2016 Annual Report

Transforming Higher Education through Contemplative Inquiry, Community, and Social Action for a More Just and Compassionate World
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.
Dear Friends,

Over our rich history, the Center for Contemplative Mind in Society has created and supported an extensive and close community of educational professionals in every sort of institution and from all aspects of higher education, each committed to examining the ways in which contemplative approaches transform teaching, learning, and action. Our programs each year affect hundreds of academics, administrators and staff, located in institutions across the globe, ultimately reaching thousands of students.

In 2016, we expanded our understanding of the diversity of ways this work is being developed, and of the impact it is having. We hope you enjoy reading about our activity over the past year, and some of our plans for the future.

With your help, we have been exploring the relationship between contemplative practice and social justice, a convergence central to our work. We are seeing how the sharing of contemplative experiences by those in our network provides a means for self-discovery, knowledge creation, finding meaning, and building connection to others across lines of difference. From this we gain insights into each other’s struggles, and a rich sense of the issues at hand in working for justice. In short, our practices, our communities, and our collective work towards justice are all inextricably connected.

At our ACMHE conference last year at UMass-Amherst, we convened scholars engaged in this work, learning from and inspiring each other. We are excited to continue that effort at our conference later this year at the 1440 Multiversity.

Our long partnership with the Fetzer Institute continues in our current work, and, among many aspects, enables our events to be more inclusive. As we look ahead into 2017 and beyond, we seek to partner with more organizations who share our values and understand the importance of transforming ourselves and our institutions as we work for justice.

Thank you for all the support you provide to advance this work. We are deeply grateful and honored to be working with you towards our common mission of a more just and compassionate world.

Lila Shane  
Executive Director, CMind

Bradford Grant  
President of the Board, CMind  
Professor of Architecture, Howard University
The Center for Contemplative Mind in Society (CMind) fosters a vision that is simultaneously bold, idealistic, and necessary: a vision of the cultural and institutional transformation of higher education and society.

We envision a world where educational environments support all students, faculty, staff, administrators, and surrounding communities in living in alignment with their deepest meaning, purpose, and values. We believe that contemplative practices are a means for this transformation: contemplative practices help us develop and deepen our inner lives, support us in making more conscious choices, and act in consideration of our intentions.

*The Tree of Contemplative Practices illustrates some of the methods used in educational and organizational contexts.*
Benefits of Contemplative Practices in Higher Education

Develop Skills for Sophisticated Inquiry
Broaden awareness and perspective, and foster insight through close observation of feelings, reactions, judgments, and biases.

Cultivate Resilience
Cope with challenges through courage and compassion: maintain inspiration for continued engagement with the demands and struggles of our inner lives and the wider world.

Explore Meaning and Purpose
Enrich understanding of the material under study by connecting it to a deepened awareness of our own experience: education becomes a means of developing meaning, purpose, and agency.

Put Awareness into Action
Act to support, sustain, and challenge our renewed sense of meaning and purpose: maintain inquisitiveness to question and consider the impacts of our actions.
The Association for Contemplative Mind in Higher Education

The Association for Contemplative Mind in Higher Education (ACMHE) is a multidisciplinary professional academic association established by the Center for Contemplative Mind in Society in 2008. As of April 2017, the ACMHE connects 800 educators, staff, graduate students, and administrators in 24 countries. 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.

We established the ACMHE to address the growing momentum of our Academic Program after 10 years of administering fellowships and developing a community of contemplative educators, scholars, and administrators. Since its founding, we have increased the member resources and benefits to include access to a syllabus archive, a searchable member directory, recordings of talks on contemplative pedagogy, an email discussion list and newsletter, free access and manuscript submission to the Journal of Contemplative Inquiry, and discounts on events such as the annual summer sessions and national ACMHE conferences, such as our 2016 conference at UMass-Amherst, “Transforming Higher Education: Fostering Contemplative Inquiry, Community, and Social Action.”

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 are working to provide more support to these emerging groups through the Building Contemplative Communities project, which was initiated in 2015, and follows in the next section of this report.

Above: Maria Hamilton Abegunde leads a practice session at the 2016 Summer Session on Contemplative Education.
Fostering Contemplative Community

The need to “build community” is an often-stated goal, but truly acting on that intention may be foreign to the corporate, industrial, and professional cultures that pervade our society and its institutions. The contrast between the stated values and goals in university mission statements, and the realities of a culture of individualism, competition, achievement, and utility in the Academy, is persistent and pervasive. The Academy remains an environment that is in many ways antithetical to community.

