

MIND & LIFE
INSTITUTE

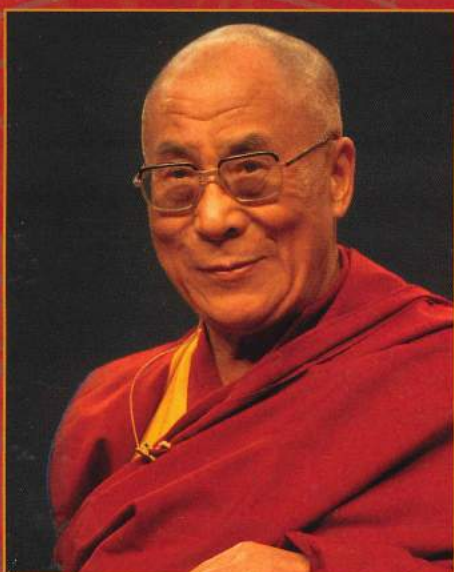
Presents



Mind & Life XIX

Educating World Citizens for the 21st Century

Educators, Scientists and
Contemplatives Dialogue on
Cultivating a Healthy
Mind, Brain and Heart



October 8–9, 2009

DAR Constitution Hall, Washington, DC

Conference Program

Co-Sponsored by

Harvard Graduate School of Education
Stanford University School of Education
College of Education at Pennsylvania State University
Curry School of Education at the University of Virginia
University of Wisconsin-Madison
School of Education

CASEL – Collaborative for Academic,
Social and Emotional Learning
American Psychological Association
George Washington University
Columbian College of Arts and Sciences
University of Michigan School of Education



Greetings and Welcome,

On behalf of the Dalai Lama, other members of the board of the Mind and Life Institute, and the faculties and administrations of our co-sponsoring institutions, I want to welcome you to *Mind and Life XIX:*

Educating World Citizens for the 21st Century: Educators, Scientists and Contemplatives Dialogue on Creating a Healthy Mind, Brain and Heart.

The Mind and Life Dialogues between scientists, philosophers and contemplatives from the world's living traditions began in 1987, as a joint quest for a more complete understanding of the nature of reality, for investigating the mind, and for promoting well-being on the planet. Over the past 22 years these dialogues have covered many topics upon which scientists and contemplatives can enrich each others' understanding, ranging from Physics and Cosmology to Neuroplasticity; from Altruism and Ethics to Destructive Emotions.

Our work, however, is not limited to dialogue and understanding. More important is the need to translate this understanding into programs, interventions and tools that will bring tangible benefit into people's lives. Hence, in 2000, we began an ambitious program to catalyze new fields of scientific research to investigate the effects of contemplative based practices on mind, brain, behavior, the prevention and treatment of disease and general health and well-being.

In previous public Mind and Life Dialogues we explored how collaborative research between scientists and contemplatives could illuminate the fields of neuroscience and clinical science. In this Dialogue we will examine how contemplative based practices might compliment and add to the effectiveness of social and emotional learning programs in promoting academic learning as well as emotional balance, ethical and social responsibility, and empathy and compassion for others.

The Mind and Life Institute operates through four divisions, all working together to promote scientific understanding of the effects of contemplative based practices:

- **Mind and Life Dialogues** set the scientific agenda by exploring which areas of science are most ripe for collaboration and how that collaboration can be implemented most effectively.
- **Mind and Life Publications** report to the greater scientific community and interested public what has occurred at our dialogues.
- **The Mind and Life Summer Research Institute and Francisco J. Varela Research Awards** is an annual weeklong residential symposium, and accompanying research grant program for researchers and practitioners in science, contemplation, and philosophy to explore how to advance this new field of scientific research on meditation and other forms of contemplative mental training.
- **Mind and Life Education Research Network [MLERN]** explores issues at the intersection of mind, brain, education and contemplative practice.

In the short time we have together over these two days, we will only begin an exploration along the frontier of how we can skillfully use the techniques of contemplative based practices in learning environments to enhance healthy human development. It is our deepest desire that you become inspired to explore and expand this frontier in your own work.

I want to pay tribute to the memory of Francisco J. Varela, Ph.D., co-founder of the Mind and Life Institute, and express my deepest thanks to his legacy. Without his wisdom, dedication and commitment, we would not be here today.

I also want to offer a deep bow of gratitude to HH Dalai Lama, our dialogue participants, our co-sponsors, and the many financial sponsors, operations team members and volunteers who have made this conference possible.

Welcome, with warmest regards,

A handwritten signature in black ink that reads "Adam Engle". The signature is fluid and cursive.

Adam Engle
Chairman and CEO, Mind and Life Institute

The Mind and Life Education Research Network (MLERN)

MLERN was formed in 2006 to create a multi-disciplinary intellectual forum dedicated to exploring issues at the intersection of mind, brain, education and contemplative practice. The network, directed by Dr. Richard Davidson of the University of Wisconsin and Dr. Mark Greenberg of Penn State, includes a core group of contemplatives and contemplative scholars; neuroscientists; cognitive, developmental and educational scientists; and educational activists. Each network meeting also includes a number of educators, scientists and scholars who make presentations and dialogue with core members.

Collectively, MLERN members and the broader intellectual and contemplative communities that have informed the work of the network have been exploring questions such as:

- How can contemplative practices enrich child and adolescent development and the current goals of education?
- What are the social-emotional and attentional skills that young people need to be successful not only in school, but in life, in society, and as a citizen of the world?
- What are the values and virtues that promote a successful, meaningful, productive and happy life that also enhances the well being of others?
- How can we design learning environments in schools, community- and afterschool-settings that cultivate and support the development of these skills, values, and virtues in children and adolescents?
- How can we achieve these aims directly with programs for young people, and indirectly by nurturing them in the adults who figure so centrally in a child's life and development – parents and extended family members, child-care and early education professionals, nurses and doctors, teachers and school leaders, and so on. That is, how do we create contemplative communities where the older members role model healthy and virtuous habits and dispositions for the younger?

During its first three years of existence, MLERN has met 3 times each year with the following specific goals:

- The identification of promising current educational programs that bring contemplative practices into the educational arena in a developmentally appropriate, secular way;
- The identification of promising lines of research on the mind, brain and body, and social worlds of children and adolescents that is relevant to the study of contemplative practices with young people;
- The funding of pilot research on some promising programs;
- The creation of a short scientific white paper that defines the scope of the study of contemplative practices in education with children, adolescents, and the significant adults in their lives that sets out a research agenda for examining basic and applied issues in this regard;
- The creation of a multisite study examining the affect of contemplative practices on teachers and their students;
- The planning of the public meeting in Washington D.C. with the Dalai Lama on education entitled “Educating World Citizens for the 21st Century: Educators, Scientists and Contemplatives Dialogue on Cultivating a Healthy Mind, Brain and Heart.”

With the initial 3 year project culminating in the October 2009 Conference in Washington D.C., the next phase and scope of work for MLERN II is currently being planned. Central ideas under consideration for MLERN phase II are:

- Collaborative research in applied settings like schools and parenting classes;
- Dialogue among contemplatives, educators and scientists on how to design and evaluate “developmentally appropriate” contemplative practices across the life course;
- Exploration of what is the potential value added of contemplative practice over and above that associated with related interventions such as social-emotional learning;
- The extension and expansion of this work to a wider circle of educators, scientists, and contemplatives.

Please look for updates on MLERN II on www.mindandlife.org in the near future.

MLERN CORE MEMBERS

Richard Davidson, Ph.D.
*University of Wisconsin,
Madison*

John Dunne, Ph.D.
Emory University

Jacquelynne Eccles, Ph.D.
*University of Michigan,
Ann Arbor*

Adam Engle, J.D., M.B.A.
Mind and Life Institute

Mark Greenberg, Ph.D.
Pennsylvania State University

Amishi Jha, Ph.D.
University of Pennsylvania

Thupten Jinpa, Ph.D.
Institute of Tibetan Classics

Linda Lantieri, M.A.
Inner Resilience Program

Ellen Leibenluft, M.D.
*National Institute
of Mental Health*

David Meyer, Ph.D.
*University of Michigan,
Ann Arbor*

Rob Roeser, Ph.D.
Portland State University

David Vago, Ph.D.
Harvard Medical School

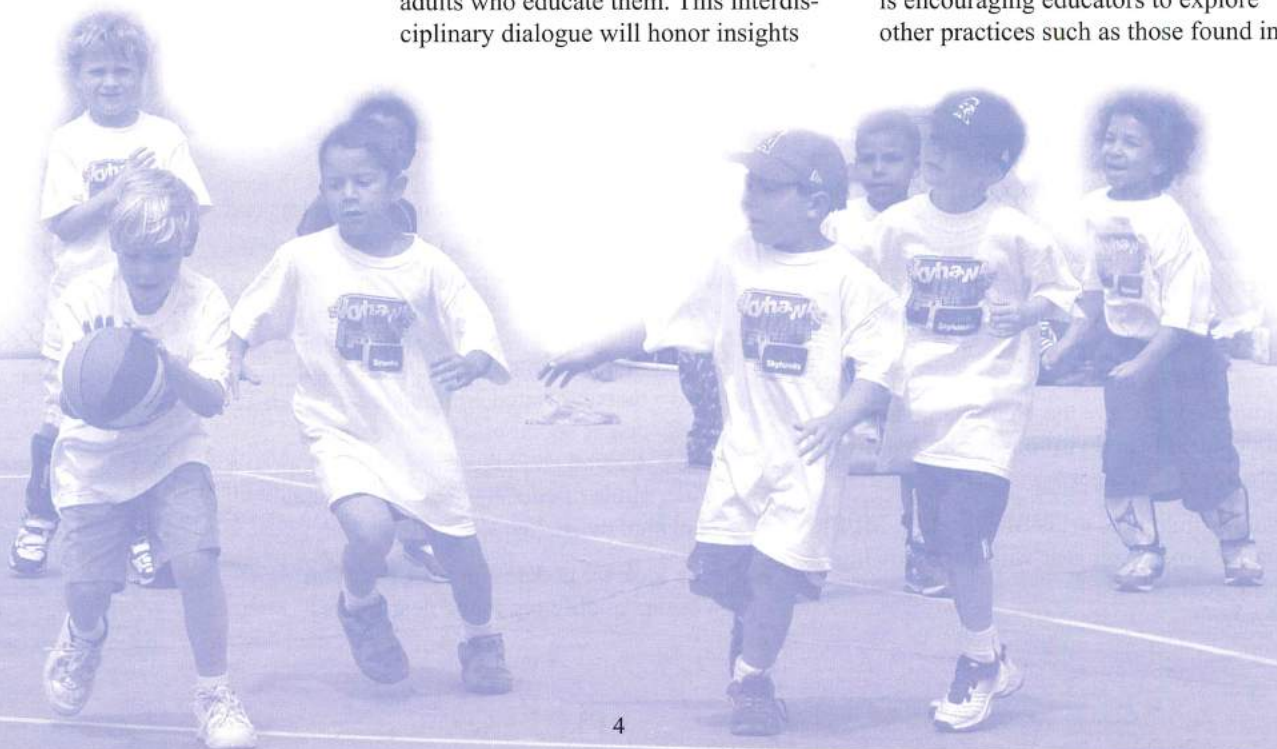
How can our educational system evolve to meet the challenges of the 21st century?

