DEVELOPING A
COMMUNITY OF
CONTEMPLATIVE EDUCATION IN
EUROPE

Where are we starting from and where might we be going?

Reflections on a consultation

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EXECUTIVE SUMMARY

There has been a major growth in CE research and practice, especially in the form of mindfulness, including for children and young people, but it is a young and still rather unfocused field, dominated by the English-speaking world. CE seeks to address the whole person and is oriented to resilience and well-being to shape a positive, holistic and socially engaged approach to meet the social and environmental challenges of the 21st century, and in a digital age. Work on CE in Europe is developing from a wide range of approaches, but it is scattered, fragmented, and not well known. MLE intends to set up this new community to uncover and bring together work that can promote to support those working in the field and add the European voice to the international knowledge base.

Mapping activity across Europe
A consultation by survey and interview, involving 133 experts attempted to discover what work was happening in CE in Europe, what concepts and terminologies are being used, and what might be the role of a CCE.

Respondents were at the heart of CE in Europe and drawn from most countries. The picture of activity in Europe is rich and complex, with leadership from universities, networks and institutes, and from contemplatives, scholars, researchers, programme developers, policy makers and school personnel, at least 9 named programmes and ‘bottom up’ principles driven approaches. Interest in CE, particularly in the form of secular mindfulness in schools, and to a smaller extent contemplative pedagogy in higher education, is increasing but not mainstream in any country. Factors that help develop CE within countries include leadership from universities and contemplatives, well established adult mindfulness and networks, government support, an innovative approach to education and a cultural tendency to holistic thinking. Factors that hinder include a lack of funding, and the dominance of traditional educational methods.

Clarifying what CE is in practice
Respondents were keen on a broad scope for this initiative, and it was possible to identify the core elements with which they were currently actively engaged, in research, teaching, programme development and theory creation, and which they wished to develop, which could be grouped under three broad and interrelated headings.

• The contemplative core, which is the unique contribution of the CE, including: mindfulness, contemplative pedagogy, meditation, compassion and neuroscience.
• **The educational framework**, within which CE is operating and engaging, including: holism, positive wellbeing, social and emotional learning, and a concern for mental health problems.

• **The social framework** to which CE contributes and within which it works, including: ethics and values, sustainability, peace and social change.

The paper discusses each of these in detail, exploring respondents’ engagement with them, their understandings of what they mean in practice and the themes and issues that are emerging.

**What next?**

The vision for what the CCE might look like and where it might go next included.

• **Developing the CCE as a ‘hub’**, connecting people, sharing information, mapping activity in more detail.

• **Providing leadership and guidance** to the community, around programme development, implementation, research and teacher education, in collaborative partnerships across Europe.

• **Advocating for CE**, especially with policy makers.

• **Consolidating and promoting the science and evidence base**, including the therapeutic outcomes of MBIs, neuroscience, and across a broad range of fields and types of evidence, including contemplative pedagogy and its focus on first person experience.

• **Promoting the value of deep contemplative wisdom**, while also making clear that CE is evidence based, human, secular and universal approach, not a religion or a dogma.

• **Focusing on teachers and teacher education.**

• **Finding a flexible ‘language’** that expresses the complexity and depth of the field, speaks to many different audiences, and translates easily.

• **Building a trans-European movement**, aiming for equity and relevance across the many regions, cultures and languages of Europe.

• **Forming active collaborative partnerships** with those at the forefront of CE activity at many levels and in many regions, to carry out these tasks.

• **Attracting stable long-term funding** to support the CCE.

• **Identifying small first practical steps** towards these aims.
PART ONE: STARTING POINTS

The mission of Mind & Life Europe is to alleviate suffering and promote humane and societal flourishing by integrating science with contemplative practice and wisdom, and make it available to leaders in education, health care and management.

Mind and Life Europe’s mission statement.

Aims of this paper

This paper is an effort to start to clarify what we mean by contemplative education (CE), why we need it and what it might add to efforts at educational reform, outline what we know so far of the complex picture of what is happening in Europe, the understandings, activities, languages, and current issues that make up the field, and identify what actions might be needed to start to build this new community.

The paper is informed by a consultation in 2017-18 to elicit information and views about CE across Europe. This took the form of:

- a survey completed, so far by 133 experts, supported by further face to face and skype discussions. The survey can be found at https://www.surveymonkey.co.uk/r/contemplative-education.
- web and literature searches
- discussions i) at the AGM of MLE in February 2018 and ii) at a special meeting at the International Conference on Mindfulness in Amsterdam in July 2018,

The paper is not a formal write up of a piece of carefully conducted empirical research – it is the first draft of a reflective report on a consultation of a few months aiming to trigger a conversation within a would-be community and to help it take its next steps. This is a draft for consultation that will be taken to a meeting in Rotterdam in September 2018 and then be revised and updated in response to comments, with the aim of producing a final version by the end of October 2018.

What is CE?

‘When I use a word,’ Humpty Dumpty said, in rather a scornful tone, ‘it means just what I choose it to mean — neither more nor less.’

Lewis Carroll, Alice Through the Looking Glass

‘Contemplative education’ (CE) proved to be on balance respondents preferred term for the network, and it may be helpful to begin with a brief discussion of the term and
suggest what kind of scope and definitions might help to bring this community together.

The work we uncovered across Europe around CE turned out to be extremely wide ranging, encompassing both the more therapeutic and outcomes driven field generally summarised by the term ‘mindfulness’ and the more educationally focused process objectives generally summarised by the term ‘contemplative pedagogy’. It included not just the transformation of the individual, but also the creation of humane whole school/university environments, it included teachers and indeed all who work and learn with young people, and a concern not just with personal practice, but with the application of contemplative and mindfulness practice in everyday life, and with ethics and values and social transformation.

Finding definitions that are both meaningful and can encompass all of this may be a challenge, but have been some useful attempts and such definitions, or ones like them, may be those which the CCE may consider adopting. For example:

“(CE is) a set of practices that may foster particular forms of awareness in students, forms conducive to the conscious motivation and regulation of learning, and also to freedom and transcendence in life more generally… (and aims to foster) personal growth and social transformation through the cultivation of conscious awareness and volition in an ethical-relational context” (Roeser and Peck 2009, p. 119 and 120).

It is a fundamental tenant of CE that it is not on theory, it is based on contemplative practices. At the heart are those practices that enable the moment by moment examination of subjective experience, including in relation to others.

“Mind and Life Europe believes that well-refined contemplative practices and introspective methods are instruments of investigation that allow us to fully understand the human mind and the subjective experience of life”. M&L Website

Some form of meditative practice is generally seen as core, including in the responses to our consultation, where meditation was a term used by the clear majority of respondents.

“(CE is) learning infused with the experience of awareness, insight and compassion for oneself and others honed through the practise of sitting meditation and other contemplative disciplines” (Chano, 2012, p. 106)².

The CCE may wish in time to add its own definitions, that can bring the field and this community together across the diverse range of approaches and practices, to help us support and learn from one another, and bring clarity to the inevitable the debates that will arise within our growing field. We look at the concept of CE, what it might include and how it might be structured, in more detail in part two.

A young but promising field

In some parts of the world we are witnessing a growth, which in some places is explosive, in contemplative approaches, at least in the form of secular mindfulness. Mindfulness for adults, and to a lesser extent with children and young people is the focus of work in a wide variety of publications, research, conferences, curricula, programmes, courses and media, emanating from a wide range of institutes, centres, networks and individuals across the world. In the English-speaking world at least, mindfulness is showing signs of starting to move into the mainstream in public life and can be found now in many interconnected arenas, including not only education but also areas such as the health services, business, and politics. However, it is still a young field that has yet to focus or be well defined, or to be well understood in all its depth and potential outside of a small circle.

There is a small but growing evidence base on mindfulness in education, but, as with work with adults, it tends to be drawn largely from quantitative and therapeutic models of mindfulness, rather than from the full range of contemplative approaches and different types of science and evidence. Across the world CE is not well connected with other fields that are also focused on holistic and engaged approaches in education and in social transformation, and the specific contribution that contemplative approaches can make to educational reform and social change is not well articulated, defined or understood. Work tends to be dominated by the English-speaking world, particularly the US. Work on CE is developing in Europe from an interestingly wide range of perspectives, but it is scattered, fragmented, and

generally not well known. Many in Europe are working in isolation, without much exchange of ideas and support, and lacking resources for translation, often with the barrier of language between them.

Against this background, Mind and Life Europe is aiming to set up a Community of Contemplative Education in Europe (CCE), building on work on the intersection of education and contemplative science over the last decades. It aims to explore, disseminate and create key insights and best practices in the field of CE that support those engaged in this work, draw on a wide variety of perspectives and types of evidence and promote the development of distinctively European voice in this landscape.

WHAT NEEDS CAN CE ADDRESS?

Challenges for education in the 21st century

Those consulted responded warmly to the vision set out in the initial documents. The core belief is that CE, in its many forms, has a central place in assisting the effort that is being made broadly by many across society to rebalance education to address the whole person and to shape a positive, holistic and socially engaged approach to education that can help humanity meet the accelerating social and environmental changes and challenges it is facing in the 21st century. Although this perspective is being recognised in many quarters, it is not influencing mainstream education sufficiently at present and there is a need for urgent and vigorous action to help schools and universities step up quickly to current challenges and play an effective part in a world facing rapid change.

The traditional model of education has long had its critics.

"Educating the mind without educating the heart, is no education at all." Aristotle

The problem now feels urgent, and many, including our respondents, are concluding that what we might loosely call ‘traditional education’, focused only on cognitive skills, facts, grades and scores, based on the values of competition, individualism, instrumentalism, growth and future gains, is just not going to begin to solve the relational, connected, existential, social and environmental challenges that are facing humanity in the 21st century.
A crisis in mental health

There would appear to be an escalating crisis in mental health, particularly in young people, a crisis caused perhaps by the pressures of living in a fast-paced and fragmenting world in a digital, connected age which hijacks our attention and insecurities for commercial gain, sends a constant stream of doom and dubious ‘truth’ to our smart phones and polarises social debate. Education is not keeping up with the challenge of helping humanity deal with the pressures it has created for itself, and indeed is adding not alleviating the stress we are all, especially the young, experiencing, with its emphasis on keeping up on the ‘conveyor belt’ of gaining qualifications in the shortest possible time, with the academic achievement to the neglect of all else.

Many of our respondents were concerned about mental health of students.

“There is growing concern about the mental health of children and young people, but it is not yet mainstream. Barriers include the pressures on children to succeed academically”.

Many, including our respondents, are calling for radical changes in our approach to education at many levels.

“Character building with real young people and engagement with the realities and challenges of 21st century life - young people’s felt concerns”.

“I think there is great concern in Europe now about mental health and well-being for young people, and the vision of shared ethics and values for the 21st Century also feels inclusive and inspiring”.

These pressures are being felt just as much by adults, and within education it is the faculty who too are suffering.

“An area of great interest to me is faculty wellbeing. Teachers are burning out faster than ever. It’s crucial to put proactive programs and support in place to care for those caring for our children”.

In this context, the emphasis of CE on deep and lasting ways to overcome human suffering, and the growing and increasingly convincing evidence base for the impact of mindfulness-based approaches on mental health problems such as depression,
anxiety and stress, for children and young people and those who live and work with them is becoming an increasing draw.

Cultivating positive wellbeing

There is a new emphasis in the study of human development on positive approaches, which recognises the value in exploring human strengths and resilience rather than just problems, weakness and pathology. It focuses on proactive human wellbeing and flourishing, seeing this as the framework within which problems can be more effectively addressed. It is discernible in the increasingly widespread use of terms such as ‘happiness’, ‘wellbeing’, ‘positive psychology’. Those who work in education, including those who contributed to this consultation, are talking increasingly about the expanding role of universities and schools in helping people to thrive and flourish, and live together in greater harmony and peace, based on the cultivation of sound human values and solid secular ethics. They are using words such as ‘social and emotional competence’, ‘pro-sociability’, ‘connectedness’, and ‘meaning’. Some countries are starting to measure national wellbeing as well as economic growth.

The contribution of CE to this picture is to remind us of the importance of the mind in this process. To achieve authentic and lasting happiness we cannot rely on what we gain or achieve in the world, to make us authentically happy, nor can we rely on our natural human predilections from our evolutionary past, which are a mixed legacy. Cultivating authentic happiness will not just happen naturally, it takes focus and attention, but it comes from developing insight and self-understanding, self-control, increasing our sense of connection with others, building a sense of energy, joy, meaning and purpose, and consciously fostering the qualities of equanimity, altruism, compassion, gratitude and appreciation. All of these are the core of CE.

We need relational knowledge

There is also a need for shift in the educational paradigm. We have refined and developed our ways of understanding the world based on an ambition for objective and value-free (scientific) knowledge. The school system, which was built to support this understanding, concentrates on developing (disciplinary) brains and rational thinking. This approach has brought undisputed progress in many areas. It has also caused – as an unfortunate side effect – us to treat and view our environment as being outside ourselves and a resource to be exploited and consumed. Our dominant worldview largely omits to make sense of the subjective world, including
the connection experienced between humans and our planet that we rely on and are part of.

The prime aim of education has consequently become to develop objective, rational and value-free knowledge. We ‘master’ and manage our relationships, the world and ourselves. These cognitive skills may be needed to earn a degree that gets you a job and to acquire a minimum degree of scientific thinking. But these skills have proven insufficient for people to develop the capacities they need both manage their own wellbeing and to understand and the complexities of today’s society, its opportunities and its systemic challenges. We have created an artificial separation between mind, heart, body, other human beings and our natural surroundings. There is constant push for ‘efficiency’, translated into a pressure to finish degrees in less time, specialize early and obtain quick results. This creates an artificial separation between schooling, life and work, even though it is in the integration of these domains that we find the sources of health and happiness.

Recent insights from CE and its supportive fields of neuro-science, psychology, and contemplative pedagogy, provides a different perspective education. It reinstates the notion that our subjective and relational experience is an essential element in learning, which in many respects corresponds to insights from ancient wisdom traditions. What we call rational or cognitive learning (or the ‘head’) represents only a fraction of human capacity. The subjective experience, including emotions, social skills and motivation (or the ‘heart’), represents the much-needed ability to adapt to, and succeed in, the challenges of today, it is a process that cannot be rushed and ‘managed’.

CCE can work with others to meet these challenges

There was a strong feeling that Mind and Life Europe and the CCE could have a credible role in working with others to address these needs and develop this vision, supporting efforts that are being made in many places to rebalance education to address the whole person, clarifying the place of CE within this effort. The efforts being made across society go under many titles, not only the ‘contemplative’, ‘mindfulness’ and ‘compassion-based’ approaches and practices which this community has to offer to the world, but also with those with which we need to connect and work, such as ‘social and emotional learning’, ‘mental health’, ‘ethics and values’, ‘equity’, critical pedagogy’, ‘sustainability’ and ‘social change’.
There are many ways to conceptualise this challenge, and we will base the reflections of this paper firmly on the areas and activities in which those we consulted report that they are working and explore the place of CE within a range of concepts and frameworks that meant something to our participants in their daily work and practice.

THE CONSULTATION

What the consultation sought to discover

The questionnaire, skypes and discussions sought to uncover the following:

- What work is going on across Europe. Respondents were invited to outline their involvement in ‘any aspects of work on human flourishing in education’ and to send in a cv or webpage.
- What concepts, frameworks, language and terminologies are being used. Respondents were invited to indicate whether they routinely used any of a list of 30 words, to nominate any others, and to comment on how concepts, frameworks and terminologies were being used, by themselves and in their context.
- Views on the term ‘contemplative’ as the overall badge for the network, if not the preferred term then what is, what terms Mind & Life Europe might best use to describe this vision and area, and what terms might become leading in the future.
- The role and scope of MLE/ the CCE - how tightly it needs to focus, on what age range, on what activities.
- Who else is involved across Europe. Respondents were invited to nominate up to 10 other people MLE might contact.
- How this whole area of human flourishing in education is developing in countries, cultures, groups, respondents were asked for their impression.
- What level of involvement they would like. Respondents were given three options of just being kept informed, attending meetings, or partnerships including jointly seeking funding.

