

# Sense of Shambhala – Results of Process Team Survey of the Shambhala Community

## Part 1 – Who is Shambhala Now? -- Profile of Respondents

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<https://shambhala-process-team.org/category/wg-updates/>

## Overview

The 2020 Sense of Shambhala Survey was organized by an independent working group of the Shambhala Process Team. The goal of the survey was to describe where we are right now as a Shambhala community. The survey was not intended as an opinion poll or as an exercise in identifying the consensus way forward for Shambhala. Instead our intention was to listen deeply to all segments of Shambhala, to map the ground and understand how experiences and issues in Shambhala are understood by those who took the time and had the interest to respond.

In this sense, the Sense of Shambhala survey reflects the four cornerstones of the 2020 draft Shambhala Code of Care and Conduct: ***Inclusivity, Transparency, Accountability and Care***. We expressed ***inclusivity*** by inviting responses from everyone we could identify who cares about Shambhala and has been touched by the teachings, whether or not they are current members of our Shambhala organization. In addition, we included questions on the survey that addressed the broad set of experiences relevant to being part of Shambhala. In our reporting we are expressing ***transparency*** by including all of the responses we received, providing the data from all questions, keeping interpretations of the findings to a minimum, and making the reports of findings readily available. We express ***accountability*** by taking responsibility for any omissions, flaws or failures of our survey instrument to fully reflect all of the experiences and opinions that our respondents would have liked to offer, and for any failures of our analytic team to fully comprehend and report the responses in the way they were intended. We express ***care*** by investing extensive resources in deeply listening to and reporting the many responses we received to the open-ended questions included in the survey, and by offering opportunities for all components of the community to engage interactively with the survey reports.

Invitations to respond to the Sense of Shambhala survey were sent to all individuals whose contact information was listed in the Shambhala Database who (1) had ever been a member of Shambhala or Vajradhatu, or, for non-members, those who (2) had completed Shambhala Training Level III, or (3) had attended advanced programs such as seminary or any of the various Assemblies (Warrior, Kalapa, Enlightened Society, Sacred World). Email invitations were sent to these 11,666 individuals and opportunities were offered to request a link to the survey to anyone else who met these criteria but did not receive a survey link automatically.

Contact information was automatically removed from the survey links that were sent out, so all responses were anonymous. The survey opened for responses on January 13, 2020 and closed on February 13, 2020. A total of 3541 respondents opened the survey, and 3093 answered the initial question. This is a 27% response rate, which is relatively high for surveys of this type. The survey was extensive, and included both close-ended (check box and multiple choice) questions and over 100 open-ended questions. In order to estimate the distribution of reported age and membership status of the survey sample, the same search, using the same criteria, was repeated with the Shambhala Database. Comparisons between the characteristics of the survey respondents and the characteristics of the sample population are included in this report.

Data from the close-ended questions are reported in three parts. Each of these parts includes tables that show the percent of respondents reporting each response, along with the total number responding.

- Part 1 presents quantitative results from the questions describing individual respondents, their characteristics, practices, challenges, feelings of marginalization and responses to the current Shambhala crisis.
- Part 2 presents quantitative results from the questions describing respondent's experience with local Centres and Groups in Shambhala
- Part 3 presents quantitative results from the questions describing respondent's experience with the larger Shambhala Mandala.

Part 4 of this report presents a detailed qualitative analysis of the many open ended questions included in the Sense of Shambhala Survey. These are being analyzed by a separate volunteer group of Shambhala community members with expertise in this methodology. Some of these responses are short, and some are quite long. All were submitted from the heart, and all are deemed equally valid in understanding the current situation in Shambhala.

## Part 1: Summary of Findings

### Activity Level in Shambhala

Those who responded to the survey represented a broad mix of activity levels, including those who had left Shambhala or were minimally involved.

However, two-thirds of all the survey respondents said that they had a high level of involvement in Shambhala, and 87% of current members who responded reported the same. Among the whole group, non-members and members alike, the largest group (by a small margin) described themselves as extensively involved. Smaller numbers reported being minimally involved, or having left. (see Figure 1 and Table 1.1).

### Demographics

Five general demographic questions were asked, but due to a technical problem, about one third of the total respondents, a portion of those who answered the survey in the initial weeks that it was open, were not presented with these questions. The following observations are drawn from the remaining responses.

Nearly all of the respondents became involved with Shambhala before 2018.

***Date involvement started:*** Overall, respondents were evenly divided by date their involvement in Shambhala or Vajradhatu began across those who became involved between 1970 and 1987, at the time when Chogyam Trungpa Rinpoche was alive and teaching in Shambhala, those who became involved between Trungpa Rinpoche's death and 1999, those who became involved between 2000 and 2009, and those who became involved between 2009 and 2017. However, more of the respondents who described

themselves as ‘extensively involved’, and more who report being current dues-paying members entered Shambhala in the initial time period.

Among those who are no longer involved, or have left Shambhala, the largest proportion (nearly 40%) joined between 2000 – 2008. Over two-thirds of those who have left or are no longer involved, joined between 2000-17. (see Table 1.2.)

**Age:** The responses to this survey suggest that we are an ageing community. Over 90% of respondents are over 40; 60% of members (and 55% of all respondents) are over 60. Youth are barely represented here: hardly any respondents are under 25, and fewer than 10% are under 40. (see Table 1.3.)

Respondents to the survey were slightly older than the overall sample of those who received survey links. Among the population who received a survey link, where age was available in the Shambhala database, 48% were over age 60, and 12% were under age 40. However, in about half of the cases, age was not available in the Shambhala database.

**Involvement with a Centre or group:** About 90% of those who are involved relate to a local Centre or Group, as do more than half of respondents who are inactive or have left Shambhala. The responses also suggest that people who are most actively involved are more likely to belong to medium-sized groups (35-74) than smaller groups, or even very large ones. (see Table 1.4.)

**Relationship to Shambhala:** Among the population who received a link to the survey, based on meeting the sample criteria, 68% were counted in the Shambhala Database as current dues-paying members. However, among the survey respondents who answered the demographic questions, 63% reported that they were current dues-paying members. An additional 23% of survey respondents were previous dues-paying members. This suggests that the opportunity to respond to the Sense of Shambhala survey may have attracted disproportionately more individuals who are not current dues-paying members of Shambhala. It might also be the case that the Shambhala Database does not precisely reflect the current membership status that respondents reported on the survey.

More actively and extensively involved members were more frequently current dues-paying members (82%). (See Table 1.5). Respondents used the open text questions to elaborate further on their relationship to Shambhala, and this will be discussed in Part 4 of the survey report.

**Continent of residence:** The largest representation of respondents was from the United States (57%), with 21% from Canada and 17% from Western Europe. Response from other areas of the world was much smaller. The geographic distribution of survey respondents closely reflects the geographic distribution of those who received survey links. (see Table 1.6)

### ***What is most important in Shambhala?***

Of all of the dimensions of Shambhala included in this survey question, the great majority of participants (about 80%) say that deepening their meditation and practicing and studying the Buddhist, Shambhala, and other spiritual traditions are most important to them.

Social relationships – the element of sangha – is seen as very important or essential by around 55-60% of people who are currently involved in Shambhala. About half the respondents reported that being able to work with life cycle events (children, marriage, aging, dying) was very important or essential. For over a third, social activism or community engagement through Shambhala is also very important, even to those who say they are minimally involved.

Social calendar events and celebrations figure as very important or essential for about 40% of respondents who are newly or extensively involved, and figure less for people who are less involved. About 40% of those who are extensively involved also see developing leadership skills as a key element, though again this was a little less prominent for others.

Support for a recovery path was essential or very important to about a quarter of respondents, and a similar proportion felt that arts and other creative endeavours were very important. (see Table 1.7.)

### **Practice Paths:**

#### ***Vajrayana Practices:***

Fifty-six percent of all respondents — and nearly 60% of current members and those who are more actively involved — report being current or past Vajrayana practitioners. For current members entering Shambhala when Trungpa Rinpoche was alive, the number is very high – 91% — and declines steadily depending on time of entry. Only 21% of those entering from 2009-17 are current or past Vajrayana practitioners.

About 80% of those who have entered the Vajrayana path are still practicing. Among these, the numbers of people who are doing both Kagyu-Nyingma and Shambhala practices, Kagyu-Nyingma only, and Shambhala only, are fairly equally spread. However, this varies in relation to their level of engagement with Shambhala. Among the more actively involved respondents, 32% reported practicing both Kagyu-Nyingma and Shambhala Vajrayana, 36% reported practicing Shambhala Vajrayana only, and 20% reported practicing Kagyu-Nyingma Vajrayana only. Among Vajrayana practitioners who are no longer involved or who have left, 46% are Kagyu-Nyingma practitioners, and another 46% did not report a current Vajrayana practice. The remaining 8% of those Vajrayana practitioners who are not involved or who have left Shambhala reported Shambhala as their current Vajrayana practice. (see Tables 1.8-1.10.)

#### ***Challenges to practice – Vajrayana students:***

Respondents reported fewer challenges for Kagyu-Nyingma Vajrayana practice than for Shambhala Vajrayana practice. Personal time pressures and lack of local instruction were the challenges most frequently cited for Kagyu-Nyingma Vajrayana practice.

Over a third of respondents report that the current situation in Shambhala is a challenge for their Shambhala Vajrayana practice, and a quarter find expense and travel distance to be challenges — factors that were less of a challenge for Kagyu-Nyingma Vajrayana practice. Personal time pressures were also cited as a challenge for Shambhala Vajrayana practice. About one-third of all Vajrayana students would like better access to a meditation instructor or practice support group. (see Tables 1.11-1.12.)

