

GARRISON INSTITUTE

Inspired Thinking · Thoughtful Action

Newsletter Issue 10 - Spring 2011

THE INNER LIBERAL ARTS

By Tobin Hart

Education is preparation for a future not yet determined. The intensity of change – technological, social and environmental – in the 21st century makes this rivetingly clear. From access to instantaneous global communication, to giant buildings collapsing before our eyes, to a hurricane or a wave that drowns a city, stunning change seems to define these days and presumably those to come.

But is our current emphasis on information acquisition and on basic literacy and numeracy sufficient to prepare our charges for the reality to come? Is our largely 19th century (industrial age) model of learning and our late 20th century (information age) model of knowledge sufficient for this new century?

It seems clear to me that there is a gap between my daughters' core curriculum and the core capacities they will need for a life of meaning and value. Banking information and basic skills are necessary but insufficient. Tweaking their curriculum or adjusting standardized testing hasn't closed the gap nor seems likely to. Living virtually as live electronic nodes on the information superhighway gives them instant access to anything and everything. But I've become less



Tobin Hart

concerned about whether they will keep up with the information deluge and more concerned that they will be able to figure out what's worth keeping up with. How will education for the near horizon help them learn and discern? How will it engender creativity and insight and embody virtue and value beyond facts and formulae?

What may be required for their satisfaction and very survival involves not only industry and information but especially integration: science and spirit, art and technology, reason and feeling, mind and body, forest and tree, mystery and certainty, inside and outside, self and other. The challenge is not just

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A MESSAGE FROM OUR CEO

I was recently in Washington, DC for the annual meeting of the American Association for the Advancement of Science (AAAS), the largest scientific society in the world. There was a ceremony for a group of scientists, myself included, who were elected Fellows this year (see page 17). For some, this honor represented the culmination of a career-length effort. That might have been true for me a year ago, but now that I have been a part of the Garrison Institute for six months, it seems more the prelude to a more holistic journey of knowing.

In the cover story of this issue, Tobin Hart, a member of the Garrison Institute’s Education Leadership Council, describes a turning point in education when we began to value the exploration of the external world over the inner world of our souls. He quotes Sir Francis Bacon, the great philosopher of science who wrote in the early 1600s: “Mastery of nature for the relief of man’s estate begins to become the governing objective of education.” As a conservation biologist, I witnessed the shadow side of this: the relentless exploitation of nature, heedless of growing evidence of negative effects on human health, security and well-being. As a *New Yorker* cartoon caption had it, “To have a higher standard of living, you have to accept a lower quality of life.” I think we now recognize as a society how misguided a trade-off that was and the absence of wisdom that led us there.

At the Garrison Institute, we think deeply about contemplation at a personal level and the relationship among contemplation, personal transformation and social change. It is wonderful to be at Garrison at a moment when the physiological and behavioral sciences are more relevant to each other than ever before, leading to much better understandings of ourselves and the motivations for our actions. The exciting recent discoveries of neuroplasticity throughout life speak to how flexible and ready to be restructured our brains can be. Of course, what is new in one field can be long known in another and the value of disciplined training of thought patterns and stress management are aspects of behavior that contemplative practitioners have demonstrated for centuries.

The Institute’s program initiatives are able to assemble leaders in a wide variety of disciplines, backgrounds and perspectives as we consider the best ways to bring the transformative power of contemplation to personal and social behavior. Our retreat programs are able to open our approaches to a wide audience, because direct accessibility and experiential learning are at the core of our mission.

At the AAAS meetings, Congressman Rush Holt, a physicist, remarked how in American society, we have become divided into scientists and non-scientists. He noted that his colleagues will read widely in history, economics or international affairs, but will rule out reading about science, engineering or technology. He called for a return to the concept of “science for all Americans,” rather than for the few who are destined for scientific careers. Contemplatives are at once humanists and scientists as we find ourselves constantly at the intersection of mind and body, thoughts and brain structure. We welcome your interest and engagement at all levels and across all disciplines.



MARY C. PEARL
CHIEF EXECUTIVE OFFICER



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more and faster, but to find a way to bring together the bits and the bytes into living the integrated life in a world of global interconnection. Goethe said it this way: "To find yourself in the infinite you must distinguish and then unite."ⁱ The modernist age has helped us to distinguish, dissect and define in so many domains. The challenge for the new century is to unite, to integrate.

There was once no more central location for developing a meaningful, integrated life than in the Liberal Arts. The Liberal Arts have a 2500-year tradition originating from our old friends the Greeks. They were the original schooling for the free man and the means to preserve such freedom. They were disciplines to help one achieve the good life by developing the mind and the soul through reflection, study and practice.

These original seven arts were typically divided into two categories that should seem familiar: the trivium, consisting of the verbal arts of logic, grammar and rhetoric; and the quadrivium, consisting of the numerical arts of mathematics, geometry, music and astronomy. Looks a lot like today's SATs with a melody. The language arts were taught earliest, as they were essential for everything that followed. Mathematics blended right in soon thereafter. We do the same thing 2500 years later. But the central organizing principle and practices of the original Liberal Arts are something we might not recognize in today's version.

Liberal, as in Liberal Arts, is often understood to mean broad, as in broadly educated, some of this and some of that. But the root of the word liberal is the same as liberty, liberation; it is about freedom, not merely knowing lots of different stuff. These were

described as the arts of liberty. The goal was freedom from ignorance, from prejudice and from out of control "passions" such as lust or greed. The learning was about cultivating the freedom to choose wisely, to create our work and our life in a way that serves and satisfies, to live the good life. The ultimate function of the Liberal Arts was to secure the liberation of the mind. The integrative principle was *humanitas*. In and through this essential freedom, the fullness of our "humanity" is revealed and may flourish.

It's not that we want to sleep our lives away. It's that it requires a certain amount of energy, certain capacities for taking the world into our consciousness, certain real powers of body and soul to be a match for reality.

— M.C. Richards

But something shifted around the 16th and 17th centuries when education of the highest good as the central concern became replaced by emphasis on mastery over nature. Sir Francis Bacon helped to steer this turn with the articulation of inductive reasoning and what we come to recognize as the scientific method for the study of all things natural. He understood just what this turn implied: "Mastery of nature for the relief of man's estate begins to become the governing objective of education." The aim was no longer to teach people how to live well; it was to "enlarge the power and empire of mankind in general over the universe."ⁱⁱⁱ It looks like we've succeeded remarkably well in expanding our powers over the universe. This has been incredible by any measure. But it has left us out of balance.

To move beyond "mastery over nature as the governing objective," a new kind of liberal arts and technical training is required, one that brings us to the center of our *humanitas* in the midst

of this remarkable technology. These arts don't replace traditional literacy, numeracy and vocational skills; instead they represent the necessary inner arts and inner technology needed to balance mastery over nature with mastery over ourselves. They develop the inner life over an entire life, enabling us to unlock virtue, genius and delight.

While we'll name them as new, these inner arts actually reprise and reintegrate an ancient emphasis on the knower as well as what is to be known. Ancients scholar Pierre

Hadot described the high end of these arts in this way: "Philosophy then appears in its original aspect: not as a theoretical construct, but as a method for training people to live and to look at the world a new way. It is an attempt to transform mankind."ⁱⁱⁱⁱ Ancient philosophy adopted spiritual exercises – breathing exercises, meditation on death, examination of conscience and contemplation of nature – and looked for empirical evidence to work toward understanding and developing the inner life in order to embody knowledge and virtue.