Contemplative practices, which have always deepened, developed, and flourished in community contexts, offer us a way to transform the self-centered and outcome-based aspects of academic culture. bell hooks suggests that we focus on the process of “communing” and understand that “community” is always in the making. With this understanding, it is clear that we seek not merely to foster community for its own sake, but as a part of a broader intentionality of our mission and vision for a more just and compassionate society. The intimacy with which we connect with ourselves and with others through these practices fosters a community fabric woven with passionate, genuine concern and love. From this we gain insights into each other’s struggles, and a rich sense of the issues at hand in working for justice. In short, our practices, our communities, and our collective work towards justice are all inextricably connected.

It is thus a natural extension of CMind’s work and vision to foster community building as a support for contemplative change. With this, we are aligning the values and goals stated in an institution’s mission statement with the actual practices, attitudes, and atmospheres that define what may be described as the life-world, that is, the lived and living experience, of an institution and its individuals.

Building Communities Initiative

In partnership with the Fetzer Institute, we undertook a Building Communities initiative in 2016 to explore and build on the community growth we’ve witnessed within and outside of the ACMHE. A variety of groups have emerged that focus on contemplative practices in the classroom and on campuses, from more formal “Faculty Learning Communities” to student-led mindfulness groups, to regional conferences exploring contemplative methods in colleges and universities. There is enormous potential for growing contemplative community on campuses and transforming higher education.

We identified leaders of several vibrant and diverse campus-based contemplative groups and efforts along with two experts in community organization, and invited them to a meeting at the Fetzer Institute, which was held April 14-17. We framed the invitation around several guiding questions, many of which were addressed at the meeting:

- In what forms do contemplative academic communities take shape, relate, and organize?
- What are the attributes, capacities, and actions of successful campus contemplative communities?
- What methods help these communities coalesce and sustain?
- What are the outcomes of these communities and how do different community structures produce different results?
- What challenges do these communities face on college and university campuses?
• How can contemplative campus communities foster greater personal connection and an awareness of interdependence?
• How can we inspire students, faculty, administrators and staff to engage in just and inclusive community building through contemplative pedagogy?
• How can contemplative communities do the work of unsettling oppression, both within the communities and outside of them?
• What types of resources, tools, and connections can CMind and ACM-HE provide to help emerging contemplative campus communities?

The meeting itself involved the use of contemplative practice to engender a sense of connection and caring among the participants, aiding our own sense of community as we worked together throughout the weekend. From this meeting, the groundwork was laid for the creation of a contemplative community toolkit, a set of tools and resources for faculty, staff, and students who are interested in initiating or growing contemplative communities on their campuses.
Conentative Communities Grants Program and Toolkit

In May, we released an RFP, inviting ACMHE members to apply for grants for seed funding to develop just, inclusive, and compassionate communities in academia: educational communities which share a commitment to the transformation of higher education and society through the use of contemplative practices and methods.

In addition, grant recipients received an early draft of the toolbox materials and, through their experience during the grant period, are working to help us refine the set of tools for others to use. We plan to publicly release the first draft of this resource in 2017, once the grantees have had time to develop and/or complete their projects and report fully from their experiences.

CONTEMPLATIVE COMMUNITIES GRANT RECIPIENTS

Community College Students in Action, Reflection & Transformation (ART): Contemplative Reflections on Identity Construction Through Theatre of the Oppressed Techniques

Project Co-Leads: Dr. Jodi Van Der Horn-Gibson and Dr. Christina Marin
City University of New York (CUNY)/Queensborough Community College

This project explores how race and ethnicity inform identity construction in college students. We will employ Theatre of the Oppressed methods and contemplative reflection practices with community college students in two different regions of the United States to open up spaces in which the participants can actively engage in social change. Through this important dialogue we will encourage participants to examine and express their own realities and intersections with race and ethnicity through arts-based qualitative methods and contemplative practices including journaling, mindfulness, and compassionate listening exchanges.

A Mindfulness Program to Build a Culture of Compassion in School and Strengthen Teachers’ Resilience in Supporting Students Facing Adversity

Project Lead: Dr. Liliana J. Lengua
University of Washington – Center for Child and Family Well-Being

In this project, the Center for Child and Family Well-Being at the University of Washington and Quil Ceda Tulalip Elementary will collaborate to create, implement, and learn from a mindfulness-based program for teachers working with students facing extreme adversity. The project aims to strengthen teachers’ self-care skills in an effort to prevent burnout, improve their well-being, and equip teachers with skills that support Native American students who have experienced trauma. Together, these efforts will foster a culture of compassion where teachers, staff, and students feel safe, supported, and interconnected.
Practical Empowerment: Building Contemplative Communities With Students of Color

Project Lead: Stephanie Briggs
Community College of Baltimore County

This is a year-long project focusing on fostering the creation and cohesiveness of a faculty/student contemplative community with six institutions: The Community College of Baltimore County, Virginia State University, Coppin State University, Howard University, Virginia Commonwealth University, and the University of the District of Columbia. Participating faculty and staff investigate teaching and learning through compassionate contemplative practices that combine social and cultural interconnectedness; share insights with students on their home campuses; and develop student communities that engage in and assess the impact of contemplative practices on the students’ education and personal lives.