The urgent challenges of a globalized and interdependent world demand a new vision of world citizenship that is not confined to national boundaries, but encompasses moral and ethical responsibilities to all humanity. People coming of age in the 21st century will need to manifest unprecedented levels of intercultural cooperation, mutual moral concern, creativity, and skill in effectively addressing the challenges of the new century. An education that will prepare children to become compassionate and competent world citizens cannot be measured only in terms of cognitive skills and knowledge, but must address the wider aspects of child and adolescent development such as social and emotional skills, moral values, and embodied virtues that promote both personal and societal health, well-being, and caring.

Mind and Life XIX brings together world-renowned educators, scientists, and contemplatives, with the Dalai Lama presiding, to explore new avenues for science and educational practice related to the cultivation of these positive human qualities—mindful awareness, self-control, social responsibility and concern for the welfare of others—among children, youth, and the adults who educate them. This interdisciplinary dialogue will honor insights

from various perspectives on this issue, including those from educational theory and practice, philosophy, psychology, neuroscience, and the wisdom of contemplative traditions. Our intent is for the synergy of these converging disciplines to inspire and support visions of education that focus on the development of the whole person (including both students and educators) within more caring and effective school communities. At the heart of this dialogue is a shared vision of an educational system that nurtures the heart as well as the mind, and that creates compassionate, engaged, and ethical world citizens whose skills and abilities are not only used for personal growth and advancement, but also for the good of the world.

Educators have recently seen impressive results in the field of social and emotional learning (SEL), a form of education that helps children and adults develop fundamental social and emotional skills conducive to life effectiveness. Studies have documented that SEL has a positive impact on promoting ethical and pro-social behavior in young people as well as supporting their academic learning. The success of social and emotional learning programs is encouraging educators to explore other practices such as those found in



the contemplative traditions that may also cultivate, strengthen, and extend skills that SEL teaches.

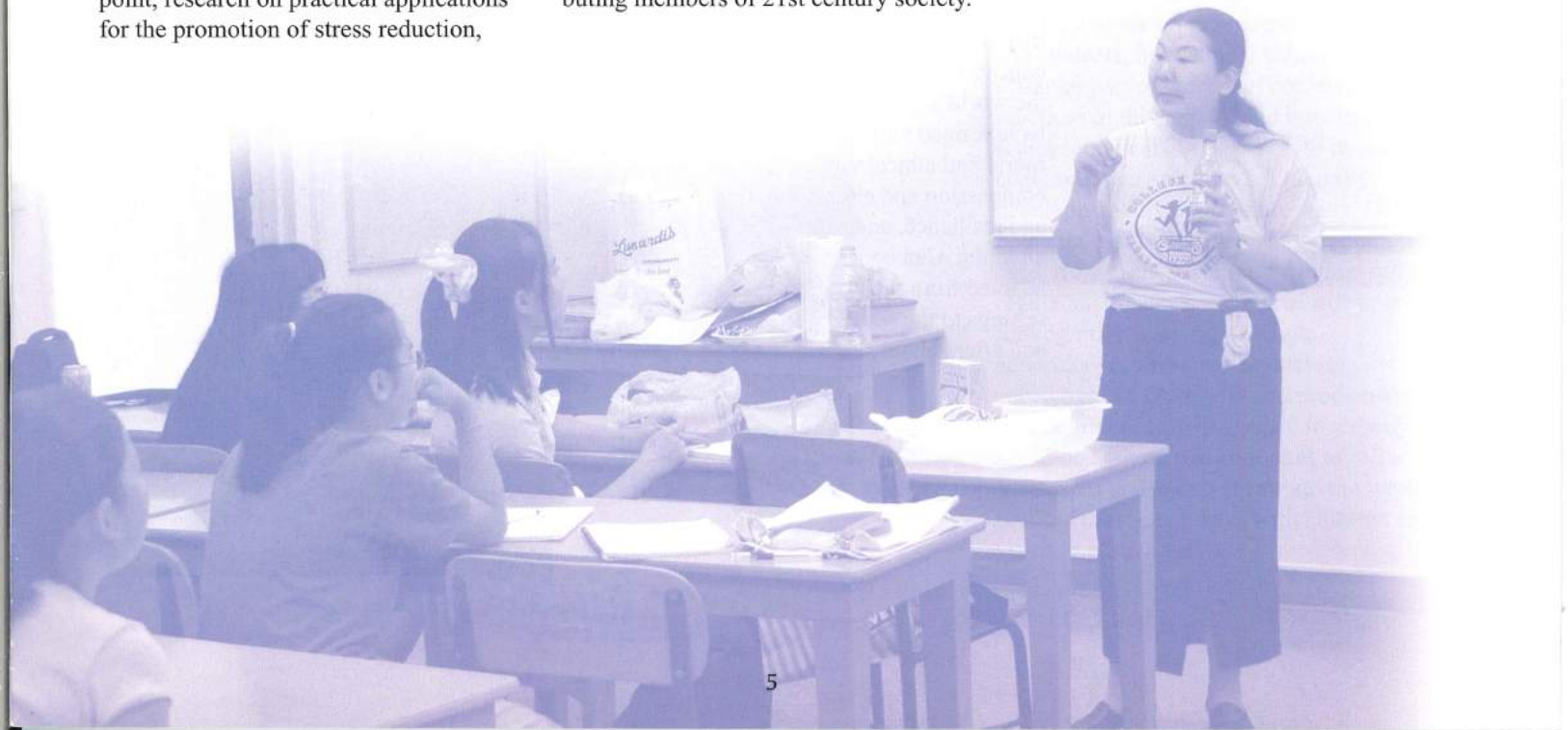
The world's great contemplative traditions encompass a shared wisdom on key ethical virtues such as non-violence and empathic concern for the welfare of others, as well as a vast array of specific techniques, including different forms of meditation and reflective practices, that aim to cultivate such virtues. In adults, studies are beginning to document how these practices promote better emotional regulation, improved attention, increased calm and resilience, better stress management and coping skills, and the deliberate cultivation of qualities such as compassion and empathy.

Neuroscience is beginning to build a body of evidence on the positive effects of contemplative practices on the minds, brains and bodies of adults. This leads to the question: would intervening earlier in life to teach young people healthy habits of mind, heart and body amplify the benefits of contemplative practices across the entire lifespans of individuals and provide a host of positive “downstream” preventative and health-promoting effects? As a starting point, research on practical applications for the promotion of stress reduction,

How will we educate people to be compassionate, competent, ethical, and engaged citizens in an increasingly complex and interconnected world?

health, and well-being is beginning to be examined in relation to the childhood and adolescent periods. Central to this emerging work is an exploration of how to provide contemplative practices to the adults in the lives of children and adolescents – parents, teachers, youth workers and so on – as one key way of “educating” the young in these practices through role modeling. Indeed, it is likely that the most beneficial effects of introducing contemplative practices to young people will occur when educators and parents model the positive qualities arising from such practices themselves. The goal is to “be the change we wish to see in the world” as Gandhi put it. Moreover, since school is often one of the most stable environments for children and youth exposed to developmental risks, focusing on school-based programs may be the best way to help children develop the non-academic skills necessary to be successful and contributing members of 21st century society.

The time is clearly ripe for scientists, educators, and contemplatives to plan collaborative research on how contemplative practices might be adapted for use in the classroom and how to assess their pedagogical value. Adapting contemplative techniques that were originally embedded within ancient cultures to the secular setting of public schools requires an interdisciplinary approach that includes those with expertise in educational practice, applied and basic science, and the wisdom of the contemplative traditions themselves. This meeting aims to identify new avenues of scientific inquiry and educational practice that aim to cultivate positive qualities that are particularly important in the global context of the 21st century.



Introduction and Welcome

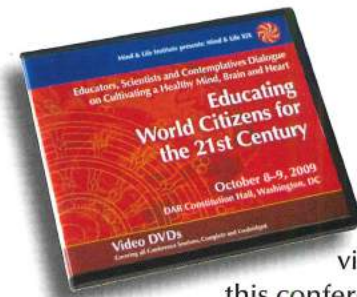
Thursday, October 8, 2009 • 9:00–9:15am

R. Adam Engle, J.D., M.B.A.

CEO and Chairman, Mind and Life Institute

Jacquelynne S. Eccles, Ph.D.

University of Michigan



For information on purchasing video recordings of this conference, see page 18.

Session One: Envisioning the World Citizen

Thursday, October 8, 2009 • 9:15am–12pm

Speakers:

HH Dalai Lama

Marian Wright Edelman, J.D.

Panelists:

Matthieu Ricard, Ph.D.

Jacquelynne S. Eccles, Ph.D.

Linda Darling-Hammond, Ed.D.

Moderator:

Daniel Goleman, Ph.D.

Interpreter:

Thupten Jinpa, Ph.D.

A deep understanding of our individual and collective responsibility to humanity as a whole, and to the environment, will be essential to our survival in the globally interdependent world of the 21st century. How do we prepare young people to take up and meet these challenges through novel forms of teaching and learning such as those involving contemplative practices in both formal and informal educational environments?

What are the positive qualities that future citizens will need to respond to these challenges with compassion, wisdom, creativity, and skill? Looking at exemplary individuals whose lives inspire us, can we determine what qualities constitute a 'good' person in the modern world? How do such qualities develop, and how can we support that development in formal and informal educational settings? Over many centuries, the world's great contemplative traditions have refined various techniques to cultivate moral and ethical virtues such as compassion and caring, emotional balance and resilience, and calm and focused attention. Can contemplative practices be adapted from their traditional cultural settings to the secular context of schools and after-school settings so that they can

cultivate disciplined habits of mind and heart in young people and those who educate them alike? Are there opportunities for synergy here with the historically strong focus in American public education on moral development and character education?

This session will present the shared insights of world-renowned leaders in education, moral philosophy, secular ethics and contemplative practice, and development science regarding a renewed vision of public education – one that draws upon both the wisdom of contemplative traditions and their associated practices as well as the cutting edge ideas in education and the sciences of human learning and development.



Session Two: Attention, Emotion Regulation and Learning

Thursday, October 8, 2009 • 2:00–4:30pm

Speaker:

Richard Davidson, Ph.D.

Panelists:

HH Dalai Lama

Ronald E. Dahl, M.D

Mark Greenberg, Ph.D.

Anne Klein, Ph.D.

Kathleen McCartney, Ph.D.

Moderator:

Daniel Goleman, Ph.D.

Interpreter:

Thupten Jinpa, Ph.D.