The full questionnaire can be found at https://www.surveymonkey.co.uk/r/contemplative-education
How did we collect data?

In the absence of any existing database or register the consultation used a ‘snowballing’ technique, starting with experts known to the MLE team and inviting them to nominate up to 10 other people who they felt are core to the field should be contacted. After a few months this question tended to be producing the same names, which helped us feel we are going in the right direction.

As of 21st August 2018, we had 133 responses to a survey and skypes, and that is the number of respondents whose stated views currently inform this draft of the guidance paper. We have a list of further respondents who we might consult next.

Who responded?

Question 1 of our survey invited respondents to share some brief information about their involvement. It was an open-ended question so ways of responding varied, but it is possible to get a broad picture of the work in which respondents are engaged.

There were a very few responses from those whose work did not appear to involve any kind of contemplative practice – they were engaged in educational reform more generally in areas such as social and emotional learning. The clear majority were clearly engaged in CE including in many cases mindfulness.

We were looking for the ‘experts’ and we seem to have found them, and most responded in some detail and with enthusiasm. There was a refreshing and essential set of responses from young people, PhD students, classroom teachers and the like, engaged in teaching, research and practice, and we value this connection with the grassroots. Most of the responses came from high powered and senior people, the innovators and thought leaders of this field in Europe, including a few from other countries such as the US and India who are also working in Europe. Our respondents included the senior faculty, the professors, programme creators, research instigators, pioneering head teachers, and publishers of seminal works, who are creating this new field. Many have experience in previous roles to bring to this, some are retired with a lifetime of synthetic wisdom. Categorising their work further is a challenge as these are in many cases these are unique individuals whose work defies easy analysis.
The main trend that is apparent here is that, allowing for the difference in population size, countries from the former Soviet Union tend to have less immediately identifiable CE experts than those from the rest of Europe.

However, we must not attempt to draw too much from this information: it is not possible at this stage to accurately identify any the real differences around CE across Europe, given that we are only just starting to reach out to people, and responsiveness will be shaped by the ease of networking, and familiarity with English. There will clearly need to be vigorous further attempts to uncover existing work right across Europe and using translation to ensure we reach out to all cultures and groups equitably.

SOME CORE RESPONSES

The CCE is welcome

“Great initiative: I hope I can be of some support”

The above comment is typical of the warm welcome that flowed throughout this consultation to the CCE; it seems to have clearly struck a chord with those who we have identified so far as being at the forefront of this field across Europe. The general sense was that it is strongly needed - to bring energy, focus, awareness, connection, collaboration, advocacy, purpose and coherence to what is a complex and energetic, but also a fragmented and patchy, picture.
“We are in need for a broader national initiative with a bigger organization initiative such as Mind & Life - CCE. There are a lot of separate, good and engaged people around in Norway - who I think need to come together and lift this forward. This requires time, money and a common base to work from”.

**MLE is the right organisation to host the CCE**

Although the question was not asked directly in the consultation, it was possible to get a general sense of views on the suitability of MLE to host this initiative from spontaneous comments made. The summary would be ‘It needs doing, and if not MLE who else?’. On balance MLE is seen as the right organisation to host this initiative, although there are some challenges it will need to address.

MLE is generally seen as having the international credibility and respect, having been set up by and now chaired by one of the most respected spiritual teachers in the world, founded by those at the cutting edge of science and its communication, and having on its board world renowned scholars and scientists. It is seen as having a sufficiently strong voice to be heard in high level political and policy arenas, and the addition of its overt support would be of value to those engaged in CE across Europe.

The mission of MLE to “integrate science with contemplative practice and wisdom traditions”, is seen as a direct fit with the overall mission of CE, and its view of ‘science’ sufficiently eclectic and multi-disciplinary to be able to incorporate the many ways of knowing and being that CE and its implementation involve. Given its current reach across the academic and practice community MLE is seen as well placed to make appropriate links and partnerships with the broad range of relevant fields that will be needed. As a respondent from Sweden suggested:

> “I think it is important with an engagement from academia for solid evidence based outcomes and trans-disciplinary hubs including sciences of development, pedagogics, neuroscience, behavioural science, contemplation, social and resilience/ ecosystem science”.

There are challenges: MLE will need to ensure it involves those at the ground level in education, and takes a down to earth, practical approach, to ensure change at the level where it really counts, which is in classrooms and staffrooms.
“The development of practical implementation strategies and tools will be crucial to the language being ‘spoken’ in schools and communities”.

MLE is small, flexible and outward looking enough to think on its feet and expand its scope. However its small size with little core funding which means it can be easily stretched, and if successful overwhelmed, and many respondents mentioned the need to seek core funding, build slowly, and not to try to do too much too quickly.

MLE has the pan European reach, including to non-EU countries such as Iceland, Norway, Switzerland, Israel and (shortly it would appear) the UK. However, coming from a parent organisation based in the US it may be closely identified with an English speaking, northern, Anglo-centric approach, and will need to take proactive steps to ensure cultural relevance and spread of this community to all the languages and cultures that make up this diverse continent, These include parts of Europe where CE is not yet developed, and where fertile ground for its development may not yet be present. We return to these issues of equity and cultural relevance in part three.

The identification of MLE with Buddhism was seen by some as a potential barrier in parts of Europe where the need is for this work to be unequivocally secular, and as potentially excluding other wisdom traditions in Europe such as Christianity, Islam and Judaism. Its identification with the Tibetan Buddhist tradition may be a further barrier to other Buddhist traditions. The message that CE is inspired by work from many traditions but is fundamentally universal, human, secular and based on science will clearly need to be at the forefront. We discuss this issue further in section three.

MLE is seen as sufficiently independent to be able to cooperate with others, rather than to want to compete in any contemplative education ‘market place’ – the need to be impartial, disinterested and not get engaged in competition was stressed several times.

“It would be great if you could publicise methodologically robust work independently of whether it was funded by M&L.”

There was not much enthusiasm for the creation of new programmes and materials that would compete with others in Europe – the emphasis was very much on partnerships.
We explore the role of MLE and the CCE in more detail in section three of the paper.

‘Contemplative’ is on balance the best term

Before the consultation began ‘contemplative’ was the preferred term of MLE. However it felt important to not make assumptions, but to make sure that we are using language that connects us. The consultation raised the question of what overall term to use, as well as the use of language more generally.

Among the many terms respondents reported using, the term ‘mindfulness’ was the single term that was used most often, with the term ‘contemplative’ used much less frequently, and rarely outside of higher education. However, when asked explicitly a clear majority of respondents (63%) nevertheless thought ‘contemplative’ was the best overall term to use for this initiative.

Summarising views it was felt that contemplative is the rather broader term, including concepts such as mindfulness but also the wider range of contemplative theories and practices that are being used in education.

“Contemplative education is an excellent term which is open to many traditions and approaches”.

We suggest that the CCE retain the term ‘contemplative education’ (CE) as the overall ‘badge’ and this is the term this paper will use throughout to summarise this field. However, as we discuss in more detail later, respondents suggested some
limitations. The term is not used in everyday speech and is not well understood, even within this community, and many felt it has difficult ‘religious’ connotations.

The CCE will clearly need to use a range of terms to encompass the field it represents. We will need to use language pragmatically, based on what is acceptable and ‘works’ in the many contexts in which we operate and speak to the wide range of people with whom we hope to engage. We return to the question of language use in part three.

We need a broad and engaged approach

Participants were asked where the CCE might set its boundaries. The options were 1) tightly – e.g. on mindfulness, contemplation only; 2) more broadly – to include closely related areas such as social and emotional learning, values and ethics, or 3) very broadly – to include wider human parameters, such as wellbeing, mental health, 21st century skills and happiness

Only 6% were keen on a very tight boundary, with around 40% suggesting including closely related areas, and the majority, around 60% that it needed to take the broadest possible boundaries (some people ticked more than one box).
Respondents were also asked on what age range the CCE should focus.

The open-ended comments that followed this question often added ‘parents’ to this list.

They were also asked what range of activity CCE should engage in.

It is clear that respondents wanted a wide focus for this work, for it to cover all the age ranges and to engage in a very wide range of activities. This is a helpful steer and reminds us that we clearly need to ensure the relevance of CE to wider
endeavours, and make sure it overtly adds to widespread efforts that are being made to jointly create a just and compassionate society. The CCE clearly needs to connect and reach out in a diverse landscape and keep the wider picture and broad goals in mind in all its thinking, planning, activity and partnerships.

Understanding the need to connect with a broad range of outcomes that matter to people is absolutely central to how we make the case for CE in the wider world and how we assess the outcomes of CE - advocacy and evaluation needs to link with the deepest and broadest possible range of human aims and purposes, not just focus on CE and mindfulness for its own sake.

**With focus, clarity and realism**

However there are dangers in taking a broad approach - what is about ‘everything’ can end up being about nothing. A core mission of this community must be to keep a clear focus on the essence of CE including its practice, and ensure that when championing it and discussing its value across fields that CE itself retains its identity, integrity and authenticity, and does not itself get diluted or side-tracked.

There will also be a need to focus initially on a small set of specific activities and set tight boundaries, for the initiative to have shape, clear purpose and to attract funding. One respondent who has herself chaired a wide-reaching European network had wise counsel:

> “You need to set realistic goals for what you can achieve. If you spread yourselves too thinly then you will have less impact

We return to the question of what constitutes CE in part two.
PART TWO: MAPPING AND CLARIFYING
CONTEMPLATIVE EDUCATION IN EUROPE

AN INITIAL SKETCH MAP

This brief consultation provides us with the ability to start to sketch what we know so far to be the overall state of play in Europe, outlining some of the most easily identifiable activities, concepts, frameworks, and terminologies within which people appear to be operating. It was clear from the large number of people rapidly identified as being involved in CE across Europe, and from the density of their responses, that the picture in Europe is rich and complex and will be a challenge to even begin to capture fully. The survey questions were open ended, much of the information that follows base on deduction from open ended replies not on a careful analysis of a formal enquiry. The main aim at this stage is to get the CCE underway and focus on the practical question of what will help this community develop, and this outline map should be viewed in this light. We discuss whether the CCE should work towards a more detailed map in part three and if so what features it might look at.

Is it possible to say how well is CE developing across Europe?

The answer to this question from this brief consultation is ‘not really, not yet’, as we do not have the systematically collected data to make comparisons, or clear and agreed criteria on which to make them, and respondents were responding mainly from about knowledge of their own context. There are however some interesting ‘straws in the wind’ that might shape our early thinking and discussions.

Respondents from right across Europe generally reported that interest in CE, particularly in the form of secular mindfulness, was increasing steadily in their country, although no respondent felt that it was in any sense mainstream yet in their county.

There appear to be some fairly strong disparities in development across Europe, with some countries, such as the UK, Denmark and Germany, having many identifiable experts for us to engage with, and several universities involved, with attendant research, programmes, teacher training. In contrast, in some countries, particularly those from the former Soviet Union it was hard to identify many respondents, and CE appeared to depend on just a few individuals working in their own schools. One
respondent, familiar with eastern Europe suggested that the dominant educational climate in such countries was a particular barrier:

“Many schools and teachers are still steeped in communist-era, rigid, dehumanizing forms of teaching/education”.

**What factors may be helping and hindering development?**

Some factors that were nominated as helping CE to develop, and/or which seemed to be significant characteristics in countries where it was going well.

- strong interest and leadership from universities (e.g. Denmark, Germany, Israel, UK, Italy, Spain),
- adult mindfulness becoming established – e.g MBSR, MBCT, Breathworks (e.g. UK, Ireland, Germany, Belgium, Spain, Italy, Portugal, Sweden).
- government understanding of and support for mindfulness (e.g. Israel, UK, Iceland)
- cultural interest in holistic approaches to wellbeing (e.g Israel)
- a strong tradition of holistic approaches to education and social and emotional learning and an interest in positive psychology (e.g. UK, Denmark)
- interest in compassion-based approaches (e.g Israel, UK, Portugal, Italy, Sweden)
- networks emerging (e.g. Austria, Denmark, Belgium, Estonia, UK)
- the presence of monastic/contemplative centres with an active engagement in education (e.g. France, Italy).
- presence of established cross European programmes and initiatives (e.g Mindfulness in schools project, Wake Up Schools, MindUp, CARE).
- independent schools interested in contemplative approaches (e.g. Steiner/Waldorf), and/or the whole child and/or educational innovation.

Some factors that were said to be holding CE back.

- lack of government understanding and interest - mentioned frequently across most countries (except UK, Iceland, Israel).
- lack of funding (e.g. for staff to attend conferences, for high quality teacher education) – all countries
- the emphasis on teachers to have their own mindfulness practice- essential but prevents CE spreading quickly
- the dominance of traditional educational methods, an emphasis on exams and limited ‘instrumental’ aims for education (widely shared across Europe, particularly in secondary education, explicitly mentioned by respondent from Ireland).
• strong concerns that CE is ‘religious’ (e.g. from the Catholic church in Ireland and Italy, or from concerns to keep education strictly secular in France and Germany).

WHERE IS LEADERSHIP AND INNOVATION IN CE COMING FROM?

The vision is for the CCE to create partnerships, not reinvent wheels or compete with others, and there is a wealth of leadership and innovation in this field with which bridges can be built, and we sketch some of the sources we have identified so far below. We are gleaning this information from open ended questions, so there will undoubtedly be a good deal more happening than we capture here.

Universities
Across Europe, universities are strongly involved in leading the way. The single group represented most fully in our responses was those working in universities (49/133) representing 39 universities across 20 countries. They included staff at every level, including some PhD students, postdocs and junior lecturers, although most were Professors and other senior staff. They were engaged in a wide range of activities, from basic neuroscience, through programme creation for mindfulness and contemplative education for youth and in schools, in evaluation, in evidence review, and in teaching CE directly to university students both for their own wellbeing and in the form of contemplative pedagogy, connected with teaching and learning.

Schools, and many other occupational groups
The leadership is clearly shared. Other occupational groups who responded to the consultation included directors and staff of mindfulness and compassion-based programmes/approaches, policy makers, headteachers, classroom teachers, contemplatives, writers and freelance teachers.

Sketching all this in any more detail was beyond the scope of this stage of development, but it would be useful to add it all to a more detailed map identifying centres of good work in schools and universities, perhaps with some case studies exemplifying different approaches.

Institutes, foundations, networks and consortia
There are numerous agencies, including institutes, foundation, networks and consortia, across Europe providing leadership, some with core missions that are very similar to the CCE. It would be helpful to liaise with them so as not to reinvent the wheel. We have identified here just the ones with which our respondents were engaged, whose websites could be traced, which seemed to be currently active and
which were concerned in some way with education at school and university level. (We are not attempting to list the numerous retreat centres that are also inspiring work, or agencies promoting contemplative education outside of educational contexts.)

- **Institute of Mindfulness Based Approaches.** [https://www.institute-for-mindfulness.org/about-ima/institute-faculty](https://www.institute-for-mindfulness.org/about-ima/institute-faculty) Trainers from 10 European countries teacher trainings in MBSR, MBCT, mindfulness trainings for professionals in the fields of health care, mental health, education, social institutions, pastoral care, rehabilitative therapies, retreats, workshops and training programmes.

