

The Center for Contemplative Mind in Society

Contemplation in Action: A Report on the Academic Fellows' Meeting Seasons Retreat Center, Fetzer Institute Kalamazoo, Michigan Oct. 5-7, 2007

by Piper Murray

What are the critical habits of mind and heart that prepare students to confront the most pressing problems of our time? How do we prepare them to wade into a world rife with complexity and suffering—and remain whole in the process? And finally, how does the contemplative make these ways of being and acting in the world more possible?

These were just some of the questions on the agenda at a recent gathering of Academic Fellows held by the Center for Contemplative Mind in Society on October 5-7 in Kalamazoo, Michigan. Generously funded by the Fetzer Institute, the academic fellowships support individual or collaborative research leading to the development of courses and teaching materials which are related to consideration of social conflict and injustice, the amelioration of suffering, and the promotion of peace. Through presentations, informal discussion, and contemplative practices, the meeting offered Fellows the opportunity to share their work in progress and explore more broadly how contemplative practice helps higher educators address these pressing questions.

Attended by representatives of both the Center and Fetzer Institute, the meeting also offered an opportunity to reflect on how contemplative practice speaks to their common conviction that, to borrow from the words of Fetzer's mission statement, "efforts to address the world's critical issues must go

beyond political, social, and economic strategies to their psychological and spiritual roots." Following is an overview of some of the main themes of the weekend's discussion, with specific examples of how the participants are working to address these challenges in their own classrooms and curricula.

Toward a Contemplative Epistemology

In his *Letters to a Young Poet*, Rainer Maria Rilke writes: "...I would like to beg you dear Sir, as well as I can, to have patience with

everything unresolved in your heart and to try to love the questions themselves as if they were locked rooms or books written in a very foreign language. Don't search for the answers, which could not be given to you now, because you would not be able to live them. And the point is to live everything. Live the questions now.

Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer." If Rilke is right, that true transformation lies not in the search for answers but in our capacity to live the questions, and if living the questions means learning to love them, then what does this mean for the way we teach and learn?

This was the question posed by Arthur Zajonc, Professor of Physics at Amherst College and Director of the Center's Academic Program, in a presentation titled "Love and Knowledge: Recovering the Heart of Education Through Contemplation." In response to this



question, Zajonc proposed a radical answer: what he calls “an epistemology of love.”

In the traditional Western academic setting, love and knowledge have historically been uneasy bedfellows, even binary opposites. Knowledge is public; love is private. Knowledge is masculine; love is feminine. Knowledge is dispassionate; love is notoriously subjective, fickle, moody. As such, love threatens to make a mockery of the very boundaries on which knowledge, especially *scientific* knowledge, is built: between observer and observed, between subject and object, between this body of knowledge and that one. Or so the story goes.

And yet, Zajonc goes on to argue, in our “real” lives, we know better. Not only do we know that loving and knowing are deeply intertwined, but every student and teacher will tell you (albeit off the record) that we learn best when we are in love with our subject. In a way, then, the epistemology of love simply makes manifest what is already present: the passion that brought us to fall in love with our subject in the first place, and brings us to fall in love with it again and again the more intimately we come to know it.

As Zajonc suggests, letting this passion for our subjects out of the epistemological closet and into our classrooms has radical implications for how we go about the business of both knowing and teaching. An epistemology of love does not replace the tried and true ways of knowing; rather, it deepens them by putting the learner in the way of transformation. It means taking to heart Goethe’s statement that “Every new object, well contemplated, opens a new organ within us.” What does such contemplation entail? Unlike traditional ways of knowing, an epistemology of love is not about mastering or dominating one’s subject, but, to borrow from Rilke, about “stand[ing] guard over the solitude of the other.” It asks us not to objectify our subject but to behold it the way one might a love object: with awe, respect, openness, vulnerability, gentleness—in short, all the qualities that Western epistemology has spent centuries trying to overcome, and

contemplative traditions have spent centuries cultivating.

To illustrate, Zajonc cites a course he teaches at Amherst College with Art Historian Joel Upton. In that course, students learn how to observe and identify the “outer facts” of a particular piece of art: its subject matter, the materials used, the perspective, the biography of the painter, the artistic context and techniques—in other words, all of the finite knowns that make up a piece’s construction and context. And then they are encouraged to let those outer facts fall away, and simply to behold the object—to truly take it in, and to allow themselves to enter into it. To not only observe from afar but to experience the humanity unfolding within it. To bring their whole selves to the encounter, and allow themselves to be transformed in the process.

