Greetings, ACMHE members!

Just two weeks ago at the ACMHE Conference in Seattle, we had the pleasure of learning more about the variety of contemplative pedagogy programs and initiatives taking place on your campuses.

We would like to recognize and honor all forms of this work - from the efforts of individual faculty and staff members incorporating practices into their classes or departments, to institution-wide programs such as the two contemplative studies degree programs that opened their doors to students this year, offering a wide range of methods, theoretical frameworks, and practices.

In order to keep this momentum going, we encourage you to use the resources available to you through the ACMHE: the shared email list, member directory of almost 700 current members, syllabus archive, and other online materials.

Thank you for being a part of this important work.

With all best wishes,

Jennifer Palmer & Carrie Bergman
Program Coordinators
ACMHE/Center for Contemplative Mind in Society
NEWS & PUBLICATIONS

John Baugher left his position as Associate Professor of Sociology at the University of Southern Maine to enter his new role as Associate Director for Contemplative Learning in the Contemplative Sciences Center at the University of Virginia. Information on the Contemplative Sciences Center can be found at uvacontemplation.org.


Kristen C. Blinne, Assistant Professor of Communication Studies at SUNY College at Oneonta, writes, “My article, ‘Awakening to Lifelong Learning: Contemplative Pedagogy as Compassionate Engagement,’ recently published in Radical Pedagogy, employs performative writing, asking the reader to consider the role contemplative practices could play in both teaching and learning. By building bridges to connect critical and contemplative pedagogy, I situate teaching not only as a practice of compassionate engagement, but also as an opportunity to embrace and practice mettacommunication.

In November 2014, at the annual meeting of the National Communication Association in Chicago, Illinois, Patricia Foley (Gallaudet University), Diane Grimes (Syracuse University), Annette Holba (Plymouth State University), Star Muir (George Mason University), Katy Wiss (Western Connecticut State University), and I will be offering a short course titled, ‘Practicing Presence: Contemplative Pedagogy in the Communication Classroom.’ During this short course, participants will be introduced to the philosophy and practice of contemplative pedagogies - or teaching and learning methods designed to cultivate presence - via heightened awareness, deep concentration, self-reflection, and the cultivation of greater empathy for oneself and others. Methods explored will include journaling, freewriting, art, poetry, dialogue, questioning, reading, listening, breathing exercises, yoga, relaxation, nature observation, self-inquiry, visualization, guided meditation or other mindfulness practices.

Thus, presenters will provide a rationale, resources, and references for integrating contemplative pedagogy into the communication classroom. Contemplative pedagogy practices will be facilitated and explored in this short course, encouraging participants to understand how students might experience contemplative pedagogy. We are currently compiling a packet of resources (syllabi, assignments, in and out of class exercises, reading/viewing lists, and so on) for course participants and would welcome any additions ACMHE members might be willing to share: kristen.blinne@oneonta.edu.”

Oren Ergas, at the School of Education at Hebrew University, shares a note on his paper: “Two mind-altering curriculums: Contemplation, mindfulness and the educational question: ‘to think or not to think?’” published recently in The Journal of Transformative Education. The paper argues that most public educational theory and practice revolves around training students in “how to think”;

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however, such curricula do not consider what neuroscience refers to as mind-wandering. Research shows that a healthy mind wanders nearly half of our waking hours, and this non-controlled thinking affects our moods and our actions mostly negatively. Training students in how to think assumes controlled thinking, yet it leaves too much to be desired. An additional curriculum is required to cater to the mind’s tendency to wander. Such a curriculum will be based on contemplative practices that follow William James’s vision of an education that “bring[s] back a wandering attention, over and over again.” A downloadable version of the paper can be found at http://huji.academia.edu/.

**Bart Everson** writes, “At the Center for the Advancement of Teaching (Xavier University of Louisiana) we began the semester with another workshop on ‘Contemplative Practices in Diverse Traditions.’ This fourth installment in the series was conducted by Laura Ates, a local practitioner with 43 years of experience teaching yoga. She shared a thirty-minute presentation to help faculty understand yoga as a contemplative mind-body practice which can enhance mindfulness and lead to enlightenment; this was followed by a thirty-minute practice session which focused on exercises that faculty can do at their desks or with their students in the classroom. At least one participating faculty member was observed leading her students in yoga for the first time the very next day.

