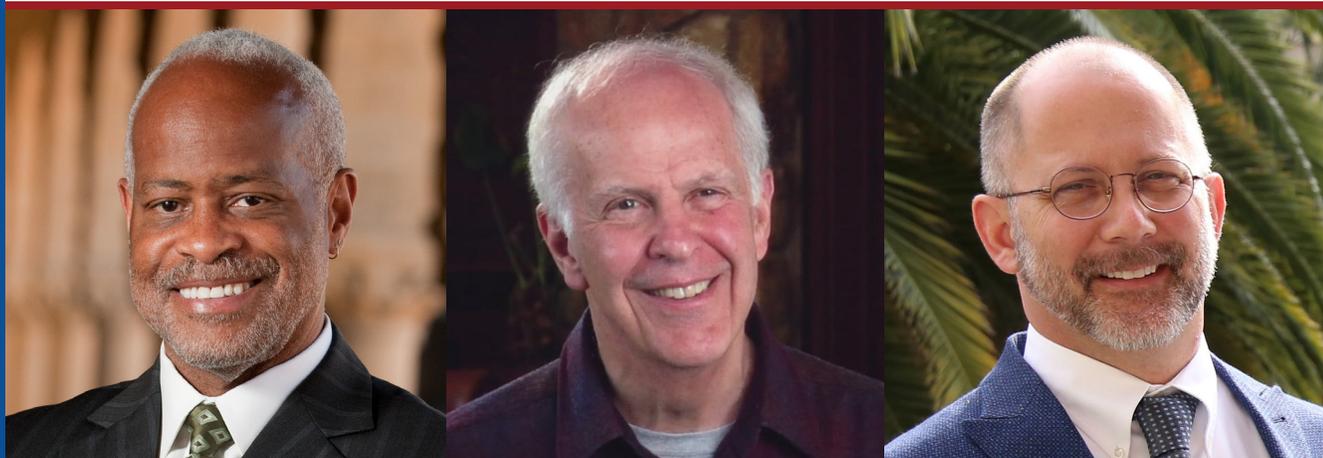
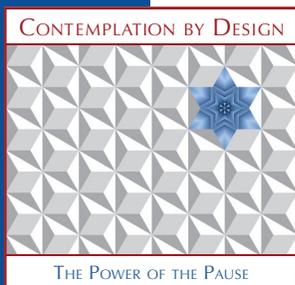


**KEYNOTE — CONTEMPLATIVE PRACTICES, SOCIAL ACTION AND SERVICE: CONVERSATION WITH PROFESSOR HARRY ELAM, PhD, PARKER PALMER, PhD, AND TOM SCHNAUBELT, PhD**



**WEDNESDAY, NOVEMBER 6, 2019**

**5:30-7:00pm**  
Hauck Auditorium,  
435 Lasuen Mall,  
Stanford, CA 94305



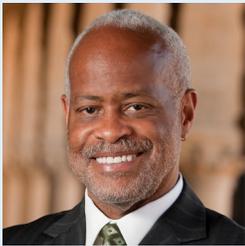
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*The Hub of Cardinal Service*

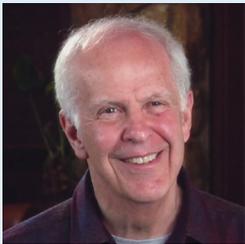
Hauck Auditorium,  
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## KEYNOTE—CONTEMPLATIVE PRACTICES, SOCIAL ACTION AND SERVICE: CONVERSATION WITH PROFESSOR HARRY ELAM, PhD, PARKER PALMER, PhD, AND TOM SCHNAUBELT, PhD

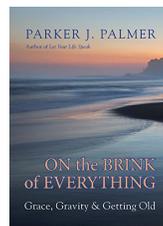
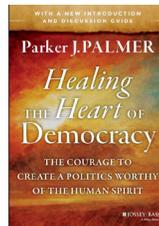
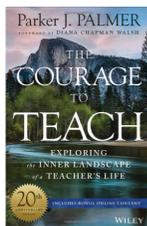
This conversation will focus on the civic community essential to democracy, and how we, both individually and collectively, contribute to cultivation of this community. Elam, Palmer and Schnaubelt will explore the relationships among contemplative practices, secular higher education, and the interpersonal and intrapersonal competencies necessary for "We the People" to be able to "form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity." By delving into the five habits of the heart detailed in Palmer's book *Healing the Heart of Democracy* this conversation will examine the role of educational institutions in both creating the civic community and inculcating the habits of the heart, both at Stanford and in liberal education more broadly. Public service as a form of experiential education designed to foster civic identity and civic competence will be highlighted. The panelists also will reflect on their direct experience with contemplative practices as a framework and as self-development tools that cultivate interpersonal and intrapersonal skills—habits of the heart—necessary for civic community and democracy.



