A Report on

The Contemplative Practice Fellowship Program

By Frederick Buell

the center for
Contemplative Mind in Society

1996-1998
Curriculum Fellows Supervising Committee

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1999 Contemplative Practice Fellowship Program Report

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1. *Foreword*

About a decade ago, I began a series of conversations with an old friend, Brian Stock, about the roots of meditation and other contemplative practices in the Western traditions. A historian of the middle ages, deeply knowledgeable about classical traditions, Brian greatly expanded my understanding of meditation in classical Greece and Rome and the importance attached to contemplative practice by many ancient philosophers. At the same time that we were conducting these conversations, I was deepening my own meditation practice under the guidance of wise teachers, drawing primarily on Buddhist traditions, and I was exploring with a number of Jewish scholars the possibilities of reviving and developing Jewish meditative traditions.

All of these streams came together in 1993 at The Nathan Cummings Foundation when we convened the Working Group on Contemplative Mind in Society. We believed that the cultivation of inwardness and silence amid the busy-ness of contemporary life could yield important social benefits. It could help deepen understanding for social activists and shield them from burn out. It could open up the possibility of developing new wisdom through introspection, to complement intellectual and analytic undertakings. Members of the Working Group came from diverse disciplines and meditative traditions, and our yearly dialogue led to a number of significant initiatives - from meditation retreats for environmentalists and Yale Law students to conferences on Jewish meditation to a contemplative gathering of mainstream journalists. Throughout this period, The Nathan Cummings Foundation worked in partnership with The Fetzer Institute. During this time, the idea of meditation has become much more widely accepted - in reducing stress and managing pain, in religious and spiritual exploration, in the development of new forms of psychotherapy and as a way of making life more livable in the noisy and fast-paced world that leaves so little time for silence, solitude, and inward reflection.

Perhaps the most significant undertaking that has grown from our exploration is the Contemplative Practice Fellowship Program, which The Nathan Cummings Foundation and The Fetzer Institute have supported and the American Council of Learned Societies (ACLS) has administered. Stanley Katz, currently Director of the Princeton University Center for Arts and Cultural Policy Studies and then President of ACLS, was instantly supportive of the idea when we discussed it. John d'Arms, current ACLS President, has continued to support the program and helped to assure its integrity and creativity.

Thus far, we have selected three groups of fellows. Our announcement of the program has generated extraordinary interest on campuses, and we have received an impressive variety of proposals for courses involving contemplative practice - the study and application of contemplative practice, its history, its relevance in creative disciplines. For the first time since the age of medieval universities, the value of contemplative practice is again being explored in American universities. This report describes the work of the first group of fellows and their meeting at The Fetzer Institute in the summer of 1998. It is a most promising beginning, and we look forward to a fruitful and productive interchange between the domain of contemplative practice and diverse areas of academic inquiry.

- Charles R. Halpem
[Former] President and Chief Executive Officer,
The Nathan Cummings Foundation

2. *Preface*

Writing this report on the Contemplative Practice Fellowship program has been important for me because the experience of integrating contemplative practice into my teaching was unique and memorable-a feeling that I know I share with the other first-year fellows. Like many of them I was no stranger to curriculum reform and pedagogical experimentation, to designing new programs and trying out new teaching methods. But none of this rewarding work was quite as refreshing, surprising, and memorable as my class on "Contemplative Practice and American Environmental Writing."

The 18 students were from at least 13 different national and ethnic backgrounds and of a wide range of ages. They were, for the most part, over-scheduled urban commuters who brought to their studies a wealth of outside experiences and often pressures. A heterogeneous urban group like this-typical for my college-can yield wonderful classes, but it takes care, coaxing, and luck, and it can be even more difficult when the course is environmental writing, which favors those with nature-based, not urban, experience and commitments.

Within days, not weeks, a culture of commitment had formed. There were no mute presences in the room. There was none of the anxious, defensive-aggressive negotiation in which students try for "right" answers or compete to one-up each other for credit. They participated not only vigorously but also warmly, spontaneously, and fully. They became a close-knit group, and they took the material and the class experience personally.

They responded intellectually with equal depth and intensity. What I most feared in undertaking the project was trying something that sounded as if it might short circuit knowledge for the sake of liberation or sacrifice the traditional values of the classroom in the name of depth of subjective response. But, in fact, the class demonstrated an expanded involvement in traditional kinds of knowledge. Still more striking, since the course demanded that students write in the genre they studied, was the exceptionally rich and varied writing, much better than the norm for even advanced creative writing workshops. The class was intense and focused, not indulgent; and the warm, close relations among students deepened their appreciation for the subject.

I am grateful to The Nathan Cummings Foundation and Fetzer Institute for supporting the class, and I am equally grateful to them for bringing me together with the other fellows so that we might better understand and advance our work. We shared the feeling that the project enriched and renewed our pleasure in teaching, and, at the meeting of the fellows in Kalamazoo, we began the work of charting the pedagogical, intellectual, and artistic possibilities opened up by this thoughtful integration of contemplative practice into the college curriculum. This report is a condensation of that many-aided collaboration, a product of the insights of the many people whose analyses and observations form its substance. I hope this report will serve those who are interested in exploring contemplative practice either as pedagogical technique or as object of study. I hope it will represent a step toward a historical, theoretical, and practical understanding of the difficulties and possibilities of such an enterprise. Most of all, I hope it will support many dedicated teachers in their efforts, with each new class, to begin their vocation again, to do the work they believe in and that gives them joy.

3. *Introduction*

The Contemplative Practice Fellowship Program is an innovative project in higher education, now in its second year. When the competition for the first fellowship awards was held for the academic year 1997-98, faculty members from academic institutions across the country were invited to submit proposals for the development of courses and teaching materials that explored contemplative practice from a variety of disciplinary and interdisciplinary perspectives. One hundred and thirty-six proposals, remarkable for their variety, creativity, and significance were submitted in areas ranging from art, architecture, music, theatre and dance, to literature, science, philosophy and religious studies, to history and the humanistic social sciences.
Sixteen projects received funding, enabling the recipients to develop innovative material for a course, or courses, which would be subsequently offered by their departments. Now that the first year of this multi-year program is completed-course materials developed, most of the courses taught, and a meeting of fellows held to share and assess results - it is time to report in some depth on the program, its history, its purpose, and its progress and results. The program's purpose, growth, and achievements make a fascinating story, given the significance of the work undertaken and what has been accomplished in so short a time.

Curriculum reform in the academy, which is widely discussed, has yielded a host of new initiatives and programs. In many academic disciplines, the language of paradigm change has become almost commonplace, and new forms of interdisciplinary study have proliferated. All this has been happening at a time when universities are restructuring their curricula and organizational structures in a dizzying and sometimes desperate variety of ways. Against this background, the Contemplative Practice Fellowship Program stands out as an unusual initiative for change.

4. *History of the Fellowships*

The goal of the Contemplative Practice Fellowship Program is to stimulate and provide opportunities for the study of contemplative practice. Contemplative practices are part of all the major religious, spiritual, and wisdom traditions, as well as part of a number of modern and secular activities; as understood in this program, they include various forms of meditation, such as centering prayer, mindful sitting and movement and other mindful actions; focused experience in nature; and certain artistic practices. In academia, however, they have rarely been explored for their impact on the development of either thought or pedagogy in the humanities, social sciences, and sciences. By sponsoring work that brings these traditions into the curricula of modern higher education, it is hoped that the ground will be established for the examination and exploration of reflection and contemplation in modern western culture, as well as in other periods and cultures. Accordingly, the Contemplative Practice Fellowships are designed to support the study of contemplation not just as a category of religious and cultural practice but as a method for developing concentration and deeper understanding - in particular, as a means of intellectual and pedagogic revitalization and change.

The conception of the fellowship program began when a group of 16 people from higher education, philanthropy and contemplative practice came together to discuss issues and possible activities relating to contemplative practice and social change. The first discussions were initiated by Charles Halpern, President of the Nathan Cummings Foundation, with Brian Stock, Professor of the College de France and Professor of History and Literature at the University of Toronto. The Cummings Foundation had been involved in a number of activities - in the areas of health, Jewish life, the arts, and the environment - that shared a contemplative dimension, and, with important support by Trustee James Cummings, it was becoming increasingly attentive to contemplation as a field for philanthropic activity. Following the first meeting of the group, called the Working Group on Contemplative Mind in Society, the Fetzer Institute joined the project, thanks to the interest of its president, Robert Lehman.

The Working Group generated The Center for Contemplative Mind in Society, with a board that included Charles Halpern, Robert Lehman, Brian Stock, Anne Bartley, Charles Terry and Carolyn Brown, with Mirabai Bush as Director. The Center for Contemplative Mind in Society works to integrate contemplative awareness into contemporary life in order to help create a more just, compassionate, and reflective society. It seeks to contribute to the health and well being of individuals and to renewal, moral awareness, and visionary leadership for organizations, through the individual and collective use of contemplative practices and processes. The Center further aims to reveal the value of the contemplative traditions for society at large and increase their visibility.

The Center has initiated programs in the business, environmental, legal, media, and philanthropic communities, often in collaboration with other organizations. It has created retreats for executives from major corporations to look more deeply at their goals; retreats for the Green Group, an informal alliance of 23 CEOs from major national environmental organizations, and meetings and retreats in the philanthropic community to integrate the inner life with the social work of philanthropy. It has sponsored interviews with contemporary teachers of contemplative practice, to map the terrain of current practice. It has held a retreat for members of the mainstream media to explore issues of truth, compassion, and responsibility in a contemplative setting, and it has started a program of contemplative practice for law students and faculty at Yale Law School.

