



the center for
Contemplative Mind in Society

2014 Annual Report



*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 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: Small group discussion at the 2014 ACMHE Conference at the University of Washington in Seattle. Below: Reflection and art-making at a retreat for educators in Washington, DC.



This report was locally printed on 100% recycled paper.

Like living cells in a larger body, it is natural that we feel the trauma of our world. So don't be afraid of the anguish you feel, or the anger or fear, because these responses arise from the depth of your caring and the truth of your interconnectedness with all beings.

*Joanna Macy and Sam Mowe,
"The Work that Reconnects"*

Dear Friends,

The world we inhabit is more clearly integrated and connected across ever greater distance and difference. Our ability to work with our own reactions and those of others, while recognizing our simultaneous interconnectedness and separateness, is essential for the thriving of life on the planet. We face massive and often overwhelming local, national and global problems that test both our faith and our love. Providing ourselves and our students with the means to face these issues with our hearts, eyes, and ears open and with our minds clear should be our essential mission.

Contemplative methods of all kinds are powerful means to develop the intra- and interpersonal awareness, focus and discernment that is the necessary groundwork for authentic engagement with personal meaning and connection across all differences. We believe they can support us in creating just and sustainable communities for all.

Beyond the connection they create, contemplative methods also increase our ability to work in the complex and dynamic contemporary labor markets, an essential element of modern education.

The revolution in production and the provision of information and services has radically changed the skills necessary to succeed in modern, international economies. Over the next 10 - 20 years, the changes in markets and required skills will likely be as radical as those over the past decades. Though we certainly cannot predict exactly what our future markets and requirements will be, we can make important observations about the likely skills that will be required. Of course, this is essential, since one of the important goals of higher education is to provide the means for our students to thrive as workers and citizens.

Within many industries we are preparing our students to enter, machines and robotics readily carry out complicated routines; artificial intelligence is becoming ever more adaptable and sophisticated. More and more, the singular advantage of direct human contact is the close connection we

require with others and our ability to respond to non-standard routines, providing creative and innovative responses to circumstances as they arise. In modern labor markets, problem-solving is more complex, and collaboration, often across great distances, is increasingly necessary. This means that our ability to listen, to speak and connect with one another largely determines how productive and successful we will be: 21st century skills support clear communication, cooperation, and creative problem solving.

Our social/emotional intelligence will be critically important for success in this kind of work. But as we've noted above, this kind of intelligence will not merely make us better and more productive workers: more importantly, it serves as the basis for our inquiry into what is most meaningful and how we can act so that we foster that meaning for ourselves and others.

Working within and across differences with compassion, intelligence and efficiency is essential for our personal and collective future. We are working to demonstrate and support how contemplative practices can provide the means to support this essential work.

Over the past year, we at the Center worked hard to create and cultivate just and compassionate communities that use contemplative approaches all across higher education. We look forward to continuing our work this year in fostering these approaches.

May you be well.



Rhonda V. Magee
President of the Board



Daniel Barbezat
Executive Director



*"Intention, Method, and Evaluation," the 2014 ACMHE conference at the University of Washington, opened with a keynote by **Peter Felten**, Assistant Provost for Teaching and Learning, Executive Director of the Center for Engaged Learning and the Center for the Advancement of Teaching and Learning, and Associate Professor of History at Elon University: "Toward mindful assessments: Inquiry in and as practice."*

Our Mission

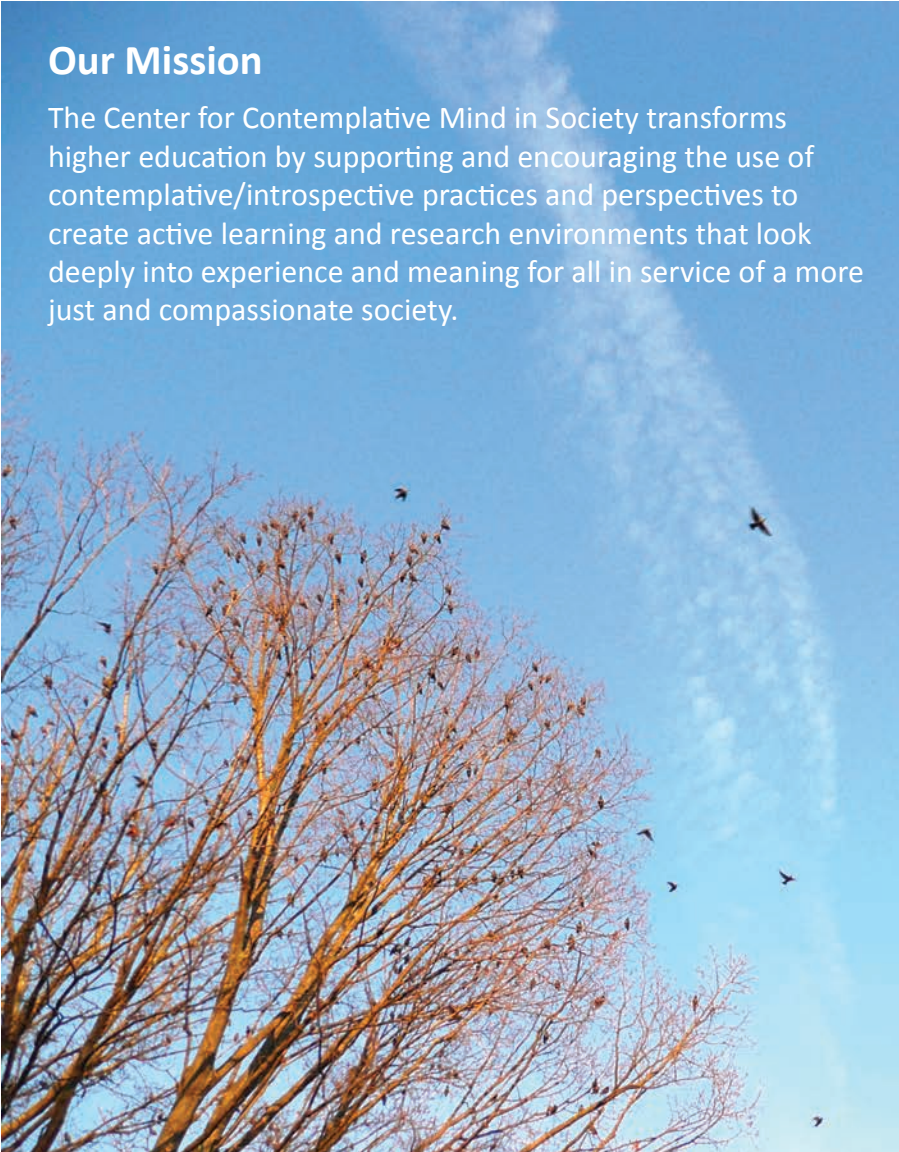
The Center for Contemplative Mind in Society transforms higher education by supporting and encouraging the use of contemplative/introspective practices and perspectives to create active learning and research environments that look deeply into experience and meaning for all in service of a more just and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

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.



Contemplative Practices in Higher Education

Contemplative perspectives support students' academic and social engagement, connecting the development of their inner life with the wider world.

1. Inner Experience and the Wider World

Contemplative approaches are distinguished by a focus on intra- and interpersonal awareness. Rich traditions of integrative and experiential education call 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 practices engage our inner experience, inviting close observation of phenomena (e.g., natural processes, cultural productions, mental and emotional states, and biases). Contemplative methods provide opportunities to deepen our attention, broaden our awareness, increase our understanding, open us to new perspectives, listen and speak across difference and support more creative and synthetic approaches to problem solving. These practices highlight and deepen the awareness of the complex interconnectedness of us all, leading students to question and engage in work that considers the impacts of our actions on the world at large. If we are interested in creating connection and the establishment of truly just communities, we will have to develop this sort of awareness and ability to speak and listen across difference.

2. Meaning and Purpose

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, enabling students to connect their own lives 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.

The inclusion of contemplative, introspective practices in academia addresses an increasingly recognized imbalance in higher education: the lack of support for developing purpose and meaning, helping students “learn who they are, search for larger purpose for their lives, and leave college as better human beings” (Harry Lewis, *Excellence Without a Soul*, 2006).

3. Engaged Action

Once students engage fully in an inquiry into what is meaningful to them, they can begin to act in ways that support, sustain and challenge that meaning. This should be the central focus of all education: to foster students' search for their personal meaning so that they integrate what they are learning and live engaged with that meaning.