**Prof. Harry J. Elam, Jr., PhD**, is the Senior Vice Provost for Education and Vice President for the Arts at Stanford University. Professor Elam is the Olive H. Palmer Professor in the Humanities and the Freeman-Thornton Vice Provost for Undergraduate Education. He is the author and editor of numerous books on theater and performance and has directed professionally for over 20 years. At Stanford, he has served as an award-winning teacher in the Drama department and he is a member of the College of Fellows of the American Theatre. In 2019 he was elected to the prestigious American Academy of Arts and Sciences. Vice Provost Elam received his A.B. from Harvard College and his Ph.D. in Dramatic Arts from the University of California, Berkeley.



**Parker Palmer, PhD**, is a highly respected writer, lecturer, teacher and activist whose work speaks deeply to people in many walks of life. He is a senior advisor to the Fetzer Institute and founded the Center for Courage & Renewal, which oversees a "Courage to Teach" program for K-12 educators across the country with parallel programs for people in other professions who are looking for ways to reconnect who they are with what they do. Palmer is the author of seven books, including the bestsellers *The Courage to Teach*, *Let Your Life Speak*, and *A Hidden Wholeness*. Named one of the "most influential senior leaders" in higher education, he holds a PhD from the University of California at Berkeley.



**Thomas (Tom) Schnaubelt, PhD**, serves as an Associate Vice Provost and Executive Director of the Haas Center for Public Service. Prior to coming to Stanford, Tom served as dean for Community Engagement and Civic Learning at the University of Wisconsin-Parkside and was the founding executive director of Wisconsin Campus Compact. He also established the Mississippi Center for Community and Civic Engagement, a statewide center based at the University of Southern Mississippi designed to foster and support educational partnerships between K-12, postsecondary, and community-based organizations. Tom began his career in higher education as a service-learning coordinator at the University of Southern Mississippi. Tom serves as resident fellow for Branner Hall, Stanford's public service-themed dorm. He received a PhD in Higher Education Administration from the University of Mississippi in 2001.

## PROGRAM 5:30-7:00PM

**Introduction** of speakers and description of format by Tia Rich, PhD, Director, Contemplation by Design

**Overview** of the Stanford Contemplation by Design program

**Conversation** among Parker Plamer, Tom Schnaubelt and Harry Elam about these questions:

1. What happened in your life that woke you to the relationships among contemplative practice, higher education, public service, and the interpersonal and intrapersonal skills—habits of the heart—necessary for the civic engagement instrumental to democracy?
2. Tell us about your work in relation to contemplative practices, higher education, service, habits of the heart and civic engagement.
3. What are ways that higher education can incorporate contemplative practices and public service to cultivate habits of the heart necessary for civic engagement and democracy?

### Audience Q and A

**Closure and Invitation** to participate in one of the Reflection sessions listed below.

## YOU ARE INVITED TO A SESSION OF “REFLECTION AND INTEGRATION INTO ACTION INSPIRED BY THE ELAM, PALMER, SCHNAUBELT CONVERSATION,” 7:15-8:15PM

After the keynote conversation with Elam, Palmer and Schnaubelt at 5:30pm, join us for simultaneous discussions and reflection sessions, each one led by a Stanford expert who will guide you toward integration of your inspiration into a personal action plan. One session is led by Roberta Katz, one by Emelyn Dela Pena, and another by Michelle Reininger. Bios for each leader are below:

Cubberley Room 128,  
485 Lasuen Mall,  
Stanford, CA 94305

### Reflection session with Emelyn dela Peña, EdD

**Emelyn dela Peña**, EdD, Associate Vice Provost for Inclusion, Community and Integrative Learning, provides leadership for many efforts to support students' sense of community and belonging, as they prepare for their futures as citizens and professionals. Student Affairs organizations reporting through her include: the Centers for Equity, Community and Leadership; Student Activities and Leadership; Fraternity and Sorority Life; BEAM Career Education; the diversity education office; the First Generation Low-Income Office; and the Stanford Band. Emelyn is known for her trusting relationships with students, advocacy for the needs of underrepresented and minoritized students, commitment to fostering learning everywhere students interact, and her deep command of the current scholarship on equity and inclusion.