Overseeing the academic fellowship program is a Curriculum Fellows Supervising Committee (listed on the inside front cover). For 1998-99 a new group of 17 courses led by 21 faculty members has been chosen from 105 applications.

5. *Contemplative Practice and Education: A Brief History*

Though the academic world has often been styled as contemplative compared to the "active" world of business and politics - the old phrase "the ivory tower" reflects that assumption - contemplative practices as such have not been offered by universities and colleges since well before the rise of the modern secular university, when they played a much more important role in intellectual life. As Supervising Committee Chairperson Brian Stock writes, while there was little formal meditation in ancient thought, and though it used "to be fashionable to think of ancient Greek philosophy chiefly as a preface to modern logic and scientific method, scholars nowadays recognize that it was concerned with a wide range of contemplative issues, which included the creation of self-knowledge through intellectual and spiritual exercises." Meditation "really came into its own in the later ancient and medieval periods" and "owes a great deal to the original thinking of the desert fathers and monastic authors."

A decisive reorientation occurred in the twelfth and thirteenth centuries. "When the first European universities emerged from monastic and cathedral schools and undertook to complete a largely Aristotelian program in logic, the natural sciences, and theology," Stock writes, "serious students of the contemplative life ... abandoned the universities of Bologna, Paris, Oxford, and Cambridge and sought refuge in a variety of institutions more congenial to their activities - mainly religious houses." In the East in Buddhist civilizations, Robert Thurman points out, the split between monasticism and education did not occur, since "Buddhist tradition has always focused on spiritual education" and "the Buddhist monastery was not primarily a place of solitude, but was rather a place of cultivation." But once "the Indian classical civilization was utterly smashed by the Muslim invasions at the end of the first millennium CE," Thurman writes, "this curriculum was most faithfully preserved and implemented in the high mountain refuge of Tibet, where so many of the great Indian masters fled." Thurman concludes that "fragments of the full educational program of the global Buddhist movement. . . have only begun to emerge fully since the opening of Tibet."

The split between contemplative practice and academic study in the West, begun in the twelfth and thirteenth centuries, endures to the present, considerably deepened by the text-centered concerns of Renaissance humanism and the development of the disciplines connected with the Scientific Revolution. Today the language of pedagogic/curriculum reform and the language of contemplative practice seem worlds apart. From one perspective, contemplative practice may appear too vocational - an applied practice; from another, it may seem too otherworldly, spiritual and quietist. Contemplative practices may also appear too indebted to specific religious traditions, so that bringing them into the academy seems to transgress church-state boundaries. Yet, contemplative practices, when detached from the wisdom traditions, can seem too new-age for academic use.

At the same time, however, calls for reform of the university curriculum have recurred throughout the life of the modern secular university. Many of these feature the persistence of an older ideal of education, one in which contemplation and spiritual development were as important as objective knowledge and critical reason. From our point of view much seems to have been lost, as the goals of information acquisition, critical thinking, and, increasingly, practical applications of knowledge have displaced, not enhanced, education's concern with the whole person's aesthetic, ethical, and spiritual development.

Supervising Committee member Steven Rockefeller questions whether undergraduate education today "tends to encourage a character orientation that is too head-centered as distinct from heart-centered, more interested in information than appreciation, more concerned about the knowledge which is power than wisdom and ethical values, more oriented to I-it than I-thou, more skilled at striving for future needs than living a fulfilling life in the present. It is a question of balance." Brian Stock describes an even sharper imbalance in the humanities as practiced today: "no major branch of contemporary thinking in the humanities is meditative in aims or style," Stock writes; whatever the ideals of humanistic education are, "in practice, teachers of the humanities deal almost exclusively with the analyses of texts."

These imbalances seem to have been further heightened in the last several decades by the many ways in which some institutions of higher education have become preoccupied with commercial and political-historical contexts and interests. A wide variety of recent developments come to mind: pressures to restructure colleges and universities according to market models, pressures that surface in controversies about tenure, productivity issues, and the employment of large numbers of part-time staff; the enthusiastic, if hotly debated, introduction of new technologies into teaching and research; interest in and pressure toward cultivating partnerships with business and industry; an increasing temptation to vocationalize academic study; and the shift of gravity away from traditional campus environments and student bodies. Given these sorts of pressures and changes, strengthening the contemplative side of education would appear to be necessary to restore a balance between the contemplative and critical reason, information acquisition, and applied knowledge. In a time of acute information overload, study and practice of the contemplative mode may provide a balance that helps information be meaningfully internalized. In a time when university discourse is often marked by the politicizing and proliferation of critical methodologies, the contemplative mode may help reabsorb these controversies and innovations into larger intellectual, social, and spiritual perspectives.

In society at large, many have come to feel that a similar balance needs to be restored and that institutions of higher education need to play a part in that process. Many critics of contemporary culture and society have argued that, recently, there has been a marked flattening of personal, cultural, and social space. "Television, modern culture's peculiar contemplative shrine," Robert Thurman writes, "supplies a contemplative trance to millions of people, for hours on end, day after day, year in and year out. It is, unfortunately, a trance in which sensory dissatisfaction is constantly reinforced, anger and violence is imprinted, and confusion and the delusion of materialism is constructed and maintained." Discomfort with this situation has led cultural critics to claim that we have commoditized even the mind and lost, thereby, our ability to achieve effective critical distance from the world. Equally widespread has been the perception that the information and communications explosion, along with the global restructuring that underlies it, has quickened the pace of life and made contemplative space both more inaccessible and more necessary. Further, the unfolding environmental crisis has been related, by many, to our inability to step back, personally and socially, from current practices; extend awareness, respect, and care to the whole community of life; and imagine alternatives. In all of these areas, contemplative practice, yoked with social and cultural analysis, may enhance our search for a restoration of balance.

Contemporary debates about the university curriculum have, of late, often featured highly charged controversies about what is to be studied and how it is to be taught. Among the significant issues of these culture wars are those of values in education and the politicizing of the humanities. The most promising of the emerging curricular and intellectual reforms are those which do not simply

pit nostalgia against revolution but involve simultaneously a return to origins and a transformation for the future, seek both rededication and reshaping, and are equally classical and innovative. Focusing on contemplation from its locus in ancient traditions to its transformations in modern society re-enlivens the legacy of spiritual and wisdom traditions, including the indigenous; this is particularly important in light of today's global dialogue between the world's civilizations and cultures. Altering classroom practices to foster contemplation as well as critical thinking may help realize the traditional educational goal of developing the whole person, as well as - as subsequent discussion will show - yielding innovative pedagogic techniques and disciplinary reforms.

6. *The Contemplative Practice Fellowship Program and the Contemporary Academy*

In focusing on contemplative practice in the academy, the Contemplative Practice Fellowship Program has acknowledged the already proven benefits of contemplative practice in settings such as health care, in which meditation and other contemplative practices are now used in the prevention and treatment of a wide variety of conditions and diseases. Contemplative practices have also been utilized and proven effective in domains ranging from corporate to therapeutic, from hospices to athletics. Indeed, studies have shown that they have the capacity to effect a variety of changes, such as bring about calm and reduce stress; increase awareness of the present moment; enable one to better question, investigate, explore assumptions, open up to new information, and think in whole systems; and understand the interconnectedness of life and deepen compassion, lovingkindness, and equanimity. But, given the gap discussed above between the language of contemplative practice and the language of curriculum and disciplinary reform, it is hard to outline in the abstract how these developments might be extended to the educational process. The question of precisely what pedagogical and intellectual gains might be discovered by bringing contemplative practice into the academy is thus at the heart of the Program.

The Program's first-year projects come from a wide variety of disciplines and interdisciplinary areas of study, from the creative and performing arts, and from a number of professional programs. The following fields, either solely or in interdisciplinary combinations, are represented: literature, cultural history, law, nursing, creative writing, business, dance, visual arts, philosophy, religion, divinity studies, education, music, architecture, sociology, cosmology, ecology and psychiatry. And the ways the projects integrate contemplative practices into these fields also varies.

First, contemplative practices are the object of study both in traditional settings, as part of religious and wisdom traditions, and in modern ones, as part of the cultural and social practices of modern secular society.

Second, contemplative practices are a source for innovative pedagogy.

Third, contemplative practices become a means to expand and transform existing work in a discipline or interdisciplinary area. In all cases, concern and/or experience with the contemplative mode is not just added onto a course but is significantly integrated into its methodology and subject matter.

7. *Fellowship Projects*

A list of first-year projects follows. Fuller descriptions of the projects appear in Appendix A.

To these projects, first-year fellows brought diverse experience with contemplative practice. For some, this experience was primarily intellectual. For others, it was personal as well as professional. Some fellows drew on years of experience with contemplative practice in various traditions, both Eastern and Western; others came with in-depth experience in a single tradition. One was a rabbi; another had spent two years in a Benedictine monastery. Another had worked extensively with contemplative practice in education, serving as president of the Naropa Institute. Another, a teacher of Vipassana meditation, had experience with a wide variety of practices in a number of different traditions. At the opposite extreme, some fellows had little or no personal experience with contemplative practices but had strong intellectual interest in one or another aspect of them; for some of these, the fellowship provided support to begin personal practice as well as deepen intellectual expertise.

Linda-Susan Beard
Department of English, Bryn Mawr College
"Crossing the Threshold of Pain's Legacy: Intersections and Interstices in Three Literary Experiences of Suffering."
This course uses contemplative pedagogy to help students find ways of encountering the literature of shared human horror - literature of the transatlantic slave trade, the European holocaust, and South African apartheid - and to bring deeper, more inclusive and humane understandings to it.

