Engaging Cultural Difference and Human Diversity

JUNE 2–8, 2018 • GARRISON INSTITUTE • GARRISON, NY
At our core, the Mind & Life Institute is people. We are a global web of connected, caring individuals who make up the Mind & Life community. Each one is motivated to make a positive difference in the world and appreciates the value of deep inquiry, thoughtful dialogue, innovation, and the integration of science with contemplative wisdom traditions.

Susan Bauer-Wu, Ph.D.
President, Mind & Life Institute
Welcome to the 15th annual Mind & Life Summer Research Institute!

You are among 130 individuals—scientists, scholars, contemplatives, students, and professionals—invited to be part of one of our signature programs of the Mind & Life Institute. Thank you for joining us. We’re delighted you are here!

This year’s theme, “Engaging Cultural Difference and Human Diversity,” is more relevant than ever. Diversity shapes our human experience, informing who we are as individuals; yet every day, headlines remind us of how far we have to go to truly honor and embrace difference. Fortunately, our faculty reminds us that there is much we do know about the psychological, cultural, historical, economic, and structural factors that contribute to inequity and injustice. This week offers the opportunity to begin explorations in how we can better engage difference and apply contemplative traditions in pursuit of a more just, compassionate, and inclusive world.

In the true spirit of Mind & Life, we will explore this theme through a rich interdisciplinary lens. Our esteemed faculty includes psychologists, neuroscientists, social scientists, clinicians, contemplatives, and activists. We believe that fostering dialogue among individuals from diverse backgrounds and perspectives is essential to achieving deep-level understanding of complex issues and practical solutions to shared challenges.

In keeping with our theme, our community this week is the most diverse in Mind & Life’s history in terms of race, ethnicity, gender, and academic discipline. In addition, participants are from around the globe: 19 countries across 6 continents. With generous support from the Hershey Family Foundation and other donors, we were able to provide scholarships to 45 attendees—32 from the United States and 13 from other nations. This reflects the priority that we have placed on expanding access to this unique program among outstanding investigators from international and underrepresented backgrounds.

The Summer Research Institute is the culmination of months of dedication and effort by many committed individuals. Our heartfelt gratitude extends to: the Program Planning Committee for designing a rich and thoughtful agenda; our faculty for sharing their profound insights and wisdom with us; the Council on Equity, Diversity, and Inclusion, for their advice and contributions to this program and our organization as a whole; the Mind & Life staff for their care, professionalism and attention to detail; the Mind & Life Board of Directors for their ongoing support and guidance; the Garrison Institute for creating a welcome space for contemplation and action; and, finally, our generous donors, without whom none of this would be possible.

I wish you all a transformational week that will stretch and inspire you in your good work in the world.

Warm regards,

Susan Bauer-Wu, Ph.D.
President, Mind & Life Institute
The purpose of the Mind & Life Summer Research Institute is to advance collaborative research among scientists, scholars of the humanities, and contemplative practitioners, based on a process of inquiry and dialogue. With this unique program, we are nurturing a new generation of scientists interested in exploring the influence of contemplative practice on the human mind, behavior, brain function, and health, and we are fostering the development of nascent research fields collectively referred to as “contemplative sciences.”

The aims of contemplative sciences are to advance our understanding of the human mind and how training the mind through the use of particular contemplative practices can lead to a reduction in suffering, enhanced health and cognitive/emotional functioning, greater happiness, and increased social justice. Work within contemplative sciences—deriving from Dialogues between the Dalai Lama and distinguished scientists, philosophers, and scholars—has integrated the rigorous methodologies of science with the philosophical and experiential insights into mind and mental training that were developed by contemplative traditions.

Within the umbrella of contemplative sciences, there is contemplative neuroscience, contemplative clinical science, contemplative education, and contemplative scholarship.

Contemplative neuroscience is a field focused on understanding changes in brain function and structure that are related to contemplative practice. It is grounded in research on neuroplasticity, which holds that the brain flexibly changes in response to experience and training of various kinds, including contemplative practices. Such methods can be conceptualized as forms of physical and mental training that lead to the development of specific kinds of self-regulatory skills and dispositions including mindfulness, compassion, and the cultivation of altruistic well-being.

Contemplative clinical science is concerned with systematically and rigorously evaluating the physical and mental health effects of interventions derived from the practice of contemplative techniques. The rate of
publication of randomized, controlled clinical trials of contemplative-based interventions has accelerated significantly in the past decade, and has focused on a wide range of physical and mental health conditions.

Contemplative education has emerged from the growing belief that a high-quality education should not only cultivate the intellectual skills of students, but should also nurture the development of positive human traits such as self-awareness, social and emotional intelligence, care, and compassion; and it works to find ways of fostering these elements in various school settings.

Contemplative scholarship, although long established within humanities disciplines such as history, philosophy, and religious studies, has only more recently begun to interact collaboratively with researchers and practitioners in the contemplative sciences. The early results of these collaborations indicate great promise for our understanding of the importance of culture, historical context, and conceptual frameworks in the relationships between contemplative practice, experience, biology, culture, and behavior.

The specific goals of the Summer Research Institute are:

- **TO CULTIVATE STRATEGIC DIALOGUE** between neuroscientists, clinical scientists, other scientists of mind and behavior, humanities scholars, and contemplative scholars/practitioners to develop new research collaborations that explore the mind from an integrative perspective, including first-, second-, and third-person approaches, and the effect of contemplative practices on mind, behavior, brain, and health.

- **TO CREATE A CONTEXT** for this dialogue that embodies a contemplative orientation via meditation and yoga instruction, daily contemplative practice periods, a full day of silent contemplative retreat, and a closing reception.

- **TO FOSTER A NEW GENERATION** of nascent scientists (graduate students and postdocs) and contemplative scholars and practitioners interested in innovation and collaboration in research into contemplative practices.

- **TO CATALYZE THE FIELD** of contemplative sciences, focusing on the study of how contemplative practices engender effects on brain, mind, and behavior, and how these effects are conditioned by culture, history, and other contextual variables.

- **TO TRAIN IN EMERGING METHODS** and best practices, and examine future opportunities and challenges within the contemplative sciences.
2018 FOCUS

Engaging Cultural Difference and Human Diversity

The 2018 Mind & Life Summer Research Institute extends the arc from the 2016 and 2017 programs that addressed themes of context, social connectivity, and intersubjectivity by engaging critical topics relevant to cultural difference and human diversity. The weeklong immersive program will examine social and psychological patterns, both implicit and explicit, to discuss how difference is constructed at personal, interpersonal, and socio-structural levels. Scientific, humanistic, and first-person contemplative perspectives will give attention to processes of othering and how we can overcome conflict by embracing difference.