Hauck Auditorium,  
435 Lasuen Mall,  
Stanford, CA 94305

### Reflection session with Roberta Katz, PhD, JD

**Roberta Katz**, PhD, JD, is an anthropologist and a lawyer. She is a senior research scholar at Stanford's Center for Advanced Study in the Behavioral Sciences, doing research on the traits and values that define the culture of college-age postmillennials (GenZ). Her career includes stints as the Associate VP for Strategic Planning in the Office of the President at Stanford, and as the General Counsel of LIN Broadcasting, McCaw Cellular Corporation (now AT&T Wireless), and Netscape Corporation. Katz also is the current chair of the board of the Exploratorium in San Francisco.



Building 370, Room 370,  
Stanford Main Quad,  
Stanford, CA 94305

### Reflection session with Michelle Reininger, PhD

**Michelle Reininger**, PhD, is an Assistant Professor (Research) and the co-director of the IES-funded Stanford Interdisciplinary Doctoral Training Program in Quantitative Education Policy Analysis. After nearly a decade, Reininger recently stepped down as the Executive Director of the Stanford Center for Education Policy Analysis (CEPA) allowing her to return to research and teaching. Her research has focused largely on the dynamics of teacher labor markets including preparation, recruitment and retention. She is currently involved in multiple studies of the preparation and early career paths of teachers in the Chicago Public School system. Her work has been funded by the American Education Research Association, the Joyce Foundation, the Smith Richardson Foundation, and the Spencer Foundation. A former chemistry teacher, Reininger received her PhD in the economics of education and an MA in economics from Stanford University and an MA in education policy from the University of Virginia. She is also the Resident Fellow in the Sally Ride House, an all fresh residence at Stanford.



## INVITATION FOR REFLECTIONS ON THE CONVERSATION AND RESOURCES REFERENCED

### **I. Insights**

What insights have you had during the Elam, Palmer, Schnaubelt conversation regarding the relationships among contemplative practice, higher education, public service, and interpersonal and intrapersonal skills—habits of the heart—necessary for the civic engagement instrumental to democracy?

### **II. Self-assessment of Habits of the Heart: Current Strengths and Opportunities for Growth**

Parker Palmer's five habits of the heart – essential to democracy (see more on back cover)

1. An understanding that we are all in this together.
2. An appreciation of the value of "otherness."
3. An ability to hold tension in life-giving ways.
4. A sense of personal voice and agency.
5. A capacity to create community.

What helped you to develop the habits of the heart that are already strong for you. Recall and reflect on an experience or relationship in which you felt a habit of the heart was strengthened within you. Generalize from your past experiences of growth to connect with the lived experience of what is possible. What will help you grow the habits of the heart that are less formed for you?

Which one of the five habits of the heart do you want to focus on cultivating now in your life and community?

Will the process of strengthening this habit of the heart mainly include:

- an act of personal self-transformation, or
- a group/community project, or
- some of both?

Who or what will support you in developing this habit of the heart? (Include as many as you wish.)

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*description of an educational experience — curricular or co-curricular (a service project, or events like this evening's)*

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*name(s) of people, (family, friends, colleagues, teachers, guides, mentors)*

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*description of a contemplative practice*

### **III. P.E.A.C.E. Contemplative Practices**

Which of the P.E.A.C.E. contemplative processes do you already do? (see more about P.E.A.C.E. on page 5)

How do you experience the P.E.A.C.E. process to support your ability to cultivate the five habits of the heart and support and sustain civic engagement?

Which P.E.A.C.E. process (Pause, Exhale, Attend, Connect, Express) will be helpful to you as you cultivate the habit of the heart you've chosen to grow?

What organizations/groups in our community offer you support in cultivating the P.E.A.C.E. processes?

### **IV. Resources, Collaboration and Interconnectedness**

Who can you work with to help you engage in building the civic community essential to democracy?

What organizations/groups in our community offer you support in cultivating the habits of the heart? (see Principles of Ethical and Effective Service on page 6)

Is there someone in this group that can support you in cultivating:

- contemplative practices as part of your lifestyle,
- intrapersonal and interpersonal habits of the heart, and/or
- engagement in community service?

What steps can you take to connect more fully with that person or organization?

