCY TOWARDS TAKING THE LEARNING PROCESS TO BE AN EXERCISE IN OBJECTIFICATION, SOMETHING TO MASTER, RATHER THAN A PROCESS THAT STIMULATES A SUBJECTIVE UNDERSTANDING OF WHAT WE STUDY.

A number of points to consider regarding ritual:

Ritual typically requires repetition to become effective. If you choose to incorporate ritual in a classroom or other setting, it's a good idea to establish the ritual you will use as a routine in your own life prior to beginning it with others. It doesn't have to be time-consuming; it just needs daily repetition.

My own experience is that the use of basic elements and forces, fire, water, breath, the classic elements we see in most ancient mystical scriptural texts, certainly in India, with which I am most familiar—can add a boost to the process of

meditation and ritual, and take up the slack where our repetition is less.

Using implements that are not culturally familiar is actually sometimes helpful in a classroom because it helps to generate a space outside of ordinary consciousness. So checking our email or Facebook accounts regularly counts as a kind of ritual repetition; however, it does not engender a kind of sacred, non-ordinary space (also apart from the fact that it separates a group by linking us primarily to people not present).

Maybe most important: by allowing us to access a pre-linguistic, gestural layer of our history as human species, it allows us to step outside of a strictly objective, and objectifying, approach to learning. While an objectifying perspective is necessary for learning, much more can be gained by complimenting this with subjective experience, as the 11th century Indian philosopher Abhinavagupta points out.

Practical Exercises

1. The use of a vow in the classroom. I have used this practice teaching Gandhi; it is a practice he often engaged. In my use, we took a few different vows. One was a vow to speak the truth (following Gandhi) for just one semester, and we took another vow, anything each student wished to positively transform about him or herself.

For this classroom practice I implemented a ritualistic component derived from general Indian practice of making vows. We used water as an element in making the vow. The person making the vow holds water in his or her hand while pronouncing the vow and lets the water fall to the earth on the completion. Water, which is a ubiquitous substance, making up 60% of our bodies, is in a sense a reminder, a kind of

witness to our statements. My theory is that the ritual, embodied expression of intention towards transformation, through the embodiment, calls forth some deeper part of oneself that meets us and helps with our transformation.

2. The second example is a modification of an Indian tantric practice called “bhuta shuddhi,” or purifying the material elements. This is mostly done mentally in Indian practice, and comes in a variety of versions.

A basic template employs the five elements arranged in order of gross or solid to subtle: Earth, Water, Fire, Breath, Air and Space. One mentally imagines each of the elements within one’s physical body to be dissolved into the next more subtle component.

In some Tantric versions sound is used with this as well: syllables called seed sounds, bija mantra: Lam with earth; Vam with water; Ram with fire; Yam with air; Ham with space. Some versions of this work on the bodily centers called

the chakras, associating the five elements with different sources. Many of my medieval textual sources don’t follow this method, but instead imaginatively destroy and rebuild the body. I like to adapt this model to a 21st century context by looking at its basic impetus as a method for redefining identity. One way to do this is to consider the disciplines in a university. Can we arrange them on a continuum from most matter-centered to most consciousness/spirit centered—i.e., identity as constructed from most gross, most physical to most subtle?

This is fundamentally what we see in the Indian discussions of the five elements, the bhutas: they are understood to be us in our five layers from most matter/physically oriented—earth, to most consciousness/spirit oriented—space.

So I represent the disciplines from religion, philosophy, concerned with ideas of spirit; through psychology, sociology, anthropology, with mind; through biology, the body; to chemistry, a more material understanding of ourselves; to

physics, as the basic constituents of matter. And what’s fun about late 20th and 21st century physics is that the discovery of the very tiny, subtle particles in quantum mechanics and string theory almost start to bring us back to the heart of religion and philosophy. So students often interpret this as a kind of wonder of the cosmos, that our basic essence as matter in physics starts to align with our essence as spirit in religion.

Again, successively, from matter to spirit or spirit to matter. The point of the process is to progressively reconfigure our identities so that they become less fixed in a sense, which then allows for an open space. I think of this actually as *wonder*, which allows for a subjective entrance into a topic. My conjecture is that the place of pure space allows the presence of the other to be a subjective experience. Using the process of moving from one element to the next enables the shifts in consciousness that allow us to reconfigure identity.





Living Contemplative Pedagogy: A Conversation

Veta Goler (Dance, Spelman College) joined with Dan Barbezat to share experiences of bringing contemplative practices to their academic institutions. Goler focused her comments on how, over the last two decades, her personal growth as a contemplative individual has dovetailed with aspects of Spelman College’s institutional transformation. Contemplative practices are now found in curricular and co-curricular contexts on campus, and a growing number of faculty express interest in contemplative pedagogy and articulate the value of reflection and other contemplative experiences in preparing Spelman women to be effective change agents in the world.

One of the goals of Goler’s teaching is to help students expand their ways of knowing by deepening their capacity to see, and then use this new “sight” to enhance what they know intellectually. Employing a contemplative drawing experience, she developed the following Contemplative Seeing and Knowing Exercise and introduced the practice at the Summer Session with the hope that participants would find ways to use this exercise in their own institutions.