Plenary faculty presentations from neuroscientists and psychologists will describe basic mechanisms of distinguishing self and other as well as cultural and developmental factors providing our sense of security and provoking our common fears. Discussions from the social sciences will explore cultural, historical, and structural factors that complexify conditions for disparity and inequity across social groups and communities, often contributing to conflict and dissonance. Philosophical presentations will discuss worldviews through which the other is interconnected to one’s self, how difference is a source of power, and the process of perspective-taking through dialogue. A training workshop and small group breakout sessions will explore practical applications for reflecting on biases and engaging difference. Through first-person practice, we will query contemplative traditions as a resource for compassion and redressing injustice.

Schedule and Format

The week provides an immersion into theoretical frameworks, networking, hands-on collaborative work, and contemplative practice. Participants engage in lectures and discussion that explore the theme as well as periods of guided contemplative practices (both formal sitting practice and movement practices including yoga and qigong). Morning sessions consist of two plenary lectures with brief Q&A. Afternoon sessions include another plenary lecture, facilitated small-group breakout sessions, and time for open discussion. Midway through the week, we come together for a day of silent meditation. During this silent retreat day, contemplative faculty guide participants through practices that integrate their first-person knowledge with themes being explored, interspersing meditation sessions with free time for personal reflection. This weekly schedule is designed to foster a balance between the intense academic activity and direct engagement with contemplative practice.

Locations

All events are held in the Main Hall, except for the breakout sessions which are held in the side rooms; and the following events which are held in the Lower Auditorium: morning qigong, evening yoga, and poster sessions.
PROGRAM SCHEDULE

DAY 1
SATURDAY, JUNE 2

2:00 – 6:00 PM  Arrival and Registration
6:00 – 7:00 PM  Dinner
7:30 – 8:30 PM  Opening Session and Orientation
8:30 – 9:00 PM  Meditation
10:00 PM – 8:15 AM  Silence into breakfast

DAY 2
SUNDAY, JUNE 3

6:00 – 7:00 AM  Standing Meditation and Qigong | LOUIS KOMJATHY
7:15 – 8:00 AM  Meditation
8:00 – 9:00 AM  Breakfast
9:15 – 9:30 AM  Introduction & Announcements
9:30 – 10:20 AM  Communication Between Cultures: Towards a Dialogue of Human Reconciliation | MICHAEL ONYEBUCHI EZE
   Cross-cultural (mis)communication is not just something that happens between strangers; it is an event of everyday life but rarely exclusive to the ‘other’ outside our cultural community. Since people’s most important values, viewpoints, mindsets, conducts, and ways of interacting and communicating (verbal and non-verbal) are shaped by culture, it becomes extremely important to understand other people’s perception of their world, their motivation, and internal rationality of those cultural practices and procedures that we might otherwise find un-relatable. The lecture seeks to engage with basic practices and procedures for interaction in a poly-cultural environment. Eze will examine the core constituents of culture as a performative narrative that will usher in a mode of human reconciliation based on what may be termed “deep” dialogue. The goal is not consensus but realist perspectivism.
10:20 – 10:40 AM  Q&A
10:40 – 10:50 AM  Break
10:50 – 11:40 AM  Mindfulness Is Always a Multicultural Experience, Even When It Is Not | LARRY YANG
   Over the past thirty years with the development of Western Insight Meditation communities and Vipassana practice in North America, there has been a process of collective transformation that has been both painstakingly incremental and incontrovertibly powerful. This presentation reviews some of the history and growth of multicultural mindfulness communities; personal experience of
diverse practitioners; visual data about the relevance of culture and mindfulness; current cultural conditioning of North American Mindfulness; the dearth of multicultural research explorations within North American Secular Mindfulness; demographic data of Western Insight communities over the past twenty years; examples of resistance to efforts to create cultural awareness; and the current efforts to transform conditioned cultural unconsciousness and to develop diverse spiritual leadership for future generations. This presentation is not so much an information download as a historical mindfulness contemplation: learning from the past and present in order to know how to best benefit the future.

11:40 – 12:00 PM  Q&A
12:00 – 1:00 PM  Lunch
1:00 – 1:30 PM  Break
1:30 – 2:30 PM  Interdisciplinary Panel
From Becoming Human to Dehumanization  |  ROB ROESER, LASANA HARRIS, POLLY YOUNG EISENDRATH
Moderator: Carol Worthman
2:30 – 3:00 PM  Q&A
3:00 – 3:30 PM  Break
3:30 – 4:20 PM  Neurological Identities: Challenging the Brain as the Locus of Difference
SUPARNA CHOUDHURY
As cognitive neuroscience steps up its focus on neurological distinctions between different ‘kinds of people,’ patient populations, cultural groups and social categories have begun to be understood in terms of brain-based differences. These differences are often articulated in terms of structural or functional differences, as visualized through neuroimaging techniques. In this talk, Suparna Choudhury will introduce the framework of critical neuroscience to demonstrate the appeal of the use of neurobiological vocabulary in describing diversity, and in the constitution of identities. She will explore the terrain of ‘neurological identities’ through a comparative analysis of identity issues among groups described by cultural neuroscience, individuals with clinical diagnoses and among typically developing adolescents, who represent categories of people that constitute important objects of study in current work in cognitive neuroscience and psychiatry. Through these case studies, Suparna will discuss the heterogeneity of the role of the brain in projects of identity formation, the dilemmas about studying ‘context’ in the lab, and the many possible meanings conferred by the notion of ‘being wired up differently.’