#### ***Practices among non-Vajrayana students***

Generally, around 80% of all respondents have current or past experience with foundational Buddhist teachings (e.g., the Four Noble Truths), Mahayana Buddhism and the Way of Shambhala. Around half of the respondents reported having experience with graduate level Shambhala practice (Sacred Path, Enlightened Society Assembly, Warrior Assembly) currently or in the past. About 35% of non-Vajrayana respondents were interested in practicing a Vajrayana path in the future, but this portion is much lower

for respondents who are inactive or have left Shambhala. Another third of respondents are unfamiliar with the full scope of Vajrayana practices held in the Shambhala community, while the remainder are not interested in a Vajrayana path. (see Tables 1.13- 1.14). Additional comments made about these questions will be reported in Part 4 of this report.

### ***Challenges to practice – non-Vajrayana students***

Around 55 – 65% of non-Vajrayana respondents reported some challenge in pursuing these paths. The current situation in Shambhala is the factor affecting the highest proportion of students, particularly in relation to the graduate Shambhala assemblies and programs. This factor is much less of a constraint on the study of foundational Buddhism and the Mahayana. A quarter of students find expense and travel distance constrain their pursuit of the graduate Shambhala programs and assemblies. About half of respondents and 60% of current members definitely had access to a meditation instructor or practice support, but over a third of all respondents, including those who are no longer involved or who have left, would like better access to such support. (see Tables 1.15-1.16.)

### ***Additional practice paths***

More people cited traditional arts like Ikebana, dharma arts such as Mudra Space Awareness, and Dorje Kasung as practices they did in the past, rather than practices they do now. This was the case for around 20-30% of students, whereas only 12–17% said these were current practices. The exception here was the practice of Social Meditation: while 16-17% cited it as a current practice, over a third reported they were unfamiliar with it. (see Table 1.17.)

### **Experience of marginalization in Shambhala**

Around a third of respondents reported that more than once a year they had experienced at least one instance of feeling marginalized, devalued, or treated badly. This rose to almost one-half among the respondents who reported that they are now inactive or have left. Of those reporting this frequency of marginalization, 41% reduced their participation in Shambhala and 11% left. (see Tables 1.18-1.19.)

**Reasons for feeling marginalized, devalued or treated badly (cited by those respondents who reported such experiences)** (see Table 1.20.):

***Not feeling part of an ‘in-group’, feeling like an outsider:*** This was by far the most frequently reported reason for people feeling marginalized or poorly treated, and was reported by around two-thirds of all respondents who had felt marginalized or devalued, including those who described themselves as extensively involved. Around three-quarters of those who have left or are inactive reported feeling marginalized, devalued. or ill-treated for this reason.

***Not being a Vajrayana practitioner:*** Around a quarter of all these respondents felt marginalized or devalued for this reason. The proportion was the same for members, and those who described themselves as actively or extensively involved. The highest incidence (40%) was among newly involved people, and those who reported that they have left (36%).

***Other reasons:*** Seven further reasons were most commonly cited, generally by up to a quarter of these respondents (though lower or higher among some groups of students). These were:

- **Being a student of Chogyam Trungpa, but not of Sakyong Mipham:** This factor was significant for almost a quarter of those respondents who have also reported that they are minimally involved, or who have left.
- **Being a Vajrayana student, but not a Scorpion Seal practitioner:** This affected around 20% to 25% of those minimally involved, inactive or who have left Shambhala.
- **Level on the Shambhala Vajrayana path:** Around a quarter who are inactive or have left reported this.
- **Being older than others:** Overall, 14% of respondents in this group reported that they felt marginalized or devalued for this reason. Among those describing themselves as actively involved, the proportion was almost one fifth of respondents.
- **Income level or social class:** One-fifth of those among this group who are newly or minimally involved reported feeling marginalized or devalued for reasons of income level or social class. Even for those actively involved, around 13% reported this.
- **Access to Centre (transportation; distance):** Overall, around 12 -13% of the group reported that they felt marginalized for this reason. For newly involved people, this was 20%.
- **Self-identifying as female:** Eleven percent of all respondents and 13% of current members in this group reported feeling marginalized, devalued, or badly treated for this reason, in contrast to 5% of those self-identifying as male.
- **Family status** was reported as a reason by 13% of those who have left Shambhala.
- **Different physical ability** was reported as a reason by 11% of those who are actively involved and 9% of those who have left.
- **Appearance** was a reason for 9% of those who are inactive or have left.
- **Being younger** was reported by 8% of those who are inactive or have left.

**Other reasons for marginalization or feeling devalued:** Smaller numbers of survey participants also cited a wide range of other reasons, including race or ethnicity, nationality or region, family status, amount of formal education, language, different physical ability, mental health issues, identifying as male, trans or gender non-conforming, sexual orientation, appearance, and being younger. Although these portions are low, they are higher for those who are inactive or have left Shambhala than for those who remain actively involved.

**Most common circumstances in which people felt marginalized, devalued or badly treated:**

Thoughtless or insensitive comments, feeling talked down to or not heard by teachers and leaders, and assumptions being made about their abilities, opinions, interests, and motivations were selected by respondents as the circumstances they experienced most commonly. Over 40% provided more detail in the comments on this topic; the analysis of these data will be reported in Part 4 of this report. (see Table 1.21.)

**What steps could Shambhala take to address these issues?**

Around two-thirds of respondents answering this section favored solutions that particularly emphasized the value of opening channels between members and leaders, sensitivity training for teachers and leaders, and a clear public commitment to addressing bias and discrimination.

Other solutions of a more formal or symbolic nature - such as posting statements in Shambhala environments, convening diversity committees and affinity groups, enforcing anti-discrimination rules, and requiring accessibility accommodations in Shambhala environments - were slightly less emphasised as helpful, though at least one-fifth of these respondents rated these as very helpful or essential. The option least favoured was that of increasing the representation of 'people like me' in teaching and leadership, which was seen as not relevant by over half the respondents, and cited as helpful or essential by only around one-sixth of respondents. (see Table 1.22.)

### **Persistent Anger or Distress**

A set of questions related to the continued experience of intense and persistent anger, sadness, outrage, or disheartenment in our community, in response to the alleged sexual misconduct and abuse, financial concerns, and general upheaval in Shambhala over the past two years.

Over half those responding continue to feel intense and persistent reactions: this is the case across all levels of involvement except for those who perceive themselves as newly involved. It is the case for Vajrayana and non-Vajrayana practitioners alike. This is also the case for almost three-quarters of those who are inactive or have left Shambhala. (see Table 1.23.)

### ***Access to a safe, supportive environment, to work through these feelings in a meaningful way***

Among those respondents who reported feeling intense and persistent reactions to the situation in Shambhala, 60% felt they had a somewhat supportive or definitely supportive environment in which to process these feelings in their local Shambhala settings. In contrast, 27% felt they had such an environment in the international Shambhala community. Sixty-four percent reported that they had access to supportive environments outside the Shambhala community. (see Table 1.24.)

### ***What would be helpful?***

Overwhelmingly, people felt that the greatest help lay in addressing the roots of these issues by the local Shambhala community (55%) and particularly by the international Shambhala community (81%). The options that respondents felt were least helpful were online discussion groups, discussions with trained facilitators, and referral to outside counselors. The latter option was seen as not helpful by 81% of respondents. (see Table 1.25.)

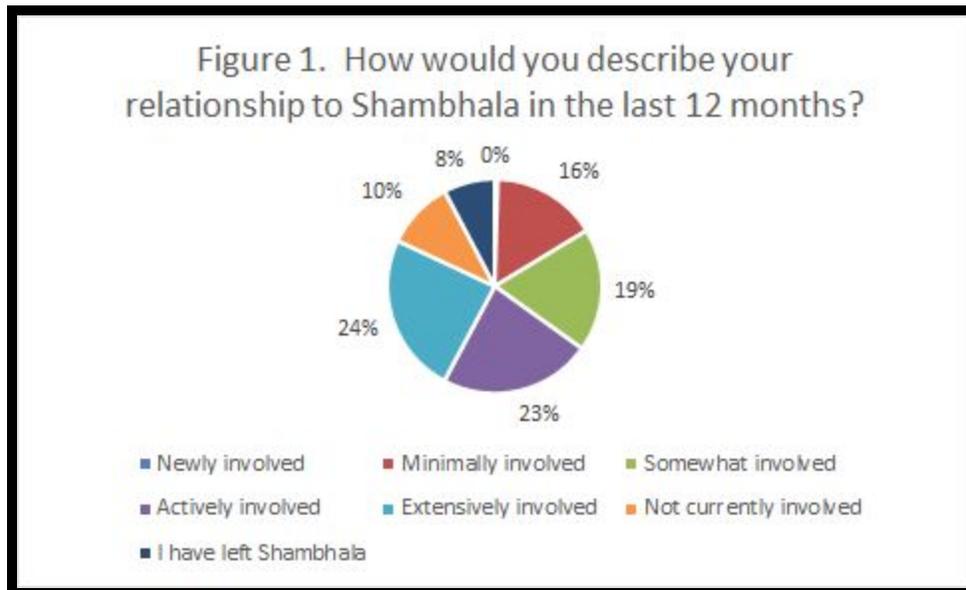
### **Current level of energy and engagement (in Tibetan, lungta) in Shambhala**

At the time they completed the survey, most respondents and current members described their level of energy and engagement as low to neutral. The lowest levels of energy and engagement are experienced by people who also see themselves as less involved. Those who are more actively involved say they report neutral to high levels of energy and engagement. Generally, all others report low or very low levels. (see Table 1.26.) Responses to open ended questions on this topic will be included in Part 4 of this report.