4. Thriving

The ever-accelerating pace and pressure in higher education can stretch students, faculty, and administration beyond their capacity. Like never before, this is a time for us to attend closely and clearly to ourselves, our own sense of meaning and our relationships to others. Contemplative practices, with their emphasis on awareness and meaning, support us in coping with difficult life circumstances and are increasingly an important resource across campus to address personal and interpersonal challenges.



Our 2014 Initiatives

Our programs and events address multidimensional aspects of personal and organizational change in higher education. Through them, we enrich the development of contemplative pedagogy; support sustained contemplative practice; foster the development of new collaborations and initiatives; and share results and discuss experiences in rich, diverse forums for our community.



*Above: Yoga practice during a retreat for educators, hosted by Amherst College.
Below: A poster session at the 2014 ACMHE Conference, hosted by the Information School at the University of Washington, Seattle.*

The Association for Contemplative Mind in Higher Education

The Association for Contemplative Mind in Higher Education (ACMHE) is a multidisciplinary professional academic association, established in 2008, with a membership of over 700 educators, staff, and administrators in higher education from the United States and abroad. The mission of the ACMHE is to advocate for contemplative practice in higher education; to encourage new forms of inquiry and imaginative thinking; and to educate active citizens who will support a more just and compassionate direction for society.

The Center established the ACMHE to address the growing momentum of the Center's Academic Program after 10 years of administering fellowships and developing a community of contemplative educators, scholars, and administrators. Over the past six years, we have increased the resources and learning opportunities for the network, including a member website with exclusive resources, a searchable directory, free access and manuscript submission to the new Journal of Contemplative Inquiry, and discounts on events such as the annual summer sessions and national ACMHE conferences.

From 2013 to 2014, membership in the ACMHE doubled. An increasing number of members are using resources provided by CMind and the ACMHE to connect with others in their geographic region; some have hosted regional meetings or created virtual communities. We recognize the importance of fostering these regional connections and continue to seek ways to provide more support to these emerging groups.



The 2014 ACMHE Conference

Over the past five years, members of the Association for Contemplative Mind in Higher Education have gathered at annual conferences to explore contemplative approaches in all aspects of post-secondary education and to share their questions and discoveries.

The 6th Annual Conference of the Association for Contemplative Mind in Higher Education was held at the University of Washington in Seattle from October 10-12, 2014 and featured the theme, "Intention, Method, and Evaluation." This was our first year at a new location for the conference, which was traditionally held in Amherst, MA. Our intention was to provide a larger venue for the conference, which has doubled in size over the past six years, and to move the conference to different regions of the US to help build the ACMHE community outside the Northeast.

Another positive change to the conference structure was the addition of "Home Groups" – small groups of 8-12 conference participants based on geographic region. Home Groups assembled several times throughout the conference to discuss new insights, questions, and plans for their own work in contemplative pedagogy. Some Home Groups continued to connect with one another after the conference, including one Pacific Northwest group that is holding a regional workshop in the spring of 2015.

"As always, I come away from these conferences hopeful for humanity and grateful for the web of wise individuals and institutions supporting us in our work. ACMHE has been so beneficial in my life, and I find myself throughout the year calling to mind the faces of particular individuals I have been touched by and drawing strength from their wisdom and kindness."

John Baugher

Conference Theme

Faculty, staff, and administrators throughout higher education are employing contemplative practices for many reasons. These include sharpening attention; creating environments that enhance the well-being of all; addressing inclusion and access for all in support of the vibrant diversity of our institutions; deepening engagement and learning of subject matter; reflecting on and supporting meaning-making; considering the wider impacts of our actions; and ultimately supporting the development of a more just and compassionate society. Given the breadth and depth of these many intentions, the types of practices used are extremely diverse, and their assessment needs to be approached with great sensitivity. Assessment of practices designed to develop attention, for example, will be different from assessment of those practices designed to increase conceptual understanding or develop compassion and creativity.

The 6th Annual ACMHE Conference sought to investigate the relationship between the intentions of contemplative methods and their effectiveness.

Questions addressed at the conference included:

- How might the development and evaluation of these methods be guided by what has been discovered about the many ways we learn, the creation of meaning, and the development of meaningful assessment?
- How might contemplative practices inform new ways of evaluating effectiveness?

We encouraged presentations on relevant teaching, evaluation, and assessment methods used in other educational approaches that share contemplative pedagogy's emphasis on awareness, experience, inquiry, and transformation (e.g., holistic education, transformative education, engaged pedagogy, Socratic questioning, feminist pedagogy, critical race theory).

We also encouraged presentations on the results of evidence-based studies throughout higher education that can challenge and deepen the use of contemplative practices inside and outside the classroom.

Conference Steering Committee

Heesoon Bai

Professor, Philosophy of Education, Simon Fraser University

Daniel Barbezat

Professor, Economics, Amherst College;
Director, The Center for Contemplative Mind in Society

Oliver Hill

Professor, Experimental Psychology, Virginia State University

Renée A. Hill

Associate Professor, Philosophy, Virginia State University

Douglas K. Lindner

Associate Professor, Electrical and Computer Engineering, Virginia Tech

Terry Murray

Associate Professor, Educational Studies, SUNY New Paltz

David Sable

Lecturer, Religious Studies, Saint Mary's University

Genét Simone

Program Director & Senior Instructor, Woodring College of Education,
Western Washington University

Linda Slakey

Professor and Dean Emerita, University of Massachusetts – Amherst

Conference Host: **David Levy**

Professor, Information School, University of Washington



Keynote Speaker

Peter Felten

Assistant Provost for Teaching and Learning, Executive Director of the Center for Engaged Learning and the Center for the Advancement of Teaching and Learning, and Associate Professor of History at Elon University

Keynote speech: **“Toward mindful assessments: Inquiry in and as practice”**



Selected Conference Presentations

Mindful Dissonance: Reframing Student “Resistance” to Learning about Oppression

Beth Berila, Director, Women’s Studies Program, Ethnic and Women’s Studies Department, St. Cloud State University

Jason Laker, Professor of Counselor Education, San Jose State University

Cyber-Contemplation: Teaching and Assessing Contemplative Practices in Online Classes

Jane Compson, Assistant Professor, Interdisciplinary Arts and Sciences, University of Washington at Tacoma

Eliciting Mindfulness through Poems of Witness

Sharan Strange, Senior Lecturer, English, Spelman College

Harnessing Neuroplasticity and Compassion in Academia: Tale of two courses

Amelia Barili, Senior Lecturer, Spanish and Portuguese, UC Berkeley

Healing the Healer: Contemplative Practices for Vulnerable Populations

Clyde Griffin, Jr., Professor, School for Human Services and Education, Metropolitan College Of New York

Natasha Johnson, Program Coordinator and Assistant Professor, Human Services, Metropolitan College Of New York

Lefki Lolis, Mental Health Counselor and Professor, Human Services, Metropolitan College Of New York

Tenth Annual Summer Session on Contemplative Pedagogy

August 3-8, 2014

Smith College, Northampton, MA

The Summer Session on Contemplative Pedagogy is an intense week-long investigation led by pioneers in contemplative education. It prepares higher education professionals with resources to support innovation in curriculum development, course design, and the incorporation of contemplative awareness and practice within all aspects of higher education. Since 2005, over 450 individuals have attended the program, representing 300 different institutions from the United States and abroad.

In 2014, the Summer Session grew in size once again, with 93 participants and 13 faculty and staff attending. The event continues to draw from a diverse set of roles at academic institutions, including professors, administrators, graduate students, health professionals, and counselors. In order to provide more opportunities for personal interaction and subject-specific exploration, afternoon breakout groups were led by Summer Session faculty. Breakout group topics included racial and social justice, Authentic Movement, photography, general curriculum development, and an introduction to contemplative methods in higher education.

The Summer Session offers opportunities to explore ways of knowing through various forms of contemplative practice which complement lectures, discussions, and workshops about the application of practices and methods in the classroom or on campuses. Each day began and ended with a different contemplative practice led by **Mirabai Bush** and other Summer Session faculty members. Emphasis was also placed on somatic, embodied ways of knowing, with gentle yoga practices led each morning by **Anna Passalacqua**, and Authentic Movement sessions led by **Paula Sager** in the afternoons.