Frederick Buell
Department of English, Queens College
"Contemplative Practice and American Environmental Writing."
This course surveys American environmental writing from discovery literature to the present, focusing on the part contemplation - especially the development of combined nature and contemplative practices - plays in it. It then requires students to practice contemporary equivalents to the nature-contemplative practices they have studied and to renew the literary tradition by writing creatively in it.

Cheryl Conner
Clinical Internship Program, Suffolk University Law School
"The Reflective Lawyer: Peace Training for Lawyers."
This course, taught in a clinical setting, engages young lawyers presently interning in often difficult and painful legal contexts in contemplative practice (in particular, the technique of analytic meditation), discussion, and reflective writing. It seeks to enable them to be more skillful in their practice, by solving conflicts less aggressively and dealing better with the considerable human pain they encounter.

Judith Davidov
Department of English, University of Massachusetts, Amherst
"Contemplating Nature, an Exploration of Representations of Landscape and the Environment."
This course focuses on the way in which the study of nature, for poets and fiction writers, natural and social scientists, is also a mode of contemplation. Students keep journals in which meditative entries

are the core for class discussion and for papers. And because, for the writers studied, contemplation does not end in solitude but in emergence, in connection to the world, this course involves a community service component.

Andre Delbecq
Leavey School of Business, Santa Clara University
"Spirituality for Business Leadership."
This course focuses on spirituality for business leadership; it complements existing courses on business ethics and speaks to a wide variety of ways in which contemplation can be important to specific challenges involved in business leadership, as well as to business leaders' personal spirituality.

Barbara Dilley
Interarts Studies, The Naropa Institute
"History and Contexts of Contemplative Practice in the Arts."
This course involves an interdisciplinary survey of the arts and emphasizes an investigation of the creative process in relationship to contemplative practices. Study of the contemplative and creative works and lineages of both artistic and contemplative practitioners are coupled with readings, discussions, and experiential workshops with a range of faculty in the arts and contemplative disciplines.

Georgia Frank
Department of Philosophy and Religion, Colgate University
"Seeing and Believing: Images and the Senses in Christian Spirituality."
This course focuses on the ways Christian contemplative practices have struggled with the problem of imaging God, including an examination of three devotional practices - pilgrimage, relic veneration, and monastic prayer - and it traces the tension between imageless and imaging forms of meditation in western tradition through the work of a variety of contemplatives.

Ashok Gangadean
Department of Philosophy, Haverford College
"Meditative Thinking in Global Spiritual Traditions."
This course introduces students to meditative texts and traditions in a global context - to central texts from both Eastern and Western traditions. It explores with students the common universal dynamics of meditative thinking. Using innovative teaching techniques, it seeks to make clear to students that meditative texts call for deep transformations in how we think as we encounter them and to foster meditative dialogue in all aspects of classroom activity - thinking, speaking, writing, reading, and interpreting.

SunHee Kim Gertz
Department of English, Clark University
"Still Spaces: Contemplative Practice in the Classroom."
This course explores and provides experience with contemplative practices as they have evolved in European and Asian cultures. Student readings reflect on contemplative practice in European and Asian culture; class activities include experience with traditional contemplative practices.

Clifford Hill
International and Transcultural Studies, Columbia Teachers College
"Contemplative Practices in Education."
The course provides teachers in a variety of disciplines with a transcultural overview of diverse traditions of contemplative practices; an interdisciplinary exploration of the contemporary relevance of these practices; and an investigation of the educational potential of these practices. Experience with contemplative practices drawn from these different traditions is given in a practicum.

Marilyn Krysl and Marcia C. Westkott
Department of English and Department of Women's Studies, University of Colorado, Boulder
"Contemplation, Ecstatic Poetry and Ideas of Self."
This project develops a course that surveys contemplative practice across religious and spiritual traditions, and integrates this survey first with ecstatic poetry (poetry that describes mystical states) and second with ideas of the self as articulated in Eastern and Western philosophy and psychology. Classes include exposure to the Christian contemplative practice of Centering Prayer, the Jewish Kabbalah, Sufism, Buddhist meditation, and Hindu devotional ritual.

Daniel Matt
Center for Jewish Studies, Graduate Theological Union
"Jewish Contemplation and Contemporary Cosmology."
This course yokes study of and experience with traditional Jewish techniques of contemplation to an examination of parallels between Jewish mysticism and contemporary cosmology. In doing so, it does not propose that medieval Kabbalists somehow knew what Albert Einstein or Stephen Hawking would later discover, but asks where the rational and mystical overlap, where they differ, and how together they can enrich our understanding of the cosmos.

Marilyn McEntyre
Department of English, Westmont College
"Consenting to See: The Practice of Contemplation in Literature and the Visual Arts."
This course on contemplative reading begins with the observation that, while the academy has recently focused much attention on critical thinking and critical reading skills, it has not yet integrated what the contemplative traditions have to offer in these areas. Through reading, reflection, reflective writing, and a variety of contemplative exercises, the course develops a variety of contemplative approaches to the experience of reading and viewing texts.

Ed Sarath
School of Music, University of Michigan, Ann Arbor
"Improvisation, Temporality and Consciousness."
This course is an interdisciplinary exploration of creativity and consciousness, focusing on the way in which transformation from an ordinary to a higher state of consciousness, which can occur both in and out of meditative practice, underlies creative experience. In a class containing a varied mix of science, business, art, philosophy, and religion majors, instruction focuses on the nature of the transformation and asks the students to apply this understanding first to their own area of focus and then to one other.

Peter Schneider
Department of Architecture, University of Colorado, Denver
"Found Spaces: Mindful Practice in Architectural Design."
This project creates several courses based on the idea that a defining.characteristic of great buildings is that "their inside is always bigger than their outside" (C.S. Lewis, The Last Battle). Relating that idea to insight into and experience with contemplative practice, it develops an alternative design studio pedagogy that uses the teaching method of contemplative practices. It then applies this method to courses that include such projects as researching contemplatives' lives, thought, and practices, and designing, with them in mind as clients, an enclosure for an anchorite, a cell for a mystic, and a convent.

Roger Walsh
Department of Psychiatry, University of California, Irvine
"Meditation: Theory, Therapy, Research and Practice."
This course focuses on four different areas of study and practice: the theory of meditation, the existing body of research into meditation, the use of meditation as therapy, and experience with meditation in practice. Use of meditation in therapy includes many different applications, ranging from the treatment of anxiety and drug abuse to hypertension and pain relief; practice in meditation includes concentrative, awareness, imaginal (visualization) and emotive practices derived from several traditions.

8. *Project Findings*

First-year fellows submitted progress and year-end reports and participated in three days of discussions at the meeting in June 1998 at Seasons Retreat Center of the Fetzer Institute in Kalamazoo, Michigan. Assessment of first-year projects relied on the notes and observations of the fellows and on student evaluations of the courses.

1. Student response was extremely positive. Project fellows reported students going out of their way repeatedly to express their appreciation for and interest in the project. Many students said the class was the best they were then taking, and some said the best of their college career; students said that the class spoke to a range of their pressing professional needs as few others had; students regarded the class as one that refocused them upon their deepest purposes of learning; students called the class the capstone of their years of academic work; students reported that the class was the only one they carried with them and continued reflecting upon in their off-campus and outside activities; and students credited the class with transforming their intellectual lives.

This level of student enthusiasm clearly afforded faculty great satisfaction. Along with the enthusiasm came a significantly higher level of student performance than normal in classroom discussion and in written work. Project faculty repeatedly described how deeply students became involved in often very difficult material and how well they, relative to their peers in other classes, performed - both by the traditional measures of papers and exams and by the less traditional measure of creative projects.

2. Project fellows reported on a variety of positive pedagogical effects resulting from the introduction of contemplative practices into the curriculum. Specific pedagogic uses of contemplation included a variety of in-class techniques, such as short periods of silent meditation at the start of class and at breaks within classes and specific meditative exercises in response to readings, texts, and discussion. These latter included reading a text and practicing short silent meditation on specific phrases; listening to a textual reading or spoken comments, meditating on them, and then resting the mind; dividing a week's classes into a first and second reading of a specific text, devoting the first to discussion of its cultural and intellectual context and the second to reflecting deeply (in discussion, but with the aid of student writing) on student-chosen portions of the reading; reflection on key terms used again and again in the course; reflection on the contemplative and disciplinary lineages of the author/creators of work studied, teachers, presenters, and students; use of adaptations of lectio divina, breath, mindfulness, movement awareness and other meditative practices; bringing mindfulness to class participation, so that class discussion becomes a "meditative dialogue"; and beginning a class with a textual reading and meditation and then holding a Quaker dialogue, in which each student would say something of what she or he heard in the text. In most classes, in-class activities like these were accompanied by out-of-class meditation (in traditional and hybrid forms), a variety of mindfulness exercises, writing and journal keeping, and reflective reading.

> *The problem that I've often come across is how you move from silence back to words. I find it thrilling for 18 or 20 people to sit around a seminar table and actually revel in silence. But it's a very delicate transition. Sometimes teachers end the class with that - with a few minutes of meditation.*
>
> *The relationship between silence and speech is also important for you to negotiate for yourself and to help students negotiate. And I think having silence always at the end of a class might send the message that it is not negotiable. One of the things that one could do is to have the understanding that the very first word after the silence must be the text speaking itself.*
>
> *- exchange between Daniel Matt and Linda-Susan Beard*

Most of those who began classes with a period of silent meditation noted that it helped students be significantly more present than usual in the subsequent activities and discussions. Making the transition from a crowded daily environment to a reflective setting was particularly helpful on less traditional campuses and among less traditional, often overcommitted, students.