## Part 1: Detailed Findings

### Activity Level in Shambhala

The initial question on the Sense of Shambhala survey asked respondents to describe their relationship to Shambhala in the last 12 months. The choices offered to respondents were: (1) newly involved, exploring what Shambhala has to offer, (2) minimally involved, connect occasionally, (3) somewhat involved, participate in a few activities that I am interested in, (4) actively involved, a fair amount of practice, study, volunteering, (5) extensively involved, a considerable amount of practice, study, volunteering, (6) not currently involved, and (7) I have left Shambhala.



<b>Table 1.1. How would you describe your relationship to Shambhala in the last 12 months?</b>				
	<b>Total Respondents N = 3093 (100%)</b>		<b>Current Members N = 1299</b>	
<b>Activity Level</b>	<b>Number</b>	<b>% of Total Respondents</b>	<b>Number</b>	<b>% of Total Current Members</b>
<b>Newly involved</b>	14	<1%	7	1%
<b>Minimally involved</b>	491	16%	161	13%
<b>Subtotal</b>	<b>505</b>	<b>16%</b>	<b>168</b>	<b>13%</b>
<b>Somewhat involved</b>	575	19%	271	21%
<b>Actively involved</b>	708	23%	399	31%
<b>Extensively involved</b>	747	24%	434	34%
<b>Subtotal</b>	<b>2030</b>	<b>66%</b>	<b>1104</b>	<b>87%</b>
<b>Not currently involved</b>	319	10%	24	2%
<b>I have left Shambhala</b>	239	8%	3	0%
<b>Subtotal</b>	<b>558</b>	<b>18%</b>	<b>27</b>	<b>2%</b>
<b>Total</b>	<b>3093</b>	<b>100%</b>	<b>1272</b>	<b>100%</b>

**Observation:** Two-thirds (66%) of survey respondents and 87% of current members were somewhat to extensively involved in Shambhala. Survey respondents included 18% who were either inactive or who have left Shambhala; these categories made up only 2% of current dues-paying members.

## Demographics by Activity Level

The Sense of Shambhala survey included five general demographic questions. Unfortunately as discussed above, a technical problem in the early weeks of data collection resulted in a loss of information for these five questions. Consequently, demographics are missing for about one-third of respondents across each activity level category.

<b>Table 1.2. When did your involvement with Shambhala begin?</b>						
<b>Activity Level</b>	<b>N with responses</b>	<b>When Trungpa R. was alive</b>	<b>Between Trungpa R.'s death and 1999</b>	<b>2000-2008</b>	<b>2009-2017</b>	<b>2018-present</b>
<b>Total Respondents N = 2055 (those who answered the demographic questions)</b>						
		<b>% Each response in this Activity Level</b>				
<b>Newly involved</b>	7	<1%	0%	29%	14%	57%
<b>Minimally involved</b>	334	22%	22%	31%	25%	0%
<b>Subtotal</b>	<b>341</b>	<b>22%</b>	<b>21%</b>	<b>31%</b>	<b>25%</b>	<b>1%</b>
<b>Somewhat involved</b>	382	29%	18%	22%	30%	1%
<b>Actively involved</b>	468	24%	20%	24%	29%	3%
<b>Extensively involved</b>	497	36%	20%	21%	23%	<1%
<b>Subtotal</b>	<b>1347</b>	<b>30%</b>	<b>19%</b>	<b>22%</b>	<b>27%</b>	<b>1%</b>
<b>Not currently involved</b>	199	23%	17%	33%	27%	1%
<b>I have left Shambhala</b>	168	15%	18%	39%	28%	<1%
<b>Subtotal</b>	<b>367</b>	<b>19%</b>	<b>17%</b>	<b>36%</b>	<b>28%</b>	<b>&lt;1%</b>
<b>Total respondents</b>	<b>2055</b>	<b>27%</b>	<b>19%</b>	<b>26%</b>	<b>27%</b>	<b>1%</b>
<b>Total Current Members N=1299</b>						
		<b>% in each time period</b>				
<b>Total Current members</b>	<b>1299</b>	<b>28%</b>	<b>21%</b>	<b>24%</b>	<b>26%</b>	<b>1%</b>

**Observation:** Half of newly or minimally involved, half of more actively involved, and two-thirds of respondents who are not involved or who have left Shambhala began their involvement after the year 2000. The time period distribution of current members is slightly earlier than the time period distribution of the total survey respondents.

<b>Table 1.3. What is your age group?</b>					
<b>Activity Level</b>	<b>N with response</b>	<b>Under age 25</b>	<b>25-39</b>	<b>40-59</b>	<b>60+</b>
	<b>Total Respondents N = 2055 (those who answered the demographic questions)</b>				
		<b>% Each age group in this Activity Level</b>			
<b>Newly involved</b>	7	<1%	<1%	43%	57%
<b>Minimally involved</b>	334	<1%	12%	40%	48%
<b>Subtotal</b>	<b>341</b>	<b>&lt;1%</b>	<b>12%</b>	<b>40%</b>	<b>48%</b>
<b>Somewhat involved</b>	382	<1%	9%	35%	56%
<b>Actively involved</b>	468	<1%	8%	29%	62%
<b>Extensively involved</b>	497	<1%	8%	32%	60%
<b>Subtotal</b>	<b>1347</b>	<b>&lt;1%</b>	<b>8%</b>	<b>32%</b>	<b>59%</b>
<b>Not involved</b>	199	<1%	10%	44%	46%
<b>I have left Shambhala</b>	168	1%	13%	45%	42%
<b>Subtotal</b>	<b>367</b>	<b>&lt;1%</b>	<b>11%</b>	<b>44%</b>	<b>44%</b>
<b>Total</b>	<b>2055</b>	<b>&lt;1%</b>	<b>9%</b>	<b>36%</b>	<b>55%</b>
	<b>Total Current Members N=1299</b>				
		<b>% in each age group</b>			
<b>Total</b>	<b>1299</b>	<b>&lt;0%</b>	<b>7%</b>	<b>34%</b>	<b>60%</b>

**Observation:** Overall, over half of respondents are over age 60 and fewer than 10 per cent are under age 40. The more actively involved respondents are older, on average, than the other two groups of respondents. Respondents under age 60 represent 45% of all respondents, but 56% of those who are not involved or who have left Shambhala.

<b>Table 1.4. How large is your local Shambhala Centre or Group?</b>								
<b>Activity Level</b>	<b>N with response</b>	<b>I do not belong to a Centre or Group</b>	<b>I do not know the size</b>	<b>Very small (1-9)</b>	<b>Small (10-34)</b>	<b>Medium (35-74)</b>	<b>Large (75-125)</b>	<b>Very Large (125+)</b>
<b>Total Respondents N = 2055 (those who answered the demographic questions)</b>								
<b>% Center size by Activity Level</b>								
<b>Newly involved</b>	7	14%	0%	14%	14%	43%	14%	0%
<b>Minimally involved</b>	334	10%	14%	6%	9%	18%	21%	22%
<b>Subtotal</b>	<b>341</b>	<b>10%</b>	<b>13%</b>	<b>6%</b>	<b>9%</b>	<b>18%</b>	<b>21%</b>	<b>22%</b>
<b>Somewhat involved</b>	382	5%	6%	5%	14%	25%	23%	23%
<b>Actively involved</b>	468	2%	5%	7%	19%	27%	21%	19%
<b>Extensively involved</b>	497	2%	2%	5%	20%	26%	25%	21%
	<b>1347</b>	<b>3%</b>	<b>4%</b>	<b>6%</b>	<b>18%</b>	<b>26%</b>	<b>23%</b>	<b>21%</b>
<b>Not involved</b>	199	26%	14%	4%	10%	12%	16%	18%
<b>I have left Shambhala</b>	168	43%	5%	2%	7%	14%	12%	17%
<b>Subtotal</b>	<b>367</b>	<b>34%</b>	<b>10%</b>	<b>3%</b>	<b>8%</b>	<b>13%</b>	<b>14%</b>	<b>17%</b>
<b>Total</b>	<b>2055</b>	<b>10%</b>	<b>7%</b>	<b>5%</b>	<b>15%</b>	<b>22%</b>	<b>21%</b>	<b>20%</b>
<b>Total Current Members N=1299</b>								
<b>% Each response</b>								
<b>Total</b>	<b>1299</b>	<b>1%</b>	<b>4%</b>	<b>5%</b>	<b>16%</b>	<b>26%</b>	<b>25%</b>	<b>22%</b>

**Observation:** More actively involved respondents are much more likely to belong to a local Shambhala Centre or Group, and to know its size. They are also more frequently members of medium size groups, rather than very small or very large groups.

