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## From the Editors

Dear Friends,

Nearly 50 educators gathered to learn and practice together for the weekend retreat at the Garrison Institute last month. Some were familiar, some new, some had long practice experience and some were just beginning to explore. But somehow, everyone had found a way to leave their busy lives behind (it turns out that bringing a contemplative perspective to higher education can be rather hectic!), and despite deadlines and demands, to be present for themselves and one another in the circle.

This aspiration or intention to be present and awake is a wonderful foundation for building community. The kind of openness and suspension of judgment it allows for gives rise to many genuine conversations, and under retreat conditions, quite a bit of silent but supportive companionship. In their post-event evaluations, participants identify, with surprising frequency, "talking with others" or "mealtime conversations" as the most valuable part of the time spent together, and the remarks expressed during closing circle are suffused with the qualities of friendship: humor, intimacy, warmth, and appreciation.

In Arthur Zajonc's piece below, he discusses how the practice of friendship is part of the meditative life, and how we can continue to carry one another in the warmth of friendship even after we've said our farewells after meetings and events. This prospect has special poignancy when we have to say farewell more fully, as when we have lost a friend like Jody Ziegler. Jody brightened so many of our times together, attending every summer session and conference until her illness last autumn, and made such an easy and joyful offering of her presence. We are sad

to share the news of her passing, but continue to hold her memory in our circle of friendship.

All the best,  
Beth Wadham  
Geri DeLuca

## Contemplating a Life

By Melissa A. Goldthwaite, Associate Professor of English, St. Joseph's University

Joanna E. Ziegler  
June 3, 1950 - November 4, 2010



"We engage things in our bodies, senses, and memories, and that in and of itself puts us in touch with the deepest layer of meaning, of the essential content of art and craft," write Joanna Ziegler and Christopher Dustin in *Practicing Mortality*. One of the Center's first Contemplative Practice Fellows (1997), Jody found both an academic home and a sense of personal connection through The Center for Contemplative Mind in Society, a place where bodies, senses, and memories are valued as part of the search for meaning in living artfully. She regularly presented at the Curriculum Development Summer Sessions, attended retreats, and was sought out as a mentor and advisor. She will be remembered for her energy, enthusiasm, and open heart.

Almost anyone who has attended an event sponsored by the Center knows of the contemplative pedagogy Jody developed--having students visit the Worcester Art Museum each week of the semester to view the same abstract painting, to answer the same question week after week: "What do you see now?" Those who have heard Jody talk about this pedagogy and practice have also witnessed her enthusiasm when she reported the results, as she did at the 2009 Contemplative Heart of Higher Education Conference:

"What takes place is, well, really marvelous - for most students find themselves not only loving the picture by the end of the course, but taking possession of it, referring to it as 'my painting.' And so I can ask them, 'what has changed, then, if not the picture?' And my answer is obvious . . . to them: *they have*. And this is the place into which I can step, and wonder aloud: 'if your perceptions and opinions, indeed your preconceptions, of a work of art can change so dramatically, imagine what can happen with a human being?'"

Over the years, she framed the discussion of her pedagogy in different ways, discussing the importance of persistence, attentiveness, creativity, and ethics--always emphasizing the importance of relationship and a human's capacity for change. She understood that students need to face their own preconceptions, fears, and difficult questions. And she was attentive to facing her own.



In the more than ten months since her diagnosis with pancreatic cancer, Jody experienced the full range of human emotions: optimism, fear, anger, wonder, sadness, hope, and more. Yet throughout her fight, she desired and sought to keep her focus on beauty and joy. She kept fresh flowers, corresponded with friends, tried to be present each day in each interaction. Even when the prognosis was bleak, she was attentive to living fully. In July of 2010, she returned to southern France, where she planted



flowers, delighted in food, shopped, and spent time with people she loved-and who loved her-dearly.

Even as she knew the time of her passing was drawing near, she still sought beauty, finding a place in a hospice facility where she had a view of a garden, the autumn leaves of oaks and maples in full color, and swans on Coes Pond-a place that allowed the company of friends and animals. Loved ones hung paintings and photographs; brought flowers, cards, music, conversation, and gifts; some sat in silence, simply offering the comfort of presence and a gentle touch.

Jody's work-like her life-was guided by questions. At her talk at the 2009 summer session, she asked, "Why are we here? Why undertake this work? What do I desire? What is this work?"

In the months before her death, she asked, "What are my goals? Where do I fit in this universe?" And less than two weeks before she passed away, she was asking similar probing questions, "How do we talk about the end?" and "How do I let go?"

On the night of November 4, in a candle-lit room with Bach's cello suites playing, Jody "let go." She was surrounded by beauty and love.

May her legacy-enthusiasm for life, the capacity to ask difficult questions, a pedagogy of attention, a belief in relationships and connection-live on in and through those she inspired.

## Orchidelirium

In Memory of Jody Ziegler

By David Lee Keiser, Professor of Curriculum and Teaching, Montclair State University



White locks vibrate vibrato and  
Black eyes gaze past the void  
Into grace

What do they see?  
What do eyes see or dee or ee or ef?  
What do they behold?

