

# between4eyes

on mindful awareness-based education in  
conflict and post-conflict communities

FIELD RESEARCH  
AND PHOTOGRAPHIC REPORT

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# PREFACE•

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**I**T WAS 2005, the freshness of spring was in the air, my mind was flourishing with new ideas as if the season was blooming from within. Finding ways to bring the dialogue of mindful awareness-based education to conflict and post-conflict communities was seeding, while moments turned into endless hours of brainstorming. How and with whom could I ever manifest this dream?

As the story unfolds, the budding of a newly formed initiative, called Between4Eyes (Btwn4Eyes), emerged with its mission taking shape on a two-month investigative journey to Israel, Palestinian Territories, Rwanda and Uganda. It was a trip full of opposites. Challenging, yet inspirational. Oppressive, with a resonance of optimism. Dark, very dark, but one could see a glimmer of light shimmer in the hearts of the people.

This field assessment and photographic report was conceived as a first harvest of Btwn4Eyes. It contains the fresh scent of a new yield. It frames the pursuit of purpose and the potential role that

mindful awareness-based education can play in populations that are hungering to reshape themselves. The report summarizes the key findings that were revealed in our conversations and addresses the realm of possibility. Each photographic image in this report has been selected with reverence for the subject.

I am deeply indebted to the commitment and talents of my research and strategic development team, Veronica Wilson, John Kern and Itamar Stern. The experience of working together solidifies my conviction that their young minds and altruistic hearts are the change-agents for peace in future generations. Finally, I would like to express my endless gratitude to my parents and children for their constant presence and immeasurable love, as we work together in service to humanity.

Theo Koffler  
Founder

## MISSION STATEMENT •

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build mindfulness • restore the hidden human potential • guide progress

**B**ETWEEN4EYES ENVISIONS mindful awareness-based education as a compass for change in human behavior. Respectful of cultural diversity, Btwn4Eyes intends to find innovative ways to fill the vacuum of conflict with mindfulness at its core.

Our mission is to educate and excite people from all walks of life - in conflict and post conflict countries- one conversation at a time. The intention is to promote kindness and compassion through mindful awareness-based education programs as a catalyst to empower people to awaken to the possibility of change and escape the cycle of conflict.

Btwn4Eyes takes responsibility to lead, guide strategy, oversee program development and monitor program efficacy. The work is based on a step-by-step process, targeted at select education,

health-care and cultural organizations. We explore local and community needs, identify existing challenges and based on this investigation we develop corresponding networks and multi-disciplinary educational models.

In the spirit of collaboration, we intend to pass forward mindful awareness-based applications developed by like-minded visionaries from United States and Canada - The Strategic Partners. We will rely on their expertise as we build education programs, develop teams to train the trainers and create workshops for educators, field workers and professionals. Our aim is to enhance partnerships between people and communities. To cultivate new fluid patterns of interconnection while benefiting the quality of lives of those people who would otherwise fall below the radar.

## **RESEARCH AND DEVELOPMENT TEAM**

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# ON MINDFULNESS•

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**I**N THE COUNTRIES that we visited, we found that the conversation of mindful awareness was new information. To this extent, our interviews and showcases began with defining the general field developing in the United States and highlighting its qualities, benefits and initial scientific findings. During our travels, Btwn4Eyes referred to the definition of mindfulness developed by colleague and renowned teacher, Susan Kaiser-Greenland, co-founder & executive director of InnerKids Foundation: “Mindfulness is a particular way of viewing experience with clarity and discernment at the moment it occurs. This process, in and of itself trains attention, promotes emotional balance and cultivates clear mind.” (Kaiser-Greenland 2007)

Btwn4Eyes further defines the practice of mindfulness as an awareness that lives and breathes in the present moment. It is in the moment because it keeps us in the here and now. It helps us from getting carried away with a wandering mind, to resist distraction and from paying too much attention in anticipating the future. It allows us to identify the nature of our thoughts and emotions as a feeling, not necessarily defining them as who we are in our totality. Furthermore, mindfulness is a learnable skill. Its practice invites us deeper inward. It offers a way of looking and sensing experience with intention and acceptance. It is about witnessing the thinking process and broadening our capacity to manage emotions, to regulate behavior

and to discern knowing from not knowing. It takes us away from acting on automatic (mind-less) and beckons reflection and thoughtfulness (mind-ful). Its wisdom teaches us to awaken to our inherent kindness and its practice can lead to increased well-being underscored by empathy, compassion and resilience.

In the realm of western scientific study, compelling new information is emerging on the interface of the mind, brain and body. According to Dr. Daniel Siegel, child psychiatrist and international speaker/teacher in the frontiers of neurobiology, psychiatry and mindful awareness, we learn that “paying attention in the present moment, (mindful awareness) may directly shape the activity and growth of the parts of the brain responsible for our relationships, our emotional life and our physiological response to stress.” (Daniel Siegel, *The Mindful Brain* 2007) As our comprehension of neuroscience expands, we learn that our awareness defines every moment - our thoughts, our behaviors and the choices that we make. Btwn4Eyes advocates that strengthening and refining awareness is a more realistic approach to dealing with the cycles of violence. We sense that the inner discipline of mindfulness and a deeper sense of caring for others are indispensable in overcoming malice and in creating a brighter tomorrow.



# EDUCATIONAL MODELS•

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## defining mindful awareness-based education programs

**I**N THE UNITED STATES mindful awareness-based education programs are informed by Social & Emotional Learning (SEL) methodology, cognitive behavioral theories and attention training techniques.

Woven into the curriculum are simple strategies and practices that enable the learner to observe feelings and thoughts, non-judgmentally. The idea is to raise the student's awareness. For instance, students are taught breath awareness and to rely on the breath as a tool to create space around experience. By coaching students to integrate the breath, the learner addresses ways to notice emotions and regulate behavior. Curriculum is designed to teach basic techniques that engage the student in the experiential with an emphasis in developing an everyday practice.

Typically, mindful awareness-based educational programs are secular and are developmentally tailored. Educational content varies according to pedagogy and teaching methodologies are not intended as therapy.

Lesson plans provide teachers with scripted lesson procedures, vocabulary guidelines, class practice exercises and homework. Although language is constantly defining itself, teachings may include the following topics:

- Breath and Body Awareness
- The Mindful Senses
- Focused Attention and Present Mind
- Observing Pleasant and Unpleasant Emotions
- Managing and Befriending Emotions
- Negative Thinking and Attachments
- Reflective Thinking
- Making Conscious Choices
- Discernment and Conflict Management
- Cultivating Kindness, Compassion and Empathy
- Mindful Movement
- Mindful Awareness in Daily Activities



# METHODOLOGY•

## approach to field research

**W**E BEGAN BY CAREFULLY crafting an interview questionnaire as a guide to our investigations in the field. The research questionnaire (p.18) would shape our understanding of the key organizations, community needs, opportunities and possible collaborations.

For the most part, interviews were held with management personnel from organizations including NGO's, universities, schools, orphanages and performing art companies. In many instances, three to four individuals participated in these meetings. Interviews focused on gathering details on program activities, infrastructure, staff training, implementation strategies and constraints. Each interview concluded with an extensive dialogue regarding the potential integration of mindful awareness-based programs within their infrastructure. Further into our research, we met so many fascinating people with such compelling stories that we felt indebted to craft a personal interview that drove us deeper into our understanding of their core values, achievements, obstacles and future dreams. (p. 11-15) In total, the research team conducted over thirty interviews.