Presentations

Summer Session faculty gave morning and afternoon presentations exploring the use of contemplative practices to cultivate awareness and compassion in students; contemplative arts in the classroom; the role of assessment in contemplative pedagogy; and the relationship between contemplative methods and social, cultural, and racial identity.

Interiority and the Wider World

*Daniel Barbezat, Professor of Economics, Amherst College
Director, Center for Contemplative Mind in Society*

Expanding Awareness Through Animal Tracking & Sign

Presentation with James McNaughton, Founder/Director & Field Instructor, Adventure In/Adventure Out; and Frank Grindrod, Founder/Director & Field Instructor, Earthwork Programs

The Discipline of Authentic Movement: Cultivating the Witness

Paula C. Sager, Co-Founder of Mariposa, Somatic Practice Teacher, and Director of Three Stone Studio

Seeing with the Possibility of Being Changed;

Drawing as Meditation

Bradford Grant, Professor, School of Architecture and Design, Howard University

Leap into the Abyss Wholeheartedly, Liberation Awaits

Rose Sackey-Milligan, c-Integral

Demystifying Research in Contemplative Education:

What Science Can and Cannot Teach Us

B. Grace Bullock, Senior Research Scientist, Mind & Life Institute

Field Notes: Contemplation, Creativity and Connectedness

Anne Beffel, Artist and Professor of Visual Arts, Michigan Technological University



Daily Movement Practices

Each morning, instructor **Anna Passalacqua** led participants in gentle yoga, emphasizing body awareness, a focus on the breath, and self-compassion. A variety of poses and movements were offered so that participants with different levels of experience and ability would find the practice accessible.

In the afternoons, **Paula Sager** led small groups of participants in Authentic Movement—an exploration of direct experience through the embodiment of two roles—mover and witness. Many of the contemplative practices led by other faculty members throughout the week also incorporated movement and somatic awareness: standing and rooting the body, positioning oneself for the purpose of seeing, and a partnered drawing activity.

Two presentations at the 2015 Summer Session. Above: Daniel Barbezat, "Interiority and the Wider World." On previous page: Bradford Grant, "Seeing with the Possibility of Being Changed."

Additional Program Elements

A special visit was made on Tuesday by **Trungram Gyaltrul Rinpoche**, head of the Trungram lineage of Tibetan Buddhism and the first reincarnate lama to receive a PhD in the West. Speaking from the unique combination of his tradition and his experience studying at Harvard University, he spoke with participants on “**The Three Moment Method**”—a simple method of practicing mindfulness that helps the practitioner become aware of their sensory experiences, their emotions, and the thoughts that arise as a result of stimulus.

On Thursday evening, the group gathered for an informal **Open Mic Night** in the Carroll Room. Offerings included theatrical poetry, vocal and spoken word performances, and musical performances, including drumming.

Introductory Session

An introductory session was once again led by **Katja Hahn D’Errico**, Adjunct Professor of Social Justice Education and Faculty Director of the IMPACT! Service Learning Residential Academic Program in the Community Engagement and Service Learning Program (CESL) at the University of Massachusetts Amherst. Katja shared some of her teaching tools and experience with 20 participants during a three-part afternoon workshop.

Instructional Practice Session

Near the end of the week, participants were invited to take part in the “**Just Like Me**” practice led by **Mirabai Bush**. Many were deeply moved by the relational practice, which involves standing across from another person and silently repeating a series of phrases.

Just Like Me

An instructional practice session led by Mirabai Bush.

Participants faced each other silently while Mirabai offered a series of phrases:

This person is just like me, in a body, going through life.
This person was once a little child, a little vulnerable child, just like me.
This person has had happy times in her life, just like me.
This person has loved someone, just like me.
Their heart has been broken, just like mine.
This person has also been sad in their life, just like me.
This person has been disappointed by life, just like me.
This person has been hurt by someone, just like me.
This person has been confused by life, just like me.
This person has done some things that he or she regrets, just like me.
This person has known physical pain and suffering, just like me.
This person wishes to be safe, and healthy, and loved, just like me.

I wish you strength and support in your life,
so that you can do the things that are right for you to do.
I wish that you be happy, because I know you want to be happy, just like me.
I wish that you may be free from all pain and suffering,
because I know that you are a fellow human being, just like me.

(And now, in whatever way feels appropriate, thank your partner for being there for you).



Summer Session Faculty Bios



Daniel Barbezat is Professor of Economics at Amherst College and Executive Director of the Center for Contemplative Mind in Society. Over the past decade, he has become interested in how self-awareness and introspection can be used in post-secondary education, economic decision-making and creating and sustaining well-being. With the support of a Contemplative Practice Fellowship in 2008, he has developed courses that integrate contemplative exercises designed to enable students to gain deeper understanding and insight.

Along with experimental research on choice and awareness, he is currently editing a group of papers on examples of contemplative pedagogy across the disciplines with Arthur Zajonc. His latest book (co-written with Mirabai Bush), *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*, was released in 2013 by Jossey-Bass.



Anne Beffel is an artist and a Professor at Michigan Technological University. As an artist, she offers opportunities to project participants to pay attention to their surroundings and one another. Since earning degrees from the University of Michigan, the University of Iowa, and participating in the Whitney Museum of American Art's Independent Studio Program in New York City she has worked within contexts as diverse as

the World Financial Center in Lower Manhattan; Saint John's Benedictine monastery in rural Minnesota; and New York Downtown Hospital and surrounding streets, offices, and community centers. Her most recent projects have been at the Everson Museum in Syracuse, New York; the Gandhi statue in Union Square, New York; and Occidental Square Park in Seattle, Washington. Currently she is at work on a project at the intersection of kindness and color.



B. Grace Bullock, PhD is a scientist-practitioner with extensive experience in implementation science and clinical intervention in inpatient and outpatient behavioral health settings. She has served as an Investigator on a number of large, NIH-funded, longitudinal implementation trials, and has managed large, multidisciplinary teams for over 20 years. She is keenly interested in dynamic interface

between evidence-based psychotherapy, affective neuroscience and contemplative education and practice. Grace specializes in the development

of observational and audio-based coding systems, most notably the widely used Family Affective Attitude Rating Scale (FAARS). She has authored numerous peer-reviewed manuscripts, book chapters and journal articles, and has presented extensively at national and international scientific conferences. She is a Senior Research Scientist at the Mind and Life Institute, Contributing Editor for Research at YogaU Online, faculty at Integrated Health Yoga Therapy, and the former Editor-in-Chief of the International Journal of Yoga Therapy.



Mirabai Bush was a co-founder of the Center for Contemplative Mind in Society and served as Executive Director until 2008. Under her direction, The Center developed its programs in education, law, business, and activism and its network of thousands of people integrating contemplative practice and perspective into their lives and work.

Mirabai holds a unique background of organizational management, teaching, and spiritual practice. A founding board member of the Seva Foundation, an international public health organization, she directed the Seva Guatemala Project, which supports sustainable agriculture and integrated community development. Also at Seva, she co-developed Sustaining Compassion, Sustaining the Earth, a series of retreats and events for grassroots environmental activists on the interconnection of spirit and action. She is co-author, with Ram Dass, of *Compassion in Action: Setting Out on the Path of Service*. She is editor of *Contemplation Nation: How Ancient Practices Are Changing the Way We Live*. Her latest book, co-written with Daniel Barbezat, is *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*.



Bradford C. Grant, Professor of the School of Architecture and Design at Howard University, is a registered architect with extensive experience in urban and community design, universal design, contemplative practices in design education and social, cultural and ethical factors in architecture. His community design work, research on the role of African American architects and his teaching on "Drawing as Meditation" has earned him the Universal Design Education Award,

the Virginia Downtown Development Association Award, AIA Education Honor Award, the AIA Institute Honor for Collaborative Achievement and the Contemplative Practice fellowship.

Grant is past president of the Association of Collegiate Schools of Architecture (ACSA), the Historic Black Colleges and Universities (HBCU) liaison to the board of the National Organization of Minority Architects

(NOMA), member of the Fetzer Institute's Advisory Council on the Design Professions, board member of the Center for Contemplative Mind in Society and Chairperson of the Humanities Council of the District of Columbia. He is involved in research and practice of physical accessibility and health disparities in architecture and community design. He has taught in interdisciplinary settings including Ethnic Studies, Landscape Architecture, Engineering and Architecture Departments. He completed his graduate degree at the University of California at Berkeley, CA and undergraduate first professional degree from California Polytechnic State University, San Luis Obispo, CA.