<b>Table 1.5. How would you describe your formal relationship to the Shambhala organization?</b>						
<b>Activity Level</b>	<b>N with response</b>	<b>Currently a dues-paying member</b>	<b>Previously a dues paying member, not currently</b>	<b>Part of Shambhala but never a dues paying member</b>	<b>Previously part of Shambhala never a dues paying member</b>	<b>Other</b>
<b>Total Respondents N = 2055 (those who answered the demographic questions)</b>						
		<b>% Each response by Activity level</b>				
<b>Newly involved</b>	7	100%	0%	0%	0%	0%
<b>Minimally involved</b>	334	48%	33%	4%	3%	12%
<b>Subtotal</b>	<b>341</b>	<b>49%</b>	<b>33%</b>	<b>4%</b>	<b>3%</b>	<b>11%</b>
<b>Somewhat involved</b>	382	71%	15%	5%	1%	8%
<b>Actively involved</b>	468	85%	7%	3%	0%	4%
<b>Extensively involved</b>	497	87%	4%	1%	0%	7%
<b>Subtotal</b>	<b>1347</b>	<b>82%</b>	<b>8%</b>	<b>3%</b>	<b>1%</b>	<b>6%</b>
<b>Not involved</b>	199	12%	59%	3%	10%	17%
<b>I have left Shambhala</b>	168	2%	79%	1%	4%	15%
<b>Subtotal</b>	<b>367</b>	<b>7%</b>	<b>68%</b>	<b>2%</b>	<b>7%</b>	<b>16%</b>
<b>Total</b>	<b>2055</b>	<b>63%</b>	<b>23%</b>	<b>3%</b>	<b>2%</b>	<b>9%</b>
<b>Total Current Members N=1299</b>						
		<b>% Each response</b>				
<b>Total</b>	<b>1299</b>	<b>100%</b>	<b>0%</b>	<b>0%</b>	<b>0%</b>	<b>0%</b>

**Observation:** Overall, about two-thirds (63%) of the survey respondents are dues paying members of Shambhala. Half of newly or minimally involved respondents are current dues-paying members, while one-third (33%) are former members. Eighty two percent of those who are more actively involved are dues-paying members. Among inactive respondents and those who report having left, 7% are current dues-paying members, while two-thirds (68%) are former dues paying members. The open-ended questions that provide more detail on respondents' relationship to Shambhala will be discussed in Part 4 of this report.

<b>Table 1.6. Continent of Residence</b>					
<b>Sense of Shambhala Survey</b>			<b>Survey Sample from the Shambhala Database</b>		
	<b>N</b>	<b>%</b>		<b>N</b>	<b>%</b>
<b>Africa</b>	5	0.2	<b>Africa</b>	32	0.2
<b>Asia and Oceania</b>	25	1%	<b>Asia and Oceania</b>	146	1%
<b>Middle East</b>	3	0.1%			
<b>Canada</b>	436	21%	<b>North America</b>	9544	78%
<b>United States</b>	1189	57%			
<b>Central America and Mexico</b>	12	0.6%	<b>Caribbean and South America</b>	261	2%
<b>South America</b>	29	1%			
<b>Eastern Europe</b>	46	2%	<b>Europe</b>	2281	19%
<b>Western Europe</b>	357	17%			
<b>Total responding to this question</b>	<b>2,102</b>			<b>12,264</b>	

**Observation:** Residents of the United States represented more than half of the respondents, while Canadians and Europeans each represented about 20% of respondents. The geographic distribution of respondents mirrors the geographic distribution of the population who received links to respond to the survey.

## Dimensions of Shambhala

A set of questions on the Sense of Shambhala survey asked respondents to indicate how important various dimensions of Shambhala are to them personally. Respondents indicated the importance of 12 dimensions, as shown below.

<b>Table 1.7. How important are the following dimensions of Shambhala to you personally?</b>						
<b>Activity Level</b>	<b>Number of respondents answering this series of questions</b>	<b>Deepening my meditation practice</b>	<b>Supporting the study and practice of Buddhism, Shambhala and other spiritual traditions</b>	<b>Supporting social relationships with like-minded people</b>	<b>Supporting a partner or family member who is in Shambhala</b>	<b>Supporting my recovery path</b>
<b>Total Respondents answering these questions N = 3035</b>						
		<b>% Checking very important or essential for each dimension by Activity level</b>				
<b>Newly involved</b>	14	93%	86%	64%	21%	57%
<b>Minimally involved</b>	484	71%	76%	50%	18%	22%
<b>Subtotal</b>	<b>498</b>	<b>71%</b>	<b>76%</b>	<b>51%</b>	<b>18%</b>	<b>23%</b>
<b>Somewhat involved</b>	565	79%	82%	56%	21%	26%
<b>Actively involved</b>	700	85%	87%	62%	26%	27%
<b>Extensively involved</b>	742	89%	89%	58%	31%	26%
<b>Subtotal</b>	<b>2007</b>	<b>85%</b>	<b>86%</b>	<b>59%</b>	<b>26%</b>	<b>26%</b>
<b>Not currently involved</b>	299	67%	65%	39%	17%	23%
<b>I have left Shambhala</b>	231	57%	61%	38%	9%	20%
<b>Subtotal</b>	<b>530</b>	<b>63%</b>	<b>63%</b>	<b>39%</b>	<b>14%</b>	<b>22%</b>
<b>Total respondents</b>	<b>3035</b>	<b>79%</b>	<b>81%</b>	<b>54%</b>	<b>23%</b>	<b>25%</b>
<b>Total Current members answering these questions N = 1299</b>						
		<b>% answering very important or essential</b>				
<b>Total current members</b>	<b>1299</b>	<b>84%</b>	<b>85%</b>	<b>59%</b>	<b>26%</b>	<b>27%</b>

<b>Table 1.7. (cont). How important are the following dimensions of Shambhala to you personally?</b>						
<b>Activity Level</b>	<b>Number of respondents answering this series of questions</b>	<b>Engagement in Shambhala social calendar, celebrations and events</b>	<b>Arts and other creative endeavors</b>	<b>Develop leadership skills</b>	<b>Work with life cycle events such as child raising, aging, dying</b>	<b>Identify vehicles for social activism and community engagement</b>
<b>Total respondents answering these questions N = 3035</b>						
<b>% Checking very important or essential by Activity level</b>						
<b>Newly involved</b>	14	43%	29%	29%	36%	43%
<b>Minimally involved</b>	484	18%	23%	19%	44%	32%
<b>Subtotal</b>	<b>498</b>	<b>19%</b>	<b>23%</b>	<b>19%</b>	<b>43%</b>	<b>32%</b>
<b>Somewhat involved</b>	565	25%	24%	18%	45%	37%
<b>Actively involved</b>	700	33%	27%	30%	55%	40%
<b>Extensively involved</b>	742	41%	32%	42%	50%	41%
<b>Subtotal</b>	<b>2007</b>	<b>34%</b>	<b>28%</b>	<b>31%</b>	<b>51%</b>	<b>39%</b>
<b>Not currently involved</b>	299	16%	21%	17%	35%	29%
<b>I have left Shambhala</b>	231	10%	15%	12%	29%	26%
<b>Subtotal</b>	<b>530</b>	<b>14%</b>	<b>18%</b>	<b>15%</b>	<b>32%</b>	<b>28%</b>
<b>Total respondents</b>	<b>3035</b>	<b>28%</b>	<b>25%</b>	<b>26%</b>	<b>46%</b>	<b>36%</b>
<b>Total Current members answering these questions N = 1299</b>						
<b>% checking very important or essential</b>						
<b>Total current members</b>	<b>1299</b>	<b>33%</b>	<b>27%</b>	<b>30%</b>	<b>53%</b>	<b>40%</b>

**Observation:** Meditation practice and the study of Buddhism, Shambhala and other spiritual traditions were the dimensions most frequently identified as very important or essential across all activity levels,

as well as for current members. Supporting social relationships with like-minded people and working with life cycle issues were the next most important, again across all activity levels and among current members. Nearly a quarter of respondents across all activity levels and among members found support for a recovery path to be an important dimension of Shambhala, while over one-third saw Shambhala as an aspect of their expression of social activism and community engagement.

Respondents who are more active with Shambhala and current members cited leadership skill development and engagement in Shambhala celebrations and events as important dimensions; these are not important dimensions for respondents newly or minimally active or for inactive respondents and those who have left Shambhala.

## Practice Paths

Another set of survey questions asked about respondents' experiences with a set of practice paths. Respondents had the choice to indicate whether they were unfamiliar or uninterested in the path, whether it was a past or current practice, or whether they were interested in pursuing the path in the future.

**Table 1.8. What is your experience with these practice paths : Vajrayana or non-Vajrayana Practitioners?**

Activity Level	Number of respondents answering this series of questions	% Who have <u>ever</u> been Vajrayana practitioners (past or current)	% Who have <u>never</u> been Vajrayana practitioners (past or current)
<b>Total Respondents answering these questions N = 2879</b>			
<b>% Each response by Activity level</b>			
Newly involved	14	21%	79%
Minimally involved	458	53%	47%
<b>Subtotal</b>	<b>472</b>	<b>52%</b>	<b>48%</b>
Somewhat involved	537	56%	44%
Actively involved	667	50%	49%
Extensively involved	717	69%	31%
<b>Subtotal</b>	<b>1921</b>	<b>59%</b>	<b>41%</b>
Not currently involved	271	50%	50%
I have left Shambhala	215	47%	52%
<b>Subtotal</b>	<b>486</b>	<b>49%</b>	<b>51%</b>
<b>Total respondents</b>	<b>2879</b>	<b>56%</b>	<b>44%</b>
<b>Total Current members answering these questions N = 1299</b>			
<b>% Each response</b>			
<b>Total members</b>	<b>1299</b>	<b>59%</b>	<b>41%</b>