We commenced our fieldwork in the Middle East with meetings in Tel Aviv, Jericho and Ramallah. A month later, the research team continued to Rwanda and Uganda, to join participants of the 'More Life Exchange' project, under the leadership of Erik Ehn, Dean of the School of Theater, California Institute of the Arts. As part of this exchange, we witnessed genocide survivor testimony, initiated workshops in the community, held conversations with government officials and visited memorial sites.

The Rwandan leg of our trip was made possible under the direction of Jean-Pierre Karegeye, Antoine Badege and their colleagues from The Interdisciplinary Genocide Studies Center (IGSC) in Kigali. IGSC's mission is to study genocide through rigorous interdisciplinary scholarship and to understand various mechanisms and structures of violence with the goal of preventing genocide and mass violence. The initiative involves theater artists, filmmakers, human rights activists, politicians, survivors, religious practitioners, researchers, students and scholars from various disciplines and countries, whose practice engages questions of testimony, reconciliation, peace building, human rights and dignity.

Our journey concluded in Uganda where we completed our final round of investigations. Keeping with the rhythm of the trip, each new conversation deepened our understanding of the complex realities and expanded our capacity to witness. By no means do we assume that our findings reflect an understanding of the total landscape.



*Mass graves at the Kigali Memorial Center contain over 200,000 victims. In 2007, bodies are still*



## why conflict and post-conflict communities

**W**E ARE ALL IN PAIN simply from the experience of being human. Many of us have turned to mindfulness as a way to reduce the extent to which our pain drives our emotions and behavior, thereby experiencing a greater sense of happiness in our day-to-day lives. Insofar as many of us have found mindfulness to be a useful tool for alleviating the suffering we feel in comfortable lives, might mindfulness also be a powerful means of transforming the experience of suffering for those who have vastly more legitimate grounds for their pain and anger?

In countries where cultural identity, national ethos and human values are dramatically exploited by conflict, emerging generations are facing the daunting task to rebuild themselves and their communities. By building individual capacity through mindful awareness-based education, we are strengthening the mindset of younger generations to awake to the possibility of change. Mindfulness is a learned skill. It can propose a counter balance to the noticeable stagnation in perception, attitudes and behavior that have exacerbated conflict. In its simplest form, it may be a method for a more balanced way of being, thinking and seeing. To scale, its strategies may offer a way to break the cycle of violence by promoting healthy emotional and social intelligence.

In the case of ethnic conflicts, both sides are often immersed in narratives in which much of the existing pain in their life is due to “the other”. Identities woven into epic narratives work to imprison the mind into confused perceptions and notions of self. In a state of mindfulness, the individual reclaims personal authorship. Assigned narratives and identities slide under the critical microscope to be examined and re-worked. In this moment, one can disassociate from the persona they have occupied and come to realize the inadequacies of judgment, labels and stories. This method of looking deeply into the nature of one’s perception and looking deeply into the suffering of others, may lay the groundwork for fresh insight and understanding.

In terms of genocide ideology, the victims are declared “born guilty”. They are not being tried for what they have done; rather they stand trial for who they are. This predetermined fate disables individuals from determining the course of their own future. In his study of the structure of conflict, Dr. C.R. Mitchell suggests that conflicts are exacerbated by attitudes and behaviors crafted by complex imaging processes. The solution to conflicts caused by ‘inadequate socialization,’ suggests Mitchell, must be sought out by harvesting of improved norms within society. (C.R. Mitchell: *The Structure of International Conflict*, 2004)

The central outcomes of mindful awareness are too valuable to remain hidden. Imagine for example, if Israelis and Palestinians could revisit their respective national identities using the lens of mindful awareness. Suppose an inquiry about the nature and source of conflict is examined not solely based on the interpretation of historical underpinnings and past harms, but based on fresh understanding and insight. Where the role of personal and social responsibility and the value of diversity is investigated as a means for peaceful coexistence. Could this foster a medium for individual and societal change?



being exhumed and given proper burial.



Children of all ages participate in a monthly community day as a hands-on commitment to beautify Rwanda.

# KEY FINDINGS•

## field discoveries

- There are numerous NGO's and non-profit foundations dedicated to conflict and post-conflict management, health, education and peace building services.
- There is an emerging conversation addressing the role of post trauma counseling and treatment in the social healing process.
- There is a deep eagerness for future collaborations that can contribute to systemic change in the healing and peace building process.
- There is a tremendous amount of shame operating in post trauma individuals affecting their way of life and psychological resilience.
- It is accepted that many post conflict survivors will never be able to personally forgive, yet they are committed on a practical level to heal and move forward.
- There are limited resources available, both human and financial, to support existing organizational infrastructure.
- Convicted perpetrators of the Tutsi Genocide have a noticeably higher standard of living than the survivors.
- The International Criminal Tribunal for Rwanda (ICTR) has granted substantial funding to pursue justice in Rwanda leaving a vacuum of support to survivors.
- There is a straightforward resourcefulness and faith within the hearts of the genocide survivors that provides the energy to sustain well-being and optimism.
- A strong alignment with building a 'One Rwanda' exists, socially and politically. It is fair to say that peace building and the pursuit of a 'One Rwanda' are synonymous.
- There remains a strong faith in the support that Christian ethics claim to provide - despite the complete collapse of those same ethical and moral codes - when subjected to the pressure of the ideological framework of the Tutsi Genocide.
- 'African Time' is African time. The meeting starts when people arrive.
- People smile all the time.
- Community is synonymous with family.

### ***Emerging Issues***

- What are the mechanisms through which mindful awareness based education programs can be effectively integrated into existing infrastructure?
- What are the mechanisms needed to effect systemic change within private and public school education?
- How does the program address diversity including religious, cultural and learning differences?
- What are the criteria to qualify teachers and field trainers to teach mindfulness educational programs?
- How much time should be scheduled for teacher training prior to program implementation?
- How do presenters learn to separate their personal and spiritual understandings from the implementation of mindfulness programs?
- What measures are used to assess student receptivity?
- What measures should be taken to assess program efficacy and sustainability?





*During the genocide mass killings of Rwandans often occurred in places of refuge. According to Father Felicien Hakizimana, who joined the Catholic priesthood after the 1994 genocide, his cathedral is one of the few churches that is not a genocide site. Butare, Rwanda 2007*

THE GENOCIDE MOMENT IS THE **burning**  
OF THE FLAME.  
AFTER THE ASHES  
GO...IT IS VERY **heavy**

Q: what is the biggest decision  
you have ever made?

a: to learn to know myself and what I  
am capable of; to understand the human  
nature and the world around me. it has  
been an important process in my life and  
it is a continuous one.

a: to join the RPF rebel forces

A: COMING BACK TO RWANDA  
AFTER I OBTAINED MY GREEN  
CARD TO LIVE IN USA.

(exerpts from personal interviews: expanding the ability to **witness**)



Q: everybody has fears. what are you  
fearful about?

a: I fear for my **HEART**

It has bravely taken so many blows that I think of it as  
some tired shield after so many battles.



Q: if you could throw away one quality  
about yourself, what would it be?

a: not **talking** much

a: **nervous**

**A: FEAR**

a: my ability to face **pain** in  
a cold-blooded way



Q: do you have any **dreams** that you are dreaming?

