

So, I'm going to cover what is called the contemplative tree, and this was developed by the Center for Contemplative Mind and Society, and the focus of this organization. Unfortunately, it was sunset and during the pandemic, but its main focus was looking at contemplative practices within higher education. So, they developed this notion that there are seven different kinds of practices. One, are stillness practices, and these practices foster internal reflection and awareness. It's to deepen students' experience and meaning. It also allows them to kind of quiet the mind, focus on what is at hand. It gives them a pause in order to just become fully present. And the kinds of things that are included in that are meditation, mindfulness, breathing exercises, prayer, and stillness. Then there are generative exercises, and these are exercises that are meant to promote self-reflection as well as compassion and lead to a greater understanding about how what students are thinking and their mental models, how they influence their actions. And the practices, and I'm going to describe some of these later on, include Lectio Divina, creative visualization and metapRACTICES. MetapRACTICES with two T's refers to loving kindness meditations from the Buddhist tradition. Then there are creative activities doing art or other kinds of practices that are meant to increase awareness of the inner self, but it also allows students to share their inner self with their outer self because the production of some kind of artifact gives students something to be able to point to, to discuss, and then students can engage in that in that discussion. There are activist practices because one of the things about contemplative practices is not, you know, navel gazing and it's not just about the self, but it is a bridge to how we are in the world, who we are as people, how we move through the world. And many, many folks are using this as a way to become engaged with the community, to participate in advocacy, to do community service, volunteering, advocacy work. It also is used in contexts about combating the somatic effects of structural oppression. I have many friends who use these kinds of practices when talking about anti-Black racism, when they're talking about feminist issues, when they're talking about community organizing. Then there are relation experiences, and these are processes that promote people relating to each other in respectful and connecting kinds of ways, and it includes hearts and minds, and these include storytelling, dialogues, deep listening and talking circles. And that one in particular has a very indigenous influence. There's a gratitude to indigenous practices that that particular arm has. Then there's contemplative movement, practices that reconnect the mind and the body and support mindfulness, curiosity and self-awareness. And they could be things like mindful walking, a labyrinth walk, stretching or even tai chi. But again, I wouldn't use tai chi in a classroom unless I was practiced and expert in tai chi. But you can do stretching exercises and ritual and ceremony exercises. These help unify a group, form cohesive relationships, a sense of communion, and it also can be used after a very difficult session to be able to have. It was a very interesting description of this from a colleague of mine. It's like a collective sigh of, OK, we dealt with that. We addressed that. We tackled that. So do we have any questions so far? No, we're good.

Why is this? I have OK, there had this distracting screen.