Frank Grindrod, Wilderness Guide and Instructor, is the founder of Earthwork Programs and, since 1999, has been dedicated to teaching earth skills such as nature awareness, tracking, wilderness living skills and earth philosophy. He is a graduate of Greenfield Community College's nationally-recognized Outdoor Leadership Program. Frank continues his education through studies with Tom Brown, Jon Young, Paul Rezendes and others. He has been trained as a Wilderness First Responder.

As a certified facilitator for the Nurtured Heart Approach, Frank has trained with national trainers, including Gabrielli Lachiara, LSW, Lisa Bravo, Tom Grove and Howard Glasser, MA. He is recognized as an advanced trainer and coach with energy parenting and Howard Glasser's The Inner Wealth Initiative and the Children's Success Foundation.

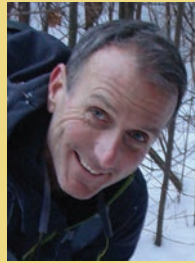
Frank is currently working as the lead facilitator of wilderness education programs and the Nurtured Heart Approach, as well as consulting for camps, museums, conferences, schools and environmental education centers throughout New England.



Katja Hahn d'Errico is Adjunct Professor of Social Justice Education and Faculty Director of the IMPACT! Service Learning Residential Academic Program in the Community Engagement and Service Learning Program (CESL) at the University of Massachusetts Amherst. A retired administrator with 20 years of experience teaching collective and cooperative business practices to undergraduate students, in addition to serving as an adjunct faculty member with SJE, Dr. Hahn d'Errico

is currently on faculty with Commonwealth College, where she focuses on undergraduate service learning. She has taught EDUC 691E Social Justice

Issues in Education and offers a 1 credit seminar (692Q) in which students explore theory and connections between social justice work, religion and spirituality in an experiential setting. She co-authored two chapters in *Teaching for Diversity and Social Justice* (2007) and contributed a chapter in *Transforming Campus Life* (2001).



James McNaughton founded Adventure In/Adventure Out in 1995 to bring about his vision of connecting people more deeply with the natural wonders of the Connecticut River Valley area, the community of people that surround them and to themselves.

He is a '95 graduate of Greenfield Community College's Outdoor Leadership Program. He has continued his passion for learning about the natural world with time spent tracking with Paul Rezendes, Sue Morse's Keeping Track program, White Pine Program's Tracking Apprenticeship, as well as dozens of other workshops and intensives. In 2011, James received a New England Track and Sign Level 3 certification from the Cybertracker Evaluation. James authored a newspaper column, "The Great Outdoors" which was published in four local papers, and then published his own newspaper, "The Outsider." He is also the author of a hiking and canoeing guide for The Chicopee River Watershed Council. He completed The New Warrior Training with the Mankind Project and was a facilitator for "The Mythic Warrior" men's empowerment training intensive. He is also a trained life coach through the Ford Institute for Integrative Coaching, and a recent volunteer and steering committee member of Boys to Men.

His passion for reading, learning and mentoring often finds him sitting by the fire with a good book, wandering the local woods, rivers and wetlands alongside peers, students, family and friends.



Rose M. Milligan, PhD is a socio-cultural anthropologist, Program Officer and State Coordinator of various foundation-sponsored programs at the Massachusetts Foundation for the Humanities. She acquired thirteen years of experience in social change philanthropy as the former Director of Programs at the Peace Development Fund. As Director of the Social Justice Program at the Center for Contemplative Mind in Society and co-director of c-Integral, Inc., she organized opportunities in workshop and retreat settings for grassroots social change community leaders to explore and discover the qualities of a

transformative leader and how to achieve it through contemplative practices. She is an educator, and since 1995 has facilitated numerous workshops in self-analysis, leadership development and building self-esteem for African, Latino, Arab, Cape Verdean and Asian students on university campuses. Rose has studied and practiced the Afro-Cuban Yorùbá-derived Lùkùmí faith since 1992 and received full priesthood ordination in 1997.



Anna Neiman Passalacqua's earliest memories date back to practicing yoga with her mom and the Siddha Yoga community. In her 20s she circled back to her yoga roots and discovered the power of a daily practice. Anna became certified in the Prana Yoga and Peaceful Weight Loss through Yoga methods. She is a devoted student and teacher inspired by the transforming qualities of yoga. She creates a supportive space for people of all sizes and abilities to align the body, open the breath, and calm the mind. In addition to

teaching group yoga classes, make lifelong change. Based in Northampton, Massachusetts, Anna is the co-author of the 12 video series "At Home with Peaceful Weight Loss" and is also the co-director of Breathing Deeply with her husband Brandt. She was formerly an executive assistant at the Center for Contemplative Mind in Society.



Paula Sager has a degree in dance from Bennington College, is a certified Alexander Technique teacher and has practiced Authentic Movement for more than 20 years. In 1993, she co-founded and served, until 2006, as editor and writer for *A Moving Journal*, an international publication devoted to Authentic Movement. Working closely with mentors, Arthur Zajonc and Janet Adler, Paula has conducted research on the phenomenon of witness consciousness in the development of the individual.

Her long-time teaching practice focuses on the role of movement and sensory awareness in supporting cognition, creativity, and presence in a wide range of professional fields. Paula is a co-founder and president of The Mariposa Center, a non-profit organization that incorporates contemplative approaches to the teaching of early childhood education. Mariposa is one of the first state-wide program providers in Rhode Island to offer public Pre-K through the Rhode Island Department of Education.

"Most meaningful and beneficial to me was the opportunity to connect with people across disciplines, working in numerous capacities, who are all involved and evolving in their use and intentionality around **aligning their values with their practice.**

There was invaluable networking, support, and **collegiality** with new friendships and support systems to continue to cultivate, share in and develop. It was also beneficial to have my horizons expanded and to **view contemplative practices and mindset in the context of global, environmental, economic and political arenas."**

- Donna Basik
2014 Summer Session Participant



Retreats for Educators

The Center held two new events in 2014: one-day retreats for faculty, staff, and students. These retreats were designed with the intention of:

- Providing an introduction to a variety of contemplative practices,
- Bringing together higher education professionals and students in specific geographic regions, and
- Holding a space for educators and students to share their own classroom experiences and interests in contemplative pedagogy.

During the retreats, participants engaged in dialogue practices, mindfulness and meditation practices (sitting, walking, eating), gentle yoga, and visual arts. Designed for both beginners and seasoned practitioners, the retreats helped participants integrate their personal and professional lives. Following the success of these retreats, many of our community members have expressed interest in hosting similar retreats in their own regions.



Contemplative One-Day Retreat for Educators: Mindfulness, Lovingkindness, and Simple Yoga

*Led by Mirabai Bush and Anna Passalacqua
February 22, 2014
Amherst College, Amherst MA*

This retreat was an opportunity to quiet down and let go of our many responsibilities in order to cultivate awareness of ourselves and others and inquire into our lives. Much of the time on this retreat was spent in mindful guided inquiry and in silence, with many examples of practices, enabling a reentry into our professional lives from a place of greater skillfulness and insight. The retreat included a discussion of the relationship of the contemplative perspective to work in education. These practices cultivate capacities central to all of education—focused attention, deepened understanding of course content, greater kindness and compassion, and enhanced contemplative inquiry and insight.

Contemplative Retreat for Educators: A Day of Practice

*Led by Paul Wapner and Nicole Salimbene
May 3, 2014
Friends Meeting House, Dupont Circle, Washington, DC*

This retreat offered the opportunity to step back from our frenetic lives, calm our minds, and cultivate a sense of inward clarity. Using mindfulness meditation, gentle art exercises, and other reflective practices, participants explored the challenges of being educators in an age of hyper-responsibility and in which many of us struggle to balance work, family, and personal aspirations.

For much of the day, participants engaged in silent inquiry, practicing various techniques for cultivating greater awareness of ourselves and others, and developing capacities central to education—attention, wonder, compassion, and inquisitiveness.

Community Member Profiles

Mason McClay

Student, Centre College
Graduation Year: 2017
Major(s): Behavioral Neuroscience



How have contemplative pedagogy and practice shaped your education and experience at your school?

This introspective side of contemplative practice at Centre has been juxtaposed by an equally edifying research opportunity in Professor Godlaski's laboratory. Our projects have enabled me to take a critical approach to many aspects of emotion on a mechanistic level, which has been crucial to my understanding of the importance of contemplative approaches to affective experience at psychological and physiological levels.