Blake gazed at a grain of sand  
Buddha sat under a tree  
But students of JZ  
Look deeply at oils

Extra virgin, ancient, ritual oils  
Oils from skin and sex and sweating  
Oils from the lamp that lights our path

Dimples freshly smiled into place  
I muse upon your nurturing glow

What sparks damp logs to ignite after  
hours lain dormant?  
What helps fireflies stay alive like the last  
match on a camping trip?

In my mind I behold your waterfalls in  
freefall  
Mist sprays my cheeks and hips moistened  
by errant flows  
An ephemeral wetness

Our backs taut from sitting and teaching  
Our gaze open to beholding others in view:  
Visual acceptance  
Of what is, or seems to be

What becomes a semi-legend most?  
Kindness, compassion, and academic  
outlasting

White locks ringed with wisdom  
Black eyes peer through wafer-thin glass

Black and white and seen all over: an  
exhibitionist zebra  
Black and white and smiles abound: a  
grinning newspaper

"How many ways do I love you?  
Come closer! Gaze into my  
petals."[\[1\]](#)

From Broadway to Ohio, from Iceberg to  
Amber Queen[\[2\]](#)  
Roses wilt, unless hung upside down and  
stiffened  
Roses wilt, but not before noses drink  
their delicious nectar  
Roses droop but only after standing tall,  
secured by watchdog thorns  
Roses die, but not before being reborn into  
countless buds

Oils from the night that tucks us in  
Oils, too, from the earth's pigments that lube  
our everyday

No vinegar needed to light our way  
No vinegar aged from your kindness  
No vinegar for our walk of miles

Miles and miles of paths charted and not  
Miles and miles of emotions tied into knots and  
cords and then  
Loosened by love

Love like jazz riffs  
The sax player in your closet reminds you of  
the many ways East

Easthampton, Southampton, Westhampton, oh  
my  
But Northampton paved our impermanent path

Phone calls and emails and pictures from  
friends  
Your light in our lives shines without end

Walking alone, able to see and hear and be  
together not distracted  
Walking alone with you to see and hear and  
better ourselves with traction

Lines of litany line this poem  
Lines of litany line this stanza  
Lines like you-artist's lines honed with the help  
of thousands of hours  
Of practice  
Lines like me-a beeline needs one less e

Can you be with me now?  
Can you be fully present absent the allure of  
your white locks and  
Your black eyed gaze?  
Can you be with your jazz musician now?  
Your older dotting husband  
Your younger fans  
Can you be with us now?

Like the magic of mortality  
Like the temporary mandala  
Like the poem that is you beholding  
Your white locks and

*David Lee Keiser  
Garrison Institute  
13 November 2010*

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[\[1\]](#) Harold Feinstein, *The Infinite Rose*. Boston: Bulfinch Press, 2004

[\[2\]](#) Four types of roses from *The Infinite Rose*.

By Arthur Zajonc

The joy of friendship is something we can achieve through practice.  
Published on August 19, 2010 in "The Meditative Life," a blog on *Psychology Today* at  
<http://www.psychologytoday.com/>



Friendship is a form of love that is freely given and received, and as such it requires attention and practice. We are born into a family and, if our childhood is fortunate, we are cared for by loving parents. We naturally return that love. In adolescence we learn the torments and delights of romantic love, and the forces of sexual attraction come to figure powerfully in our young (and not-so-young) adult lives. The loves found in family and sexual relationship are rooted in human and animal biology, even if they can be transformed and raised so that much more is at work. But the origins of friendship seem to me to be located elsewhere, in the heavens more than in the earth. The pure love of true friendship is precious and too rare. When found, it can lead us beyond ourselves into the heart of another human being, so that we grow into the world one friend at a time.

When in his mid-thirties, the renowned Islamic scholar Jelaluddin Rumi was surrounded by adoring and devoted students. He nonetheless felt profoundly alone. All of Islamic knowledge was his, yet he lacked a true companion. Unknown to Rumi, the older mystic Shamsi Tabriz had journeyed into the desert seeking an answer to his heart's longing as well. After long fasting and prayer it is said that Shams's search for a companion at his own level of attainment was answered by a voice. "What will you give?" "My head," replied Shams. "Jelaluddin of Konya is your Friend," responded the voice. The deep friendship between these two lasted four years, until Shams's mysterious disappearance or death threw Rumi into the dark depths of despair. Music and song, which he had long rejected for a life of scholarship, now became his sole comfort. Wandering through Konya, it is said that Rumi paused and in the midst of loss, began to speak the poetry that we so love today. The words of Rumi's poetry are the ripe fruit of friendship and loss. Through his friendship with Shams, Rumi grew to know the secrets of union through love. Rumi often ended his poems with the words, And these are the words of Shamsi Tabriz.

Why should I seek more?  
I am the same as he.  
His essence speaks through me.  
I have been looking for myself.