Developing a Culturally Appropriate, Mindfulness-Based Program for Australian Aboriginal Pre-Tertiary Students

Project Lead: Dr. Karen Strehlow
Murdoch University – Kulbardi Aboriginal Centre

The project seeks to develop a mindfulness-based program that is culturally appropriate for Australian Aboriginal and Torres Strait Islander students. The funding provided by this grant will be used to increase the number of Aboriginal Elders and artists participating in the existing mindfulness program that is currently a core component of the Kulbardi Aboriginal Centre’s pre-university program. It is anticipated that contemplative practices grounded within this ancient tradition will enable students to more readily accept and engage with these practices.

The Kulbardi Aboriginal Centre at Murdoch University provides access to higher education for Aboriginal and Torres Strait Islander people. Through its K-Track enabling program, students are provided with a transformative learning experience that enables them to successfully undertake university studies across a range of disciplines. A core function of the Centre’s work is to provide academic, social, cultural and emotional support to Indigenous students across all levels of study – from access pathways right through to postgraduate research.

The I. DeQuincey Newman Institute for Peace and Social Justice Annual “Call to Action”

Project Lead: Ronald O. Pitner
University of South Carolina

The goals for the Annual “Call to Action” are: 1) to have a facilitated and interactive dialogue with the university and South Carolina community during the Fall semester of each year on a “specific call” related to diversity, inclusion, and social justice; 2) to have members leave the dialogue fully charged with a plan for reflection and contemplation about an appropriate action to take; 3) to provide two reflective check-in meetings with dialogue participants to discuss how they are thinking about their plan for action; and 4) to culminate during Spring semester with community members presenting their plan for action.
Supporting the Development of Contemplative Approaches in Education

CMind’s annual Summer Session is a week-long intensive workshop facilitated by a multidisciplinary team of educators and administrators with extensive experience across many aspects of higher education.

They lead presentations, breakout groups, and contemplative practice sessions which form the core experience of the week, allowing participants to deepen their understanding of a variety of contemplative practices and explore methods for incorporating them into college classrooms and campuses. The 2016 Summer Session was attended by 112 participants, presenters, and staff.

The 12th Annual Summer Session had an explicit focus on the relation of contemplative education to issues of social justice, as well as continuing an exploration of the diversity of kinds of practice.

Presentations included:
- “Radical Contemplative Pedagogy; Or Does Black Mindfulness Matter Here? Further Along the Road Past ‘Tokenism’ and ‘Diversity’ in the Movement for Justice in Contemplative Pedagogy” by Rhonda Magee
- “Contemplative Inquiry” by Arthur Zajonc
- “Musings on Body-Identification and the Epidermal Fetish” by Rose Sackey-Milligan
- “Taking the Body’s Intelligence Seriously: Embodied Cognition & Healing in Body-Based Contemplative Practices” by Cathy Kerr.

Participants explore inquiry through art-making at the 2016 Summer Session on Contemplative Higher Education.
The 2016 Summer Session drew largely teaching faculty, the majority of whom were employed at universities, liberal arts colleges, and community colleges. Participants included educators long engaged in contemplative higher education. However, most in attendance had either not yet integrated contemplative practices and exercises into their work, or had begun to do so relatively recently. In a post-event survey conducted by CMind, it was clear that most participants saw the Summer Session as a professional event focused on developing one’s teaching craft and/or capacity to serve students more widely, and that doing so requires cultivating one’s personal practice and attending to one’s own well-being in the context of a supportive and diverse community that extends beyond one’s own workplace.

**Participant Voices**

“I didn’t anticipate how rich, nourishing, and challenging the week would be. The session helped clarify and deepen my own intentions for being here and has led me to think about the foundational commitments of my work and practice.”

“I am leaving the workshop with deeper awareness about contemplative practice also about the meaning of exclusion and inclusion in my life, my communities and the world at large.”

“I loved the presentations and varied topics and the emphasis on social justice … it is crucial that such topics not be ignored and if contemplative practice is to have any sort of authentic meaning to me, it must address such questions and offer leadership on these issues no matter how difficult or how much criticism is encountered. If contemplative practitioners and many of the participants with the generous hearts and souls they possess can not address these questions, then who?”

“Engaging in the contemplative practices brought up positive as well as painful feelings. I found it somewhat difficult to handle the challenging emotions in a new place with new people and yet I’m simultaneously grateful for the generosity of heart among the people who attended.”