- **The Mindfulness in Education Network.** [http://www.mindfuled.org/](http://www.mindfuled.org/) an on line an email discussion based network, founded in 2001 by educators who at the time were working in the Plum Village tradition now expanded to nearly 2000 participants with a large variety of CE backgrounds. MiEN has held an annual conference in the US since 2008. Its website includes videos of past conference presentations and an invitation to join its growing list of subscribers.

- **Contemplative Pedagogy Network** [https://contemplativepedagogynetwork.com/](https://contemplativepedagogynetwork.com/) An email discussion-based network which aims to inspire, inform and connect those engaged in contemplative pedagogy, holds regular conferences.

- **Consciousness, mindfulness, compassion** [https://www.cmc-ia.org/](https://www.cmc-ia.org/) An international non-profit, with a very eminent international faculty including contemplatives but non-denominational and non-political. Its mission is to promote, support and inspire research, practice and applications on consciousness, mindfulness, and compassion and related concepts. It emphasizes the convergence and dialogue between science and contemplative traditions.

- **Foundation for Developing Compassion and Wisdom** [https://www.compassionandwisdom.org/](https://www.compassionandwisdom.org/) Offers two programmes based on Universal Education, a system founded by a Tibetan Buddhist teacher. Courses are designed to enable positive personal and social change based on developing universal human values.

There were also some national networks developing, including Associations for Mindfulness in Germany and Austria, and may be many more we have not identified yet.

**Programmes and approaches**

We identified 9 named CE programmes and approaches, spontaneously mentioned by respondents across countries. We include in the following list compassion-based
programmes, and SEL based programmes which clearly have a strong element of contemplative approaches. (The question about what programmes were being implemented was not posed explicitly so the actual picture may well be fuller than this if people were questioned formally.)

- **Mindfulness Based Stress Reduction.** Twenty two of the 135 respondents mentioned they were formally trained to teach adult MBSR, there were some mentions of MBSR as being used to teach teachers and other professionals, and scattered references to it as a foundational model in schools and universities.

- **Wake Up Schools,** the creation of Plum Village and Zen Master Thich Nhat Hanh, was mentioned 12 times as being taught across 5 countries - France, Ireland, Israel, Italy and Spain. It is an approach rather than a programme, based originally on inspirational retreats and practice, although it now has an associated training programme, run in several places including universities, and recently a guidebook ‘Happy teachers change the world’, which was mentioned 4 times. https://wakeupschools.org/

- **The Mindfulness in School Project (MISP)** is a charity with a cluster of 5 programmes covering between them children and young people aged 5-18, the adults who work and learn with them, adults in general, and those who wish to train. The programmes were mentioned in the survey 8 times, in connection with respondents’ training and/or as being taught in schools. MISP originates in the UK and the programmes are based on MBCT. https://mindfulnessinschools.org/ According to the website, training courses have been held in 23 European countries, often through translated materials, the programmes have been the subject of 5 controlled trials published in peer reviewed journals, and the teen programme, .b (pronounced ‘dot be’) is currently at the heart of a major multifaceted research project at the University of Oxford. http://oxfordmindfulness.org/project/myriad/

- **Call to Care,** a Mind and Life US based compassion focused programme was mentioned 3 times, and although the programme has finished now it has clearly left a legacy. It was implemented in various forms in Norway and Israel. https://www.mindandlife.org/legacy-programs/care/

- **MindUp,** a programme that originates in the US, has three levels covering the age range 5-13, with supportive programmes for teachers and for parents. It combines neuroscience, positive psychology, mindful awareness and social-emotional learning. It was mentioned 3 times in terms of respondents being trained to teach it, and has been taught in the UK, Ireland, Finland, Portugal, and Serbia. The programme has been subject to two controlled trials published in peer reviewed journals.

- **The Youth Mindfulness** cluster of programmes and retreats was mentioned twice. Based on a fusion of MBSR and Wake Up Schools, it is UK based, with a 16 lesson curriculum for 7-11 year olds, an intensive programme for at-risk
teens, a one year training programme for adults, and an 8 week course for adults in the community and summer retreat. It has been taught in Ireland, the UK, Portugal, Spain, Iceland, Germany, Hungary, Italy, Poland, Switzerland. https://youthmindfulness.org/

- **Transforming Hearts and Minds: Social, Emotional and Ethical Learning (SEE)** was mentioned twice in connection with Italy and Germany. It is a relatively new US based programme from the University of Emory that combines SEL, mindfulness, compassion and ethics, and is supported by Mind and Life and the Dalai Lama. https://tibet.emory.edu/documents/Education_SEE-Learning-Panel-2018.pdf

- **Compassionate mind/compassion focused therapy.** Compassion focused therapy is an internationally growing therapy for which there is growing evidence, and one of its dimensions is compassionate mind training. This integrates a range of insights from evolutionary psychology, developmental psychology, traditional psychotherapy and contemplative practices and has now developed for use in schools and in businesses. It originates in the UK. It was mentioned 4 times, and has been implemented in Portugal, the UK, and Italy. https://compassionatemind.co.uk/

- **CARE**, an evidence based contemplative programme focusing on teacher care supported by the Garrison Institute in the US, was mentioned 3 times. It is currently being extended into the Czech Republic, Croatia, Germany, and the Netherlands. https://www.createforeducation.org.

- **Mind with Heart** was mentioned once. It is a compassion-based programme that originated in the UK and France and can now also be found in Denmark. It has been the subject of evaluation. https://www.mindwithheart.org/home

There are other named programmes, not mentioned in responses to the survey, which are known to the CCE as being taught in Europe such as the retreat based iBeme, https://ibme.info/programs/youth/ but with which the CCE has not had time to make formal contact. There will undoubtedly be others that emerge.

**A balanced top down and bottom up approach to programmes**

The kind of ‘top down’ i.e. pre-constructed programmes and approaches listed above have their place. All these named programmes and approaches operating across Europe appear to have been freely chosen, not imposed by agencies and governments, and were seen by respondents as having the potential for broad cultural relevance and reach in across a range of contexts, while saving time in not reinventing the wheel. Given the interest in developing the European evidence base, named programmes provide the most rapid possibly of large numbers for controlled trials and cross site evaluation, with programme fidelity. Some of these programmes mentioned above have already been the subject of published research and
evaluation, including in Europe. The best of them need to be included within the CCE, disseminated and adapted for local contexts.

However, most respondents were also working ‘bottom up’, often in addition to any constructed named programme, creating their own approach from first principles, sometimes outside of the mindfulness mainstream. There were examples of locally created work, from well outside the MBSR model, that then spread across various contexts, across countries, and in one case globally. Innovative programmes and approaches are clearly helpful to ensure linguistic, local and cultural relevance across the diverse continent and to create a sense of ownership and may in time give rise to named programmes which can be spread and trialled in different contexts.

There is clearly a great deal to be learned about programmes, for example assessing quality and appropriateness, design, construction, implementation and evaluation, and a rich experience to draw on across Europe. As we will see in part three, there are some suggestions from respondents that the CCE might in time create guidelines and offer advice on these issues.

CLARIFYING

What language and concepts are being used?

We were keen to discover what language and concepts were being used within CE across Europe, if there is any consensus around what CE might mean in practice and any emergent concepts that appear to have broad acceptability.

Respondents were offered a list of terms and asked to indicate those they used reasonably often in the work.
<table>
<thead>
<tr>
<th>ANSWER CHOICES</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>mindfulness</td>
<td>63.97%</td>
</tr>
<tr>
<td>awareness</td>
<td>81.66%</td>
</tr>
<tr>
<td>wellbeing</td>
<td>74.05%</td>
</tr>
<tr>
<td>compassion/self compassion</td>
<td>73.20%</td>
</tr>
<tr>
<td>meditation</td>
<td>68.70%</td>
</tr>
<tr>
<td>attention</td>
<td>67.94%</td>
</tr>
<tr>
<td>social and emotional learning</td>
<td>68.41%</td>
</tr>
<tr>
<td>resilience</td>
<td>68.41%</td>
</tr>
<tr>
<td>stress (e.g. reduction/management)</td>
<td>69.65%</td>
</tr>
<tr>
<td>empathy</td>
<td>63.36%</td>
</tr>
<tr>
<td>mental health</td>
<td>62.60%</td>
</tr>
<tr>
<td>relationships</td>
<td>62.60%</td>
</tr>
<tr>
<td>body/ embodied</td>
<td>61.07%</td>
</tr>
<tr>
<td>neuro-science</td>
<td>57.25%</td>
</tr>
<tr>
<td>emotional regulation</td>
<td>55.73%</td>
</tr>
<tr>
<td>creativity</td>
<td>54.96%</td>
</tr>
<tr>
<td>focus</td>
<td>45.02%</td>
</tr>
<tr>
<td>happiness</td>
<td>46.56%</td>
</tr>
<tr>
<td>nourishing</td>
<td>41.98%</td>
</tr>
<tr>
<td>meta-cognition</td>
<td>41.22%</td>
</tr>
<tr>
<td>wholeness/whole person</td>
<td>40.46%</td>
</tr>
<tr>
<td>sustainability</td>
<td>36.93%</td>
</tr>
<tr>
<td>peace</td>
<td>36.64%</td>
</tr>
<tr>
<td>positive/positivity</td>
<td>33.59%</td>
</tr>
<tr>
<td>21st centry skills</td>
<td>22.00%</td>
</tr>
<tr>
<td>altruism</td>
<td>22.00%</td>
</tr>
<tr>
<td>character</td>
<td>14.55%</td>
</tr>
<tr>
<td>Total Respondents: 131</td>
<td></td>
</tr>
</tbody>
</table>
From the enthusiasm of replies, and the frequency of responses it seems that this list was a good start and the terms suggested had some general wide acceptability and relevance. There may be some hope that we might develop some sense of a shared language across CE in Europe, although achieving this will not be easy. It is important to recognise that this consultation was so far in English and therefore not yet reaching those with insufficient skills to reply in this language. There will be major issues of translation, nuance and cultural relevance around language and terminology that the CCE will need to explore and address, as respondents illustrated many times in their reflections.

“In the Czech language, we struggle with translations of these popularly used English words. For example, well-being does not have a direct translation without referring to mental or psychological health”.

“Mindfulness is our key terminology along with the Norwegian translation: oppmerksomt nærvær (something like: attentively pretence) when we present our course”.

“In Italian, the straight translation of "acceptance" would be "accettazione". When using acceptance (in English) in the sense of simply acknowledging and accepting that something is, without reacting or judging, this sense of accepting should not connote a sense of "approval" of what is acknowledged. However, the Italian term "accettazione" does have this shade of meaning, in that what is accepted is also approved of”.

There was awareness that the whole use of language as a medium is problematic, especially in an area like CE that is trying to express the often inexpressible and can result in labelling and reification rather than communication.

“Words are meant to communicate not freeze reality into labels I see people are needing inspiration need to feel that you are walking your talk, they need to feel you are moving from the heart”,

“Need to address the current problem of 'pigeon-hole' thinking and bring people and groups together as fellow human-beings beyond labels”.

We return to the issue of language, adaptation and cultural relevance in part three.
The elements of CE

The following is perhaps a rather large a jump from the use of language in the table above to cluster these responses into some elements/families/concepts. It might be the start of the development of a way of thinking that we might use to shape the work of the CE, again acknowledging the difficulties of language, translation and cultural nuance involved in working across Europe.

We have suggested possible leading terms within these concepts indicated in bold. We have added further words in italics nominated by respondents a follow up question, “It would be good to hear a little about how the concepts, frameworks and terminologies you have chosen above are being used – by you, and maybe used in the context in which you work and by others around you”. We have put them into the cluster in which they seem to best fit, conscious that this is all a simplification and a construction, and this whole framework could be arranged in many ways.

1) The contemplative core

- **Mindfulness** 84% awareness 82%, attention 67%, *autopilot* (2) *spiritual* (2)
- **Meditation** (68%) *cultivation* (2) personal practice, *silence*, *seat/sitting* (3), *breath*,
- **Contemplative** 53%, creativity 55%, *meta-cognition* 41% *contemplative pedagogy* (3) reflection (3), *silence, prayer, critical thinking*.
- **Education of the heart.** compassion 73%, empathy 63%, heart/heart and mind 53%, *heartfulness, presence* (2), *suffering, inter-subjective*,
- **Body/embodied** 61%, *yoga* (5), *relaxation, mind-body medicine, sensory awareness*
- **Neuroscience** 57%, *neuro-education* (2), *brain* (2), plasticity,

We might see this collection as absolutely core to the work of the CCE, and as representing the language and concepts that encompass what CE it is essentially about.

2) The educational framework- the whole person

- **Wholeness/holism** 41%
- **Wellbeing** 74%, happiness 47%, resilience 66%, mental health 63% flourishing 42% positive 34%, *joy* (4), *self-care, health promotion, life/alive* (3), *life satisfaction, growth mindset, personal growth, positive youth development, connection*
- **Social and emotional** 66%, relationships 63%, emotional regulation 55%, creativity 55%, 21st century skills 23%, character 14%, competence (3),
leadership (3) emotional flexibility, calm, problem solving (2), learning power, self-perception, responsibility, perspective taking, prosocial behaviour

- **Mental health difficulties**, stress 66%, rumination, worry, anxiety, insomnia, stress response

We might see this collection of clusters of terms/concepts as representing the vital wider educational context for CE, a language and context within which we often work, use to evaluate our effectiveness, and which we use freely ourselves but which we also share with other groups working within education who we would not necessarily see as involved in CE and with whom we need to connect.

3) **The social and ethical framework**

   - **Ethics and values** 51%, sustainability 39%, peace 37%, altruism 23%, community (2), community, social activism, social justice.

We might see this cluster as the widely shared essential social and ethical framework within which all efforts to promote human flourishing, in all sectors including education, health, social policy, and the workplace need to take place. These are areas which we need to keep constantly in mind, work within, understand, respect, engage with and contribute to, when conducting all our work in the world.

**REFLECTIONS ON THE ELEMENTS OF CE**

We look now in more detail at these elements of CE, what people understood by them, what seems to be the state of play for these issues within CE in Europe, at least as far as we currently know from this consultation, and sketched in little of their wider theoretical and research background.

1) **THE CONTEMPLATIVE CORE**

We have suggested that this collection of terms and concepts as absolutely core to the work of the CCE and represent the language and concepts that encompass what CE it is essentially about. We attempt here to suggest what these terms mean in practice including to our respondents and how they are being used within CE in Europe.

**Mindfulness**

‘Mindfulness’ is clearly at present the dominant word and model, with which the CCE will need to engage fully.
The term ‘mindfulness’ was the single term used most often across the whole of the consultation, and the word nominated most often in the question about frequency of use at the most (84%). It was used as the title of many of the networks, institutes and university centres. Other words often directly related to mindfulness, ‘awareness’ (82%), ‘attention’ (67%) ‘meditation’ (68%) were also nominated as used frequently and cropped up regularly across most responses, with some respondents remarking that they preferred to use those less ‘loaded’ terms in their work. Mindfulness based programmes were those most frequently mentioned in terms of respondents own teaching and in their training.

Mindfulness was frequently seen as the core, base, foundational term.

“Mindfulness seems to have become the mainstream umbrella term for all practices concerning the very first steps into a contemplative life”.

The term was usually somewhere ‘in the mix’ of most accounts of what people were doing in practice, and often hard to separate out from all the rest. It was frequently presented as the starting point for everything else about CE.

“Like wings of bird, mindfulness involves technique and attitude. Mindfulness results in increased awareness both during and after practicing. Amongst other desirable benefits, practicing mindfulness leads to more focussed attention and enhanced peripheral awareness. wellbeing, flourishing, wholeness/whole person, happiness, positive/positivity, creativity”.