Contemplative Seeing and Knowing Exercise

Veta Goler, Division Coordinator for Arts and Humanities and Associate Professor of Dance at Spelman College

Allow 20 to 40 minutes. With more time, lengthen time to journal and share.

Preparation: Each person has 2 sheets of paper (copy paper is good) and a pen or pencil.

Participants arrange themselves in pairs, sitting close to each other, face-to-face. They take a moment to breathe deeply and settle.

1. Lead participants to:

- Write what they know about their partner and what they’d like to know (questions to ask) (3 to 5 minutes)
- Have a conversation to ask and answer questions (6 minutes or so)
- Write what they now know about their partner (2 to 3 minutes)
- Invite participants to settle in again and listen to a poem
- Read poem two times: “To Look at Any Thing” by John Moffitt. After reading poem, have people sit in silence for a moment.

2. Give instructions for drawing:

- Each person will draw their partner according to specific guidelines—once their pen or pencil touches the paper, they may not look at their paper and they may not lift their pen or pencil from the paper until you say it’s time to stop.
- Pairs identify a person A and a person B [or whatever name you like]. Have people take a moment to look into their partner’s eyes.

- Lead the drawing and final reflections:

B draws A: (Pen on paper, close eyes and breathe, then draw for 60 seconds.) Give people a moment to share and react

A draws B: (Pen on paper, close eyes and breathe, then draw for 60 seconds.) Give people a moment to share and react.

3. Ask “now, what do you know?” (5 min.)

- Write about the entire experience: What new ways of seeing your partner and/or new understandings about him/her have arisen?
- If time allows, write about what you learned about yourself. And what does this experience teach you about seeing? About where knowledge comes from? What lessons are there that you can apply elsewhere in your life?
- Share (if time, with partner, and) in large group.

To look at any thing,
If you would know that thing,
You must look at it long:
To look at this green and say,
'I have seen spring in these
Woods,' will not do—you must
Be the thing you see:
You must be the dark snakes of
Stems and ferny plumes of leaves,
You must enter in
To the small silences between the leaves,
You must take your time
And touch the very peace
They issue from.

—John Moffitt, from *The Living Seed*

Additional Summer Session Program Elements

The morning presentations make up the primary content of the Summer Session; the afternoons and evenings offer opportunities to meet in small groups, attend instructional practice sessions, contemplative arts sessions, workshops and presentations of research. Additional 2012 Program elements included “Contemplative Communication,” with Dan Barbezat and Rhonda Magee; “Working with Mindfulness: Practices for Reducing Stress and Increasing Happiness” with **Mirabai Bush**; a “Multicultural Identities” workshop with Dan and Rhonda, and the following.

Poetry Reading with Marilyn Nelson

Award-winning poet and Contemplative Practice Fellow **Marilyn Nelson** offered an evening of poetry to the Summer Session, reading from her collections *Fields of Praise* and *Carver, a Life in Poems*, and delighting listeners with a reading of *Snook Alone*, a picture-book illustrated by Timothy Basil Ering.

Reflections, Responses & Evaluation

A new event evaluation process for 2012 using an online questionnaire vastly improved the response rate (from 10-20% in prior years to 90%) and provided important data from participants to help us understand our impacts and to refine our program offerings. There were significant changes to this year’s session in terms of serving a larger number and more diverse participants. The wide-ranging, intelligent and heartfelt responses from participants are a valuable resource for planning next year.

School, Clinics and Monasteries: Promises and Perils of Contemplative Training

Willoughby Britton, Assistant Professor of Psychiatry and Human Behavior and Assistant Professor of Behavioral and Social Sciences at Brown University presented a version of her “Adverse Effects and Difficult Stages of the Contemplative Path” research to the Summer Session participants. Britton had recently presented the research as one of six recipients of the Varela Research Awards to His Holiness the Dalai Lama at the Mind and Life XXIV, Latest Findings in Contemplative Neuroscience, which took place at the Mayo Clinic in Rochester, Minnesota, on April 24.

Her research focuses on the challenges of meditation, investigating the difficult or challenging mind (and body) states that may result from intensive meditation practice. It includes interviews with more than 20 meditation teachers and Buddhist scholars as well as a number of experienced practitioners.

The research investigates:

1. the phenomenology of these experiences, including their duration, associated functional impairment and estimated prevalence
2. the wide range of interpretations from “Progress to Pathology” from well-known teachers and Buddhist scholars
3. “exacerbating factors” (practitioner characteristics, type of practice, available support) which may exacerbate expected (but perhaps difficult or challenging) meditation effects into the need for additional support measures.

Participants took a keen interest in the presentation and engaged in penetrating discussion on the serious nature of meditation and the careful preparation required to be responsible to potential risks.

Right: Paul Wapner, Professor of Global Environmental Politics at American University, and Mirabai Bush, Founding Director of the Center for Contemplative Mind in Society, leading the 2012 Retreat for Educators.