In addition to the emphasis on the knower, the core of these contemplative arts and technologies emphasized not only what we know but especially how we know. Industrial and information age learning tends to objectify and segregate the world in order to measure or collect it. Dissecting the world and ourselves into smaller and smaller bits and now

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CONTEMPLATIVE EDUCATION: VIEW FROM THE FIELD



Dr. Patricia Jennings

The Garrison Institute's Initiative on Contemplation and Education (ICE) works to build the field of contemplative education and make the ideas expressed in Tobin Hart's cover story a reality for K-12 teachers and classrooms. Garrison Institute CEO Mary Pearl recently interviewed ICE director Dr. Patricia (Tish) Jennings on her view of the emergence, growth and future of contemplative education. Here's a brief excerpt; you can read the full interview at: www.garrisoninstitute.org/newsletter

Mary Pearl: Tobin Hart's essay (page 1) gives readers a glimpse, between the lines, of the excitement and sense of transformative change emanating from the pioneers of the modern contemplative education movement. Our Leadership Council comprises the leaders of this emerging field. How do you go about harnessing the power and energy from this group?

Tish Jennings: One of the first things we have worked hard to achieve in our leadership is a sense of community and unity of purpose. Finding a common ground — a conceptual model that we can all stand behind — is a challenge to facilitate among a group of very experienced, high-level authorities coming from very diverse perspectives. We have also begun to frame some standards of practice to provide leadership to this developing field.

MP: Any new, emerging field grows from roots. Tobin Hart went back to the ancient Greeks. What other roots do you see as contributing to modern contemplative education theory?

TJ: Contemplative practices can be found in all the major faith traditions, but how a contemplative approach might be applied to the American public schools comes from early educational innovators such as Horace Mann and John Dewey. The Friends educational movement, Maria Montessori, Rudolf Steiner and Krishnamurthi also were early contributors to contemplative education.

MP: The justification for bringing contemplative education to schools is based on both theory and empirical proof. How have you designed your research to demonstrate the efficacy of contemplative approaches in the classroom?

TJ: The strongest evidence we have is on adult learners. A natural step, therefore, is to focus next on teachers. We do this for two reasons. First, we have evidence in place for the positive effect of contemplation on adults. Second, if we want to introduce children to these practices, teachers need to be informed first.



REFLECTION ON EDUCATION BY SYLVIA BOORSTEIN

Here is an excerpt from an article by meditation teacher, author and psychologist Sylvia Boorstein. Read it in full at: www.garrisoninstitute.org/newsletter

My grandchildren and I used to watch a TV cartoon program called "Blues Clues" (Blue is an animated dog). A situation would occur: a child coloring a picture would accidentally knock over her glass of milk and the spilling milk would spread into the box of crayons adjacent to the desk. A bold print and a voice-over reminder (Blue's voice) would give the message, "Stop! Breathe! Think!" I used to think, each time I watched that program, "Blue is the voice of mindfulness!"

Each moment of mindfulness has within it the steadiness to greet the moment with the pause (however short) of steady awareness and the energy to follow up its assessment with an action that redeems the situation from distress and preserves the peace of the mind in that moment...



The evidence of effectiveness of contemplation on child development is very preliminary. Two programs that are promising are MindUp™ for pre-K–8 students and Learning to Breathe for high schoolers. We will be offering optional trainings in both to our CARE (Cultivating Awareness and Resilience in Education) program [see page 13] graduates this summer. The developers of these programs see CARE as an important support to teachers who will be presenting their curricula to children.

MP: What are some of your initial

results? How will they inform your research going forward?

TJ: We found significant improvement in several dimensions of mindfulness, as well as reduction of stress associated with a sense of time urgency. On the qualitative side, teachers reported that they feel more present, focused and responsive in teaching. They also reported the impression that their changes translated into improved student performance.... What is exciting to me is that we field test our work with average, ordinary teachers who

have never before been exposed to contemplative education, and that really helps us understand the best scope and sequence for our CARE curriculum that will have a broad appeal to teachers all over the US.

MP: Some people might say that the benefits of contemplation are self-evident. Why is quantitative proof of the concept so important?

TJ: Today in education, policy makers and leaders rely on an empirical frame for choosing programs. They are looking for effectiveness.

CONTEMPLATIVE EDUCATION: A WORKING DEFINITION

Contemplative Education is a rapidly evolving and expanding field and the way the term itself is used is also evolving and expanding along with research and practice. At its November 2010 annual meeting, the Leadership Council of the Garrison Institute's Initiative on Contemplation and Education heard a presentation by Tobin Hart (see Hart's essay on page 1) that defines contemplative education in terms of the "inner liberal arts." In the discussion that followed there was a high degree of congruence and shared vision of what we mean by "contemplative education." Some broad points of consensus include the following:

- Contemplative education integrates rational, sensory and reflective ways of knowing.
- Contemplative education fosters not only personal awareness and inner qualities (such as attention, awareness, self-regulation, the capacity for reflection), but also prosocial values (empathy, compassion) and a sense of connection between the self and the world (the ability to transcend narrow self-interest, the capacity to act appropriately).
- Contemplative education is rooted in a comprehensive view of child development and is holistic in its focus on the whole child (all aspects of development).
- Contemplative education supports the healthy development of young people.
- Contemplative education draws on the inherent human capacity to learn and transform.
- Contemplative education involves first-person experience in the present moment, and modeling. It is a process that takes place continuously over time.
- The capacity of the teacher to embody the values of contemplative education is essential. It matters who the teacher is as a person.
- Contemplative practices within the field of contemplative education should be broadly defined (including mindfulness, art practices, yoga, etc.).
- Practices used in contemplative education should be developmentally appropriate.

MINDFUL PARENTING

In September 2010 the Garrison Institute held a three-day meeting on “Mindful Parenting: Conceptualization and Measurement” co-sponsored by the Kirlin Charitable Foundation. It convened 20 invited researchers, clinicians and others working with family intervention programs that integrate mindfulness-based techniques and practices. All participants were on the leading edge of developing new approaches to effective and loving parenting, yet until recently, many had never met nor were they aware of the work each was doing toward a shared goal.

There had been an initial gathering of mindful parenting experts and stakeholders held in Seattle in 2009, also sponsored by the Kirlin Charitable Foundation. Then, in preparation for the Garrison Institute meeting, organizers conducted regular planning sessions with experts from the field and interviews with key thought leaders and researchers, including, among others, Jon and Myla Kabat-Zinn, Alicia Lieberman, Linda Mayes, Diane Reynolds and Arietta Slade. Through an online survey, experts and participants generated dozens of possible research questions, which were synthesized and sent out in advance of the Garrison Institute meeting agenda.

Drawing on this work, the meeting agenda addressed mindful parenting and reflective functioning in parenting, with a view towards enabling clinical research trials and defining possible systems of measurement. Participants focused on defining and identifying observable behaviors that constitute mindful parenting, defining systems of measurement for future research, identifying key research questions to move forward in collaborative work and coordinating across existing and

future applied research projects to avoid duplication and maximize limited resources. They also reviewed current literature and projects in the emerging field of mindful parenting and shared mindfulness and awareness practices among themselves.

Two new collaborative research projects emerged from the meeting, which a team from Pennsylvania State University will spearhead in collaboration with other participants. One is to develop an observational coding system for mindful parenting. The other is a mixed-method study of mindfulness in parenting across ethnic/cultural groups, reflecting participants’ call for collaborative and participatory processes that document the wisdom and experiences of mindful parenting and caregiving in different cultures and contexts.