> *At state universities most students work outside of class to support themselves. Some travel great distances; they are tired and subject to many stresses. All of them are inundated by mass culture, a steady level of background noise that discourages individual thought and makes quiet reflection usually all but impossible.*
>
> *-Judith Davidov*

Students felt themselves a part of a process of knowledge creation, not simply knowledge acquisition. One student, in an anonymous class evaluation, described this aspect of the course as a combination of textual and self discovery and quoted these lines from Walt Whitman: "You shall no longer take things at second or third hand ... nor look through the eyes of the dead ... nor feed on

the spectres in books,/ You shall listen to all sides and filter them for yourself." "This," he concluded, "explains best the method used for the course." Other fellows reported that their students read more than usual and were more deeply engaged with the texts; still others noted, with grateful surprise, how focus on and use of contemplative practice led students to work energetically with and find themselves drawn into texts that were either extremely difficult or historically and culturally distant from their lives.

> *It seems that the dilemma one is confronted with is that traditionally we are taught to teach by hearsay. We get our PhDs and that makes us experts and we go on to tell people about our particular expertise. What we're doing here is teaching by asking students to directly engage in a particular kind of experience.*
>
> *- Peter Schneider*

Still others noted that their students tended to make more connections outside the assigned text than usual; that student discussion was more student-originated than usual, without loss of focus; and that students frequently made not only dialectical and associative jumps in discussion but also more complicated and impressive "reframing" comments. Finally many fellows remarked that, given students' more rounded and active involvement in the course, and given the greater amount of student-originated discourse and. the unusual richness of class discussion, they were able to tailor assignments, discussion, and criticism more specifically to each student.

> *Both of my classes made me deal with students differently. It really meant having to give individual instruction to the students - even in the class of 60 I had to teach. It meant dealing with them and their problems individually.*
>
> *- Peter Schneider*

Also universal among the fellows was the feeling that bringing contemplative practice into the classroom helped students to "enter the contemplative mode" and thus dramatically changed the "tenor of the class," affecting students' relations to each other and their teachers as well as to the texts. One fellow, teaching at an institution of exceptional diversity, noted how quickly they became involved in class discussions and began to feel part of a community of discourse. Another reported that the students seemed more accountable to each other, enabling them to work more fruitfully together in small group contexts.

These observations place the use of contemplative practice in the classroom in the mainstream of contemporary pedagogical experimentation and reform.

Contemplative practice in the classroom is, to be sure, presently unconventional, and it transcends usual discourse about pedagogy and curriculum reform by bringing to it both the richness of humankind's ancient wisdom traditions and the open-ended and transformative possibilities of class work speaking to the needs and desires of the whole person. However, within the educational context, it helps to realize the same goals that sound pedagogy generally pursues, and it dovetails effectively with a number of current pedagogical initiatives. Specifically, as the above observations seem to indicate, contemplative practice in the classroom advances - or works better than - techniques used today to implement a variety of important, experimental pedagogical and disciplinary reforms. These include decentering the classroom; use of small group settings;

emphasis on collaborative learning; emphasis on active learning and knowledge- creation as well as acquisition; tailoring instruction to students' individual learning styles; and fostering students' ability to make interdisciplinary connections and do interdisciplinary work.

It is interesting, in this connection, to compare the pedagogic use of contemplative practice with the pedagogic use of information technology, one of the most-publicized areas of instructional experimentation in the university. Much of the current enthusiasm for computer-mediated education focuses on such innovations as real-time computer-mediated discussions and collaborative hypertext creation. First, their use promises to involve all students in class discussions: computer-mediated conversations have been shown to bring minority, ESL, and generally self-conscious or shy students into discussion much more fully than face-to-face classrooms. Second, computer-mediated discussions and hypertext creation are said to promote a more collaborative and additive, less competitive mode of discussion and thought than usual; they foster, supposedly, a more web-like and less linear mode of thinking. Third, collaborative hypertext involves students directly in knowledge-creation, allowing them, the theory argues, to also be authors and professional commentators. Fourth, hypertext creation enables multipronged approaches to texts and facilitates inter- and intra-disciplinary connections.

Project faculty found that bringing contemplative practice into the classroom accomplishes these same goals perhaps more profoundly than technology can, especially since it produces a deeper and more rounded student involvement in an unalienated (I-thou, not I-it) mode of communicative richness and flexibility. It is also much less expensive (and requires no tech support), and it involves students in a millennia-old civilizational inheritance and a humane means of experiencing knowledge and deepening creativity.

> *It is very important and timely to recognize that the academy is going through an extraordinary revolution that we're only beginning to notice - that the new technology will change the academy as much as the printing press did. Most of us cannot yet really imagine what is going to be. One of the things we need to do as we think about this initiative is to see it in the context not of a reified institution, but of an institution that is going to be in enormous motion and transition and re-creation. What does it mean to have this initiative in this context in this moment in our culture?*
>
> *- Sharon Daloz Parks*

3. Many first-year projects made contemplative practice a substantial part of the content, as well as pedagogy, of the courses taught. Where some aspect of the contemplative tradition, old or new, is the subject matter of the course, a contemplative practice component, project faculty found, is a natural and necessary extension of the work of the class. This is most clearly true of study of traditional religious and wisdom traditions. Equally important, a focus on contemplative practice can contribute to the reading of secular texts in which the tradition of contemplative practice is important. An example is the tradition of environmental writing.

> *In the early stage of the study of meditative texts, the student has to become aware of how he/she is thinking, writing, listening and encountering the text. It becomes clear that the genuine encounter with a meditative text has to be in performance, especially in how we are conducting our minds.*
>
> *- Ashok Gangadean*

Where contemplative practice is not itself the object of study, it may nonetheless add importantly, project faculty found, to the content or cognitive discipline of a class. Projects that focused on creative writing, the performing arts, and architectural design successfully integrated contemplative practice perspectives into course content. Doing so exposed students to aesthetic practice in more than a formalist manner.

> *In contemplative practice, we enter a state where we have freedom from, and at the same time access to, thought and feeling. In the creative act, one similarly enters a realm characterized by the coexistence of the seemingly opposing aspects of freedom and access -- in this case freedom from, yet access to, all the conceptual and technical resources one has assimilated over a lifetime. Creative activity is thus contemplative, and contemplative experience - - or "transcendence" -- is the core of creativity.*
>
> *- Ed Sarath*

Students studied and practiced the processes many writers and artists used specifically to enrich and shape aesthetic expression, and the results were impressive. In architectural design, students' models and designs did actually achieve the goal of a "spaciousness through which their insides indeed seem to be bigger than their outsides;" in environmental writing, many urban students discovered and variously renewed, against the background of urbanism, commercial culture, and environmental crisis, a tradition of complex connections among contemplation, environmental experience and awareness, and aesthetic practice.

> *One of the most successful things I did in both of my classes was to give each student an architect or a contemplative from one of a number of traditions as their client. The students had to become those people: they really had to understand them. And that was one of the ways they got engaged in the practice. If they were reading about Zen-master Dogen, they actually did meditation because of what they had read. I was thus just a teacher, not the only teacher: each one of them there had his or her own set of teachers as well.*
>
> *- Peter Schneider*

Work in professional areas and academic subjects showed the capacity for contemplative education to significantly affect practices not only in the academy but also in institutions and professions, including law, medicine, psychiatry, and business. For example, in law, students reflected on issues like the demands of the advocacy structure, litigiousness, and dealing with aggression and pain; the possibility for transformation in their own practice and working toward change in their field was thus an essential part of their work in the course. A course on the growing application of contemplative practice to psychiatry explored and advanced current research in the field, which is changing both therapeutic practice and the understanding of the psyche.

> *Through various flukes, my work teaching law students "mind-training" was picked up by the newspapers and syndicated. I've been receiving phone calls from people and groups around the country. I received so many phone calls from lawyers in my own area that I felt I needed to create a space for them to share in this conversation. Out of those informal meetings has grown a local group of lawyers with a holistic perspective.*
>
> *- Cheryl Conner*

Still other courses expanded the disciplinary horizons and practices of MBA programs in a variety of ways to include contemplation and expanded education programs both to study contemplative

education in depth and to help form a new generation of teachers capable of bringing contemplative dimensions to their disciplines.

> *I'm struck by the fact that many of us are in professional schools. In Teachers College, many of the students are adults. What I'm really after is finding ways in which they feel the need for some kind of contemplative practice in their professional work, whether it's conflict resolution or language learning, where there is now experimentation with a kind of contemplative "cleansing the palate" so that you can learn the new. There are seeds in almost all the professional specializations at Teachers College which move toward the development of some kind of contemplative practice as a base for improving one's professional work.*
>
> *- Clifford Hill*

Courses on a variety of academic subjects also sought to expand disciplinary practice and understanding. A course on contemplative reading went well beyond the current stalemate in literary studies between the "hermeneutics of empathy" and the "hermeneutics of skepticism." A course on holocaust literature helped students to respond without defensive intell equalization or deadening of affect; in the process, it extended insight, recently advanced in global and postcolonial studies, into the peculiar intimacies involved in the relationship of oppressor and oppressed, the interconnectedness between people in different cultural and social positions, and the pitfalls of "othering" any group, either as oppressor or victim. A course in religious studies coupled the investigation of Jewish mysticism with contemporary scientific thought about cosmology; it transformed the study of older Jewish mystical tradition by updating it, while bringing to contemporary cosmology a perspective that enriched the study of science.