“This was really an incredible experience that allowed me to practice (personally) and seek innovative teaching and learning strategies. It gave me opportunity to reflect on my own teaching and what I want to change. Most powerfully and unexpectedly, the participants created space for the healing work and healing practitioners to be present. This added a different dimension and allowed everyone to also contemplate methods of self-care.”
Above: Rhonda V. Magee, Professor of Law, University of San Francisco, presents at the 2016 Summer Session. Below: Participants speak at the closing circle which concluded the 2016 Summer Session.
The 2016 ACMHE conference, Transforming Higher Education: Fostering Contemplative Inquiry, Community, and Social Action, was held October 7 - 9 at the University of Massachusetts-Amherst. The conference examined questions like:

- How do we develop the tools for inner and outer transformation? How do we foster an ability to be more alive, awake, mindful, and engaged with our inner struggles and global collective challenges?
- How are contemplative methods affecting how we teach, learn, and understand across and in our various disciplines?
- How are contemplative practices supporting and sustaining communities within and beyond academia that reflect compelling visions of a more just, peaceful, sustainable, and compassionate world?
- How can contemplative practices affect our understanding of systemic forces that shape institutions of higher education and of society at large?

The event was attended by approximately 250 people, including 70 students. Our keynote speaker was Melanie Harris, Associate Professor of Religion at Texas Christian University, who gave a talk on “Ecowomanist Wisdom: Engaging Earth Justice and Contemplative Pedagogies for Such a Time as This.” Following the keynote address, the event involved four types of sessions:

- **Interactive Sessions** allowed opportunities for presenters to share research and methodologies in ways that engage the session participants and model contemplative modes of inquiry. They featured one or more lead presenters incorporating a variety of interactive methods.
- **Practice Sessions** focused on particular practices and inviting participants to experience them as designed or adapted for educational settings, allowing time for discussion. There was a full variety of practices from stillness to movement, silence to sound, interpersonal to intrapersonal, etc.
- **Panel Sessions**, moderated and organized by a lead presenter, we invited multiple panelists to present brief, focused perspectives on a topic and allow time for extended discussion.
- **Poster Presentations** offered opportunity for 50 participants to display their work. We also created a new way of promoting campus groups or initiatives through the addition of a Program Fair at the same time as the poster session.

On the first day, roughly 100 conference attendees participated in full-day retreat, facilitated by Professors Paul Wapner and Michelle Chatman, entitled “Contemplative, Scholar, Activist: A Day to Honor our Wholeness.” It was the first time that we had a pre-conference retreat, and we found that a day devoted to practice set the stage for deeper engagement for our participants.
Above: the poster session at the 2016 ACMHE conference at UMass Amherst.
Below: Oliver Hill, Jr., CMind board member and Professor of Psychology at Virginia State University, leads a contemplation at the 2016 ACMHE conference.
2016 Webinars on Contemplative Education

Since 2009, CMind has hosted 38 webinars: live online seminars presented by leaders in contemplative higher education. Webinars provide a valuable resource for attendees at a distance and bolster our outreach. Our 2016 webinars were open to the public, drawing an international audience.

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

The Science of Contemplative Practice and the Practice of Contemplative Science
Aaron Godlaski
Assistant Professor of Psychology & Behavioral Neuroscience
Broadcast on March 29th, 2016

How best do we connect the pedagogy of contemplative practices with the scholarship of contemplative studies? Should we treat research and practice as dichotomy, or dialectic? In the interest of coming to a fuller understanding of how this affects the way we conduct ourselves and engage with one another as a community of practitioner-scholars, this webinar will explore two areas: the science of contemplative practice and the practice of contemplative science.

Using his own successes and failures in conducting research on contemplative practice and pedagogy, Dr. Godlaski illustrates some of the important considerations and potential pitfalls of conducting this research at a small liberal arts institution. The purpose is to offer some new manners of speaking about contemplative practice that can both expand our understanding and capacity to conduct scholarship and research as well as serve as skillful means for communicating with our colleagues and administrators in the interest of connecting with and affecting our campus communities.