<b>Table 1.9. What is your experience with these practice paths : Vajrayana or non-Vajrayana Practitioners?-- Decade started in Shambhala</b>			
<b>Decade started in Shambhala</b>	<b>Number of respondents answering this series of questions</b>	<b>% who have <u>ever</u> been Vajrayana practitioners (past or current)</b>	<b>% who have <u>never</u> been Vajrayana practitioners (past or current)</b>
<b>Total respondents answering these questions N = 2055</b>			
	<b>% Vajrayana practitioners by decade started in Shambhala</b>		
<b>When Trungpa R. was alive</b>	548	87%	13%
<b>Between Trungpa R.'s death and 1999</b>	395	69%	31%
<b>2000-2008</b>	537	52%	48%
<b>2009-2017</b>	551	21%	79%
<b>2018 or later</b>	24	8%	92%
<b>Total respondents</b>	<b>2055</b>	<b>56%</b>	<b>44%</b>
<b>Total Current members answering these questions N = 1299</b>			
	<b>% by decade started in Shambhala</b>		
<b>When Trungpa R. was alive</b>	366	91%	9%
<b>Between Trungpa R.'s death and 1999</b>	268	73%	27%
<b>2000-2008</b>	312	55%	46%
<b>2009-2017</b>	334	21%	79%
<b>2018 or later</b>	19	5%	95%
<b>Total current members</b>	<b>1299</b>	<b>59%</b>	<b>41%</b>

**Observation:** Overall, slightly more than half (56%) of the survey respondents are past or current Vajrayana practitioners. More of the relatively active respondents and more current members are

Vajrayana practitioners. Fewer of those who entered Shambhala after the year 2000 are Vajrayana practitioners, both among all respondents and among current members.

<b>Table 1.10. Current Practices among Vajrayana Practitioners</b>					
<b>Activity Level</b>	<b>Total who are Vajrayana practitioners</b>	<b>Both Kagyu-Nyingma and Shambhala</b>	<b>Shambhala only</b>	<b>Kagyu Nyingma only</b>	<b>Neither currently</b>
<b>Total respondents who are Vajrayana practitioners answering these questions N = 1609</b>					
		<b>% Each response in each Activity level</b>			
<b>Newly involved</b>	3	33%	33%	0%	33%
<b>Minimally involved</b>	241	14%	16%	40%	30%
<b>Subtotal</b>	<b>244</b>	<b>14%</b>	<b>16%</b>	<b>39%</b>	<b>30%</b>
<b>Somewhat involved</b>					
<b>Somewhat involved</b>	300	20%	24%	37%	19%
<b>Actively involved</b>	334	32%	37%	16%	14%
<b>Extensively involved</b>	494	40%	42%	11%	7%
<b>Subtotal</b>	<b>1128</b>	<b>32%</b>	<b>36%</b>	<b>20%</b>	<b>13%</b>
<b>Not currently involved</b>					
<b>Not currently involved</b>	135	7%	4%	41%	47%
<b>I have left Shambhala</b>	102	3%	0%	53%	44%
<b>Subtotal</b>	<b>237</b>	<b>5%</b>	<b>2%</b>	<b>46%</b>	<b>46%</b>

<b>Table 1.10. (cont) Current Practices among Vajrayana Practitioners</b>					
<b>Activity Level</b>	<b>Total who are Vajrayana practitioners</b>	<b>Both Kagyu-Nyingma and Shambhala</b>	<b>Shambhala only</b>	<b>Kagyu Nyingma only</b>	<b>Neither currently</b>
		<b>% Each response by Activity level</b>			
<b>Total respondents</b>	<b>1609</b>	<b>26%</b>	<b>28%</b>	<b>27%</b>	<b>20%</b>
<b>Total Current members who are Vajrayana practitioners answering these questions N = 771</b>					
		<b>% Current practice</b>			
<b>Total current members</b>	<b>771</b>	<b>31%</b>	<b>35%</b>	<b>19%</b>	<b>15%</b>

**Observation:** Across all respondents who are Vajrayana practitioners, there is an equal distribution of those practicing in the Kagyu-Nyingma tradition (27%), in the Shambhala tradition (28%), and in both traditions (26%), with a smaller portion who are not currently practicing Vajrayana (20%).

However, very few of the inactive respondents or those who have left Shambhala are Shambhala Vajrayana practitioners (7%). Instead, they are evenly divided between those who are Kagyu-Nyingma practitioners (46%) and those who are not currently practicing in the Vajrayana tradition (46%). Among those who are more active in Shambhala and among current members, about two-thirds practice in the Shambhala tradition, either exclusively (35%), or in combination with the Kagyu-Nyingma tradition (31%).

**Table 1.11. Challenges to practice most frequently listed by Past and Current Vajrayana Practitioners (% respondents, checking all that apply)**

Path listed (past or current)- Many respondents are included in both categories	Kagyü-Nyingma Vajrayana N=1278	Shambhala Vajrayana N=1191
<b>Challenge listed</b>		
None	34%	27%
Personal time pressures	26%	26%
A hard time given what is happening in Shambhala	19%	34%
Too expensive	11%	25%
No local instruction	12%	6%
Lengthy travel distances	12%	19%

**Observation:** Shambhala Vajrayana practitioners noted more challenges to practice than Kagyü-Nyingma Vajrayana practitioners. They were particularly affected by the current situation in Shambhala, and also noted expense and travel as challenges to practice.

<b>Table 1.12. Vajrayana Practitioners - Do you have access to a meditation instructor, or someone in Shambhala who can support you on your practice and study path?</b>					
<b>Activity Level</b>	<b>Total responding to question who are Vajrayana practitioners</b>	<b>Yes, definitely have this</b>	<b>Have this to some extent</b>	<b>Do not really have this</b>	<b>Would like better access than I have now</b>
<b>Total respondents who are Vajrayana practitioners answering these questions N = 1572</b>					
		<b>% Each response</b>			
<b>Newly involved</b>	2	100%	0	0	0
<b>Minimally involved</b>	233	34%	26%	39%	30%
<b>Subtotal</b>	<b>235</b>	<b>35%</b>	<b>26%</b>	<b>39%</b>	<b>29%</b>
<b>Somewhat involved</b>	290	43%	40%	17%	33%
<b>Actively involved</b>	325	54%	33%	12%	35%
<b>Extensively involved</b>	489	61%	28%	11%	28%
<b>Subtotal</b>	<b>1104</b>	<b>54%</b>	<b>32%</b>	<b>13%</b>	<b>31%</b>
<b>Not involved</b>	132	23%	27%	50%	25%
<b>I have left Shambhala</b>	101	28%	15%	57%	10%
<b>Subtotal</b>	<b>233</b>	<b>25%</b>	<b>23%</b>	<b>53%</b>	<b>18%</b>
<b>Total respondents answering these questions</b>	<b>1572</b>	<b>47%</b>	<b>23%</b>	<b>23%</b>	<b>30%</b>
<b>Total Current members who are Vajrayana practitioners answering these questions N = 771</b>					
		<b>% Each response</b>			
<b>Current members</b>	<b>771</b>	<b>54%</b>	<b>32%</b>	<b>15%</b>	<b>32%</b>

**Observation:** Among Vajrayana practitioners, slightly more than half of active respondents and of current members have a relationship with a meditation instructor or practice support group. The portion of new or minimally active members and of inactive members and those who have left who have

such relationships is much smaller. About a third of new or minimally active respondents, active respondents and current members would like to have better access to such a resource.

<b>Table 1.13. Practices among non-Vajrayana Practitioners</b>					
<b>Activity Level</b>	<b>Number of non-Vajrayana respondents</b>	<b>Current or past practice of Foundational Buddhism</b>	<b>Current or past practice of Mahayana Buddhism</b>	<b>Current or past practice of Way of Shambhala</b>	<b>Current or past practice of graduate Shambhala and/or assemblies</b>
<b>Total non-Vajrayana respondents answering these questions N = 1271</b>					
		<b>% of Activity level with current or past practice, checking all that apply</b>			
<b>Newly involved</b>	11	64%	55%	64%	18%
<b>Minimally involved</b>	217	78%	76%	78%	51%
<b>Subtotal</b>	<b>228</b>	<b>78%</b>	<b>75%</b>	<b>78%</b>	<b>50%</b>
<b>Somewhat involved</b>	238	84%	74%	80%	42%
<b>Actively involved</b>	333	76%	76%	86%	42%
<b>Extensively involved</b>	223	81%	85%	85%	57%
<b>Subtotal</b>	<b>794</b>	<b>80%</b>	<b>78%</b>	<b>84%</b>	<b>46%</b>
<b>Not currently involved</b>	136	79%	74%	78%	40%
<b>I have left Shambhala</b>	113	79%	71%	73%	41%
<b>Subtotal</b>	<b>249</b>	<b>79%</b>	<b>72%</b>	<b>76%</b>	<b>40%</b>
<b>Total respondents</b>	<b>1271</b>	<b>79%</b>	<b>76%</b>	<b>81%</b>	<b>46%</b>
<b>Total non-Vajrayana current members answering these questions N = 528</b>					
		<b>% with current or past practice, checking all that apply</b>			
<b>Total current members</b>	<b>528</b>	<b>80%</b>	<b>79%</b>	<b>84%</b>	<b>51%</b>

**Observation:** Among the 45% of respondents and 40% of members who are not Vajrayana practitioners, the majority, to an equal extent, had experience with Hinayana and Mahayana Buddhism and with the Way of Shambhala path. Less than half of all respondents, and half of current members, reported graduate level Shambhala (Sacred Path, Enlightened Society Assembly, Warrior Assembly) as a past or current practice.