Self-regulation—the ability to be aware of our attention and emotions, and to direct them consciously—enables the mind to focus in ways that support academic learning and positive social relationships. Self-regulation enables us to make conscious choices in response both to our outer experiences and to the feelings and thoughts they engender within us. The habits of mind and heart that are involved in regulating attention and emotion are the foundation of the ‘self-knowledge’ and insight that are among the classical aims of education. These habits are also essential for cooperation and responsible moral conduct as a community member, as well as for personal resilience in the face of adversity.

As neuroscience probes the brain’s executive functions that control attention and emotion, we are beginning to understand how malleable these mechanisms are. Self-regulation is a learnable skill as well as a prerequisite for other forms of learning. Beyond the common-sense observation that better attention in the classroom leads to better learning, practices that hone mindful awareness and focused attention may also

foster critical thinking, deeper comprehension, and meta-cognitive skills associated with learning how to learn. We are beginning also to understand the brain mechanisms that link early experiences of either stress or nurturing care, to later emotional health and self-regulation, and to identify developmentally sensitive periods of growth.

Recent programs in SEL have shown impressive results in teaching children techniques for emotional regulation in social interactions. Meanwhile, neuroscientists have been studying contemplative practices that hone attention and emotional regulation in adults. The evidence from adult studies is compelling, and suggests that, with insight from developmental neuroscience and psychology, practices such as those found in the contemplative traditions like mindfulness meditation may also cultivate, strengthen, and extend the habits of mind and heart that SEL teaches.

In laying the groundwork for collaborative research projects to explore such possibilities, the dialogue participants in this session will consider how a variety of pedagogical practices, contemplative and otherwise, may be effective in fostering self-regulation among parents, educators and students; how ethical values form an essential part of the use of contemplative practices in this regard; and how important issues remain about how best to introduce contemplative practices in culturally- and developmentally appropriate ways. Developmental issues are especially important here: from earliest childhood, when self-regulation creates a stable and safe space for cognitive learning, through adolescence, when self-regulatory capacities can creatively and productively channel the energy unleashed in puberty; to adulthood where one continues to refine such skills and brings them into the world in more prominent ways with children and youth (e.g., in schools).



Session Three: Compassion and Empathy

Friday, October 9, 2009 • 9:30am–12pm

*Speaker:***Linda Lantieri, Ph.D.***Panelists:***HH Dalai Lama****Peter Benson, Ph.D.****Martin Brokenleg, Ph.D.****Nancy Eisenberg, Ph.D.****Matthieu Ricard, Ph.D.***Moderator:***Mark Greenberg, Ph.D.***Interpreter:***Thupten Jinpa, Ph.D.**

Compassion and empathy are fundamental to moral and character development and to any vision of a kinder, more just, and more caring society and world. Complex emotions that embody an awareness of one's interconnection with others, compassion and empathy serve as a foundation for altruism, cooperation, helping, and other prosocial behavior. The Dalai Lama notes that human beings have a natural propensity for compassion and empathy but "need specialized training" to extend this feeling beyond the immediate circle of family, friends, and others we identify with closely. A key challenge in educating world citizens is expanding this circle of concern to encompass the wider, interdependent world in all its diversity. Educational strategies that aim to build respect for diversity may be most effective when focused both on the value and experience of such diversity, as well as on deep commonalities in the human experience that transcend culture (e.g., the desire of happiness).

Contemplative traditions have approached compassion as a learnable skill that ideally develops into an enduring positive quality, transforming our automatic response to the world from a reactive and self-centered

mode to a more reflective and other-centered mode. The cultivation of compassion, empathy, and other virtuous emotions is traditionally taught through a rich, culturally embedded repertoire of reflective and cognitive techniques, as well as role modeling. Is it possible to extract the core wisdom of these practices from their religious and cultural origins without disempowering them; and if so, may they offer a valuable resource for the aims of moral and character education in secular societal contexts like schools? What are the elements of school culture which would have to change to realize these benefits?

Contemplative practices that cultivate compassion and empathy may also support cognitive learning and help young people to discover meaningful purpose in their lives and passionate engagement in their immediate and far-reaching communities. Such practices could complement, or be integrated into, on-going curricular and instructional efforts aimed at teaching students about civic engagement, social justice, ethical responsibility, and moral decision-making in deep, enduring, and transformative ways. Research on brain processes underlying prejudice and intolerance suggests that contemplative practices that improve attention and emotional regulation can also bring prejudice into conscious awareness and thus offer a fulcrum for change. Other studies have examined factors that determine how empathy for the suffering of others may transform into compassionate, helping behavior rather than overwhelming sadness or fear. Collaboration between educators, scientists, and contemplatives on issues such as these could bring us closer to new understandings of how best to educate the compassionate heart in developmentally appropriate ways.



SESSION FOUR

Session Four: Integrations, Reflections and Future Directions

Friday, October 9, 2009 • 2:00–4:30pm

Panelists:

HH Dalai Lama

Linda Darling-Hammond, Ed.D.

Richard Davidson, Ph.D.

Takao Hensch, Ph.D.

Lee Shulman, Ph.D.

Moderator:

Roshi Joan Halifax, Ph.D.

Interpreter:

Thupten Jinpa, Ph.D.

This final session will offer reflections on the previous two days of dialogue and will serve to integrate and explore new ideas that have been sparked by the process. For example, participants in the final session will discuss windows of opportunity in which the developing brain is optimally receptive for the cultivation of particular mental qualities associated with attention, emotion, empathy and compassion that have been discussed in the meeting. They will also discuss the institutional and social contexts of schools today that could facilitate or hinder efforts to introduce contemplative practices in K-16 education. Furthermore, the question of how the introduction of contemplative practices in formal educational settings could complement, expand upon or reframe contemporary educational reform efforts at these various levels, to the extent such practices are adapted for public education settings in culturally sensitive, developmentally appropriate and thoroughly secular ways will also be discussed.

The overarching aim of this session is to develop a set of tractable scientific questions regarding the use of contemplative practices in educational contexts that can be researched in the near future, and that ultimately may inform educational practice and policy in ways that benefit teachers, students, and their families. As just one example, consider a key principle in the contemplative traditions - the importance of *embodiment*. Embodiment refers to our ability to “give form through our verbal and non-verbal behavior” to certain cherished qualities, for instance, kindness to others. In this context, one hypothesis is that the embodiment of qualities like compassion, empathy, and mindfulness in adults and older peers is a powerful form of social role modeling that teaches the young important lessons about how to become a responsible member of a family, a peer group, a school, a community and a society. For students to learn the skills

needed for world citizenship and personal responsibility in the 21st century world, one hypothesis is that if these qualities are to be successfully developed in students, teachers must model such skills and behaviors themselves in a school context that is supportive of such skills and behaviors at all levels. That is, teacher embodiment of these skills, as well as a supportive school environment, really matter for students’ motivation and capacity to learn and embody such qualities themselves. From this perspective, a key priority in this work going forward is to inquire into how teacher training and direct service programs on compassion and mindfulness for teachers and parents may form a necessary, but not sufficient condition for the cultivation of these qualities in young people. In addition, such work will need to address issues of context: How can school leaders support the cultivation of positive habits of the mind and heart in the whole school culture? How can educational leaders design and implement “mindful and compassionate communities of learning” for students, teachers, parents and educational leaders alike?

Ultimately, we envision an education system in which young people are recognized and educated as cognitive *and* emotional, ethical, and social beings whose lives are deeply interconnected with others; one that lifts their spirits and engages them fully in active, meaningful learning, and that cultivates the positive qualities necessary to be a caring and contributing member of the world community in the coming years. The world’s contemplative traditions are a precious resource that can contribute to the education and development of people who are compassionate, ethically responsible, and in control of their mental lives and who, as a result, are positioned optimally to meet the extraordinary political, social, and spiritual challenges of our time.



Tenzin Gyatso, the XIVth Dalai Lama, is the leader of Tibetan Buddhism, the head of the Tibetan government-in-exile, and a spiritual leader revered worldwide. He was born on July 6, 1935 in a small village called Taktser in northeastern Tibet. Born to a peasant family, he was recognized at the age of two, in accordance with Tibetan tradition, as the reincarnation of his predecessor, the

XIIIth Dalai Lama. The Dalai Lamas are manifestations of the Buddha of Compassion, who choose to reincarnate for the purpose of serving human beings. Winner of the Nobel Prize for Peace in 1989, he is universally respected as a spokesman for the compassionate and peaceful resolution of human conflict.

He has traveled extensively, speaking on subjects including universal responsibility, love, compassion and kindness. Less well known is his intense personal interest in the sciences; he has said that if he were not a monk, he would have liked to be an engineer. As a youth in Lhasa it was he who was called on to fix broken machinery in the Potola Palace, be it a clock or a car. He has a vigorous interest in learning the newest developments in science, and brings to bear both a voice for the humanistic implications of the findings, and a high degree of intuitive methodological sophistication.



Thupten Jinpa, Ph.D. was educated at the Shartse College of Ganden Monastic University, South India, where he received the Geshe Lharam degree. In addition, Jinpa holds a B.A. Honors in philosophy and a Ph.D. in religious studies, both from Cambridge University. He taught at Ganden monastery and worked as a research fellow in Eastern religions at Girton College, Cambridge University.

Jinpa has been the principal English translator to H.H. the Dalai Lama for over two decades and has translated and edited numerous books by the Dalai Lama, including *Ethics for the New Millennium*, *Transforming the Mind*, and *The Universe in a Single Atom: Convergence of Science and Spirituality*. His own publications include works in both Tibetan and English, including *Songs of Spiritual Experience* (co-authored), *Self, Reality and Reason in Tibetan Philosophy*, *Mind Training: The Great Collection*, and *The Book of Kadam: The Core Texts*, the last two being part of The Library of Tibetan Classics series.

Jinpa is an adjunct professor at the Faculty of Religious Studies at McGill University, Montreal and a visiting scholar and an executive committee member at the Center for Compassion and Altruism Research and Education (CCARE), Stanford University. He is currently the president of the Institute of Tibetan Classics, Montreal, and heads its project of critical editing, translation and publication of key classical Tibetan texts aimed at creating a definitive reference series entitled The Library of Tibetan Classics.