The meeting was facilitated by Ron Rabin, the founding and current executive director of the Kirlin

Charitable Foundation, who joined Kirlin after a twenty-year career in the fields of psychology and preventive medicine. Rabin called it “an important step forward in addressing what we all believe to be a centrally important element of successful parenting, caregiving and family support programs: the direct focus on stress management, emotion regulation, presence of being and capacity for reflection; and the ways in which these are dynamically interactive with relational trust and secure attachment between children and the adults caring for them.”

Rabin and Nancy Ashley of Heliotrope prepared a fascinating written report on the meeting, available in full at www.kirlinfoundation.org, which is of interest not just to researchers and field practitioners, but to any parent. At right is a brief excerpt adapted from it. You can also access the Garrison Institute full report at: www.garrisoninstitute.org/educationreports



The September 2010 meeting on “Mindful Parenting”

©Garrison Institute – Max Maksimik



Parenting is one of the most challenging, demanding and stressful jobs on the planet. It is also one of the most important, for how it is done influences in great measure the heart and soul and consciousness of the next generation, their experience of meaning and connection, their repertoire of life skills and their deepest feelings about themselves and their possible place in a rapidly changing world.

Stress – often high levels of stress – is more prevalent in families of all kinds today, all too frequently defining the norm in American family experience.

Distraction and dysfunction, spanning the spectrum from the overuse of television and computers to poverty, mental illness, workplace issues, residential instability, noise, crowding, addiction and violence, compromise

otherwise good intentions, aspirations and dreams of good health, happiness and success for all children.

Creatively responding to these realities requires new ways of thinking about how to develop inner skills to navigate and mediate these challenges.

Although many stressors are out of the control of individuals, when parents have the inner strength and skills to build positive relationships with their children, they can mitigate some of the individual, family, neighborhood and societal factors that put children and youth at risk. Young people are then less likely to develop serious problems that can diminish their well-being and opportunities at school and in the community. They develop resilience and a flexible posture within their world.

The parenting skills involved in achieving this provide a working definition of what we are calling “mindful parenting” (see the box below). Mindful parenting draws out and strengthens the inner capacities of parents; it is not simply a new skill set, but rather a different way of thinking, perceiving and knowing. Mindful practices occur in every culture and across faith communities, suggesting wide applicability of mindful parenting.

Application of mindful parenting practices could provide a relatively low-cost breakthrough in promoting healthy parenting/family caregiving practices, especially in circumstances where they can be integrated into existing activities, curricula and support systems, such as childbirth classes, adolescent parenting classes and home visiting programs.

MINDFUL PARENTING: A WORKING DEFINITION

Mindful parenting can be defined as the ongoing process of intentionally bringing moment-to-moment, non-judgmental, open-hearted awareness as best one can to the unfolding of one's own lived experience, including parenting. Cultivating mindfulness in parenting starts with self-awareness. It grows to include:

- recognizing and keeping in mind each child's unique nature, temperament and needs;
- developing the capacity to listen and creatively engage with full attention when interacting with one's children;
- holding in awareness with kindness and sensitivity, to whatever degree possible, both one's child's and one's own physical, emotional and mental states and motivations – including inner feelings, thoughts, body sensations, intentions, expectations and desires;
- developing the reflective capacity to make links between physical/emotional/mental states and behavior in self and others;
- developing an effective set of parenting skills, including greater self-regulation, which in turn can positively affect one's child's ability to self-regulate and can lead to more positive parent-child interactions;
- bringing greater compassion and non-judgmental acceptance to oneself and one's children while establishing a relational foundation that is thoughtful and discerning; and
- recognizing and protecting against one's own reactive impulses in relationship to one's children and their behavior and responding in ways that are decisive and developmentally appropriate to a child's needs.

This approach invites parents to hold their present-moment parenting experiences within the context of the long-term relationship they have with their child and a vision of relational health, trust and happiness.

Based on the work of L.G. Duncan, J.D. Coatsworth and M.T. Greenberg, as modified by Jon and Myla Kabat-Zinn, J. F. Grienberger, K. Kelly and A. Slade. Further modified by Ron Rabin, per responses to a survey of participants at the 2009 and 2010 Mindful Parenting meetings and other experts.

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bytes has led to incredible insights. But it often leaves us and the world fragmented, out of context.

In contrast to segregated and detached knowing, the inner arts develop the capacities for a more intimate and integrative empiricism, one that includes the knower as both object of inquiry and the central instrument for the inquiry. We might say that the outside world discloses itself only to the extent that we open to it. These inner arts open the aperture of consciousness and thus our capacity for taking the world into us.

Especially when young people are bombarded with colorful information and threatened from within with high levels of anxiety, developing the capacity for sustained attention – central to a contemplative approach – is essential for learning.

In today's schooling we know that science education benefits from hands-on approaches wherever possible, history from context and story, and every subject from relevance and immediacy, because it helps us move the subject matter nearer to us and us to it. When we can touch it and take it in we're more likely to embody the learning.

In a related way, the broad orientation called contemplative education uses the knower and more intimate knowing as central to embodied learning. It is activated through a wide range of approaches – from pondering to poetry to meditation – that are designed to quiet and shift the habitual chatter of the mind in order to cultivate a capacity for deepened awareness, concentration and insight. While

various practices may evoke different kinds of awareness, such as creative breakthrough or compassion, they share in common a distinct non-linear consciousness that invites an opening of the mind. Expanding education's epistemic status quo might include deep reflection, empathic understanding, imaginative inquiry, enhancing sensory sensitivity, radical questioning, journaling, the use of silence and stillness for insight and creativity, absorption in nature, beholding of beauty, mindful service and so forth. A contemplative approach does not take away from literacy and numeracy, it deepens our

ability to engage and thus understand information, bringing puzzle pieces together, in context, in relationship, in our lives.

At the most basic level, skill set or knowledge set – the predominant emphasis in schooling – is dependent largely on the mindset that one brings to the task. The simple but subtle ability to intentionally witness, deploy, shift and sustain attention is both an outcome of contemplative inquiry and the most fundamental mind skill needed for learning. Especially when young people are bombarded with colorful information and threatened from within with high levels of anxiety, developing the capacity for sustained attention – central to a contemplative approach – is essential for learning. We're also discovering that simple contemplative practices, so important for attention,

engender a host of significant states such as mental clarity and calmness as well as traits like emotional resilience, flexibility and compassion.

A turn toward a more integrative education begins minutely, with a teacher taking notice of his or her own inner life and then finding ways to invite students to do the same. While the change pivots on an instant, for it to be sustained and supported in schooling we'll need to regain a vision of education large enough to attend to more than test scores. This means educational goals that include the inner life and right along side it, pedagogy that understands that self and subject are tied to one another.

Essentially, these inner capacities invite the most ancient and enduring aspirations for education and human flourishing: liberation of the mind to seek and create the good, the true and the beautiful. That's what I want for my daughters and that's what just may be needed to be a match for the reality to come.

Tobin Hart, Ph.D. is a father, author, psychologist and Professor of Psychology at the University of West Georgia. He presented his recent work on the "Inner Liberal Arts" at the Leadership Council meeting of Garrison Institute's Initiative on Contemplation and Education in November 2010 and explores it more fully in a forthcoming book on the subject.

ⁱGoethe, J. W. (1749-1832), excerpt from *Atmosphäre*.

ⁱⁱBacon, F. (1900). *Novum Organum*, I. 3; I. 129, in *Advancement of Learning and Novum Organum*. New York, NY: Willey Book Co., p. 315, p. 366.