4:20 – 4:40 PM  Q&A
5:00 – 6:00 PM  Yoga  |  LAURA SCHMALZL
6:00 – 7:00 PM  Dinner
7:00 – 8:30 PM  Poster Session I
8:30 – 9:00 PM  Meditation
10:00 PM – 8:15 AM  Silence into breakfast
MONDAY, JUNE 4

6:00 – 7:00 AM  Standing Meditation and Qigong  | LOUIS KOMJATHY

7:15 – 8:00 AM  Meditation

8:00 – 9:00 AM  Breakfast

9:15 – 9:30 AM  Announcements

9:30 – 10:20 AM Flexible Social Cognition and Dehumanisation  | LASANA HARRIS

Lasana Harris' presentation will focus on flexible social cognition—our ability to infer the mental states of other people, animals, and non-human objects, and to withhold this ability in the presence of others. This latter phenomenon termed dehumanised perception is moderated by the social context, such that people read cues from the situation, as well as their own motives and goals, to determine whether they should employ social cognition. As such, flexible social cognition can lead to benefits in addition to its contribution to societal harms. He will first discuss evolutionary, philosophical, and developmental arguments that may describe the evolution and development of flexible social cognition. He will then present brain and behavioural research demonstrating both personal benefits and societal harms that result from flexible social cognition across legal, economic, and health-care domains. Finally, Harris will discuss the implications of this research for policy.

10:20 – 10:40 AM  Q&A

10:40 – 10:50 AM  Break

10:50 – 11:40 AM How Difference is Constructed and What We Can Do About It: Perspectives across Evolution, Culture, and Mindfulness Training  | BRUCE KNAUFT

Conceptual classification and linguistic reification are intrinsic to, if not diagnostic of, humans as a species. These potentiate but do not necessitate what Foucault calls “dividing practices,” which inscribe stigma and prejudicial discrimination weighted by power to effect domination and control of some classes of people by others. These processes entail intrasubjective dynamics, notes Bruce Knauff, whereby we classify ourselves as a certain kind of good or proper person in contrast to “others.” From a Tibetan Buddhist perspective, this reflects and reinforces both a reified form of self-grasping and the grasping of imputed designations in an external world. This can be seen in warfare and genocide as well as in domestic violence. Both in evolutionary terms and across modern societies, polarization and enmity between classes of people—based on constructions of ethnicity or nationality, religion, race, and gender—are not natural or given but highly variable and greatly changeable; social differences can be either benign or virulent as shaped by culture, politics, and individual understanding and choice. Subjective empiricism in mindfulness training provides a way to become more self-aware of our attributional proclivities and biases—and affords an important means of controlling or combatting negative stereotypes. In recent decades, the critical social sciences have been good at identifying oppressive dividing practices across human societies and history, but there is less understanding of the intrasubjective processes that we can harness to channel and change these conditions in practical terms. In language, our communications combine both referential trust and designational suspicion—the validity of words and the possibility of deception or lying. This informs the scientific suspicion of subjective understanding and
self-reporting—and limits our ability to cultivate the insights and value of mindfulness training more seriously and productively. Against this, mindfulness practices, including as highly developed in Tibetan Buddhism, are particularly well-suited both to alter negative stereotyping in ourselves and to understand and engage it more effectively in others.

11:40 – 12:00 PM  Q&A
12:00 – 1:00 PM  Lunch
1:00 – 1:30 PM  Break
1:30 – 3:15 PM  Experiential Workshops
In these workshops, the Council for Equity, Diversity, and Inclusion (CEDI) members, Mind & Life staff, and Mind & Life Summer Research Institute faculty will engage participants in dialogue and experiential exercises to better understand how we have been the recipient of, as well as the enactor of, being “othered.” There will also be opportunities to process how this may affect our interactions in various contexts including scholarship, practice, and our broader lives. Participants will be introduced to perspectives and exercises that allow for the intersection of intellectual and embodied ways of knowing which may create more inclusive and equitable processes, and inspire creative strategies for structural change.

3:15 – 3:30 PM  Break
3:30 – 4:45 PM  Breakout Sessions
5:00 – 6:00 PM  Yoga | LAURA SCHMALZL
6:00 – 7:00 PM  Dinner
7:00 – 7:15 PM  Mind & Life Grants | WENDY HASENKAMP
7:15 – 8:30 PM  Presentations from Mind & Life Grantees
8:30 – 9:00 PM  Meditation
10:00 PM – 8:15 AM  Silence into breakfast
### Day 4

**Tuesday, June 5**

**Silent Retreat Day**

*Contemplative Faculty: Larry Yang, Elizabeth Namgyel*

Silence will be observed from 10:00 PM on Monday until 8:15 AM on Wednesday. This full-day, mini-retreat includes guided meditations for those new to meditation practice as well as for more seasoned practitioners, and includes periods of sitting and walking meditation. The silent day will provide an opportunity to practice “phenomenology on the cushion” and to observe and learn from our own first-person experience.

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<tr>
<th>Time</th>
<th>Activity</th>
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<tr>
<td>6:00 – 7:00 AM</td>
<td>Standing Meditation and Qigong</td>
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<td></td>
<td>LOUIS KOMJATHY</td>
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<tr>
<td>7:15 – 8:00 AM</td>
<td>Meditation</td>
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<td>8:00 – 9:00 AM</td>
<td>Breakfast</td>
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<td>9:30 AM – 12:00 PM</td>
<td>Contemplative Practices</td>
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<tr>
<td>12:00 – 1:00 PM</td>
<td>Lunch (Silent)</td>
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<td>1:00 – 1:30 PM</td>
<td>Break</td>
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<tr>
<td>1:30 – 4:45 PM</td>
<td>Contemplative Practices</td>
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<td>5:00 – 6:00 PM</td>
<td>Yoga (1) LAURA SCHMALZL</td>
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<td>6:00 – 7:00 PM</td>
<td>Dinner (Silent)</td>
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<td>7:00 – 7:30 PM</td>
<td>Break</td>
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<tr>
<td>7:30 PM – 9:00 PM</td>
<td>Contemplative Practices</td>
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<td>9:00 PM – 8:15 AM</td>
<td>Silence into breakfast</td>
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**DAY 5**

**WEDNESDAY, JUNE 6**

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<tr>
<th>Time</th>
<th>Activity</th>
<th>Presenter/Speaker</th>
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<td>6:00 – 7:00 AM</td>
<td><strong>Standing Meditation and Qigong</strong></td>
<td>LOUIS KOMJATHY</td>
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<td>7:15 – 8:00 AM</td>
<td><strong>Meditation</strong></td>
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<td>8:00 – 9:00 AM</td>
<td><strong>Breakfast</strong></td>
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<td>9:15 – 9:30 AM</td>
<td><strong>Announcements</strong></td>
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<td>9:30 – 10:20 AM</td>
<td><strong>Person-Perception, Self-Perception, and Moral Development from Infancy to Adolescence</strong></td>
<td>ROB ROESER</td>
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<td>10:20 – 10:40 AM</td>
<td><strong>Q&amp;A</strong></td>
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<td>10:40 – 10:50 AM</td>
<td><strong>Break</strong></td>
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<td>10:50 – 11:40 AM</td>
<td><strong>Shadow Selves: Becoming Skillful and Wise in Our Response to the Human Need for an Enemy</strong></td>
<td>POLLY YOUNG-EISENDRATH</td>
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<td>11:40 – 12:00 PM</td>
<td><strong>Q&amp;A</strong></td>
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<td>12:00 – 1:00 PM</td>
<td><strong>Lunch</strong></td>
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<td>1:00 – 1:30 PM</td>
<td><strong>Break</strong></td>
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### WEDNESDAY, JUNE 6