There were a few concerns expressed about the over popularity and dilution of the term.

“I think the word Mindfulness is really becoming overused and meaningless to a degree. I think, as familiarity with mindfulness grows, there needs to be greater emphasis on HOW this can be integrated with action in the world”.

I prefer to use "meditation" than "mindfulness" but I feel a bit stuck up by the popularity of the "mindfulness based nomenclature".

In Italy, the English word "mindfulness" has become fashionable and ubiquitous, and, frankly, somewhat meaningless.

"Mindfulness" is being seen as simply relaxation, a quick-fix, and just another tool to bring small improvements in behaviour and mental health issues.
These important concerns were generally outweighed by the overwhelmingly positive view of mindfulness, and there was generally little evidence of the major hostility that has been expressed by some in the field. However there was consensus on the need to put mindfulness firmly in a wider context of CE, using definitions that are broad and encompassing and include social and ethical matters, and that other terms such as ‘contemplative pedagogy’ start to come to the fore and be more widely understood.

**Secular mindfulness**

The widely used and highly influential approach to secular mindfulness popularised by Kabat Zinn in MBSR and summarised in his definition. “Mindfulness is awareness that arises through paying attention, on purpose, in the present moment, non-judgementally” was mentioned regularly. This model of mindfulness as a ‘way of being’ fully in the present, rather than the usual ‘way of doing’ in which we generally engage, living in our thoughts and in the past or the future, was clearly a familiar and much used one.

“Kabat – Zinn defines mindfulness as an awareness that arises by paying attention in the present moment, non-judgmentally”.

“How I help students connect with mindfulness. Ask them if they were to randomly pick a moment in their life how much they are in the past or future, answer mostly – so they are mostly distracted. So focus on the need to be fully present in any communication. That’s what mindfulness is, the ability to be fully present, and one way of nurturing that is mindfulness meditation”

**Mindfulness as an ‘intervention’ - and its evidence base**

Respondents talked frequently of the need to promote ‘the evidence’ and ensure it was of ‘high quality’.

“Using evidence based high quality research to underpin any claims about mindfulness. There is so much existing research our there but of variable quality”.

It seemed that respondents were likely to be referring to the kind of evidence that comes from secular mindfulness interventions and is subject to systematic review and meta-analysis and published in peer reviewed journals. This evidence base has increased exponentially over the last two decades.

The model of mindfulness that at present conventionally constitutes the ‘evidence base’ comes from the world of medicine and psychology, often based on the
template of MBSR and MBCT. In this approach mindfulness is defined as an intervention, typically a series of sessions spread over a number of weeks with a predetermined protocol and manual, evaluated quantitatively by measuring defined ‘outcomes’ to establish empirical and testable evidence of benefits, with the randomised control trial (RCT) as the gold standard for evidence. The evidence is often around the MBSR model of mindfulness, but there have been systematic reviews of other forms of meditation and body practices such as yoga and tai chi.

The academic consensus is that the subset of this evidence base as it is applied to children, young but is promising, and a rapidly growing number of studies, systematic reviews and meta-analysis are showing some convincing impacts of contemplative and meditative practice. It would appear that mindfulness can have a wide range of therapeutic, psychological, physical and performance benefits for with children and young people and those who work with them.

Presenting CE through the lens of mindfulness-based interventions, evaluated by quantitative methods is one pragmatically acceptable and workable starting point. It is immediately valuable for helping relieve some of the stress and suffering of students and teachers and help them to learn more effectively and joyfully. The CCE might see such quantitative evidence from MBIs as welcome, and a powerful catalyst for the start of significant personal and social change, a ‘trojan horse’ for deeper, more integrated and more socially engaged approaches which many in the field agree are desirable but will take time to develop and are harder to evaluate and explain to policy makers.

**Mindfulness overtly based in wisdom traditions**

Mindfulness as ‘an intervention’ may be the dominant approach, but is it by no means the only one, and it is clear there are many approaches to mindfulness actively being used across Europe. The core mission of M&L is to bring together science and wisdom-based traditions, and there was clearly strong presence of overtly wisdom-based wisdom traditions within this growing community. A personal interest in the wisdom traditions from which CE has emerged (most frequently but not only Buddhism) was apparent in many of the responses. Many respondents gave detailed accounts of the spiritual sources of their inspiration. Some respondents were themselves monastic contemplatives, from both Buddhist and Christian traditions, others were lay theologians and involved in religious education, others were self-professed dharma teachers.

It was thought to be vital that contemplatives were fully involved in the CCE. “Larger involvement of contemplatives capable to bring their knowledge and wisdom in secular contexts”.
“The involvement of inspiring spiritual teachers and practitioners”.

Some were able to draw on wisdom-based approaches directly in their teaching. ‘Wake Up Schools’, the creation of Plum Village and Zen Master Thich Nhat Hanh, an approach which draws overtly and explicitly on Buddhist practice, and focuses on the cultivation of joy in the present moment, is clearly popular and influential, being mentioned 12 times and is being taught across at least 5 countries - France, Ireland, Israel, Italy and Spain.

“According to the Plum village definition, mindfulness is the energy of being aware and awake to the present moment. To be mindful is to be truly alive, present with what you are doing, and at one with those around you. We can find moments to be mindful and find this harmony at any point during the day whether we are washing the dishes, driving the car, or taking our morning shower”.

“I practice in the tradition of Thich Nhat Hanh, so it is his vision of mindfulness that infuses my work (where the practitioner is embodied, and has the ability to generate happiness, care for suffering and connect deeply with their community). Wake Up Schools teaches the practice as inextricably part of our daily life, so while there are formal elements (sitting meditation or guided practices), the major focus is on being awake to any moment of your life. We do practices to generate a sense of happiness, connect with nature or appreciate some of the good conditions of this moment”.

The ‘Youth Mindfulness’ programme, which combines the Plum Village approach with MBSR was also in evidence.

However, it was mentioned time and again that overly wisdom-based approaches may inspire the teacher and researcher, but the need careful presentation in the wider world. Even where respondents were themselves strongly inspired by and working within these overtly spiritual traditions, there was a strong note of caution about the problematic nature of what some called ‘the religious element’ when presenting CE to some people in some parts of Europe.

“Acknowledging a spiritual dimension to being raises all sorts of questions in the minds of people unfamiliar with what 'spiritual' could mean besides 'religious' and so we find ourselves having to explain it”.

We return to this issue and how it might be handled in part three. We will suggest that it is essential that CE and mindfulness be presented as a secular, universal
human process, and not a religion, while at the same time honouring the spiritual and wisdom-based foundations of our work.

**Contemplative pedagogy**

We have tried in part one to identify definitions of ‘contemplative education’ which cover the whole field of CE. It may be worth exploring in more detail the distinctive contribution of what we will call here for clarity ‘contemplative pedagogy’ as it may not be familiar to those from mindfulness based approaches.

Therapeutic MBIs aiming for example to reduce stress and depression are found in higher education contexts. However there is a different and distinctive strand emerging which is slowly making its mark on higher education within which the term ‘contemplative’ rather than ‘mindfulness’ is used. A significant cluster of our respondents are at the heart of the contemplative pedagogy movement within Europe. They are running ground breaking courses within their universities and colleges, engaging in research, creating influential networks and writing the seminal books. They formed a distinctive voice within the consultation and were keen to stress the particular contribution contemplative pedagogy can bring to the landscape of CE.

Work that generally goes under the heading of ‘mindfulness’ has been described above. It is relatively well known, is largely taking place in schools, and to some extent clinical contexts, and typically has therapeutic aims and ‘outcomes’ evaluated through quantitative methods. Work that falls within ‘contemplative pedagogy’ is lesser known, has mainly educational aims, focuses on the integration of contemplative enquiry into the ‘process’ of teaching and learning in higher education and is generally evaluated by qualitative methods which focus on the first-person experience. Contemplative pedagogy is a field informed by philosophical and educative reflection, theory and practice rather than in the applied psychology, medicine and therapeutic approaches that inform secular mindfulness and MBIs. It is grounded in a wide range of wisdom traditions, including not only Buddhism but also traditions such as Taoism, Sufism, Christianity and Judaism. Contemplative pedagogy is proving particularly fruitful in higher education, where its style and language fits well within the critical and scholarly culture, and is giving rise to a thriving field of research, courses, and publications.

Contemplative pedagogy aims to integrate introspection and experiential learning into academic study, to support both academic and social engagement, the development of self-understanding, analytical and critical capacities, the skills for engaging constructively with others, and a sense of engagement, connectedness, purpose and meaning. It is inspired by a critique of higher education as having lost
sight of these broader and deeper aims in favour of a more shallow and instrumental view of education as learning of facts and preparation for the current workplace, and thus failing to meet the needs of students in the 21st century.

To understand the aims and nature of contemplative pedagogy clearly it may help to quote from the website of the contemplative pedagogy network created by one of our respondents.

“Higher education is currently dominated by ‘third person’, didactic approaches which focus on teaching students new information. Contemplative pedagogy shifts the focus of teaching and learning to incorporate ‘first person’ approaches which connect students to their lived, embodied experience of their own learning. Students are encouraged to become more aware of their internal world and connect their learning to their own values and sense of meaning which in turn enables them to form richer deeper, relationships with their peers, their communities and the world around them…Contemplative pedagogy not only provides a way of helping students to concentrate more effectively, it incorporates ways of teaching and learning that can provide a very different learning experience by opening up new ways of knowing. This is achieved by moving beyond a technical, scientific training to incorporate body, mind and spirit by allowing the space for students to incorporate who they are and to understand how they are changed by what they learn.

The website also outlined what contemplative practice might look like in a classroom, including methods which include but go beyond those routinely used in the teaching of mindfulness in school classrooms.

“The forms that contemplative practice can take within the classroom are numerous, including: the use of meditation or mindfulness techniques which improve concentration and allow deeper contemplation of the material being taught; writing techniques such as free writing and journaling and reading exercises derived from the spiritual traditions of Lectio Divina which can lead to a much richer understanding of the course content; Deep listening activities which encourage students to find a voice for their own thoughts and connect more deeply with their peers; and the use of ceremony and ritual to incorporate an element of the sacred into teaching and encourage fresh perspectives”.

This respondent who set up this international network commented on her experience, suggesting that although contemplative pedagogy is a new concept in many places it is striking a chord with those working in higher education, is popular with students and is gaining momentum in higher education. This overall assessment
might echoed by all the respondents who were engaged with contemplative pedagogy in their universities.

“In 2014 I set up the Contemplative Pedagogy Network so that educators in higher and further education with an interest in contemplation, mindfulness and education could connect. This now has an international membership. I have seen an increasing interest in these ideas both within my own University and outside…levels of interest from other lecturers have been significant and I think this is fuelled by a disillusionment in higher education that has led to people questioning why they do what they do. Having the opportunity for contemplative practice and to explore one’s values have been very much appreciated by students and staff in the workshops I have run”.

Contemplative pedagogy is centrally about applying contemplative practice to the heart of the teaching and learning process, taking the educational process itself as the subject of contemplative enquiry. Words such as ‘introspective’, ‘the self’ ‘deeper’ and ‘more critical’ were used regularly.

“Contemplative pedagogy in higher education (is about) its impact on what is means to know, how we learn, and what it means to ‘educate’ and be an ‘educator’”.

For one respondent contemplative pedagogy was about changing the paradigm, and not so much to something new as to bringing education back from its current ‘instrumental’ focus to its humane and liberal roots.

“The possibility of promoting and making this term more evident as an object of focus and discussion in order to help bring modern European education back to its roots in ethics, values, compassion, character, inner human qualities, etc. at all levels, from pre-school through university and life-long adult education”

This group of contemplative educators largely appeared to appreciate the value of secular mindfulness and its therapeutic outcomes but also believed that they had something further and distinctive to contribute to the landscape, and that bringing insights gained in higher education into the wider world of CE, including in schools, could be a valuable way forward for the field.

“Beyond the 'mindfulness boom', I think we'll see contemplative practices becoming integrated into classrooms as educators begin to realise that such approaches can foster deep learning and critical thinking, while also improving outcomes”.

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There was an emphasis on the more radical potential of contemplative pedagogy, enabling students to engage in social change, not just ‘feel better’ themselves.

“Contemplative pedagogy for me is more than the practices in the classroom. It is underpinned by something more fundamental about contemplative knowing and what that knowing means for how we live our lives. What is important is not how can these practices make students feel better but how can they change the world”.

In many ways the perspective of contemplative pedagogy is more in line with the work to date of M&L than is secular mindfulness, and it would appear that the inclusion of contemplative pedagogy would be an easy fit.

“So Mind and Life projects that explore the inner workings of perception to establish the structure of the human mind (dynamic, progressive, but also held in common across the human species) is a worthwhile scientific endeavour. The discoveries on a fundamental level, clarified by neurophenomenology, can then be developed into a variety of training programs directed towards a more integral model of human education, including cognitive learning, manuality, embodiment, aesthetics, mathematical reasoning, enhanced intuition, therapeutic applications, and much more”.

Meditation

CE is based on practice rather than theory, and although there are many types of practice, 70% of respondents said they routinely used the term ‘meditation’ in their life and work. The implication from their accounts is that meditation is generally taken for granted within this community as the core practice that can cultivate the skills, habits of mind and neural pathways that enable us to sustain and maintain an attentional focus on present experience, to understand ourselves and our context, and to lead a wholesome and ethical life.

Many mentioned their own meditation practice, as well as the types of meditation practice they taught to others. We did not ask what specific meditative tradition, school, approach or practices they used, and some of the more advanced practitioners and contemplatives would certainly have had a specialist answer to give if we had, but from spontaneous comments it would appear there was a widespread use of some widely understood meditation practice popularised by MBSR and routinely found within secular mindfulness. Classically such practice begins with learning to sustain an open-minded sense of attention on the immediate felt experience of body, breath, sound, passing thoughts, feelings and bodily sensations,
and on taken for granted activities done with full, mindful attention, such as eating, movement, and walking.

“In French I play with the word : Poser, déposer, reposer (put down, set down to rest) In English it could sound like that: Let's take a seat. Our seat. Here. It's simple. It's free. It's given to us. It's new. Nothing to do. We breathe! In /Out It's magic. We can throw down the weapons. Open ourselves to the beauty of what we are, now, we are alive!"

Increasingly formal practice now routinely includes include loving kindness/metta practice.

As with many aspects of CE there were concerns about how people might react to the language and the need for careful presentation.

“We’ve been successful because of our careful narration of the issue… we never talk about meditation or contemplation, rather use terms like "skills of self-management", "mental fitness" or “friendly equanimity".

And a useful reminder that there many kinds of meditation, and that mindfulness and meditation are not synonymous.

“People often ask what is the difference between mindfulness and meditation, and I make the point that one can be mindful without meditating and one can meditate without being mindful (e.g. focusing attention on a candle flame)”. 

Education of the heart: compassion, kindness and empathy

We come now to aspects of CE that fundamentally inspire MLE, and that His Holiness the Dalai Lama has summarised as ‘education of the heart’.

“My hope and wish is that, one day, formal education will pay attention to what I call education of the heart. Just as we take for granted the need to acquire proficiency in the basic academic subjects, I am hopeful that a time will come when we can take it for granted that children will learn the indispensability of inner values such as love, justice and forgiveness. H.H. the Dalai Lama 

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Mindfulness shapes not only the regulation of attention but also the ability to adopt particular attitudes: interest, openness, curiosity, acceptance, non-judgement, and kindness towards our experience. CE and mindfulness, and the wisdom traditions that inspire them, have always been centrally concerned with the cultivation of kindly open-minded curiosity and compassion for the self and others. Jon Kabat-Zinn’s popular definition of mindfulness includes this attitudinal aspect by encouraging us to ‘pay attention in a particular way, with curiosity and kindness’. In the research literature, these attitudes are believed to account for many of the benefits of mindfulness, particularly for mental health and well-being; for instance, a sense of curiosity encourages us to investigate whatever we are experiencing, even difficult sensations, thoughts or feelings.