What do you find most meaningful in your education?

Most meaningful has been the characteristics of a few teachers that have instilled and cultivated in me passions for investigating the world. These include an emphasis on creativity, exploration, and beauty of the world and humanity. I have been able to discern these traits as integral to my education because of two very different cultures I have experienced: a culture of hyper-stressed students, as well as a culture of genuinely curious students and teachers.

When I approach my education with these traits, I find the opportunity to explore the connection among multiple facets of the world and mind most intellectually and even emotionally enriching. One integral mechanism used in pursuing this form of education I value immensely involves a mindful approach to examining questions, as it allows me to approach material with a calm, creative and curious mind.

Aaron Godlaski

Assistant Professor of Psychology and Behavioral Neuroscience,
Centre College



What do you find most meaningful in your work?

As a teacher and research scientist, I find most meaningful the opportunity to engage in deep inquiry with my students. In my area of research, cardiac psychophysiology, we are attempting to address questions of how actively regulating attention and emotions can promote physical health and mental well-being. I see my research as a chance to creatively explore facets of contemplative practice from a scientific perspective. Science is one of many lenses through which we view and can justify the transformative work we do as educators. This is an activity of great importance as we continue to move the field of contemplative studies forward. With this in mind I see my laboratory as not solely a producer of scientific data, but a place in which to engage in the contemplative practice of science directly with my students.

How has the use of contemplative pedagogy changed the way you teach and interact with your students?

This practice of science is slow, methodical, sometimes failing, and sometimes successful. It is an experience in both growth and humility. Contemplative pedagogy and practice, presents a way of being and navigating these spaces with my students. Such practices continue to transform me as an educator, most noticeably in the way in which I ask students to approach their own experiences and their meaning-making in the classroom and laboratory. Such contemplation is a way of making connections between persons and the larger world, and both finding a place of settling into the not-knowing, and approaching towards a way of knowing.

Teaching and Learning Center Grant Program

In recent years, the Center has established strong relationships with Centers for Teaching and Learning (CTLs) throughout the country. Centers for Teaching and Learning exist within colleges and universities and work to improve teaching by providing faculty with training and resources.

Working with Centers for Teaching and Learning is a highly effective means to reach across the curriculum and work with professionals who are committed to teaching excellence. CTLs have legitimacy on campuses and can easily reach hundreds of instructors across all types of instruction and disciplines. In addition, these centers are ideally situated to collect and assess the outcomes of the implementation of contemplative pedagogies, an area that is currently underdeveloped.

For a second year, we provided funding to CTLs across the United States and Canada with funding from the 1440 Foundation and the Mind & Life Institute. This support, in the form of five \$5,000 seed grants and several smaller speaker grants, has helped CTLs establish and develop groups and courses to extend the use of contemplative practices throughout their institutions and assess their impacts.

Realizing the potential for mentorship and connection between past and current CTL grant recipients, we held a weekend meeting and workshop at Amherst College, September 18-20, 2014. During the workshop, recipients of the 2013 grants shared the progress and outcomes of their programs and activities, and were paired with the 2014 recipients to discuss challenges, opportunities, and new areas of exploration for their grant-funded programs.

The 2014 grant awards spanned a variety of types of institutions, communities, and contemplative pedagogy programs at different stages of implementation, including: a collaborative program between a CTL and a community service-learning office, a mindful teaching and learning program at a community college, and a plan to integrate contemplative pedagogy into formalized learning outcomes at a 2-year college.

We would like to extend our deep gratitude to the 1440 Fund, an advised fund at Silicon Valley Community Foundation, and the Mind & Life Institute for providing funding to make this grant program possible.



2014 Teaching and Learning Center Seed Grants

Community College of Philadelphia

Faculty Center for Teaching and Learning (FCTL)

Coordinator: Eileen Abrams, Instructor, English Department and Teacher-in-Residence, FCTL

Selkirk College

Teaching and Learning Institute

Coordinator: Theresa Southam, Director, Teaching and Learning Institute

University of Massachusetts, Amherst

Center for Teaching & Faculty Development

Coordinator: Brian Baldi, Assistant Director

University of Arizona

Office of Instruction and Assessment

Coordinator: Alfred W. Kaszniak, Professor (Psychology, Neurology, Psychiatry); OIA Pedagogy Fellow

Vassar College

Learning, Teaching and Research Center (LTRC)

Coordinator: Eve Dunbar, Director of LTRC

2014 Invited Speaker Grants

Appalachian State University

Hubbard Programs for Faculty Excellence

Coordinators: Jena Leake, Assistant Professor of Human Development;
Elaine Gray, Assistant Professor of General Education

Chestnut Hill College

Teaching and Learning Center

Coordinator: Leslie Myers, Director of Teaching and Learning

Stonehill College

Center for Teaching and Learning

Coordinator: Stacy Grooters, Director of CTL

University of the District of Columbia

Research Academy for Integrated Learning

Coordinator: Anthony Mansueto, Director of General Education

University of Massachusetts, Amherst

Center for Teaching and Faculty Development & College of Nursing

Coordinator: Raeann LeBlanc, Clinical Assistant Professor

University of West Georgia

Center for Teaching and Learning

Coordinator: Cher C. Hendricks, Director of the Center for Teaching and Learning



2014 CTL Grant Review Committee



Daniel Barbezat

Professor of Economics, Amherst College;
Executive Director, Center for Contemplative
Mind in Society



Stephanie Briggs

Assistant Professor of English,
The Community College of
Baltimore County



Richard Chess

Roy Carroll Professor of Honors Arts and
Sciences, University of North Carolina at
Asheville



Laura Rendón

Professor of Educational Leadership and
Policy Studies, The University of Texas at
San Antonio

Webinars

The Center has been hosting webinars—live online seminars—designed and presented by leaders in contemplative higher education since 2009. Our webinars are free and open to the public, drawing an international audience of over 120 attendees per session. The recordings of our webinars have been viewed over 15,700 times.

Webinars provide a valuable resource for attendees at a distance, and help expand our outreach as new participants become part of our community.

The Coltrane Meditation

- Following a mini-lecture on contemplative education, students are guided in a brief meditation while listening to the soulful sounds of saxophonist John Coltrane. The exercise is designed to help students become attuned to their breathing, their bodies, and their thoughts.



Centering Before Class



Students take a moment to center and presence themselves in class.

Slides from Michelle Chatman's February 2014 webinar, "Using Contemplative Practices to Promote Well-Being and Social Justice Awareness"

Our 2014 Webinar Series

Fostering Contemplative Life Skills on a College Campus Outside the Classroom

January 22, 2014

with (all from Dartmouth College) **Helen Damon-Moore**, Director of Service and Educational Programs, Tucker Foundation for Service, Spirituality, and Social Justice; **Nancy Voge**, Director of Religious and Spiritual Life; **Mark Kutolowski**, Outdoor Programs Office, Traditional Wilderness Skills Instructor; **Kathleen Moore**, Administrative Assistant and Assistant to the Dean of the Tucker Foundation

Using Contemplative Practices to Promote Well-Being and Social Justice Awareness

February 26, 2014

with **Michelle Chatman**, Assistant Professor, Department of Justice Studies, University of the District of Columbia

The Open Hand: Contemplative Practice in a Course on Arguing as an Art of Peace

April 10, 2014

with **Barry Kroll**, Professor of English, Lehigh University

Towards an Embodied Social Justice: Integrating Mindfulness into Anti-Oppression Pedagogy

June 5, 2014

with **Beth Berila**, Director of the Women's Studies Program and Professor in the Ethnic and Women's Studies Department, St. Cloud State University