Retreats for Educators

Personal experience with introspective practice is central for educators seeking to develop contemplative pedagogy. Our retreats are designed to appeal to participants with a wide range of experience in contemplative practice, from beginners to seasoned practitioners. Registration is open to college and secondary school educators, administrators and staff.





After a 36-hour period of silence, participants gathered into small groups to discuss the relationship of contemplative practice to teaching, learning and knowing at the 2012 Retreat for Educators.

The Fifth Contemplative Retreat for Educators

October 18 – 21, 2012

The Garrison Institute, Garrison, New York

The 2012 retreat provided an opportunity for 20 educators to devote three days to deepening practice and bringing renewal and rejuvenation to their personal and professional lives. Much of the time on retreat was spent in focused, guided inquiry and in silence, including some silent meals.

Through meditation, mindful walking, yoga, and journaling, participants cultivated awareness and inquired deeply into the question, “what is living for me now?”

After many years of co-teaching retreats with Arthur Zajonc, **Mirabai Bush** led this retreat with **Paul Wapner**, Professor of Global Environmental Politics at the School of International Service at American University and author of *Living*

through the End of Nature: The Future of American Environmentalism and Environmental Activism and World Civic Politics. Paul was a 2008 Contemplative Practice Fellow and is a longtime practitioner of Vipassana meditation and Anusara yoga.

Mirabai and Paul introduced practices to cultivate capacities central to working in all facets of higher education—focused attention, deeper understanding, and greater kindness and compassion. **Anna Neiman Passalacqua** taught morning and afternoon yoga sessions and New York-based performer and Zen practitioner **Aaron Shragge** performed original, traditional and improvised pieces on the Shakuhachi flute as a focus for meditation on Friday evening.

A highlight for many participants was a labyrinth walk, which occurred during the final segment of the 36 hours of silence. Paul guided the group through a ritualized, measured approach from outside the institute doors to the grounds of the labyrinth. Once they set upon the path, he invited practitioners to take up a question for

contemplation during their progress inward toward the center and to practice open awareness on the winding way out.

To transition out of silence, participants engaged in a free writing exercise to process some of what they’d learned over the period of silent practice. Then they shared their stories with a partner in a deep listening practice before speaking into the circle.

The final evening of the retreat was given to lively conversation, as educators spoke in small groups about the relationship of contemplative practice to teaching, learning and knowing. Sharing their experience and questions and offering their ideas to help one another, the participants found many points of convergence and recognition. These supportive and stimulating conversations, many of which continued during breakfast on the final morning, are a distinctive feature of these contemplative gatherings.



Our Website & Online Resources

The ever-increasing accessibility and sophistication of online tools for learning and collaboration provide us with new opportunities and challenges.

Students, academics and staff around the world are now able to connect and share in this work; we can learn so much through this expanded contact. Closer to home, institutions which are unable to fund faculty members to attend our events or host visiting speakers are able to instantly access live streamed or recorded content.

While this increased access is certainly aligned with our mission, it also poses a significant question: can we provide these resources in a manner fully representative of our vision of authentic relationships and deeply meaningful practices?

Our response to this challenge can inform the tremendous growth in online learning, ensuring that our vision for the transformation of the academy does not become limited to the traditional on-campus experience, but encompasses these rapid developments in global access to quality education.



Contemplativemind.org, our extensive website, already offers many resources including course syllabi, reports, webinars, event listings, audio and video, and a large bibliography bringing together our 15 years of experience in academia. Redesigned in September 2012 to reflect our updated vision and mission and our current focus on post-secondary education, we are continually adding new resources. The site serves as a major resource for general information on contemplative practices and the integration of contemplative methods in secular and professional settings.

With support from the Hemera Foundation we are now developing even more substantial resources to support the development of contemplative pedagogy. This new initiative, conceived as a complement to our upcoming book on contemplative pedagogy to be published in 2013 by Jossey-Bass, will offer information on practical applications of contemplative methods inside and outside the classroom, interviews and lectures (videos and podcasts), an online journal and more.

We are working to develop the most effective and user-friendly ways to make this information available through multiple access points including our website, social media, and a mobile app, and are investigating options for live and asynchronous collaboration tools to support ongoing conversations on topics and themes of interest to our network.

This expansion is particularly important as online learning becomes increasingly popular as a method for increasing access to post-secondary education. The Center for Contemplative Mind in Society will be a leading voice in bringing contemplative methods to this pedagogical frontier while remaining true to our core values.



*Above: the September 2011 TLC meeting at Amherst College.
Below: Executive Director Daniel Barbezat presenting at the
October 2011 POD Conference.*



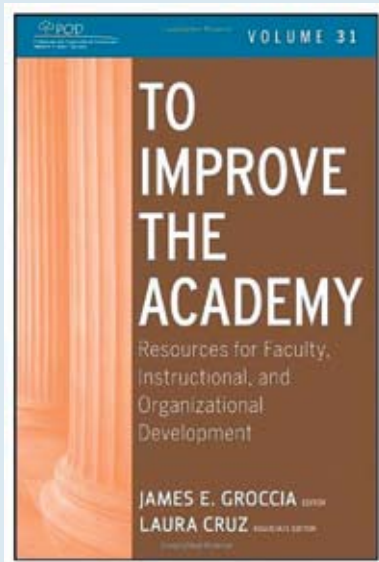
New Initiatives: Contemplative Pedagogy & Teaching and Learning Centers

Over the past two years we have embarked on a concerted effort to establish connections with directors and staff of university Teaching and Learning Centers (TLCs). These centers serve all disciplines, are respected throughout their institutions, and have the training and means to assess educational outcomes.