Respondents were asked about their experiences with both the Vajrayana Buddhist teachings drawn from the Kagyu and Nyingma traditions and the Shambhala Vajrayana teachings (Sacred World Assembly, Primordial Rigden ngondro, Rigden Abhisheka and Scorpion Seal). Non-Vajrayana practitioners were defined as those respondents who did not report either of these as their past or current practice or path. This table shows these respondents' responses to the two questions about Vajrayana practices.

**Table 1.14. Non-Vajrayana Practitioners - What is your experience with both the Kagyu-Nyingma Vajrayana and the Shambhala Vajrayana teachings?**

Combinations of responses	Total Respondents answering these questions N = 1254		Newly or Minimally involved N = 225		Somewhat active, Active or Extensively involved N = 782		Not involved or who have Left Shambhala N = 247	
	N	%	N	%	N	%	N	%
<b>Interested in Vajrayana</b>	<b>441</b>	<b>35%</b>	<b>70</b>	<b>31%</b>	<b>320</b>	<b>41%</b>	<b>44</b>	<b>18%</b>
<i>Subcategories:</i>								
Interested in both Shambhala and Kagyu-Nyingma Vajrayana in the future	216	17%	34	15%	166	21%	16	6%
Interested in Shambhala Vajrayana	66	5%	10	4%	49	6%	7	3%
Interested in Kagyu-Nyingma Vajrayana	159	13%	26	11%	105	13%	28	11%
<b>Unfamiliar with Vajrayana</b>	<b>382</b>	<b>30%</b>	<b>77</b>	<b>34%</b>	<b>220</b>	<b>28%</b>	<b>85</b>	<b>34%</b>
<i>Subcategories:</i>								
Unfamiliar with either set of teachings	253	20%	50	22%	151	19%	52	21%
Unfamiliar with Shambhala Vajrayana	57	4%	13	6%	30	4%	14	6%
Unfamiliar with Kagyu-Nyingma Vajrayana	72	6%	14	6%	39	5%	19	8%
<b>Not interested in Vajrayana</b>	<b>302</b>	<b>24%</b>	<b>60</b>	<b>27%</b>	<b>160</b>	<b>20%</b>	<b>82</b>	<b>33%</b>
<i>Subcategories:</i>								
Not interested in either set of teachings	232	19%	50	22%	119	15%	63	26%
Not interested in Shambhala Vajrayana	56	4%	6	3%	35	4%	15	6%
Not interested in Kagyu-Nyingma Vajrayana	14	1%	4	2%	6	1%	4	2%
<b>Other comments on both</b>	<b>129</b>	<b>10%</b>	<b>18</b>	<b>8%</b>	<b>82</b>	<b>10%</b>	<b>29</b>	<b>12%</b>

**Observation:** Over one-third of all non-Vajrayana respondents wish to study the Vajrayana in future, whether the Kagyu-Nyingma or the Shambhala Vajrayana, or both. However, 30% overall stated that they were unfamiliar with the Vajrayana, and overall around a quarter are not interested in the Vajrayana. Interest in the Vajrayana was highest among those more actively involved.

**Table 1.15. Challenges to past and current paths most frequently listed by non-Vajrayana Practitioners (% respondents, checking all that apply)**

Challenge listed	Foundational Buddhism N=1007	Mahayana Buddhism N=970	Way of Shambhala N=1034	Graduate Shambhala and Assemblies N=582
<b>Challenges reported</b>				
None	43%	44%	35%	23%
Personal time pressures	22%	24%	26%	25%
Hard time given what is happening in Shambhala	14%	16%	28%	37%
No local instruction	14%	10%	7%	11%
Too expensive	6%	6%	11%	25%
Travel distances	11%	11%	13%	24%

**Observation:** Non-Vajrayana practitioners reported more challenges with the Way of Shambhala and particularly with the Graduate Shambhala teachings and practices, compared to Buddhist practices. Events in Shambhala, expense and distance were noted particularly as challenges for the Graduate Shambhala programs and Assemblies.

<b>Table 1.16. Non-Vajrayana Practitioners - Do you have access to a meditation instructor or someone in Shambhala who can support you in your practice and study path?</b>					
<b>Activity Level</b>	<b>Total responding to this question who are non-Vajrayana practitioners</b>	<b>Yes, definitely have this</b>	<b>Have this to some extent</b>	<b>Do not really have this</b>	<b>Would like to have better access than I do now</b>
<b>Total respondents N = 1233</b>					
		<b>% Response by Activity level</b>			
<b>Newly involved</b>	11	55%	18%	27%	36%
<b>Minimally involved</b>	209	36%	39%	24%	44%
<b>Subtotal</b>	<b>220</b>	<b>37%</b>	<b>38%</b>	<b>24%</b>	<b>43%</b>
<b>Somewhat involved</b>	232	55%	31%	14%	35%
<b>Actively involved</b>	324	68%	24%	8%	37%
<b>Extensively involved</b>	217	68%	26%	6%	37%
<b>Subtotal</b>	<b>728</b>	<b>68%</b>	<b>28%</b>	<b>10%</b>	<b>39%</b>
<b>Not involved</b>	132	23%	37%	39%	39%
<b>I have left Shambhala</b>	108	27%	31%	42%	20%
<b>Subtotal</b>	<b>240</b>	<b>25%</b>	<b>34%</b>	<b>40%</b>	<b>31%</b>
<b>Total respondents</b>	<b>1233</b>	<b>52%</b>	<b>30%</b>	<b>18%</b>	<b>37%</b>
<b>Total non-Vajrayana Current Members Answering these questions N = 528</b>					
		<b>% response</b>			
<b>Current members</b>	<b>528</b>	<b>62%</b>	<b>27%</b>	<b>11%</b>	<b>34%</b>

**Observation:** More of the active respondents and of current members who are not Vajrayana practitioners have relationships with meditation instructors, compared to the minimally active and those who have left Shambhala. About 40% of active respondents and new or minimally active respondents would like better access to such a resource, as would a third of current members and a third of those who are not involved or who have left Shambhala.

**Table 1.17. What is your experience of these additional practice paths?**

Activity Level	Total number of respondents answering this series of questions	Social Meditation			Traditional Arts such as Ikebana		
		Current practice	Past Practice	Unfamiliar with this path	Current practice	Past Practice	Unfamiliar with this path
		% reporting experience for each practice path					
<b>Total respondents</b>	<b>2879</b>	<b>16%</b>	<b>9%</b>	<b>38%</b>	<b>16%</b>	<b>28%</b>	<b>9%</b>
<b>Total current members</b>	<b>1299</b>	<b>17%</b>	<b>8%</b>	<b>35%</b>	<b>17%</b>	<b>26%</b>	<b>7%</b>

**Table 1.17 (cont) What is your experience of these practice paths?**

Activity Level	Total number of respondents answering this series of questions	Dharma Arts such as Mudra Space Awareness			Dorje Kasung		
		Current practice	Past Practice	Unfamiliar with this path	Current practice	Past Practice	Unfamiliar with this path
		% reporting experience for each practice path					
<b>Total respondents</b>	<b>2879</b>	<b>13%</b>	<b>29%</b>	<b>16%</b>	<b>12%</b>	<b>21%</b>	<b>12%</b>
<b>Total current members</b>	<b>1299</b>	<b>14%</b>	<b>29%</b>	<b>13%</b>	<b>13%</b>	<b>21%</b>	<b>10%</b>

**Observation:** A plurality of respondents and current members were unfamiliar with the practice of Social Meditation. More were familiar with the other practices. All respondents and current members were both more likely to describe traditional arts, dharma arts and Dorje Kasung as previous rather than current practices.

## Experience of Marginalization

As an organization, Shambhala understands that there are people who have felt that their voices have been minimized or neglected. A set of questions explored these concerns by asking respondents how often in the past 5 years they experienced situations in Shambhala where they felt marginalized, de-valued or treated badly for an extensive list of reasons. A summary of the checkbox responses are included here. More extensive discussions that include the open-ended responses will be included in Part 4 of this report.

<b>Table 1.18. Number of reasons you have you felt marginalized, devalued or badly treated in Shambhala</b>						
<b>Activity Level</b>	<b>Total number of respondents answering this series of questions</b>	<b>None</b>	<b>One reason</b>	<b>Two reasons</b>	<b>Three reasons</b>	<b>More than three reasons</b>
<b>Total respondents answering these questions N = 2771</b>						
		<b>% of Activity level reporting several times a year or more, each category</b>				
<b>Table 1.18</b>						
<b>Newly involved</b>	13	62%	23%	8%	0%	8%
<b>Minimally involved</b>	433	55%	18%	9%	8%	10%
<b>Subtotal</b>	<b>446</b>	<b>55%</b>	<b>19%</b>	<b>9%</b>	<b>8%</b>	<b>10%</b>
<b>Somewhat involved</b>	513	64%	15%	8%	5%	8%
<b>Actively involved</b>	645	72%	13%	7%	3%	5%
<b>Extensively involved</b>	706	67%	14%	7%	5%	7%
<b>Subtotal</b>	<b>1864</b>	<b>68%</b>	<b>14%</b>	<b>7%</b>	<b>4%</b>	<b>6%</b>
<b>Not involved</b>	257	50%	18%	12%	5%	15%
<b>I have left Shambhala</b>	204	46%	14%	15%	7%	18%
<b>Subtotal</b>	<b>461</b>	<b>48%</b>	<b>16%</b>	<b>13%</b>	<b>6%</b>	<b>16%</b>
<b>Total</b>	<b>2771</b>	<b>63%</b>	<b>15%</b>	<b>8%</b>	<b>5%</b>	<b>9%</b>
<b>Total current members answering these questions N = 1285</b>						
		<b>% Reporting several times a year or more often, each category</b>				
<b>Current members</b>	<b>1285</b>	<b>68%</b>	<b>15%</b>	<b>8%</b>	<b>5%</b>	<b>6%</b>

**Observation:** Over one-third (37%, those who did not answer “none” for reasons they felt marginalized in Shambhala) of respondents and almost one-third (32%) of current members reported experiencing at least one situation where they felt marginalized, devalued or treated badly more often than once a year. Almost half (45%) of less active respondents and more than half (52%) of respondents who are not involved or have left Shambhala responded in this way. Those who are inactive and those who have left more frequently reported feeling marginalized for multiple reasons.