> *The last time I took students on a field trip, I showed them a photograph: this is one of the exercises that are part of the course. I showed them a photograph of a lynching. And in this photograph you have a group of guys - it's a 1930's photo, and you think at first that they're at a barbecue. Well, they are, but at first you don't quite understand the context. And they're all smiling for the photograph and fathers' and sons' arms are linked for the picture. And then you realize, only after you study the picture for a while, that what's in the foreground is a Black man who has been castrated and is being burnt alive. You can see the incredible anguish on his face. The jolt, of course, is the radical discrepancy between the looks of glee and adventure on the faces of these folks and what is happening to the man in the foreground.*
>
> *I guess the point I'm at now is that I ask the students to look at that photograph and not to say, "Yes, I knew it" or "this is worse than I thought." The experience of seeing, contemplative seeing, is not about fossilizing or reifying. I ask them to look in the faces of everyone in the photograph, particularly the people who are smiling, and I ask the question; "What terror might lurk behind those smiles?" For me, the focus is less and less a question of what person "A" has done. it's the question Toni Morrison asks in the epigraph to The Bluest Eye. She says sometimes the most subversive question of all is "Why" when all we can go with is the who, the what, the when, and the where. I'm hoping that my students and I will go beyond mere analysis to something much deeper, to compassionate understanding. And for that, we have to see our own faces in the photograph, too.*
>
> *My sense is that we need to refrain from the temptation to demonize. We need to move beyond angry response to something more complex - such as, 'Where I am in this photograph?" And it's not only in the person who is being skewered that I will find myself. The instructor has to spend much time dealing with all the questions of how we come to terms with our own sense of rage, because there is so much. What to do with all the fear expressed as rage in the photograph and in the mirror?*
>
> *- Linda-Susan Beard*

4. If project faculty felt their students were more enthusiastic and performed better, they also felt that their own teaching was more innovative and reached closer to the heart of their disciplines than before and that they were more involved in their classes and more engaged with their students. A number of senior faculty shared the feeling that this project marked a new phase in their careers, in which they were putting more of themselves into their teaching than before. Younger teachers said that fellowship support helped them offer innovative courses earlier in their careers - even while they were being considered for tenure - than would have otherwise been possible. Some said the contemplative courses brought together their diverse interests more than ever before; still others spoke of the experience as being a watershed in their careers. One professor, who had been teaching contemplative practice for years, felt that fellowship support had enhanced his existing work within his college by giving it external recognition. Thus, while fellows' reports indicated that more of the "whole" student was being educated and more of the "whole" discipline was being studied, they also showed that more of the "whole" professor was involved in the process.

> *I am a tenured full professor in a university, and I'm having the experience of "beginner's mind." In terms of my practice and also in terms of my research in the university, I feel like I'm starting over. And I'm not able to do what I thought I would do at this stage in my career, which is to rest on my laurels and become the dead wood I always aspired to be (laughter). Starting over is simultaneously exhilarating and terrifying. I feel very isolated in it too.*
>
> *- Marcia Westkott*

The faculty response to and assessment of the program was very positive. But there were also several areas of challenge, difficulty and concern.

1. Faculty wrestled with how to avoid transgressing church-state boundaries. A variety of safeguards were used: a commitment to comparative and ecumenical teaching of contemplative practices; making the experiential component optional or part of a practicum; explicitly sharing the lineages and commitments of instructors and students; studying contemplative practice as a part of social, cultural, and religious history; utilizing hybrid and secular forms of contemplative practice; and exercising care not to absolutize any one form of practice.

2. Concern was voiced about how the gap between the language of contemplative practice and the language of curricular and institutional reform increases misunderstanding as one moves from integrating contemplative practice into a single course to wider curricular, professional and institutional reform. Faculty felt that while the fellowship had given support to their individual efforts, other initiatives would be necessary to give contemplative practice greater visibility and legitimacy in higher education (see *The Year End Meeting and Plans for the Future* for suggestions developed on this point).

Is it possible, although we're all at different institutions, to have a moment of contemplation or meditation before department meetings?

I was invited to a Clinical Psychology Department once and I spent about 45 minutes talking about the value of silence and then we tried it for 5 minutes. People said it was the most profound time they had ever spent in the university. They had never been silent with their colleagues before (laughter).

- exchange between Daniel Matt and Mirabai Bush

3. Some faculty had difficulty predicting how much material they could cover in the normal semester time. Some found this uncertainty compounded by the difficulty of the readings or by their attempt to introduce contemplative practice into an already overloaded class. Some suggested decreasing the amount of work by focusing on fewer texts or increasing the credit hours for the course and teaching it as two linked sections.

4. A number of teachers found that, as their involvement in the courses and engagement with their students grew, their time commitment also grew substantially. No one felt that the project was not worth the time they put into it, and some thought that the extra time involved would be reduced somewhat as the course was repeatedly taught. Still, the extraordinary enthusiasm of the students, the increasing commitment teachers felt to their students, and the complexity of assessing student performance (see below) all demanded more than usual from the teachers.

5. Evaluating students in such a class required more than the usual seminar paper. To exams and papers (or regular creative projects for creative and performing arts courses), teachers added other forms of evaluation: creative projects (singly and in groups); intellectual journals; meditative diaries; self-assessment reports; and class participation assessments. All agreed that the contemplative practice was not to be "graded" and that developing multiple means of assessment was important. Here again contemplative practice pedagogy shares a great deal with current pedagogic reform: a need for "authentic assessment."

6. Given fellows' experience with the increased student interest in their courses, some questioned whether courses could be taught to large lecture-sized classes as well as small and mid-sized discussion groups. One suggestion was to use carefully chosen teaching assistants for contemplative practice as well as group discussions.

I think these courses are going to be in demand. I think there is a hunger among students. I think people who teach these courses are going to have to evolve strategies for dealing with large numbers while maintaining personal authenticity - building infrastructure that allows this to happen.

- Clifford Hill

9. *The Year-End Meeting and Plans for the Future*

The three-day fellows meeting was held in June 1998 at the Fetzer Institute. Along with the fellows, in attendance were members of the Curriculum Fellows Supervising Committee and representatives of The Nathan Cummings Foundation and Fetzer Institute. Sessions included participants' presentations of their individual projects and discussions of the most notable successes and difficulties. Also discussed were the pedagogic effects of contemplative practice in the classroom; how contemplative activities helped students and teachers engage texts; evaluation methods; accountability to students; and prospects for the future.

Equally important were the sessions of contemplative practice and performance. Each day and each session opened with a group meditation led by Mirabai Bush, Linda-Susan Beard, or Roger Walsh; Barbara Dilley and Judith Davidov led the group in contemplative movement and yoga classes respectively; and Daniel Matt read from his book, God and the Big Bang: Discovering Harmony Between Science and Spirituality. The evening of the second day was devoted to contemplative art - a memorable flugelhorn performance by Ed Sarath, a participatory theater event led by Barbara Dilley, and a slide presentation of impressive student design work by Peter Schneider. On the final day, Clifford Hill displayed portions of the web site for his course on contemplative practices in education (http://www.columbia.edu/~cah34).

Attendees repeatedly commented on the contrast between this conference and most professional and scholarly conferences. Not only did participants say they felt a greater level of personal engagement in presentations and discussions, they also remarked on the warm, collaborative spirit that characterized both the formal meetings and informal gatherings. Fellows repeatedly remarked on how unusual it was to be engaged in dialogue with people funding and supporting their work and found the relationship valuable. The fellows said that, from the selection of fellows to the year-end conference, the foundation officers, project committee members, and an energetic and engaged project coordinator created a supportive program in which the individual projects were part of a larger enterprise. The spirit of this program was part of new insight into project funding gained by contemplative approaches to philanthropy; as Robert Lehman, President of the Fetzer Institute, expressed it, there are ways in which money "can be an instrument for spirit, and not a barrier to human virtue... The effect of money depends on the nature of the relationship between the giver and the receiver, and... every time we exchange money, it is a manifestation of the quality of our relationships." The attention paid by foundation and project staff to building these relationships was an important part of the first-year program.
A number of important ideas about building the program were advanced. Now that individual courses were successfully established, a need was felt for dissemination of contemplative practice throughout the curriculum and the academy generally. In addition to continuing the existing program for several more years, the suggestions included:

- Networking with like-minded people in fellows' institutions and establishing regular meeting times - say group breakfasts and lunches - for discussions.

- Locating the work more permanently in the curriculum by institutionalizing courses and working on contemplative practice across the curriculum (in the model of existing programs like writing-across-the-curriculum, foreign-languages-across-the-curriculum, and similar ventures in environmental studies, globalization study, and other interdisciplinary projects).

- Locating the work more permanently in the curriculum by establishing concentrations in contemplative practice, as has been proposed at dark University by first-year fellow SunHee Kim Gertz.

- Establishing a professional society focused on contemplative practice across the disciplines.

- Mounting a larger academic conference and presenting papers on contemplative practice in pedagogy and disciplinary/Interdisciplinary work.

- Supporting research and publications, from books of essays to longer scholarly projects on contemplative practice in pedagogy and disciplinary/interdisciplinary work.

> *Am I right in assuming that everybody around the circle knows a half dozen or dozen people around their campus or on another that would be interested in this work? That raises in my mind whether or not we ought to have something called The Society for Contemplative Mind in Higher Education. So that people would have something they could associate with.*
> *Many people would love to be part of this conversation and have this sense of support in the activities they are involved in in their courses. So starting a society is profoundly kind. We need to extend the kindness to others who are involved in this work.*
>
> *-exchange between Charles Halpern and Andre Delbeq*

Appendix A: *Program Course Descriptions*

Linda-Susan Beard
Department of English, Bryn Mawr College
"Crossing theThreshold of Pain's Legacy: Intersections and Interstices in Three Literary Experiences of Suffering."