At an initial Teaching and Learning Centers Meeting, held September 10-11, 2011 at Amherst College, administrators of the Professional and Organizational Development Network (POD, the national TLC organization) and directors of teaching and learning centers met with Arthur Zajonc and Center representatives.

At the annual POD conference on October 26 – 30, 2011, in Atlanta, the Center offered two panel presentations. The first, “Design and Use of Contemplative Pedagogy for Higher Education,” featured **Daniel Barbezat** and **Allison Pingree**, Director of Professional Pedagogy at Harvard University’s Kennedy School of Government. The second, “Contemplative Pedagogy and Diversity: Creating Collaboration and a Research Agenda,” had a special designation as a collaboration between POD and the Historically Black Colleges and Universities Faculty Development Network (HBCUFDN). The session which featured **Renee Hill**, Professor of Philosophy at Virginia State University, Daniel Barbezat, and **Richard Sclove**, coordinator of the Center’s participation.

At the 2012 Annual POD (Professional and Organizational Development Network) Conference, October 24 – 28, 2012 in Seattle, Washington, Dan Barbezat and **David Levy**, Professor, Information School, University of Washington presented “Contemplative Pedagogy and Dealing with Technology,” a 75-minute interactive session which drew a capacity crowd. Levy’s scholarship focuses on contemplative practices, the ethics of information and technology, and the relationship between information and quality of life. He has extensively studied students’ use of technology and has presented papers on this work at several past ACMHE conferences (recordings are available on our Vimeo channel, www.vimeo.com/cmind).



Daniel Barbezat and Allison Pingree, in James E. Groccia and Laura Cruz (eds.) *To Improve the Academy*, vol. 31. San Francisco, CA: Jossey-Bass, 2012.

Daniel Barbezat has co-authored an article published in the 2012 POD publication, *To Improve the Academy*, titled "Contemplative Pedagogy: The Special Role of Teaching and Learning Centers." In this chapter, Barbezat and Allison Pingree, Director of Professional Pedagogy at Harvard University, provide an overview of the definition, intention, and benefits of contemplative exercises, and approaches to fostering these practices through university teaching and learning centers.

The Contemplative Mind-1440 Teaching and Learning Center Grants

Through support from the 1440 Foundation, the center will be funding grants to establish contemplative pedagogy programs at teaching and learning centers.

The Contemplative Pedagogy and Teaching and Learning grants are \$5,000 each and are intended to support a range of initiatives at TLCs. We envision that these grants will provide resources to TLCs so that they can help support and develop groups and courses to extend the use of contemplative practices throughout their institutions and assess their impacts. Qualifying teaching and learning centers have directors and/or staff who are members of the ACMHE and who have attended an event organized by The Center for Contemplative Mind in Society (such as a Summer Session on Contemplative Pedagogy, ACMHE Conference or Retreat for Educators) or

have already invited speakers to address staff and faculty on contemplative pedagogy. Qualifying proposals will be reviewed and selected based on three criteria: approach/design, innovation/novelty, and strength of possible assessment. Accepted grants will be announced in mid-January 2013 and grant-funded activities will take place during Spring 2013.

The Invited Speaker grants offer funds to subsidize the costs of invited speakers on contemplative pedagogy from the Center's network to institutions that have very limited budgets and could not otherwise afford to bring in speakers. We hope this program may be of particular benefit to TLCs which did not qualify for our Contemplative Pedagogy and Teaching and Learning Grants.

Workshops, Talks and Interviews

Over the year, we have provided interviews and lectures on topics concerning contemplative education at teaching and learning centers, faculty meetings, symposia, workshops, and conferences.

**To schedule an event,
please contact us at
info@contemplativemind.org**

Recent events include:

"Contemplative Pedagogy and the Transformation of Education"
Keynote at Central Connecticut State University's conference, *Mindful Education: Building Inner Resilience*, October 19, 2012.

The *Teaching, Learning & Everything Else* Podcast. "Contemplative Pedagogy: An interview with Daniel Barbezat." Listen at <http://cat.xula.edu/food/conversation-17/>

"Contemplative Practices in Higher Education: the role of the Center for Contemplative Mind in Society and Teaching and Learning Centers"
Emmanuel College, November 19, 2012.



Above: the Writing and the Contemplative Mind conference at George Mason University. Below: Sr. Linda-Susan Beard, Associate Professor of English at Bryn Mawr, speaks at the 2012 Mindfulness in Education network conference. The Center for Contemplative Mind in Society was a co-sponsor of both events.