<b>Table 1.19. Have you reduced your participation in the Shambhala community because you felt marginalized, devalued, mistreated, or because you don't see people like yourself as active members?</b>	
<b>Total respondents answering these questions N = 861</b>	
	<b>% reporting</b>
<b>Rather not answer</b>	4%
<b>No</b>	44%
<b>Reduced a little</b>	18%
<b>Reduced a lot</b>	23%
<b>Left the community</b>	11%

**Observation:** More than half of those who reported feeling marginalized or devalued in Shambhala reporting reducing their participation, and 11% reported leaving the community.

<b>Table 1.20. Reasons that you have felt marginalized, de-valued or badly treated in Shambhala</b>							
<b>Activity Level</b>	<b>Total indicating any experience of marginalization</b>	<b>Not part of 'in-group', feel like outsider</b>	<b>Race or ethnicity</b>	<b>Nationality or region</b>	<b>Income or social class</b>	<b>Family status</b>	<b>Amount of formal education</b>
<b>Total respondents answering these questions N = 1035</b>							
		<b>% of Activity level reporting this reason for marginalization more frequently than once a year</b>					
<b>Newly involved</b>	5	40%	0%	0%	20%	0%	0%
<b>Minimally involved</b>	197	63%	6%	5%	20%	8%	3%
<b>Subtotal</b>	<b>202</b>	<b>62%</b>	<b>5%</b>	<b>5%</b>	<b>20%</b>	<b>7%</b>	<b>2%</b>
<b>Somewhat involved</b>							
	185	61%	5%	3%	11%	6%	4%
<b>Actively involved</b>	179	58%	2%	7%	15%	6%	7%
<b>Extensively involved</b>	230	61%	5%	6%	13%	6%	3%
<b>Subtotal</b>	<b>594</b>	<b>60%</b>	<b>4%</b>	<b>5%</b>	<b>13%</b>	<b>6%</b>	<b>5%</b>
<b>Not involved</b>							
	129	72%	5%	9%	14%	9%	6%
<b>I have left Shambhala</b>	110	75%	7%	5%	22%	13%	5%
<b>Subtotal</b>	<b>239</b>	<b>73%</b>	<b>6%</b>	<b>7%</b>	<b>18%</b>	<b>10%</b>	<b>5%</b>
<b>Total respondents</b>							
	1035	63%	5%	6%	15%	7%	4%
<b>Total current members answering these questions N = 412</b>							
		<b>% reporting this reason of marginalization, more frequently than once a year</b>					
<b>Total current members</b>	<b>412</b>	<b>60%</b>	<b>3%</b>	<b>5%</b>	<b>13%</b>	<b>7%</b>	<b>5%</b>

<b>Table 1.20 (cont) Ways that you have felt marginalized, de-valued or badly treated in Shambhala</b>							
<b>Activity Level</b>	<b>Total indicating any experience of marginalization</b>	<b>Language spoken</b>	<b>Different physical ability</b>	<b>Mental health issues</b>	<b>Transportation difficulties</b>	<b>Self-identifying as male</b>	<b>Self identifying as female</b>
<b>Total respondents answering these questions N = 1035</b>							
		<b>% of Activity level reporting this reason for marginalization more frequently than once a year</b>					
<b>Newly involved</b>	5	0%	20%	0%	20%	0%	0%
<b>Minimally involved</b>	197	1%	4%	2%	15%	5%	10%
<b>Subtotal</b>	<b>202</b>	<b>0%</b>	<b>4%</b>	<b>2%</b>	<b>15%</b>	<b>4%</b>	<b>10%</b>
<b>Somewhat involved</b>	185	6%	7%	4%	13%	3%	9%
<b>Actively involved</b>	179	4%	11%	7%	13%	6%	12%
<b>Extensively involved</b>	230	5%	4%	3%	9%	7%	13%
<b>Subtotal</b>	<b>594</b>	<b>5%</b>	<b>7%</b>	<b>5%</b>	<b>12%</b>	<b>5%</b>	<b>11%</b>
<b>Not involved</b>	129	4%	7%	5%	12%	5%	7%
<b>I have left Shambhala</b>	110	7%	9%	13%	10%	5%	18%
<b>Subtotal</b>	<b>239</b>	<b>5%</b>	<b>8%</b>	<b>9%</b>	<b>11%</b>	<b>5%</b>	<b>12%</b>
<b>Total respondents</b>	<b>1035</b>	<b>4%</b>	<b>7%</b>	<b>5%</b>	<b>12%</b>	<b>5%</b>	<b>11%</b>
<b>Total current members answering these questions N = 412</b>							
		<b>% Reporting this reason for marginalization more frequently than once a year</b>					
<b>Total current members</b>	<b>412</b>	<b>4%</b>	<b>7%</b>	<b>4%</b>	<b>13%</b>	<b>5%</b>	<b>13%</b>

<b>Table 1.20 (cont) Ways you have felt marginalized, de-valued or badly treated in Shambhala</b>						
<b>Activity Level</b>	<b>Total indicating any experience of marginalization</b>	<b>Self-identifying as trans</b>	<b>Self-identifying as gender non-conforming</b>	<b>My sexual orientation</b>	<b>My appearance</b>	<b>Being younger than others</b>
<b>Total respondents answering these questions N = 1035</b>						
		<b>% of Activity level reporting this reason for marginalization more frequently than once a year</b>				
<b>Newly involved</b>	5	0%	0%	0%	0%	0%
<b>Minimally involved</b>	197	1%	3%	3%	6%	4%
<b>Subtotal</b>	<b>202</b>	<b>1%</b>	<b>2%</b>	<b>2%</b>	<b>6%</b>	<b>4%</b>
<b>Somewhat involved</b>	185	1%	2%	2%	5%	9%
<b>Actively involved</b>	179	1%	1%	4%	4%	4%
<b>Extensively involved</b>	230	0%	1%	3%	9%	8%
<b>Subtotal</b>	<b>594</b>	<b>1%</b>	<b>2%</b>	<b>3%</b>	<b>6%</b>	<b>7%</b>
<b>Not involved</b>	129	1%	3%	5%	7%	9%
<b>I have left Shambhala</b>	110	3%	5%	6%	11%	8%
<b>Subtotal</b>	<b>239</b>	<b>2%</b>	<b>4%</b>	<b>6%</b>	<b>9%</b>	<b>8%</b>
<b>Total respondents</b>	<b>1035</b>	<b>1%</b>	<b>2%</b>	<b>4%</b>	<b>7%</b>	<b>7%</b>
<b>Total current members answering these questions N = 412</b>						
		<b>% Reporting this reason for marginalization more frequently than once a year</b>				
<b>Total current members</b>	<b>412</b>	<b>1%</b>	<b>1%</b>	<b>4%</b>	<b>5%</b>	<b>7%</b>

**Table 1.20 (cont) Ways you have felt marginalized, devalued or badly treated in Shambhala, several times a year or often (% of respondents, checking all that apply)**

Activity Level	Total indicating any experience of marginalization	Being older than others	Not being a Vajrayana practitioner	A Vajrayana, but not a Scorpion Seal practitioner	A student of Trungpa R. but not the Sakyong	Level on the Shambhala Vajrayana path
<b>Total respondents N = 1035</b>						
<b>% of Activity level reporting this reason for marginalization more frequently than once a year</b>						
Newly involved	5	0%	40%	20%	0%	40%
Minimally involved	197	10%	23%	18%	24%	17%
<b>Subtotal</b>	<b>202</b>	<b>10%</b>	<b>24%</b>	<b>18%</b>	<b>23%</b>	<b>18%</b>
<b>Somewhat involved</b>						
Somewhat involved	185	15%	22%	17%	20%	21%
Actively involved	179	9%	26%	9%	12%	14%
Extensively involved	230	19%	26%	10%	9%	15%
<b>Subtotal</b>	<b>594</b>	<b>15%</b>	<b>25%</b>	<b>12%</b>	<b>13%</b>	<b>16%</b>
<b>Not involved</b>						
Not involved	129	12%	22%	22%	23%	23%
I have left Shambhala	110	16%	36%	27%	23%	26%
<b>Subtotal</b>	<b>239</b>	<b>14%</b>	<b>29%</b>	<b>25%</b>	<b>23%</b>	<b>25%</b>
<b>Total respondents</b>	<b>1035</b>	<b>14%</b>	<b>25%</b>	<b>16%</b>	<b>17%</b>	<b>19%</b>
<b>Total Current members answering these questions N = 412</b>						
<b>% Reporting this reason for marginalization more frequently than once a year</b>						
<b>Total current members</b>	<b>412</b>	<b>14%</b>	<b>23%</b>	<b>13%</b>	<b>13%</b>	<b>14%</b>

**Observation:** The most frequently cited reason for feeling marginalized, devalued or badly treated in situations in Shambhala was feeling like an outsider, or not part of the “in-group”. The second most frequently cited reason was not being a Vajrayana practitioner. Other differentiations by practice path, and income or social class were the next most frequent reasons mentioned. Respondents who have left Shambhala more frequently cited other identities (race, ethnicity, gender, sexual orientation, disabilities) as the basis for their marginalization, compared to respondents who remain active in

Shambhala. Current members reported a similar pattern, although with fewer reports of marginalization based on practice path.