Toward a Contemplative Ethics

The epistemology of love brings us to the question, What is the transformation we are hoping for when we teach, and why is it so difficult? Such a question is timeless, but, as Sharon Daloz Parks, Associate Director and Faculty at the Whidbey Institute, and Academic Committee Member for the Center, reminds us, it is also extremely timely. Parks poses the question even more pointedly: What is the vocation of higher education in this time in which we live, a “cusp time,” a “threshold time,” a “hinge time”? Not only do we live in a time of rapid change and tremendous wonder and suffering and prosperity and disparity, but our students themselves are at a cusp time in their own development, a time of great potential and power but also great vulnerability. “Young adulthood,” writes Parks in her most recent book, *Big Questions, Worthy Dreams*, “is rightfully a time of asking big questions and discovering worthy dreams.” So the question becomes, How do we support our students in this critical developmental process?

One way, Parks suggested in a talk titled “Contemplation in the Intellectual Life:

Gateway to Critical Habits of Mind and Heart for the 21st Century”, is by “messing with the way that students make meaning.” And messing with the way students make meaning means developing a curriculum that continuously brings students to the edges of what they do not yet know and cannot quite do. And it requires a curriculum that trades conventional answers for tough questions.

By way of example, Parks offers a question she often posed as a professor of ethics at Harvard Business School: In the course of your career, who or what do you think you might hurt? Not surprisingly, the question tends to catch students off guard. After all, every one of them can safely say that they are not planning to hurt anyone. But Parks is not interested in what they can “safely say,” and, when encouraged to explore the question a bit further, students find themselves coming up with some startling answers. *The environment. My family. Myself.*

Tough questions such as these have a way of shaking students up, Parks suggests, forcing them to confront the impossibility—and perhaps undesirability—of merely going about one’s business without affecting others. In place of the “good self” they take themselves to be, students come face to face with a sense of their own inescapable implicatedness in both the suffering and wonder of the world. And, in the process, they find themselves suddenly living in a world that feels a lot less manageable than the one they thought they were entering.

As Parks acknowledges, this developmental process can be rough going, one often fraught with as much loss and uncertainty as excitement and achievement. Indeed, confronting such questions can be tantamount to crossing an abyss, as students are continually called upon to leave behind more comfortable ways of knowing without quite knowing what comes next. Once again, then, the question becomes, How do we provide students with the support and encouragement they need to make that leap?

For Parks, one way we do so is through the creation of what she calls “contemplative

communities”—communities that can offer students both the challenge and support they need to weather the “shipwreck, gladness, and amazement” that comes with true transformation. In order to come to terms with tough questions, students need the capacity not only to think critically but also to move beyond the personal and interpersonal into more connective, systemic ways of making meaning. Contemplative communities foster this development by both modeling such meaning making and by mentoring students as they develop the creativity, curiosity, commitment, and courage they need to wade into a complex world.

Contemplating Community

This question of how we can create communities that can both challenge and support student transformations is also on the mind of 2000 Fellow Jared Kass, who shared his work in a presentation titled “Teaching Contemplative Approaches to Peace: Self-Awareness, Empathy, Retorative Dialogue, Forgiveness, and Love.” As Professor of Counseling and Psychology at Lesley University and Co-Director of the Institute for Contemplative Practice, Kass teaches a course called *Spirituality: Integrating Factor in Mental and Physical Health*. Part of a larger curriculum devoted to more holistic approaches to mental health, the course explores how, in Kass’s words, the “development of resilience—through the use of contemplative practices common to diverse spiritual traditions—can be effective in the prevention of health-risk behaviors, the promotion of pro-social behaviors, emotional and physical healing, and psychological maturation.”

Toward that end, much of the course is devoted to developing a contemplative learning community that can support such exploration. As Kass outlines it in the course syllabus: “The interpersonal atmosphere of this learning laboratory will be inclusive of, and responsive to, individuals from a diverse range of faith backgrounds and philosophical

orientations, including those who see themselves as agnostics (or atheists), those who see themselves as individuals in a stage of preliminary exploration regarding their spirituality, and those who see themselves as strongly committed to their spiritual and/or religious lives. A primary goal for undertaking this self inquiry process within the context of a multifaith learning group will be to learn to value differences in cultural, philosophical, spiritual, and religious orientations.”