A fifth installment in this series is planned for October, focusing on *t’ai chi chuan*, in partnership with Xavier’s Confucius Institute.

We are also sponsoring an ‘openhearted discussion’ on the question, ‘How shall I live, knowing I will die?’ In this session, which is inspired by the writings of Wayne Muller, attendees will be invited to meditate on death and to reflect on how our mortality informs our teaching and our sense of mission.

Toward the end of the fall semester we are hosting a contemplative pedagogy workshop, which is being planned and presented by faculty participants in our *Sustaining the Dialog* initiative, started by a 2013 grant from the Center for Contemplative Mind in Society. Participating faculty will also be meeting throughout the semester to share group meditation and discussion of contemplative pedagogy. For more information on this initiative please visit our website: http://cat.xula.edu/initiatives/sustaining-the-dialog/.”
In April this year, Vincenzo Giorgino, University of Torino, edited a book for Springer entitled *The Pursuit of Happiness and the Traditions of Wisdom*. The book presents a discussion of happiness that takes the shape of a dialogue between contemplative knowledge and practice, or the wisdom traditions, and the social sciences. It examines the different definitions of happiness in relation to wisdom traditions, and the impact of these traditions on current research. It explores topics such as the pursuit of a good life, the pursuit of eudaimonia, and the meaning of economic and social suffering from the perspective of the social sciences. Overcoming barriers between disciplines and fields of knowledge, the book presents a beneficial cross-fertilization to achieve a wiser model of humanity.

From the 9th to 10th of August, 2014, he delivered the seminar, “Social Life As It Is: Part 1. Linking Contemplative Knowledge and Social Sciences; Part 2. Building a sentient perspective in sociology: An enactive approach to social life,” following an invitation from the Dharma Gate Buddhist College in Budapest (Hungary).

This summer, Vincenzo gave also a presentation at two sociological academic gatherings. The first of them – “The Contemplative Turn in Sociological Imagination” – was delivered at the session “Epistemology and Research of the Research Committee 46 - Clinical Sociology in Yokohama” (J) for the International Sociological Association World Congress, Facing an Unequal World: Challenges for Global Sociology, July 13-19. The second, “A contemplative approach in social sciences: the use of wakeful inquiry in transformative social research,” at the European Sociological Association Midterm Conference “Ethnography: Trends, Traverses and Traditions” in Amsterdam at the Amsterdam Institute for Social Science Research (AISSR), University of Amsterdam, August 27-29, 2014. Both presentations are the starting steps of a study on the westernization and secularization of contemplative knowledge and practices.

Ramapo College Visual Arts Professor Shalom Gorewitz led the opening meditation and taught a workshop in creativity and meditation at the 2014 Day of Mindfulness at Montclair State University, NJ, on September 22nd. Gorewitz, a longtime practitioner, teaches a popular First Year Student seminar, “The Color of Silence,” which provides introduction to philosophies and techniques of a variety of contemplative systems within a liberal arts setting. Ramapo College, home of the William and Catherine Krame Center for Contemplative Studies and Mindful Living, is attempting to integrate contemplation and mindfulness across the curriculum, both as a way to support the community’s health and well-being, as well as a pedagogic tool, a way of teaching. At Montclair State University, Professor Gorewitz demonstrated basic techniques for everyday meditation and special techniques useful for problem solving and test taking. He also gave an example of a wisdom teaching. At the workshop, he showed and discussed excerpts from his artwork that relate to color and light as meditative objects and provided more techniques to support the creative process.

Marina Harvey, Senior Lecturer of Academic Development at Macquarie University writes, “The Reflection for Learning Circle at Macquarie University recently hosted a summit for Contemplative Practices in Higher Education (August 21, 2014). This gathering was inspired by some earlier discussion on the ACMHE discussion list where it was realised that there was a small band of members ‘down under’.
After devoting the morning to getting to know each other and learning of the diverse range of disciplines, careers and practices of participants, the day’s activities were then interspersed with a range of contemplative practices as participants took turns to lead activities. The group was also honoured to have permission to use the newly installed Indigenous Learning Circle on the campus grounds. We have vowed to meet again this year and continue to explore possible collaborations.