However CE and mindfulness vary in the degree of explicit attention paid these attitudes, and can in some hands default to being concerned mainly with dispassionate attention. One respondent was concerned that these attitudes be highlighted as they can sometimes get lost in the mix, and mindfulness become mere ‘mental training’.

“Compassion’ is to remind the people who are already in the field that a contemplative life limited to “mental training” and neglecting heartfulness, kindfulness, altruism etc. might not only be limited but actually harmful and misleading”.

In recent years the field of CE has developed become more explicit about education of the heart. There is now more overt cultivation of these attitudes in MBIs, including sometimes adding in ‘metta’ or befriending practices. One respondent talked of an MBSR based course in schools that ‘intentionally nurtured’ kindness and compassion.

“The 8 weeks mindfulness courses we use in schools is based on the MBSR and it focuses on guiding the children towards the development of a moment-by-moment awareness of our thoughts, emotions, sensations and surrounding environment as well as the intentional nurturing of positive mind states such as kindness and compassion.”

There a growing literature on compassion, self-compassion and befriending practice and meditation. There has been a sharp rise in the development of a specific approaches and named programmes with the term ‘compassion’ in the title and/or the key components, reflected in the CE programmes we identified in Europe. Reviews of the research literature on MBIs for young people suggest there are an increasing number that attempt to both cultivate and measure outcomes caring and compassion empathy, self-compassion and self-care.
Considerable enthusiasm for the attitudinal foundations that underpin CE was apparent in our consultation, with much use made of this cluster of words and concepts that might be associated with ‘education of the heart’. The term and concept of ‘compassion’ is the one that has most caught the imagination, with 73% indicating that they used it routinely, and 15 people nominating as an ‘up and coming term’ in the field. The rather different concept of ‘empathy’ was used routinely by 63%, ‘heart/heart and mind’ by 53% and individual words that could be said to belong to this family of terms were nominated at least once as terms respondents used routinely, including ‘heartfulness’, ‘presence’ (twice), ‘suffering’, and ‘inter-subjective’.

“Love my job, love my practice and love to be able to contribute more and more to increase love and compassion in education”.

Many respondents included the term ‘compassion’ in their accounts of their own work and it was often included in the title of programmes and initiatives they cited. Several of the institutes, foundations networks we identified above included the concept of compassion in their title. The term was used just as much by those who identified with contemplative pedagogy as those who were involved in mindfulness in schools.

“Contemplative practice for social and ecological change includes the development of community and compassion.”

The body/embodiment

The origins of contemplative and mindfulness-based practice in wisdom traditions, particularly Buddhism, have generally been based on the integration of mind and body, with body-based practices such as mindfulness of breath, mindful walking, mindful movement and body scan being core and foundational. Within our consultation there was a clear theme of interest in the contribution of work connected with the body. The term ‘body/embodied’ was used routinely by 61%, and other terms added included yoga, relaxation, mind-body medicine, and sensory awareness. One of our respondents is a world expert on developing mindfulness within the context of mind-body medicine.

“For the last 35 years, I've been an active "activist“ in the field of integrative medicine. As such, I've integrated natural medicine, mind-body medicine, and mindfulness-based therapy, and has taught and trained in Israel, USA, Europe and Australia. In the last 20 years, I've been one of the main pioneers of mindfulness in education in Israel. To the education field, I bring the core
principles of integrative medicine and mind-body health: a whole child perspective, a relationship-centered care approach, an emphasis on inner resources, an emphasis on mindful learning, and creative applications of mindfulness and mind-body perspectives in teaching and learning.

‘Body awareness’, and ‘body mind connection’, were terms mentioned fairly often in open ended answers, and were part of many long lists of what participants were working on, or what they thought needed to develop, within CE.

“I use the term body more and more. Mainly to remind myself and people I coach/teach that we want to return to the body, return to ourselves”.

‘The body’ was mentioned often as an essential component of the holistic perspective, which we discuss in more detail below.

“Holism - so that we bring together mind, heart, body and world again.”

“My domain is the understanding of mind, brain, body within the educational experience. I am interested in what is going on in the mind/body of the students, regardless of what the teacher is doing”.

Yoga, and to a lesser extent Tai Chi and other ‘alternative’ practices are clearly a popular strand of work in Europe, often as either a gateway or handmaiden of mindfulness. Ten respondents reported that an interest in yoga is developing in education in their country, across the educational spectrum.

“Switzerland has been a “yoga country” since the 60-ies. That led to many individuals being into mindfulness.”

“Progressive schools are showing an interest and various mindfulness and yoga programs are being developed and taught in schools, especially within major cities like Prague”.

“I would say that mindfulness and yoga and self-compassion are relatively common and accepted as tools for personal wellness and stress reduction in Sweden”.

“In Denmark yoga for kids, youth and the whole family is a big ”hit“.

Ten of the 133 respondents were trained in yoga themselves, and 12 reported were teaching it in schools, often combined with their teaching of mindfulness.
"I am currently "teaching" the practice of mindfulness through programme called "yoga relax" that I create, working with children aged 7 to 10 three times a week".

"After decades of experience as a yoga and meditation teacher and almost 30 years of work as a grammar school teacher for religion and art, I founded a new school subject at a grammar school on the Lower Rhine in 2009. It is called "Body-oriented relaxation and concentration training".

However, one respondent felt that the CE/mindfulness community was not making sufficient links with yoga.

“Did I mention that we in mindfulness almost totally overlook the integration of yoga related practices and research that has been done there (e.g. knowledge of fascia and deep relaxation)?”

One respondent felt strongly that the development of yogic sciences might be a key way forward for the CCE.

“My question is – would Mind and Life be open to welcome other contemplative traditions, most notably yogic sciences to the table? In early-stage education, like in kindergarten as an example, the mindful use of body would be the first and crucial step to guide children towards their inner knowledge in later stages. Could we incorporate some yogic knowledge that predates Buddhism?”

Neuroscience

Although neuroscience is used in many contexts across society, the neuroscience of mindfulness, contemplation, compassion and consciousness is at the heart of CE and so could be said to be part of the ‘contemplative core’.

M&L is known particularly for its involvement in and encouragement of ground-breaking work on the neuroscience of meditation, particularly work which explores, through the use of brain imaging techniques and physiological indicators, the beneficial changes to the structure and function of the brain and body which can come from regular mediation and other contemplative and compassion-based practice. This work was perhaps the original impulse for the development of M&L and its attempt to link wisdom and science link.

The reputation of M&L in this area was seen as a key strength in terms of its plausibility in hosting the CCE.
“I think Mind and life is the main institution in the world for contemplative studies and neuroscience. I think this is perfect also for Europe”.

Neuroscience was included by several respondents as a core term for the current and future focus of the CCE, and there were suggestions that it should be in the name of the community itself.

“How about Developmental Contemplative Science and Developmental Contemplative Neuroscience? Or more broadly - Developmental Neuroscience of Well-being”?

Some respondents were engaged in basic neuroscience themselves, apparent in the names of institutes and centres in which they work, from the places they had trained, their publications and their current research work.

“I am working with Neuroscience students examining / measuring the stress of children at different stages of the educational process, in a variety of settings and looking at the impact my work has on the children/students”.

Some were at the very heart of this work.

“a lot of my efforts have been in clarifying the theoretical foundations of research in this area. The terminology I use is … in my latest book ‘Neuroscience and Psychology of Meditation in Everyday Life’.

It was clear that integrating neuroscience with deep wisdom traditions, in teaching and research was a routine activity for many.

“I developed and am teaching a 9-month program of Dharma and neuroscience, The Art of Happiness, and secular basic meditation program.”

“We are experiencing the growth and interest in the master’s degree in neuroscience, mindfulness and contemplative practices.

“I am also building a project, that is a very early stage, a therapeutic garden, where permaculture, deep ecology and sustainability, mindfulness and neuroscience come up together.”

“We have been developing a new spiral curriculum for 3-11 year olds. The curriculum builds on latest neuroscience research and teaching of mindfulness to different ages”.

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2) THE EDUCATIONAL FRAMEWORK: THE WHOLE PERSON

“If you make the boundaries too tight, you separate the 'method' from its application, which would be a shame!

There is a highly diverse collection of clusters of terms/concepts which represents the wider educational context for CE, a context which shares with other groups working within education in the joint effort to promote human flourishing. These are the terms and fields within which CE is often operating and contributing, whose aims values and methods we need to understand and connect. We need to be able to explain and demonstrate the value of CE in these fields and make use of their concepts and terms to help evaluate the impact of CE in terms that matter and make sense to the wider world of education and human flourishing.

In practice few of our respondents, especially those who worked in schools and universities, were working only on mindfulness, or within one clearly defined field. They reported that they were working within and across many fields, including some we are exploring here such as 'social and emotional learning', 'wellbeing', 'mental health', 'stress', and ‘21st century skills'. They were often working under created generic titles such as ‘new education” “responsible education, ‘life-wisdom”, “creating a caring and benevolent culture”, “teaching with your heart and mind” ‘spirit, consciousness and enchantment in education. The following gives a flavour of such a joined up and embedded approach.

“In the school which I have been working in we both used whole school approach where we emphasise on health promoting and wellbeing in the school culture and developed courses that all students go through where we work on themes as growth mindset, character strengths, mindfulness, personal growth and social responsibility. I also work with other schools in developing and implementing whole school approach around mindfulness and well-being”.

Holism – whole person, whole school, whole university

CE engages with on the totality of what it is to be fully human, living in a complex social network, and is a holistic, interconnected activity. The term ‘whole person’ was used routinely by 40% of participants, and the words “holism/holistic” was used repeatedly by our respondents. Two respondents nominated clusters of words around holism in their ‘up and coming’ terms.

“Identifying how the 'whole' school can support the 'whole' student whilst involving parents and other stakeholders.”
“mindfulness in education as a whole school approach, integrative education, holistic education, mind-body perspectives”.

A concern with holism reflects a core belief we touched on in part one, that education has lost sight of the whole child/person and become fragmented, partial, disconnected, focused only on cognition and unable to equip us to navigate the social realities of life in the diverse modern world.

When we look at the learner, a holistic perspective is about including not just cognition, but also body, mind, emotions, social, spirit, and a sense of interconnectedness and relationships with others.

“Mind and Life, as an organisation dedicated to bringing together contemplative traditions with modern science, would be in a good position to define and propagate the holistic approach to human (mental, emotional, social) inner wellbeing.”

“Child development needs addressing in training for professionals working with children. There is a need for children to have space and time for creative investigation and exploration of thoughts, ideas and ways of finding calm, peace, reflection and inner strength”.

Holism is also about shaping contexts. It recognises the interconnection between people, and that they are not isolated individuals, and that CE far more than the taught curriculum, important though that is. A key perspective, which is gaining traction within education, is sometimes referred to as the ‘whole school/university’ approach. It recognizes the importance of working systematically right across the organization, so that all aspects of the process are mobilised and work together in a coordinated, cohesive and coherent way.

A whole school/university approach to CE is a more sophisticated perspective than CE as a set of skills and a curriculum taught to individual students, but as one respondent also said, ultimately more transformative.

“It’s quite challenging implementing mindfulness in education in the whole school (as it was emotional education in the past). However schools find more happiness and look at teaching and learning in a more open and receptive way”. 
A holistic approach to organisational and cultural change, and the idea of ‘the mindful school’ and ‘the mindful university’ is starting slowly to become apparent in the research and literature across the world and is reflected in the work of some respondents.

“We are in the research and decision phase about a whole school approach to mindfulness”.

“I am working with kindergarten in developing and implementing whole school approach in mindfulness into the school”.

The idea is starting to take a hold in some countries, such as the Netherlands.

“The Ministry of Health, department of youth, is interested in the whole school approach and the themes like flourishing and mindfulness.”

It was apparent that some of our respondents are in the front line of this approach in schools.

“I've initiated the first mindfulness in education as a whole school model in Israel”.

“I'm founder, co-author and co-director of RESPIRA en Educacion (BREATHE in Education), a mindfulness-based school program for teachers, students, parents and the whole school community”.

“I am involved as a teacher trainer in a whole school approach in Germany, Berlin in association with The Danish Society for the Promotion of Life Wisdom in children”.

The beginnings of some ‘mindful university’ approaches were evident in our respondents’ daily work.

“NUI Galway Mindful University Initiative (Lead: Lokesh Joshi, vice-president for research)"

“My aim is to implement Mindfulness for the students and for the staff, admin and academic, to create a mindful University, or a mindful organization. We have started to have Mindfulness Trainings for the staff, at the end of the summer, 150 people will have gone through. We already notice a change of culture at the
University. We will have a three-day workshop for students and staff in September on Gross National Happiness and Mindfulness”.

CE can help to clarify for faculty and leaders that creating a whole school/university approach is not just a management issue, not just about top down rationally planned organisational change. It is about slowly shaping deep attitudes, beliefs and transforming hearts and minds, through practice not just talk. Authentic change is founded on the teacher’s own solid and regular practice, which can transform the teacher’s relationship with themselves and with their students and colleagues, the culture, conduct, ethos and climate of the classroom, school and university, and help forge deep connection between all members of the school/university community, including parents and surrounding neighbourhoods.

“Focusing on the potential to create a mindful environment in the classroom, and to teach mindfully as opposed to teaching mindfulness is an area that definitely needs more work. It is a potential game-changer for both young people and those who work with/care for them”.

“Through our work with Mindfulness in Schools Project we hear teachers report that mindfulness practice brings with it a different quality to their experience of daily life and to their teaching, giving them greater self-compassion and more mental space to be creative in how they teach. In turn, this affects the 'weather' and learning environment within their classroom, and their relationships with colleagues and parents”.

We explore further the importance of focusing on the faculty, on teachers and on teacher education in part three.

Social and emotional learning

Social and emotional learning (SEL) is a term that is often used in educational circles to encapsulate work around aspects of learning, and was neatly defined by one respondent.

“Social and emotional learning refers to skills acquisition that helps to recognize and manage emotions, handle challenging situation effectively, and the ability to relate to others positively and make responsible decisions”.

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SEL has become acceptable and respectable to many schools and seen as having a credible evidence base.

The term ‘social and emotional’ was used routinely by 66% of respondents. The family of terms that relate to it were also used routinely by many, with ‘resilience’ used by 66%, ‘relationships’ by 63%, ‘emotional regulation’ by 55%, ‘creativity’ 55%, ‘21st century skills’ 23%, and ‘character’ by 14%. Other related terms used routinely by some included ‘competence’ (3), ‘leadership’ (3) ‘emotional flexibility’, ‘calm’, ‘problem solving’ (2), ‘learning power’, ‘self-perception’, ‘responsibility’, ‘perspective taking,’ and ‘prosocial behaviour’, once each.

There was an overall sense that SEL is a natural home for CE and mindfulness. Some reported an increase in popularity of SEL in their country which they felt was a positive boost for CE.

“Human flourishing in education is flourishing in Croatia and neighbouring countries! There is much interest in social and emotional education. There are long established traditions within education of both psychology and pedagogy.”

Some felt SEL provided a language that was particularly meaningful in educational contexts.

“There are some (terms) that are more professional for example, metacognition, social and emotional learning and I would use them in the context of talking to other heads/teachers/professionals”.

“The term social and emotional learning is also used a lot in school, as many students suffer from stress and stress-related symptoms such as anxiety, insomnia, depression etc”.

Four respondents said that SEL had been their route into mindfulness and CE. The overlap with the aims of CE was apparent to one respondent.