**a:** that all people, especially children from different walks of life, traumatized or not, can have at the very least a day of creative dance movement to put a smile on their faces as they enjoy the fun of movement as well as moving without the limitations of do's and don'ts that society imposes on itself.

**A:** TO LIVE IN MY COUNTRY **FOREVER**

**a:** being in a position to own **millions** of dollars, to do big things for genocide **survivors**

**a:** to **live**  
in **peace**

a: i am dreaming of  
visiting you in the USA  
and doing a master's  
degree in public health  
in one of the USA  
universities

**a:** build a peace institute  
for northern uganda

a: i dream about **positive change**  
in my life and change in society



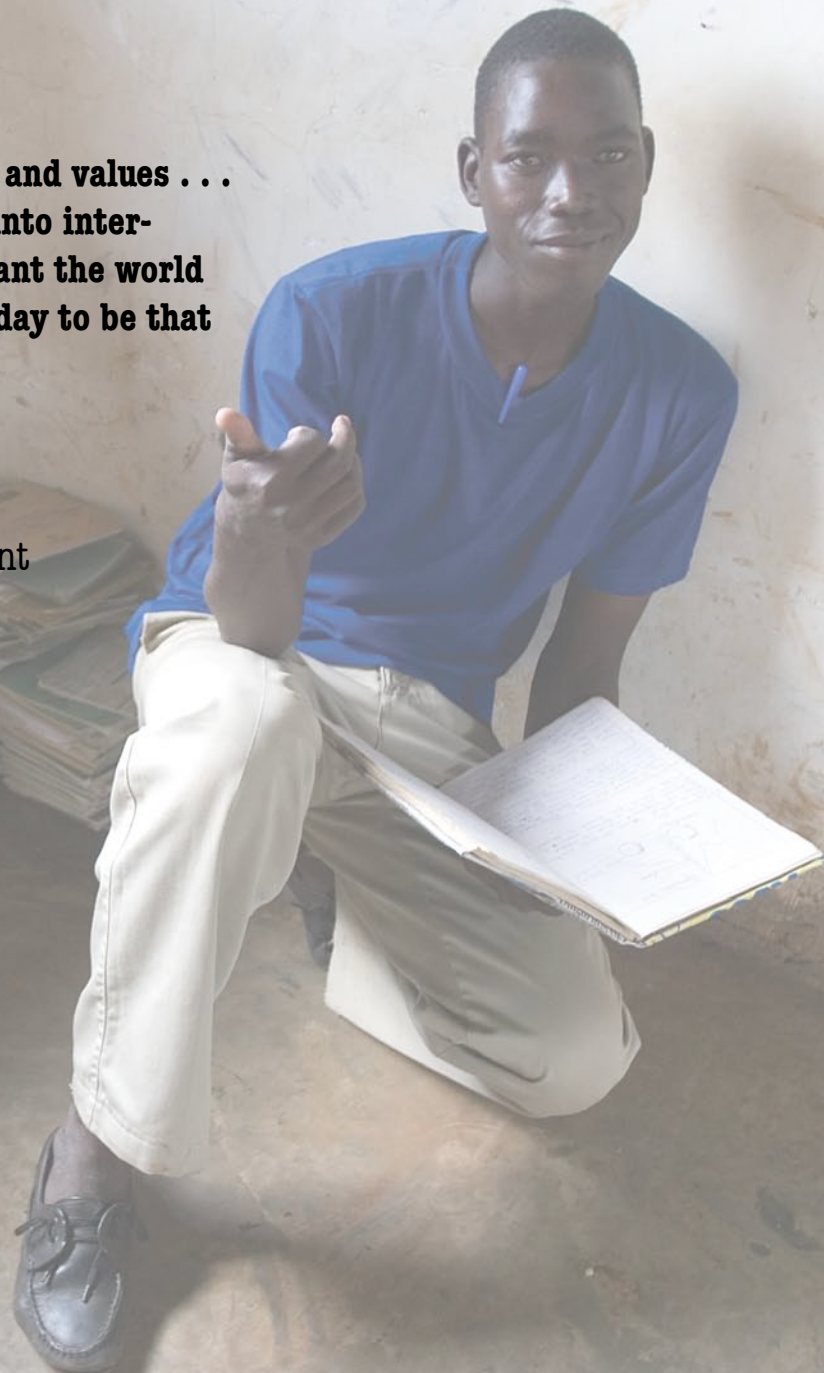
Q: if you could pass on a message  
to the **YOUTH** of today, what would  
your message be?

**a:** know yourself: attitudes, weaknesses, strengths, beliefs and values . . .  
what is dear to you and then do your best to translate these into inter-  
personal relationships that are worthy of you. be who you want the world  
to know, see, hear and feel; change is a certainty, so start today to be that  
person you want the world to know!

**A:** TO ALWAYS TREASURE LIFE AND HAVE  
RESPECT FOR SELF AND ONE ANOTHER

a: have positive behaviors. promote love through different  
activities like sports, cooperation and communication. i  
would beg them to NOT be involved in any kind of hatred  
and not let it be taught.

a: have **TOLERANCE**  
for everybody, as everybody is the **SAME**





# WHY THE MIDDLE EAST•

## fieldwork and interviews

IT IS HUMAN NATURE to lash out at those who have harmed us. The Middle East has a particularly painful history of harms done by and to diverse groups. At present, most people in the Middle East remain situated in groups in which the awareness of past harms provides a fundamental element of the identity of each group. It is very difficult to begin the process of healing and cooperation in an environment in which pain and righteous anger form an elemental aspect of personal identity.

No one is audacious enough to promise a path to peace in the Middle East. That said, if cohorts from diversely injured groups gradually developed the practice of mindful awareness, it is possible that seeds of change might grow into gardens of compassion and peace. Unlike exhortations to be peaceful, mindful awareness, properly practiced, can alleviate the internal pain that causes an ongoing focus on past and present suffering. It is a neutral technique that, through practice, can result in the development of greater objectivity and insight. In other contexts, mindfulness has been successful at helping individuals from diverse cultures transcend sources of long-lasting pain. We believe that it is appropriate and necessary, to begin the dialogue of transmitting mindful awareness strategies to those who are open to learning it in the world's most conflicted regions.

The Middle East is a focal point for conflict management and peace building. As violence has escalated over the years, today's children and tomorrow's adults from both sides require support to face the reality of hatred. They live on the fault line where liberal-democratic societies rub against cultural, religious and ideological divisiveness. Volatile and intractable, the region pleads for an innovative yet practical approach that can break through the old

stigmas that breed violence. If there is hope for reshaping human connection and improving the possibility for peaceful coexistence, then the question of identity and perception is of vital significance. To this extent, finding a point of reentry that empowers people to illuminate qualities of trust, empathy and compromise are imperative.

Our research for the Middle East is far from comprehensive and falls short of a thorough representation of the program opportunities that exist in the region. To this end, there are just two organizations that have been featured in our report. Although not summarized in our findings, we were able to broaden our scope of understanding, thanks to the interviews that took place with organizations including: Hand in Hand, NISAN Young Women Leaders, The Simon Wiesenthal Center's Museum of Tolerance, The Palestinian Business Women's Forum and the Karuna Center for Peacebuilding. Of particular interest, we met two young, renowned Israeli artists, Lital Rivkah Doton and Eyal Perry, who are keen to explore the subject of mindful awareness through artistic expression. Under their guidance, they are researching the intersection of mindfulness and art as a means to transcend the deeper issues of identity, emotions and feelings.

