

EXPLORING CONTEMPLATIVE EDUCATION AS A COMPREHENSIVE
MEANS TOWARDS “THE ERADICATION OF IGNORANCE”

by

ANDREAS LABUSCHAGNE

**Thesis presented for the requirements for the degree of Master of
Education (MEd: Education Policy Studies) in the Faculty of Education
at Stellenbosch University**



SUPERVISOR: Prof. Berte van Wyk

March 2016

DECLARATION

By submitting this thesis, I, Andreas Labuschagne, declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Date: March 2016

ABSTRACT

This thesis is a philosophical response to Arthur Zajonc's (2013:90) statement that "[e]ducation has as its high purpose the eradication of ignorance", in which I argue *why* and *how* contemplative education can offer a comprehensive means to achieve this stated purpose. The research methodology adopts an interpretivist paradigm, drawing on theorists/the theories of Hans-Georg Gadamer's *philosophical hermeneutics* and Max van Manen's *phenomenology of practice*. With a hermeneutic phenomenology as my research methodology and the research methods of a phenomenological inquiry (bracketed questioning in wonder and openness) and hermeneutic interpretation (conceptual analysis), I explore the philosophical themes within *contemplative education* and ask "how" it may comprehensively eradicate *ignorance* and give meaning and understanding to *the Self* and *the Other*. Hence I initially explore the broad praxis of contemplative education in its epistemological dimensions, looking at contemplative practices and the role of the *Inner Scholar* (Dederer 2007). Conclusively, after an analysis of key concepts (drawn from literature dated from 1989 to 2015 within the scope of contemplative studies), I argue that contemplative education is a comprehensive means toward eradicating ignorance, espousing the potentials in adopting contemplative practices in/for education. Building on this philosophical exploration I propose further research for the pragmatic application of contemplative practices in educational praxis.

Keywords

Contemplative education, contemplative practices, ignorance, Inner Scholar, the Self and the Other, Hermeneutic Phenomenology, questioning, conceptual analysis.

OPSOMMING

Hierdie tesis is 'n filosofiese reaksie op Arthur Zajonc (2013:90) se stelling dat “[o]nderwys het as sy hoë doel die uitwissing van onkunde”, waarin ek argumenteer *hoekom* en *hoe* kontemplantiewe onderwys 'n omvattende manier kan bied om hierdie gestelde doel te bereik. Die navorsingsmetodologie volg 'n interpretivistiese paradigma, en steun op die teoretici/teorie van Hans-Georg Gadamer se *filosofiese hermeneutiek* en Max van Manen se *fenomenologie van die praktyk*. Deur 'n hermeneutiese fenomenologie as my navorsingsmetodologie en die navorsingsmetodes van 'n fenomenologiese ondersoek (saamgevoegde (*bracketed*) ondervraging in verwondering en openheid) en hermeneutiese interpretasie (konseptuele analise), ondersoek ek die filosofiese temas binne kontemplantiewe onderwys en vra “hoe” dit omvattend onkunde kan uitroei en betekenis en begrip kan gee aan *die Self* en *die Ander*. Vandaar ontdek ek die breë praxis van kontemplantiewe onderwys, aanvanklik in sy epistemologiese dimensies, en kyk na kontemplantiewe praktyke en die rol van die *Innerlike Geleerde* (Dederer 2007). Ter afsluiting, na ontleding van die belangrikste konsepte (uit die literatuur binne die bestek van kontemplantiewe studies wat dateer vanaf 1989 tot 2015), argumenteer ek dat kontemplantiewe onderwys 'n omvattende manier is om onkunde uit te wis; en ek staan die potensiaal van die aanneming van kontemplantiewe praktyke in/vir die onderwys voor. Gebou op hierdie filosofiese verkenning stel ek voor dat verdere navorsing onderneem moet word oor die pragmatiese toepassing van kontemplantiewe praktyke in opvoedkundige praxis.