Peter L. Benson, Ph.D. is president and CEO of Minneapolis-based Search Institute, the nation's leading "action tank" for helping communities "grow great kids." A leading authority on human development, community mobilization, and social change, he holds a doctorate and master's degree from the University of Denver as well as a master's degree from Yale University. His vision,

research, and public voice have inspired a "sea change" in theory, practice, and policy. His innovative, research-based framework of Developmental Assets is the most widely used approach to positive youth development in the United States and around the world. Most recently, he has focused on conceptualizing a new understanding of "thriving." He is also the principal investigator and co-director for Search Institute's Center for Spiritual Development in Childhood and Adolescence, which seeks to advance knowledge, practice, and international interest in this important, but underemphasized domain of human development. Dr. Benson is the author or editor of more than a dozen books on child and adolescent development, including, most recently, *Sparks: How Parents Can Ignite the Hidden Strengths of Teenagers* (Jossey-Bass), and *The Handbook of Spiritual Development in Childhood and Adolescence* (Sage). Among his many honors, Dr. Benson was the first visiting scholar at the William T. Grant Foundation and also received the William James Award for Career Contributions to the Psychology of Religion from the American Psychological Association. He serves on many boards and commissions, including the John Templeton Foundation Board of Advisors. Dr. Benson is married to Tunie Munson-Benson, a nationally recognized expert in children's literature and literacy. They have two children, Liv and Kai, and two grandsons, Ryder and Truman.



Martin Brokenleg, Ph.D. is the Director of Native Ministries and Professor of First Nations Theology and Ministry at the Vancouver School of Theology in Vancouver, British Columbia. He serves as a Vice President of Reclaiming Youth International, providing training for individuals who work with youth at risk. He holds a doctorate in psychology and is a graduate of the Episcopal Divinity School. For thirty years, Dr. Brokenleg was professor of Native American studies at Augustana College of Sioux Falls, South Dakota. He has also been a director of The Neighborhood Youth Corps, chaplain in a correctional setting, and has extensive experience as an alcohol counselor. Dr. Brokenleg has consulted and led training programs throughout North America, New Zealand, and South Africa. He is the father of three children and an enrolled member of the Rosebud Sioux Tribe practicing the culture of his Lakota people.

SPEAKERS AND PANELISTS



Ronald E. Dahl, M.D. is the Staunton Professor of Psychiatry and Pediatrics, and Professor of Psychology at the University of Pittsburgh. He is a pediatrician with research interests in sleep/arousal and affect regulation and their relevance to the development of behavioral and emotional disorders in youth. His work focuses on adolescence and pubertal development as a neuromaturational

period with unique opportunities for early intervention. He co-directs a large program of research on child/adolescent anxiety and depression with more than twenty years of continuous funding from the NIMH, and he has received research grants from NIAAA, NIDA, and NICHD focusing on questions of neurobehavioral development and adolescent health outcomes. His research is interdisciplinary and bridges from basic work in affective neuroscience and development and extends to clinical work focusing on early intervention for behavioral and emotional health problems. Dr. Dahl has participated in several interdisciplinary research groups, including The MacArthur Foundation Research Network on Psychopathology and Development, and The Robert Wood Johnson Foundation Research Network on Tobacco Dependence. He has published extensively on adolescent development, sleep disorders, and behavioral/emotional health in children and adolescents.



Linda Darling-Hammond, Ed.D. is Charles E. Ducommun Professor of Education at Stanford University where she has launched the Stanford Educational Leadership Institute and the School Redesign Network and served as faculty sponsor for the Stanford Teacher Education Program. She is a former president of the American Educational Research Association and

member of the National Academy of Education. Her research, teaching, and policy work focus on issues of school restructuring, teacher quality and educational equity. From 1994-2001, she served as executive director of the National Commission on Teaching and America's Future, a blue-ribbon panel whose 1996 report, *What Matters Most: Teaching for America's Future*, led to sweeping policy changes affecting teaching and teacher education. In 2006, this report was named one of the most influential affecting U.S. education and Darling-Hammond was named one of the nation's ten most influential people affecting educational policy over the last decade.

Among Darling-Hammond's more than 300 publications are *Preparing Teachers for a Changing World: What Teachers Should Learn and be Able to Do* (with John Bransford, for the National Academy of Education, winner of the Pomeroy Award from AACTE), *Powerful Teacher Education: Lessons from Exemplary Programs* (Jossey-Bass: 2006); *Teaching as the Learning Profession* (Jossey-Bass: 1999) (co-edited with Gary Sykes), which received the National Staff Development Council's Outstanding Book Award for 2000; and *The Right to Learn*, recipient of the American Educational Research Association's Outstanding Book Award for 1998.



Richard J. Davidson, Ph.D. is the William James and Vilas Research Professor of Psychology and Psychiatry, Director of the W.M. Keck Laboratory for Functional Brain Imaging and Behavior, the Laboratory for Affective Neuroscience and the Center for Investigating Healthy Minds, Waisman Center at the University of Wisconsin-Madison. He received his Ph.D. from Harvard University

in Psychology and has been at Wisconsin since 1984. He has published more than 250 articles, many chapters and reviews and edited 13 books. He has been a member of the Mind and Life Institute's Board of Directors since 1991. He is the recipient of numerous awards for his research including a National Institute of Mental Health Research Scientist Award, a MERIT Award from NIMH, an Established Investigator Award from the National Alliance for Research in Schizophrenia and Affective Disorders (NARSAD), a Distinguished Investigator Award from NARSAD, the William James Fellow Award from the American Psychological Society, and the Hilldale Award from the University of Wisconsin-Madison. He was the Founding Co-Editor of the new American Psychological Association journal *EMOTION* and is Past-President of the Society for Research in Psychopathology and of the Society for Psychophysiological Research. He was the year 2000 recipient of the most distinguished award for science given by the American Psychological Association—the Distinguished Scientific Contribution Award. In 2003 he was elected to the American Academy of Arts and Sciences and in 2004 he was elected to the Wisconsin Academy of Sciences, Arts and Letters. He was named one of the 100 most influential people in the world by Time Magazine in 2006. In 2006 he was also awarded the first Mani Bhaumik Award by UCLA for advancing the understanding of the brain and conscious mind in healing. Madison Magazine named him Person of the Year in 2007.



Jacquelynne S. Eccles, Ph.D. (McKeachie/Pintrich Distinguished University Professor of Psychology and Education at the University of Michigan (UM) and Senior Research Scientist at the Institute for Social Research at the UM) received her Ph.D. from UCLA in 1974 and has served on the faculty at Smith College, the University of Colorado, and the University of Michigan. In 1998-99,

she was the Interim Chair of Psychology at the University of Michigan, and she has served as Chair of the Combined Program in Education and Psychology repeatedly over the last 30 years. She chaired the MacArthur Foundation Network on Successful Pathways through Middle Childhood and was a member of the MacArthur Research Network on Successful Pathways through Adolescence. She was SRA (Society for Research on Adolescence) program chair in 1996, has served on the SRA Council, and is now Past-President of SRA. She was also Program Chair and President for Division 35 (the Psychology of Women) of the American Psychological Association (APA), and chair of the National Academy of Science/National Research Council (NAS/NRC) Committee on

Cont'd on page 12

SPEAKERS AND PANELISTS

Jacquelynne S. Eccles, Ph.D., cont'd

After-School Programs for Youth. She is a member of the National Academy of Education and now serves on its Governing Board.

Dr. Eccles' awards include: the Spencer Foundation Fellowship for Outstanding Young Scholar in Educational Research, the Sarah Goddard Power Award for Outstanding Service from the University of Michigan, the American Psychological Society (APS) Cattell Fellows Award for Outstanding Applied Work in Psychology, the Society for the Study of Social Issues's Kurt Lewin Award for outstanding research, the Life-Time Research Awards from SRA, Division 15 (Educational Psychology) of the APA, and the Society for Research on Human Development, the Mentor's Award from Division 7 (Developmental Psychology) of the APA, and the University of Michigan Faculty Recognition Award for Outstanding Scholarship. She is a Fellow in American Psychological Association, American Psychological Society, American Educational Research Association, and Society for the Psychological Study of Social Issues. She has conducted research on topics ranging from gender-role socialization, classroom influences on motivation to social development in the family, school, peer and wider cultural contexts. Much of this work focuses on the socialization of self-beliefs and motivation, and the impact of self-beliefs and motivation on many other aspects of social development. Her most recent work focuses on: (1) ethnicity as a part of the self and as a social category influencing experiences, (2) the relation of self beliefs and identity to the transition from mid to late adolescence and then into adulthood, and (3) the impact of social contexts (school, community organizations, religious organizations, and families) on development across the lifespan.



Marian Wright Edelman, J.D., Founder and President of the Children's Defense Fund (CDF), has been an advocate for disadvantaged Americans for her entire professional life. Under her leadership, CDF has become the nation's strongest voice for children and families. The Leave No Child Behind® mission of the Children's Defense Fund is to ensure every child a Healthy

Start, a Head Start, a Fair Start, a Safe Start, and a Moral Start in life and successful passage to adulthood with the help of caring families and communities.

Mrs. Edelman, a graduate of Spelman College and Yale Law School, began her career in the mid-60s when, as the first black woman admitted to the Mississippi Bar, she directed the NAACP Legal Defense and Educational Fund office in Jackson, Mississippi. In 1968, she moved to Washington, D.C., as counsel for the Poor People's Campaign that Dr. Martin Luther King, Jr. began organizing before his death. She founded the Washington Research Project, a public interest law firm and the parent body of the Children's Defense Fund. For two years she served as the Director of the Center for Law and Education at Harvard University and in 1973 began CDF.

Marian Wright Edelman, J.D., cont'd

Mrs. Edelman served on the Board of Trustees of Spelman College which she chaired from 1976 to 1987 and was the first woman elected by alumni as a member of the Yale University Corporation on which she served from 1971 to 1977. She has received many honorary degrees and awards including the Albert Schweitzer Humanitarian Prize, the Heinz Award, and a MacArthur Foundation Prize Fellowship. In 2000, she received the Presidential Medal of Freedom, the nation's highest civilian award, and the Robert F. Kennedy Lifetime Achievement Award for her writings which include eight books: *Families in Peril: An Agenda for Social Change*; *The Measure of Our Success: A Letter to My Children and Yours*; *Guide My Feet: Meditations and Prayers on Loving and Working for Children*; *Stand for Children*; *Lanterns: A Memoir of Mentors*; *Hold My Hand: Prayers for Building a Movement to Leave No Child Behind*; *I'm Your Child, God: Prayers for Our Children*; and *I Can Make a Difference: A Treasury to Inspire Our Children*. Her latest book *The Sea is So Wide and My Boat is So Small: Charting a Course for the Next Generation* released in bookstores September 23, 2008.

She is a board member of the Robin Hood Foundation, the Association to Benefit Children, and City Lights School and is a member of the Council on Foreign Relations, the American Philosophical Society, the American Academy of Arts and Sciences, and the Institute of Medicine of the National Academy of Sciences.

Marian Wright Edelman is married to Peter Edelman, a Professor at Georgetown Law School. They have three sons, Joshua, Jonah, and Ezra, two granddaughters, Ellika and Zoe, and two grandsons, Elijah and Levi.