Regardless of differences in nationality, spirituality and culture, mindful awareness welcomes a new era of thinking, learning and discovery. Mindfulness can move forward a broader vision of what it means to live together in recognition of our interdependence, as a defining characteristic of globalization. Mindfulness as the alternative: compassion not malice, fluid not rigid.



*The security wall outside of Ramallah, Palestinian Territory, 2007. Photographs by Theo Koffler*

*'Soldier in a State of Grace'*  
- portrait of a faceless and unarmed soldier in the Israeli desert. According to Israeli artists, Eyal Perry and Lital Rivkah Dotan, "art is the most accurate means of expression because of its unique quality to remain indecisive and open to interpretation - leading to the understanding of the great role of both sides - the creator and the viewer. It teaches respect to others, open-mindedness and can be an endless source of inner strength". Photograph by Eyal Perry and Lital Rivkah Dotan



## THE PERES CENTER FOR PEACE. THE TWINNED PEACE SPORTS SCHOOL PROGRAM

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The Peres Center for Peace is a non-profit, NGO founded in 1996, by Nobel Peace Laureate, former Prime Minister and current President of Israel, Shimon Peres. For over a decade the Center has been active in developing peace building and coexistence-based programs focused on nurturing Palestinian-Israeli relations through economic, cultural, sport and educational activities. Since 2002, The Twinned Peace Sports School Program was established for at-risk Israeli and Palestinian children to use team sports as a means to foster peace for young individuals exploited by the turmoil of violence. The Twinned Peace Sports School Program operates on a daily basis, integrating sports and fitness training to improve general health and well-being for over 2,000 children. Cultivating a sense of belonging, team spirit and tolerance for diversity are all part of the playing field.

### *Of Interest*

Eighty deeply committed Palestinian and Israeli coaches serve as positive role models to thousands of children, parents and community members from the regions' most disadvantaged populations. As part of their professional development, The Peres Center for Peace organizes educational and training workshops for their coaches, twice yearly. To that end, coaches learn new skills in leadership, team and community building, peace education and conflict resolution.

### *Next Steps*

Btwn4Eyes and the Peres Center for Peace imagine the merging of professional coach education with the expertise of mindful awareness-based strategies as a method to build emotional intelligence, social awareness and communication skills amongst Israelis and Palestinians.

# Sample Interview Questionnaire•

**Name of Program** Ramallah Friends Schools  
**Address** Ramallah/Al-Bireh, Palestinian Territory  
**Email** jajlouny@palfriends.org

## Part One - Program Information

### 1.1 *Please describe your program and its objectives.*

The Friends School of Ramallah and El-Bireh strives to be a leading educational institution in the Palestinian community. The Lower School (FGS) and the Upper School (FBS) were founded in 1869 and 1901 respectively, for the purpose of offering Palestinian youth a rigorous program guided by principles of the Religious Society of Friends (Quakers). Central to Quaker education is a vitality which comes from being a living expression of a religious life. A Friends School education seeks to promote a constant search for God to all human situations, and to cultivate ethical, moral and spiritual values.

### 1.2 *What is your role?*

Member of the Board of Trustees

### 1.3 *How long has your program been in existence?*

1869 and 1901, respectively for the Boys and Girls Schools.

### 1.4 *Which sectors of the population do you serve?*

Children aged pre-K through grade 12 in the Ramallah district and villages close to Ramallah, with some students from Ramallah, Jerusalem and Nablus.

### 1.5 *How many participants are included in your program?*

We have approximately 1150 students enrolled in both schools this year (2007-8)

### 1.6 *How many staff work in your organization. Please describe their roles?*

There are approximately 10 administrative staff, including the Head of School and two School principals. There are approximately 70 teachers in the school.

### 1.7 *Where did your staff receive their knowledge or training?*

Most have Bachelor's or Master's degrees from Palestinian universities, some from Jordan or other universities in the Arab world.

### 1.8 *What are your current challenges and concerns with the sustainability of your program?*

Financial concerns are always a problem - paying teachers an adequate wage in a sluggish economy.

### 1.9 *Is religion incorporated into your program? If so how?*

We are a Quaker school which teaches classes in Islam (a required element of the Palestinian curriculum) and Christianity as well as ethics. The school actively promotes Quaker values and religious tolerance.

### 1.10 *What, if anything, would you do to improve your program?*

Create an endowment fund for the school to expand financial aid programs. Upgrade the

caliber of the teachers by offering higher salaries. Attract more teachers from abroad. Expand the IB program to all levels of the school.

## Part Two – Potential for Mindfulness Education Programs in Existing Organizations

### 2.1. *Would you be interested to introduce a program on mindful awareness into your existing program?*

Yes, under the direct oversight of the Head of School.

### 2.2. *What general challenges and concerns would you have to implement such a program?*

None in particular at this time.

## Part Three – Btwn4Eyes and your Community

### 3.1 *Which student populations should contemplative programs target?*

Primary grades.

### 3.2 *How can contemplative programs align their goals with students' needs and interests?*

Not sure how to answer.

### 3.3 *How do we address cultural and religious considerations?*

The Quaker values should be an excellent guide for adapting to the local context. The student population is already conditioned to accept religious diversity and to a lesser degree, cultural diversity.

### 3.4 *How does religion inhibit or promote self-reflection?*

### 3.5 *How do we address socio-economic status?*

The Friends School population is not from the poorest echelons of our society. It is a private school where parents pay tuition.

### 3.6 *Will language be a barrier? (English versus French)*

In the upper grades, all students are fairly well based in English language (no French) Translation can be easily provided.

### 3.7 *Who do you imagine will resist this program? Parents? Teachers? Religious Leaders?*

The program does not seem to have a religious overtone, so perhaps resistance would come from teachers (who would view it as an added burden, or perhaps from parents who would not understand it fully.)

### 3.8 *Have you any articles or publications that we can reference?*

www.palfriends.org

### 3.9 *Do you have any referrals? If so, please share their contact information*

There is another school called the Mustaqbal School which might also be interested in this program. It is also pre-K through 12, private, but not Christian (I think they are non-denominational, although all schools here must teach Islam.)







## WHY RWANDA•

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### fieldwork and interviews

**N**EARLY ONE MILLION people were murdered during the 1994 Tutsi Genocide. Rwanda was decimated. More than a decade later, Rwandans continue to take remarkable measures towards reinventing coping mechanisms to deal with the deeply traumatic experiences left in its wake.

The 100-day massacre left horrific scars on the country's social fabric - making forgiveness and reconciliation a painful and challenging experience. For many of the country's youth, their lives have been altered immeasurably by the witnessing of genocide at such a young age. In a survey conducted in 2005, approximately 195,000 youth under twenty-years of age are the heads of households. (Great Lakes Peace Initiative) "I dreaded school vacation," noted one student survivor in an interview, "... there was nowhere to go, no parents to take me on a holiday, only me, with me! I am left in the ashes of losing my family!"