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<th>Time</th>
<th>Event Description</th>
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<tr>
<td>1:30 – 3:15 PM</td>
<td><strong>Experiential Workshops</strong>&lt;br&gt; In these workshops, CEDI members, Mind &amp; Life staff, and Mind &amp; Life Summer Research Institute faculty will engage participants in dialogue and experiential exercises to better understand how we have been the recipient of, as well as the enactor of, being “othered.” There will also be opportunities to process how this may affect our interactions in various contexts including scholarship, practice, and our broader lives. Participants will be introduced to perspectives and exercises that allow for the intersection of intellectual and embodied ways of knowing which may create more inclusive and equitable processes, and inspire creative strategies for structural change.</td>
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<td>3:15 – 3:30 PM</td>
<td>Break</td>
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<td>3:30 – 4:45 PM</td>
<td><strong>Breakout Sessions</strong></td>
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<td>5:00 – 6:00 PM</td>
<td><strong>Yoga</strong>&lt;br&gt; LAURA SCHMALZL</td>
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<tr>
<td>6:00 – 7:00 PM</td>
<td>Dinner</td>
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<td>7:00 – 8:30 PM</td>
<td><strong>Poster Session II</strong></td>
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<td>8:30 – 9:00 PM</td>
<td>Meditation</td>
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<td>10:00 PM – 8:15 AM</td>
<td><strong>Silence into breakfast</strong></td>
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<td>Time</td>
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<tr>
<td>6:00 – 7:00 AM</td>
<td><strong>Standing Meditation and Qigong</strong></td>
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<td>7:15 – 8:00 AM</td>
<td><strong>Meditation</strong></td>
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<td>8:00 – 9:00 AM</td>
<td><strong>Breakfast</strong></td>
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<td>9:15 – 9:30 AM</td>
<td><strong>Announcements</strong></td>
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<td>9:30 – 10:20 AM</td>
<td><strong>Taking Care of Social Justice: Outside and In</strong></td>
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<td>10:20 – 10:40 AM</td>
<td><strong>Q&amp;A</strong></td>
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<td>10:40 – 10:50 AM</td>
<td><strong>Break</strong></td>
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<td>10:50 – 11:40 AM</td>
<td><strong>Contemplative Neuroscience through the Lens of Diversity and Social Justice</strong></td>
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<td>11:40 – 12:00 PM</td>
<td><strong>Q&amp;A</strong></td>
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<tr>
<td>12:00 – 1:00 PM</td>
<td><strong>Lunch</strong></td>
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<td>1:00 – 1:30 PM</td>
<td><strong>Break</strong></td>
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### THURSDAY, JUNE 7

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<th>Time</th>
<th>Event</th>
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<tr>
<td>1:30 – 2:20 PM</td>
<td><strong>Interdisciplinary Panel</strong>&lt;br&gt;Geopolitics of the Other</td>
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<tr>
<td>2:20 – 2:50 PM</td>
<td>Q&amp;A</td>
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<tr>
<td>2:50 – 5:00 PM</td>
<td>Break</td>
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<td>5:00 – 6:00 PM</td>
<td>Yoga</td>
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<td>6:00 – 7:00 PM</td>
<td>Dinner</td>
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<td>7:00 – 8:30 PM</td>
<td>Dessert Reception and Social</td>
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<td>8:30 – 9:00 PM</td>
<td>Meditation</td>
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<td>10:00 PM – 8:15 AM</td>
<td>Silence into breakfast</td>
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DAY 7
FRIDAY, JUNE 8

6:00 – 7:00 AM  Standing Meditation and Qigong | LOUIS KOMJATHY
7:15 – 8:00 AM  Meditation
8:00 – 9:00 AM  Breakfast
9:15 – 9:45 AM  Closing Remarks
9:30 AM – 12:00 PM  Departure

"The Varela Grant has been tremendously impactful on my career as a graduate student and aspiring clinical psychologist. Countless students in our laboratory have used the data from the funded study to produce conference posters and scholarly projects. Moreover, the award has produced a well received publication in Frontiers of Human Neuroscience, and two additional publications are expected within this year. The Varela Grant has opened up doors and opportunities for me and others in ways that I could not have imagined. If I can give back a fraction of what Mind & Life has given me, I will have succeeded."

—Jeff (Yanli) Lin
2014 Varela Grantee
MIND & LIFE
FRANCISCO J. VARELA RESEARCH GRANTS

The Mind & Life Varela Grants were established in 2004 as a companion program to the MLSRI and have been a critical element in the growth of contemplative sciences. The Varela Grants support new research proposals, many developed through collaboration at the MLSRI, which often do not qualify for traditional streams of funding. Projects emphasize interdisciplinary examinations of contemplative techniques with the ultimate goal that findings will provide greater insight into the mechanisms of contemplative practice and its application for reducing human suffering.

Since 2004, Mind & Life has distributed more than $2.3 million in funding to support over 150 junior scholars engaged in contemplative research. As a result of the Varela Grants, more than 200 scholarly articles have been published, and hundreds of scientific presentations have been given at conferences and special lectures. Further, these relatively small grants have been leveraged into more than $62 million in follow-on funding for grantees.

To be eligible for a Varela Grant, researchers must be graduate students, postdocs, or junior faculty up to their fifth year of appointment, who have attended the Summer Research Institute within five years of their application. Grants are awarded through a competitive process with preference given to rigorous, interdisciplinary proposals that incorporate first-person contemplative methods into traditional cognitive, behavioral, physiological, clinical, or socio-cultural research.

To find out more about the Varela Grants and previous grant recipients, please visit mindandlife.org/varela-grants/.