Nancy Eisenberg, Ph.D. is Regents' Professor of Psychology at Arizona State University. She received her Ph.D. at the University of California, Berkeley. She has published numerous books, chapters, and papers on social, emotional, and moral development, including *The Caring Child* (1992), *The Roots of Prosocial Behavior in Children* (with Paul Mussen, 1989), and

How Children Develop (with Robert Siegler and Judy DeLoache, 2006), and is the editor of volume 3 (Social, Emotional, and Personality Development) of the *Handbook of Child Psychology* (5th and 6th editions). She has been a recipient of Research Scientist Development Awards and a Research Scientist Award from the National Institute of Health (NICHD and NIMH). She was President of the Western Psychological Association and is president-elect of Division 7 (Developmental Psychology) of the American Psychological Association. Eisenberg has been associate editor of *Merrill-Palmer Quarterly* and *Personality and Social Psychology Bulletin*; and editor of *Psychological Bulletin* and a volume of the *Handbook of Child Psychology*. She is currently the founding editor of the new SRCD journal, *Child Development Perspectives*. She has served on the governing board of the Society for Research in Child Development, the Board of Directors of the American Psy-

SPEAKERS AND PANELISTS

Nancy Eisenberg, Ph.D., cont'd

chological Society, the governing council of the American Psychological Association, and the U. S. National Committee for the International Union of Psychological Science (through the National Academy of Science). She is the 2007 recipient of the Ernest R. Hilgard Award for a Career Contribution to General Psychology, Division 1, American Psychological Association; the 2008 recipient of the International Society for the Study of Behavioral Development Distinguished Scientific Contribution Award; and the 2009 recipient of the G. Stanley Hall Award Recipient Award for Distinguished Contribution to Developmental Psychology, Division 7, American Psychological Association.



R. Adam Engle, J.D., M.B.A. is the Chairman and co-founder of the Mind and Life Institute. He was educated at the University of Colorado, Harvard University and Stanford University, where he received his B.A., J.D., and M.B.A. degrees respectively. Over the past 40 years, he has divided his professional life as a lawyer and entrepreneur between the for-profit and non-profit sectors.

In the for-profit sector, Mr. Engle began his career as a lawyer, practicing for 10 years in Beverly Hills, Albuquerque, Santa Barbara, and Teheran. After leaving the practice of law, he formed an investment management firm, focusing on global portfolio management on behalf of individual clients. He also started several business ventures in the United States and Australia.

Mr. Engle began working with various groups in the non-profit sector in 1965. In addition to the Mind and Life Institute, he also co-founded the Colorado Friends of Tibet, a statewide Tibetan support group based in Boulder, Colorado; was a founding member of the Social Venture Network; and has advised numerous other non-profit organizations.



Daniel Goleman, Ph.D. covers behavioral science and health for the New York Times. He received his bachelors degree magna cum laude from Amherst College, where he was an Independent Scholar, and his Ph.D. in psychology from Harvard University. For two years he traveled in India studying Buddhist and other spiritual systems of psychology, the first year as a Harvard Traveling Fellow, the second as a Research Fellow of the Social Science Research Council. He taught at Harvard University before becoming an editor and journalist. He is a Fellow of the American Association for the Advancement of Science, and was twice nominated for the Pulitzer prize for his science writing in the New York Times. He is the author of numerous books, including *Emotional Intelligence*, *The Meditative Mind*, *Destructive Emotions*, and most recently *Ecological Intelligence*. He moderated the third Mind and Life dialogue in 1990, and has been a board member since 1992.



Mark Greenberg, Ph.D. holds The Bennett Endowed Chair in Prevention Research in Penn State's College of Health and Human Development. He is currently the Director of the Prevention Research Center. Since 1981, Dr. Greenberg has been examining the effectiveness of school-based curricula (The PATHS Curriculum) to improve the social, emotional, and cognitive competence of elementary-aged children. Since 1990, he has served as an Investigator in Fast Track, a comprehensive program that aims to prevent violence and delinquency in families. His research has focused on the role of individual, family, and community-level factors in prevention. Current studies include the evaluation of Communities That Care and The PROSPER Model. He received the Research Scientist Award from the Society for Prevention Research in 2002.



Roshi Joan Halifax, Ph.D., is a Buddhist teacher, Zen priest, anthropologist, and author. She is Founder, Co-abbot, and Head Teacher of Upaya Zen Center, a Buddhist monastery in Santa Fe, New Mexico and Director of the Upaya Institute. She received her Ph.D in medical anthropology in 1973. She has lectured on the subject of death and dying at many academic institutions, including Harvard Divinity School and Harvard Medical School, Georgetown Medical School, University of Virginia Medical School, Duke University Medical School, University of Connecticut Medical School, among many others. She received a National Science Foundation Fellowship in Visual Anthropology, and was an Honorary Research Fellow in Medical Ethnobotany at Harvard University, and is a Distinguished Visiting Fellow and Kluge Scholar at the Library of Congress. From 1972-1975, she worked with psychiatrist Stanislav Grof at the Maryland Psychiatric Research Center on pioneering work with dying cancer patients. She has continued to work with dying people and their families and to teach health care professionals as well as lay individuals on contemplative care of the dying. Her work for forty years has focused on engaged and applied Buddhism. She is a Board Member of the Mind and Life Institute. The author of many books, including *Being with Dying: Cultivating Compassion and Fearlessness in the Presence of Death*, Dr. Halifax founded the Project on Being with Dying and the Upaya Prison Project.

Cont'd on page 14

SPEAKERS AND PANELISTS



Takao K. Hensch, Ph.D. is joint Professor of Neurology (Children's Hospital Boston) at Harvard Medical School and Professor of Molecular and Cellular Biology (Center for Brain Science) at Harvard University. After his undergraduate studies on sleep mechanisms with Dr. J. Allan Hobson at Harvard, he was a student of Dr. Masao Ito at the University of Tokyo (MPH) and Fulbright

Fellow with Dr. Wolf Singer at the Max-Planck Institute for Brain Research, prior to receiving a Ph.D. in Neuroscience working with Dr. Michael Stryker from the University of California San Francisco in 1996. He then helped to launch the RIKEN Brain Science Institute (Japan) as Lab Head for Neuronal Circuit Development and served as Group Director since 2000.

Hensch's research focuses on critical periods in brain development. By applying cellular and molecular biology techniques to neural systems, he identified inhibitory circuits that orchestrate the structural and functional rewiring of connections in response to early sensory experience. His work impacts not only basic understanding of brain development, but also the potential treatment for devastating cognitive disorders in adulthood. Hensch has received several honors, including the Tsukahara Prize (Japan Brain Science Foundation); Japanese Minister of Education, Culture, Sports, Science and Technology (MEXT) Prize; NIH Director's Pioneer Award and the first US Society for Neuroscience Young Investigator Award to a foreign scientist. He serves on the editorial board of among others *The Journal of Neuroscience* (reviewing editor), *Brain Structure and Function*, *NeuroSignals*, *Neural Development*, *HFSP Journal* and *Neuron*.



Anne Carolyn Klein / Rigzin Drolma, Ph.D. is Professor of Religious Studies at Rice University and a founding director and resident teacher of Dawn Mountain, a center for contemplative study and practice in Houston (www.dawnmountain.org). She lectures and leads retreats widely on contemplative practice as well as on the Buddhist texts and theories of knowing that support these.

She writes and practices primarily in the Tibetan tradition, translating both classic texts and oral commentary on them. All her scholarly work inquires into the different functions of the human mind, especially the capacity for intellectual as well as direct knowing. Her books include *Knowledge and Liberation*, on Buddhist distinctions between cognitive and sensory knowing; *Path to the Middle: The Spoken Scholarship of Khensur Yeshe Thupten*, on preparing to meet the ultimate; *Meeting the Great Bliss Queen*, contrasting Buddhist and feminist understandings of self as mere construction or subtle essence; and, with Geshe Tenzin Wangyal Rinopche, *Unbounded Wholeness*, which translates and discusses a Dzogchen text from the Bon-Buddhist tradition. Is the intellect a help or hindrance in cultivating non-conceptual realization? This is a central debate throughout Buddhist history – Anne's books all explore some aspect of this question.

Anne Carolyn Klein / Rigzin Drolma, Ph.D. cont'd

Forthcoming this spring is *Heart Essence of the Vast Expanse: A Story of Transmission*, Anne's chantable English translation of foundational practices from the Longchen Nyingthig, with CD of the English and Tibetan chanting. She has commenced translation of two texts which combine theories of knowing with meditation practices opening to Dzogchen. These are Mipham Rinpoche's *The Threefold Great Seal: Abiding, Movement and Awareness* (phyag chen pa'i gnas 'gyur rig gsum) with extensive oral commentary from the renowned Khetsun Sangpo Rinpoche, as well as a major text by Khetsun Rinpoche himself coalescing a variety of oral and written sources. She is also in the daunting mid-stages of her own manuscript, *The Knowing Body* which explores the epistemology of the body's innate intelligence.



Linda Lantieri, M.A. is a Fulbright Scholar, keynote speaker, and internationally known expert in social and emotional learning, conflict resolution, intergroup relations, and crisis intervention. Currently she serves as the Director of The Inner Resilience Program (formerly Project Renewal), a project of the Tides Center, which is an initiative that equips school per-

sonnel with the skills and strategies to strengthen their inner resiliency in order to model these skills for the young people in their care. She is also the cofounder of the Resolving Conflict Creatively Program (RCCP). Started in 1985, RCCP is now one of the largest and longest running research-based school (K-8) programs in social and emotional learning in United States. Linda is also one of the founding board members of the Collaborative for Academic, Social, and Emotional Learning (CASEL).

Linda has almost 40 years of experience in education as a former teacher, assistant principal, director of an alternative middle school in East Harlem, and faculty member of the Department of Curriculum and Teaching at Hunter College in New York City. Linda is a Board Certified Expert in Traumatic Stress from the American Academy of Experts in Traumatic Stress. She is the coauthor of *Waging Peace in Our Schools* (Beacon Press, 1996) editor of *Schools with Spirit: Nurturing the Inner Lives of Children and Teachers* (Beacon Press, 2001), and author of *Building Emotional Intelligence: Techniques to Cultivate Inner Strength in Children* (Sounds True, 2008 forthcoming).



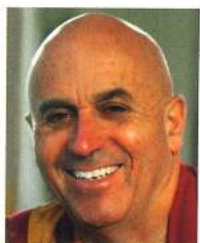
One of Mind and Life's small steps toward a greener earth is ensuring the use of eco-conscious inks and papers for the printing of this brochure.

SPEAKERS AND PANELISTS



Kathleen McCartney, Ph.D. is the Dean of the Harvard Graduate School of Education and the Gerald S. Lesser Professor in Early Childhood Development. She is a developmental psychologist whose research informs theoretical questions on early experience and development as well as policy questions on child care, early childhood education, poverty, and parenting. Since 1989, she has

served as a Principal Investigator on the National Institute of Child Health and Human Development (NICHD) Study of Early Child Care and Youth Development, a study of 1,350 children from birth through 16 years. The NICHD Early Child Care Research Network summarized their findings in a 2005 book, *Child Care and Child Development*, published by Guilford Press. In 2006, McCartney and Deborah Phillips edited *The Blackwell Handbook of Early Childhood Development*. McCartney's work has been informed by her experience as the director of the University of New Hampshire Child Study and Development Center, a laboratory school for children from birth through kindergarten. McCartney received her B.S. in Psychology from Tufts University, and her M.S. and Ph.D. in Psychology from Yale University. She has been named a Fellow by both the American Psychological Association and the American Psychological Society, and she was recently named to the Tufts University Board of Trustees.