## Frameworks Referenced

1. "P.E.A.C.E." [contemplation.stanford.edu](http://contemplation.stanford.edu)

2. "Habits of the Heart" and "A Movement Model for Social Change" [couragerenewal.org](http://couragerenewal.org)

3. "Principles of Ethical and Effective Service" [haas.stanford.edu/about/about-our-work/principles-ethical-and-effective-service](http://haas.stanford.edu/about/about-our-work/principles-ethical-and-effective-service)

**P.E.A.C.E.** (From Stanford's Contemplation By Design, ©2014)

Contemplation by Design P.E.A.C.E.™ experiences invite you to cultivate compassionate, wise self-care to sustain your service and compassion toward others for a lifetime of service and civic engagement. The practices of P.E.A.C.E are Pause, Exhale, Attend mindfully, Connect with nature, oneself and others, in order to Express P.E.A.C.E. through Pro-sociality, Equanimity, Altruism, Compassion, and Ethics. P.E.A.C.E.™ can be cultivated through the following lifestyle of contemplative practices behaviors.

### **Pause.**

Unwind. Quiet the striving, driving mind. Tend and befriend yourself. Stretch, move gently. Rest. Experience your embodiment.

### **Exhale.**

Breathe. Exhale completely. Inhale deeply. Feel your body's physical sensations by sequentially focusing on each part from head to toe, palm to palm. Let go of what is no longer necessary. Create spaciousness. Allow new sensations and experiences.

### **Attend.**

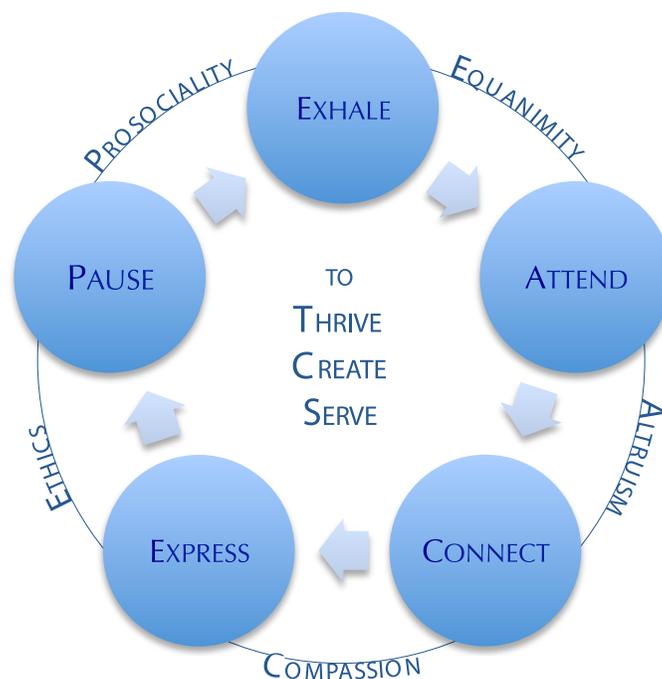
Awaken to what you see, hear, taste, smell, touch. Listen to nature sounds, or silence. When a thought arises watch it and let it go. Similarly, observe your emotions. Let them arise and pass by. Take care. Mindfully attend.

### **Connect.**

Experience what is happening now. Compassionately relate to what is. Discern what is right for you. Notice both the positive delights, and the difficulties. Enjoy nature. Feel your membership in your community. Let that which is beyond you nourish you.

### **Express.**

Authentically express your feelings. This may include: dancing, singing, writing, conversing, being compassionate toward yourself or another person; giving a friend a hug, an acquaintance a thank you, a stranger help; or volunteering in community service, political activity, or civic engagement and voting.



[contemplation.stanford.edu](http://contemplation.stanford.edu)

## **Principles of Ethical and Effective Service** (From Stanford's Haas Center for Public Service)

**Humility** | Humility is how we relate to ourselves—to our own goodness and limitations—and involves placing ourselves among others and in the world at large. Humility is not about making oneself small; it requires holding and exercising empathy and power with care and intentionality. Humility compels us to listen generously, remain curious, keep an open mind, and maintain a learning attitude. It calls us to be mindful of the needs, assets, interests, and expectations of others. It requires mindfulness of our individual and institutional privileges, the complicated power dynamics that extend beyond interpersonal relationships, and the need to center the voices and experiences of individuals and communities that have been historically marginalized.