ⁱⁱⁱHadot, P. (1995). *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*. London: Blackwell, p. 107.



PEOPLE WHO CARE FOR PEOPLE

In January 2011 we held a unique retreat entitled “People Who Care for People: Tools for Resiliency” at the Institute (see page 16). A program of our Wellness Project, which offers human service providers contemplative-based tools to reduce stress, build resilience and enhance the effectiveness of their work, the January retreat offered training in these areas for a diverse group of 100 helping professionals and caregivers. It was led by three distinguished meditation teachers who also have experience working with people in caregiving and helping fields: Cheri Maples, a former police officer and Assistant Attorney General who has taught meditation to other law officers; Sharon Salzberg, who has worked with trauma nurses and Gina Sharpe, who has taught meditation at a maximum security prison for women. The Wellness Project draws in part on the work of Laurie Ann Pearlman, including the “ABC” framework of Awareness, Balance and Connection. The three teachers addressed each of these three themes in their own way in their talks at the retreat. Here are some brief excerpts; audio of the full talks can be downloaded from our website.

Cheri Maples on Caregiving and Mindfulness

Caregiving, whether in the paid or unpaid arenas of our lives, can also be very demanding and exhausting work. The capacity that we have for compassion and empathy seems to



Cheri Maples, Gina Sharpe and Sharon Salzberg

be at the core of our ability to do the work, as well as at the core of our ability to be wounded by the work. And our empathic stress responses to that work can show up in a variety of ways that may be challenging for us: vicarious traumatic stress, compassion fatigue, burnout, cynicism, anger or a numbing of the heart. So whether we recognize it or not, the nature of the work changes us. The first step in healing ourselves, in transforming the effects of the work itself is to accept that we have in fact been changed in some way by the work.

It is possible to broaden our approach to the work and develop creative strategies for dealing with some of these debilitating effects. The Garrison Institute and people who are involved in the Initiative on Transforming Trauma [see page 16] and the effects of caregiving use a concept called the “ABCs.” “A” stands for awareness, “B” stands for balance and “C” stands for connection.

Awareness involves understanding and being aware of the internal changes that have taken place, so that we’re not being driven by the tornado of reactivity we often experience in relationship to those changes. It involves learning how to tune

into our own needs, our own limits, our own emotions, our own resources – because with that awareness comes freedom, the freedom of choice that is so important.

Balance is required among all of life’s activities, including personal and work activities and within oneself. Connection is about strengthening our connections to ourselves and to each other and learning how to build healthy organizations and healthy communities no matter where we are.

Thinking about my own experience – over thirty years in nonprofits, the public sector, all kinds of different places – I identified some practical tools that helped me in my own slow, but very steady, personal transformation from an angry, alcoholic, cynical cop with the armor of a closed heart to somebody who had what I recognize now as the privilege and the opportunity to wake up from the habits and energy that imprisoned me.

For me, it started with the practice of mindfulness. Mindfulness is about learning how to slow down and nurture some calmness and self-acceptance in yourself and how to observe what your mind

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is up to from moment to moment. It's about developing the being mode of mind, rather than the doing mode of mind.

Just as other professionals do, as caregivers we rely on the doing mode of the mind for much of our professional and personal success, as well as to manage the daily details of our lives. So we can be planning how to advocate or care for somebody, intervene in a crisis, multitask at work or home, or manage our to-do lists.

Balanced caregiving is a journey of awareness and gentle honesty with ourselves and others. It's a process of learning how to be more present to ourselves and others. It's a radical political act to learn how to live in more harmony with everyone and everything.

The being mode of mind that mindfulness cultivates is the exact opposite of this. And it's important to understand that one's not better than the other. One is just more developed in most of us than the other. So rather than thinking about things from a problem-solving mode, we experience them directly. That's why we start tuning into our body, to learn how to experience things directly, rather than having thoughts about our experiences and only tuning into the thoughts.

With mindfulness, we're not only trying to short-circuit that doing mode of mind, to experience directly what's going on with the neutral object whether it's the breath or body sensations or anything else, but we're training for a stability of mind that can hold all we experience without trying to fix it or suppress it or erase it. And while trying

hard will work in the doing mode of mind – in school, in our professional lives, in our personal lives – trying hard will not work in the development of the being mode of mind.

The intention in mindfulness practice is not to forcibly control the mind, but to perceive clearly some of its healthy and unhealthy patterns. The attitude is one of gentleness and kindness and openness to whatever shows itself and acceptance so that we can see what's here to be discovered and be with it without so much struggling. It's not a self-improvement project. We're so used to thinking about

things that way. If you approach it with project mentality, it will be an impediment to developing the practice. Rather than developing the ability to be present to whatever simply is, you'll spend your time wishing it was different and it'll turn into one more thing that you think you're not good enough at.

Balanced caregiving is a journey of awareness and gentle honesty with ourselves and others. It's a process of learning how to be more present to ourselves and others. It's a radical political act to learn how to live in more harmony with everyone and everything. Our intention in our minds and hearts always sets the course. What a mindfulness practice inspired in me was the strong belief that even something like carrying a gun for a living can be an act of love if one is also armed with mindfulness and a compassionate intention.

Sharon Salzberg on Compassionate Response

“Compassion” actually may not be the most accurate word to use. I'm trying to school myself these days to say “compassionate response” instead. It starts with being in touch with our own difficult feelings. When we feel abandoned, when we feel lonely or angry, we feel filled with sorrow. Not to avoid these things or deny them or pretend they're not there, but to actually be there, be present, to accompany those times with awareness, with caring, with presence – that becomes the basis for being able to have empathy for someone else.

But it doesn't end there, because I think having had that sense of empathy with somebody, we might respond in many, many different ways. We might feel their pain and blame them for it. We might feel their pain and be frightened by it. We might feel their pain and feel overwhelmed or shattered by it. We might feel their pain and have a sense of, “I've got to master this; I've got to be in control; I've got to be the one to fix it, right away.” Or we might have what I'm trying to call the compassionate response.

Compassion is said to be the quivering of the heart in response to seeing pain or suffering. We're moved by what we're picking up, we're not disdainful, we're not neglectful. Our hearts actually tremble in response to seeing pain. But there is also said to be a sense of sufficiency in compassion.

Many years ago my friend and I went to what was then called the Soviet Union to teach meditation, which was an illegal activity. We went as part of a tour group, but every afternoon we would just go with a translator to different people's living rooms and we would teach. I was talking a lot about compassion in those living rooms and I kept getting a really



funny feeling in the room. Finally I sat down with the translator and asked, “When I say ‘compassion,’ what do you say?” The translator said, “Oh yes, when I describe the state, I say it’s like you’re broken and you’re shattered, you’re nearly destroyed by the suffering; it’s like someone has taken a giant stake and driven it through your heart.” And I thought, no wonder there’s a really funny feeling in the room.

We’re sometimes not far from there. We can get so confused between compassion, which has that sense of sufficiency, and being overwhelmed. So we try to understand the difference. When we say compassion has a sense of sufficiency, it’s almost a kind of resiliency; we’re connecting to something bigger. Sometimes it’s remembering that you could see the positive or bigger picture of a person. A person isn’t a diagnosis, or a situation, there’s something bigger. We remember potentiality or capacity for love or connection which we’re all said to have, however terrible the circumstance, however covered over, hidden and obscured.

Gina Sharpe **on Cultivating Equanimity**

There are four qualities of mind and heart that support presence, being here and available for all of the work that we do in caring for others: loving-kindness, compassion, empathetic joy and equanimity.