As students learn from day one, however, the formation of such a community is not a task for the faint-hearted, and it is a process, not an event. First, students find themselves called upon to cultivate self-awareness, becoming more mindful of the thoughts, feelings, desires, and values that they bring to the process. Second, students develop a greater capacity for empathy and compassion, as they become less absorbed in self and more aware of others. This is a delicate process, one that entails becoming more in touch with both their own and others’ need for connection and safety, autonomy and vulnerability, commonality and difference. And finally, students must also learn how to deal with conflicts—not only within the community but also within the self, as they confront one of the toughest questions of all: can I be myself in community with others?

Contemplative practices offer the means of exploring this question on not only a rational level but a visceral one. Through reflection, essays, chants, song, and other embodied activities, students get to know their own capacity for resilience; the nature of their underlying attitudes about self, others, and life; the behaviors and attitudes that affect the well-being of self and others; the religious, cultural, and family influences on their own spiritual identity formation; and finally, how and where their sense of self meets community.

Constructive Encounters with Identity and Otherness

As each of these projects suggests in its own way, dealing with conflict constructively requires the capacity to encounter others with compassion and respect. And such encounters demand a delicate balance—between, on the one hand, being able to identify with and be affected by the other, and, at the same time, to allow the other his or her separateness, difference, and autonomy. Contemplative practice helps us find this balance by helping us address the barriers to compassion where they live—not just out there in the world, but also “in here,” in our own heads and hearts.

For 2007 Fellow Gurleen Grewal, Associate Professor of Women's Studies at University of South Florida, rethinking the relationship between self and other means rethinking some of the ways we have historically gone about achieving social justice, beginning with identity politics. As Grewal notes, identity politics has gone a long way toward empowering groups historically defined as “other”; at the same time, it has also had a way of reinforcing the very fundamental divisions on which conflict and inequity thrive. As Grewal puts it, “Oppositional identity politics has proven to be a very powerful means for mobilizing on issues of race, ethnicity, gender, sexuality, and nation throughout the 20th Century. And yet, the paradoxical thing is that these movements end up reinforcing the very separation and division between and among people that they set out to oppose.” Moving beyond such divisions, then, requires “that we understand our sense of self to be more expansive than the one given to us by our gender and sexuality, our race and class, our religion, our nation.”

It was with this challenge in mind that Grewal developed her course “Transformations in Consciousness.” The course begins with a deconstruction of the very notion, deeply embedded in Western culture, of ourselves as separate, egoic identities. By reading and critiquing historical texts that have been

instrumental in constructing this sense of self, students begin to see it as just that—a construction. At the same time, contemplative practices such as meditation and freewriting give them the chance to deconstruct these notions of self from the inside out. Through meditation and freewriting, they learn how to observe the ways in which their own thoughts, feelings, and sensations participate in this division between self and other, and they learn how to begin to heal those divisions by developing a more expansive sense of self, one in which students find themselves, in Grewal's words, "answerable to their identities," but not "limited to them."

This search for a more expansive self, one that breaks down the division between self and other, raises another question: how do we heal those divisions between self and other while at the same time respecting the difference and autonomy of the other? This question goes to the heart of a course currently being developed by 2007 Fellow Ines Hernandez-Avila, Professor of Native American Studies at University of California, Davis. Called "Ometeotl Moyocoyatzin and Ancient Nahuatl Contemplative Practice," the course approaches these questions by exploring, as Hernandez-Avila puts it, "the ancient Nahuatl philosophical principles' which have an exceptional resonance with current movements for social justice and peace, on behalf of humanity and for the universe." In addition to introducing students to some of the principle concepts and teachings emanating from the ancient Nahuatl philosophical and religious traditions, the course offers them an opportunity to reflect on how these teachings represent both a recovery process and a healing process, as well as how they can be used to address issues of identity, community, education, diversity, and difference in contemporary society. Through a combination of reading, writing, discussion, and meditation, students begin to "see how these teachings and practices bring together spirituality, creativity and autonomy in daily life, with the key to collective autonomy of peoples, communities and nations being the

affirmation of a principled personal autonomy within individuals."