Currently, the momentum to transform and reshape society is driven by the government, along with a diverse number of NGO's and non-profit organizations. For the most part programs address peace building and conflict resolution, civic education, HIV/AIDS treatment and prevention, water management, poverty reduction and economic sustainability.

Genocidal ideologies come complete with powerful narratives, captivating imagery and a painful insistence on obedience - leading the citizens to a state of mindlessness. At the point of execution the participants are not making history, on the contrary, history has already been written for them. Perpetrators simply go to work making certain that predetermined history manifests. Gone is the room for critical thinking, contemplation, reflection, and accountability.

Mindfulness is the potential for a return to consciousness. It encourages thinking twice, three times, before acting. It is a return to insight that may clarify perspective and a way to connect to evolving experiences, moment to moment to moment. The movement is from now to the next now. Rwanda needs just that - a moment to enact itself.

Twenty-first century Rwanda deserves the chance to be the author of its own history. Freedom is not only the ability to choose, it is the power to create the things we are choosing. Within the mind it is no different. Btwn4Eyes seeks to nurture conditions that ease the uncertainties that remain and create a space whereby a fresh understanding and new way of being is possible.

## AVEGA•

AVEGA is a non-governmental organization (NGO) that provides a network of services for women and orphans affected by the grim realities of genocide. The four primary areas of focus are psychological and medical, grassroots support, advocacy and justice and capacity building. Founded in 1995 by fifty genocide widows, AVEGA initially provided services exclusively to women victims of rape, torture, poverty and malnutrition. In addition to their accomplishments, AVEGA now provides micro business training, medical attention for HIV/AIDS, trauma counseling and support services for orphans and senior citizens.

### *Of Interest*

Regarding the idea of mindfulness programs, Coordinator, Assumpta Umufungi, was receptive and enthusiastic. “Why not? I think it is very interesting, and we need it. First, we have to learn what caused the behavior - the genocide. How did it happen?”

### *Next Steps*

With over 25,000 people receiving attention, 38 staff members and nearly 400 workers in the field, AVEGA is motivated to provide mindful awareness-based trainings for both their staff and clients. A letter of understanding was signed to this effect.

### *Challenges*

Going to scale and finding innovative ways to disseminate educational programs to the different regions will be key to the success of this collaboration. Long distance travel and costly administrative expenses diminish the possibility of meeting the needs of rural communities.



*Almost all women were victims of rape during the genocide. Many women travel hundreds of miles to receive medical attention at the AVEGA site in Kigali, the capital city of Rwanda.*



*Lack of medical supplies for adequate treatment is a constant threat to the medical health staff and patients.*



Two young performers with exceptional talent. Top: Angel Mahoro; bottom, Arthur Nkusi.

## MASHIRIKA CREATIVE AND PERFORMING ARTS•

*Mashirika* means working together in Kinyarwanda. The Mashirika troupe is made up of performers that blend theater, music, song and dance into its performances. Founded by Hope Azeda in 1998, the company remains true to its vision to find ways to create theatre around important social and cultural themes such as domestic abuse, sanitation, AIDS prevention and reconciliation. The thirty-member troupe, ranging in ages from 13 to 45 years, continues to grow and perform to a wide variety of audiences, locally and internationally.

### *Of Interest*

The troupe is dedicated to an inside-out approach. The methods used by the performers to develop their stories and characters are based on a variety of breathing and relaxation exercises. Mindful awareness can be useful to clarify the inner landscape of each performer while facing the challenge of representing victims of oppression. Azeda believes mindfulness education is a fit, “I am optimistic that it will work perfectly well in Rwanda because of its uniqueness. Everything starts within your ‘self’. We are here for a purpose. . . to transform reality on stage and watch it ripple out into society.”

### *Next Steps*

Currently, Mashirika is working with the National AIDS Commission to help educate street children through creative approaches in drama, music and dance. Collaboration with Btwn4Eyes is currently being explored in an effort to support Azeda’s street theater productions.





*Women from the ABASA association work together in a modest location outside of Butare, sewing school uniforms for local students and harvesting bee honey as a source of revenue for their community. ABASA is a non-profit organization that promotes leadership and professional development for women survivors, all of whom were victims of rape during the genocide.*

ProFemmes is an umbrella organization for the advancement of women in Rwandan society, through personal and professional development. The organization has tripled in size and reach since 1992, with approximately thirty staff members working in their regional office in Kigali. As many as forty-eight initiatives fall under their advocacy, focusing on peace building, capacity building and human rights projects. The organization is outspoken in women's rights issues, including advising the government on issues of women's political participation and gender inequality. Since the genocide, ProFemmes was pushing the International Criminal Tribunal for Rwanda and the United Nations to provide free ARVs (anti-retroviral drugs) for women survivors. Member organizations of ProFemmes include Women for Women, AVEGA and Rwanda Women's Network.

### *Of Interest*

Great importance has been placed on integrating women in governance and economic growth, as part of Rwanda's reconstruction plans. In October 2003, women won 48.8% of elected seats in the Rwandan Parliament, the largest percentage of women in any parliament worldwide.

### *Next Steps*

Given the increasingly positive and powerful influence of women in society, ProFemmes envisions daylong educational workshops that focus on the promotion of personal and social skills as a valuable method to increasing productivity in professional and organizational settings.

AERG is an umbrella organization for student genocide survivors in secondary schools and universities. Founded in 1996, AERG represents over 1000 students throughout Rwanda. The association operates under the direction of an eleven member Executive Committee that is elected annually. Within each school they have set up “families” with an assigned mother and father who act as leaders and caretakers within each group. At the National University of Rwanda, in Butare, there are twenty-four families within the association. Family groups range in size from twenty to thirty people and they meet at least twice a month just to be together and discuss personal and community issues. Consequently, students rely on each other as a meaningful support system for their challenging day to day realities.

### *Of Interest*

When asked to describe the organization, President Robert Ndagije said, “This association was introduced to improve the welfare of genocide survivor students in schools, especially those orphans who are totally vulnerable and cannot meet some of their basic needs.”

### *Next Steps*

Members of the Executive Committee feel that integrating mindfulness educational trainings could be very effective to those elected into ‘family’ leadership positions. Although these family groups serve a purpose as a support system, the issue of not having continuous adult interaction comes at a high cost to emotional development. To this extent, students are grasping for connection, guidance and coping strategies.

### *Challenges*

By any standard, student living conditions are grim and very difficult to manage. On the one hand the “family” structure that the students have adopted functions sufficiently, however, leadership lacks the contemplative skills when dealing with post-trauma circumstances. Layered on top of these extenuating circumstances, students live with the stress of very scarce financial resources. At a mere 300 Rwandan Francs a month (60 cents USD) – AERG participants still do not receive University support.

OXFAM has a long record of helping people in crisis and is widely recognized for its assistance in public health, agricultural sustainability, community and peace building. Their fieldwork in Rwanda provides grants for local cooperative projects and educational training programs in conflict management and resolution.

### *Of Interest*

OXFAM members are primarily trained in peace building and reconciliation from within their organization. Their knowledge is put to use in providing conflict resolution trainings to local members of the *Gacaca* court system. (*Gacaca* is a traditional, communal court system that has been recently renovated to ensure restorative justice and aid in post genocidal recovery.)

### *Next Steps*

In response to the invitation for mindful awareness-based education training, Grace Mukagabiro, OXFAM program coordinator indicated, “OXFAM trainers would all learn and talk the same language. They are peace-builders in that they live what they believe in the heart.”