Equanimity is essentially a balanced view and is sometimes referred to as a way of taking in a much larger perspective in order to attain balance. This quality of mind/heart gives us the ability as caregivers to do the very best we can, without attachment to the outcome. It gives us the wisdom that understands how things are, what we’re able to affect and what we’re not. This ability is crucial

in the work of caregiving, because it constantly shows us what we have control over and what we don’t.

Equanimity reminds us of this deep and true fact of life: that we have no control and that try as we will, we will never gain complete control over the exigencies of life. So it teaches us to let go of our attachment to things being a certain way for ourselves and others. We let go of that attachment (and this may be paradoxical) even as we completely work to give care, or for justice, or to correct the ills of the environment. Equanimity doesn’t stop us from action or from doing what is necessary, or responding to what is in front of us right now. But it changes how we act and it changes how we are in acting – responsive, rather than reactive. It begins to allow us to open up. Because we’re not so tightly attached to what will happen, it gives us a tremendous amount of space, a kind of radiant space that allows us to see much more clearly how things are and what is the appropriate response in this moment.

It begins to open up the grip that we’re in of the idea that we can make things happen the way that we want them to happen. And it frees us from the idea that it’s up to us, rather than seeing that there’s a huge web of causes and conditions created by us as well as all the other actors and factors in our environment that no one human being can ever completely fathom. If you’ve ever looked at a spider’s web, you can see how every little thin thread in that spider’s web is essential to the integrity of that web. And so everything that you do, that you say, that you think, that you intend, has an effect on the web.

We know that we must do our work, but yet we have then to let go of the idea that it’s all up to us. I read about the work of an attorney for inmates sentenced to capital punishment, in which he said, “It’s not a feeling. It’s true. If I

don’t do it, it’s not going to get done. And if it doesn’t get done, people die. I can never do enough.”

You can feel how tight that is. It’s that idea that if I could have just done a little bit more, then everything would have been okay and the fact that it didn’t work out the way I wanted it to work out means that I didn’t do enough. In that, there is no acknowledgement of the influence of all the other threads in the web. Just imagine the pressure and the stress that we create for ourselves when we can’t take that step back and open the perspective to the radiant space of equanimity that understands that the web of causes and conditions are not totally within our control. This belief that we’re not doing enough is a powerful influence on our lives and it may be a deeply conditioned response to an often repeated message that led us to internalize the oppression: that no matter what you do or how you do it, it won’t be enough.

The quality of balance, of equanimity, of looking over and seeing the larger perspective helps us to let go of that tight space. And it doesn’t mean that we give up. It doesn’t mean that we become indifferent or apathetic. The beauty of it is that it is then wisdom that allows us to come even closer to suffering, to have deep compassion for suffering – of ourselves and others – that allows us to have great joy for the joy of others and allows us to be kind.

We open ourselves then to the suffering that comes with knowing that there are species that we can’t bring back, there are children that we can’t free from abusive homes, climate changes we can’t reverse and wounded people we can’t immediately or ultimately heal. But in the face of that we also open ourselves to the optimism and the hope that comes with understanding what it is that we can do. And we do it in kindness, in joy, in compassion and in balance.

THE GARRISON INSTITUTE PROGRAM INITIATIVES

Meeting Social and Environmental Challenges with Contemplative Intelligence

The Garrison Institute tackles problems by working to shift the mental models that created them, combining contemplative wisdom with evidence-based methodologies to create the conditions for positive environmental and social transformation. Our Program Initiatives bring the wisdom of diverse contemplative traditions and current science alike to bear on education, the environment and trauma care. Updates on all three initiatives are available on our website, www.garrisoninstitute.org. The transformative work of our program initiatives is made possible by foundations and individuals like you. To explore new opportunities to support it, contact Development Manager Bridget Connors at: bridget@garrisoninstitute.org

INITIATIVE ON CONTEMPLATION AND EDUCATION

The Garrison Institute's Initiative on Contemplation and Education (ICE) works to introduce relevant contemplative techniques to educators, helping create healthy school environments conducive to children becoming responsible, productive, caring adults, while at the same time helping improve student academic performance. ICE's current work is made possible in part by grants from the Kriens Family Foundation, the Lostand Foundation and the US Department of Education's Institute of Education Sciences (IES).

Field Development

The ICE Leadership Council, composed of leading educators and researchers from diverse disciplines, works to nurture and guide the development of contemplative education as a professional field. In November 2010 it held its annual meeting at the Garrison Institute, featuring a presentation by Tobin Hart on how contemplative education can help set a broader agenda for education and evolve a new model that addresses the whole person (see Hart's cover article). Participants discussed milestones of contemplative education's rapid growth and how to frame developmentally appropriate practices.

They also discussed a long-term vision of the Council's role as a professional society advocating for the field, helping define its parameters, setting standards of practice, pointing out gaps in research and creating publications that advance it.

The Council is planning a public symposium entitled "Advancing the Science and Practice of Contemplative Education" to be held at the Garrison Institute November 4-6, 2011. It will bring together classroom teachers, school administrators, researchers and policymakers to explore the science, practice and dissemination of contemplative education in K-12 schools.



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Dan Siegel

PATRONS' LUNCH ON CONTEMPLATIVE EDUCATION

In November 2010 supporters of the Garrison Institute gathered for an overview of our work on contemplative education at our Patrons' Lunch at the Century Club in Manhattan. The speakers were ICE director Dr. Patricia (Tish) Jennings, Garrison Institute CEO Mary Pearl and ICE Senior Advisor Dr. Dan Siegel.

Siegel explained the distinction between the anatomical view of the "brain," the chief focus of most neurologists and educators, vs. the "mind," a concept which encompasses reflection, attunement to others and how relationships and experience change the structure of the brain, and which provides a neurological basis for a deeper approach to education. "Modern-day schools pay almost no attention to the inner, subjective nature of mental life," he said. "But you can teach teachers to go from teaching reading, writing and arithmetic to a fourth "R" – reflection – and maybe a fifth and sixth "R" – relationships and resilience." Listen to the full presentations on our website at: www.garrisoninstitute.org/education



The Garrison Institute Program Initiatives continued...

“I’d like to see an interconnected system of adoption of contemplative education, with demand coming at the grassroots level, with growing numbers of teachers who understand it and who build learning communities... In ten years, I envision contemplative education widely accepted as a viable approach to teaching and learning.”

—ICE Director Dr. Patricia Jennings

In September 2010 ICE hosted a leadership forum at the Institute on “Mindful Parenting: Conceptualization and Measurement,” facilitated by Ron Rabin of the Kirlin Charitable Foundation (see page 6).

In April 2011 ICE will host another leadership forum convening 20 invited educators and scientists for a cross-disciplinary meeting on “Mindful Teacher Behavior: Conceptualization and Measurement.” Models for promoting mindfulness or presence in the classroom exist, but as yet there are no observational measurement systems for “mindful” teacher behavior. Participants will work to identify what teacher behaviors might be included in an observational coding system and how such a system might assess mindful teacher behavior in support of intervention research and development.

ICE recently received a major grant from the Kriens Foundation to help support further development of the field of contemplative education over the next two years. The Institute has created a new full-time position for an ICE Field Development Director, for which we’re interviewing candidates.

CARE

CARE (Cultivating Awareness and Resilience in Education) is ICE’s contemplative-based professional development program for teachers. Under a major grant from the US Department of Education’s Institute of Education Sciences (IES)¹, the Garrison Institute and its research partner Penn State University are midway through the second year of a two-year, in-depth pilot of CARE. The

pilot research is further testing and refining CARE’s impacts on teachers and classrooms across multiple school districts in Pennsylvania.