Jess Humphrey, lecturer in the Dance Division of the School of Music and Dance at San Diego State University, writes, “As a dance educator, I have been studying the relationships between somatic and contemplative practices for some time now. I wrote a course last year called Embodied Anatomy for the BFA program in the dance department at SDSU. Currently, dance majors are required to take anatomy in the Biology department with nursing and pre-med students. Many struggle with the amount of rote memorization required and find it difficult to apply what they learn to their dancing.

The Embodied Anatomy course is an experiential and empirical overview of human anatomy and kinesiology where awareness and movement practices from contemplative traditions and somatic methodologies facilitate subjective, first-person study. Objective analyses include images, models, and physical demonstrations of basic biomechanics. My hope is that these perspectives, when integrated, will create in students a richer, more detailed knowing of their bodies.

My experience with the term ‘embodied anatomy’ is in connection with Bonnie Bainbridge Cohen and the Body-Mind Centering” (BMC®) community. Historically, when asked, ‘What is embodied anatomy?’, Bainbridge Cohen claims to have often replied, ‘Well, it’s experiencing your anatomy personally rather than just looking in a book.’ Books and models are used in BMC® training as maps that can inform students’ explorations, but subjective experience is emphasized. As a result, the term ‘experiential anatomy’ became popular because it was more accessible.

Initially, the curriculum committee responded to the proposal with the following questions:

- What exactly does ‘embodied anatomy’ mean?
- Would there be such a thing as ‘disembodied anatomy?’
- Could the course title better reflect the intentions of the course and its applicability to the dance major?
- They also asked that I get permission from both faculty members and chairs in the Exercise & Nutritional Sciences and Biology departments.

The process of responding to their questions and meeting with faculty and chairs from the other departments deepened my own embodiment. Charles Friedrichs (a music professor and the interim chair of our department) listened carefully to my explanations until he understood in ways that allowed him to tirelessly advocate for the course. Those on the curriculum committee were open and responsive, and eventually passed the course with the title Embodied Anatomy. In a few years, I plan to apply for GE status so that all students will have the opportunity to experience their bodies while learning about the body.”
David Lee Keiser writes, “The Contemplative Pedagogy Community at Montclair State University is burgeoning and thankful. Due in part to a 1440/Contemplative Mind grant for our Research Academy for University Learning (similar to a teaching and learning center) and in large part to an inclusive, open, and diverse faculty, this semester held the First Annual MSU Day of Mindfulness, on September 22, 2014. This initial campus-wide offering was populated with free Yoga classes, mindful sitting and movement, and dynamic, thoughtful speakers.

Our first Freshman Learning Community dedicated to the inner life also began this semester. Approximately 25 first year students self-selected to enter The Insightful Mind Learning Community, with their initial courses—in writing, geology, world religions, and meditation—all taught by MSU Contemplative Pedagogues; that is, by faculty with interest and experience in contemplative practices and mindful teaching. We look forward to growing our campus commitment to the inner life, and this semester will provide preliminary qualitative data as well as continue our programmatic outreach to all.

The Montclair State University Contemplative Pedagogy Community thanks the Association of Contemplative Mind in Higher Education and the 1440 fund for their initial support and will keep our contemplative colleagues apprised of future activities and stillness.

Lastly, Dr. David Lee Keiser was asked to deliver a two-day workshop on mindfulness for classroom teachers as part of the university’s Teachers as Scholars Program. Details to follow when available.

And to all, a restful, peaceful fall semester!”