This course brings into juxtaposition three traumatic experiences of the nineteenth and twentieth century: the transatlantic slave trade, the European holocaust, and the crucible of South African apartheid. It uses contemplative pedagogy to avoid the inadvertent violence of abstract cognitive engagement with such profoundly disturbing material, and to keep the encounter with shared human horror from becoming a kind of vicarious intellectual voyeurism. Equally, it uses contemplative pedagogy to avoid leaving students in either an inferno of rage, shame, disbelief or horror, or in a state of dulled numbness. Further, emphasis on contemplative engagement with the material serves insight as well as pedagogy: a recognition of the interconnectedness of all things, times, peoples, and experiences informs the contemplative lens.Thus, a contemplative approach avoids both the temptation to try to confirm chauvinistic notions that one group's suffering has been the most heinous or paradigmatic; it avoids simplistic, binary analyses that would brand some actors simply as good and others as evil; and it encourages discovery of the complex human relationships that exist even between oppressor and oppressed.

Frederick Buell
Department of English, Queens College
"Contemplative Practice and American Environmental Writing."

This project juxtaposes literary and cultural history, creative writing, and experience with contemplative practice in traditional and hybrid forms. It focuses first on a cultural-historical reading of a wide variety of texts of American environmental writing, from John Smith, William Bartram, Henry David Thoreau and John Muir, to Aldo Leopold, Gretel Ehrlich, Bill McKibben, Linda Hogan, and Terry Tempest Williams.The construction and development of the literary tradition is discussed against the background of American cultural history, with particular focus given to the ways in which the adaptation of contemplative practices (drawn often explicitly from the wisdom traditions) to different kinds of nature experience form an essential part of the original construction and then later elaboration of this tradition. Contemplative pedagogy is also used in the study of these texts. Second, students are asked to practice, outside of class, updated, usually city-based versions of these hybrid practices, which include encountering and experiencing sacred space, practicing the art of walking, mindful dwelling, and exploring relationships between human and natural communities through mindful work, relationships with animals, the recovery of minority and non modern cultures' environmental traditions, and mourning for a wounded earth in an era of environmental disaster. Each of these out-of-class contemplative-environmental practices is further tied to a creative writing assignment, as students respond to both their reading and practice by renewing and extending the literary tradition; practice and discourse in the class thus switches, self-consciously, between concern with knowledge, contemplation, and aesthetics. Student writing from the course is available on the World Wide Web at the following address: http://www.qc.edu/ENGLISH/Projects/Contenv.

Cheryl Conner
Clinical Internship Program, Suffolk University Law School
"The Reflective Lawyer: Peace Training for Lawyers."

This course explores, in a clinical setting, the benefits that arise from planting the seeds of contemplative practice in the minds of young lawyers. It seeks thereby to help encourage and assist young lawyers in their practice in a number of ways: to help them resolve conflicts with less aggressive techniques, with more wisdom, skillfulness and a larger world view, to help them deal with the considerable human pain they come into daily contact with as practicing lawyers, and to help them be a part of a solution to our litigious, anxious, and aggressive world. Focus in class is placed primarily on analytical meditation, in which the mind alternates between active contemplation of particular concepts from wisdom traditions and the consideration of them with regard to one's experience; that activity is followed by simply "resting the mind." Students then discuss the new concept and the way that concepts introduced in the course arise in their experience in legal settings in which they are presently involved as interns. Students write reflective diaries and a final reflective paper.

Judith Davidov
Department of English, University of Massachusetts, Amherst
"Contemplating Nature, an Exploration of Representations of Landscape and the Environment."

This project involves developing syllabi for two courses, an introduction to American Studies and an English Department senior seminar. It focuses on nature writers-not only literary authors, but natural and social scientists-who are also contemplatives: Henry David Thoreau, John Muir, Barry Lopez, Gary Snyder, Richard Nelson, Terry Tempest Williams, Linda Hogan and others. Themes explored in these texts include dwelling, home and universe, comparative traditions, science, travel, the lessons of history, embodiment, ecofeminism, green movements and environmental justice, and imaginative versions of landscape by the privileged juxtaposed to the lived experience of the disempowered. Since contemplation of nature is what most nature writers in fact do, students involve themselves as well in contemplative practice.They begin each class period with meditation as a centering exercise; write contemplative journal entries on their readings; and reflect deeply on these entries and turn them into papers. Further, the act of contemplation for nature writers does not end in solitude, but in emergence in a connection to the world. To this end, there is a community service component in these courses, compulsory in the introductory course and voluntary in the senior seminar.

Andre Delbecq
Leavey School of Business, Santa Clara University
"Spirituality for Business Leadership."

This project focuses on developing a course in spirituality for business leadership. The course is offered to working professional MBAs (typically engineers and scientists moving into managerial responsibilities) and senior executives from Silicon Valley technology firms. While courses in business ethics speak to one of the needs of working executives, they leave untouched another dimension of business leadership formation, that of spirituality. Personal challenges encountered by business leaders are numerous and include enduring great criticism and misunderstanding without becoming defensive or cynical, and dealing with mischief and misdeeds (financial fraud, intellectual theft, destructive politics), to say nothing of normal less attractive manifestations of

human behavior (the arrogance of the highly educated, greed, selfishness, etc.), without losing enthusiasm or commitment. Many of the complex challenges and critical decision points business leaders face are moments that call for the highest level of psychological and moral functioning. A deepened spirituality, including contemplative practice, allows them to withdraw into silence and reflect carefully on their forthcoming choices. The course will include reading, discussion, and contemplative practice as the following topics are explored: integrating business leadership as a calling into the spiritual journey; listening to the inner voice in the midst of turbulent business environments; business leadership challenges and the need for self-integration; discernment and senior business leadership; approaches to prayer/meditation/reflection and the leadership journey; the special challenges of leadership power; the spiritual challenges of wealth vs. poverty of spirit in the business leader's life; business leadership encounters with voices not sometimes heard; contemplative practice in the hectic space of a business leader's life; and the mystery of suffering and the leadership journey. The course also involves a retreat and in-depth study of the spiritual journey of a particular spiritual master, with reflection on the ways that that journey is relevant to business leadership.

Barbara Dilley
Interarts Studies, The Naropa Institute
"History and Contexts of Contemplative Practice in the Arts."

This course involves an interdisciplinary survey of the arts with emphasis on investigating the creative process in relationship to contemplative practices. Contemplative practices are conceived both as cognitive disciplines fundamental to art praxis (such as mastering a medium, cultivating consciousness of creative process, and optimizing presence-in-performance), and in the more specialized sense of the traditional disciplines whose techniques directly address awareness, such as Buddhist sitting meditation (Shamata-Vipashanya) and traditional eastern arts. The class includes students and faculty from Dance/Movement Studies, Music, Theater, Writing and Literature, and Visual Arts, as well as guests from the contemplative, scholarly, and arts disciplines. Participants study the history and theory, works and lineages in both artistic and contemplative traditions of past and contemporary practitioners in the fine, performing and contemplative arts (including resident and guest faculty). Along with readings, lectures, and discussions, students participate in practical, experiential workshops with faculty in arts and the contemplative disciplines; they receive instruction in the traditional Buddhist mindfulness/awareness practices of sitting and walking meditation; they develop projects in various media concurrent with studies, discussion, and contemplative practice; and they document the experience by collecting written material (such as essays, response papers, project journals, survey responses) and electronic documentation of course work and art work in an archive.

Georgia Frank
Department of Philosophy and Religion, Colgate University
"Seeing and Believing: Images and the Senses in Christian Spirituality."

This project focuses on one particular tension in the Christian contemplative tradition: the problem of representing God. If genuine knowledge of God plunges the seeker into absolute darkness, as some theologians argue, is there any place for visual or even linguistic imagery of God? The first part of the course focuses specifically on historical contemplative practices that struggle with the problem of perceiving and imaging God. Can God be known through the physical senses? How did contemplative practices embody such assumptions? Both questions were most pressing during the

fourth through sixth centuries, a time when Christians enjoyed legal freedom to encounter divine presence in the material world. After examining various modes of contemplation that emerged from that appreciation of the material world, students concentrate on three devotional practices-pilgrimage, relic veneration, and monastic prayer-in order to examine the transformative role of the contemplative gaze. The second part of the course traces the tension between imageless and imaging forms of meditation in Western Christianity through the contemplative practices developed by Bonaventure (1217-1274), Ignatius of Loyola (ca. 1491-1556), and Teresa of Avila (1515-1582). Students are introduced to the varieties of imaging techniques at work in these spiritual manuals, from visualizing events of the life of Christ to visualizing the soul's journey. During the final weeks of the course, students study Thomas Merton, who integrated these historical roots with his experiences of eastern contemplative practices such as Zen. Discussion in class is combined with field trips to traditional settings for contemplation, most notably the HolyTrinity (Russian Orthodox) Monastery in Jordanville, NewYork.

Ashok Gangadean
Department of Philosophy, Haverford College
"Meditative Thinking in Global Spiritual Traditions."