Friendships, whatever their origins, require faithfulness and practice. At first we may not see friendship as part of the meditative life, but I would like to suggest that the practice of friendship is one of our most important contemplative exercises. I would go so far as to say that all preceding practices are but a preparation for the practice of friendship. Recall the lines of Rilke, "For one being to love another, that is perhaps the most difficult of all our tasks, the ultimate, the last test and proof, the work for which all other work is a preparation." The love exchanged in true friendship is, I believe, a particularly precious practice field, one through which we approach our true humanity. What are the practices of friendship? We are helped here by the opening lines of Rumi's poem "The Waterwheel."

Stay together, friends  
Don't scatter and sleep.  
Our friendship is made  
of being awake.

In friendship, as elsewhere, we tend to fall asleep. We take our friends for granted, drift apart, and before long, it is too late to recover the lost friend. Our friendships are made, as Rumi reminds us, "of being awake." Meditation is the practice of true wakefulness, and what better place for being awake than to our friends.

The practice is this. Having settled the mind and prepared the inner room for contemplative attention, place the friend before you. Allow all hindrances to fall away; jealousies, arguments, and neglect are not important. Remind yourself of a moment when he or she appeared to you as they truly are, free of pretense and history. Hold that higher nature before you; rejoice and

support it. May this "pearl of great price" find greater strength and brilliance so that it can shine through and animate the life of the friend.

When together next, recall your practice, and listen deeply for the voice of the person you sensed and supported in your practice. Deep, non-judgmental listening is a gift we too seldom offer each other, and the practice of friendship is weak if it lacks this element. You may well find the tenor and tone of the conversation shift so that you each speak more freely from the heart, and discover truths together that each of you alone could never have brought to light. Such truths can change everything. Born in loving conversation -- in what Rumi and Shams called *sohbet* -- and carried out into the world with the support of a friend, such truths can find their way not only into poetry, but they can also shape the future. The many decades of friendship, for example, between Elizabeth Cady Stanton and Susan B. Anthony brought the vote to women in 1920.

And together with friendship is the experience of joy. In writing of friendship, Christopher Bamford says, "Today, we have mostly forgotten joy - the delight and peace that descends when two become one. Joy is the experience of love. At once the fruit of love and what lies beyond, it is what we experience when we truly love - love's other shore." Practicing friendship is therefore the entryway to joy.

## Upcoming Events

*Join us at these ACMHE, Co-sponsored and Affiliated Events*



### Mindfulness: Foundation for Teaching and Learning Friday, March 18 - Sunday, March 20, 2011 American University, Washington DC

This 3-day Mindfulness in Education Network event is co-sponsored by the Association for Contemplative Mind in Higher Education. The weekend begins with a keynote address from **Susan Kaiser Greenland**, mindfulness educator, researcher and author.

On Saturday morning a plenary panel will examine the role of mindfulness in learning. Panelists include: **Bradford Grant**, Professor and Director, Howard University School of Architecture and Design, **Wayne Kinder**, Leader of Wellness Works in Schools, and **Diane Reibel**, Director of the Mindfulness Institute at the Jefferson-Myrna Brind Center for Integrative Medicine and Research Associate Professor, Thomas Jefferson University. The afternoon program offers a range of interest group sessions.

Sunday, March 20, from 9 am - 3pm is a "Day of Courage and Renewal," offering practices exploring the inner landscape of the teaching life, based on the principles described in Parker Palmer's [\*Courage to Teach\*](#).

For more information and registration please visit the Mindfulness in Education Network website at [www.mindfuld.org](http://www.mindfuld.org)



Throughout the Curriculum:  
Contemplative Practices in Higher Education  
Friday, March 25 - 26, 2011  
Amherst College, Amherst, Massachusetts

Amherst College will host a series of talks and presentations entitled "Throughout the Curriculum: Contemplative Practices in Higher Education" featuring about 10 professors using contemplative pedagogies across many disciplines -- Physics, Economics, English, Environmental Science, Chemistry, Law, Philosophy, Architecture, Music and Psychology. The presentations will be open to the public and several sessions will offer panels with open discussion. As the event draws nearer, check the [ACMHE website](#) for more information about the schedule.



Regional Conference at Whidbey Island  
July 1 - 3, 2011  
Whidbey Institute at Chinook in Clinton, Washington

Members of our West Coast network are especially invited to attend this conference presenting initiatives in contemplative pedagogy and exploring the ways they serve the academy. All are welcome.

The weekend will begin with registration, welcome dinner and keynote address on Friday, July 1<sup>st</sup> at 5 pm. Saturday's program includes speakers, panel presentations, discussion circles and meditation and movement sessions. The conference will close on Sunday, July 3, at 12 noon.

Speakers and facilitators will include Arthur Zajonc, Professor of Physics at Amherst College and Director of the Center for Contemplative Mind in Society; David Levy, Professor at the Information School, University of Washington; and other leaders in contemplative higher education.

Accommodations for Friday and Saturday nights are available at the Whidbey Institute and nearby Aldermarsh.