Maryanna D. Klatt, Associate Professor of Clinical Family Medicine at The Ohio State University College of Medicine writes, “As an Associate Professor in the Ohio State University College of Medicine, I humbly rejoiced this past winter in what was the pinnacle of my career: the opportunity to translate my mindfulness research for those who can utilize it: the City of Columbus Refuse Collectors. It wasn’t getting an NIH grant, nor having my latest manuscript accepted (although those too I certainly consider blessings in my life!). My Dad was in the refuse collection business and was the most pragmatic man that I ever knew. I would have loved the opportunity to banter with him the idea that mindfulness is an avenue that can help people awake to the life they are living. He is deceased, yet I could palpably feel his approval as I rose each Friday morning at 4am in subzero weather to work with the collectors who dispose of our “trash.” They welcomed me, we laughed and moved into the mindful experience of breathing together, celebrating a coping skill that is available for all. Translational research is the sweetness that comes with scientific research for me. Next stop? Negotiations are underway with the police that are the public servants protecting us. In the meantime, I am fortunate enough to teach medical students, faculty, and staff in a beautiful garden tended by the school of horticulture, journeying to mindful stillness through movement. 2014 was a year to remember for me - I was lost in translation, loving it.”
Jason Laker, Professor in the Department of Counselor Education and the Ed.D. Program in Educational Leadership at San José State University in California, writes, “I would like to bring a new book series I am editing with Palgrave UK to the attention of fellow ACMHE members who may be interested in developing a book for possible inclusion. The series is entitled *Palgrave Studies in Global Citizenship Education and Democracy*.

I co-edited the first two books in the series with colleagues in Croatia and Spain, focusing on the role of higher education in fostering citizenship and democratic education. For the series, we are especially interested in international and comparative projects, and it would be great to have something relating to contemplative and mindfulness pedagogies and practices. Inquiries can be directed to me at jlaker.sjsu@gmail.com.”

More about the series:
*Palgrave Studies in Global Citizenship Education and Democracy*
Series Editor: Jason Laker, Professor, San Jose State University, USA

This series will engage with the theoretical and practical debates regarding citizenship, human rights education, social inclusion, and individual and group identities as they relate to the role of higher and adult education on an international scale. Books in the series will consider hopeful possibilities for the capacity of higher and adult education to enable citizenship, human rights, democracy and the common good, including emerging research and interesting and effective practices. It will also participate in and stimulate deliberation and debate about the constraints, barriers and sources and forms of resistance to realizing the promise of egalitarian Civil Societies. The series will facilitate continued conversation on policy and politics, curriculum and pedagogy, review and reform, and provide a comparative overview of the different conceptions and approaches to citizenship education and democracy around the world.

Iddo Oberski (Queen Margaret University, Edinburgh, Scotland) has contributed a chapter on “Contemplation and Mindfulness in Higher Education” to the forthcoming book (November 2014) by Prudence Layne and Peter Lake, *Global Innovation of Teaching and Learning in Higher Education: Transgressing Boundaries (Professional Learning and Development in Schools and Higher Education)*. The chapter provides an evaluation of the first year of the Contemplative Practices project at QMU. The project is now starting its third year, resourced by the Centre for Academic Practice, offering drop-in sessions, 8-week foundation courses for students and staff, and in-class contemplative practice sessions.

Angela Mariani, Associate Professor of Musicology at Texas Tech University, writes, “Here’s something you don’t see every day – an entire University Marching Band doing yoga (I particularly like the mat on the 50-yard-line). It occurred to me that either photo might be a fun thing to include in the ACMHE newsletter. It’s the Texas Tech University Marching Band (“The Goin’ Band from Raiderland”) doing yoga in the School of Music parking lot where they practice, led by our flute professor and Kripalu-trained yoga instructor Dr. Lisa Garner Santa. The photo was taken by Tif Holmes, a fantastic photographer who is also on the staff of our School of Music. Tif became interested in Contemplative Photography by way of Shambhala workshops, and has now made this an important part of her work. She also runs a series of weekly
Contemplative ‘Photo Walks’ for veterans here in Lubbock, called ‘Engage the Light’. More of her work can be seen at www.tifholmes.com.”

The symposium “Standing Still to Learn, Contemplative and Creative Approaches to Education: New Paradigms in Teaching and Learning” was held at the University of New South Wales (UNSW), Sydney, Australia in May 2014. It was the first of its kind in Australia and was convened by Dr. Patricia Morgan and co-convened by Mr. Nico Roenpagel who are ACHME members. The level of interest in the symposium was high and registrations had to be closed three weeks after the initial advertising as all 50 places were filled. The symposium hosted nine leading academics in the field of Contemplative Education in Australia. The event was well received and provided the much-needed opportunity in Australia to network with academics, graduate students and other professionals working or interested in Contemplative Education. Comments and feedback from attendees emphasised this and the supportive environment at the symposium, their interest in the mix of science and arts and their need for more such gatherings. One attendee emailed after the symposium, saying: “Many thanks to you and all involved for organising today’s symposium. This morning, I thought within minutes that I was in the best place I could possibly be today”.