Strategic Partnerships

Contemporary human challenges require vast cooperation. Global warming, poverty, religious and political strife and a host of others will not be meaningfully addressed without sustained and meaningful partnerships—they cannot be solved by unilateral action. Our great challenge, as a species, is to create these meaningful partnerships while maintaining the integrity and respect for each other. At the Center, we recognize that the transformation of colleges and universities will require working with many others who share our vision and mission. Creating and sustaining partnerships not only increases our ability to make change; it stimulates opportunities to learn and develop. We have increased our partnership activities and we look forward to developing new relationships with those who share our vision for this world.

Writing and the Contemplative Mind Conference

October 21 – 22, 2011
George Mason University
(co-sponsored event)

The Center, the Northern Virginia Writing Project, and the Center for Consciousness and Transformation co-sponsored a two-day conference in Fairfax, Virginia, to explore the intersection of writing and various forms of meditation and contemplative practice. Among the speakers were poet **Jane Hirshfield**, NPR book reviewer and university professor **Alan Cheuse**, Contemplative Practice Fellow **Michelle Francl**, and ACMHE member and senior fellow for the University's Center for Consciousness and Transformation **Mark Thurston**.

Two informative reviews of the conference are posted on the web site of George Mason University's Northern Virginia Writing project, nvwp.org.



A Contemplative Leadership Session with Otto Scharmer at the Harvard Business School

Contemplative Leadership at Harvard University and the Massachusetts Institute of Technology

A series of five meetings bringing together a small group of Boston-area leadership educators to explore the contemplative dimensions of leadership began in January 2011 and concluded in March 2012. These were originally hosted by **Arthur Zajonc** and supported by the Center. **Jerry Murphy** of the Harvard Graduate School of Education has acted as interim host and additional sessions in the future will be determined.

Contemplative Leadership Session with Otto Scharmer

December 16, 2011
Harvard Business School, Cambridge, Massachusetts

Otto Scharmer, founding chair of the Presencing Institute and Senior Lecturer at M.I.T., introduced his use of contemplative methods in helping leaders bring open hearts, receptivity and intuition to bear in addressing fundamental social, economic and environmental challenges.

Held at the Harvard Business School, Dr. Scharmer's 3-hour session included a powerpoint presentation, animated group discussion, and an extended experiential exercise that incorporated a grounding body scan, journaling and guided visioning.

The fourteen participants included, among others, faculty from Harvard's Business School, Graduate School of Education, and John F. Kennedy School of Government and from MIT's Sloan School of Management.

Gathering of Leadership Educators with Parker Palmer

March 27, 2012
Harvard Graduate School of Education

On March 27, 2012 the Center for Contemplative Mind in Society co-hosted, with Jerry Murphy, Professor at the Harvard Graduate School of Education (HGSE) and **Pamela Seigle**, Executive Director of Courage & Renewal Northeast, the fifth in a series of gatherings at Harvard University for leadership educators. Arthur Zajonc invited **Parker Palmer**, founder of the Center for Courage & Renewal, to share his understanding of contemplation and how it relates to leadership. Arthur recently co-authored *The Heart of Higher Education: A Call to Renewal* (Jossey-Bass, 2010) with Parker Palmer and **Megan Scribner**. Members of the ongoing contemplative leadership group were invited to bring guests, and the Eliot Lyman Room at HGSE was filled to capacity with over 50 participants.

Parker Palmer began with some words about the Center for Courage & Renewal, the non-profit he founded, and its regional affiliate, Courage & Renewal Northeast. He also introduced "Courage in Schools," a national initiative led by Pamela Seigle, Chip Wood and Lisa Sankowski of Courage & Renewal Northeast. For over a decade, the Courage & Renewal network of two hundred facilitators has explored issues of contemplative leadership with public school teachers, non-profit leaders, physicians, clergy, engaged citizens and others through creating safe spaces or "Circles of Trust" in which to "rejoin soul and role."

PARKER SPOKE ABOUT THE NATURE OF CONTEMPLATION: "ANY WAY YOU HAVE OF PENETRATING DELUSION AND ENCOUNTERING REALITY" AND PRIVILEGE: "ANYTHING THAT PRIVILEGES ME SUPPORTS ILLUSION."

Parker spoke about the nature of contemplation: "any way you have of penetrating delusion and encountering reality" and privilege: "anything that privileges me supports illusion." Leadership training, he said, should begin with questioning what assumptions we are making about what is real and what is powerful. The participant discussion included these reflections: "If I don't know what kind of person I am, I can't lead others," "There is the paradox of deep longing for and fear of being known," "What I put into the world creates it while the world is creating me."

The afternoon included silent, solitary reflection, speaking and listening in small groups, and dialogue in the larger circle.

Cultivating the Field of Teacher Education

*January 11, 2012
The Garrison Institute, Garrison, NY*

The Center co-hosted an invitational meeting in collaboration with the Garrison Institute on integrating contemplative awareness, pedagogy, and curriculum into university schools of education. The meeting examined how contemplative education is currently being incorporated in teacher education and discussed strategies for increasing research and practice in this field.