According to the data collected so far, an overwhelming majority of participating teachers tell us CARE has improved their sense of well-being and self-awareness and their ability to manage classroom behavior and establish and maintain supportive relationship with students. Most said they noticed improvement in their students’ behavior and academic performance and believed CARE should be part of all teachers’ preparation. We saw significant improvement in several measures of mindfulness and reductions in stress associated with time urgency in teachers who underwent CARE training. These early results are reported in forthcoming special issue of *The Journal of Classroom Interactions*. Data from the two-year pilot will be fully analyzed and final results published later this year.

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The 2010 CARE summer retreat for teachers

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The Garrison Institute Program Initiatives continued...

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After that, plans for further testing and development include a large cluster randomized trial studying both students and teachers, scaling up training of CARE facilitators and consultants who will work with districts to implement CARE more widely and publishing CARE materials for wider distribution. We're currently raising funds to support these activities.

“As contemplative educators, I believe that we are all engaged in an important project, one with a long tradition. The project of ancient philosophy was to live a right life, to embody virtue not only legislate it, to engender creativity and the capacities for insight, not only memorize formulae and works of art.” — Arthur Zajonc

ICE will hold the fourth annual CARE Summer Retreat for Teachers at the Institute August 6-11, 2011, offering K-12 teachers training in evidence-based, practical skills such as relaxation, movement, deep listening and emotion-awareness training. These skills help teachers reduce stress, improve mental concentration and emotional awareness and facilitate responsiveness. The retreat will also give optional trainings in contemplative-based tools designed for students.

Dissemination and Outreach

ICE director Dr. Patricia Jennings recently facilitated CARE teacher training workshops and coaching sessions for New York City teachers under the auspices of the global nonprofit organization AED. A chapter featuring CARE appears in the new book *Breaking the Mold of Preservice and Inservice Teacher Education: Innovative and Successful Practices for the Twenty-first Century* published by Rowman & Littlefield. Dr. Jennings

has also begun writing a monthly blog on contemplative education for the new webzine *Mindful*.

Dr. Jennings presented CARE and ICE's work at the January 2011 MindUP™ Workshop for Consultants and Trainers in New York City and this August ICE's CARE Summer Retreat will offer an optional MindUP™ training for teachers. A signature educational initiative of Goldie Hawn's Hawn Foundation, MindUP™ is a family

of social, emotional and attentional self-regulatory strategies and skills that help children cultivate well-being and emotional balance and improve their behavior and learning. Like CARE, it draws on current research in cognitive neuroscience, evidence-based classroom pedagogy, best-practices in mindful education, precepts of social and emotional learning (SEL) and guiding principles of positive psychology. Scholastic has just published the MindUP™ curriculum with exercises, children's books and other practical resources for teachers interested in integrating mindfulness and related goals into the classroom. For more information on MindUP™, contact Dr. Marc Meyer of The Hawn Foundation at: marc.meyer@thehawnfoundation.org

Contact the Contemplation and Education Initiative at:
education@garrisoninstitute.org

¹IES grant #R305A090179

INITIATIVE ON TRANSFORMATIONAL ECOLOGY

The Initiative on Transformational Ecology (ITE) combines current scientific research in many disciplines with shared values and contemplative wisdom in order to reexamine our relationship with the environment and find new approaches to human-caused environmental threats, including climate change. Support for ITE's work comes from the Betsy and Jesse Fink Foundation, Deutsche Bank Climate Change Advisors, the Greater Philadelphia Innovation Cluster for Energy Efficiency Buildings (GPIC), the Kendeda Fund, the Lostand Foundation, the Oram Foundation and the Surdna Foundation.

Climate, Mind and Behavior

The Climate, Mind and Behavior (CMB) program draws on new insights from cognitive, behavioral and social science about the drivers of human behavior to generate more effective climate solutions. The CMB program serves as the hub of a growing learning network to connect science with policy, regulation and implementation and make practicable behavioral approaches available for various needs and scales. CMB subprojects include the Climate, Buildings and Behavior project and the Climate, Cities and Behavior project.

The second annual CMB symposium was held at the Garrison Institute March 2-4, 2011. Facilitated by Paul Hawken, it convened about 100 invited leaders from the fields of climate change science and environmental advocacy, policy making, neuro-, behavioral and evolutionary economics, psychology,



The Garrison Institute Program Initiatives continued...

social networking, social media and news media. Participants explored insights from neurological and behavioral sciences, the emergent behavior of social networks and how understanding them applies to designing effective climate solutions. Access online video and audio of CMB presentations, interviews with key presenters, extensive media coverage of CMB and written reports at: www.garrisoninstitute.org/cmb.

Climate, Cities and Behavior

Cities are increasingly on the front lines in the fight against climate change. But urban sustainability directors, city planners and directors of operations are being asked to meet aggressive climate targets with limited financial resources. A project of the Garrison Institute's CMB program, Climate, Cities and Behavior (CCB) is the hub of a growing knowledge network focused on designing affordable, rapid, practicable strategies cities can use to fight climate change through behavioral change.

The first annual CCB symposium will be held at the Garrison Institute April 27-29, 2011. It will convene about 80 invited mayors, city planners, transportation directors and urban sustainability leaders from cities around the US, connecting them with emerging behavioral approaches and exploring the role of cognitive biases in framing effecting city regulations, ranging from appliance standards to zoning rules.

Climate, Buildings and Behavior

Buildings account for 42% of all US greenhouse gas (GHG) emissions; reducing occupant energy consumption through behavior change can significantly reduce our carbon footprint.



©Garrison Institute – Max Maksimik

The March 2011 CMB symposium

A project of the Garrison Institute's CMB program, Climate, Buildings and Behavior (CBB) furnishes for-profit and not-for-profit building owners and managers with emerging knowledge from the neuro-, behavioral and social sciences, in order to design more effective ways to change behavior and reduce energy consumption in their portfolios.

Our third annual Climate, Buildings and Behavior symposium, May 25-27, 2011, will host about 100 invited participants in the growing CBB network as they continue to explore how building managers and occupants can develop more pro-social and pro-environmental behaviors in their buildings.

CBB members across the US are carrying out innovative behavior-shifting initiatives and seeing real results. New CBB regional groups are now active or forming in New York, Denver and Seattle. Please let us know if you would like to form a group in your area.

Dissemination and Outreach

In addition to by-invitation symposiums and follow-on regional and sectoral meetings, CMB and its sub-projects disseminate current work on behavior and climate solutions

through email updates and online content, and by collaborating with related networks such as the US Green Building Council (USGBC), the Urban Land Institute, ICLEI, the Greater Philadelphia Innovation Cluster for Energy Efficient Buildings (GPIC), the Urban Sustainability Directors Network, the C-40, the US Department of Housing and Urban Development (HUD), Enterprise Community Partners and the New York State Energy Research and Development Authority (NYSERDA).

CMB offers speakers for outside events. Most recently, CMB network member Harriet Tregoning, Director of the Washington DC Office of Planning, spoke to the 2011 annual meeting of the Retail Industry Leaders Association (RILA).

For more information about CMB and its subprojects or to sign up for CMB email updates visit: www.garrisoninstitute.org/cmb

Contact the Initiative on Transformational Ecology and the Climate, Mind and Behavior Program at: transformationalecology@garrisoninstitute.org

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The Garrison Institute Program Initiatives continued...