### *Challenges*

OXFAM trainers and consultants receive schooling and training in different parts of the world, creating an inconsistency in the approach to peace building strategies. Identifying a way to blend the different strategies into one common language is a crucial next step for effective leadership.



## NIBOYE PEACE VILLAGE ASSOCIATION•

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Niboye Peace Village Association is a residential community of young orphans, living together after the Tutsi Genocide, in the Niboye District of Kigali. The association is financially supported by a regional NGO called Uyisenga N’manzi. They have succeeded in building homes for over twenty different families, averaging four to seven orphans per family. Each family has an assigned father and mother who are responsible for feeding and schooling the younger family members. Some heads of household are as young as thirteen years old! The Association is also responsible for developing income-generating activities. Their performance troupe *Inkesha*, which means “we dance until the morning” is one such example. The troupe plays traditional music and performs dances at local weddings. In addition, they rent 700 plastic chairs to different local festivities as a modest source of income for their community.

### *Of Interest*

Rwanda has one of the highest percentages of orphans in the world with an estimated 200,000-300,000 children living in child-headed households. “The fact that these children are marginalized from community structures and from protective adult and family care systems is decreasing their capacity to function in society.” (UNICEF Evaluation Database 2006)

### *Next Steps*

When asked what the household members want regarding their future, they enthusiastically declared that they would like us to share their stories with the world. We would like to continue this conversation, along with finding ways to emotionally support their fragile lives.

### *Challenges*

Livelihoods remain at serious risk. Without the presence of elders and organized aid, these children are left to develop on their own. Faced with the problems of poverty, financial hardships, inconsistent schooling and insufficient coping strategies, these orphans are forced to mature in the absence of emotional support.





*Orphans are the most innocent victims of all. Many have no income, making going to school absolutely out of the question. Here, young boys at the ASBL Gissimba Orphanage in Kigali enjoy a carefree moment using an old tire as a launching pad for extreme air.*





# IBUKA•

IBUKA is an umbrella organization for ten subsidiaries related to genocide survivor support. In Kinyarwanda, *ibuka* means to remember, which defines the main objective of this organization - to restore memory. The organization was founded shortly after the genocide on December 14, 1995, for urban and rural survivors. Services range from providing shelter, micro loans, training programs, trauma counseling and medical assistance. Over one hundred volunteer workers oversee the countrywide activity.

## *Of Interest*

IBUKA is struggling to find a way to fight against revisionism from abroad. “The first enemy of the survivor is those that deny genocide. We have to accept suffering as part of what is needed to ensure “Never Again”, commented IBUKA Executive Secretary, Mr. Benoit Kaboyi. Regarding the relationship between survivors and perpetrators, there are lots of efforts being made to rebuild community, however these are deep wounds and lasting suffering. Personal suffering over many years takes an inevitable toll on physical and emotional well-being.”

## *Next Steps*

Given its extensive interaction with people, IBUKA would be a powerful ally in inviting its staff to attend daylong educational workshops enhancing strategies for social and emotional awareness and interpersonal competencies.

## *Challenges*

Like most NGO's there are too few human resources and limited financial reserves to provide professional development training.



TOP: Children at the ASBL Gissimba Orphanage in Kigali. CENTER: Most Rwandans transport water from community watering holes to their homes. BOTTOM: Boys at the ASBL Orphanage play soccer for hours on end on their make-shift dirt court.





*Agriculture is one of the fastest growing sectors in rural Uganda. At Hope North Vocational School in northern Uganda, students dedicate time and energy to their on-site bakery. Rumor has it that the best bread in town comes from the Hope North bakery.*





*The central taxi hub in Kampala, Uganda, embodies the chaotic hustle and bustle of the capital city.*

## WHY UGANDA•

### fieldwork and interviews

SINCE THE EARLY 1980's, Uganda has been engaged in ruthless civil war resulting in the displacement of 1.7 million people. Political complexities and inadequate infrastructure have brought change to a standstill and progress to a halt. "Children are abducted or forcibly recruited; others join [armed groups] because of poverty, abuse and discrimination or to seek revenge for violence enacted against them or their families. They may even join armed groups because doing so guarantees daily food and survival." (UN, UNICEF & Human Rights Watch 2007) The heart and mind of this nation is in question and the ability to reclaim responsibility is on trial.

Adding fuel to the raging fire, decaying living conditions and alarmingly high mortality rates in the Internal Displacement Camps in the north, pose a serious threat to the social fabric of the region. These camps were created to shelter the families of those threatened by the Lord's Resistance Army (LRA) and have limited infrastructure to support their well-being. In contrast, people from the more populated communities of the south tend to remain in a position of

uneasy apathy. There is a noticeable disconnect between the turmoil in the rural north and contemporary, urban life in the south.

Regardless of the disparate conditions, there is an emergence of local and international activists uncovering solutions to the seemingly endless suffering that plagues Uganda and its people. From our conversations with a number of organizations and academic institutions working towards societal transformation, we encountered a distinct willingness for the promotion of human rights, education, freedom of expression and more transparent governance - all pointing to a shift in consciousness.

Although addressing these complex social, political and economic circumstances inevitably collides with serious human and financial limitations, there is a resourcefulness and mindset to take care of each other. If innovation and forward thinking are truly part of Uganda's future development it must be approached with compassion and deep contemplation.

# HOPE NORTH• PEACE STUDIES INSTITUTE

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Hope North is a Secondary and Vocational school and the future site of the Peace Studies Institute. It is located in the Masindi district of northern Uganda and functions as a school, farm and bakery. Hope North was established in an effort to aid those children, family and friends who have been affected by the civil war in the north and are seeking shelter, protection and education. Established in 2003, Hope North currently houses a total of 200 live-in residents and seventy full-time students, regardless of tribal or religious affiliation. Their aim is to create a sustainable community that lifts the people out of their impoverished conditions and provides them with the means to experience a better quality of life.

## *Of Interest*

It took the kidnapping of founder and chairperson, Sam Okello Kelo's younger brother, by the Lord's Resistance Army (LRA) for Sam to realize that he had to do something to stop the suffering that so many young Ugandans face, as a result of the twenty-year civil war. He purchased a small plot of land outside Bweyale and with international support, he built a very modest facility, to house the local, orphaned Acholi children.

## *Next Steps*

When asked if the Peace Studies Institute would benefit from a mindful awareness-based curriculum, Okello Sam answered thoughtfully. "The students are under pressure constantly. Food must be brought in from the fields and prepared. They have to practice football in order to be the best team in the district and above all they have to study hard for their exams each semester. We need to discuss ways to educate students with coping strategies to relieve stress. How can we help the students to remain focused on what is important in their daily lives? Mindfulness education could be just the thing to do this!" Sam is optimistic that mindful awareness-based strategies can build a foundation from which students can learn to face past and current conflicts with perspective and insight.

## *Challenges*

Hope North is continually challenged with a long list of maintenance and infrastructure improvements. That said, the administration continues to foster a positive living and learning environment that promotes the common humanity that they share together.