Program costs:

With accommodations: \$400 (\$350 ACMHE members)

Without accommodations: \$270 (\$220 ACMHE members)

More information and registration will be available on the ACMHE and Contemplative Mind websites ([www.contemplativemind.org](http://www.contemplativemind.org) and [www.acmhe.org](http://www.acmhe.org)) in January 2011.



## Summer Session on Contemplative Curriculum Development August 7 - 12, 2011 Smith College, Northampton, MA

This week of rigorous investigation, reflection, writing and discussion, guided by experienced scholars and contemplative teachers, prepares participants return to their classrooms and institutions with a deeper understanding of contemplative teaching and methods of course development.

Faculty includes:

Arthur Zajonc, Professor of Physics, Amherst College

Linda Susan Beard, Professor of English, Bryn Mawr College

Judith Simmer Brown, Professor of Religious Studies, Naropa University

Additional faculty will be announced.

Program cost: Includes tuition, meals and accommodations at Smith College: \$775 (\$725 for ACMHE members)

Applications will be accepted beginning January 1, 2011 and are due no later than May 1, 2011. Please visit the websites at [www.contemplativemind.org](http://www.contemplativemind.org) or [www.acmhe.org](http://www.acmhe.org) for additional details.



3<sup>rd</sup> Annual Association for Contemplative Mind  
in Higher Education Conference  
October 7 - 10, 2011  
Amherst College, Amherst, MA

The Annual Association for Contemplative Mind in Higher Education Conference focuses on how contemplative practices cultivate capacities of attention, equanimity, wisdom and compassion, which are central to the lives of students and educators.

The 2011 conference theme and call for papers will be announced in January 2011 on the website at [www.acmhe.org](http://www.acmhe.org).



Retreat for Academics  
November 17 - 20, 2011  
Garrison Institute, Garrison, NY

Our retreats offer instruction in a variety of contemplative practices, including methods that can be adapted for classroom use. Retreats are designed for participants with a wide range of experience in contemplative practice.

For more information and registration, visit [www.contemplativemind.org](http://www.contemplativemind.org) and [www.acmhe.org](http://www.acmhe.org) in January, 2011.

# Retrospectives

## Scientific Explorations of Compassion and Altruism at Stanford University

By Beth Wadham



On Friday, October 15, 2010, Arthur Zajonc moderated the conference on "Scientific Explorations of Compassion and Altruism" to a capacity crowd at Maples Pavilion at Stanford University. The full-day conference, hosted by the Center for Compassion and Altruism Research and Education (CCARE), brought together researchers in psychology and neuroscience with the 14<sup>th</sup> Dalai Lama, Tenzin Gyatso. His Holiness the Dalai Lama is a funding benefactor of CCARE, and this was his third visit to Stanford to participate in dialogues on understanding and developing compassion and altruism.

Dr. Gary Steinberg, Director of Stanford Institute for Neuroinnovation and Translational Neuroscience (SINTN), and Chair of the Department of Neurosurgery offered introductory remarks. He expressed his support for a greater understanding of the impact of neuroscience on society and for developing new methods for "instilling compassionate behavior without necessarily spending 20 years meditating as a monk."

There were two sessions in the morning and two in the afternoon. Links to video recordings of all the sessions are provided below.

The first session, "The Role of Compassion in Education and the Wider Social Context" included remarks from Jim Doty, founder and director of CCARE, His Holiness the Dalai Lama, and Arthur Zajonc. The session's exploration of how we can cultivate altruism and compassion, "these prized dimensions of humanity," as Arthur Zajonc describes them, will be of particular interest to members of the academic community. Panelists Linda Darling Hammond, Professor of Education, and Dr. Philip Zimbardo, Professor of Psychology Emeritus, both of Stanford University, examine how compassion and altruism can be brought into social and educational systems and what the benefits might be.

The second session, "Research and Experiments on Compassion," includes presentations from Karl Deisseroth, Associate Professor of Bioengineering and of Psychiatry and Behavioral Sciences, Stanford University; Bill Harbaugh, Professor of Economics, University of Oregon; and Brian Knutson, Associate Professor of Psychology, Stanford University.

The third session, also on "Research and Experiments on Compassion," features Phillippe Goldin, Research Associate, Department of Psychology, Stanford University; Erika Rosenberg, Consulting Scientist, Center for Mind and Brain, University of California, Davis; and Jeanne Tsai, Associate Professor of Psychology, Stanford University.

The fourth session, on "Exploring Scientific Questions for Future Research on Compassion and Altruism" features Jim Doty of CCARE and Paul Ekman, Professor of Psychology, Emeritus, University of California, San Francisco. In the course of all the sessions, His Holiness poses questions and offers his own perspective.

Even if you don't have a chance to view the full sessions, you won't want to miss concluding remarks from Arthur Zajonc near the end of Session 4 (Session 4, 50 minutes in), speaking about the new attention to the inner life by scientists as "a new marriage" between science and spirituality. He speaks of the potential for an integrated education in which external and internal development have equal emphasis, and concludes with a prayer of service. In closing, His Holiness remarks that as this group has gathered for academic work over the years, they have developed genuine friendship. Then there is a ritual placing of scarves, and Arthur and the

Dalai Lama are forehead to forehead.