This project focuses on bringing together diverse meditative texts and traditions in a global context, including the Dhammapada, the Bhagavad Gita, TaoTe Ching, and selected meditative writings from figures like Dogen, Descartes, and Heidegger. In doing so, the main purpose is to help students to appreciate the differences among diverse meditative traditions, but most of all to experience and encounter the common universal dynamics in meditative thinking across traditions. It is clear that meditative texts call for deep transformations in how we think and how we read and encounter them. It is clear that to get the essential teaching of meditative texts, students must go through disciplined transformations in how they conduct their minds, their thinking, their interpretations, and, indeed, in how they experience. Diverse meditative strategies find that egocentric thinking generates dualism, fragmentation, and human suffering. And in one way or another the meditative traditions develop powerful methods for breaking the egocentric (or monocentric) barrier. To make students further aware of the pervasive patterns of egocentric minding in their lives, this project develops innovative reflective teaching methods and seeks to foster meditative dialogue in the classroom. Using these insights and meditative thinking and techniques to foster awareness of it, students significantly reinterpret modern western thinkers like Descartes and Heidegger, thereby arriving at a deeper and more coherent reading of their work.

SunHee Kim Gertz
Department of English, Clark University
"Still Spaces: Contemplative Practice in the Classroom."

This project focuses on creating a course to explore and provide experience with contemplative practices as they have evolved in both European and Asian cultures. Student readings reflect on contemplative practice in European and Asian culture. They include Plato, Timaeus and Phaedrus', Kenzaburo Oe, A Personal Matter, selections from Ovid, Metamorphoses; selections from Cassirer, The Philosophy of Symbolic Forms; Herman Hesse, Siddhartha; St. Bernard of Clairvaux, On the Love of God; Thomas a Kempis, The Imitation of Christ, Matsu Basho, The Narrow Road to the Far North; Dalai Lama, Essential Teachings; Thich Nhat Hanh, Be Still and Know, Lao Tzu, Tao Te Ching; selections from Augustine, Confessions; selections from the Upanishads; selections from Consolation of Philosophy, Korean folk tales; and Hoff, Tao of Pooh. Along with reading and

discussion, each three-hour session and each return from the half-time break begins with a five-minute reading and Zazen meditation. Further, participation in Yoga is scheduled, and invited speakers will give presentations; during the pilot semester, ClaudeThomas, a Zen Buddhist monk, and Mirabai Bush, Director of the Center on Contemplative Mind in Society, spoke to the class.

Clifford Hill
International and Transcultural Studies, Columbia Teachers College
"Contemplative Practices in Education."

The course developed for this project is organized around three components: a transcultural overview of diverse traditions of contemplative practices; an interdisciplinary exploration of the contemporary relevance of these practices; and an investigation of the educational potential of these practices.The first component contains two parts: the course introduces material from the classical Jewish, Christian, Muslim, and Asian traditions, as well as from traditions that remain largely on the margins of received history (e.g. traditions in Africa and the Americas that were in place before the arrival of the Europeans). Next, contemporary forms of contemplative practice are studied, ones that develop a transcultural synthesis of different traditions, such as the approach developed by Thich Nhat Hanh that bridges Asian and Western tradition. The materials used in this part of the course include primary material used in contemplative practice and commentaries that view contemplative practice from an experiential perspective. The second part of the course draws on reading from a variety of academic disciplines; it investigates the contemporary relevance of contemplative practices from multiple perspectives. Included are the perspective of society, based on anthropology and sociology (in particular, work on monophasic cultures-which derive their world views from the usual waking state-and polyphasic cultures-which derive their world views from multiple states such as waking, dreaming, and various contemplative states); the perspective of mind, based on psychology and cognitive linguistics (in particular, work that explores the effects on the mind of contemplative practice); and the perspective of body, based on psychology and physiology (in particular, work that explores the physiological and psychological effects of contemplative practice). The last part of the course focuses on the contemporary educational benefits of contemplative practice, presenting a wide range of work on this topic. Along with this curriculum, students participate in a practicum, in which they have the opportunity to experiment with various contemplative practices. Material for this course and more information about it is available on the World Wide Web at the following address: http://www.columbia.edu/~cah34.

Marilyn Krysl and **Marcia C. Westkott**
Department of English and Department of Women's Studies, University of Colorado, Boulder
"Contemplation, Ecstatic Poetry and Ideas of Self."

This project develops a course that surveys contemplative practice across religious and spiritual traditions, and integrates this survey first with ecstatic poetry (poetry that describes mystical states) and second with ideas of the self as articulated in both Eastern and Western philosophy and psychology. Classes include Vipassana meditations for ten minutes at the beginning and end of each weekly three-hour class, and presentations by five speakers representing the Christian contemplative practice of Centering Prayer, the Jewish Kabbalah, Sufism, Buddhist meditation, and Hindu devotional ritual. The speakers not only lecture on their area, but also offer experiential exercises, to give students first-hand, the flavor of the tradition they represent. Readings on the self include material that models the self as a discrete unity in which self and other are ontologically opposed (for example, selections from Descartes, Hegel, Freud, Sartre, and Skinner); material from

Western theorists who criticize this model (for example, selections from Husserl, Heidegger, Merleau-Ponty, Jung, William James, and Karen Homey); and material from practitioners and writers invoking a more contemplative psychological model (for example, Meister Eckhart, St. John of the Cross, Teresa of Avila, and Thomas Merton from the Christian tradition, primary material from the Buddhist Sutras and the Dhammapada, and selections from contemporary interpreters from Thich Nhat Hanh and Shunryu Suzuki to Shinzen Young). Poetic readings include selections from ecstatic poetry, both ancient and contemporary (for example, Rumy, Blake, Rilke, Akhmatova, H.D., Mary Oliver, William Stafford, and Joy Harjo).

Daniel Matt
Center for Jewish Studies, Graduate Theological Union
"Jewish Contemplation and Contemporary Cosmology."

This project creates a course with three components: studying and experiencing traditional Jewish techniques of contemplation; examining parallels between Jewish mysticism and contemporary cosmology; and fashioning a contemporary spiritual practice based on what is learned from the first two components.The first part of the course focuses on contemplative techniques from various phases of Jewish spirituality (Merkavah, Kabbalah, Hasidism); readings are drawn from primary sources and secondary literature. After studying each method, students experiment with the techniques, both in class and privately outside of the class, though some of the more complicated techniques are modified or simplified. The second part of the course examines parallels between Kabbalah and contemporary cosmology. Texts includeTimothy Ferris' Coming of Age in the Milky Way and Stephen Hawking's A Brief History of Time. Among the parallels explored are: the primordial point in Kabbalah and the singularity in physics; the void coated with a residue of divine energy and the pregnant quantum vacuum, filled with virtual particles; and the breaking of vessels and broken symmetry. The course does not propose that medieval kabbalists somehow knew what Albert Einstein or Stephen Hawking would only later discover. Instead it asks where the rational and mystical overlap, where they differ, and how together they can enrich our understanding of the cosmos. The third component of the course, fashioning a contemporary spiritual practice, involves experimenting with various types of meditative prayer: silent meditation (sometimes focusing on potent words and phrases in the prayer book), chanting Hebrew verses from Psalms and lines from the liturgy, and chanting niggunim (wordless melodies).

Marilyn McEntyre
Department of English, Westmont College
"Consenting to See: The Practice of Contemplation in Literature and the Visual Arts."

This project begins with the observation that academic institutions and accrediting bodies have focused much attention in recent years on critical thinking and critical reading skills. The term "critical" suggests rational/analytic and structured theoretical approaches to texts. What the contemplative traditions have to teach has yet to be fully integrated into academic scholarship, and this project creates a course designed to help students expand their reading strategies to include contemplative as well as critical reading. The course identifies and utilizes different ways in which the practice of contemplation is of practical value to readers from any tradition. It is divided into five parts. The first part concerns one of the dimensions of reading often lost in the classroom: the intimate encounter with the text-the moment of being moved, touched or awakened. Sometimes scanning for ideas muffles a reader's awareness of immediate felt response. This section offers questions and methods to help students notice these moments and reflect on them; it questions

coverage and speed in reading in favor of reflective pauses; and it applies a reading method, the lectio divina, that originated in Benedictine monasteries to literary texts. The second section makes use of a particular characteristic of wisdom: the ability to question the obvious, examine assumptions, and restore wonder to the ordinary. Zen Buddhism calls this "beginner's mind;" Jesus says, "Behold I make all things new." This section focuses on kinds of reflective thinking that penetrate to origins, illuminate the ordinary, and "make strange" the obvious. Readings are accompanied by a varied list of out-of-class exercises to help students develop ways of cultivating "beginner's mind." The third part of the course focuses on the theme of playfulness in spiritual and intellectual life. It considers ways in which playful touches complicate and illuminate serious themes, and encourages students to give themselves permission to play with the texts they read. The fourth part concerns portraiture in the visual and literary arts and the way it asks us to contemplate the human presence behind the pen, what and who is speaking to the reader or viewer, and what is the nature of the reader's/viewer's encounter with it. The fifth focuses on the serious consequences of living with chronic information overload. In media-saturated culture, we are over stimulated to the point of burnout, and it is hard to imagine the absence of white noise that was normal even two generations ago. Now silence must be pursued and created; this section focuses on the role of silence in both the arts and spiritual life.

Ed Sarath
School of Music, University of Michigan, Ann Arbor
"Improvisation, Temporality and Consciousness."

This project involves creativity in music and across the disciplines. First, it focuses on reshaping work in musical improvisation classes so as to explore the relationship between consciousness, temporal perception, and music improvisation. The contemplative practice component of this work uses silent meditation, as well as breath awareness and guided imagery exercises, in order to provide students with a glimpse of the heightened experience characteristic of these and similar methodologies. Exercises are also used, ones called "silence studies" in which students create pieces which incorporate considerable stretches of silence as part of the musical fabric. These represent a musical equivalent to silent meditation. Second, the project develops an interdisciplinary course in creativity and consciousness. It concerns the way in which transformation from an ordinary to a higher state of consciousness, which can occur both in and out of meditative practice, underlies creative experience. While the process manifests itself differently in different activities, the integration of the personal self with a broader aspect of consciousness and the transcendence of conditioned modes of thought is common to a wide variety of activities, from science to sport. In a class containing a varied mix of science, business, art, philosophy, and religion majors, instruction focuses on this model and then asks students to apply these ideas to their own area of focus, and then to others, including art, science, religion, human relationships, ecology, education, social issues, and creative and spiritual potential.