Introducing Contemplative Pedagogy into Teaching and Learning in Israel

*February 6 - 9, 2012
Neve Shalom, Israel*

The Center collaborated with the University of Haifa to offer a four-day Curriculum Development Session, modeled on the Summer Session at Smith College, at the University of Haifa on February 6-9, 2012. **Arthur Zajonc** and **Sunanda Markus** coordinated and taught the session with **Rona Wilensky**. Funds were provided by the Nathan Cummings Foundation.



Parker Palmer addresses leadership educators at the Harvard Graduate School of Education on March 27.



Mindfulness as a Foundation for Teaching and Learning: The Mindfulness in Education Network Conference

*March 16 – 18, 2012
Bryn Mawr College, Bryn Mawr, Pennsylvania
(co-sponsored event)*

This three-day event explored the uses of mindfulness in education from early childhood to university teaching and research.

Keynote Address: “Improving Attention and Working Memory with Mindfulness Training,” by **Amishi Jha**, Associate Professor of Psychology, University of Miami.

Plenary panel: **Linda-Susan Beard**, Associate Professor of English, Bryn Mawr; **Megan Cowan**, Co-Founder and Executive Director of Programs at Mindful Schools; and **Robert Roeser**, Associate Professor of Psychology and Human Development, Portland State University.

Conference materials and videos are available at mindfuled.org.

The 2013 conference, with a keynote address by Arthur Zajonc, will take place at Lesley University in Cambridge, MA, from March 15th to 17th.

Above: Robert Roeser speaks at the 2012 MiEN Conference at Bryn Mawr.

Below: Arthur Zajonc, former Director of the Center for Contemplative Mind in Society, now President of the Mind & Life Institute, on a panel with Richie Davidson and Amishi Jha at the first International Symposia for Contemplative Studies in Denver. The Center served as a co-sponsor of the conference and organized four concurrent sessions.



The Mind & Life Institute

The Center for Contemplative Mind in Society at the International Symposia for Contemplative Studies

*April 26 – 29, 2012
Hyatt Regency at Denver, Colorado
(co-sponsored event)*

The first International Symposia for Contemplative Studies (ISCS) brought together over 700 researchers, academics, students and contemplative practitioners to share new research and to network across the fields of contemplative science, clinical science, philosophy and education. The Mind & Life Institute planned the symposia with the aim of advancing understanding of the human mind and how contemplative practices can lead to reduced suffering, enhanced health and happiness and greater social harmony.

The program consisted of a broad range of keynote addresses, master lectures, workshops, roundtables, individual and organized papers and poster presentations. Each morning offered yoga practice followed by meditation led by teachers from a variety of traditions. Keynote and Master Lectures were web-streamed during the event and webcasts, which can now be viewed on the ISCS website, contemplativeresearch.org.

As a co-sponsoring institution, the Center for Contemplative Mind in Society organized four concurrent sessions presented by leaders in its higher education network and two poster sessions from the Center staff (described below). The well-attended concurrent sessions were especially designed for members of the

Association for Contemplative Mind in Higher Education (ACMHE) but open to all symposia participants. The two poster sessions updated symposia participants about the Center's core programs and new initiatives.

Between the months the Center's sessions were planned and the ISCS occurred, Arthur Zajonc, our former director, accepted the position as the President of the Mind & Life Institute. So the occasion also marked an important transition in organizational leadership. On Saturday evening, the Center hosted a gala reception recognizing Arthur's immense contributions to the Center's success and welcoming Daniel Barbezat as our new Executive Director. The gathering included founding and current members of the Center's Board, ACMHE and higher education community members and guests. While the relationship between the Center and the Mind & Life Institute had always been cooperative and complimentary, Arthur's pivotal role promises greater exposure for the Center's work in higher education and opens new opportunities for collaboration with the researchers and clinical professionals who are part of the wider Mind & Life network.

Session I: Renewal in Higher Education: Integrating the Contemplative Dimension

Diana Chapman Walsh, President Emerita, Wellesley College; Daniel Barbezat, Center for Contemplative Mind in Society; Carolyn Jacobs, Smith College School for Social Work

New approaches to renewal, grounded in contemplative awareness, can promote vital teaching and learning. Discussion questions during this session included:

- How can higher education become a more multidimensional enterprise, one that draws on

the full range of human capacities for knowing, teaching and learning?

- How can we bridge the gaps between the disciplines, and forge stronger links between knowing the world and living creatively in it?
- Can the inclusion of contemplative methods and the development of a contemplative culture bring renewed meaning and purpose to the academy?
- How can colleges and universities become places that honor the whole human being and awaken deeper understanding in students, faculty and staff?

This roundtable discussion on how to rethink the higher education enterprise gravitated toward issues of strife and discord between faculty and administration, and the need to work against strong divisive tendencies. The discussants shared their experiences bringing contemplative awareness to these places of tension, and using their own practice to discover new solutions.

Session II: Contemplative Inquiry as a Research Method

Arthur Zajonc, Mind & Life Institute and Dept. of Physics, Amherst College

Contemplation as a method of inquiry can be a path of knowledge that has many applications in sciences, humanities and the arts. Contemplative inquiry is not opposed to conventional methods, but rather transforms and extends them. The same values of clarity and integrity can infuse contemplative exploration as have supported scientific and critical investigations.