Session 1: [http://www.youtube.com/watch?v=S\\_xqCg2nIQ8](http://www.youtube.com/watch?v=S_xqCg2nIQ8)

Session 2: [http://www.youtube.com/watch?v=VmE1L3mX\\_84](http://www.youtube.com/watch?v=VmE1L3mX_84)

Session 3: [http://www.youtube.com/watch?v=R\\_AGhAP7pzc](http://www.youtube.com/watch?v=R_AGhAP7pzc)

Session 4: <http://www.youtube.com/watch?v=OyfkU8ihdAA>

## The Contemplative Academy at Amherst College

*By Carrie Bergman*



The Contemplative Academy, the second conference of the Association for Contemplative Mind in Higher Education (ACMHE), filled Amherst College's Converse Hall for the weekend of September 24-26, 2010. 130 educators from the US, Canada, Mexico, England, Italy and Dubai attended two and a half days of lectures and presentations exploring the integration of contemplative approaches in higher education. This year's conference offered 68 presentations, as well as poster sessions and plenary and keynote addresses—an increase over the previous year and one more indicator of how the contemplative education movement continues to grow.

In the conference's opening address, Arthur Zajonc, Professor of Physics at Amherst College and Director of the Center for Contemplative Mind in Society and the ACMHE, recalled a conversation with Jerome Murphy, a longtime Dean of the School of Education at Harvard. Murphy stated that his experience with contemplative education began when a TA—a longtime meditator—had, with his permission, introduced contemplation into their leadership seminar with an intriguing result. In previous years, Murphy's students had always complimented the course, finding it very stimulating and well-presented; but once meditation practice was incorporated, the feedback shifted. Now the students were telling him, "This course has changed my life." But what exactly had contemplative practice contributed to their experience?

As Zajonc observed, a contemplative approach to education integrates intellectual enterprises with students' daily lives. It is a form of experiential learning: we find new ways of discovering the "answers" traditionally sought through study and research, and our lives become a response to the questions that we carry with us. Contemplative inquiry is an invitation to growth, change, and transformation. But what ongoing responsibility do educators and institutions have to the students they encourage to undertake a serious contemplative practice? And how can we more clearly articulate contemplative modes of inquiry and the benefits of such methods?

[Keep reading...](#)

## The Sixth Annual Summer Session on Contemplative Curriculum Development at Smith College

*By Beth Wadham*

The sixth Summer Session, August 8-13, 2010, was the largest yet, with over 40 higher education professionals from the US and Canada, Australia, Japan, Sweden and Saudi Arabia. They gathered at Smith College for a five-day exploration of how contemplative pedagogy can inform



course development across disciplines and in within specific fields. Many also came seeking integration, a way to make whole something that appears fragmented. In their quest to bring professional vocation and personal meaning into a closer relationship, and to bring a more holistic education to their students, they sought an expanded understanding of learning and teaching, and exposure to new methods.

A faculty of fellows and other leaders in contemplative education, who have been using contemplative methods for many years, gave presentations each morning. The afternoons were available for independent study, work in small groups or contemplative practice sessions with Arthur Zajonc and Mirabai Bush, Directors of The Center for Contemplative Mind in Society. The evening programs ranged from a presentation on research supporting contemplative methods to a Funk Buddha hip-hop performance.

### Contemplative Pedagogy: Principles and Design

Arthur Zajonc led off the week with an overview of contemplative higher education in "Contemplative Pedagogy: Principles and Design." He characterized the situation today as consisting of a number of solo courses taught by over 150 contemplative practice fellows and others; a small but growing number of collaborative faculty networks in a variety of institutions; a handful of programs and concentrations; and a professional membership organization: the Association for Contemplative Mind in Higher Education.

[Keep reading...](#)

## Contemplative Environmental Studies: Pedagogy for Self and Planet

*By Paul K. Wapner*

*Associate Professor of International Relations, American University*



The Association for Contemplative Mind in Higher Education, and the Fetzer Institute sponsored a workshop last summer titled, "Contemplative Environmental Studies: Pedagogy for Self and Planet." The workshop brought together professors from over 30 colleges and universities to discuss and develop pedagogical orientations toward addressing global environmental challenges.

We live at a unique time on earth. Climate change, loss of biological diversity, fresh water scarcity and similar environmental issues are undermining the quality of life for many and, in the extreme, threaten the fundamental

organic infrastructure that supports all life on the planet. Our predicament is further complicated by the fact that these issues call into question not simply our political, economic and social institutions, but also our fundamental understandings of who we are as human beings, and how we fit into the broader more-than-human world. How do we, as educators, approach the magnitude and stakes involved with global environmental dangers? How do we teach about such issues in meaningful ways? How do we appreciate and communicate the profundity of such challenges without getting overwhelmed or otherwise falling into despair and hopelessness?