2017 Varela Grant Recipients

**Sinhae Cho**
Pennsylvania State University
*Motivating engagement with social justice issues through compassion training: A multi-method randomized control trial*

**Le-Anh Dinh-Williams**
University of Toronto
*Mindfulness-to-Meaning theory and eudaimonic appraisals of positive autobiographical events*

**Kathleen Garrison**
Yale University
*A real-time fMRI study to link subjective experience with brain network dynamics during craving*

**Jose Herrero**
The Feinstein Institute for Medical Research
*Intracranial circuits underlying Deep Slow Breathing and its palliative effects*

**Michael Lifshitz**
McGill University
*Cultivating mental imagery through prayer*

**Kibby McMahon**
Duke University
*Generalizing mindful emotion regulation: Toward a transdiagnostic approach to training emotion regulation with mindfulness*

**Tarah Raldiris**
Virginia Commonwealth University
*Eudaimonia and sleep: Effects of a mindfulness intervention in caregivers of people with dementia*

**Catherine Spann**
University of Colorado—Boulder
*Voluntarily regulated breathing practices and their effects on self-regulation, cognition, and problem solving under stress*

**Michelle Walsh**
University of Virginia
*Intersections of Buddhism and Psychology: An ethnographic study of contextual factors and contemplative practices in Bhutan*

**Darya Zabelina**
University of Arkansas
*The role of Contemplative Art Education in social, emotional, and cognitive development of children with low SES*
Suparna Choudhury, Ph.D.
McGill University
Suparna Choudhury is Assistant Professor and Co-Director of the Culture, Mind & Brain Program at the Division of Social & Transcultural Psychiatry, McGill University, where she works on the adolescent brain at the intersection of anthropology and cognitive neuroscience. Trained originally as a neuroscientist, Suparna has worked as a researcher in London, Paris, Berlin, and Montréal developing interdisciplinary skills to examine the implications of the new brain sciences for health and society. Her doctoral research in cognitive neuroscience at University College London investigated the development of the social brain during adolescence. During her postdoctoral research in transcultural psychiatry at McGill University, she founded the research program of Critical Neuroscience, which brings to bear perspectives of science studies and medical anthropology to examine how neuroscientists construct their objects of inquiry, and how research findings are transformed into popular knowledge and public policy. As a Research Leader at the Max Planck Institute for History of Science in Berlin, she conducted research on the cultural contexts of the adolescent brain. Her current work in Montréal investigates how the dissemination of cognitive neuroscience may shape the ways in which researchers, clinicians, patients, and laypeople understand themselves, their mental health, and their illness experiences. Ongoing projects include analysis of neuroeducational interventions including mindfulness training for adolescents; use of neuroscience in juvenile law; subjective experiences of young people taking psychotropic medications; mental health and urbanicity; interpretations of data from brain science and epigenetics in the context of maternal mental health; and the politics of open science.

Polly Young Eisendrath, Ph.D.
University of Vermont
Polly Young Eisendrath is a Jungian Analyst; Psychologist; Author; Clinical Supervisor, Norwich University, Northfield, Vermont; Clinical Associate Professor of Psychiatry, University of Vermont, Burlington, Vermont; and in private practice in central Vermont. She is chairperson of the non-profit “Enlightening Conversations: Buddhism and Psychoanalysis Meeting in Person” that hosts conferences in cities around the USA. She has published many chapters and articles, as well as 15 books that have been translated into more than 20 languages. Her most recent books are “The Present Heart: A Memoir of Love, Loss and Discovery” (Rodale, 2014); “The Self-Esteem Trap: Raising Confident and Compassionate Kids in an Age of Self-Importance” (Little, Brown, 2008); and “The Cambridge Companion to Jung: New and Revised,” of which she is co-editor with Terence Dawson (Cambridge University Press, 2008). Polly’s forthcoming book, “True Love Ways: Relationship as Psycho-Spiritual Development,” will be published in 2018.

Michael Onyebuchi Eze, Ph.D.
University of Amsterdam, University of Cambridge
Michael Onyebuchi Eze currently teaches African political theory at the University of Amsterdam and is a fellow at Trinity Hall, University of Cambridge. Until recently, he was a visiting scholar at the Center for African Studies and a research associate at the Martin Luther King Jr., Institute, both at Stanford University. He is the founding Director, Center for Leadership and African Diaspora Studies, Covenant University of Nigeria. He was a Stiftung Mercator Foundation Research Fellow at the Kulturwissenschaftliches Institut (Institute for Advanced Study in Humanities) in Essen, Germany from 2006-2009. He received his Ph.D. (Summa Cum Laude) in History and Cultural Reflection from

Lasana Harris, Ph.D.
Senior Lecturer, Department of Experimental Psychology, University College London
Lasana Harris completed his undergraduate education at Princeton University in 2003 before finishing graduate school at Princeton University in 2007, where he earned his Ph.D. under the supervision of Dr. Susan Fiske. He completed his post-doctorate research at New York University with Dr. Elizabeth Phelps in 2010, and held his first appointment as an Assistant Professor in Psychology and Neuroscience at Duke University until 2014. Dr. Harris was then an Assistant Professor in Social and Organizational Psychology at Leiden University, and is now a Senior Lecturer in Experimental Psychology at University College London. His research focuses on person perception—how we view others. Specifically, he examines physical perceptions of other people’s bodies, and social cognition—our ability to get inside the heads of other people. His research thus far demonstrates that this spontaneous ability is flexible; it can be extended to agents without minds (or heads), resulting in anthropomorphism, and can be withheld from other people, resulting in dehumanised perception. He also studies how cognitive abilities necessary for person-perception are applied to non-human animals, objects, and entities. He takes an interdisciplinary approach to the study of person-perception and social cognition. He uses the tools of neuroscience, including functional magnetic resonance imaging (fMRI), electroencephalograph (EEG), transcranial magnetic stimulation (TMS), hormones, facial electromyography (EMG), galvanic skin response (GSR), heart-rate, eye-tracking, and patient populations in addition to behavioural measures that include economic games, surveys, and vignette studies. In addition, his work is particularly relevant for the social sciences and humanities because of his focus on the social process, not necessarily the brain. As such, it is able to constrain theory in disciplines such as history, literary studies, philosophy, political science, and economics.