*A young girl who attends the secondary school at Hope North enjoys a quiet moment before helping to prepare the evening meal.*



## IN MOVEMENT • ART FOR SOCIAL CHANGE

In Movement: Art For Social Change implements an arts education program for orphans and disadvantaged children living at the very edge of survival. Since 2007, multidisciplinary art classes take place in a modest but nourishing environment situated in The Wacky Wood House Children's Center. Dance, music, visual arts and creative writing are some of the activities used to promote interaction and integration across socio-economic, ethnic and cultural backgrounds.

### *Of Interest*

More than 500 children, many of whom are living with HIV/AIDS, have taken part in the In Movement program, in Kampala. Each term the classes are organized around particular social issues, such as identity, health education and environmental awareness, challenging students and teachers to share values that unify and not divide.

### *Next Steps*

Conversations are underway with Founder Begoña Caparros, to develop mindful awareness-based educational programs as a supplement to their current theme-based activities. We envision mindfulness playing a role in the cultivation of spaces in which students and teachers can learn to better handle the challenges of their daily lives.

### *Challenges*

The realities of In-Movement students are very complex. Most children that attend classes come from backgrounds that expose them to a vastly different hierarchy of influence and psychological resilience than those children from traditional family units. Malnourishment, drugs, violence, prostitution and a lack of adult influence have a serious debilitating impact on individual well-being. How do we cultivate a vocabulary for these children to define their harsh realities and to break loose from their pain and vulnerability?



*Theo Koffler (center) showcases a workshop for the In Movement teachers on mindful listening.*

## NNABAGEREKA DEVELOPMENT FUND•

In 1999, Her Royal Highness, Sylvia Nagginda Luswata, founded The Nnabagereka Development Fund to take on social challenges and community needs that resuscitate human and family values. A core component of the Fund aims to improve the quality of human life through poverty reduction, education to diverse communities and healthcare initiatives. Each year, The Fund addresses problems related to the disabled and underserved populations in urban and rural communities and as part of its health care activities. In the tradition of nourishing people and communities, Her Royal Highness is devoted to highlighting the important role of women in the economic and social development of the country, through public education programs.

### *Of Interest*

In 2004, in an effort to increase community well-being, Her Royal Highness founded the Royal Ballet Academy. The Academy is the first ballet and modern dance studio in the capital city of Kampala, giving children the opportunity to expand on their definition of dance and artistic expression.

### *Challenges*

The rapidly increasing participation of women in the workforce and the numbers of child-headed households and single parent families has made child-care and education into one of the biggest issues facing the Fund. This growing recognition places an emphasis on education with an invitation to Btwn4Eyes to identify appropriate educational models for its program development.

# FUTURE DIRECTION•

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## Btwn4Eyes business strategy

**B**TWN4EYES HAS EVERY REASON to look back at the field research project and celebrate its achievements. Time after time, our ideas were received with an open-mindedness and general excitement to know more about the power of mindful awareness. In summary, we are encouraged with the findings. We are confident that we can develop a novel approach to which mindful awareness-based education converges with the field of social transformation and peace building. Guided by the conviction that Btwn4Eyes can disseminate the exceptional knowledge and educational programs of key luminaries, we are strategizing the following program activities for 2008 and beyond:

- To identify Strategic Partners, package and market curriculum and resources for pilot schools and organizations
- To develop a practical educational guide for educators, field workers and professionals on Mindful Awareness: Methods, Tools and Techniques in conflict and post-conflict communities
- To create a cyber-space teacher training program for educators and field workers
- To convene daylong training workshops for professionals, counsellors, field workers and volunteers
- To establish affiliations and collaborations with peace building, education and health-related NGO's and foundations serving conflict and post-conflict communities
- To develop and implement one special event yearly to benefit at risk children



For further information please contact:  
Theo Koffler, Founder  
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# DIRECTORY•

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organizations and people interviewed

## *Middle East*

### **Karuna Center for Peacebuilding**

Dr. Paula Green, Founder-Director  
Tel: +413-256-3800  
[www.karunacenter.org](http://www.karunacenter.org)

### **Nisan Young Women Leaders**

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[www.mpdn.org/nisan.htm](http://www.mpdn.org/nisan.htm)

### **Palestinian Businesswomen Forum**

Manal Zraiq, Chairperson  
Tel: +970-2-240-9595  
[www.bwf.ps/](http://www.bwf.ps/)

### **Peres Center for Peace**

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[www.peres-center.org](http://www.peres-center.org)

### **Ramallah Friends School**

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## *Rwanda*

### **AVEGA**

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### **Gisimba Memorial Center**

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### **IBUKA**

Benoit Kaboyi, Executive Secretary  
[www.ibuka.org.uk](http://www.ibuka.org.uk)

### **Interdisciplinary Genocide Studies Center (IGSC)**

Erik Ehn, Co-Founder  
Jean-Pierre Karegeye, Co-Founder  
[www.igscrwanda.org/home.html](http://www.igscrwanda.org/home.html)

### **Kigali Memorial Center**

Freddy Mutanguha, Director  
Steve Robinson, AEGIS Trust  
[www.kigalimemorialcentre.org](http://www.kigalimemorialcentre.org)

### **Mashirika Creative & Performing Arts**

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### **ProFemmes**

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[www.profemme.org.rw/index.html](http://www.profemme.org.rw/index.html)

### **Step Up! American Association for Rwandan Women**

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Tel: 1-573-445-5820 /+250-08535978  
[www.stepuprwandawomen.org](http://www.stepuprwandawomen.org)

### **Student Association for Genocide Survivors (AERG)**

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## *Uganda*

### **Hope North**

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Sam Okello Kelo, Founder & Chairperson  
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[www.hopenorth.nl](http://www.hopenorth.nl)

### **In-Movement: Art for Social Change**

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Tel: +256-41269383  
[www.inmovement.org](http://www.inmovement.org)

### **Makerere University, Music, Dance & Drama**

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[www.geocities.com/trioafrica](http://www.geocities.com/trioafrica)



# RESOURCES•

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*The resource directory links you to the key visionaries, scientists, educators and professionals that have contributed to our awareness-building process. Their invaluable expertise in the field of mindful awareness, attention training, conflict resolution and peacemaking continues to shape our program development and is a resource guide which we would like to share.*

**Richard Brown** • Founder, Contemplative Education Department, Naropa University • [www.naropa.edu](http://www.naropa.edu)

**Mirabai Bush** • Executive Director, The Center for Contemplative Mind in Society • [www.contemplativemind.org](http://www.contemplativemind.org)

**Margaret Cullen** • San Francisco State University/Cultivating Emotional Balance Project, UCSF/CALMM Project; MBSR instructor and MBCT teacher

**Richard Davidson** • Professor of Psychology and Psychiatry, Director, W.M. Keck Laboratory for Functional Brain Imaging and Behavior, University of Wisconsin, Madison • [www.psych.wisc.edu/faculty/bio/davidson.html](http://www.psych.wisc.edu/faculty/bio/davidson.html)

**Paul Ekman** • Emeritus Professor UCSF, Emotion Researcher; Author: *Emotions Revealed* (2003) • [www.paulekman.com](http://www.paulekman.com)

**Adam Engle** • Co-founder, Chairman & CEO Mind and Life Institute - Education Research Network • [www.mindandlife.org](http://www.mindandlife.org)

**Nancy Etcoff** • Harvard University Mind/Brain/Behavior Initiative; Author: *Survival Of The Prettiest* (1999)

**Philippe Goldin** • Research Scientist, Psychology Department, Stanford University; Director, Clinically Applied Affective Neuroscience Research Group • [www-psych.stanford.edu/~caan](http://www-psych.stanford.edu/~caan)