A presenter commented: “Congratulations and my thanks for having designed and delivered such a wonderfully stimulating, nourishing and valuable symposium. It was such a positive experience for me as both presenter and attendee, and I’m sure others felt the same.”
REFLECTIONS

Contemplative Practices as Part of University Orientation: A Cornell University Example

by Rodney Dietert, Professor, Cornell University

In late August, we had what is one of the first examples at Cornell University of the inclusion of contemplative practices (CP) as part of incoming student orientation. Introduction of CP as a core component of new student university orientation is all too uncommon across the academic landscape. Yet, introduction of CP before students become completely enmeshed in the rigors of the academic semester offers the potential to aid them not only in their short-term studies and challenges, but also in the longer-term development of their career and life goals.

The specific event on the Cornell campus was an experiential workshop on creative problem solving in the PREPARE orientation program, which specifically serves Cornell’s incoming international students.

The stated goals of the 75 minute session attended by approximately 230 participants were:

- To increase flexibility for engaging problems and roadblocks
- To provide more tools for moving beyond roadblocks
- To provide tools for increased self-awareness and resiliency.

While the goals were driven by the desire to empower students with a greater capacity for problem solving skills and resiliency, the experiential tools discussed during the workshop were almost exclusively CP. Eight practices (from the Tree of Contemplative Practices) were introduced in this workshop (meditation, storytelling, beholding, journaling, visualization, establishing a personal/sacred space, centering, and improvisation) with a significant majority of time devoted to the first five practices. Students were encouraged to “test drive” these practices while at Cornell and to identify the practices that were personally most beneficial.

While the full range of outcomes are likely to take weeks/months before being fully apparent, the immediate student response was positive. Introduction of CP at orientation can serve as a launch-pad for a different type of academic experience. Hopefully, this experience at Cornell orientation will be useful as we consider the full range of opportunities for introducing students to CP.
Ajay Rastogi, Founder and Director of the Foundation for Contemplation of Nature, writes, “The Foundation for Contemplation of Nature (FCN) promotes communion with nature. The approach is to promote contemplation in natural environments so that during those moments of tranquility, deep connectedness with the environment is felt. The subtle positive emotions enhance the sensitivity, compassion and create that inner motivation to care for the surrounding natural, social, cultural and economic environment which is important for sustainability.

Particularly targeting college students, the foundation runs a 10 day residential contemplative education module 4-5 times a year at its base nestled in the Himalayan foothills. In addition, the foundation organises half-day workshops for scientists, academicians and conservation professionals, orienting them with theory and practice. A shorter version is also offered as a side events in important conferences, focusing around a 30 minute practice session.

Some of the globally significant environmental events where side events have been organised by the foundation over last 2 years are the 11th Conference of Parties for the Convention on Biological Diversity and the 14th Congress of International Society of Ethnobiology. A side event is scheduled in the upcoming World Parks Congress, Sydney, in November 2014. It is heartening to see growing acceptance and recognition of contemplative ways in scientific circles. In India, sessions have been well-received in premier scientific institutions of the Ministry of Environment, Forests and Climate Change, Government of India such as the GB Pant Institute of Himalayan Environment and Development and the Wildlife Institute of India, where it has been attended by the Director, Dean, senior scientists and research scholars.

The fascinating part of Contemplation of Nature is that it affects everyone irrespective of age, education, gender, economic status, or level of earlier meditative practice. It is suggested that nature contemplation opens the gateway to the vast area of meditative ways, both traditional and new ways of contemplation. For more information, please visit www.foundnature.org”

Gerard Senehi, Founder and President of the Open Future Institute, writes, “The Open Future Institute is engaging in its second year of pilots with the BigQuestions Project, a co-creative program for high school and college students to think
about their future through the lens of what is most meaningful and purposeful to them. The first pilot series was met with an overwhelmingly positive response in the spring of 2014. Sessions are one and a half hour in length and run over the course of twelve weeks to incorporate a combination of instruction, group discussions, short written questions for contemplation, and structured evaluation of the content and pedagogy of the following core topics: choice, purpose, fearlessness, interconnectedness, and bigger picture. We found that as students journey into these topics, they build the confidence needed to navigate life with a deeper sense of direction, while also leaving room for an unknown future.