**Respect and Inclusion** | Respect is about showing regard and consideration for the dignity of others. It begins with self-awareness, recognition of the intrinsic value of others, and treating others how they want to be treated. It often involves an ongoing tension between maintaining our individual efficacy in pursuing a more just and equitable world and attempting to understand values, ideas, and behaviors that conflict with our own. When we disagree with others, respect means being hard on the issues but soft on the people. In the context of public service, respect manifests as cultural humility and the practice of inclusion. It compels us to recognize differences between people as valued assets, while acknowledging the visible, invisible, and intersecting dimensions of identity, power, and privilege. Inclusion requires us to actively challenge biases, stereotypes, and assumptions—particularly as we work to address forms of oppression and the systemic exclusion of historically disenfranchised individuals and groups and work toward equity.

**Reciprocity** | In some ways, the principle of reciprocity rejects the notion of “service.” A reciprocal relationship with partners is characterized by interdependence; consideration of our collective strengths, knowledge, and capacity to influence others; and shared responsibility to work toward mutual benefit and growth. Reciprocity compels us to collaborate with community partners (or those impacted by our service) in the design, facilitation, and evaluation of our efforts to ensure value and relevance to all involved.

**Preparation** | Taking time to understand the social, ideological, economic, environmental, and historical contexts of service experiences is essential. Preparation requires researching information about the partner organizations and communities and developing awareness of past injustices and power differentials. It compels us to be flexible and willing to adapt to changing circumstances that can occur before, during, and after the service experience and to tap the knowledge and expertise of community partners, faculty, and staff before engaging in work in a community.

**Safety and Well-being** | Caring for our community starts with taking care of ourselves. This principle compels us to anticipate and take steps to ensure the physical and emotional safety and well-being of all participants. It also involves awareness of and compliance with the safety requirements and liability concerns of community partners and the university.

**Accountability** | Being accountable is about holding ourselves responsible for our actions and commitments. It is not about attaining all of our goals and objectives to perfection, as much as it is about recognizing, negotiating, and taking ownership of outcomes within our reach and capacity. Accountability sustains trust and respect among individuals working toward shared goals. We hold ourselves accountable when we fulfill our roles and responsibilities to the best of our abilities and we acknowledge the impact our actions, inaction, and limitations have on others. Accountability compels us to accept our shortcomings with a spirit of humility and commit to redressing our mistakes.

**Evaluation** | Evaluation involves the iterative and active incorporation of qualitative and quantitative methods to assess the impact of our efforts throughout the service experience. This principle compels us to be aware of and attend to the direct, indirect, and unintended results (positive or negative) of our service. This principle requires us to intentionally and creatively build in opportunities to gather regular feedback from community partners and participants to assess our values, refine our practices, and improve the quality of our work.

**Learning and Reflection** | Learning happens through a cycle of preparation, experience, and reflection. It is essential to make time and space for continual introspection as one engages in service in order to encourage learning opportunities with community stakeholders. This principle compels us to intentionally and creatively build in opportunities to reflect; involve community partners when possible; and acknowledge personal shifts in perspective, understanding, and attitudes throughout the service experience.

**Five Habits of the Heart That Help Make Democracy Possible** (From Parker J. Palmer, PhD, *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit* (2011))

“The human heart is the first home of democracy. It is where we embrace our questions. Can we be equitable? Can we be generous? Can we listen with our whole beings, not just our minds, and offer our attention rather than our opinions? And do we have enough resolve in our hearts to act courageously, relentlessly, without giving up—ever—trusting our fellow citizens to join with us in our determined pursuit of a living democracy?” —Terry Tempest Williams

“Habits of the heart” (a phrase coined by Alexis de Tocqueville) are deeply ingrained ways of seeing, being, and responding to life that involve our minds, our emotions, our self-images, our concepts of meaning and purpose. I believe that these five interlocked habits are critical to sustaining a democracy:

- 1. An understanding that we are all in this together.** Biologists, ecologists, economists, ethicists and leaders of the great wisdom traditions have all given voice to this theme. Despite our illusions of individualism and national superiority, we humans are a profoundly interconnected species—entwined with one another and with all forms of life, as the global economic and ecological crises reveal in vivid and frightening detail. We must embrace the simple fact that we are dependent upon and accountable to one another, and that includes the stranger, the “alien other.” At the same time, we must save the notion of interdependence from the idealistic excesses that make it an impossible dream. Exhorting people to hold a continual awareness of global, national, or even local interconnectedness is a counsel of perfection that is achievable (if at all) only by the rare saint, one that can only result in self-delusion or defeat. Which leads to a second key habit of the heart...
- 2. An appreciation of the value of “otherness.”** It is true that we are all in this together. It is equally true that we spend most of our lives in “tribes” or lifestyle enclaves—and that thinking of the world in terms of “us” and “them” is one of the many limitations of the human mind. The good news is that “us and them” does not have to mean “us versus them.” Instead, it can remind us of the ancient tradition of hospitality to the stranger and give us a chance to translate it into twenty-first century terms. Hospitality rightly understood is premised on the notion that the stranger has much to teach us. It actively invites “otherness” into our lives to make them more expansive, including forms of otherness that seem utterly alien to us. Of course, we will not practice deep hospitality if we do not embrace the creative possibilities inherent in our differences. Which leads to a third key habit of the heart...
- 3. An ability to hold tension in life-giving ways.** Our lives are filled with contradictions—from the gap between our aspirations and our behavior, to observations and insights we cannot abide because they run counter to our convictions. If we fail to hold them creatively, these contradictions will shut us down and take us out of the action. But when we allow their tensions to expand our hearts, they can open us to new understandings of ourselves and our world, enhancing our lives and allowing us to enhance the lives of others. We are imperfect and broken beings who inhabit an imperfect and broken world. The genius of the human heart lies in its capacity to use these tensions to generate insight, energy, and new life. Making the most of those gifts requires a fourth key habit of the heart...
- 4. A sense of personal voice and agency.** Insight and energy give rise to new life as we speak out and act out our own version of truth, while checking and correcting it against the truths of others. But many of us lack confidence in our own voices and in our power to make a difference. We grow up in educational and religious institutions that treat us as members of an audience instead of actors in a drama, and as a result we become adults who treat politics as a spectator sport. And yet it remains possible for us, young and old alike, to find our voices, learn how to speak them, and know the satisfaction that comes from contributing to positive change—if we have the support of a community. Which leads to a fifth and final habit of the heart...
- 5. A capacity to create community.** Without a community, it is nearly impossible to achieve voice: it takes a village to raise a Rosa Parks. Without a community, it is nearly impossible to exercise the “power of one” in a way that allows power to multiply: it took a village to translate Parks’ act of personal integrity into social change. In a mass society like ours, community rarely comes ready-made. But creating community in the places where we live and work does not mean abandoning other parts of our lives to become full-time organizers. The steady companionship of two or three kindred spirits can help us find the courage we need to speak and act as citizens. There are many ways to plant and cultivate the seeds of community in our personal and local lives. We must all become gardeners of community if we want democracy to flourish.

## ***A Movement Model of Social Change: Four Stages***

### **The Stage**

### **Features of the Stage**

#### **I. *Divided No More***

- Isolated individuals reach a point where the gap between their inner and outer lives becomes so painful that they resolve to live “divided no more.”
- These people may leave or remain within institutions—but they abandon the logic of institutions and find an alternative center for their lives.
- These people do not hate institutions—they love them too much to allow them to sink to their lowest form.
- The logic of punishment is transformed: no punishment can be greater than conspiring in one’s own diminishment.
- Isolated individuals discover each other in groups that gather around declarations of personal need. In a world that regards the divided life as safe and sane, they sustain sanity by helping people develop a new narrative of their lives and their relation to the world.

#### **II. *Communities of Congruence***

- These groups give an experience of leadership and efficacy to people who have been denied that opportunity.
- These groups practice a fragile private language so it can grow strong enough to enter the rough-and-tumble public realm, and empower new leaders and new forms of leadership to emerge.
- These groups organize for action—led by distributed power and collective intelligence, employing social media, adopting non- traditional strategies, assessing progress with unconventional metrics.

#### **III. *Going Public***

- Empowered by communities of congruence, movement advocates find public voice.
- Movement words, images and symbols become more visible, and converts are gained.
- Critics are also gained—the movement is scrutinized and critiqued and must be clarified and refined.

#### **IV. *Alternative Rewards***

- Movements develop—and become—alternative reward systems, thus weakening the sanctions that are the basis of every institution’s power.
- Some of the alternative rewards are external (jobs, income, status, colleagues), and some are internal (integrity, meaning, fulfillment).
- The logic of rewards is transformed: no reward can be greater than living “divided no more.”
- The energies that began in abandoning the logic of institutions come full circle to alter the logic of institutions.

—Parker J. Palmer © 2000 (updated 6/27/16)