We wrestled with these questions at the Lama Foundation, in the Sangre de Cristo Mountains of northern New Mexico. Sleeping in tents, eating local food, using electricity powered by the sun, and drinking water from a spring, we tried to remind ourselves of and celebrate our interdependency with the earth, and to live through the questions mentioned above. Critical to our efforts was exploring the place of contemplative practices in our research and teaching. Each day, we meditated, practiced yoga, and undertook art exercises aimed at heightening our appreciation for the relationship between internal and external experience and change. Furthermore, we shared lessons learned from our own teaching and programmatic development at our home institutions.

One of the highlights was learning from our guest teachers, Richard Falk, David Abram and Nicole Salimbene. Each of these people offered wisdom about how to address environmental challenges mindful of social justice, ecological consciousness, and artistic sensibility.

The workshop's ultimate aim was to provide support for colleagues who recognize the importance of contemplative practices in coming to terms with ecological challenges, and to fashion a discipline in which contemplative practices are embraced as forms of inquiry in the ongoing effort to make sense of, and respond meaningfully to, environmental issues in our students and ourselves. Toward this end, we created many opportunities for formal and informal exchange, and developed tools for continuing, what Thomas Berry has called, the "great work."



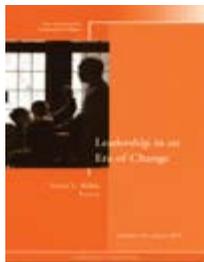
One of the conclusions of the workshop is that environmental dangers both pose profound challenges and offer significant opportunities. In terms of opportunity, they call on us to explore more deeply our humanity. For example, they offer the chance to notice the deep sadness that accompanies knowledge about environmental issues, and the love for what is being lost. Furthermore, they heighten our sense of planetary interdependency and consciousness, and enable us to dignify the suffering of others with our sustainability efforts. During the workshop we shared our experiences with coming to terms with the many dimensions of being human in the

context of our unique socio-ecological moment.

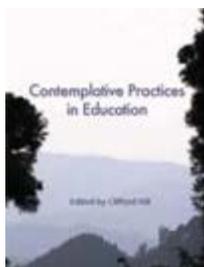
Most participants came away with a deeper appreciation for the importance of environmental education, and the indispensability of enlarging the palette of pedagogical tools to include contemplative practices. That is, we developed an understanding of both the biophysical and existential dimensions of environmental issues, and sought wisdom about how to teach and productively appreciate the connections between them. We left feeling more hopeful about the promise of environmental studies in higher education, and more committed to advancing the field and the field's contribution to responding global environmental affairs.

## Contemplative Pedagogy Publications

The emergence of recent and anticipated publications on contemplative pedagogy in higher education demonstrates a growing interest in contemplative theories and practices.



Keith Kroll, Professor of English at Kalamazoo Community College, is editor of [a special issue on Contemplative Teaching and Learning](#) in *New Directions for Community Colleges* published this autumn by Wiley. It includes articles from Rick Repetti, Dan Huston, Kate Garretson, Clifford Scott and others.



A Kindle edition of the [Teacher's College Record](#) special issue on Contemplative Practices and Education, edited by Clifford Hill is now available on Amazon. This collection of articles by Mirabai Bush, Arthur Zajonc, Ed Sarath, Harold Roth, Daniel Holland, Jackie Seidel and others was first published in 2006.

Many of the articles included in the volume are also available online at The Center for Contemplative Mind in Society's website under [Academic Program Reports](#).

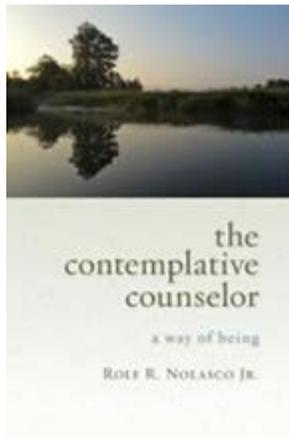
SUNY Press has offered an advanced contract on a book, [Contemplative Approaches to Learning and Inquiry across Disciplines](#), to be edited by Olen Gunnlaugson, Assistant Professor in Leadership and Organizational Development within the Department of Management at Université Laval, in Quebec City.

David Lee Keiser is proposing a book on suffering or dissatisfaction in teaching, which will contain chapters by teachers and professors who embody and/or exemplify a mindful approach to teaching and who have experienced dissatisfaction, broadly defined, in their pedagogical roles. [Interested contributors: view a .doc of the proposal](#)

David K. Scott, Chancellor Emeritus, University of Massachusetts Amherst, and Patricia Wallace, Professor of English, Vassar College will be editing [The Contemplative Academy](#), a book based on the 2010 Conference at Amherst College and sponsored by the Association for the Contemplative Mind in Higher Education.