Contemplating Chicano Park and a New Pedagogic Imaginary
Alberto López Pulido
Founding Chair and Professor of Ethnic Studies, University of San Diego
Broadcast on May 17th, 2016

This presentation underscores the importance of contemplative practices for students of color at a private Roman Catholic University in San Diego, California. This presentation describes the significance of having students encounter and engage the largest collection of outdoor murals in the country known as Chicano Park located in the community of Logan Heights in San Diego, California. The mural art represented in the park embodies the deep and rich history of resistance and identity tied to the community, and serves as a basis for knowledge and contemplative reflection for students of color, enabling them to explore and affirm their identities through autoethnographic reflections evoked by the art and its teaching and message. We promote an ethnic studies paradigm that highlights an epistemological perspective that frames contemplative practices as both: 1) situated; and 2) trans-generational. Through this work, a new Pedagogic Imaginary is put forth that embraces cultural diversity and social justice for all students, but in particular, students of color and first generation students.
Workshop on Contemplative Practice in Higher Education

CMind’s then-Director Daniel Barbezat, founding Director Mirabai Bush, and former Board Chair Rhonda Magee led a weekend workshop, “Contemplative Practice in Higher Education,” on September 23 - 25, 2016.

40 participants gathered at the Omega Institute in Rhinebeck, NY, to learn from presentations, contemplative practice, engaged discussion, and question-and-answer sessions. The event introduced contemplative pedagogy for academic environments; provided experiential examples of the ways contemplative practices can enrich teaching, research, self-care, and interpersonal interactions; and explored the relationship between personal introspection, the development of meaning and purpose, and engaged action in the world.

The beautiful Omega campus offers a number of options for practice and self-care, such as guided yoga, dance, and meditation sessions, nature trails, and spaces for individual and small-group practice. Omega Institute was able to offer scholarships, allowing many to attend who otherwise would have been unable to participate.

Courtesy of Omega Institute for Holistic Studies, Rhinebeck, NY: eOmega.org
Contemplative Educators Conference

CMind partnered with The Lenz Foundation, the Garrison Institute and Naropa University to hold an event at Naropa University in Boulder, CO, on March 18-21, 2016: *Mindfulness, MOOCs, and Money in Higher Education: Contemplative Possibilities and Promise.*

The event focused on the issue of higher education being challenged by skyrocketing student loan debt, the corporatization of the university, the advent of massive online courses, and the marginalization of low-income students. Against this backdrop, the event posed the questions: how can a meaningful, affordable, and impactful university education be fostered for everyone? How can our changing demographics that diversify student populations become opportunities for creative change?

Presenters at the event included CMind’s Rhonda Magee, Daniel Barbezat, and Mirabai Bush, as well as Richard Brown, Michael Franklin, David Germano, Arawana Hayashi, David Korten, John Pryor, Laura Rendón, Judith Simmer-Brown, Susan Skjei, Elaine Yuen, Adam Yukelson, and others.

*Below: Panel discussions with (l-r) Daniel Barbezat, Judith Simmer-Brown, Laura Rendón; Mirabai Bush, David Germano, Rhonda Magee, and John Pryor.*
The Journal of Contemplative Inquiry

In December 2016, CMind published the third issue of *The Journal of Contemplative Inquiry*. JOCI is a peer-reviewed 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. Our second issue contained eight papers:

**Legal Education as Contemplative Inquiry: An Integrative Approach to Legal Education, Law Practice, and the Substance of the Law We Make**
Rhonda Magee

**Practically Impractical: Contemplative Practices in Science**
Michelle M. Francl

**Mindful Tech: Developing a More Contemplative and Reflective Relationship With Our Digital Devices and Apps**
David Levy

**Contemplative Practices and Teaching Scitovsky’s The Joyless Economy**
Daniel Barbezat

**Contemplative Environmental Studies: Pedagogy for Self and Planet**
Paul Wapner

**Meditation, Improvisation, and Paradigmatic Change: Integrity of Practice as Key to Individual and Collective Transformation**
Ed Sarath

**Words and Sense: Contemplative Pedagogies in Academic Writing**
Judith Simmer-Brown

**Classroom as Dojo: Contemplative Teaching and Learning as Martial Art**
Heesoon Bai, Sean Park, Avraham Cohen

Visit the JOCI website at [journal.contemplativeinquiry.org](http://journal.contemplativeinquiry.org)
Assessment and Evaluation of Contemplative Practices in Higher Education

From March 31 – April 3, 2016, at the Seasons Retreat and Conference Center in Kalamazoo, MI, CMind co-hosted a meeting with the Fetzer Institute on the assessment and evaluation of contemplative practices in higher education. The purpose of this meeting was to bring together faculty, administrators, and researchers to begin a process of developing guidelines for assessment and evaluation of contemplative pedagogy. As the field of contemplative pedagogy emerges, we need to assess the applications of contemplative practices in order to understand how well we are achieving our intended outcomes and gain insight into how we might improve our methods.

This diverse group consisted of faculty from a wide variety of disciplines (sociology, psychology, science, neuroscience, arts and humanities), administrators, and researchers. One of the first issues that surfaced was the need to establish a common language and clarify operational definitions. The group noted that the interdisciplinary nature of contemplative practices in higher education is both an asset—for bringing together and learning from diverse assessment approaches—and a challenge, for establishing a common ground upon which to develop new approaches. We also considered that some assessment challenges may have already been resolved by other fields, e.g., psychologists and program evaluators, and reinforced the importance of forging meaningful alliances to draw on others’ experience.