“Social and emotional learning covers most of the visions of Mind & Life Europe, as I understand it”.

Seven said they were teaching or researching mindfulness as part of or combined with sel.
“We work on helping school communities develop wellbeing through mindfulness and social and emotional learning”.

I am currently working on a big research project, which is to my knowledge the first RCT’s in Norway where we train teachers in social and emotional competencies including mindfulness, and to teach these competencies in lower secondary school.

However, to another who worked within contemplative pedagogy it was something of an import from the US and not particularly compatible with CE.

“Social and emotional learning is being imported from the US…We see this approach as stemming from the modern behavioural psychology as opposed to looking at the mostly contemplative origins of our approach”.

There has been some analysis in the literature of what CE can bring to SEL, focusing on the reciprocal value that the embodied, grounded practice of mindfulness adds to the sometimes goal oriented, wordy and cerebral tendencies of SEL. Mindfulness has been suggested as being the ‘missing piece’ or ‘key’ that can help ensure that the skills of the teacher are put at the heart of the process, and that the noble aims of SEL are realized not just in words, thoughts and future intentions, but in the here and now, impacting on hearts and bodies as well as minds.

Positive approaches to wellbeing and mental health

As we remarked in the introduction to part one, there is a new emphasis on wellbeing and positive psychology in human development and in education, led particularly by work on ‘positive psychology’, with its vocabulary around ‘thriving’ and ‘flourishing’. One respondent reflected on the core conceptual shift from what is wrong with people, their problems, suffering, and mental health difficulties, to exploring the strengths and resilience that can help us all to address our challenges, at whatever level we experience them.

“The majority of research in this area is concerned with mental illness and how mindfulness and compassion (including self-compassion) can alleviate and reduce suffering. My primary interest is in how mindfulness and compassion can result in more fulfilled lives for the whole population, that is how it can enhance flourishing”.

Our respondents made much use of a cluster of positive terms which they reported they used often or fairly often. ‘Wellbeing’ was used routinely by 74%, ‘resilience’ by
66%, ‘mental health’ 63% ‘happiness’ by 47%, ‘flourishing’ by 42% ‘positive’ by 34%, with other terms such as ‘joy’ (4), ‘self-care’, ‘health promotion’, ‘life/alive’ (3), ‘life satisfaction’, ‘growth mindset’, ‘personal growth’, ‘positive youth development’, ‘connection’ also nominated as in regular use.

Positive terms can sometimes be more meaningful in everyday contexts that the term ‘contemplative’, which can feel rather specialist.

“Words like “flourishing” or “thriving” or “well-being” or “positive psychology” are perhaps more common and avoid the discipline-specific jargon that comes along with the word “contemplative”.

“In Denmark (we have) positive psychology/flow theory, looking at strengths, values – ethics. The ground is a fertile one.”

“Resilience” allows a camouflage selling of mindfulness trainings to organizations whose management who would reject mindfulness as too soft and potentially esoteric”.

“there isn’t a Czech word for mindfulness, so we have been trying to use terms like “positive youth development, we’ve notices that the term seems to resonate more with the education system here - it sounds more "scientific/secular" and less "spiritual".

The term ‘resilience’, referring to the ability to ‘bounce back’ from difficulties was used routinely by 66% of respondents and very frequently in replies. One explained its meaning and current value.

“Resilience works well because it indicates that there are setbacks and difficulties in life. Yet everyone has a potential to develop. From minus to zero is needed for people who suffer a lot, but also need offer help to people from zero to hundred. Not only focus in mental diseases etc, but to ability of each individual to develop resilience and well-being skills”.

There was some mention of the International Positive Education Network (IPEN) in which some respondents were involved.

“I am involved in Dutch chapter, called Positive Psychology Netherlands”. 
Some respondents were at the cutting edge of this work. One was an eminent “Professor of Psychology and Director of the Well-being Institute” and a world expert on wellbeing and flourishing. Another had ‘written a book called ‘Wellbeing in the Primary Classroom’ which focuses on how to bring positive psychology to life in the classroom”. Others had postgraduate qualifications in positive psychology, and/or were developing teaching on positive psychology, including work on resilience, and sometimes integrated with mindfulness.

“In August 2015 I moved to Prague (Czech Republic) where I am currently teaching an undergraduate-level positive psychology course and continuing to study yoga and mindfulness in education… I’m currently collaborating with the Czech National Institute of Mental Health to help them develop and study a school-based positive psychology intervention (including yoga and mindfulness) for Czech students”.

“Since 2014 I have been leading the development and implementation of Positive Education into the school curriculum”.

“I am program director of mindfulness and positive psychology at NTNU, and I am working to develop this as an area in our educational programs at my University.”

“I work with intervention studies, mainly with resilience, SEL and mindfulness.”

One respondent had a useful word of caution about the ‘near enemy’ of positivity, which can be a tendency to ignore and minimise real suffering and difficulties, and which reminds us of the balance that CE can add to this field by helping us be fully with all our present experience without judgment, including the difficult.

“We should also be somewhat careful not to be too 'positive', as emotion regulation includes the acceptance of both positive and negative thoughts and feelings. Some waves or interventions seems to focus too heavily on the positive, which may make it hard for those who experience depression (which many do) or may give the idea that as long as you want to be happy you can be happy. We must give room for 'normal' feelings, which includes all of our basic emotions both positive and negative. Life is both good and bad, and we wish to build resilience in order to cope with life as it unfolds.”

We explore problems with mental health in the next section.
Mental health difficulties

The term ‘mental health’ can be positive or just neutral and descriptive, and respondents often used it in this sense, usually in a cluster with other terms, particularly ‘wellbeing’. However the responses included many expressions of concern about mental health problems, including issues such as stress, depression and anxiety, in children, older students and teachers. The term ‘stress’ was used routinely by 66% respondents, who also nominated the terms ‘rumination’, ‘worry’, ‘anxiety’, ‘insomnia’ and ‘stress response’.

We commented in the introduction to part one on the growing mental health crisis, particularly in the young. Globally mental health problems are on the increase and constitute a considerable proportion of the world’s disease burden, such that they have been called a ‘hidden epidemic’. All of us, and particularly the young, suffer from increasing levels of mental health problems such as depression, anxiety, self-harm, anxiety, substance abuse, psychoses and trauma, often reaching alarming levels of clinical significance, and much of which goes untreated. At the same time perhaps the majority of the ‘normal’ population are suffering from a ubiquitous sense of stress, fragmentation, hopelessness and overwhelm in our fast past, digital world.

“I think the main factor that makes it (mindfulness) go more and more mainstream now is the rapid deterioration of mental health in all sectors of society, and probably also the overburdening distraction of the digital world”.

Meanwhile schools and universities are becoming ever more academic, pressurised and focused on the cognitive, adding to the stress.

“Mental health issues obviously impact on a child’s ability to flourish. The focus on a rigid curriculum based on examinations hinders the development of this fundamental area, making the majority of our children anxious, frustrated and unhappy”.

“Many students suffer from stress and stress-related symptoms such as anxiety, insomnia, depression etc”.

“There is a big focus in Denmark right now on mental health and how many children and young people are stressed, depressed and unhappy. And on the other end of the table there are a lot of teachers who are stressed”.

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Within this context the growing evidence base that mindfulness can address mental health problems, particularly depression, anxiety and stress, is a major incentive for many policy makers, schools and universities to engage with it, and many MBIs are assessed in terms of their mental health outcomes. There was a sense that CE and mindfulness are fairly easily connected with mental health problems and that this is an accessible starting point at present.

“In the Czech Republic, it is more common to focus on stress reduction than flourishing or wellbeing promotion”.

“Also I notice a tendency to introduce mindfulness to address stress and other challenges. On the Continent there seems to be less emphasis on human flourishing”.

“In the UK mindfulness in education is becoming very popular and is entering mainstream schools, but it tends to be taught as a technique for stress reduction and relaxation, rather than as an ethical and contemplative practice”.

The language of mental health difficulties is one with which most people connect more readily than the language of contemplation.

“We’ve been successful because of our careful narration of the issue and always consider the active social discussions like attention deficit or school stress.”

We use "stress" and "mental health" "emotional regulation" as a way of approach the concept of mindfulness and why is it needed for in our society today.

Many of our respondents were involved work on the prevention of mental health problems in children, students, trainee and practising teachers, some of them at a high level.

“I work on prevention and implementation projects in the Czech Republic, particularly research and development of a psychosocial educational course for elementary schools, mindfulness-based stress management course for high school teachers, and self-care practices course for preservice teachers.”

“I am currently building the infrastructure for future large multicentre RCT of mindfulness-based practices for prevention and treatment of adolescent depression”.

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“I am a full time public mental health researcher, mainly doing meditation research. My last project was a trial assessing mindfulness training for reducing distress among university students.”

“I am running a year 3 long terms research study into the impact of mindfulness on trainee teachers through measuring stress, anxiety and mindfulness before and after the intervention”.

3) THE SOCIAL AND ETHICAL FRAMEWORK

It is somewhat artificial to separate out this theme, as the purpose of the human transformation that CE seeks to make is fundamentally ethical and social and so runs through everything CE engages with. It may be helpful however explore what respondents had to say about these issues specifically, what CE might add to overall human efforts that many are making to develop a fair and compassionate society and to ensure the continuation of our precious planet, and look at some debates within this issue.

Respondents were concerned about ethical and social issues. The term ‘ethics and values’ was used routinely by 51%, ‘sustainability’ by 39%, ‘peace’ by 37%, ‘altruism’ by 23%, and the terms ‘community’, ‘social activism’ and ‘social justice’ were nominated as further commonly used terms.

Respondents were clear that CE is not just about the development of the happy individual, it aims to help us to cultivate the states of mind that allow us to live equitably, responsibly and peaceably with others and in our environments. Indeed we cannot hope to be authentically happy unless we relinquish the idea of happiness through acquisition in favour of realising the value of compassion and connection with others, with our community, and with the natural world.

“Making clear the links between a healthy, integrated relationship to oneself, to others, and to the world. Between empathy and compassion, human flourishing and sustainability. Between inner and outer development. Between embodied, lived contemplative”.

“Life and universal/global responsibility. Understanding oneself, one’s connectedness with others and with the planet”.

When asked about their vision for where MLE might put its focus, and for possible ‘future terms’, ethical and social issues were frequently nominated.

“Sustainability, compassion, connection - reconnection, life skills, community”.

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“Peace and sustainability in schools. In Holland you have a series of “Peace schools” (Vredeschools), that are open to inner peace etc”

“Sustainability, inclusivity and diversity.”

“A vision of shared ethics”.

“I think that 21st Century skills which focus on civil ethics would be a good start”

“Work with teachers, to combine mindfulness & SEL type work directly with questions regarding sustainability and global/universal responsibility

Many respondents talked of how they already integrated social and ethical concerns into their teaching.

“(When I teach I) start about sustainability, ethics, values. The point is to develop a better relationship with yourself and you’ll have better ones with other and with the world”.

“We would like to use frameworks of altruism, ethics & values, and in fact this is starting to happen although usually in the form of safer language of ‘character’.

“I use terms such as: socio-emotional learning, mindfulness- and compassion-based, interventions, improving capacities of the mind and heart, introducing principles of secular ethics”.

Some had social and ethical elements in their very job descriptions. Two were involved in programmes and networks involving violence prevention and peace. Two contemplative respondents nominated ethics as a core part of their role.

“I am a teacher of Dharma courses and teacher/developer of secular ethics/universal education courses and programs.”

“As a Buddhist monk for 14 years and a Dharma teacher in the Plum Village tradition, I especially help with our teacher Thich Nhat Hanh’s vision to bring mindfulness and ethics into schools around the world via our initiative Wake Up Schools”.

Most respondents saw the cultivation of wholesome attitudes and behaviours as the main task of CE. Some seemed to suggest that the practice it would lead to social change of its own accord.

“My vision is that if we work with well-being in schools we are able to touch hearts and souls of staff, students and parents and have significant impact on their well-being and that has a ripple affect to the whole society in the long run.”
However there was sense that a more proactive approach in cultivating compassionate attitudes was needed, including in influencing the leaders who shape the world.

“We all need to focus on social change – it’s not just about the happy individual. We need to create compassionate voters who vote for compassionate leaders to lead a compassionate world – its unavoidably political now, the lurch to the right is alarming. We need a focus on the powerful, to persuade leaders to put their efforts into social good. Some are ready to hear it”.

Others wanted a balance, seeing a certain degree of conflict between elements of CE and social change, and were worried that too much emphasis on resilience and coping might induce passivity.

“There needs to be a discussion around the system itself. That we do not just want to support teachers in a broken system - helping them cope is one thing but stopping there will not incite real change. We will need to start to address the imperative need to change the system”.

One even saw it as either/or.

“what is important is not how can these practices make students feel better but how can they change the world”.

Some, particularly those from contemplative pedagogy, were keen that CE take a proactively radical approach.

“There is room within our community for attempts to develop social, civic and critical versions of contemplative practices, including ‘socially engaged’ mindfulness, public ‘flashmob’ meditation protests, integrations of mindfulness with anti-oppressive pedagogies, and ongoing research attempting to understand the social functions of contemplative pedagogies in institutional settings”.

“I think it is critical to engage movements in social justice, equity, environmental justice and sustainability with any project that aims to promote human flourishing”.

However some were concerned the MLE and by implication the CCE not to stray beyond the remit of CE and into the world of politics.

“I do perceive ambitions of some within Mind and Life to also stretch towards the more broad and activist field of practical implications of that research beyond the scientific community. I would call that too much of a stretch at the moment. My current best vision of Mind and Life in that respect is to help activists to connect
(between each other, with the scientific community, and with high profile contemplatives) and to contribute to a solid, science backed ground for the field”.

Some respondents pointed out that there is not a good link between CE and mainstream work on ethics at the moment.

“Ethics" covers a field that is not particularly interested with contemplative approaches.”

“The idea of ethics, human emancipation in education is mainstream. However approaches are often orthogonal to contemplative approaches”.

This would suggest that more connection between the fields and clarity about what CE can add to the world of social change and ethical engagement might be helpful.

We explore ways in which the CCE might ethically conduct itself in the culturally and economically diverse landscape of Europe in part three.
PART THREE: WHAT NEEDS DOING? WHAT MIGHT BE THE ROLE OF THE CCE?

This section will build on the suggestions of the earlier sections, explore the vision for the CCE, its potential roles and tasks.

THE CCE AS ‘HUB’

Connecting Europe

There was strong enthusiasm across the whole consultation for the idea of the CCE as the hub or ‘connective tissue’, bringing together ideas, spreading awareness, networking, sharing experience, and resources -on programmes, curricula, implementation strategies, research and evaluation- and encouraging collaboration between institutions and individuals working in this area in Europe. The terms ‘network’, ‘culture’, ‘exchange’, ‘dialogue’ and ‘connecting people’ were used repeatedly.

“I really love how Mind & Life is reaching out! A support network of like-minded practitioners would be a great next step as many of us often feel as if we work in isolation. We could learn a lot from each other and from being connected in a support network”.

“An integrative and connected European network of key practitioners, researchers, organizations directly involved in promoting wellbeing and human flourishing in education”.

“Interdisciplinary dialogue, establishing common and overlapping grounds of theory and practice”

“It would be wonderful to network across Europe and learn about the different projects and results. The cultural differences in schools are very interesting too”

People were keen that the focus for this connectivity be European wide: the idea of local groups did not strike much of a chord, and some said they thought it
unnecessary. (However, we may be hearing from the best-connected people, it may be that in countries where CE is not well developed that local groups might be helpful.)

A repeated message was the need to connect people face to face at the human level, through meetings, conferences, retreats, webinars, and networks.