## Press Room

**The Contemplative Counselor: a way of being**  
Rolf R. Nolasco, Associate Professor of Counseling Psychology and Program Director, Calgary Extension, Providence Theological Seminary, would like to inform others about his book, "[The Contemplative Counselor: a way of being.](#)"



### **Breathing and Pedagogy**

An article by **Natalie Houston**, Associate Professor of English, University of Houston, titled "Breathing and Pedagogy" appeared in the *Chronicle of Higher Education*, August 17, 2010. [Read it online.](#)

### **Mindfulness practice leads to increases in regional brain gray matter density**

**Britta Hölzel** and **Sara Lazar**, from the Massachusetts General Hospital, Harvard Medical School, and others report on a controlled longitudinal study investigating pre-post changes in brain gray matter concentration attributable to participation in mindfulness training in *Psychiatry Research*. The results suggest that participation in mindfulness training is associated with changes in brain regions involved in learning and memory processes, emotion regulation, self-referential processing, and perspective taking.

Read it online: Hölzel, B.K. et al., [Mindfulness practice leads to increases in regional brain gray matter density](#). *Psychiatry Research: Neuroimaging* (2010), doi: 10.1016/j.pscychresns.2010.08.006

### **Fostering Spiritual Intelligence: Undergraduates' Growth in a Course about Consciousness**

**William N. Green**, Peace Corp volunteer serving in Cambodia, and **Kathleen D. Noble**, Professor of Science and Technology at the University of Washington-Bothell, report on a study exploring intellectual and personal effects of an integral approach to the study of consciousness and spirituality from diverse epistemological perspectives. Results indicated that students become more open to diverse ideas about consciousness, more self-aware, and more committed to meditation and self-reflection.

Read it online: Green, W.N. and Noble, K.D., [Fostering Spiritual Intelligence: Undergraduates' Growth in a Course about Consciousness](#). *Advanced Development Journal: Life Transitions* (2010) Volume 12.

### **Contemplating Silence in Basic Writing Classroom**

**Angela Woodward**, teaches writing and directs the writing center at Edgewood College, Madison, WI. Her article appears in [Modern Language Studies](#).



Jeff Bens, Professor of English at Manhattanville College, has had his story "the Sea Crest" published in the literary magazine [Philadelphia Stories](#).

## Announcements from Members

From **Pamela Russell**, Coordinator of College Programs, Mead Art Museum at Amherst College: We are delighted to continue our **Meditation at the Mead** series this winter. Here is the press release, and hope to see you if possible.

For the second year, the Mead Art Museum at Amherst College will hold a series of evening meditation sessions, free and open to the public, in the museum's galleries at 7:30 p.m. on the Wednesday evenings of Nov. 10 and Dec. 8, 2010, and Jan. 26, Feb. 16 and March 9, 2011. Designed to foster mindfulness and deep engagement with selected works of art, the sessions will be guided by members of the Amherst College community with experience in mindfulness meditation and in the sustained, focused contemplation of visual art.

According to the series' organizer, Pamela Russell, recent studies have demonstrated the importance of "prolonged looking" for gaining a full appreciation of a work of art; in this way, the Mead's 2010-11 meditation sessions will offer opportunities for art lovers to take their interests in art to a new level of engagement. Each session will combine quiet meditation with time for shared responses to the "attentive looking" exercises designed by the facilitator, she added.

Participating facilitators will be:

November 10, 2010  
Arthur Zajonc, Andrew W. Mellon Professor of Physics

December 8, 2010  
Daniel Barbezat, Professor of Economics

January 26, 2011  
Mark Hart, Amherst College Buddhist Adjunct Advisor

February 16, 2011  
Pamela Russell, Andrew W. Mellon Coordinator of College Programs,  
Mead Art Museum

March 9, 2011  
Joel Upton, Professor of Art and the History of Art

Participants are welcome to attend one, a few, or all of the sessions.

Anyone taking part should wear comfortable clothing, and expect to sit on the floor or on a cushioned stool provided by the museum. For more information, please visit the museum's web site, [www.amherst.edu/museums/mead](http://www.amherst.edu/museums/mead), or call 413/542-2335.

**Robert-Louis Abrahamson**, Professor of English at Maryland University provides this link to the podcast of his radio show, which was based on Stephen Prothero's opening talk at the 2010 annual conference, on the theme of wandering. You can reach it at <http://momentsunderlamplight.com/2010/10/18/evening-under-lamplight-47-wandering/>.

And he invites all to attend his audio-blog *Moments under Lamplight*, bringing new light to your old, dark day, with short reflections. <http://momentsunderlamplight.com>

You can also listen there to the Second Series of *Evening under Lamplight*, a radio show featuring music, readings and commentary: <http://momentsunderlamplight.com/category/evening-under-lamplight/>

**Maughn Gregory**, Associate Professor in the Department of Educational Foundations wants to share information about Montclair State University's Ed.D. in Pedagogy and Philosophy program. One of the few in the country that bring the disciplines of pedagogy and philosophy into dynamic interaction, the program builds on the University's programs in teacher preparation, precollege philosophy of education, and inquiry into the public purposes of education. It provides a unique opportunity for those who wish to participate in the highest level of philosophical and empirical scholarship; to apply that scholarship to the work of teacher education; and/or to bring philosophical practices to the classroom.