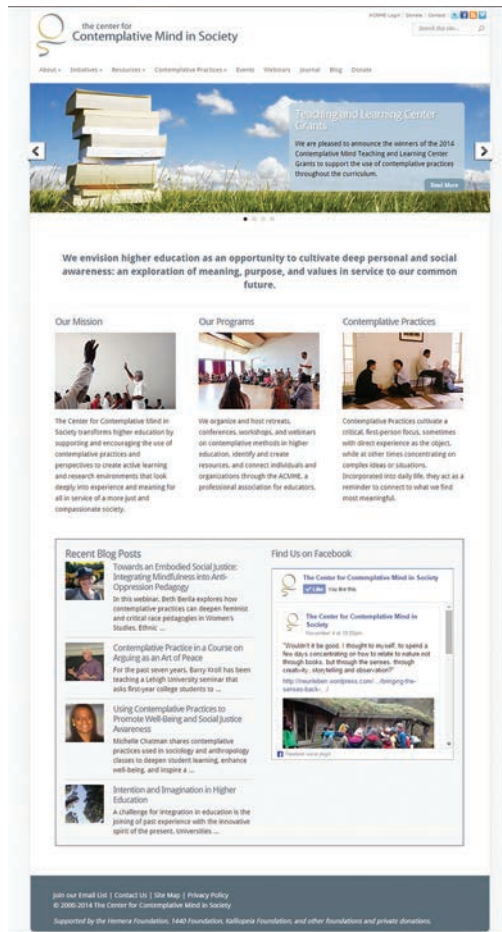
Developing Indicators for What Matters Most in Your Teaching

December 16, 2014

with **David Sable**, Instructor in Religious Studies, Saint Mary's University

**Our webinars are recorded and available online:
www.contemplativemind.org/webinars**

Website & Online Resources



With increasing appreciation for contemplative pedagogy and the growth of the ACMHE, more educators and education professionals are looking to us for information on establishing programs, designing courses and research, expanding outreach, and other means of fostering change in their institutions.

As a hub for the contemplative education movement, we are in a unique position to feature the innovative work being done by faculty, staff, and students. We see it as our responsibility, through our website, to facilitate collaboration and connection and provide the highest quality information to nurture the development of contemplative approaches in higher education.

For ACMHE members, our site hosts exclusive resources such as a **syllabus archive**, an **academic discussion list**, **podcasts** on contemplative pedagogy, the online ***Journal of Contemplative Inquiry***, and a **member directory**. Members can also submit event listings to a public **community event calendar**. 2014 Summer Session and Conference participants can access **event archives** with videos, audio recordings, and PowerPoint presentations. We are developing additional videos and audio recordings of guided practices for our members and the general public, while our **blog** offers thoughtful reflections from members of our staff, board, and wider network.

Visit us at
contemplativemind.org

The Journal of Contemplative Inquiry



In February, 2014, we published the first issue of *The Journal of Contemplative Inquiry*, the first peer-reviewed online journal dedicated to contemplative practices in higher education.

JOCI is an online scholarly journal for publishing leading-edge writing on the transformation of education with contemplative approaches, serving all who design, research, teach, and assess contemplative and introspective methods and practices in college and university settings. *JOCI* promotes the understanding, development, and application of these methods in order to serve a vision of higher education as an opportunity for cultivating personal and social awareness and an exploration of meaning, purpose, and values.

We will publish our second issue in Spring 2015. The third issue, coming in Fall 2015, will feature writing on contemplative approaches across the disciplines. We are now accepting submissions for the fourth issue--a special edition on assessment and evaluation.

For our inaugural issue, we received 46 submissions and selected nine:

- 1. Reason in the Service of the Heart: The Impacts of Contemplative Practices on Critical Thinking**
David Sable, Saint Mary's University
- 2. A Contemplative Approach to Teaching Observation Skills**
Peter G. Grossenbacher, Naropa University, & Alexander J. Rossi
- 3. Responding to the Challenges of a Contemplative Curriculum**
Charles Burack, John F. Kennedy University
- 4. Contemplating the Effects of Oppression: Integrating Mindfulness into Diversity Classrooms**
Beth Berila, St. Cloud State University
- 5. Mindfulness & Bodyfulness: A New Paradigm**
Christine Caldwell, Naropa University
- 6. Secular Ethics, Embodied Cognitive Logics, and Education**
Brendan R. Ozawa-de Silva, Life University
- 7. A Pedagogical Heartbeat: The Integration of Critical and Contemplative Pedagogies for Transformative Education**
Juan D. Mah y Busch, Loyola Marymount University
- 8. Honor the Negative Space**
Renée A. Hill, Virginia State University
- 9. Meditations on Contemplative Pedagogy as Sanctuary**
Jackie Seidel, University of Calgary

Daniel P. Barbezat, *General Editor*
Amherst College

Carrie J. Bergman, *Editorial Assistant*
The Center for Contemplative Mind in Society

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Dorothe J. Bach
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Bryn Mawr College

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University of Arizona

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University of Washington

Sharan Strange
Spelman College

2014 Outreach and Collaboration

At the Center, we recognize that the transformation of higher education requires working with many other groups and individuals who share our vision and mission. Creating and sustaining meaningful partnerships not only accelerates the expansion of our efforts across the United States and abroad; it creates new opportunities to learn and develop in this emerging field. In 2014, the Center collaborated with over 20 different organizations, colleges, and universities to provide workshops, presentations, and other opportunities for learning and engagement in contemplative pedagogy. Each collaboration is also an opportunity for us to listen to and understand the specific needs, backgrounds, and areas of expertise of our diverse community.

We look forward to developing new relationships with organizations and higher education institutions who seek to address today's societal issues through contemplative, transformative teaching and learning.



Brown University

Contemplative Pedagogy and the Transformation of Education
University-wide lecture & workshop, Sheridan Center for Teaching and Learning
February 7
Providence, RI
Daniel Barbezat (speaker)

Mind & Life Institute

Ethics and Education for Students and Teachers Advisory Group Meeting
February 20-22
Hadley, MA
Daniel Barbezat (Advisory Group member)

Washington & Lee University

Contemplative Practices in Higher Education
February 27
Lexington City, VA
College-wide panel on about contemplative practices (live-streamed)
Daniel Barbezat (panelist)

Mindfulness in Education Network

7th Annual Conference — Mindfulness: Foundation for Teaching and Learning
March 14-16
Washington, DC
Mirabai Bush (plenary panelist)

Ramapo College

Faculty retreat workshop, college-wide lecture, and meeting with president and provost
April 6-7
Mahwah, NJ
Daniel Barbezat (workshop leader)

Montclair State University

5th Annual University Teaching and Learning Showcase and workshop
May 2
Montclair, NJ
Daniel Barbezat (keynote speaker)

Omega Institute

Contemplative Practice in Higher Education
August 22-24
Rhinebeck, NY
Led by Mirabai Bush, Rhonda Magee, and Daniel Barbezat (workshop leaders)

Susquehanna University

Changing the World, One Breath at a Time: Contemplative Education and Mindfulness
September 15
Selinsgrove, PA
Daniel Barbezat (speaker)

Appalachian State University

Contemplative Pedagogy and the Transformation of Education
September 30
Boone, NC
Daniel Barbezat (speaker)

University of Massachusetts

Contemplative Practices for Teaching and Learning Centers and Service Learning Programs
Center for Teaching & Faculty Development, Office of Civic Engagement and Service-Learning
October 3
Amherst, MA
Daniel Barbezat (workshop leader)

University of Washington, Seattle, WA

6th Annual Conference of the Association for Contemplative Mind in Higher Education (ACM-HE): Intention, Method, and Evaluation
October 10-12

University at Buffalo

Contemplation for 21st Century Education
October 17
Buffalo, NY
Daniel Barbezat (speaker)

Mind & Life Institute

International Symposium for Contemplative Studies and Pre-Conference
October 30 – November 2
Boston, MA
Daniel Barbezat (member of the pre-conference planning committee)
Carrie Bergman and Jennifer Palmer (poster session presenters)

Capital Community College

Contemplative / Introspective Practices to Create Engaged Environments (workshop)
November 3
Hartford, CT
Daniel Barbezat (speaker)

University of San Diego, CA

Contemplative Studies as Interdisciplinary Field
November 20-21
Conference on Contemplative Studies
Daniel Barbezat (panelist)

Athlone Institute of Technology

International Conference on Engaging Pedagogy
December 5
Athlone, Ireland
Daniel Barbezat (keynote speaker)

Community Member Profile



Camille Ezran


Student, University of California, Berkeley
Graduation Year: 2015
Major: Public Health

What do you find most meaningful in your education?

One of the greatest outcomes of taking many classes in a certain domain is that over time you gain a better fundamental understanding of how things work. Whether it is in biology, mathematics, or history, there are always layers of information you must resolve in order to fully comprehend the basis for a certain concept. I love this idea of making my way through each level, one step at the time, and coming closer to explaining exactly why a phenomenon of natural life occurs in the specific way it does. As I take increasingly advanced classes, as well as diverse multidisciplinary classes, I realize that most subjects are interconnected in a more fundamental way than I had previously naively assumed. To me it is fascinating to form these connections because they reflect the natural relationship everything has to each other.