“Meeting physically is essential”.

“Human social contact, rather than the internet”.

“Bringing diverse people - adults and students, practitioners and politicians, scientists and activists - together to dialogue”.

“Annual conferences on the field to foster personal connection and co-operation would be great”.

There was also a recognition of the need for effective digital communications, such as a listserve, website, newsletter. There were a few more innovative suggestions.

“Maybe also build internet platform for the actors to communicate”

“Face to face meetings are becoming more and more unavailable due to the economy -so virtual connections more important. Zoom conferences? Within the country? Keynote to attract them or pre-eminent person from that country”.

A more detailed map?

There was as we have already seen strong general enthusiasm for the idea of the CCE clarifying, identifying and mapping current activity. Part two has attempted to provide an initial map but there is much more that might usefully be done. Respondents felt that getting a clearer picture of what is happening on CE across Europe would help bring people together, give inspiration to those working in national groups who are unaware of the wider picture, overcome fragmentation and make European work more visible across the world.

“More and more is happening in the field of mindfulness in education but still quite fragmented. It could be empowering to make more visible on European level what is happening and sharing”.

“I think mapping and sharing good practice is strategically important and a wonderful gift to local or national groups”.
There was an interesting suggestion for exploring areas that people are not yet able to talk about freely.

“A lot of academics have not come out of the closet, including in schools of education. MLE could reach out to professors in all schools of education, send out a survey to find out who has a personal practice, collect the data and offer support to those who have a practice but do not teach it as they do not want to single themselves out.”

Drawing up a more detailed map will take considerable resource so it is worth getting clear what information will help for what purpose. It would be a useful clarifying exercise in helping to decide what constitutes CE related activity, the criteria to use, and how to best describe CE. It might be interesting to attempt to capture the cultural, social and educational contexts, supports and barriers within which CE occurs. The CCE might develop a tool to assess how CE is developing in a context, so that progress can be monitored within institutions, regions, within and across countries. Trying to develop such a tool will clearly raise challenging questions of making comparison between cultures but could be interesting and useful in improving understanding and communication. There is at present an interesting sophisticated mapping attempt in a country in Europe at present from which the CCE could learn.

A database?

There were mixed views on the value of a database, with some suggestion that it will take time to build, may rapidly go out of date, and that other activities may be more important.

“Web-based gateway to information is certainly helpful, but also quite some work and needs resources, which might be more usefully invested in direct networking with important stakeholders.”

However, we need again to recall that this consultation combines the views of the best-connected people. It was clear that even these movers and shakers were unaware of most of the work taking place across Europe, so there may be a powerful place for a database, or at least a register.

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4. A three year project in the UK, Mapping Mindfulness UK [https://mappingmindfulness.net/](https://mappingmindfulness.net/) aims to “provide the first large-scale social study of the mindfulness milieu in the UK. This will involve detailed accounts of the Who, What, Where, Why and How of the provision of mindfulness today, and their evaluation in relation to wider cultural, economic, political, and religious trends in contemporary society”.
GUIDANCE AND LEADERSHIP

A proactive approach

As well as networking and mapping, there was a sense of the need for a more proactive approach, providing guidance and leadership in this complex and new field. Some potential areas that were suggested as requiring leadership included: determining core principles, values, and goals; strategies for research, evaluation and implementation; and setting standards for programme choice, programme development, curricula, and teacher education.

“A common base…develop a list of values and aims to unite the group with a shared aspiration”.

“The development of practical implementation strategies and tools will be crucial to the language being ‘spoken’ in schools and communities”.

“Help standardise teaching mindfulness curriculum”.

“Developing principles for mindfulness-based training programs in education and supporting initiatives that contextualize and try these out.”

“Promoting and supporting research across different European countries; developing guidelines about best practices concerning mindfulness-based programs and mindfulness-based intervention in the educational context.”

A balance of centralised and shared leadership

Some felt there was a place for some degree of centralised ‘top down’ leadership from a core team at MLE.

“We’re waiting for you to lead the way for the numerous groups working towards and living in line with a common goal”.

“A centralised, reliable and authoritative ‘go to’ point for advice and support for educators across Europe who are thinking of bringing mindfulness into the school/educational institution”.

“Having small groups in every country all very well, but they could be brought together by something at the top, authority, bringing science and wisdom tradition”.

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This call for some elements of central direction was balanced by enthusiasm for a democratic and shared approach to leadership, with guidance coming from a broad team of people and working groups from different countries, building collaborative partnerships. The need to recognise the cultural and educational differences across Europe and that ‘one size does not fit all’ was a recurrent theme across the whole consultation, and particularly when considering the nature of appropriate guidance and leadership.

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“Find a lead in each country in Europe’.

“Create groups (with different countries) to discuss and define best practices guidelines for mindfulness-based programs implementation in educational context.”

“I like the idea of the variety of working groups, as long as they do not drift apart. Their discoveries and debates should be made accessible to all members. From this sharing, M&L can promote the kinds of guidelines that will encourage different experimental groups to work in a consistent manner, with attention to language/concepts employed, and research methodology engaged”.

There was some enthusiasm for the CCE creating new teaching programmes and resources. However, several warned that this raised issues of competition between MLE and the people it is trying to connect. It was generally felt that teaching resources needed to use a bottom up approach, developing materials culturally attuned to a specific context, with the role of the CCE confined to drawing up guidelines for good practice in resources development, awareness raising about good quality resources, and sharing evaluation methods and strategies.

“Developing new resources? I am not sure, I wonder what happened to ‘Call to care’? Whether it was a successful process? I am more keen on using a bottom up process than push any particular programme”.

ADVOCACY FOR CE

Inspire and raise awareness about CE

As part of its leadership role, the CCE was felt to have a strong role in inspiring, catalysing action, and raising awareness across Europe among a wide range of stakeholders. There was a need for advocacy, particularly in explaining clearly what CE is about, its evidence base and potential benefits.
“I have also always felt that PR is so important - how do we spread the good news?”

“I think that we need to work on many levels to give the field of contemplative approaches more space in education, both horizontal and vertical. Strong evidence-based approaches are needed and to be introduced to both the governments, educators and public”.

Messages needs to be brief, attractive, clear and written in a language and style that appeal to the needs and goals of the target audience.

“There are a wide range of potential ‘clients’ – we need to get clear how to approach all the different groups and focus on their needs to engage them”

Catalyse change at policy level

A key audience for awareness raising is the first line ‘consumers’, such as students and teachers in schools and universities:

“Inspire people in education to explore and discover mindfulness”.

However moving up the ladder, policy makers, funders, decision makers and politicians were seen as the most crucial audiences with whom the CCE and MLE might be particularly well placed to engage.

“I do think that general public and educational field is very open to new approaches to support well-being, but we need to convince the policy makers and build our arguments on research and science”.

National agencies and governments, international organisations such as the EU, the European Parliament, and the UN were all mentioned several times as potential target audiences.

“Influencing policy making on European level and consequently on national level”.

“We need to bring this area to all the society as a whole, not only in schools. To that matter, the European Union and the governments of each country are key stakeholders”.

“In time, with enough scientific backing, it's possible to start a social campaign as general awareness and public outcry is needed in order to reach the policymakers
both locally and in EU level... We need some public figures as the campaign faces to highlight the problems and available solutions.”

The implication was that, as a respected organisation, MLE would have the credibility and some of the connections to ‘go to the top’, creating strategies to influence policy makers, leaders, politicians, and catalyse social and organisational change.

Promote ‘the science’

The expressed mission of M&L is to combine ancient wisdom with modern science and there was much enthusiasm expressed in the consultation for the ‘scientific’ side of the balance. We have already discussed in part two the central significance of MBI related research and neuroscience research to CE, and we will comment here on the wider issues around the science and evidence for CE.

Many respondents were scientists and/or had science backgrounds, and a sizeable percentage worked in scientific institutes which may have made them particularly aware of the value of science.

My current best vision of Mind & Life in that respect is to help activists to connect (between each other, with the scientific community, and with high profile contemplatives) and to contribute to a solid, science backed ground for the field.

There was not much enthusiasm for the CCE/MLE to engage in basic research.

“We need more rigorous science about how different types of meditation affects children in different ages differentially- but this is not the job of MLE but of associated university and research partners”.

A core role of the CCE in terms of science was dissemination, the need to publicise good research and make the ‘evidence base’ for CE better known. Respondents talked a good deal about the need for judgment, critical appraisal and discrimination, to promote high quality evidence that can move the field forward on a solid footing.

“I see lots of research and activity in the area, lots of enthusiasm, but the research efforts are often not of high quality and the enthusiasm goes beyond the research evidence.

“It’s very useful to distinguish between interventions with and without research, as well as research with and without interventions”.
The evidence base for CE and mindfulness in particular is becoming impactful on popular, expert and political opinion, in some parts of Europe at least, and respondents were keen that the CCE consolidate this evidence and be able to present it to key stakeholders through various media. The main target audience for this promotion is, once again, policy makers and politicians.

“Offering scientific credibility to meditation effect in attention, emotional learning and helping government to accept how beneficial it will be that teachers are able to rise kids with awareness.”

“Some type of centralised knowledge accumulation (web portal) is needed for the scientists and practitioners to discuss the field and plan more effective research and interventions”.

“Continuing to encourage and support good quality research into the potential benefits of mindfulness for young people”.

“I think it is important to strengthen institutions that carry out research and training activities and create networks between these realities”.

“With a robust science we are most likely to get it integrated in the Danish School System and teacher training”

There was some suggestion that the involvement of the CCE might enable the kind of collaboration that could bring improvements on scale, fill gaps, and increase the impact of research across Europe.

“Promoting collaborative multicentre studies across educational institutions that achieve a larger sample size and quality would be great to answer many of the pending evidence gaps. At the moment there are many small studies being conducted that will have little impact”.

Take a broad view of what constitutes ‘evidence’

This consultation has uncovered a wealth of work on CE, and it is a complex and nuanced picture, with many different approaches, practices and frameworks, some of them closely defined and manualised, some of them broad, holistic, integrated and diffuse, most of them strictly secular, but some of them inspired directly by spiritual traditions. We explored in part two, the two dominant models of scientific research and evidence, namely mindfulness/meditation-based interventions, and neuroscience.
But, important as these evidence bases are, there is more to the science of CE than an MBI evaluated by an RCT, or neuroscientific changes shown on a brain scan, and many respondents suggested that the CCE and MLE might be particularly well placed to take a broader and more inclusive approach of what constitutes evidence.

“\textit{It's important that we do not reify existing approaches simply because they have evidence. We need to balance supporting evidence-based work with encouraging innovation and support for new approaches.}”

“\textit{Evidence based approaches which can be used at schools. A European network on whole school approaches for promoting mental wellbeing of students and teachers. More research in this area: what works and for whom?}”

“We need both RCT's of high quality, as well as, interviews to be able to uncover the more efficient and useful components that can contribute in this work.”

“\textit{New research methods. Being a practitioner working with researchers in different project I feel a need of other ways of measuring}”.

“How to bring these practices into educational structures on different levels and curriculums?”

The kinds of approaches to CE represented by our respondents and explored in this paper such contemplative pedagogy, valuing the subjective perspective, connection, compassion and kindness, integration into holistic settings, and starting with the teachers themselves, will need a range of types of science and enquiry. The forms of science and evidence that might be embraced by the CCE will include not just the most obvious neuroscience, and the ‘medical’/psychological MBI model but also work from education, sociology, phenomenology, philosophy, intervention and implementation science, wellbeing, creativity, leadership, and management, to name but a few of the more obvious.

“I think it is important with an engagement from academia for solid evidence-based outcomes and trans-disciplinary hubs including sciences of development, pedagogics, neuroscience, behavioural science, contemplation, social and resilience/ ecosystem science

“\textit{Medical anthropology has excellent insights on indigenous and folk concepts of presence as well as presence during ritual and ethnobotany, traditional healing etc}”.
“We need to circulate evidence that this approach works in enhancing creativity and in facilitating well-being and the capacity to reflect on issues”.

One respondent felt that the whole idea of taking an instrumental perspective on this work was questionable, and the contemplative approach is its own intrinsic reward.

“I feel we should stop telling how much we will improve with a new technique and discover the goodness of practicing. Thich Nhat Hanh answers to the question Why do you meditate? - Because I like it!”

Honour wisdom traditions - within a balanced and secular approach

There was a strong feeling that traditional wisdom and contemplative practice needs to be kept firmly in the forefront and given proper respect and support, not seen as subservient to science or brushed under the carpet. Part two noted the strong presence of overtly wisdom-based approaches across Europe, with several of the respondents being contemplative monastics themselves, many respondents describing their own mindfulness practice inspired by such traditions, and with Wake Up Schools and Youth Mindfulness, both inspired by the Plum Village approach to mindfulness, being clearly in evidence.

However we noted in part two when we discussed more overtly spiritual approaches to mindfulness that there concerns about problematic nature of what some called ‘the religious element’. It was frequently noted that mention of wisdom traditions and the language of spirituality can cause aversion in some contexts, and that there is a need to tailor the message and the language carefully.

“These interventions also evoke a certain anti-religion or anti-psychology sentiment in some key players which will be challenging to overcome”.

“In the introduction to schools, we use secular terms that can be accepted by those who may be wary of religious terms”.

“I found it important to under communicate the Buddhist part of mindfulness - I had to recall of one of my research projects because parents wanted to take their children out of school due to a worry that mindfulness is a contrast to their own religious beliefs (we have some parts of Norway which have a strong belief system where this may happen). This is of course not how we introduced the MBI, but some parents got this idea regardless”.

There was even caution about the term ‘contemplative’, its perceived religious connotations, and with difficulties in translating the word.
“I associate the word contemplative with 'prayer' or 'spirituality' and would rather choose more secular terms for those teachers who may be interested in mindfulness but have no religious or spiritual leanings”.

“In French the term "contemplative" sounds like a vocabulary of sect or religion. Some other words (such as ethics) sound more rational and are more acceptable without any justification.

“I personally like the word contemplative but in an Irish context it has religious connotations. Reflective practice works a little bit better for me”.

It was remarked at the special meeting in at the International Mindfulness conference in Amsterdam that the association of M&L with Tibetan Buddhism could be problematic for its ability to lead the CCE and will need to be managed and underplayed in the interest of inclusivity.

“It needs to be clear that this is not the agenda of any one religious or ideological group.”

Some had useful suggestions on how this might be achieved, for example by using language and terminologies appropriate for different contexts.

“We need to work out some secular non-moral vocabulary that people can relate to beyond "our old good and bad" beliefs, open to all religious backgrounds”.

“In recent years and especially after the visit of the Dalai Lama in 2012 to Pomaia in Italy we have tried to create the conditions to promote courses and study programs in the name of secular ethics and in this context we have made use of terminologies that could be more comprehensible in different social and academic contexts”.

Some felt that one answer is to emphasise the multi-faith aspect, making clear that techniques to cultivate the contemplative mind, and maintain attitudes of clarity, calm, equanimity, open mindedness and compassion have been taught in many religious and wisdom traditions from both East and West. CE can connect with the rich and varied religious traditions of Europe, and emphasize their commonalities, their shared underlying interest in contemplative practice, their use of many types of reflection, stillness, silence, prayer and meditation, and the fundamental concern with ethics and ‘the heart’.

“Barriers include: association with religion and spirituality…I think we need to connect with the religion in Europe. For example, I am doing a beautiful work with
the San Augustin Schools here in Spain. San Agustin’s teachings and practice are also very interesting and connected to the contemplative practice but is not translated to this contemplative and scientific language. I think this a key to have a language that connects to the roots and traditions here in Europe, and all of it, combine with the actual language of science”.