Marisela Gomez, M.D., Ph.D.
Community Activist, Mindfulness Practitioner, and Author
Marisela Gomez is a community activist, author, public health professional, and physician. She received a BS and MS from the University of New Mexico in Albuquerque; and a Ph.D., MD, and MPH from The Johns Hopkins University. Of Afro-Latina ancestry, she has spent more than 20 years in Baltimore involved in social justice activism and community building/health research and practice. She is the author of “Race, Class, Power, and Organizing in East Baltimore.” A mindfulness practitioner in the tradition of Thich Nhat Hanh, she facilitates mindfulness retreats for activists and people of color.
Bruce Knauft, Ph.D.
Emory University

Bruce M. Knauft is Samuel C. Dobbs Professor of Anthropology at Emory University, Atlanta. Author of eight books and numerous articles and chapters, Dr. Knauft has special interest in cultural diversity both globally and closer to home. This includes the social, cultural, and psychological construction of power, identity, and personhood in relation to inequality and discrimination or stigma, including in areas of gender, ethnicity, race, religion, nationality, and class. Dr. Knauft conducted his original ethnographic fieldwork—on shamanism, spirituality, and sorcery—among the remote Gebusi people of the rainforest of Papua New Guinea’s Western Province, where he continues to do fieldwork. He has also conducted engaged intellectual and activist project work concerning post-conflict developments (supported by the Ford Foundation and the Carnegie Corporation) in a dozen developing countries of east and west Africa, south and southeast Asia, and the Altai-Himalayas. During the past decade, Dr. Knauft has developed increasing interest, as both a scholar and a practitioner, in Tibetan Buddhism, meditation, and mindfulness—both in Himalayan countries and in dharma centers in the U.S. and Canada. He also continues scholarship in areas of general anthropology, including theoretical developments concerning political economy, culture, and subjectivity. His most recent articles consider issues in Tibetan Buddhist tantra and current political developments in the U.S. His most recent books are “Mongolians After Socialism: Politics, Economy, Religion” (Co-edited, 2012) and “The Gebusi: Lives Transformed in a Rainforest World” (2016).

Robert Roeser, Ph.D., MSW
Pennsylvania State University

Robert Roeser is the Bennett Pierce Professor of Care, Compassion, and Human Development in the College of Health and Human Development at Penn State University. He has a Ph.D. from the Combined Program in Education and Psychology at the University of Michigan (1996) and holds master’s degrees in religion and psychology, developmental psychology, and clinical social work. Dr. Roeser has been a United States Fulbright Scholar in India (2005, 2012), and the Senior Program Coordinator for the Mind and Life Institute (2007-2010). His main research interests focus on adolescent development and the cultural contexts that affect it; schooling and its effects on students’ motivation, learning, and broader well-being and identity development; and the role of contemplative practices like mindfulness and compassion training in education in relation to educators’ and students’ social-emotional wellbeing, health, and educational outcomes. His laboratory is devoted to the creation of new forms of mindfulness and compassion training in education; as well as on the evaluation of such programs with regard to individual outcomes and the promotion of more equitable and compassionate cultures in schools.

Helen Y. Weng, Ph.D.
University of California, San Francisco

Helen Weng is a clinical psychologist and neuroscientist, and her research focuses on the neural mechanisms of how meditation practices may improve social behavior and mental health. Her current work involves adapting research methodology to increase diverse representation in the neuroscience of meditation from a social justice perspective. This includes using community engagement with a diverse sangha (the East Bay Meditation Center in Oakland, CA) to adopt culturally-sensitive research procedures for people of color, the LGBTQIA+ population, people with disabilities, the fat community, and people with lower income. In addition, she has designed the EMBODY Task, a novel functional MRI task which uses machine learning approaches to assess diverse and fluctuating
ment states during meditation. Neural patterns are individually tailored to each meditator, and thus allow for greater neural and psychological diversity within and across meditators, while providing novel metrics of attention such as percent time focused on bodily sensations. Dr. Weng’s doctoral work from the Center for Healthy Minds, University of Wisconsin-Madison demonstrated that compassion meditation may increase both altruistic and neural responses to suffering. This work was featured in the New York Times, BBC, and Fast Company. Dr. Weng’s clinical interests include integrating compassion and mindfulness meditation with psychotherapy to treat mood and anxiety disorders, particularly for LGBTQ clients.

**CONTEMPLATIVE FACULTY**

**Louis Komjathy, Ph.D.**  
*University of San Diego*  
A leading scholar-practitioner of Daoism (Taoism) with over 25 years of experience with holistic and integrated Daoist training, Louis Komjathy (Xiujing; Wanrui; Ph.D.; CSO) is an ordained Daoist priest of the Huashan (Mount Hua) lineage (26th generation) of Quanzhen (Complete Perfection) Daoism as well as founding Co-director and senior teacher of the Daoist Foundation, a non-profit organization dedicated to fostering authentic Daoist study and practice and to preserving and transmitting traditional Daoist culture. He earned his Ph.D. in Religious Studies (Boston University; 2005) with an emphasis on Daoism and the academic study of religion. He currently works as Associate Professor of Chinese Religions and Comparative Religious Studies at the University of San Diego. He has particular interests in contemplative practice, embodiment, and mystical experience. He received ordination in the Huashan lineage in 2006, after which he lived as a visiting Daoist monk in the monasteries of Laoshan (Mount Lao; near Qingdao, Shandong) and Huashan (Mount Hua; Huayin, Shaanxi). As a Daoist priest, he endeavors to help individuals develop a root in self-cultivation and a personal connection with the Dao and to facilitate a tradition-based Daoist sense of community. He has published nine books to date, including more recently “The Daoist Tradition: An Introduction” (Bloomsbury Academic, 2013), the edited volume “Contemplative Literature: A Comparative Sourcebook on Meditation and Contemplative Prayer” (State University of New York Press, 2015), “Taming the Wild Horse: An Annotated Translation and Study of the Daoist Horse Taming Pictures” (Columbia University Press, 2017), and “Introducing Contemplative Studies” (Wiley-Blackwell, 2017). His life and work has been featured in “Dream Trippers: Global Daoism and the Predicament of Modern Spirituality” (University of Chicago Press, 2017). His primary residence is a quasi-hermitage in Ravinia, Illinois, where he lives with his wife Kate Townsend and Siberian Husky companion Takota.