Matthieu Ricard, Ph.D. is a Buddhist monk at Shechen Monastery in Kathmandu, Nepal. Born in France in 1946, he received a Ph.D. in Cellular Genetics at the Institut Pasteur under Nobel Laureate Francois Jacob. As a hobby, he wrote *Animal Migrations* (Hill and Wang, 1969). He first traveled to the Himalayas in 1967 and has lived there since 1972, studying with

Kangyur Rinpoche and Dilgo Khyentse Rinpoche, two of the most eminent Tibetan teachers of our times. Since 1989, he served as French interpreter for His Holiness the Dalai Lama.

He is the author of *The Monk and the Philosopher* (with his father, the French thinker Jean-Francois Revel), of *The Quantum and the Lotus* (with the astrophysicist Trinh Xuan Thuan), and of *Happiness, A guide to Developing Life's Most Important Skill*. He has translated several books from Tibetan into English and French, including *The Life of Shabkar* and *The Heart of Compassion*. As a photographer, he has published several albums, including *The Spirit of Tibet*, *Buddhist Himalayas*, *Tibet*, *Motionless Journey* and *Bhutan* (www.matthieuricard.org). He devotes all the of proceeds from his books and much of his time to forty humanitarian projects (schools, clinics, orphanages, elderly people's home and bridges) in Tibet, Nepal and India, through his charitable association Karuna-shechen (www.karuna-shechen.org) and to the preservation of the Tibetan cultural heritage (www.shechen.org).

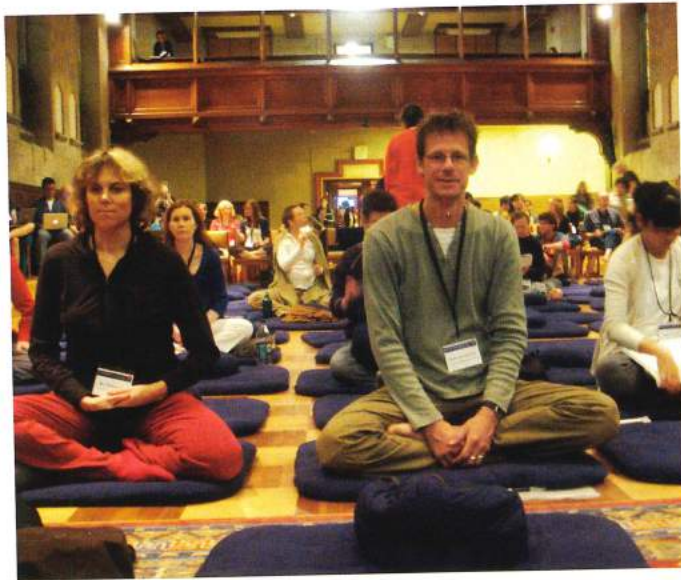


Lee S. Shulman, Ph.D. is president emeritus of The Carnegie Foundation for the Advancement of Teaching, having served for 11 years as its eighth president. After leaving the Foundation in August 2008, Shulman has begun a period of travel and writing. He has an office at Stanford University.

Shulman's research and writings have dealt with the study of teaching and teacher education; the growth of knowledge among those learning to teach; the assessment of teaching; medical education; the psychology of instruction in science, mathematics, and medicine; the logic of educational research; and the quality of teaching in higher education. His work has devoted special attention to the role of pedagogical content knowledge in teaching, the scholarship of teaching and learning in both K-12 and higher education, and on the role of "signature pedagogies" in education in the professions and in doctoral education. He is currently working on a book tentatively titled *Professing*, which looks back on a decade's research at the Foundation on education in the professions, teacher education, the doctorate and liberal education.

Shulman is the Charles E. Ducommun Professor of Education Emeritus and Professor of Psychology Emeritus (by courtesy) at Stanford University. From 1963 to 1982 he served as Professor of Educational Psychology and Medical Education at Michigan State University. It was there he founded and codirected the Institute for Research on Teaching (IRT).

Dr. Shulman holds all his academic degrees from the University of Chicago. He is a past president of the American Educational Research Association (AERA) and received its career award for Distinguished Contributions to Educational Research. He is also a past president of the National Academy of Education. He is the recipient of the American Psychological Association's 1995 E.L. Thorndike Award for Distinguished Psychological Contributions to Education, a fellow of both the American Academy of Arts and Sciences and the American Association for the Advancement of Science, a Guggenheim Fellow, a Fellow of the Center for Advanced Study in the Behavioral Sciences and has been awarded the 2006 Grawemeyer Prize in Education.



The Mind and Life Summer Research Institute and Francisco J. Varela Research Awards

The Mind and Life Summer Research Institute (MLSRI) has been held annually since June, 2004 with the aim of advancing collaborative research among behavioral and clinical scientists, neuroscientists, and biomedical researchers based on a process of inquiry, dialogue and collaboration with Buddhist contemplative practitioners and scholars and those in other contemplative traditions. The long-term objective is to advance the training of a new generation of behavioral scientists, cognitive/affective neuroscientists, clinical researchers, and contemplative scholar/practitioners interested in exploring the potential influences of meditation and other contemplative practices on mind, behavior, brain function, and health. This includes examining the potential role of contemplative methods for characterizing human experience and consciousness from a neuroscience and clinical intervention perspective.

This vibrant, week-long residential program includes daily sessions of meditation instruction and practice; presentations of science, philosophy and contemplative theory and research; discussion and dialogue; small group meetings; faculty office hours; and a day-long silent retreat for all participants and faculty.



The **Francisco J. Varela Research Awards** are competitively-awarded grants of up to \$15,000 available to support studies proposed by research fellows attending the MLSRI on topics related to the themes of that year's Institute. The application process begins in the Fall following each MLSRI with award decisions made by the end of the year. Varela awardees return to the MLSRI in order to present their findings.

The specific goals of the Summer Research Institute and Francisco J. Varela Research Awards are:

- 1) to cultivate strategic dialogue between experimental psychologists, neuroscientists, cognitive scientists on the one hand, and contemplative scholars/practitioners and philosophers on the other, in order to develop research protocols to enhance investigation of human mental activity;
- 2) to foster a cadre of nascent scientists (graduate students and post-docs) and contemplative scholars and philosophers to participate in the development of the next generation of scientists, clinicians, and scholars interested in innovation and collaboration at the mind-brain-behavior interface;
- 3) to advance a collaborative research program to study the influence of contemplative practices on the mind, behavior and brain function, by informed use of highly trained subjects in human neuroscience protocols;

FRANCISCO J. VARELA RESEARCH AWARDS



- 4) to explore ways in which the first-person examination of mental phenomena, by means of refining attention and related skills, may be raised to a level of rigor comparable to the third-person methodologies of the cognitive sciences; and
- 5) to catalyze the creation of three new scientific and academic disciplines: Contemplative Neuroscience; Contemplative Clinical Science and Contemplative Studies.

Education Research

The 2010 MLSRI will build on the thematic areas explored in the October, 2009 Educating World Citizens for the 21st Century conference by focusing on the field of education and the role that contemplative practices play in human development. Just as past gatherings of neuroscientists and clinical scientists with contemplative scholars have helped catalyze important research in these fields, the 2010 MLSRI will stimulate discussion and exploration of the existing body of knowledge related to education and human development and seek to identify gaps and promote studies to build up a rigorous scientific basis to inform the design and implementation of transformative educational programs.

The 2010 MLSRI will be held June 14–22, 2010.
For more information please see our web site:
www.mindandlife.org in December, 2009.



Mind and Life XX

Altruism and Compassion in Economic Systems: A Dialogue at the Interface of Economics, Neuroscience and Contemplative Sciences Zürich, Switzerland, April 9-11, 2010



The global financial crisis and its devastating impact on the lives of millions of human beings underscore the importance of the ethical dimensions of economic systems. The global financial crisis that began in 2008 is the latest sign that competitive

economic systems are vulnerable to human corruption and greed. The question remains as to whether we can develop economic systems that are productive and at the same time also reward compassion and altruism and resolve real societal problems related to poverty and the environment.

The Mind and Life XX Conference will provide a unique opportunity for high-level, interdisciplinary exchange focused on the ethical and moral dimensions of economic systems, bringing together renowned economists, psychologists, contemplative scientists, anthropologists and neuroscientists

who are working on the foundations of economic decision making, cooperation, prosocial behavior, empathy, and compassion. In particular, participants will explore the relevance of prosocial motivation and altruism in an increasingly competitive global economic system.

For more information and tickets, please check our dedicated web site: www.CompassionInEconomics.org

Mind and Life XXII

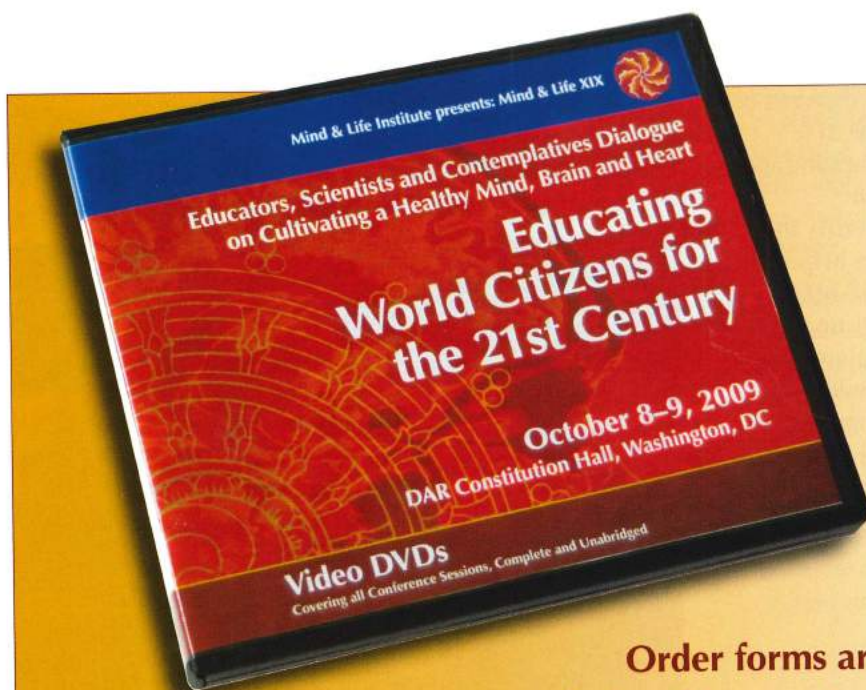
Contemplative Science: The Scientific Investigation of the Effects of Contemplative Practices on Human Biology and Behavior

New Delhi, India, November 19-21, 2010



The agenda for this meeting is in preparation. The Dalai Lama will participate fully in this historic dialogue, along with world renowned scientists, contemplatives and philosophers, reviewing the current scientific data and

reflecting on useful directions for further study. Please check the Mind & Life website, www.mindandlife.org, for more details in January 2010.