<b>Table 1.21. Most common circumstances that made respondents feel marginalized, devalued or badly treated (checking all that apply)</b>	
<b>Number of respondents answering this question N=881</b>	
	<b>% reporting</b>
More detail supplied in open response (to be reported in Part 4 of this report)	42%
Thoughtless or insensitive comments	31%
Feeling talked down to by teachers and leaders	31%
Assumptions made about my abilities or opinions	30%
Not feeling heard by leaders in the Shambhala community	28%
Assumptions made about my interests and motivations	23%

**Observation:** Both insensitivity and a sense of being unseen by others in the community were associated with feeling marginalized and devalued.

<b>Table 1.22. What steps could we in Shambhala take to address these issues?</b>				
	<b>Not relevant to me</b>	<b>Somewhat helpful</b>	<b>Very helpful</b>	<b>Essential</b>
<b>Total respondents answering these questions N=861</b>				
	<b>% Each response</b>			
<b>Increase representation of people like me in teaching and leadership</b>	52%	17%	17%	15%
<b>Open channels of communication between membership and leadership</b>	22%	14%	26%	38%
<b>Clear public commitment to address bias and mistreatment</b>	28%	15%	21%	37%
<b>Enforce anti-discrimination provisions in the Shambhala care and conduct policy</b>	37%	15%	16%	32%
<b>Prominently post a clear written statement at all Centres, programs and retreats</b>	38%	23%	15%	24%
<b>Require accessibility accommodations in all Shambhala settings</b>	45%	16%	19%	21%
<b>Sensitivity training for teachers and leaders</b>	23%	19%	21%	37%
<b>Convening diversity committees that bring awareness about inclusion issues to the attention of the community</b>	35%	21%	22%	22%
<b>Open community conversations about discrimination and bias</b>	29%	21%	23%	26%
<b>Opportunities for affinity groups to gather together for practice, study and socializing</b>	43%	18%	18%	20%

**Observation:** Three suggestions stand out as steps that Shambhala could take to address experiences of marginalization among respondents: increased sensitivity training for teachers and leaders (59% very helpful or essential), clear public commitment to address bias and mistreatment (58% very helpful or essential), and better channels of communication between membership and leadership (64% very helpful or essential).

## Persistent Anger or Distress

Some members of our community feel intense and persistent anger, sadness, outrage or disheartenment in response to the sexual misconduct, abuse, financial concerns and general upheaval in the Shambhala community over the past 2 years.

<b>Table 1.23. Do you personally have these feelings at an intense or persistent level?</b>			
<b>Activity Level</b>	<b>Total number of respondents answering this series of questions</b>	<b>Yes</b>	<b>No</b>
<b>Total respondents answering these questions N=2739</b>			
		<b>% response by activity level</b>	
<b>Newly involved</b>	13	31%	69%
<b>Minimally involved</b>	429	60%	40%
<b>Subtotal</b>	<b>442</b>	<b>59%</b>	<b>41%</b>
<b>Somewhat involved</b>	504	53%	47%
<b>Actively involved</b>	641	52%	48%
<b>Extensively involved</b>	699	48%	52%
<b>Subtotal</b>	<b>1844</b>	<b>51%</b>	<b>49%</b>
<b>Not currently involved</b>	251	69%	31%
<b>I have left Shambhala</b>	202	75%	25%
<b>Subtotal</b>	<b>453</b>	<b>72%</b>	<b>28%</b>
<b>Total respondents</b>	<b>2739</b>	<b>55%</b>	<b>44%</b>
<b>Respondents answering practice questions N = 2739</b>			
		<b>% response</b>	
<b>Ever a Vajrayana practitioner</b>	1532	55%	45%
<b>Never a Vajrayana practitioner</b>	1207	56%	44%

**Observation:** Over half of respondents report intense and persistent reactions to the events of the past 2 years. Among respondents who are inactive or have left Shambhala, almost three quarters report these reactions. There was no difference in the portion of Vajrayana and non-Vajrayana respondents who reported experiencing intense or persistent distress. (Note – these data are not shown by current membership or other demographic data, because an error in the early weeks of survey deployment caused those who responded “no” to this question to skip the demographic data page).

<b>Table 1.24. Do you have access to a safe and supportive environment where you feel that you can work with these feelings in a meaningful way?</b>				
	<b>Total number of respondents answering this series of questions</b>	<b>Not really</b>	<b>Yes to some extent</b>	<b>Yes definitely</b>
		<b>% response</b>		
<b>Within your local Shambhala community?</b>	1515	40%	35%	25%
<b>Within the international Shambhala community?</b>	1515	73%	21%	6%
<b>Outside of the Shambhala community?</b>	1515	36%	33%	31%

**Table 1.25. Which of the following do you feel would be helpful to you?**

	Total number of respondents answering this series of questions	Not really	Yes to some extent	Yes definitely
		% response		
Group compassion or social meditation practice gatherings?	1515	56%	33%	12%
Local group listening circles or group processing opportunities	1515	43%	38%	18%
Online groups involving Shambhala members from across the international community?	1515	64%	27%	9%
One-on-one conversations with trained listener/facilitators	1515	60%	29%	12%
Referral to outside counseling resources	1515	81%	13%	6%
Seeing your local Shambhala community make changes to address the roots of these issues	1515	20%	26%	55%
Seeing the international Shambhala community make changes to address the roots of these issues	1515	8%	11%	81%

**Observation:** Respondents reporting intense and persistent anger, sadness, outrage or disheartenment around the events in Shambhala over the last two years reported limited availability of local, international or external resources that they could use for support. Overwhelmingly they felt that the most helpful initiatives to address their concerns were changes at the local and particularly the international level that addressed the root causes of the issues of concern.

## Overall description of current level of energy and engagement (lungta) in Shambhala

<b>Table 1.26. How would you describe your current level of energy and engagement (lungta) in Shambhala?</b>						
<b>Activity Level</b>	<b>Total number of respondents answering this series of questions</b>	<b>Very Low</b>	<b>Low</b>	<b>Neutral</b>	<b>High</b>	<b>Very High</b>
<b>Total respondents answering these questions N=2599</b>						
		<b>% Each response by activity level</b>				
<b>Newly involved</b>	12	17%	42%	17%	17%	8%
<b>Minimally involved</b>	402	41%	30%	23%	5%	<1%
<b>Subtotal</b>	<b>414</b>	<b>40%</b>	<b>30%</b>	<b>23%</b>	<b>5%</b>	<b>1%</b>
<b>Somewhat involved</b>	477	15%	32%	37%	14%	2%
<b>Actively involved</b>	614	7%	22%	31%	36%	5%
<b>Extensively involved</b>	668	4%	12%	16%	46%	22%
<b>Subtotal</b>	<b>1759</b>	<b>15%</b>	<b>20%</b>	<b>27%</b>	<b>34%</b>	<b>11%</b>
<b>Not currently involved</b>	236	65%	17%	13%	3%	2%
<b>I have left Shambhala</b>	190	80%	12%	5%	1%	2%
<b>Subtotal</b>	<b>426</b>	<b>72%</b>	<b>15%</b>	<b>9%</b>	<b>2%</b>	<b>2%</b>
<b>Total respondents</b>	<b>2599</b>	<b>24%</b>	<b>21%</b>	<b>24%</b>	<b>24%</b>	<b>8%</b>
<b>Current members answering these questions N = 1256</b>						
		<b>% Each response</b>				
<b>Total current members</b>	<b>1256</b>	<b>13%</b>	<b>24%</b>	<b>25%</b>	<b>30%</b>	<b>8%</b>
<b>Respondents answering demographic questions N = 1977</b>						
		<b>% Each response by decade started in Shambhala</b>				
<b>When Trungpa R. was alive</b>	529	19%	19%	25%	27%	6%
<b>Between Trungpa R.'s death and 1999</b>	384	23%	25%	22%	25%	6%
<b>2000-2008</b>	513	33%	27%	19%	16%	5%
<b>2008-2017</b>	529	30%	23%	24%	18%	5%
<b>2018 or later</b>	22	18%	9%	41%	32%	0%
<b>Respondents answering practice questions N = 2599</b>						
		<b>% Each response by practice</b>				

Table 1.26. (cont) How would you describe your current level of energy and engagement in Shambhala?						
	Total number of respondents answering this series of questions	Very Low	Low	Neutral	High	Very High
Ever a Vajrayana practitioner	1452	21%	21%	22%	27%	10%
Never a Vajrayana practitioner	1147	28%	22%	25%	21%	5%

**Observation:** Overall, the majority of respondents and current members described their level of energy and engagement in Shambhala at the time that they filled out the survey as low to neutral.

Non-Vajrayana practitioners, those who started in Shambhala between 2000 and 2018, those who are less active, and particularly those who are inactive or have left reported lower energy and engagement. Respondents who reported being actively involved had much higher levels of energy and engagement than other respondents. Additional comments addressing this question will be reported in Part 4, the analysis of open-ended questions included on the Sense of Shambhala survey.