For 2007 Fellow Thomas Andrews, Assistant Professor of History at the University of Colorado, Denver, the question of how contemplative practice allows us to, in Rilke's words, "stand guard over the solitude of the other" and calls on us to examine another division that has caused great suffering: that between humans and animals. If otherness might be defined as "when we would tolerate for them something that we would not tolerate for our own," then animals have certainly suffered from their otherness to humans. In a course called "Animals in America: Contemplating Cultural, Moral, and Environmental Histories," Andrews hopes to bring students' attention to the habits of mind and body that have led to this othering of animals. Students begin by studying the history, politics, and psychology of these habits—where they come from, how they came to be, the suffering they have caused, and how they continue to influence us today. At the same time, contemplative practice enables students to engage these questions on a more immediate level. Through, for example, writing an ethnographic description of a dog park, or spending five hours in a veterinarian's office, students discover what it is to be in the presence of an animal without an agenda. In doing so, they engage in an open inquiry into how it might be possible to treat animals otherwise: i.e., to on the one hand recognize their otherness and, on the other, to "bring them into the circle."

Contemplating Technologies

As Sharon Daloz Parks pointed out in her talk, not only do we live in a time of great suffering; we also live in a time when technology has the potential to put us in ever greater touch with—or to insulate us from—both. In his course, "Information and Contemplation," 2005 Fellow David Levy addresses this issue by encouraging students to contemplate the ways in which information

technology mediates their experience. Information technology is often conceived as transparent, a valuable but value-free tool to be put to various ends. Yet, as Levy's students learn, it is no such thing; on the contrary, it has the power not only to mediate our reality but to transform it.

Further, this power hinges to a great extent on technology's ability to at once escape our awareness and capture our attention. As Levy puts it: "Information and attention are tightly coupled notions. Information products—whether newspapers, email messages, film, or television—only serve their intended purpose when they capture our attention. Yet while information products can proliferate wildly and uncontrollably, attention is a limited resource—each one of us only has so much of it to spend. This situation makes contemplative practice, which is concerned with the cultivation and exploration of attention, an excellent vehicle for exploring the nature of information, its uses, and the problems of overload and fragmentation that are now rampant."

In one example of this, students are asked to keep a journal of their email practices, including the personal experience surrounding it—what they are doing, how they are feeling, and what they are thinking when they log on. In doing so, students often find that it is in fact anxiety or boredom that takes them online, and, moreover, that giving into the urge is often more likely to compound their uneasiness than alleviate it. As a result, Levy reports, students often find themselves making different, more deliberate decisions about how and when they engage with the information technology that pervades their lives.

The work of 2007 Fellow Carole Cavanaugh, Professor of Japanese at Middlebury College, contemplates a different form of technology: what might be called the technology of decision making. Called "Mindfulness, Decision Making, and the Problem of Mass Destruction," the course she is currently developing examines the "proposition that the mind of the individual is the last best locus for the prevention of mass

destruction in a world where states may no longer be the sole possessors of nuclear weapons." With this proposition in mind, the course introduces students to the history and psychology of decision making from the inside out, from how decisions get made to the difference mindfulness can make in that process.

The course begins with a close reading of some of the most destructive decisions ever made and the context surrounding them. From there, students move on to studying some of the ways in which living contemplatives have approached the decision making process, and with more creative outcomes. At the same time, contemplative practice gives students the means to slow down their own decision making processes enough to thoroughly examine all that goes into and comes out of them. In addition to a meditation practicum, students keep journals on how contemplation affects the many decisions, big and small, that they make in their daily lives. In the process, students discover how individuals and groups might make up their minds differently—in ways that move us from destruction to creation.

Finally, 2007 Fellow Jeanne Moskal, Professor of English at University of North Carolina, brings this exploration of mindfulness, creativity, and technology even closer to home with a course she is currently developing called "Mindful Passages in Travel and Travel Writing." Perhaps more than any other genre, travel has always been about the search for more constructive encounters with the other, of finding out what one is made of by rubbing up against the unknown. Yet, as Moskal also recognizes, travel writing has not always been the most democratic of enterprises, insofar as it often tends to reinforce the very divisions of class and culture that it seeks to cross. Those with means travel, while those without have to settle for reading about it. For Moskal, then, the question becomes: how to democratize both travel and travel writing so that everyone can participate?