A new book by Sean Steel entitled *The Pursuit of Wisdom and Happiness in Education: Historical Sources and Contemplative Practices* has just been released by SUNY Press. The book begins by investigating the meaning of wisdom through recovering what ancient and medieval writers have said about it in world-wide religious, philosophic, and contemplative traditions. It then critically examines how we have tried today to take up the pursuit of wisdom in schools through Philosophy for Children (P4C) and contemplative education programs. This book is written as an enticement to teachers and students to philosophize, to embark upon some form of the “contemplative life,” and to pursue wisdom in their daily lives; but Steel also investigates how challenging it can be to put such aspirations into practice: how we can easily find ourselves on the outside of things if we do so, and how schools themselves are not exactly “accepting” of *scholé*, or the practice of “leisure” among students and teachers.

Readers will find in this book a good mixture and interplay between theory and practice. Some of the more academic, challenging-to-read sections are clarified with stories “from the field,” as well as retold with helpful connections to books that appear regularly as part of school curricula. The author deals with a broad range of contemplative texts, as well as draws from his own experiences in the classroom as a teacher who has led his own young students in philosophizing and other contemplative practices.

Nancy Waring, Ph.D. is the director of the new Mindfulness Studies Master’s Degree Program in the Graduate School of Arts and Social Sciences at Lesley University. Nancy writes, “The program includes 4 core courses in mindfulness studies, as well as a week-long silent retreat requirement, a semester-long internship, and a capstone project. We also offer a 5-course Advanced Professional Certificate in Mindfulness Studies. Please contact me at nwaring@lesley.edu for further information. The Program of Study is described on our website: www.lesley.edu. Also, if you enter ‘mindfulness studies’ on google, we are the first entry. I’d be very happy to respond to inquiries about our growing program.”

**EVENT REPORTS**

Ngoc Nguyen, Social Entrepreneur and Holistic Lawyer, writes, “On September 12-14, 2014, lawyers, law professors and law students from around the country gathered in New York to envision and design a new legal system that seeks to fundamentally challenge the idea that lawyers should conduct themselves as if they are adversarial gladiators out to win legal battles at any cost and instead discuss how law and justice can be a vehicle for building understanding and community.

Organized by the 20 year-old Project for Integrating Spirituality, Law and Politics, this unique conference—entitled ‘Law in the 21st Century: Creating a Legal System that Fosters Empathy,
Compassion, and Mutual Understanding’—took place at the innovative and public-interest-focused City University of New York Law School. Featuring such prominent lawyers as Fania Davis, Executive Director of Restorative Justice for Oakland Youth, and Doug Ammar, Director of Atlanta’s renowned Georgia Justice Project, the group addressed such developing movements in law as restorative justice, transformative mediation, and a new kind of law office that seeks to support the well-being of the clients as whole persons rather than seeing clients as merely the bearers of abstract legal rights to be vindicated in court. The conference also brought in mindfulness practitioners, including Dharma teacher Jeanne Anselmo and Rhonda Magee from the University of San Francisco, to lead guided meditation practices for attendees. People can visit the PISLAP website for recorded videos and audios regarding the conference at http://www.spiritlaw-politics.org.”

Lisa Napora, Contemplative Education Research, Consulting & Advocacy, University at Buffalo, and Katherine Darling, Assistant Dean for Academic Services, The Graduate School, University at Buffalo, report:

“This month in Western NY, the University at Buffalo (UB) offered its first-ever Contemplative Education Symposium, bringing Dr. Daniel Barbezat, professor of Economics at Amherst College and the Executive Director of the Center for Contemplative Mind in Society, to campus. His informative and inspired talk raised awareness about the use of contemplative practices to create educational environments that meet the expanded learning goals of 21st Century life. This well-attended talk framed contemplative practices as practical and necessary foundational components of education that cultivate a requisite skill-set aligned with the needs of today’s workforce and society.