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INITIATIVE ON TRANSFORMING TRAUMA

The Initiative on Transforming Trauma (ITT) works to advance the field of contemplative-based trauma care, increasing the visibility of new contemplative-based clinical and self-care interventions and highlighting scientific research that can validate such approaches. ITT's recent work has been made possible through support from the Eileen Fisher Foundation, the Lostand Foundation and the William H. Donner Foundation, Inc.

Field Development

In summer 2010 we completed a feasibility study on adapting resilience trainings pioneered by ITT's Wellness Project to the needs of international humanitarian aid workers, nearly half of whom are at high or moderate risk for post-traumatic stress disorders and who daily cope with primary and secondary trauma and external threats. In October 2010 we held a follow-up meeting with leading experts in the field. Based on it we are exploring a new ITT project to offer resilience training for these service providers, with the working title of ExPERT (Excellence and Professional Effectiveness through Resilience Training). In late January 2011 we convened a meeting of humanitarian field leaders and advisers to ITT to develop it further.

The Wellness Project

ITT's Wellness Project originally developed and piloted trainings in contemplative-based resiliency skills for domestic violence shelter workers at risk for vicarious trauma and burnout.



©Garrison Institute – Max Maksimik

Yoga instructor Gayla Marie Stiles with retreat co-leader Cheri Maples at "People Who Care for People" in January 2011

Wellness is now expanding its scope and aiming at serving wider populations.

In January 2011 the Wellness Project held a public retreat called "People Who Care for People: Tools for Resiliency" (see page 9) designed to enable a wide range of helping professionals and family caregivers respond to stress, recognize and avoid burnout and secondary trauma and be more effective and rewarded in their work. It was made even more accessible by need-based scholarships funded by the Eileen Fisher Foundation and Lostand Foundation. "The retreat fortified my practice and refreshed my soul and provided me with skills to keep my work fulfilling," blogged a participant. "Garrison is wonderful in making its programs available to a broader range of people," wrote a scholarship recipient.

Dissemination and Outreach

ITT disseminates the results of its work to the field through professional conferences, publications and media. Trauma experts and ITT advisers John Briere, Victoria Follette, Deborah Rozelle and Jim Hopper are now compiling a volume for publication

based on our groundbreaking 2009 symposium, "Transforming Trauma: Integrating Contemplative Practices, Neuroscience and Cross Cultural Perspectives."

Contact the Initiative on Transforming Trauma at transformingtrauma@garrisoninstitute.org

"Those who are more adapted to the active life can prepare themselves for contemplation in the practice of the active life, while those who are more adapted to the contemplative life can take upon themselves the works of the active life so as to become yet more apt for contemplation."

—Thomas Aquinas



NEWS FROM MEMBERS OF OUR COMMUNITY



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MARY PEARL ELECTED AAAS FELLOW

In a ceremony in Washington, DC in February 2011, Garrison Institute CEO Mary Pearl was inducted as a Fellow of the American Association for the Advancement of Science (AAAS), the world's largest professional society of scientists and engineers and publisher of the journal *Science*.

Election as a Fellow is an honor bestowed upon AAAS members by their peers. Fellows are named because of their scientifically or socially distinguished efforts to advance science or its applications. Dr. Pearl was elected a Fellow under AAAS's Section on Biological Sciences. In addition to heading the Garrison Institute, Dr. Pearl is a leading wildlife biologist who, according to *Newsweek* magazine, "spearheaded the development of 'conservation medicine,' a new field exploring connections between the health of humans, wildlife and ecosystems."



©Denise Nachado

SHARON SALZBERG MAKES THE NYT BESTSELLER LIST

Sharon Salzberg, meditation teacher, co-founder of the Insight Meditation Society (IMS), trustee of the Garrison Institute and author, has made *The New York Times* bestseller list with her new book, *Real Happiness: The Power of Meditation*. It's a practical, accessible guide to why and how to meditate that anyone can use, and offers a 28-day program for establishing a practice.

Judging from book sales, practitioners are a fast growing group. Many took Sharon's 28-day "meditation challenge" and blogged about the experience at: www.sharonsalzberg.com/realhappiness/blog

JOIN US IN OUR WORK

Domestic violence, humanitarian crises, teacher burnout and climate change are all accelerating, but so is the impact of the Garrison Institute's innovative work in these and other key areas. There are many ways you can help support it:

Donate

Consider a contribution of any size, whether for specific programs or general support. We offer online donation at www.garrisoninstitute.org/donate, and we're organizing various options to fit donors' needs. To learn more, contact Development Manager Bridget Connors at: bridget@garrisoninstitute.org

Volunteer

Professional volunteers give hundreds of hours to the Institute annually. They do everything from editing our website to weeding our gardens. Whether you have tech or writing skills, a green thumb, a genius for organization, or just willingness to lend a hand to operations, your talents and time are needed. To learn more, email: volunteers@garrisoninstitute.org

Intern

We offer internships of up to six months with monthly stipends for people who want to work with us, learn new skills and/or transition to a mission-driven career. We offer internships in our communications, development and IT departments, and with our program initiatives. To learn more, email: internships@garrisoninstitute.org

RETREATS AT GARRISON

In 2009 the readers of *Tricycle* magazine voted the Garrison Institute a favorite retreat venue. But the Institute is more than just a tranquil place to retreat to; it is a place to advance from, a place for deepening engagement with the world and a powerful resource for personal growth and social transformation.

We offer about 50 retreats here each year. Some are focused on contemplative practices such as meditation and reflection, exploring diverse wisdom traditions as well as contemporary ideas and practices. Others convene professionals in key social change fields to focus on transformational leadership.

The Garrison Institute sponsors or co-sponsors certain retreats; others are booked through our "Retreats at Garrison" program, which puts our facilities and resources at the disposal of visiting teachers from around the world, helping connect them to new students and wider communities of practice. Many of our retreats are appropriate for first-timers and attract diverse participants, from caregivers to CEOs. All of them help fulfill our mission of applying contemplative wisdom to social change.

If you're interested in attending a Garrison Institute retreat and could use help selecting one that might be right for you, contact us at retreatadviser@garrisoninstitute.org or call 845.424.4800 x 108. To inquire about holding your organization's retreat at the Garrison Institute, contact Rob Gabriele at rob@garrisoninstitute.org or 845.424.4800 x103.

HIGHLIGHTS OF THE PAST YEAR

Retreats at Garrison has had the great privilege of hosting some very special retreats. Here are some highlights:

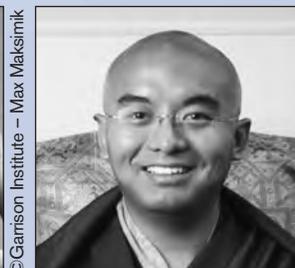
TSOKNYI RINPOCHE, MINGYUR RINPOCHE AND CHOKYI NYIMA

In 2010 the Garrison Institute was honored to host retreats taught by three extraordinary brothers, sons of the world-renowned Dzogchen master Tulku Urgyen Rinpoche. All three are Tibetan Buddhist masters of high lineage, part of a dynamic new generation of teachers making Tibetan Buddhism accessible in the West. They each teach worldwide and return periodically to the Garrison Institute. Their 2010 programs here attracted a combined total of about 250 participants.

The eldest son, Chökyi Nyima Rinpoche has been teaching for 30 years and is abbot of Ka-Nying Shedrub Ling Monastery, one of the largest monasteries in Nepal. In July



Tsoknyi Rinpoche



Mingyur Rinpoche



Chökyi Nyima Rinpoche

2010 he led a five-day intensive retreat at the Garrison Institute on Dzogchen meditation, or "The Great Perfection," which seeks to realize the primordial state or natural condition of the mind.