Graduates with an Ed.D. in Pedagogy and Philosophy pursue careers in the following fields in higher education:

- Philosophy of Education
- Educational Foundations
- Teacher Education

The program has also prepared students for, or advanced their positions in the following careers in precollege education:

- Teaching philosophy in middle schools, high schools and community colleges
- K-12 classroom teaching that employs philosophical methods, addresses philosophy of the school subjects, and/or engages children in philosophical practices

Applications for Fall 2011 are being accepted until February 1.

More information about the program is available online: [http://cehs.montclair.edu/academic/cop/doc\\_programs.shtml](http://cehs.montclair.edu/academic/cop/doc_programs.shtml).

Program Web Flyer: [http://cehs.montclair.edu/documents/PEPH\\_Flyer2.pdf](http://cehs.montclair.edu/documents/PEPH_Flyer2.pdf)

**Maureen P. Hall**, Associate Professor of Education at UMass Dartmouth's School of Education, Public Policy, and Civic Engagement (SEPPCE) has been awarded a Fulbright-Nehru Scholar grant this year.



She will be in India for 2010-2011 between the University of Allahabad and Bal Ram Singh's school outside Sultanpur. The Fulbright Press Release and link to UMD follow:  
[http://www1.umassd.edu/communications/articles/showarticles.cfm?a\\_key=2781](http://www1.umassd.edu/communications/articles/showarticles.cfm?a_key=2781)



From Deborah Haynes, Professor of Art, University of Colorado:

Do any former or current Center for Contemplative Mind Fellows or affiliates have experience leading contemplative practice in lecture courses with more than 400 students? In spring 2011, I am teaching a World Art History survey for approximately 425 students at the University of Colorado-Boulder, and I want to experiment with a few forms of mindfulness practice. What has worked in your setting and course? Anything to avoid? Thanks! Please email [Deborah.Haynes@colorado.edu](mailto:Deborah.Haynes@colorado.edu).

Sally K. Severino, MD and Nancy K. Morrison, MD will give a PowerPoint presentation, "Shame in Life, in Therapy, and in St. Augustine's Version of Adam and Eve in Santa Fe, 2/17-20/ 2011. For information go to: [www.creativityandmadness.com](http://www.creativityandmadness.com) They will present a workshop on "Sacred Desire: Growing in Compassionate Living" Sunday 3/27/2011 from 8:45 - 10:45 am in Dallas, Texas for the Association of Professional Chaplains annual meeting.



**Kellee Franklin**, adjunct faculty member with Seattle University's School of Business and Economics, also serves as a Lecturer at the University of Washington's Evans School of Public Affairs. Kellee is the founder of Organizational Effectiveness (OE) Consulting which leverages awareness as a tool for transformation. Kellee shares the following about a recent event:

Over 75 individuals joined Dr. Kellee Franklin in a campus conversation entitled, "*Inner Wisdom: Reflective Practices for Inspired Leadership*", on Monday, November 8th at Seattle University (SU). Representatives from across campus that included students, staff, faculty, and administrators as well as a handful of alumni and non-alumni participated. Faculty members from the Schools of Modern Languages, Philosophy, and Psychology -- and, two administrators from the Office of Student Development and the Office of Mission and Identity served as panelists. The conversation centered on using various practices of reflection as a means to promote deep learning in the higher education experience. Kellee can be reached at [kelleemfranklin@oeconsulting.com](mailto:kelleemfranklin@oeconsulting.com) or [kelleef@seattleu.edu](mailto:kelleef@seattleu.edu).

From **Anthony J. Palmer**, Visiting Scholar, School of Music, Boston University:

My first encounter with ACMHE was in Amherst in September and I was so pleased to meet with a group so vibrant and open. My views have been expanded through the many sessions I attended. My writings are on spirituality and consciousness in music education and I invite you to visit the website to read the appropriate articles listed. Dialogue is always welcome; we can learn so much from each

other. Go to [orpheusmusicpress.com](http://orpheusmusicpress.com) and select Articles. My "Exploration III" is being published now and as soon as the journal is received, it will be posted. Although my emphasis is music education, the bulk of each article should be of general interest. Looking forward to hearing from you. [ajpalmer@bu.edu](mailto:ajpalmer@bu.edu)



Susan Bello offers [SPONTANEOUS PAINTING IS A CONTEMPLATIVE PRACTICE](#), a video documentary on spontaneous painting sponsored by The Organization for the Arts & Whole Brain Learning. Your responses are welcome at [Spontaneouspainting@gmail.com](mailto:Spontaneouspainting@gmail.com).

Featuring Stanley Krippner, Distinguished Parapsychologist and Professor at Saybrook Institute, Frances Delahanty Director of Peace and Justice Program at Pace University, and Susan Mintz-Bello, Director of the Organization for the Arts & Whole Brain Learning, Inc. who teaches Spontaneous Painting at Adelphi University. Learn more at [spontaneouspainting.com](http://spontaneouspainting.com).

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