During the day’s events, CMind’s Programs and Communications Coordinator, Carrie Bergman, interviewed Professors Stephanie Phillips of the UB Law School and Elaine Hammond of UB’s School of Social Work, both of whom include contemplative teaching methods in their classrooms. They discussed their approach to course design, their methods for leading practice, and their experience building community in the classroom. Carrie also spoke with four students about their experiences in these contemplative classroom settings. The students emphasized the lasting effects which mindfulness practices have had on their learning and in their personal and professional lives.

As a result of this ground-breaking event, a Contemplative Pedagogy faculty working group has been established at UB to support faculty and staff on campus and across the entire Western NY region who wish to engage in and infuse contemplative practices in their classroom or campus unit. The new working group also aims to foster the expansion of contemplative methods throughout UB at all levels. Some of the emerging outcomes of the working group include 1) the development of a new Advanced Graduate Certificate in Wellness that will offer a curriculum designed to teach future health and service practitioners greater mindfulness, awareness and compassion and 2) an invitation to contribute to the framing of the Experiential Learning requirement that is being incorporated into UB’s revised General Education curriculum.

Feedback from symposium participants was overwhelmingly positive, indicating that a powerful message had been conveyed that sparked interest and stimulated conversation. Seeds have been planted...we look forward to watching them grow.

For more information, contact mindful@buffalo.edu.”
Poster Session of the 6th Annual ACMHE Conference at the University of Washington

A morning contemplative practice session led by Daniel Barbezat at the 10th Annual Summer Session on Contemplative Pedagogy at Smith College.

Participants at the 10th Annual Summer Session on Contemplative Pedagogy engage in a practice led by Bradford Grant.

Discussion during the keynote address by Peter Felten (Assistant Provost for Teaching and Learning, Elon University) at the 6th Annual ACMHE Conference.
The SUNY Contemplative Network was established in the belief that the methods developed within contemplative and mindfulness traditions across time and cultures offer a rich set of concepts, tools and practices for exploring the mind, heart, and the world. Over the past three years, the Network has sponsored annual conferences that have drawn together faculty and staff from SUNY institutions, as well as other public and private colleges and kindred organizations.

With the support of SUNY Trustee Joseph Belluck, the SUNY Contemplative Network has taken an important step in expanding its work by establishing a presence on the SUNY Learning Commons website. This virtual space provides a vehicle for building support for all of the energy, ideas, and connections created at these annual conferences. This space also allows us to expand our network to connect with other higher education and community professionals.

This is a public site! If you have an interest in exploring applications of mindfulness, contemplative education, and social-emotional learning in higher education, we invite you to join the SUNY Contemplative Network. Please also feel free to invite friends and colleagues!

Why should I join the SUNY Contemplative Network on the SUNY Learning Commons?
- Stay connected with colleagues across the SUNY system and beyond
- Meet like-minded people to communicate with and collaborate
- Stay up-to-date on events in the field
- Post your contemplative events
- Share articles, books, media, syllabi, and other resources
- Engage in forums
- Support the growth of this rapidly emerging field

How do I join?

If you are a faculty or staff member of a SUNY institution:
1. Go to the SUNY Learning Commons site at http://commons.suny.edu/
2. Click on the “login” button in the Getting Started panel. This panel also includes instructions for creating an account and login, if you need additional guidance.
3. Click on the “SUNY login” button and select your SUNY location.
4. Enter your SUNY institution user name and password to get to the SUNY Learning Commons site.
5. At the SUNY Learning Commons site, create a profile and designate your desired email settings.

If you are not a faculty or staff member of a SUNY Institution:
Contact Terry Murray at murrayt@newpaltz.edu or at Lisa Napora Inapora@buffalo.edu. Either one of them can assist you in gaining access to the SUNY Contemplative Network site on the Commons.
The Association for Contemplative Mind in Higher Education, founded in 2008, connects a network of academic professionals committed to the transformation of education through the recovery and development of contemplative dimensions of teaching, learning, and knowing.

The ACMHE is an initiative of The Center for Contemplative Mind in Society, a 501-c (3) non-profit organization which works to integrate contemplative awareness and contemporary life in order to help create a more just, compassionate, reflective, and sustainable society. Since 1997, the Center for Contemplative Mind in Society has played a leading role in fostering the inclusion of contemplative practice and inquiry in colleges and universities.