In addition to contemplative practices used in educational settings to strengthen attention and emotional balance, capacities can also

be developed that support the discovery process. As Goethe has written, "Every object, well contemplated, opens a new organ in us." Engagement with works of art or natural phenomena is not only deepened through contemplation, but subtle cognitive changes take place within practitioners that support fuller understanding. Contemplative exercises can assist in the creative process and the generation of insight.

Bringing together meditative practices from contemplative traditions and contemporary adaptations, Arthur Zajonc offered instruction in exercises that cultivate capacities for insight and creativity. The contemplative exercises also enhance empathy and compassionate connection to others, shaping ethical orientation and action.

Session III: Contemplative Courses throughout the Curriculum

Mirabai Bush, *Center for Contemplative Mind in Society*; **Daniel Barbezat**, *Center for Contemplative Mind in Society and Dept. of Economics, Amherst College*; **Rhonda Magee**, *University of San Francisco School of Law*; **David Haskell**, *Dept. of Biology, University of the South*; **Peter Schneider**, *Dept. of Architecture, University of Colorado*

The Center for Contemplative Mind in Society began granting fellowships and hosting conferences and trainings in 1997 for professors to explore the use of contemplative practices in their teaching at colleges and universities. There are now hundreds of educators using contemplative exercises, and the Center has gathered a rich collection of methods in disciplines from architecture to astrophysics.

Mirabai Bush and Contemplative Practice Fellows described practices adapted for secular educational settings that develop capacities central to teaching and learning. A video of this session is available at vimeo.com/cmind/curriculum.

PROFESSORS AND STUDENTS MAY CONNECT TO PRACTICES ALREADY IN USE WITHIN THEIR COMMUNITIES. CONTEMPLATIVE APPROACHES MAY HELP TO SURFACE AND RAISE UP CONTEMPLATIVE UNDERSTANDING THAT IS ALREADY THERE.

Session IV: Developing a Multi-culturally Inclusive Contemplative Pedagogy

Rhonda Magee, *University of San Francisco School of Law*; **Daniel Barbezat**, *Center for Contemplative Mind in Society and Dept. of Economics, Amherst College*; **Peter Huang**, *Department of Law, University of Colorado*; **Ali and Atman Smith**, *Healthy Life Foundation*

As we come to understand how contemplation is deeply rooted in human experience, it may be helpful to consider that practices don't need to be taught as much as they need to be found. Professors and students may connect to practices already in use within their communities. Contemplative approaches may help to surface and raise up contemplative understanding that is already there.

Contemplative teaching creates relationships in the classroom and a community of support. Educators well established in their own practice can open to the culture of the students: begin where they are—and honor the cultural context of others.

This conversation was intended to increase understanding and possibly extend the range of contemplative practices used in higher education to be more inclusive, welcoming and rooted in the lives of diverse groups. Participants explored whether there are contemplative practices that might have greater familiarity and resonance for those with diverse backgrounds, and whether there is a difference between the needs of students of privilege at predominately white institutions and students of color.

Poster Session: Promoting the Inclusion of Contemplative Practices in Higher Education

Beth Wadham and Carrie Bergman, *Program Associates, the Center for Contemplative Mind in Society*; **Carmella Braniger**, *Department of English and University Studies, Millikin University*

The Center for Contemplative Mind in Society's work in higher education focuses on transforming education and learning in ways that address the whole human being and contribute to a more just, compassionate, and sustainable future. For the past 15 years, the Center has been a leader in the emerging field of contemplative pedagogy, developing practices, gathering research, and articulating the rationale for contemplative higher education.

Contemplative Environmental Studies: Pedagogy for Self and Planet

July 1 - 7, 2012

Lama Foundation, San Cristobal, New Mexico
(co-sponsored event)

Coordinated by Contemplative Practice Fellow **Paul Wapner**, the Summer Institute develops tools for teaching and researching environmental dilemmas with a contemplative approach. It focuses on the interface between environmental challenges and contemplative practices with the understanding that the latter can provide access to inner resources for understanding and responding meaningfully to environmental issues.

2012 was the the second year that the Center co-sponsored the CES Summer Institute, and our relationship continues: in 2013, Executive Director Daniel Barbezat will serve as a faculty member.

2012 Faculty:

David Abram, director of the Alliance for Wild Ethics and author of *Becoming Animal: An Earthly Cosmology*, and *The Spell of the Sensuous*.

Nicole Salimbene, visual artist whose work explores themes of sustainability, intimacy, political voice, and devotion, and leader of workshops that use art to deepen political and vocational engagement.

Paul Wapner, professor of Global Environmental Politics in the School of International Service at American University and author of *Living Through the End of Nature* and *Environmental Activism and World Civic Politics*.

Jeff Warren, interspecies consciousness theorist, writer, and author of *Head Trip: Adventures on the Wheel of Consciousness*.

For more information, please visit:

american.edu/sis/gep/Contemplative-Environmental-Studies-Workshop.cfm



Financial Information

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We are very grateful to the many individuals who helped make our work in 2011-12 possible.