Video recordings of the

Educating World Citizens

conference will be
available for
purchase.

Order forms are available in the DAR lobby
during this event, or visit www.mindandlife.org.

CONFERENCE CO-SPONSORS

HARVARD



GRADUATE SCHOOL
OF EDUCATION

Harvard Graduate School of Education

Education is the single most important ingredient for a successful society. Why? Education affords children and adults the opportunity

to reach their potential as learners and thereby become productive, proud citizens.

Harvard University has long understood the central role of education for producing caring communities and vibrant economies. Since 1920, the Harvard Graduate School of Education has been Harvard's headquarters for education enterprise. At HGSE, our mission is to create knowledge and prepare future leaders who will have a profound impact on education practice, policy, and research. Each day – in classrooms and boardrooms, in small community organizations and in the halls of Congress, from small one-room schoolhouses to the largest educational institutions in the world – the Harvard Graduate School of Education makes a difference. Our faculty, graduates, and students have accepted the challenge of changing the world.

In addition to the work of individual members of the HGSE community, the Ed School leverages its strengths through its research centers, collaborations within the larger Harvard community, and relationships with school districts around the world. www.gse.harvard.edu



Stanford University School of Education

Stanford University School of Education is committed to developing new knowledge that can be used to improve education and to make quality education more accessible in the

United States and abroad. Faculty probe the ways education environments are affected by larger economic, social, and political contexts. Some pursue theoretical issues related to the goals of education and the nature of learning, while others conduct research addressing teaching and curriculum development, testing and evaluation, school organization and finance, and school reform.

To ensure the usefulness of the knowledge produced and to enhance training opportunities for students, we run our own K-12 charter school in an economically disadvantaged community. We also have sustained collaborations with organizations serving youth in several Bay Area communities and ongoing partnerships with district and school leaders.

The programs at the Stanford University School of Education prepare students for leadership roles in groundbreaking, cross-disciplinary inquiry that shapes educational practices around the globe. Our alumni are some of the world's most outstanding leaders in the field of education. ed.stanford.edu/suse/

College of Education at Pennsylvania State University



The mission of the Penn State College of Education is to deepen and extend knowledge about the formation and

utilization of human capabilities. Our efforts to deepen knowledge lie at the heart of our lives as researchers; our efforts to extend knowledge speak to our desire to teach and provide outstanding pre-service as well as in-service education for a wide range of professionals in the field. Our interest in the formation of human capabilities is perhaps best known given the substantial effort we devote to the preparation of teachers, counselors, and human service professionals. But, we are also deeply involved in helping society make the best possible use of human capabilities as evidenced by our programs and research in areas like career counseling, workforce education and development, and the broad social and economic impact of education on society.

www.ed.psu.edu/educ/

Curry School of Education at the University of Virginia



Situated in Thomas Jefferson's university, the Curry School of Education at the University of Virginia is uniquely positioned to

contribute new ideas and solutions to the challenges facing society, schools, and students. We have an eminent faculty whose expertise spans the spectrum of education-related disciplines. Our work is grounded in the best scientific thinking and evidence; our commitment is that the professionals we prepare and the innovations we produce have lasting and demonstrable effects.

Curry emphasizes the following areas in education: 21st century learning, health and well-being, leadership, and public policy. Curry's newly created Virginia Center for Education Policy is working to gather and analyze Virginia's educational investment data that can be used in crafting state legislation and policy. Our Center for Advanced Study of Teaching and Learning has developed scientifically tested instruments that have been drafted into legislation. As a consequence of this work we are active in improving the definition of "highly qualified teacher" in revisions to the No Child Left Behind Act.

At the Curry School, we have adopted a broad vision for our collective work in terms of three actions: discover, create, change. We engage in discovery of new ideas and challenges, we create solutions and innovations, and we test our ideas and solutions in efforts to change the current state of education. curry.edschool.virginia.edu/

Cont'd on page 20

University of Wisconsin-Madison School of Education



Long recognized as a leader in education, today the School is addressing some of society's most critical needs. Through partnerships with Professional Development Schools, we're preparing future teachers to succeed in diverse urban settings. Through research and innovative programs such as Cognitively Guided Instruction, we're helping children improve their skills in reading, mathematics, and science. Through distance-education initiatives such as the Master of Science for Professional Educators, we're helping teachers meet new challenges and grow professionally.

UW-Madison School of Education's key strengths include: outstanding faculty, staff, and students in education, the arts, and human services; outreach activities benefiting citizens throughout the state and nation; and innovative research that year after year wins significant federal, state, and private support. We're also addressing issues that reach beyond the K-12 classroom. Research conducted in the kinesiology department, for instance, is contributing to the understanding and treatment of widespread health problems such as diabetes, Parkinson's disease, and traumatic brain injury.
www.education.wisc.edu/

CASEL – Collaborative for Academic, Social and Emotional Learning



The Collaborative for Academic, Social, and Emotional Learning (CASEL) is the world's leading organization advancing research, school practice, and public policy that nurtures children's essential social and emotional competencies. These, in turn, foster academic achievement, a sense of belonging, positive behavior, and the development of the skills and qualities children need to succeed in the 21st century. CASEL's premise is that social and emotional learning (SEL) is the missing piece in most school reform/school improvement efforts, and is essential to optimal learning. In order to accomplish its mission to establish social and emotional learning as an essential part of pre-K-12 education, CASEL promotes rigorous, evidence-based approaches that enhance children's positive social and emotional development in all aspects of their education—in-school, after-school, and in school-family partnerships. To learn more, please visit www.casel.org.

American Psychological Association



The American Psychological Association (APA), in Washington, DC, is the largest scientific and professional organization representing psychology in the United States and is the world's largest association of psychologists. APA's membership includes more than 148,000 researchers, educators, clinicians, consultants, and students. Through its divisions in 54 subfields of psychology and affiliations with 60 state, territorial, and Canadian provincial associations, APA works to advance psychology as a science, as a profession and as a means of promoting human welfare. www.apa.org/

George Washington University Columbian College of Arts and Sciences



Established in 1821 in the heart of the nation's capital, The George Washington University Columbian College of Arts and Sciences is the largest of GW's academic units with more than 40 departments and programs for undergraduate, graduate, and professional studies. Columbian College provides the foundation for GW's commitment to the liberal arts and a broad education for all students. An internationally recognized faculty and active partnerships with prestigious research institutions place Columbian College at the forefront in advancing policy, enhancing culture, and transforming lives through research and discovery.
www.gwu.edu/~ccas/

University of Michigan School of Education



The University of Michigan School of Education, established in 1921, houses a community dedicated to improving educational practice. More than 70 faculty members are engaged in educating and preparing the 800-plus student body to advance knowledge, create educational strategies, develop and test theories and tools, and analyze data and practice. Programs and projects range from preparing elementary, secondary, and higher education teachers to developing new learning technologies; from improving elementary and secondary mathematics and science education to reducing educational disparities; from training quantitative analysts to preparing education researchers. www.soe.umich.edu

CONFERENCE ACCREDITATION INFORMATION

Accreditation Information

Continuing Education Information statement: This conference has been approved for continuing education credit for educators and healthcare professionals.

Please Note: Educators and healthcare professionals must apply separately – instructions as well as other information required by accrediting bodies are available online (<http://www.educatingworldcitizens.org/ce.html>) and in handouts at the conference provided by IAHB (for healthcare professionals) and Pennsylvania State University (for educators).

Pennsylvania State University: 1.0 CEUs for Educators

The conference has been academically approved through Penn State's College of Education. Participants who complete this program are eligible for 1.0 CEU.

Institute for the Advancement of Human Behavior: 10.5 CE Hours for Healthcare Professionals

The Institute for the Advancement of Human Behavior (IAHB) has been approved as a provider of continuing education and continuing medical education by the organizations listed below. There will be no partial credit allotted for this workshop.

Alcoholism & Drug Abuse Counselors: Approved by the National Association of Alcoholism and Drug Abuse Counselors Approved Provider Program (NAADAC Approved Education Provider #187) for 10.5 CEHs.

Counselors & MFTs: IAHB is an NBCC Approved Continuing Education Provider (ACEP™) and a co-sponsor of this event/program. IAHB may award NBCC approved clock hours for events or programs that meet NBCC requirements. The ACEP maintains responsibility for the content of this event. (NBCC Provider #5216). Approved by the State of Illinois Department of Professional Regulation (License #168-000119). This course meets the qualifications for MFTs as required by the California Board of Behavioral Sciences (Provider # PCE 36). IAHB has been approved by the Texas Board of Examiners of Marriage and Family Therapists to provide CE offerings for MFTs. Provider Number 154.

Nurses: IAHB is an approved provider of continuing nursing education by the Utah Nurses Association, an accredited Approver by the American Nurses Credentialing Center's Commission on Accreditation. (UNA=11 CEHs. Provider



Code P06-02). Provider approved by the California Board of Registered Nursing, (BRN Provider CEP#2672) for 10.5 CEHs.

Psychologists: IAHB is approved by the American Psychological Association to sponsor continuing education for psychologists. IAHB maintains responsibility for this program and its content.

Social Workers: Co-Sponsor with R. Cassidy Seminars, ACE Provider #1082 approved as a provider for social work continuing education by the Association of Social Work Boards (ASWB) www.aswb.org, through the Approved Continuing Education (ACE) Program. Approval Period: April 15, 2009-April 15, 2012. R. Cassidy Seminars maintains responsibility for the program. Social workers should contact their regulatory board to determine course approval. Social workers will receive 1 clock hour per contact hour of continuing education clinical social work clock hours for participating in this course. IAHB is approved by the Alabama State Board of Social Work Examiners (Provider #0103); the State of Illinois Department of Professional Regulation (License #159-000223); the State of Maryland Board of Social Work Examiners to sponsor Category I continuing education programs. This course meets the qualifications for LCSWs as required by the California Board of Behavioral Sciences (Provider #PCE-36). As an approved continuing education provider for the Texas State Board of Social Worker Examiners, IAHB offers continuing education for Texas licensed social workers in compliance with the rules of the board. License No. 3876; MC 1982, PO Box 149347, Austin, TX 78714, (512) 719-3521.

Note: Many state boards accept offerings accredited by national or other state organizations. If your state is not listed, please check with your professional licensing board to determine whether the accreditations listed are accepted.