A pre-meeting report was produced by Maia Duerr, and moving forward we are working with our partners in a strategy for developing research-based guidelines that are truly usable and helpful for assessing contemplative initiatives in higher education.

Below: Assessment meeting participants take an afternoon stretch.
Contemplative Social Justice

In 2016, CMind continued a central focus on the relationship between contemplative practice and social justice. Now more than ever, our work is shaping our colleges and universities as sanctuaries in service of the justice and compassion so crucial to our society and our world. We are working with partners to explore ways of advancing this effort both within the Academy and beyond.

**Researching Intersections of Contemplative Practice and Social Justice**

Late in 2016, CMind secured a grant from a partnering foundation to conduct research in three stages which address the following questions:

1. What is being done to use contemplative practices to address questions of bias, access, and intersecting forms of oppression?
2. How can we best learn from the many educational and activist organizations already concentrating on these issues?
3. How can our programs and/or services provide new and vital approaches to the field, while being self-supporting?

Beginning in 2016 and continuing into 2017, CMind is conducting a review of current work; surveying and interviewing members of our community; closely examining our own programs and outreach; and identifying our, and the field’s, strengths and weaknesses.

We are researching and contacting groups best suited to be allies in our work and sharing our perspectives so that we may learn how better to serve our common goals.

**Planning the 2017 Conference at 1440 Multiversity**

With support from the Fetzer Institute, CMind began the process of planning a special conference focused on contemplative social justice. The process began with a planning meeting on stakeholders and interested parties at the Seasons Conference Center at Fetzer Institute in Kalamazoo, MI on July 21-24, 2016. The meeting at Fetzer was designed to talk with thought partners and explore how contemplative approaches can respond to the challenges and opportunities of higher education. In inviting the participants, we framed the discussion around the following questions: How can we advance our mutual goals of helping students face the challenges of the 21st century with the support of contemplative, reflective practices and methods? How can the conference highlight existing contributions of contemplative practice and explore emerging issues? How can it reach the largest number of interested faculty, administration, staff, and students?

The meeting was quite fruitful in generating insights regarding the central themes of the conference and the conference format. It was decided the focus of the conference would follow on three tracks: 1) teaching and learning, 2) student life, and 3) leadership. Through several subsequent meetings and ongoing
The event, which will be ACMHE’s 9th Annual conference, will be held on October 27-29, 2017. The title of the conference will be *Radicalizing Contemplative Education: Compassion, Intersectionality, and Justice in Challenging Times*. Marking the 20th anniversary of the Center for Contemplative Mind in Society, the conference will celebrate, and take stock of, the work of CMind over the last two decades, while presenting cutting edge ways contemplative approaches to inquiry and learning can further justice and compassion on college and university campuses and beyond. Through keynote presentations, interactive sessions, and contemplative workshops, participants will explore how diverse contemplative pedagogies and practices can support transformations on multiple levels—self, classroom, organization, community—and invite creative, unconventional approaches to how we imagine and seek to address the many challenges of the 21st century.

Presentations might address questions such as:

- How do contemplative practices deepen our capacities to bear witness to each other’s lived experiences and work together to build more compassionate and just communities?
- How do contemplative approaches help us understand privilege and empower us to work to transform oppressive structures and processes of exclusion on campus and beyond?
- How can a contemplative social justice pedagogy facilitate a deep unlearning of dehumanizing ideologies and practices, a healing from the trauma of injustice, and a deeper ability to sit with the discomfort of that process in order to cultivate more liberatory ways of being with one another?
- How can student affairs professionals employ contemplative approaches to foster deep inquiry and to cultivate personal transformation, as well as social, emotional and inner life competencies necessary for students to face contemporary societal challenges?
- How can forms of leadership and activism be deepened and strengthened by integrating contemplative pedagogies, particularly in social justice work?
- With the evident exponential increase of technology in our lives, what role can contemplative practices play in helping our society develop more harmonious patterns of consumption that prioritize individual and collective wellbeing?