*Right: A gathering of participants during the 2014 Summer Session on Contemplative Pedagogy.
Left: Center director Daniel Barbezat addresses educators at SUNY New Paltz.*



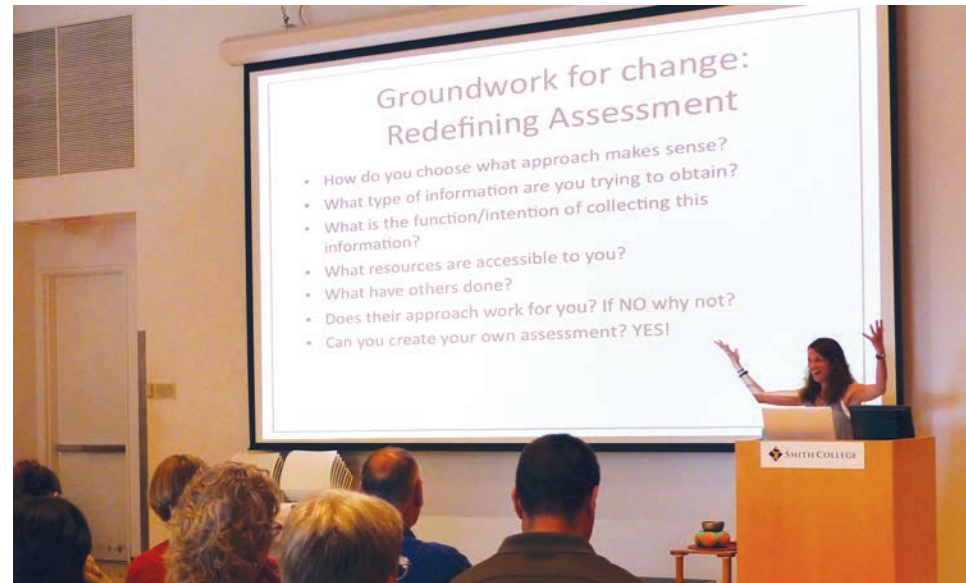
None of us comes into the world fully formed. We would not know how to think, or walk, or speak, or behave as human beings unless we learned it from other human beings. We need other human beings in order to be human. I am because other people are.

- Desmond Tutu

New Initiatives & Directions

As the field and community of contemplative practices in higher education develop, we at the Center need to keep evolving, too. Our core programs (conferences, workshops, retreats, web-based materials and the ACMHE) are thriving, growing deeper and richer with more participants each year. While we continue to improve and develop these initiatives, we are also fostering a number of new initiatives that we believe will lead to the eventual cultural transformation of higher education as an opportunity for students to live lives of engaged meaning, supported by educational communities.

We are very excited about these new directions and hope to be reporting their many successes in next year's annual report.



Contemplative Assessment

Contemplative methods are being used throughout higher education. In just about every discipline, teaching and learning has been profoundly affected by the incorporation of exercises that support and sustain contemplative inquiry, heightened focus and awareness, connection, and the holding of multiple perspectives and contradiction. Education professionals throughout higher education (administration and staff) have used these methods to foster better working relationships and create better environments for themselves and the students they serve.

Though we know from our community that individuals are having these positive results, frankly, there is very little formal work demonstrating the effectiveness of contemplative practices. In order to transform the culture of higher education, we will have to demonstrate the efficacy of these practices to those who have not used them.

We believe that we need to develop new means for assessing these practices—methods that arise from the specific intentions and methods being used. Certainly, there are guiding principles to conduct this work; however, the actual assessments undertaken need to be developed carefully and not simply taken from those already used in very different contexts.

Faculty, staff, and administrators throughout higher education are employing contemplative practices with many intentions, such as developing focus and attention; enhancing well-being; addressing inclusion and supporting the vibrant diversity of our institutions; deepening engagement with subject matter; reflecting on and supporting spiritual transformation, inquiry, and meaning-making; and considering the impacts of our actions.

Given the breadth and depth of these many intentions, the types of practices used are extremely diverse, and their assessment must be approached with great sensitivity. Assessment of practices intended to develop attention, for example, will be different from assessment of those intended to increase conceptual understanding, explore meaning, or develop compassion.

The Center seeks to further an investigation of the 2014 Association for Contemplative Mind in Higher Education conference theme, “Intention, Method, and Evaluation.” At the conference, 65 professors and researchers from across the higher education spectrum presented their work, examining how specific varying intentions affected the design and implementation of assessment. How can our efforts be guided by what has been discovered about the many ways we learn, the creation of meaning, and the development of meaningful assessment? How might contemplative practices inform new ways of evaluating effectiveness?

In the coming year, we will bring together leaders in contemplative methods in higher education and those who have pioneered new methods in both qualitative and quantitative assessment. The goal of this meeting is to create guidelines for both quantitative and qualitative assessment related to a range of educational intentions: simple empirical measures for current curricula that integrates contemplative practices, both graduate and undergraduate. After such guidelines are drafted, the Center could provide them as a beginning toolbox for those interested in assessing their programs. The Center could then act as a clearinghouse for case studies and advances in methods.



The Future of Higher Education

Higher education faces many challenges: its limited availability and access, escalating costs, the adaptation to new means of provision, and the loss of mission and vision. We believe that our approach has much to offer in both the articulation of these issues and how we might address them over time.

Working in partnership with others, including Naropa University, we are planning a series of meetings to imagine the future of higher education. These meetings would bring together professors and administrators as well as visionaries outside the Academy who are intent on providing an education of meaning and transformation. These meetings will be structured to support those who have experience in contemplative pedagogy as well as those from outside our community in order to foster robust and dynamic interactions.

We would identify the emerging trends (distance learning, MOOCs, demise of the humanities, etc.), discuss contributions contemplative practices have made in the last decade both inside and outside the classroom, and suggest key leaders and speakers for future conferences and programs which would be designed to deepen the conversation, open it to a broader range of academics, and encourage innovative contemplative interventions for the future. How can we advance the essential task of education: to develop and challenge personal meaning, all within a growing, developing, and connected community?

While innovations are occurring within academia, profound changes are also occurring in open-source instruction. Kahn Academy, iTunes U, and others are providing practical instruction in areas formerly taught only within the academy, encouraging youth to forego a traditional college education. However, these opportunities are mainly in practical training and do not stimulate an inquiry into what is most deeply meaningful or prepare students to live that out in the world. In addition, studies seem to show that they are being used by those living in the most privileged circumstances and not those that have traditionally had difficulty accessing higher education.

The issue of access has been addressed most dramatically by President Obama’s proposal to freely provide community college education. While this is an interesting idea, we need to examine the broad structural reasons for the large racial and class-based educational gaps that continue to persist. A single proposal, no matter how bold, will not sustainably resolve the underlying problems.

In addition to access, we will address the impacts of schools’ focusing on ever-narrowing definitions of vocational training and the implications for our society’s thriving. We must be aware of the practicality and sustainability of

schooling, of course, but we also need to more clearly establish the purpose of broad liberal arts training: to provide students with a means to inquire into their personal meaning and purpose.

We hope that this meeting will articulate how contemplative practices can address these and other key issues facing higher education, and that it will challenge our community to consider new perspectives.

Exploration of Community Development

Over our 20-year history, the Center has established a wonderful community of professors, administrators, staff, students and practitioners—all of whom have worked to provide the means for contemplative methods to transform our society. The Center’s Association for Contemplative Mind in Higher Education has over 750 members, and our newsletters go out to over 7,000 recipients. While we have fostered this community and coordinated national meetings, we have not taken the opportunity to develop regional and interest-based groups that might deepen and extend our work.

Over the next year, we envision a three-phase program to establish and sustain groups throughout the United States and internationally.

In phase I, we will commission work to organize our extensive database and provide essential information that will allow us to connect more efficiently and meaningfully with our community. In phase II, we will meet with leaders within our community to help us develop regional and discipline- and interest-specific working groups. In the final phase, we will help establish and support these vibrant networks so that they can produce their own work, based on their specific contexts.

Community-Based Learning and Contemplative, Reflective Practices

Though we have yet to establish funding for this area, we believe that our work with community-based learning can make changes beyond the Academy while helping to foster more engaged learning opportunities for our students and those in our broader communities.