Learning Objectives

Session 1: Envisioning the World Citizen

At the conclusion of this activity, participants should be able to:

- Provide a rationale for cultivating positive human qualities in young people.
- Recognize the types of positive human qualities that will be needed to skillfully face the challenges of the 21st century.
- Discuss how our current vision of public education might be expanded to include the cultivation these qualities in our youth.
- Cite potential methods for developing qualities, such as compassion, that might

be incorporated into formal and informal educational settings.

Session 2: Attention, Emotional Regulation, and Learning

At the conclusion of this activity, participants should be able to:

- Describe the importance of both attention and emotional regulation on academic learning, social relationships, community membership, and resilience.
- Discuss the current findings on the effects of contemplative practices, such as mindfulness meditation, on attention and emotional regulation.
- Describe how pedagogical practices, contemplative and otherwise, may be effective in fostering self-regulation in children, parents, and teachers.
- Cite important issues to be addressed in the research and application of such practices in educational settings.

Session 3: Compassion and Empathy

At the conclusion of this activity, participants should be able to:

- Describe the importance of empathy and compassion to the individual and to society.
- Explain why compassion and empathy require specialized training.
- Discuss the challenges related to removing empathy and compassion practices from their religious and cultural context and applying them to secular contexts, such as schools.

Session 4: Integrations, Reflections, and Future Directions

At the conclusion of this activity, participants should be able to:

- Provide an integrated perspective on important topics and new ideas discussed throughout the conference.
- Identify elements of the institutional and social context of schools that could facilitate or hinder the introduction of contemplative practices in K-16 education.
- Identify new scientific research questions, regarding the application of contemplative practices in educational settings, which have the potential to inform educational practice and policy.
- Describe an educational system that engages children as cognitive, as well as emotional, ethical, and interconnected social beings.

FINANCIAL SUPPORT AND ACKNOWLEDGEMENTS

This conference has been generously supported by

Children's Defense Fund
Committee for Children
Fetzer Institute
Garrison Institute
The Hawn Foundation
NoVo Foundation
Search Institute
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Special Thanks to the Following Individuals and Company Services

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Geri Engberg Photography
Janet Hughes – Volunteer Coordinator
Grand Hyatt Washington
International Campaign for Tibet

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volunteers: Betty Jones, Alycia Murray,
Christa Smith, and Cherrie Ramsdell-
Speich
Omni Shoreham
Private Office of His Holiness
the Dalai Lama
Rose Magruder and Peggy Martz of
DAR Constitution Hall
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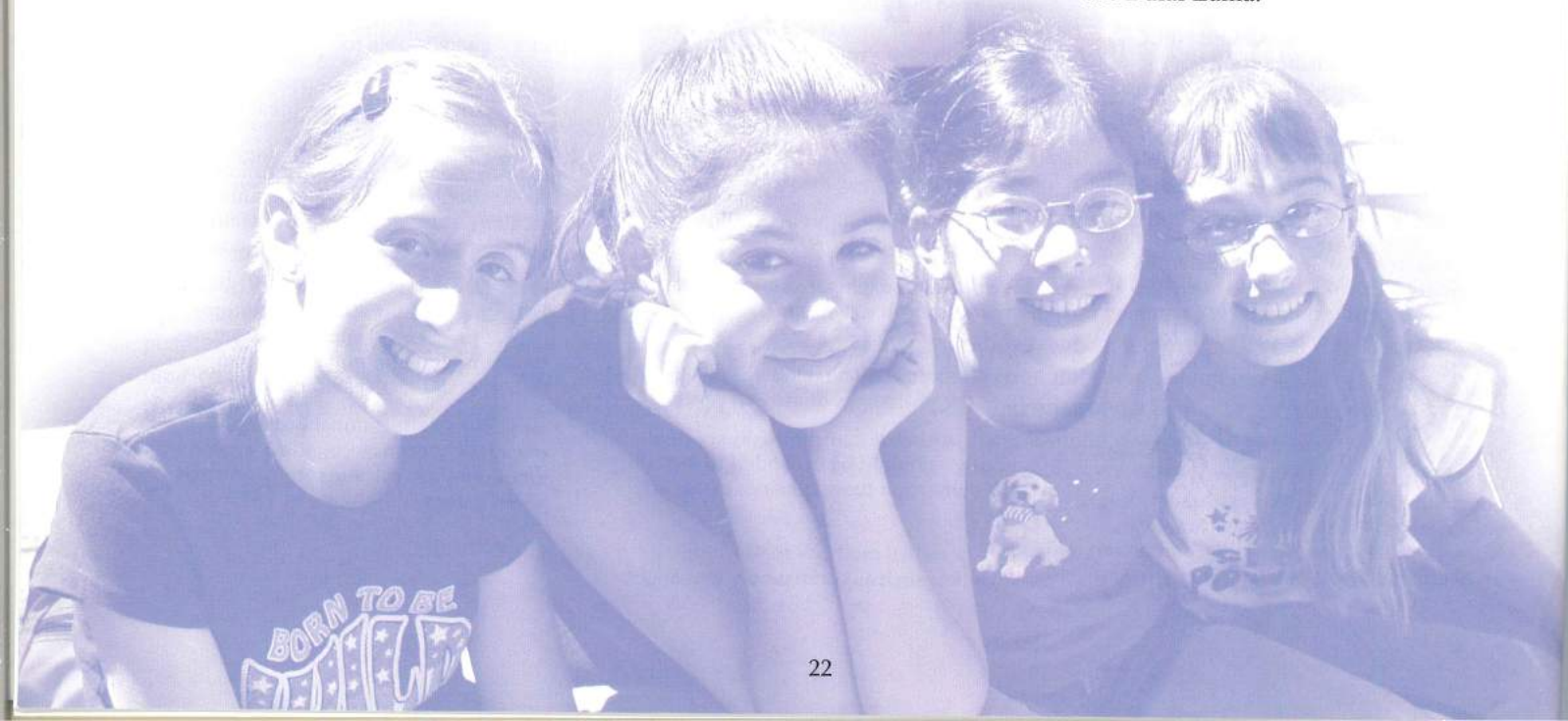
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Thank you for your presence. The revenue from registrations underwrites the cost of this event and other work of the Mind and Life Institute. Revenues do not go to His Holiness the Dalai Lama.



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A TWENTY-TWO YEAR HISTORY OF ACCOMPLISHMENT

Mind and Life Dialogues

The titles of these dialogues between the Dalai Lama and leading scientists show the range of topics that the Mind and Life Institute has explored. For more details on these conferences, please go to www.mindandlife.org.

- 2010: Altruism and Compassion in Economic Systems: A Dialogue at the Interface of Economics, Neuroscience and Contemplative Sciences, co-sponsored by the University of Zurich
- 2009: Educating World Citizens for the 21st Century: Educators, Scientists and Contemplatives Dialogue on Cultivating a Healthy Mind, Brain and Heart, co-sponsored by Harvard University Graduate School of Education, Stanford University School of Education, Pennsylvania State University College of Education, University of Virginia Curry School of Education, University of Wisconsin-Madison School of Education, George Washington University Columbian College of Arts and Sciences, University of Michigan School of Education, the American Psychological Association and the Collaborative for Academic, Social and Emotional Learning
- 2009: Attention, Memory, and the Mind
- 2008: Latest Findings in Contemplative Neuroscience
- 2008: Investigating the Mind-Body Connection: The Science and Clinical Applications of Meditation, hosted by Mayo Clinic
- 2007: Mindfulness, Compassion and the Treatment of Depression, co-sponsored by Emory University
- 2007: The Universe in a Single Atom
- 2005: Investigating the Mind: The Science and Clinical Applications of Meditation, co-sponsored by Johns Hopkins Medical University and Georgetown Medical Center
- 2004: Neuroplasticity: The Neuronal Substrates of Learning and Transformation
- 2003: Investigating the Mind: Exchanges between Buddhism and Biobehavioral Science on How the Mind Works, co-sponsored by the McGovern Institute at Massachusetts Institute of Technology
- 2002: The Nature of Matter, The Nature of Life
- 2001: Transformations of Mind, Brain and Emotion at the University of Wisconsin
- 2000: Destructive Emotions
- 1998: Epistemological Questions in Quantum Physics and Eastern Contemplative Sciences at Innsbruck University
- 1997: The New Physics and Cosmology
- 1995: Altruism, Ethics, and Compassion
- 1992: Sleeping, Dreaming, and Dying
- 1990: Emotions and Health
- 1989: Dialogues between Buddhism and the Neurosciences
- 1987: Dialogues between Buddhism and the Cognitive Sciences

Mind and Life Books and DVD Sets

The following books and DVD sets describe discussions between the Dalai Lama and Western scientists. Books in print can be obtained from major booksellers; DVD sets are available directly from the Mind and Life Institute. For more information about each title, please go to www.mindandlife.org.

- *The Science of a Compassionate Life*, DVD from the Dalai Lama's Denver Public Talk in 2006
- *The Science and Clinical Applications of Meditation*, DVD from Mind and Life XIII in 2005
- *Train your Mind; Change your Brain*, from Mind and Life XII in 2004
- *Investigating the Mind*, DVD from Mind and Life XI in 2003
- *The Dalai Lama at MIT*, from Mind and Life XI in 2003
- *Mind and Life: Discussions with the Dalai Lama on the Nature of Reality*, from Mind and Life X in 2002
- *Destructive Emotions: A Scientific Dialogue with the Dalai Lama*, from Mind and Life VIII in 2002
- *The New Physics and Cosmology: Dialogues with the Dalai Lama*, from Mind and Life VI in 1997
- *Visions of Compassion: Western Scientists and Tibetan Buddhists*, from Mind and Life V in 1995
- *Sleeping, Dreaming, and Dying: An Exploration of Consciousness with the Dalai Lama*, from Mind and Life IV in 1992
- *Healing Emotions: Conversations with the Dalai Lama on Mindfulness, Emotions, and Health*, from Mind and Life III in 1990
- *Consciousness at the Crossroads: Conversations with the Dalai Lama on Brain Science and Buddhism*, from Mind and Life II in 1989
- *Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind*, from Mind and Life I in 1987

Mind and Life Research Initiatives

- **Mind and Life Summer Research Institute** — A week-long residential science retreat for 200 scientists, clinicians, contemplative scholar/practitioners and philosophers from around the world, working together to develop new fields of science and studies that examine the effects of contemplative practice and mental training on brain, behavior, philosophy, religious studies and the humanities. This is an annual program of the Mind and Life Institute and was begun in June, 2004, and has continued yearly since then.
- **Mind and Life Francisco J. Varela Research Grant Program** — providing small research grants to investigate hypotheses developed at the ML Summer Research Institute. 10 to 15 Varela Awards are given yearly.
- **Mind and Life Education Research Network** — exploring how to bring the benefits of mental training in clarity, calmness and kindness to children.
- **Mind and Life Education Research Network Grant Program** — providing research grants for pilot studies designed to address fundamental issues related to the measurement, feasibility, and effects of mindfulness-based programs designed for children, adolescents, and their teachers.



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