Sleutelwoorde

Kontemplantiewe opvoeding, kontemplantiewe praktyke, onkunde, Innerlike Geleerde, die Self en die Ander, Hermeneutiese Fenomenologie, bevraagtekening, konseptuele analise

ACKNOWLEDGEMENTS

I prostrate myself and wholeheartedly express a deep sense of gratitude to:

- The spacious, luminous heart-mind sincerely invested in clarity and pristine awareness, swelling effortlessly from this meta-interconnected Being, grounded in the seat of discerning wisdom and intent of compassionate action. May the moving and manifesting gesture of the skilful contemplative benefit sentient existence. Emaho!
- My father and mother, who have fostered in me, tirelessly, effortlessly, and constantly supportive and encouraging, to never to give up on myself, and maintain my path through all adversities and obstacles.
- My dearest teachers, who have mentored and guided me throughout my life, feeding me philosophy, kindness, friendship, and calls to awaken. Keeping me in check on the track of uncertainty in life, reminding me of the intentions that fuel my actions, and of my humanity, and not just being human, but to be utterly grateful for the opportunity to be so; not to waste a moment of breath, and ultimately to return the resonance of Being a friend unto the world.
- My supervisor, Prof. Berte van Wyk, for giving me the support and freedom of space and time, relative within infinite margins of access, to work through this strange and interesting journey that is my thesis. For his insight and effortless trust in my ability to pull through.
- My friends and family, who kept kindly asking me when I would be finished, and I would kindly respond with a “soon”. You are the stars that fill my constellation, glittering behind the night sky of my eyes, in those seeming moments of hopeless and confused wandering - thank you for not giving up on me and being there.
- Marisa Honey for her patience and diligence in editing my thesis; there are not many words that can explain what her eyes have so carefully and finely seen; the readers of this thesis will not have the same pleasure or displeasure of editing such material before final submission. Thank you.
- The NRF (National Research Foundation) for providing not only me but many, with the opportunity and resources to materialize our research ventures. I thank you.

Table of Contents

DECLARATION	i
ABSTRACT	ii
OPSOMMING	iii
ACKNOWLEDGEMENTS	iv
2. CHAPTER 1: ORIENTATION TO THE STUDY	1
1.1 INTRODUCTION	1
1.2 GLOSSARY OF KEY CONCEPTS	2
1.3 RATIONALE	6
1.4 RESEARCH QUESTION	8
1.4.1 Hermeneutic-Phenomenological Question: Meaning-Giving	8
1.4.2 Phenomenological Question: <i>Wonder</i>	10
1.4.3 Hermeneutical Question: <i>Openness</i>	14
1.5 GOALS AND OBJECTIVES	18
1.6 RESEARCH METHODOLOGY AT A GLANCE	20
1.7 CHAPTER ORGANISATION	24
1.8 SUMMARY	26
2. CHAPTER 2: RESEARCH METHODOLOGY	28
2.1 INTRODUCTION	28
2.2 RESEARCH DESIGN	28
2.3 PHILOSOPHICAL ORIENTATION	30
2.3.1 Epistemology	31
2.3.2 Philosophy of Education	31
2.3.3 Interpretivist Paradigm	32
2.4 RESEARCH METHODOLOGY	33
2.4.1 Phenomenology: Philosophizing about the Phenomenon	33
2.4.1.1 <i>Van Manen's Phenomenology of Practice</i>	36
2.4.1.2 <i>Gadamer's Philosophical Hermeneutics</i>	41
2.5 APPROACH OF INQUIRY	43
2.5.1 Hermeneutic-Phenomenological Analysis: A Practice for Meaning-Giving	43
2.6 RESEARCH METHODS	45
2.6.1 Phenomenological Inquiry: Bracketed Questioning	46
2.6.1.1 Heuristic Epoché-Reduction: <i>Wonder</i> (Van Manen 2014:223)	48
2.6.1.2 Hermeneutic Epoché-Reduction: <i>Openness</i> (Van Manen 2014:224)	50
2.6.2 Hermeneutic Interpretation	52
2.6.2.1 Conceptual Analysis	55
2.7 SUMMARY	56