Moskal's course addresses this question in two ways. First, unlike most courses that focus

on either literary criticism or creative writing, this course combines the two, thus breaking down the division between writer and reader and giving students the opportunity to participate as fellow writers and travelers themselves. Second, the course also turns the unwritten rule of travel writing—the more exotic the better—on its head by redefining what counts as travel. Instead of encouraging students to write about their summer vacation abroad (and thus excluding those who had no such opportunity), assignments ask students to discover the exotic in the mundane, beginning with their daily commute. This is where mindfulness becomes critical: as one of the most common forms of travel we engage in, the daily commute often tends to be one of the most mindless parts of our day. Yet it is also one of the most rich in terms of the people, geography, environments, and technology it brings us into contact with. Through contemplating and rendering these daily travels for others, students have the opportunity to more fully experience this incredibly rich part of their lives.

Putting Contemplation into Action

Historically, contemplation and activism have often been conceived as opposites. The former is about being; the latter is about doing. There may be a time and a season for both, but different times, different seasons. Yet, as many of the Fellows are exploring through their work, this opposition doesn't hold up upon further examination. On the contrary: the contemplative is often the ground from which authentic action springs.

One pedagogical approach that has typically attempted to bridge the gap between contemplation and action has been service learning. By putting knowledge into action, service learning bridges the gap between the ivory tower and the community. And, as 2007 Fellow Steven Emmanuel, Professor of Philosophy at Virginia Wesleyan, is discovering through his work, the contemplative has the potential to both expand and deepen this

endeavor by exploring such questions as: How do we identify communities in need of service? What is our place in these communities? What is the relationship between server and served? "Contemplative practice," writes Emmanuel, "with its emphasis on cultivating mindfulness, can help students understand that serving others involves much more than the activity of building a house for the homeless or preparing a meal for the hungry. The cultivation of mindfulness can help them learn how to be fully present in these activities; fully present to the people they are serving." The result is a more transformative experience for both students and the community alike, as students come into more direct, more compassionate contact with forms of both suffering and strength that they had previously known only as an abstraction.

A similar effort informs the work of 2005 Fellow David Haskell, Associate Professor of Biology at the University of the South. In his course, "Food and Hunger, Contemplation and Action," students have the opportunity not only to research hunger on a local, national, and global scale, but to discover firsthand the places where the oppositions between contemplation and action break down—again, both out there in the world and in their own minds and hearts. Toward that end, a critical objective of the course is, as Haskell puts it, to "integrate our 'academic' work with contemplative practices and with work with the hungry in our community. This integration will hopefully illuminate our reading and discussions, and may reveal truths that are not readily seen through the lens of 'normal' academic analysis." Toward that end, students are invited to participate in contemplative sittings both in and out of class, as well as a form of *Lectio Divina*, in which they take turns reading, reflecting, and responding to the course texts. Such practices offer students a means of receiving "the bad news of hunger" without lapsing into despair, as well as determining what their own authentic response to that bad news might be.

In her course, "Happiness and Economics," 2006 Fellow Vaishali Mamgain,

Associate Professor of Economics at University of Southern Maine, explores yet another binary opposition that has historically stood in the way of compassionate action: that between self-interest and altruism. The course begins with an inquiry into the ways in which happiness has been constructed in various cultures and disciplines, ranging from capitalist manifestos to Buddhist and Christian teachings. At the same time, contemplative assignments such as keeping a regular “happiness diary” deepen students’ awareness of how they personally conceive, perceive, and experience happiness (or unhappiness); what they perceive as the reasons for their happiness; and how much control they have over their level of happiness. In the process, they begin to question received notions about happiness, including the assumption that happiness is directly tied to how much money one has, or that self-interest is opposed to altruism. In fact, when they really look into the matter from the inside out, students often discover for themselves what many contemplatives have taught all along: that we tend to be at our happiest when we feel part of some interest beyond our selves.

Contemplation Across the Curriculum

Contemplative epistemologies and pedagogies have the potential to transform more than what we do in the classroom; if truly taken to heart, they also have the potential to rock the very architecture of the academy. By luring both student and professor out of the cloister of their own classrooms and departments and into new territory, the contemplative offers what Arthur Zajonc has called an “antidote to the arrogance” that disciplinary divisions tend to breed. The physics professor finds himself showing slides of Rembrandt; the math professor finds herself consulting the anthropologist; the economics professor finds herself leading students into an inquiry into the nature of happiness. By moving into other domains of inquiry, the professor wears his passion and awe for the

process on his sleeve, embodying inquiry at its best—most curious, most compassionate, most transformative.