The conference will take place on the 75-acre campus of the 1440 Multiversity in Scotts Valley, Santa Cruz County, California. The setting for the conference, with uplifting gathering spaces and quiet spots for contemplation both indoors and out, provides an ideal context for engaging in dialogue about the challenges and opportunities of the 21st century, while exploring and practicing new visions for integrating contemplative practices and approaches to further compassion and justice in higher education and beyond. In bringing together diverse networks of teachers, scholars, administrators, practitioners, students, and community activists, the conference will be a landmark event in furthering a contemplative, socially just educational vision.
Planned Speakers for the 1440 Multiversity Conference

Rhonda Magee
Professor of Law, University of San Francisco

Éliane Ubalijoro
Professor of Practice for Public and Private Sector Partnerships, McGill University

Fania Davis
Co-founder and Director, Restorative Justice for Oakland Youth

Stephen Murphy-Shigematsu
Co-founder, LifeWorks, Stanford University

Oliver Hill
Professor of Psychology, Virginia State University

Carla Sherrell
Core Assistant Professor, Graduate School of Counseling and Psychology, Naropa University

Vijay Kanagala
Assistant Professor, Higher Education & Student Affairs, University of Vermont

Judith Simmer-Brown
Distinguished Professor of Contemplative and Religious Studies, Naropa University

Top right: Flipchart notes from the lively conversation at the conference planning meeting. Below: a path at the Fetzer Institute.
Above: Stephanie Briggs, Assistant Professor of English at the Community College of Baltimore County, explores an art practice at the April 2016 meeting on Building Contemplative Community.

Below: Participants form a discussion group at the 2016 Summer Session on Contemplative Higher Education.
Financial Summary
for the period January 1, 2016 - December 31, 2016

Statement of Financial Position

Assets
Cash $244,856
Investments $362,734
Other Assets $12,824
TOTAL Assets $620,414

Liabilities
Current $96,880
Long Term $5,624
TOTAL Liabilities $102,504

Net Assets
Unrestricted $498,734
Temporarily Restricted $19,176
TOTAL Net Assets $517,910

Total Liabilities & Net Assets $620,414

In 2016, the number of contributors to CMind continued to rise.

Statement of Activities

2016 Revenue
Foundation Donations $304,000 56.7%
Individual Donations $16,365 3.0%
Programs $206,032 38.4%
Other Income $10,176 1.9%
TOTAL Income $536,573

2016 Expenses
Program $423,769 71.4%
Fundraising $50,820 8.6%
Administration $118,587 19.9%
TOTAL Expenses $593,176
The Center for Contemplative Mind in Society would like to acknowledge the generosity of the following individuals and foundations.

Thank you so much for your support!

**Supporters**

Eileen Abrams  
Lynne Albright  
Dale E. Asrael  
Dorothé Bach  
Cheryl A. Banks-Smith  
Wendy Barron  
Caïlin Barthelmes  
Dale Sarann Bennett  
Holly C. Benzenhafer  
Christine Berding  
Carrie J. Bergman  
Nathan C. Best  
Kakali Bhattacharya  
Kathleen Ann Bishop  
Marlon Blake  
Tiffany Blumenthal Patrella  
Brett Hogan Bodily  
Marilee J. Bresciani Ludvik  
Mirabai Bush  
Gabriella F. Buttarazzi  
Eva M. Cadavid  
Diane Calabria  
Richard Chess  
Nanette Marie Christou  
Kevin Clancy  
Larry Grant Coleman  
Katherine Cox  
Geraldine DeLuca  
Tom Doherty  
Deborah Donahue-Keegan  
Maia Duerr  
Jennifer Earls  
Bonnie J. Eckard  
John D. Engel  
Staussa Ervin  
Frances Ervin  
Rachel Evans  
Elean Favela  
Betty Sue Flowers  
Sharon Friedner  
Kristy Arthur Gish  
Sandra E. Godwin  
Diane Goodman  
Julie Graves  
Clyde Griffin  
Susan & Charlie Halpern  
Lenwood W. Hayman  
Sarah Heidt  
Garry W. Hesser  
Kevin Hickey  
Renee Howarton  
Richard M. Hudak II  
Alan Danforth Hughes  
Jennifer Jeffries  
Kym Dyan Johnson  
Libby Falk Jones  
Vijay Kanagala  
Tobias A. Kroll  
Barry Kroll  
Douglas K. Lindner  
Robert Livingston  
Vivian Mac  
Rhea Mack  
Nicole MacNiel  
Marcelle Maese Cohen  
Rhonda Varette Magee  
Robin Majeski  
Christine Denise Moriconi  
Linda Neuman  
Michael O’Bryant  
Eva N. Pomeroy  
Donna M. Qualters  
Mary Ragni  
Heather E. Reed  
Laura I. Rendon  
Isabelle Rio  
Denise Robinson  
Stephen Romano  
Clifford Rosky  
Katherine Russ  
Jennifer Russell  
Julie K. Sandine  
Luanne Sberna  
Randy Schenkat  
Amy H. Shapiro  
Alan Shusterman  
Marjorie Silver  
Genet Simone  
Donna Skillman  
Kathleen C. Spadaro  
Mary L. Stewart  
Dan N. Stone  
Sandra Sulzer  
Jacqueline Terrizzi-Meyers  
Jody Visage  
Jennifer von Ammon  
Diana Chapman Walsh  
Lisa Wan  
Carolyn Waters  
Daniel E. Widuch  
Alexander Wiener  
Rona C. Wilensky  
Jane J. Williams  
Emily Wilson  
Connie Wong  
Arthur Zajonc  
Teresiana Zurita  
Steven Zweig  
and anonymous donors