**Paula Green** • Founder, Director Karuna Center for Peacebuilding; Director, CONTACT Programs in Peacebuilding  
[www.karunacenter.org](http://www.karunacenter.org) • [www.sit.edu/contact](http://www.sit.edu/contact)

**Daniel Goleman** • Author: *Social Intelligence: The New Science of Social Relationships* (2006) *Emotional Intelligence: Why It Can Matter More Than IQ* (1996) • [www.danielgoleman.info/blog](http://www.danielgoleman.info/blog)

**Mark T. Greenberg** • Program Developer of Promoting Alternative Thinking Skills (PATHS); Director, Prevention Research Center, for the Promotion of Human Development, Penn State University  
[www.prevention.psu.edu/people/greenberg\\_m.html](http://www.prevention.psu.edu/people/greenberg_m.html)

**Susan Kaiser Greenland** • Co-Founder and Executive Director, InnerKids Foundation <http://www.innerkids.org> • [www.ikwiki.org](http://www.ikwiki.org)

**Trudi Goodman** • Founder, Insight LA; Founder & Teacher The Center of Mindfulness and Psychotherapy  
[www.insightla.org](http://www.insightla.org) • [www.mindfulnessandpsychotherapy.org](http://www.mindfulnessandpsychotherapy.org)

**Soren Gordhamer** • Founder, The Lineage Project; Author: *Just Say Om!* (2003) • [www.lineageproject.org/index.htm](http://www.lineageproject.org/index.htm)

**Goldie Hawn** • Founder, The Hawn Foundation; Author: *Goldie: A Lotus Grows in the Mud* (2005) • [www.thehawnfoundation.org](http://www.thehawnfoundation.org)

**Tobin Hart** • Founder, ChildSpirit Institute; Author: *The Secret Spiritual World of Children* (2003) • [www.childspirit.org](http://www.childspirit.org)

**Patricia A. Jennings** • Director, Contemplation and Education, Project on Awareness and Concentration for Learning, Garrison Institute  
[www.garrisoninstitute.org](http://www.garrisoninstitute.org)

**Amishi Jha** • Assistant Professor of Psychology, Center for Cognitive Neuroscience, University of Pennsylvania • [www.attention.psych.upenn.edu](http://www.attention.psych.upenn.edu)

**Jon Kabat-Zinn** • Founder, Mindfulness-based Stress Reduction in Medicine, HealthCare and Society, University of Massachusetts Medical School; Author: *Coming To Our Senses: Healing Ourselves And The World Through Mindfulness* (2005) • [www.umassmed.edu/cfm/index.aspx](http://www.umassmed.edu/cfm/index.aspx)

**Rachael Kessler** • Founder, PassageWorks Institute; Author: *The Soul of Education: Helping Students Find Connection, Compassion and Character at School* (2000) • [www.passageworks.org](http://www.passageworks.org)

**Ellen J. Langer** • Researcher, Professor of Psychology, Harvard University; Artist; Author: *The Power of Mindful Learning* (1997) and *Mindfulness* (1989) [www.wjh.harvard.edu/~langer/index.html](http://www.wjh.harvard.edu/~langer/index.html)

**Linda Lantieri** • Founder, The Inner Resilience Program - Tides Center [www.innerresilience-tidescenter.org](http://www.innerresilience-tidescenter.org)

**John Marks** • Founder & President, Search For Common Ground [www.sfcg.org](http://www.sfcg.org)

**Florence Meleo-Meyer** • Director, Oasis – An International Learning Center for Mindfulness-Oriented Professional Education and Training, Center For Mindfulness, Medicine, HealthCare and Society, University of Massachusetts Medical School • [www.umassmed.edu/cfm/index.aspx](http://www.umassmed.edu/cfm/index.aspx)

**Parker J. Palmer** • Founder, The Center for Courage & Renewal; Author: *A Hidden Wholeness* (2004) and *Courage To Teach: A Guide for Reflection and Renewal* (1999) • [www.couragerenewal.org](http://www.couragerenewal.org)

**Randy Taran** • Founder & Executive Director, Project Happiness [www.projecthappiness.com](http://www.projecthappiness.com)

**Amy Saltzman** • Co-Founder & Director, Association for Mindfulness in Education; Author: *Still Quiet Place* (2004) [www.mindfuleducation.org](http://www.mindfuleducation.org) • [www.stillquietplace.com](http://www.stillquietplace.com)

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**Daniel Siegel** • Founder, Mindsight Institute; Author: *The Mindful Brain* (2007) [www.marc.ucla.edu](http://www.marc.ucla.edu)

**Pamela Seigle** • Founder, The Open Circle Program; Executive Director, Courage and Renewal NorthEast [www.open-circle.org](http://www.open-circle.org) • [www.couragene.org](http://www.couragene.org)

**Martin Seligman** • Director, University of Pennsylvania Positive Psychology Center; Author: *Learned Optimism* (2006), *Authentic Happiness* (2002) [www.authentichappiness.sas.upenn.edu](http://www.authentichappiness.sas.upenn.edu)

**Sue Smalley** • Founder and Director, MARC; Founder, Mindful Awareness Research Center, UCLA [www.marc.ucla.edu](http://www.marc.ucla.edu)

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**Ulco Visser** • Founder, Impact Foundation, Smart-in-Education [www.theimpactfoundation.org](http://www.theimpactfoundation.org)

**Roger Weissberg** • President, CASEL, The Collaborative for Social and Emotional Learning • [www.casel.org](http://www.casel.org)

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# ACKNOWLEDGEMENTS•

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*Btwn4Eyes would like to thank everyone contacted for information leading to its strategic development. We feel extreme gratitude to our distinguished colleagues, teachers, mentors and friends who allow us to listen with new ears and see with new eyes.*

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- Lital Rivkah Doton
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- HRH Sylvia Nagginda Luswata
- Eric Jemba Lutaaya
- Jisemba Lutaaya
- Alfdaniels Mabingo
- Grace Mutesi
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- Milly Namuganza
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- Jil Pribyl
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- Sylvia Boorstein
- Kathy Carbone
- Jerry Colton
- Victoria Crawford
- Maragret Cullen
- Erik Ehn
- Adam Engle
- Bea Gallimore
- Paula Green
- Trudi Goodman
- Joy Hurwitz
- Patricia Jennings
- Brian Johnson
- Chantal Kalisa
- Jeff Klein
- Lyn Kutler
- Florence Meleo-Meyer
- Erica Sibinga
- Pamela Seigle
- Dan Siegel
- Jane Shaw
- Robin Stern
- Michael Strong
- Randy Taran
- Ulco Visser
- Larry Wong



# RESEARCH AND DEVELOPMENT TEAM•

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## john kern

*BFA, California Institute of the Arts  
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*Seeing as believing: the attempt is always to engage, to trust in repetition and expect the unexpected. The world is one of appearances, which requires merely the same in return; to be here and there as best we can with our hearts wide open.*



## theo koffler

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## itamar stern

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*With the one world as his landscape, he is pursuing individual truths. Contributing to this landscape entails celebrating diversity, which demands self-assertion and nuanced channels of expression; enter, Art.*



## veronica wilson

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