3. CHAPTER 3: THEORETICAL CONTEXT (LITERATURE REVIEW)	57
3.1. INTRODUCTION	57
3.2 PURPOSE OF LITERATURE REVIEW	58
3.3 APPROACH TO THE LITERATURE REVIEW	61
3.4 LITERATURE FOR THIS THESIS	62
3.5 STRUCTURE OF THE LITERATURE REVIEW	64
3.5.1 Literature (1987 to 1999)	64
3.5.2 Literature (2000 to 2009)	74
3.5.3 Literature (2010 to 2014)	89
3.6 SUMMARY	108
4. CHAPTER 4: FINDINGS	109
4.1 INTRODUCTION	109
4. PART 1: THE COMPREHENSIVE MEANS OF CONTEMPLATIVE EDUCATION	110
4.2 INTRODUCTION: CONTEMPLATIVE EDUCATION IN BECOMING	110
4.3 INSIGHT AND PRESENCE: THE MEANS OF MEDITATION AND MINDFULNESS	116
4.3.1 Means of Meditation	117
4.3.2 Means of Mindfulness	119
4.4 A HERMENEUTICS OF CONTEMPLATIVE INQUIRY	121
4.5 PEDAGOGICAL PRACTICE IN CONTEMPLATIVE EDUCATION	125
4.5.1 Contemplative Reading	128
4.5.2 Contemplative Writing	131
4.5.3 Contemplative Walking	133
4.5.4 Contemplative Teaching and Learning	134
4.6 SUMMARY	136
4. PART 2: ERADICATING IGNORANCE	137
4.7 INTRODUCTION	137
4.8 IGNORANCE, AND ITS EPISTEMOLOGY	138
4.8.1 From an <i>Epistemology of Ignorance</i> to an <i>Epistemology of Love</i>	141
4.8.2 Answering a call for philosophical <i>heart and soul</i>	145
4.9 THE SELF AND THE OTHER	147
4.9.1 Prompting the Inner Scholar	151
4.9.2 Mediating <i>Quiet Revolutions</i> in Educational Development	152
4.10 SUMMARY	154
5. CHAPTER 5: CONCLUSION	156
5.1 INTRODUCTION	156
5.2 THESIS LIMITATIONS	157
5.3 RECOMMENDATIONS FOR FURTHER RESEARCH	160

5.3.1 Proposal Project 1 (a)	161
5.3.2 Proposal Project 1 (b)	162
5.3.3 Proposal Project 1 (c)	163
5.3.4 Proposal Project 2 (a)	165
5.3.5 Proposal Project 2 (b)	166
5.4 SUMMARY	167
BIBLIOGRAPHY	168

LIST OF TABLES

TABLE 1: Research Design	21
TABLE 2: Cooper's Taxonomy of Literature Reviews	60

2. CHAPTER 1: ORIENTATION TO THE STUDY

1.1 INTRODUCTION

The content of this thesis is rooted in an inspiration found from insights gathered from my personal journey in experiencing various contemplative practices (e.g. sitting meditation, walking meditation, tea ceremony, contemplative reading and yoga) and the exploration of avenues that bring these practices into a philosophical lens in promotion and espousal for educational praxis. Witnessing a progressive change in my personal wellbeing and disposition, a fascination grew in these contemplative practices and consequently the wisdom traditions that promote these practices.

Here I found that the role of the contemplative life (far removed from the Aristotelean maxim and more succinct within an inner tradition, offers another (and deeply significant) dimension to a person's learning experience, namely drawing on intuitive insights and existential inquiry, interpretation and reasoning to make sense of one's lifeworld and its interactions. This would promote a study of the *contemplative* phenomenon as appropriate for an interpretivist and phenomenological paradigm, one in which there is a seeking to give meaning and understanding in *how* the person relates to his/her life experience (and definitively in the educational experience).

A scholarly approach to the study of the *contemplative* (i.e. the person in the experience of contemplative practice) would initiate a theoretical exploration of the dimensions of contemplative practices in education (their traditions, history, context and so forth). This said, it is important to consider several factors that, in line with the theoretical platform, will offer scope for exploration and a destination for reflection. These factors relate to the theoretical context, the methodological context, and the reflective context.

Laid out in the following thesis are 1) a substantial discussion of the role of research methodology (as an important process in the philosophical inquiry and the interpretation of meaning found in often broad and complex concepts); 2) a brief introduction to the theoretical context of contemplative education, consisting of conceptual impressions marked as relevant to the philosophical study of contemplative education – such as conceptual influences, historical contexts and institutional forms; 3) a hermeneutic-phenomenological analysis that offers the reader insight into a growing tradition of contemplative practices in educational praxis, where these have come from and what they potentially are becoming, and also a look at the vast conceptual dimensions implicit in contemplative education for further philosophical exploration and speculation (as seen in the discussion on the state and the role of ignorance as the epistemological hindrance necessary to

develop one's knowledge into wisdom, and how contemplative practices may offer means to mediate and actualize this wisdom); 4) a conclusion, with a reflection on the limitations and further research that may grow from this thesis.

1.2 GLOSSARY OF KEY CONCEPTS

Here I have selected a few important keywords that I feel the reader may find useful in coming to terms with before reading through the thesis. The selected words are recurring concepts that I make use of and will become evident as 'connecting words or concepts' that create consistency throughout the exploration. They will give the reader points for referential guidance, especially when traversing through seemingly difficult concepts and thematic constructs.