Civic and community engagement programs in higher education can offer a range of opportunities for students and community groups to work together in order to deepen education and foster social change. While these community-based learning programs vary greatly, one of the uniform findings in education research is that their effectiveness, both in terms of community

impact and in learning outcomes, depends upon students’ directed reflection and their ability to relate their work in the community to their work in the classroom. Without a dedicated emphasis on critical reflection to integrate their lived experience with course material, service-learning programs bifurcate into “service” and then “learning,” and students lose an invaluable opportunity to witness and understand how the integration of education and action creates meaning in their lives and the lives of others.

In addition, it is clear that the most successful approaches are collaborations in which students and community members can engage and reflect together on the impact of their work. When engagement programs are constructed on models that treat communities as field cases or as top-down charity opportunities, they predictably fall prey to what Adrienne Rich calls the “arrogance of believing ourselves at the center.” Students may approach communities as broken and in need of expert assistance. Cooperative and engaged action requires an extended inquiry into the intentions and priors that groups carry into their work together. The emerging field of Critical Service-Learning calls particular attention to the ways that issues of social identity, power and privilege shape the relationships that are established between students and community members.

We believe that the practices that we have developed at the Center for Contemplative Mind in Society to foster both first-person critical inquiry and deeper interpersonal connection, especially across perceived differences, offer ways to increase the efficacy of community engagement programs. These reflective practices can more deeply impact the communities with which students are working. Since they are based on personal reflective practices developed and undertaken by the groups themselves (and which could vary, of course, to include silent meditation or more active somatic practices, depending on the comfort of the groups worked with), issues of appropriate frameworks are less difficult—they arise from the participants, rather than being placed upon them.

To demonstrate the benefits of contemplative first-person inquiry to community-based learning, we propose a program which will develop trainings and offer grants to establish service learning projects facilitated by co-created contemplative practices. These practices will engage both the students in the program and the members of the communities affected. Of the many service learning areas on which we might focus, we intend to work with teachers and school children in K-6, but would also be interested in programs working with middle school and high school students. For this latter group, we would especially be interested in programs designed as interventions to address dropout rates. We believe that early interventions can make very large impacts and ultimately provide far better access for wider groups of

young men and women in their pursuit of higher education. In addition, we believe it is the responsibility of those of us in higher education to foster the conditions under which a greater and wider group of students can benefit from post-secondary training and education.

Most universities and colleges now have offices that coordinate community-based engagement programs. We will work with these to establish programs that integrate contemplative practices and deepen the relationships between the community groups and students, while providing better resources for students to integrate their experience into their overall education.

We envision three stages of the Community-Based Learning and Reflective Practice Program:

1. We will work with facilitators from one or two pilot programs, establishing and testing frameworks in order to aid our work with future grantees. Fortunately, the Center for Contemplative Mind in Society is well-connected with service learning and community engagement centers throughout North America and could, after a careful study, identify the most suitable sites for pilot programs.
2. Once the pilot programs have been studied, we will provide grants to colleges and universities that have some experience with contemplative programs in higher education. The grants will establish community-based programs grounded in a contemplative framework. Each grantee would meet with the coordinators and participants of the pilot programs and would be supported in developing practices that would be designed to 1) connect the student participants and the community members (develop trust, listening, etc.); 2) help design the actual community-based activities undertaken; 3) process the outcomes of the program; and 4) integrate the outcomes into the materials of the course.
3. In the third phase, we plan a large gathering to bring together students, faculty, and community coordinators of all the supported programs so that they can connect, share, and learn from one another. We would hope that this process would establish the ground for an interactive community that would be self-sustaining, capable of helping other groups begin and achieve funding for the continuation of their programs.

We believe that the Community-Based Learning and Reflective Practice Program will create better relationships between community groups, underrepresented students, and colleges and universities while creating unique and inspiring teaching and learning environments. Through our work we will be able to examine how integrating contemplative practices for both students and community leaders deepens the learning outcomes of students,



creates greater connection between colleges and universities and surrounding communities, and increases the impact of the partner programs. Since we will be able to compare similar programs with and without this innovation, we will be able to estimate its impact both on students and community members. The Center for Contemplative Mind in Society is committed to creating educational environments that support greater personal and social awareness through the use of contemplative practices; we believe this program advances our mission and will produce broad and powerful results.

Racial and Social Justice

Over the past several years, grounded by an important and guiding 2011 meeting at Howard University, we at the Center for Contemplative Mind in Society have focused energy and attention on access and inclusion, expanding and diversifying our community. Given the breadth of our organizational vision and commitment, it is especially important that we work to overcome the cultural and social constraints that limit access to our work.

Through our attention and concerted action, we have doubled active membership in our Association and have endeavored to become more inclusive of all within higher education. We have made modest yet clear gains in attracting more participants from all aspects of higher education and from every kind of institution, with contemplative practices based in diverse

religious, spiritual, and cultural traditions, and from increasingly diverse racial and ethnic backgrounds.

We are very proud to be in this role, yet humbled by the pace of our progress and the vastness of the issues faced. We are deeply committed to continuing this process and want to increase our programming in this area.

To this end, we are bringing together a powerful group of about 25 people in Amherst, MA, from April 16-18, 2015, experienced in working with and across difference to foster transformative change. We hope this will be a robust and open-hearted opportunity to come together, share in conversation, and engage in exercises to listen, speak, and co-create strategic directions in which we can move forward together. After this initial discussion and planning, the next steps might be guided by a steering committee created during the meeting.

We are very excited that Rose Sackey-Milligan has agreed to facilitate the meeting. Rose has long been associated with the Center and her work, at the intersection of identity, empowerment and liberation, anti-racism, social justice and contemplative practice, is brilliant.

This meeting is so important to us—and, we believe, for the whole field of contemplative approaches to higher education. We are committed to creating conditions for transformation, and to addressing how our work and engaged action can create and sustain a more just and vibrant world for all. We will do everything in our power to make these changes.

Community Member Profile

Amelia Barili

Lecturer in Spanish and Portuguese,
UC Berkeley



What do you find most meaningful in your work?

I love learning with/from my students. Both my undergraduate students and the older adults (50+) are eager for life-long learning. I enjoy the opportunity to create courses that include meditation and/or service learning. The brief meditations (5-10) minutes at the beginning of the class help them to relax and to train their attention to focus. I often see that, along the course of the semester, students open up to greater peace and joy in themselves and with others, through connecting the course to their lives. This inspires me to find new ways to grow with them. The service learning opportunities that are now an integral part of my courses--combined with meditation--open us even more to deeply empathizing with our communities. Through service learning students young and old--and myself--find new meaning in our lives by going beyond our concerns with our busy lives, creating time/space to serve those in great need.

How has the use of contemplative pedagogy changed the way you teach and interact with your students?

When I began to include meditation coupled with Service Learning, everything changed. I moved from mainly lecturing to students (third person knowing), to assisting them to create meaning for themselves through meditation (first person knowing), to designing opportunities for them to discover meaning together through collaborative learning in the classroom, and at the site where they volunteer, with peers, staff and the people we all serve.

Financial Information

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1440 Fund, an advised fund of
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 Hershey Family Foundation
 Kalliopeia Foundation
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M&T Weiner Foundation
 Mind & Life Institute
 Quan Yin Foundation
 and anonymous foundations

We are very grateful to the many individuals who helped make our work in 2014 possible.

THE CENTER FOR CONTEMPLATIVE MIND IN SOCIETY
 STATEMENT OF FINANCIAL POSITION AND ACTIVITIES
 December 31, 2014 (Unaudited)

Assets

Cash & Investments	\$622,347
Other Assets	<u>\$89,251</u>

Total Assets **\$711,598**

Liabilities

Current Liabilities	<u>\$14,086</u>
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Total Liabilities **\$14,086**

Unrestricted Net Assets	\$522,512
Temporarily Restricted	<u>\$175,000</u>

Total Liabilities & Net Assets **\$711,598**

2014 Revenue

Foundations	\$400,000	64%
Individuals	\$25,975	4%
Programs	\$189,802	31%
Investments/Misc.	\$5,983	1%

Total **\$621,760** **100%**

2014 Expenses

Program	\$406,687	81%
Administration	\$76,232	15%
Fundraising	\$22,517	4%

Total **\$505,436** **100%**

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- Mirabai Bush**
Senior Fellow
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Founder, National Integrative Medicine Council



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