“Many people think of meditation as a Buddhist practice but the five major religions – Hinduism, Buddhism, Judaism, Christianity, and Islam all practice forms of meditation and other practices to open the heart. There is so much we can connect with”.

The word ‘secular’ was invoked time and again in the consultation, with many remarked on the vital need to emphasise the secularity and scientific basis for CE, presenting mindfulness as a universal human capacity, appropriate to any time, place and culture and amenable to scientific investigation.

“How to make people understand that what we do is totally secular and deals with universal qualities?”

“The message that mindfulness can bring across is of such importance as it is secular and has strong base in psychology”.

“Implementation of mindfulness into secular schools in countries like Finland needs to be based on hard science”.

“What will help spread this? Secular, with spirituality seen as non-religious and backed with science research and lots of patience would seem to be a reasonable approach”.

There was recognition that the balance of science and wisdom traditions that M&L tries to achieve is a complex one.

“I am hoping the field is gradually moving towards a more mature stage with broader contemplative focus (not only mindfulness) and solid grounding in research evidence and good quality teaching.”

“I would keep a balance among science per se, philosophy (as analysis and critique), and meditation practice (for the benefit of the persons who do research!). In a time of social fragmentation, we might make a contribution to a healthy exchange of ideas and experiences in Europe across linguistic and national boundaries based on both the natural sciences and (healthier) humanities”.

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Getting this balance right will be an ongoing challenge for the CCE working in a culturally diverse landscape.

“I suspect that there is so much diversity in mindfulness practice and approaches from, the more theological and philosophical to the more secular, across Europe that this might mean there is some challenge ahead to develop a ‘shared vision’ across Europe”.

BUILDING COMMUNITY

Focus on the adults - faculty, teachers and teacher education

A strong theme running this consultation was the need to focus in the first instance on the adults who work and live with young people rather than just the students – a group often summarised by the term ‘teachers’.

Teachers need to have a regular contemplative and mindfulness practice themselves, so they can experience improvements in their own wellbeing, deepen their abilities as teachers, create caring and supportive environments, and be effective and credible mindfulness teachers by embodying the essential attributes, before they attempt to teach mindfulness to their students.

“My opinion is that is better to go slower, begin with teachers and see how they apply to her/his students slowly.”

“Focusing on the potential to create a mindful environment in the classroom, and to teach mindfully as opposed to teaching mindfulness is an area that definitely needs more work. It is a potential game-changer for both young people and those who work with/care for them.

CE can transform the tasks of teaching, such as deepening the relationship with students through greater sense of authentic presence and empathy, putting the learner at the heart of teaching and learning, and encouraging students towards self-knowledge.

There was clear awareness of the high levels of stress and burnout teaching professionals are under, and the need to help them with their own mental health and wellbeing, to repeat a crucial observation already quoted in part one.
“An area of great interest to me is faculty wellbeing. Teachers are burning out faster than ever. It's crucial to put proactive programs and support in place to care for those caring for our children”.

“The school programme on social and emotional learning is based on a whole school approach…Beside the students the mental wellbeing of the teacher is crucial, stress reduction and management is an important component/factor”.

There was an almost universal call for more effective teacher education for CE, with an increase in both quantity and quality.

“Create training opportunities for teachers to teach mindfulness (for adults and children) in educational context."

“Create a summer school for teachers or even an institute for the education of teachers and distribute certificates, hoping that these will eventually become mandatory for professional promotions.”

When respondents talked about what might be identified and mapped by the CCE teacher education was mentioned several times.

“Which universities, schools of education doing something? Which are offering courses to their student teachers? Which ones are requiring teachers to study MFN- where they do have programmes and course, what do they look like?”

Appropriate teacher education would teach the core attitudes and values that underpin contemplative practice, not just superficial skills and techniques– areas mentioned were compassion, kindness, presence, relationship and values.

“I think it is important to create training programs for educators in order to propagate a culture of peace”.

“How can we train teachers (and parents) to be whole human being, with more presence, compassion, awareness, humanness and wholeness, and to teach from their deeper essence?”.

“Support “humanistic” teacher training at universities”

Teacher education for CE appears at present to be largely focused on practising teachers, and mainly consists of teaching teachers to deliver specific programmes. Several called for CE to be brought forward in the career of the teacher by becoming part of initial teacher education. CE in initial teacher education might then start to
influence the whole culture of teaching from the ground up, as well as helping future teachers avoid stress and burnout.

“Focus on teachers. As you know, happy ones will change the world. Creating mindfulness/contemplative ed as a compulsory part of Teacher Training programs would be amazing”.

“Influencing policy making on European level and consequently on national level including mindfulness education in pre-service teacher training on academic level”.

There was also awareness that CE must not become about helping teachers cope with the stress of an untenable situation.

“I would also add that there needs to be a discussion around the system itself. That we do not just want to support teachers in a broken system - helping them cope is one thing but stopping there will not incite real change. We will need to start to address the imperative need to change the system.”

Finding a flexible language that fits and works

Section two explored the use of language and concepts within this new community and this focus was generally welcome - it was remarked frequently that taking care over the selection of language helps engage a range of traditions and stakeholders.

“I think this a key to have a language that connects to the roots and traditions here in Europe, and all of it, combine with the actual language of science.”

“Also there is need to create a common terminology/vocabulary to be used in approaching schools/politicians etc in justifying the importance of these subjects”.

There was a clear understanding that words and concepts like contemplation, mindfulness and meditation are alien concepts in many contexts. Respondents commented frequently on how they chose language carefully and pragmatically to communicate effectively with their audience, starting gently and choose familiar terms when working with those new to the field such as students, colleagues and policy makers. They generally found that the language of mental health, wellbeing and social and emotional learning is easier to understand and more relatable than the language of mindfulness and contemplation. They would gradually introduce more specialist vocabulary as their relationship deepened but taking care not to put
off their audience with terms that are ‘weird’, alien, specialist or have unfortunate connotations, in particular of a ‘religious’ nature.

“When I teach teachers on a short term I try to use concepts as known and “normal” as possible. So that I talk into their daily life and emphasis that what I am teaching has authority. I use the concepts wellbeing, mental health, social and emotional learning, relationships, stress, heart, body, empathy, awareness, focus, attention, sustainability, creativity. When I am teaching on a longer course I will use more of the words that point to a more contemplative state like meditation, heartfulness, wholeness and mindfulness”.

“Depends on the audience. For students and teachers, learning and resilience and well-being. For experts/school boards you can use more elaborate language: working with a "Holistic model for Well-being", using a mix of positive psychology, body awareness, “mindsight”, mindfulness, ability to suspend judgments and analysis of one’s own thinking. I do not use contemplation or meditation, nor happiness – these terms are too much loaded”.

“We would like to use frameworks of altruism, ethics and values, and in fact this is starting to happen although usually in the form of safer language of ‘character.’ Our terms are largely dictated by existing policy environment - we need to 'speak the same language' as policy makers and put mindfulness training onto the hooks that are already in their minds”.

It is clear that finding a ‘language’ that brings together those within the CCE, speaks to the many different target audiences, and works across all the different tongues and cultures that make up Europe and translates readily will be a challenge, but the effort may help to develop and connect this community, and CE in general.

**A trans-European community with equity and cultural relevance**

There was a strong awareness of inequalities across Europe that need to be addressed if the CCE is to achieve what one respondent called “making mindfulness available to all’. We have already noted the disparities that appears to exist in the development of CE between former soviet bloc countries and the rest of Europe.

“The awareness and emphasis on well-being and mental health in the Central and Eastern Europe is quite low and we would benefit from gaining more support from other, more forward-thinking, countries”.

“We need to make a particular effort where practice is thin e.g. central and eastern Europe. Could we have some conferences there to kick things off?”
There was also the suggestion of a north/south economic divide within Europe in terms of resourcing and access to funds to support CE, which the CCE would need to address and overcome.

“There are also economic differences to be reckoned with. The northern countries of Europe are often economically better off than the southern countries, and therefore have an easier time finding funding for projects, moving ahead with projects, etc. Perhaps this too could be acknowledged, and some attempt made to assist more where there is more need”.

However achieving access for all is not just about redistribution of resources. CE needs, as one person said, “to be opened to many languages, cultures” and in ways that appreciate the complex cultural diversity to be found across of Europe.

“I'm conscious that this won’t be a 'one size fits all' solution and different countries will develop projects that may be uniquely appropriate to them, so the answer to 'what is needed' may have many variations.

Achieving both equity and cultural relevance will not just happen, there is a need to take proactive steps.

Europe is complicated, especially because there are so many very different cultures in such a small geographical area. I believe that these cultural areas and differences should be taken seriously and supported. Solutions for the Germanic countries, appropriate terminology, approaches, etc. won't necessarily be valid for the Latin/Mediterranean cultures such as Italy or Spain. Perhaps separate working groups can be encouraged according to culture, with the possibility of cross-semination of ideas through meetings and discussions.

There were mixed feelings about what some called ‘the Anglo-Saxon perspective’. There was clear acknowledgment of the value of the global secular mindfulness movement and the seminal work of colleagues in the US, and to a lesser but significant extent the UK. Many respondents were using English origin programmes such as MBSR, MBCT and the programmes of the Mindfulness in School project, had been educated in the US or UK, and were generally inspired by work from these sources in their own education, practice, research, reading and study. However, there was recognition of the dangers and limitations of an uncritical default to what many felt was an over dominant Anglo-Saxon perspective, and the need actively to seek out and support perspectives that have their origin in other parts of Europe.

“The climate in Italy is particular, given it is the home of Catholicism. The linguistic and framework issues are very different here than in more Anglo-Saxon countries”
“Cultural issues are often not sufficiently taken into consideration, and Anglo-Saxon predominance is often taken for granted and not complemented by support for other cultures and languages. It would be lovely if this could be avoided as much as possible within M&L-Europe”.

“Good idea for MLE to have a list that they would like to have available to teachers, and then look for locally available resources in that country. E.g. talks, books, whatever – making these things available to teachers”.

Language again is at the heart of these matters. As one respondent said, “Of course translation will be a big issue”. Finding appropriate language to capture CE is not just a matter of literal translation of individual words: nowhere are cultural nuances more apparent than in the fine tuning involved in moving from one languages to another.

“In Italy, the English word "mindfulness" has become fashionable and ubiquitous, and, frankly, somewhat meaningless. We tend NOT to use the English word "mindfulness" in our courses, but prefer to use the Italian "consapevolezza", which can be understood as mindfulness, or more simply, as awareness. Also "presenza mentale (mental presence)". the term now suffers from the glut of poor-quality courses in the market and a resulting lack of clarity and meaning in Italian society. Unfortunately.”

“We often use the English term 'mindfulness' in conjunction with Estonian language term "teadvelolek" that translates to "being in awareness".

The CCE must not in itself become an elite.

“This must not become ‘the spiritual jet set’. Things have to remain be real, grounded. We need to stay humble and communicate with all kinds of people.”

There were some questions raised at the meeting at the conference in Amsterdam about the lack of the voices of children and young people within the CCE. So far the youngest people from whom we have heard are PhD students, and it will indeed be important to take vigorous action to ensure we actively include the voice and perspective of those whose future we claim to be attempting to shape.

“We need to start creating small groups to start with and asking young people to say how they want their ideal school to be like, what they want to learn, what kind of teachers they would like to have.”

We are only just at the beginning of this effort, and that this consultation, conducted entirely in English, can only scratch the surface of the issues raised in the
consultation. There will be a multitude of people from whom we need to hear, at many levels, from many cultures their native language whose views may shift our thinking profoundly.

Attracting funding

Respondents were clear that funding is essential if this community is going to happen. Many remarked that, although keen, their involvement and that of their institution in the CCE would depend on funding. Aspirations were frequently expressed for long term, high level support for this initiative, both at central and local level.

“The key areas of development needed are therefore: 1. Raising awareness of what good practice looks like in terms of bringing mindfulness to young people. 2. Raising awareness among potential funding bodies of why mindfulness in educational contexts is worthwhile”.

“Can you get financial/philanthropic support? Surely someone in the world with a lot of financial backing sees it as a priority!!”

“This is a 50-year project minimum, not some quick solution. So whoever decides to fund this, must be in for the long-term game”.

There were specific suggestions for more local activities that needed funding, such as bursaries to allow teachers to go on retreats and attend courses. It was suggested that one role of the CCE might be to provide leadership and partner with others locally to help seek funding.

“Helping people to connect and apply to relevant European grants.”

“Helping groups working on SEE Learning in their own countries to find funding and resources.”

Making partnerships

As will already be clear from the spirit of the responses, those consulted welcomed the vision of the CCE working in partnership with others to build a collaborative community, bringing core expertise, credibility and networking to the relationship with others rather than reinventing wheels or take actions in competition with others. A wide range of potential partners were suggested, at every level.
“Collaboration with national and European institutions, including universities, educational institutions, ministries”.

“Cooperation with already existing academic institutions that have the resources to actually do cutting edge research, organize high level workshops with leaders in the field, create a summer school for teachers or even an institute for the education of teachers and distribute certificates, hoping that these will eventually become mandatory for professional promotions. Engage in lobby work at the political level (National and EU).

“I would add: * working in partnership with existing organisations, for example as project partners * working at a policy level, for example with education authorities, schools and other education/learning providers/trainers * working with businesses * linking individuals, groups and organisations internationally”.

Partnerships were suggested with CE related communities and networks that are springing up within countries, and across Europe.

“We need organizations that promote inner development for societal transformation from different perspectives. One perspective is the link to science (provided by Mind&Life). Another perspective is that of connecting communities within countries (intended by the Associations in Austria and Germany, but not yet in other countries). Other perspectives are focal areas like Mindfulness in Education, Mindfulness in Politics etc. I do see a need to encourage a) the founding and b) the interconnection and close collaboration of these organizations in those areas where their foci overlap. And I see a huge benefit in events like ACEL, ESRI, or Power and Care, ideally with more space for and focus on community building and maybe in the future joint ventures of several organizations in changing alliances depending on the goals and issues”.

There were thoughts of collaborating to build something new large and ambitious.

“I think that institutional construction and recognition is a key. Maybe build a European research project or an European research institution (I am not sure if the latter is possible). Or a partnership with institutions such as UNESCO (through a professorship for instance)”.

“Working with education systems at national and international level: Ministries, UNESCO”.

It was felt that the CCE could lend its weight to supporting efforts already being made in countries to get CE on the political map.
“In Norway an initiative must go to the Norwegian government of education - as soon as possible due to the ongoing discussion on the new curriculum including “life-coping”- skills. The initiative must come from central persons in mindfulness Norway, along with/ or supported by central people from organizations such as M&L who work in schools.

What potential partnerships have emerged within the community so far?

Respondents were asked how much involvement they/ their team would like in this initiative, including whether they would like to be a partner.

(Respondents could tick more than one box).

It is apparent that interest in active partnership is strong. Around 40% of the 133 indicated that “I /my team might be able to become involved in work tasks (working with Mind & Life Europe to generate funding to support this if funding is needed). That is around 50 or so immediate potential partners, drawn from right across Europe and right across the sectors.

When asked a follow up question, there were few specific suggestions made, most simply expressed their enthusiasm- the following is typical.

“Let's do this! I'm ready to help out and participate however I can”
There was not yet much clarity about what people might want to do. There were a few offers around, for example, media interfacing, publicising and creating tools, and clarifying research approaches.

**First small steps - to Rotterdam!**

The dominant sense in terms of 'where next' for this community was of people waiting to talk more, find out where they might put their effort, and clear that although all are keen to do what they can, for much to happen some funding and operational support is needed. They all appreciate the initiative taken by MLE and its supporters, and now we eagerly anticipate taking all this forward when we meet in Rotterdam.
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