His brother Tsoknyi Rinpoche III has been teaching for 15 years. The abbot of monasteries and nunneries in Nepal and Tibet, he also has a Western seat as the head of Yeshe Rangsal in Colorado and is known for his ability to bridge East and West,

ancient wisdom and the modern mind. The author of *Carefree Dignity* and *Fearless Simplicity*, he has a keen interest in the ongoing dialogue between Western research (especially neuroscience) and Buddhist practitioners and scholars. He returned to the Institute in October 2010 to lead a retreat for students of all levels entitled "Luminous Love: The Path of Devotion," assisted with chanting by his student Krishna Das. He will teach here again in 2011.



Their brother Yongey Mingyur Rinpoche is likewise one of the great Dzogchen masters, known for his accessible and joyful teaching and writing style, exemplified in his books *The Joy of Living* and *Joyful Wisdom: Embracing Change and Finding Freedom*. His straightforward approach to meditation emphasizes experiential inquiry and direct observation. A frequent teacher at the Garrison Institute, in July 2010 he returned to lead a retreat for experienced practitioners on the teachings and practice of Mahamudra and the Songs of Milarepa, canonical Mahayana Buddhist texts by one of Tibet's foremost poets and yogis, active in the 11th and 12th centuries. They deal with the temporary nature of the physical body, non-attachment and recognizing the pure nature of mind.

WOMEN MOVING MILLIONS

Women Moving Millions, a donor initiative in partnership with the Women's Funding Network, seeks to raise the bar on women's giving and amplify the voice of women and girls worldwide. In September 2010 it convened women donors at the Garrison Institute, facilitated by Akaya Winwood, president of the Rockwood Leadership Institute. Participants strategized about the most impactful ways of focusing their giving and organizing themselves into a force for sustainable social change.

AMNESTY INTERNATIONAL, USA

Founded in 1961, Amnesty International is a global movement of more than 3 million supporters, members and activists in more than 150 countries and territories who campaign to end grave abuses of human rights. In September 2010 the US section of AI held a staff retreat at the Garrison Institute for its

Organizing, Membership & Campaigns Department, which organizes large-scale events, engages members in its human rights work and develops key projects such as a national youth program. At the Institute, staff members worked on strategic planning and team building.

GANGAJI FOUNDATION

Gangaji is an American spiritual teacher born in Texas in 1942. She grew up in Mississippi, graduated from the University of Mississippi, raised a family, practiced Zen and Vipassana meditation, helped run a Tibetan Buddhist Meditation Center and had a career as an acupuncturist. In 1990 she went to India and met Sri H.W.L. Poonja, also known as Papaji, who "opened the floodgates of self-recognition." Today, she is a teacher and author, sharing the essential message she received from Papaji, traveling the world speaking to seekers from all walks of life. In September 2010 she led a silent retreat at the Institute for her East Coast followers and will return again in 2011.

CONTEMPLATIVE RETREAT FOR ACADEMICS

The Center for Contemplative Mind in Society works to integrate contemplative awareness into contemporary life in order to help create a more just, compassionate, reflective and sustainable society. Its Academic Program supports the contemplative dimension of teaching, learning and knowing in higher education. In many ways this work complements the Garrison Institute's Initiative on Contemplation and Education (see page 12) which focuses on K-12 teachers and classrooms.

In November 2011 the Garrison Institute hosted CCMS's retreat

for academics, led by CCMS staff including senior fellow Mirabai Bush, director Arthur Zajonc, Sunanda Markus and Beth Wadham. They offered instruction in contemplative practices that cultivate capacities central to teaching and learning, such as focused attention, kindness and compassion and contemplative inquiry, and also explored contemplative methods adapted for postsecondary classroom settings. CCMS will offer another retreat at the Institute in 2011.

NEW YORK ZEN CENTER FOR CONTEMPLATIVE CARE

New York Zen Center for Contemplative Care integrates Buddhist contemplative practices into training for professional and volunteer caregivers. Interfaith and experience-based, it offers a year-long training program in contemplative care and has the only fully accredited Buddhist Chaplaincy Training Program in America. Through its work over 23,000 people with serious illness have received contemplative care since 2007.

In January 2011 NYZCCC held its annual gathering at the Institute: a four-day training retreat for healthcare professionals and volunteers led by Trudi Jinpu Hirsch, Koshin Paley Ellison and Robert Chodo Campbell. Designed for anyone who cares for others in diverse settings (from homes to hospices, palliative care to critical care, fields ranging from gerontology, oncology, general medicine, nursing and emergency medicine to pastoral care, psychology, social work and health care education), the retreat drew on Zen Buddhism and mindfulness practices to cultivate presence and inner ethics and deepen contemplative responses to the needs of patients.



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2011 Retreats at Garrison Calendar

Retreats that are open to the public are listed with an asterisk.

For detailed information or to register, visit the Calendar of Events at

www.garrisoninstitute.org, call 845.424.4800 or email: retreats@garrisoninstitute.org

April 7 – 10

Toko Kyudojo: The Meaning and Importance of Kyudo Lineage

*April 8 – 10

Unitarian Universalist Buddhist Fellowship: Convocation 2011

*April 10 – 15

Wisdom University Seminar: Jean Houston and Peggy Rubin - Women Mystics and the Journey Toward Mystical Creativity

April 15 – 17

Mindful Teaching: Conceptualization and Measurement

*April 22 – 24

Self-Realization Fellowship: New York Regional Retreat

April 27 – 29

Garrison Institute Climate, Cities and Behavior Symposium

*April 29 – May 1

Ann Weiser Cornell: Focusing Level One and How to Teach Level One

*April 29 – May 1

Jean Houston: What Would You Do If You Could Not Fail? Creating New Focus and Claiming the Power of Intention

May 6 – 8

Jane Genshin Shuman and Patty Jishin Pecoraro: Twining Vines Sangha

May 10 – 12

Garrison Institute Initiative on Contemplation and Education: Education Leadership Council Annual Spring Meeting

May 13 – 20

Adyashanti: Open Gate Sangha Retreat

May 23 – 26

GreenFaith: Fellowship Spirit Retreat

May 25 – 27

Garrison Institute Climate, Buildings and Behavior Symposium

*May 27 – 30

Gelek Rinpoche: Tara - Female Buddha Healing Practice

June 3 – 5

The Center for Understanding in Conflict and The Center for Mediation in Law: Bringing the Depth of Who We are to Our Work

June 5 – 8

2011 Pioneering Buddhist Teachers Meeting

June 8 – 11

2011 Buddhist Teachers Council

June 12 – 18

Mind & Life Summer Research Institute

*June 24 – 29

Sogyal Rinpoche and Tsoknyi Rinpoche: The Wisdom of Awareness

July 8 – 16

Downtown Meditation Community: Eight-Day Retreat with Peter Doobinin

*July 23 – 31

Lama Surya Das: Summer Blossoming Retreat - Natural Meditation, Dzogchen Meditation

*August 5 – 11

Barry Magid: Ordinary Mind Zendo Retreat

*August 6 – 11

CARE for Teachers: Fourth Annual Garrison Institute Cultivating Awareness and Resilience in Education Summer Retreat

*August 12 – 18

Sixth Annual Focusing Institute Summer School

August 19 – 25

Focusing Institute: Advanced and Certification Weeklong - Connections and Crossings Across Cultures

“We can never obtain peace in the outer world until we make peace with ourselves.”

— the Dalai Lama