2011 Revenue		
Foundations	326,070	57.07%
Individuals	20,401	3.57%
Earned Income	122,414	21.42%
Fee for Service	102,500	17.94%
Total	571,385	100.00%
2011 Expenses: Budgeted		
Program	421,563	
Fee for Service	9,000	
Administration	51,515	
Fundraising	32,856	
Board	11,166	
Total	526,100	
2011 Expenses: Actual		
		% Actual
Program	368,005	66.47%
Fee for Service	99,200	17.92%
Administration	53,677	9.70%
Fundraising	24,799	4.48%
Board	7,958	1.44%
Total	553,639	100.00%

2012 Revenue (Through 10/31/12)		
Foundations	266,120	60.66%
Individuals	12,183	2.78%
Earned Income	122,476	27.91%
Fee for Service	38,000	8.66%
Total	438,779	100.00%
2012 Expenses: Budgeted		
Program	327,741	
Fee for Service	23,693	
Administration	58,394	
Fundraising	42,333	
Board	16,943	
Total	469,104	
2012 Expenses: Actual (Through 10/31/12)		
Program	277,350	73.91%
Fee for Service	36,585	9.75%
Administration	34,636	9.23%
Fundraising	17,386	4.63%
Board	9,311	2.48%
Total	375,268	100.00%

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Program Associate



Above: a morning meditation session at the 2012 Summer Session on Contemplative Pedagogy at Smith College.

Left: the Tree of Contemplative Practices illustrates some of the contemplative practices currently in use in secular organizational and academic settings.

Explore the Tree online at www.contemplativemind.org/practices/tree

Calendar of Events: October 2011 – October 2012

10/21/11 – 10/23/11	Writing and the Contemplative Mind Conference, George Mason University (co-sponsored event)	03/16/12 – 03/18/12	“Mindfulness as a Foundation for Teaching and Learning,” co-sponsorship of the Mindfulness in Education Network Conference at Bryn Mawr College (co-sponsored event)
11/11/11 – 11/13/11	Third Annual Association for Contemplative Mind in Higher Education Conference, “The Contemplative Campus,” at Amherst College	03/21/12	“The Neuroscience of Somatic Attention: a key to unlocking a foundational contemplative practice for educators,” a webinar with Dr. Catherine Kerr, Department of Family Medicine at the Warren Alpert School of Medicine and Brown Contemplative Studies Initiative, Brown University
11/17/11 – 11/20/11	Retreat for Academics at the Garrison Institute		
12/16/11	Contemplative Leadership Session with Otto Scharmer at the Harvard Business School		
01/05/12	“Contemplative Practices and Teaching” and “Center for Well-Being” talk and workshop from Daniel Barbezat, January 5, 2012 at St. Cloud University	03/23/12	Contemplative Leadership Session with Parker Palmer, March 23, 2012 at the Harvard Graduate School of Education
01/11/12	“Cultivating the Field of Teacher Education,” an invitational meeting in collaboration with the Garrison Institute, at Garrison	04/26/12 – 04/29/12	The International Symposia for Contemplative Studies, organized by the Mind & Life Institute (co-sponsored event)
01/25/12	“Contemplative Pedagogies in Geosciences,” a webinar with Jill Schneiderman, Professor of Earth Science, Vassar College	05/16/12	“Legal Education as Contemplative, Multicultural Inquiry: Lessons from a (Lifelong) Course on Race, Law and Beloved Community,” a Webinar with Rhonda Magee, Professor, University of San Francisco School of Law
02/06/12 – 02/09/12	“Introducing Contemplative Pedagogy into Teaching and Learning in Israel” workshop in Neve Shalom, Israel	06/27/12	“The Mindful Teacher,” a webinar with Steven Emmanuel, Professor of Philosophy, Virginia Wesleyan College
02/23/12	“Sentipensante Pedagogy and Contemplative Practice,” a webinar with Laura Rendón, Professor of Leadership and Educational Policy Studies, University of Texas San Antonio and Vijay Kanagala, Postdoctoral Associate, University of Texas San Antonio	07/01/12 – 07/07/12	Contemplative Environmental Studies: Pedagogy for Self and Planet at the Lama Foundation, San Cristobal, New Mexico (co-sponsored event)

- 07/19/12 – 07/22/12 Science of Compassion Conference, Telluride, CO
(Academic Co-Sponsor)
- 07/29/12 – 08/03/12 Eighth Annual Summer Session on Contemplative
Pedagogy at Smith College
- 09/21/12 – 09/23/12 Fourth Annual Association for Contemplative Mind
in Higher Education Conference, “Contemplative
Approaches in the Diverse Academic Community:
Inquiry, Connection, Creativity, and Insight,” at
Amherst College
- 09/25/12 Announce Contemplative Mind Teaching and
Learning Center Grants competition
- 10/18/12 – 10/21/12 Contemplative Retreat for Educators at the
Garrison Institute
- 10/16/12 “Contemplative Pedagogy and the Transformation
of Education,” Keynote Address from Dan Barbezat
at “Mindful Education: Building Inner Resilience,”
Central Connecticut State University”



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