**Elizabeth Mattis-Namgyel**  
*Buddhist Author and Teacher*  
Elizabeth Mattis Namgyel has studied and practiced the Buddhadharma for 30 years under the guidance of her teacher and husband Dzigar Kongtrul Rinpoche. Elizabeth is known for her willingness to question the entire path in order to reach a place of genuine practice and awakening. She asks audiences to engage in the practice of open questioning with her while she takes a fresh look at all the assumptions and beliefs we have about spirituality. Audiences repeatedly comment on how this approach has reinvigorated their meditation practice and the way they relate to their lives as a whole. She is the author of “The Power of an Open Question,” and her new book, “The Logic of Faith,” is coming out in 2018.
Laura Schmalzl, Ph.D., RYT
Southern California University of Health Sciences
Laura Schmalzl is an Associate Professor at Southern California University of Health Sciences (SCUHS) where she teaches neuroscience, research methods, and yoga foundations for healthcare professionals. Schmalzl initially trained as a clinical neuropsychologist before completing a PhD in cognitive science and post-doctoral work in cognitive neuroscience as well as behavioral medicine. Alongside her academic work, she is a dedicated yoga practitioner and longtime yoga instructor. Much of Laura’s research over the past years evolved around the development and scientific evaluation of yoga interventions for both clinical and healthy populations. Broadly speaking, her research interests lie in furthering our understanding of the mechanisms through which yoga-based practices can impact cognitive functioning, body awareness, and emotional self-regulation. Laura is also Editor In Chief of the International Journal of Yoga Therapy.

Larry Yang
Spirit Rock Meditation Center, East Bay Meditation Center (Oakland) and Insight Community of the Desert (Palm Springs)
Larry Yang teaches mindfulness and loving kindness retreats nationally and has a special interest in creating access to the Dharma for diverse multicultural communities. Larry has practiced meditation for almost 30 years, with extensive time in Burma and Thailand, and a six month period of ordination as a Buddhist monastic. Larry is on the Teachers Council of Spirit Rock Meditation Center and is one of the founding teachers of both East Bay Meditation Center (Oakland) and Insight Community of the Desert (Palm Springs). His current focus is training spiritual leadership within Communities of Color and LGBTQI communities. Larry was honored for his work in racial justice by being selected as the community’s choice for Grand Marshal in the 2016 San Francisco LGBTQ Pride Parade, whose theme that year was “For Racial and Economic Justice.” He has been part of the coordinating team developing future diverse community meditation teachers in Spirit Rock’s Community Dharma Leadership Programs for 10 years. Larry is one of the core trainers for the current Spirit Rock Dharma Teacher Training Program to develop the participation from multicultural communities as fully empowered Dharma teachers. His new book, “Awakening Together: the Spiritual Practice of Inclusivity and Community,” is published by Wisdom Publications.

DISCUSSION LEADERS

Nilanjana (Buju) Dasgupta, Ph.D.
University of Massachusetts–Amherst
Nilanjana (Buju) Dasgupta is Professor of Psychology and the Director of Faculty Equity and Inclusion at the University of Massachusetts–Amherst. Her research is on implicit bias. Whereas past work had assumed that implicit bias is learned early in life and difficult to change, her research shows that such bias can be changed given the right social context. Recently, her work focuses on how implicit gender bias about science and engineering shakes the confidence of women and students of color in STEM. She identifies learning environments that foster social connection, inoculates students against negative stereotypes, and promotes their confidence, persistence and success in STEM. This work has been supported by grants from the NSF and NIH. She spends a good bit of time disseminating this research to broad audiences including K-12 teachers and administrators, university faculty and campus leaders, tech entrepreneurs, federal and state policy-makers, lawyers, judges, and legal scholars.
Rhonda Magee, J.D., M.A.
University of San Francisco
Rhonda Magee is a graduate of the University of Virginia School of Law (JD) and Graduate School of Arts and Sciences (MA, Sociology). She is a full Professor of Law at the University of San Francisco, a teacher of Mindfulness-Based Stress Reduction-based Interventions, and a student of Buddhism and other contemplative modalities, with a long-standing daily mindfulness and gratitude practice. She is a facilitator of mindful and compassionate communication. A Fellow of the Mind and Life Institute, she works with faculty in law and other disciplines who seek to develop contemplative pedagogy in support of effective learning, with a particular emphasis on teaching and learning for social justice. Her teaching and writing are inspired by commitments to compassionate problem-solving and presence-based leadership in a diverse world, and to humanizing education. She sees mindfulness and compassion practices as keys to personal, interpersonal, and collective transformation.

Daniel J. Siegel, Ph.D.
University of California Los Angeles
Daniel Siegel is a clinical professor of psychiatry at the UCLA School of Medicine and the founding co-director of the Mindful Awareness Research Center at UCLA. He is also the Executive Director of the Mindsight Institute which focuses on the development of mindsight, which teaches insight, empathy, and integration in individuals, families, and communities. Siegel has published extensively for both professional and lay audiences. His four New York Times bestsellers are: “Mind: A Journey to the Heart of Being Human,” “Brainstorm: The Power and Purpose of the Teenage Brain,” and two books with Tina Payne Bryson, Ph.D.: “The Whole-Brain Child” and “No-Drama Discipline.” His other books include: “The Developing Mind” (2nd Ed.), “Mindsight,” “The Mindful Brain,” “The Mindful Therapist,” “The Yes Brain” (also with Tina Payne Bryson, Ph.D.), and his upcoming book “Aware” (2018). Siegel also serves as the Founding Editor for the Norton Professional Series on Interpersonal Neurobiology which contains over 60 textbooks.

William Waldron, Ph.D.
Middlebury College
William Waldron teaches courses on the South Asian religious traditions of Hinduism and Buddhism, Tibetan religion and history, comparative psychologies and philosophies of mind, and theory and method in the study of religion. His publications focus on the Yogacara school of Indian Buddhism and its dialogue with modern thought. Professor Waldron has been at Middlebury College since 1996. His monograph, “The Buddhist Unconscious: The Alaya-vijñana in the Context of Indian Buddhist Thought,” was published by RoutledgeCurzon in 2003. He is
Carol Worthman, PhD
Emory University
Carol Worthman is the Samuel Candler Dobbs Professor of Anthropology at Emory University (Atlanta), where she also directs the Laboratory for Comparative Human Biology. After taking a dual undergraduate degree in biology and botany at Pomona College, Dr. Worthman took her PhD in biological anthropology at Harvard University, having also studied endocrinology at UCSD and neuroscience at MIT under Jack Geller and Richard Wurtman, respectively. She joined the nascent anthropology faculty at Emory University in 1986, and established a laboratory pioneering the use of biomarkers in population research. Professor Worthman takes a biocultural approach to pursuit of comparative interdisciplinary research on human development, and biocultural bases of differential mental and physical health. She has conducted cross-cultural biosocial research in thirteen countries, as well as in rural, urban, and semi-urban areas of the United States. For over 20 years, she collaborated in the Great Smoky Mountains Study, a large, longitudinal, population-based developmental epidemiological project in western North Carolina. She has led development and implementation of the neuroscience component in the Emory-Tibet Science Initiative since its inception in 2008.