Peter Schneider
Department of Architecture, University of Colorado, Denver
"Found Spaces: Mindful Practice in Architectural Design."

This project creates several courses based on the idea that a defining characteristic of great buildings-and of great architecture generally-is that their inside is always bigger than their oute/cte.The core practice of the accomplished architect lies in an ability to find space: to visualize and give form to a spaciousness that contradicts an external reality by imagining and realizing the

void rather than the object. Sogyal Rinpoche, author of The Tibetan Book of Living and Dying, identifies the essence of meditation and the contemplative practices as a quality of "being spacious." Finding space that clearly seems to exist is a practice for both the architect and the contemplative. The courses created under this project develop an alternative design studio pedagogy that uses the teaching method of contemplative practices-in particular, their use of accepted and tested teachings, sayings, visualizations, and instructions to help students find space in their work, to imagine and realize the void. The first course is a lecture/seminar which asks students to examine, critically and mindfully, the "instructions" of a range of architectural theorists who also have a significant body of work recognized for its spaciousness. The teachings provide students with a rich and fertile source for reflecting on their own architectural positions, values, and desires; the exercise in reflection is tied to the development of a personal manifesto or credo. The final manifesto is then used to inform their design for a small and carefully chosen architectural project: a cabinet to hold these ideas and make them manifest. The second course is a design studio that explores three projects: designing an enclosure for an anchorite, a cell for a mystic, and a convent, plain and simple. Each component involves a research component: students research the lives and writings of a range of hermits, mystics, contemplatives, desert mothers and fathers, and anchorites, and they study the lives, practices, and thought of members of a range of monastic orders, learning about their practices, their rules, and the buildings they require to accommodate their lives and rituals.

Roger Walsh
Department of Psychiatry, University of California, Irvine
"Meditation: Theory, Therapy, Research and Practice."

This project develops a course that focuses on four different areas of study and practice: the theory of meditation, the existing body of research into meditation, the use of meditation as therapy, and experience with meditation in practice. The theory component of the course includes both classical and contemporary perspectives. Classical perspectives are derived from a survey of the theories and claims of the major religious traditions, and contemporary perspectives are multidisciplinary, including psychological, philosophical, and cross-cultural analyses. The research component surveys and summarizes several hundred scientific studies of contemplative practices. The therapy component examines both scientific and clinical studies of therapeutic applications, of which there are now many, ranging from the treatment of anxiety and drug abuse to hypertension and pain relief. The practice component of the course, the heart of the course, involves several types of practice-including concentrative, awareness, imaginal (visualization) and emotive (for example, the cultivation of love and compassion) practices derived from several traditions. Practice is part of each class, and students commit themselves to, and keep a log of, a minimum of twenty minutes of practice a day for a minimum of five days a week.

Appendix B: *1998-1999 Contemplative Practice Fellows*

David Ambuel
Assistant Professor of Philosophy
Mary Washington College
"Intuition in Philosophical Thought: Theories and Applications"

Barbara Anderson-Siebert
and Charles Cave
Director, Penn State Center for Sustainability and
Assistant Professor of Science, Technology, and
Society and Associate Professor of Art
Pennsylvania State University
"Cultivating Beginners Mind: Contemplation as Art: Art as Contemplation"

Linda Bell
Professor of Psychology and Director of Training
in Family Therapy
University of Houston - Clear Lake
"Contemplative Practice in Psychotherapy"

Janet Berlo
Susan B. Anthony Professor of Gender Studies
and Professor of Art History
University of Rochester
"Art and Contemplative Practice: Through the Lens of Gender and Culture"

Peter Connor
Assistant Professor of French
Barnard College
"Contemplation and Experimental Knowledge in the Modern European Tradition"

Susan Egenolf and Larry Reynolds
Lecturer in English and Professor of English
Texas A & M University
"Forms of Contemplation in American Cultural History"

Daniel Gold
Professor of South Asian Religions
Cornell University
"South Asian Civilization from the Inside: Contemplative Practice in Indian Culture"

Heather Hathaway
and Anthony Peressini
Assistant Professor of English
and Assistant Professor of Philosophy
Marquette University
"Meaning and Identity: A Contemplative Philosophical and Literary Inquiry"

Joseph Lawrence
and Joanna Ziegler
Associate Professor of Philosophy and Associate
Professor of Art History
College of the Holy Cross
"Contemplative Practice and the Practice of the Arts: East and West"

Andrew McLaughlin
Professor of Philosophy
Lehman College - City University of New York
"Environment and Consciousness"

Alexandra New Holy
Assistant Professor of Native American Studies
Montana State University
"Native American Indian Religions: Contemplation and the Sacred"

Andrea Olsen
Professor of Dance
Middlebury College
"Body and Earth: Contemplative Practice in Education"

Andrew Schelling
Assistant Professor of Poetry and Poetics
The Naropa Institute
"Bio-Regional Poetics and Contemplative Traditions"

Nancy Sharts-Hopko
Professor, Nursing of Women and Infants
Villanova University
"Contemplative Practices: The Lived Experience in Illness and Health"

Anthony Steinbock
Associate Professor of Philosophy
Southern Illinois University at Carbondale
"Mystical Literature and Meditation"

Thomas Stewart
Associate Professor of Political Science
University of the District of Columbia
"Contemplative Citizenship Practicum"

Mary Wack
Professor of English
Washington State University
"Contemplation, Creative Action, and Pedagogies for the 21st Century"

Appendix C: *Associated Organizations*

The American Council of Learned Societies
The American Council of Learned Societies is a private, non-profit federation of sixty national scholarly organizations. The mission of the ACLS, as set forth in its constitution, is to "advance humanistic studies in all fields of learning in the Humanities and the related social sciences and to maintain and strengthen relations among the national societies devoted to such studies." As the pre eminent representative of humanities scholarship in America, the ACLS carries out its mission in a variety of programs across many fields of learning.

Historically, the ACLS has developed and administered numerous specific programs which have served the interests of scholarship in the humanities and social sciences in general, of individual scholars, and of the nation. Central to the ACLS throughout its history have been its programs of fellowships and grants in aid of research in the humanities and social sciences. Other main activities include the preparation of tools of research, publication of the results of research, and planning committees and conferences to stimulate research. The ACLS has also developed pilot projects and programs in teaching and education.

The Fetzer Institute
The Fetzer Institute is a nonprofit, private operating foundation that supports research, education, and service programs exploring the integral relationships among body, mind, and spirit. The Institute has a special interest in how individuals and communities are influenced by the interactions among the physical, psychological, social, and spiritual dimensions of life, and how understandings in these areas can improve health, foster growth, and better the human condition.

The Institute works collaboratively with other organizations, institutions, and individuals. While most of the Fetzer Institute's studies and programs are conducted at major colleges, universities and other institutions, much of the conceptual work is done at their retreat center. Seasons: A Center for Renewal. Located adjacent to the Institute's administrative offices, it provides a creative and hospitable environment for dialogue and community. Teachers and healers, scientists and scholars, leaders of public life and agents of cultural change are invited to Seasons to participate with the Institute in conversations and working groups that contribute to the common good.

The Nathan Cummings Foundation
The Nathan Cummings Foundation is rooted in the Jewish tradition and committed to democratic values, including fairness, diversity, and community. The Foundation seeks to build a society that values nature and protects ecological balance for future generations, promotes humane health care, and fosters arts to enrich communities.
The Foundation's approach to grantmaking embodies some basic themes in all of its programs: concern for the poor, disadvantaged, and underserved; respect for diversity; promotion of understanding across cultures; and empowerment of communities in need.

The Foundation's core programs are the arts; environment; health; Jewish life; and interprogram, which includes three special initiatives-democratic values, contemplative practice, and the nonprofit sector.

The Foundation seeks to work with partners in the public, private, and nonprofit sectors and makes efforts to document the outcome of their projects and share with others the results of the work of their grantees.

The Center for Contemplative Mind in Society
The Center for Contemplative Mind in Society works to integrate contemplative awareness into contemporary life in order to help create a more just, compassionate and reflective society. It seeks to contribute to the health and well being of individuals and the renewal, sustainability, moral awareness, and visionary leadership for organizations through the individual and collective use of contemplative practices and processes. The Center further aims to reveal the value and increase the visibility of the contemplative traditions for society at large.

Since its founding in 1997, the Center has worked primarily with mainstream institutional and organizational channels, bridging the inner life with the outer world of social engagement. As well as the Contemplative Practice Fellowships Program, it has developed retreats, programs, and meetings for Yale Law students and faculty, the Green Group (CEOs of national environmental organizations), mainstream journalists from national press and networks including the Bill Moyers production team, directors of major foundations as well as individual philanthropists, and executives and other
employees of Monsanto.

Appendix D: *Papers Available Online*

Daniel Goleman, The Contemplative Mind: Reinventing the News

Jon Kabat-Zinn, Catalyzing Movement Toward a More Contemplative/Sacred-Appreciating/Non-Dualistic Society

Steven Rockefeller, Meditation, Social Change, and Undergraduate Education

Brian Stock, The Contemplative Life and the Teaching of the Humanities

Robert A. F. Thurman, Meditation and Education: Buddhist India, Tibet and Modern America