**Partners**

Jeff Genung  
Eleni Roulis  
T. Stephen Jones  
Bradford C. Grant  
Oliver Hill  
Kim Weiner  
Eugenio L. Giusti  
Ramaswami Mahalingam  
Edie Jones  
Veta Goler  
Stephanie Renee Briggs  
and anonymous donors

**Benefactors**

Howe Family Foundation  
Carolyn Jacobs  
David Levy  
Roger Walsh

**Stewards**

John E. Fetzer Institute  
The Field Fund  
Hershey Family Foundation  
Kalliopeia Foundation  
and anonymous donors  
and foundations

If your name has been omitted or listed incorrectly, please notify us: tom@contemplativemind.org or 413-582-0071.

Gifting is an ancient practice.  
Support CMind in 2017! Visit:  
www.contemplativemind.org/donate
Our Staff, Board, and Advisory Council
(current as of May 2017)

Staff
Lila Shane
Executive Director
Carrie Bergman
Associate Director
Mirabai Bush
Senior Fellow
Tom Doherty
Development and Financial Officer
Maya Elinevsky
Event Coordinator and Operations Assistant

Board of Directors
Bradford C. Grant, President
Professor of Architecture and Design, Howard University
Jeff Genung, Treasurer
Founder and President, Contemplative Life
Angel Acosta
Doctoral Student, Columbia Teachers College
Joseph W. Belluck
Founding Partner, Belluck & Fox
Michelle Chatman
Assistant Professor of Criminal Justice and Youth Studies, University of the District of Columbia
Oliver Hill
Professor of Psychology, Virginia State University
David Levy
Professor, The Information School, University of Washington
Paula C. Sager
Co-Founder of The Mariposa Center, Somatic Practice Teacher, and Director of Three Stone Studio
Linda L. Slakey
Professor and Dean Emerita, University of Massachusetts Amherst

Advisory Council
James Autry
Author of Real Power: Business Lessons from the Tao Te Ching & Former President, Meredith Corporation Magazine Group
Rachel Bagby
Author, Vibralingual Artist, Teacher
Anne Bartley
President and Trustee, Rockefeller Family Fund
Leroy Little Bear
Former Director of the American Indian Program, Harvard University and Professor Emeritus of Native Studies, University of Lethbridge
Robert Coles
Professor of Psychiatry and Medical Humanities, Harvard University
Rabbi Rachel Cowan
Director, Institute for Jewish Spirituality
Mihaly Csikszentmihalyi
Davidson Professor of Management, Claremont Graduate University
Rev. Harlon L. Dalton
Professor Emeritus, Yale Law School
Ram Dass
Spiritual teacher, Author of Be Here Now
Marian R. David
Director, Sustaining the Soul that Serves
Richard J. Davidson
Vilas Professor of Psychology and Psychiatry, University of Wisconsin-Madison
Michael Edwards
Distinguished Senior Fellow, Demos: A Network for Ideas and Action
Howard Gardner
Hobbs Professor of Cognition and Education, Harvard Graduate School of Education
Daniel Goleman
Journalist and author of Emotional Intelligence

Amy Gross
Former Editor-in-Chief, O, the Oprah Magazine
Paul Hawken
Founder, Smith & Hawken
Author of The Ecology of Commerce
Jon Kabat-Zinn
Founder and former Executive Director, The Center for Mindfulness in Medicine, Health Care, and Society at the University of Massachusetts Medical School
Fr. Thomas Keating
Cistercian Abbot and Founder of Contemplative Outreach Ltd.
Joan Konner
Professor and Dean Emerita, Columbia Graduate School of Journalism
Michael Lerner
President, Commonweal
Rabbi Jonathan Omer-Man
Founder, Metivta: A Center for Contemplative Judaism
Dr. Dean Ornish
Founder, President, and Director, Preventive Medicine Research Institute
Charles Terry
Philanthropic Advisor
Robert A. F. Thurman
Jey Tsong Khapa Professor of Indo-Tibetan Studies, Columbia University
Dr. Andrew Weil
Professor of Internal Medicine, Director and Founder, the Program in Integrative Medicine at the University of Arizona
Founder, National Integrative Medicine Council