COUNCIL FOR EQUITY, DIVERSITY, & INCLUSION

Members of the Mind & Life Council for Equity, Diversity, & Inclusion will serve as facilitators and discussants throughout the program. The Council for Equity, Diversity, & Inclusion was formed to support Mind & Life Institute’s commitment to understanding and addressing ways to foster a more inclusive and equitable community. These efforts stem from the recognition of how organizational culture and practices have reinforced societal imbalances and run counter to Mind & Life’s mission to alleviating human suffering, and promoting flourishing. The Council works directly with Mind & Life staff to elevate critical issues related to equity, diversity, and inclusion; to increase broad representation across all organizational activities; and to use diversity as a tool for enriching the field of contemplative research.

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Chris Kaplan, M.A.
Rhonda Magee, J.D., M.A.
Juan Santoyo
Helen Weng, Ph.D.
Susan Bauer-Wu, Ph.D. (ex officio)
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ACKNOWLEDGEMENTS

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These contributions were made to the Mind & Life Catherine Kerr Award for Courageous and Compassionate Science, in memory of the late Cathy Kerr and her remarkable contributions to the field of contemplative sciences. These donations fund an academic award and lecture in her honor, to be given during the Mind & Life Institute’s biennial International Symposium for Contemplative Research (ISCR). Recipients of the award will exemplify the qualities and character that Cathy brought to her work, including bold innovation, imagination, courage, authenticity, and heartfulness. 100% of these donations will go directly to the Catherine Kerr Award for Courageous and Compassionate Science. For more information on ways to support this memorial fund, please contact the Mind & Life office of philanthropy at 434-339-0281.
Given the assault of political news, social upheaval, and the overwhelming threat of environmental catastrophe, it’s easy, explains Tero, to feel despondent about the world’s future. But since Tero found Mind & Life’s lecture series online a half-dozen years back, he’s felt the shadow lift.

“What I’ve come to understand is that our problems are mostly related to uncontrolled minds and behaviors, and to get solutions, we need to understand that the mind drives behavior and choices,” he explains.

“A big part of my beginning a daily practice had to do with Mind & Life’s lectures on the benefits of meditation, and I’ve been impressed by the concrete scientific, practical solutions it offers that can help us all. Mind & Life’s scientific approach, which includes wisdom from Eastern philosophy, offers the best solution I’ve seen so far.”

Giving a little each month to Mind & Life, says Tero—who describes himself as “an ordinary working guy”—makes the future seem less hopeless and bleak.

“I realize that finding answers is far afield from implementing them, but Mind & Life has given me hope,” says Tero. “I think we have the knowledge and wisdom to change things for better.”

A NEW RELEASE FROM THE LIBRARY OF MIND & LIFE DIALOGUES

The Monastery and the Microscope: Conversations with the Dalai Lama on Mind, Mindfulness, and the Nature of Reality
Edited by Wendy Hasenkamp with Janna White
Yale University Press

In 2013, during a landmark Mind & Life Dialogue at a Tibetan monastery in southern India with an audience of thousands of monks and nuns, the Dalai Lama gathered with leading scientists, philosophers and monastics for in-depth discussions on the nature of reality, consciousness and the human mind. This eye-opening book presents a record of those spirited and wide-ranging conversations as prominent scholars address questions such as: Does nature have a nature? Do you need a brain to be conscious? Can we change our minds and brains through meditation? What can science do for a monk, and what can a monk do for science?

Part history, part state-of-the-field, part inspiration for the future, this book explores what Buddhism and science can teach each other, and what they can tell us about ourselves and the world.
## 2018 Summer Research Institute: Engaging Cultural Difference and Human Diversity

### Day One: Saturday, June 2
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Michael Eze
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Larry Yang
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Interdisciplinary Panel
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Suparna Choudhury
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Welcome and Orientation
- **7:30–8:30**: Poster Session I
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Day Two: Sunday, June 3
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Lasana Harris
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Bruce Knauf
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Experiential Workshops
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Breakouts
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Poster Session II
- **7:30–8:30**: Contemplative Practice
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Day Three: Monday, June 4
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Marisela Gomez
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Helen Weng
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Contemplative Practice
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Breakouts
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Poster Session II
- **7:30–8:30**: Contemplative Practice
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Day Four: Tuesday, June 5
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Rob Roeser
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Polly Eisendrath
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Contemplative Practice
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Breakouts
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Poster Session II
- **7:30–8:30**: Contemplative Practice
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Day Five: Wednesday, June 6
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Marisela Gomez
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Helen Weng
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Contemplative Practice
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Breakouts
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Poster Session II
- **7:30–8:30**: Contemplative Practice
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Day Six: Thursday, June 7
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Rob Roeser
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Polly Eisendrath
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Contemplative Practice
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Breakouts
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Poster Session II
- **7:30–8:30**: Contemplative Practice
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Day Seven: Friday, June 8
- **6:00–7:00 AM**: Qigong
- **7:15–8:00**: Meditation
- **8:00–9:00**: Breakfast
- **9:15–9:30**: Announcements
- **9:30–10:20**: Marisela Gomez
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Helen Weng
- **11:40–12:00**: Q&A
- **12:00–1:00 PM**: Lunch
- **1:00–1:30**: Break
- **1:30–2:30**: Contemplative Practice
- **2:30–3:00**: Q&A
- **3:00–3:30**: Break
- **3:30–4:30**: Breakouts
- **5:00–6:00**: Q&A
- **6:00–7:00**: Break
- **7:00–7:30**: Poster Session II
- **7:30–8:30**: Contemplative Practice
- **8:30–9:00**: Meditation
- **10:00 PM–8:15 AM**: Silence into Breakfast

### Closing Remarks
- **9:30–10:20**: Michael Eze Lasana Harris Rob Roeser Marisela Gomez

### Departure
- **10:20–10:40**: Q&A
- **10:40–10:50**: Break
- **10:50–11:40**: Larry Yang Bruce Knauft Polly Eisendrath Helen Weng
- **11:40–12:00**: Q&A

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