One striking example of how contemplative practice allows us to step out of our own disciplinary silos is the project of 2007 Fellows Terje Hoim, Assistant Professor of Mathematics, and Jacqueline Fewkes, Assistant Professor of Anthropology, both at Florida Atlantic University. Together, they have cocreated a course called “Ethnomathematics: A Contemplative Approach” that explores math as a cultural, historical, spiritual phenomenon. By including a strong contemplative component in the course, Fewkes and Hoim want to help students discover a whole host of ways in which contemplative practice and math have always informed one another, including how meditation helps us solve math problems; how and why mathematics has been a part of so many ritual traditions; how the concepts of zero, infinity, symmetry, and fractals lend themselves to stillness practices and increased awareness; how sacred geometry such as sand mandalas, origami, and altar construction are ultimately creation practices; and how an understanding of other cultural viewpoints contribute to social justice movements. In the process, students learn how “to develop methods of concentration, deepen their understanding of a cross-cultural intellectual heritage, and cultivate mindfulness about the nature of knowledge.”

1999 Fellows Oliver W. Hill, Professor of Psychology, and Renee Hill, Professor of History and Philosophy, have similarly created a course at Virginia Tech University that crosses disciplinary boundaries. Together with visiting Professor of Dance Cheryl Banks-Smith, the Hills teach “The Path of Inner Experience,” a course that introduces students to the study and practice of contemplative methods from spiritual traditions around the world. Readings run the gamut of philosophy, psychology, comparative religion, and the technology of higher conscious experience, while contemplative practices include meditation, journaling, chanting, and sacred movement. By

transcending geographic, disciplinary, and historical divisions, the course aims to expand students' capacity to explore both their own inner world and others'.

2006 Fellow Michael Vater, Assistant Professor of Philosophy, Marquette University is also working to extend the contemplative across the curriculum. Together with Marquette faculty Heather Hathaway and Anthony Peressini, Vater has pioneered a project aimed at expanding contemplative course offerings and encouraging collaboration among interested faculty. Toward that end, the project brings colleagues from across the curriculum together in several venues, including both a retreat and monthly faculty colloquia, where colleagues can share ideas, discuss pedagogical challenges, and build their knowledge of the contemplative by practicing together. The program also brings in new voices through a University Lecture Series, in which educators from other institutions are invited to speak to the value and challenges of including contemplative practice to the University curriculum.

Finally, another ambitious attempt to take contemplation across the curriculum is the project of 2006 Fellows Sarah Williams and Bill Arney at Evergreen College. By expanding the opportunities for contemplative education at Evergreen, they hope, as they put it, "to recover the sensual in learning, to bring the body back as the locus of learning, to rejoin head and heart in an effort to regain a hold on sense and meaning." Toward that end, Williams and Arney have undertaken a major curricular initiative aimed at fostering cooperative and collegiate inquiry, in which faculty and students work together as fellow teacher-learners. As they suggest, such a project has a way of raising as many questions as it answers, beginning with the problem of how, in this outcomes-obsessed age, we measure what students are learning. While there may be no easy answers to this question, they suggest we begin by putting it to the very ones in whose lives we are hoping to make a difference: "What do you want to learn? How are you going to learn it? How are you going

to know when you have learned it? How are you going to show others—faculty and colleagues—that you have learned it? What difference will it make?" If we can teach our students how to live these questions, then we might well be on our way to finding some of the answers.

Closing the Circle, Continuing the Conversation

This meeting was itself a powerful example of all that can come from collaborating and practicing with colleagues from across the curriculum. In fact, many of the Fellows shared that, in addition to the opportunity to develop the contemplative in their courses, one of the most valuable gifts of their fellowship has been the opportunity to connect with like-minded colleagues through meetings such as this one. And in the closing circle, many voiced their appreciation for this opportunity and expressed the wish that the dialogue could continue. Perhaps it was fitting, then, that the meeting concluded with the announcement by Mirabai Bush that the Center has plans underway to launch a national network for contemplative higher education with just this aim in mind.

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