The glossary of terms given here is quite basic and straightforward; it is not my wish to delve too deeply into complex philosophical terms and words (often difficult to translate), although throughout the text the reader will come across words such as *Bildung* and *wirkungsgeschichtliches Bewußtsein*; such concepts cannot be explained in a single sitting or with a brief definition, as they tend to carry either great contextual weight or specific linguistic implications that cannot easily be translated into international English. The terms selected below are key concepts that recur throughout the thesis, and also have prominent conceptual status as keywords for this thesis.

Conceptual analysis – Max van Manen (2014:323) refers to concept/conceptual analysis as “a philosophical technique for specifying differences of meaning. It is the process of breaking up a complex conceptual or linguistic entity into its most basic semantic constituents”.

Contemplation – According to Barbezat and Bush (2014:21), *contemplation* “derives from *contemplari*, to gaze attentively”, but the word was originally linked to the act of cutting out or creating a space, as in “to mark out a space for observation”. Yet ‘contemplation’ has other etymological derivatives, such as the Greek and Latin words *theoria* and *contemplatio*, either (more or less) hold to the translation of “beholding” and/or “gazing upon”. Case, French and Simpson (2012:348) reflect on the word *theoria*, saying that “[t]he root word is *thea*, meaning a sight or view; its sense extended to *theatron*, a place for seeing shows (theatre), and to *theorein*, to look at, observe, behold, consider or speculate”. Therefore, from a basic understanding of the term, from its etymological genealogy, ‘contemplation’ in itself does not entail much more than the practice of inducing a light awareness of an observed phenomenon (whether internally or externally). Yet ‘contemplation’ may traditionally be interpreted as being an intellectualist practice (and purely a

conscious abstraction), or it may be re-interpreted as an integrative practice of conscious Being-in-the-world, a subject of inquiry that will be discussed in Chapter 4.

Contemplative Education – Contemplative education “combines three distinct educational approaches to deliver an innovative liberal arts curriculum on the forefront of American higher education. Engaging the whole person in the learning journey, contemplative education fuels curiosity, creativity, self-awareness, and critical thinking; unleashes innovation; and fosters a desire to serve” (Naropa University 2015).

Contemplative Practice – According to the Centre for Contemplative Mind in Society (2015), ‘contemplative practices are “... practical, radical, and transformative, developing capacities for deep concentration and quieting the mind in the midst of the action and distraction that fills everyday life. This state of calm centeredness is an aid to exploration of meaning, purpose and values. Contemplative practices can help develop greater empathy and communication skills, improve focus and attention, reduce stress and enhance creativity, supporting a loving and compassionate approach to life”.

Epistemology – According to Blackburn (2005:118), epistemology is a theory of knowledge, which includes the central questions on 1) “the origin of knowledge”, 2) “the place of experience in generating knowledge, and the place of reason in doing so”, 3) “the relationship between knowledge and certainty, and between knowledge and the impossibility of error”, 4) “the possibility of universal scepticism”, and 5) “the changing forms of knowledge that arise from new conceptualizations of the world”.

Hermeneutics – Traditionally, hermeneutics has been considered to be the “study of the theory and the practice of interpreting texts” (Buchanan 2010:227), but theorists such Hans-Georg Gadamer (see 1976, 1985, 2013) and Paul Ricœur (see 1977, 1981) took the hermeneutic method further into the human sciences as interpretive art that may be used to draw out deeper meaning from within the hidden dimensions between the subject and object. As Henrikkson and Friesen (2012:1, in Friesen, Henrikkson & Saevi 2012) relate, hermeneutics is “the art and science of interpretation and thus also of meaning”.

Hermeneutic phenomenology – A combination of two prominent streams in research methodology, hermeneutic phenomenology lends itself as a useful approach in educational research in the human sciences and vocational arts. Van Manen (2014:26) points out that “[h]ermeneutic phenomenology is a method of abstemious reflection on the basic structures of the lived experience of human existence”. Van Manen (2014:132) clarifies the position of hermeneutic phenomenology among other forms of hermeneutics or phenomenology by reflecting on the approaches of Gadamer

and Ricœur: “Phenomenology becomes hermeneutical when its method is taken to be essentially interpretive and primarily oriented to the explication of texts (rather than directly oriented to lived experience).”

Ignorance – Informed from an agnotological perspective within an epistemological orientation, the scope of ‘ignorance’ remains a broad area that is largely unexplored philosophically. Ignorance may display an effective challenge in coming to terms with a disposition of ‘not knowing’ or a lack of knowledge (both specifically and/or generally); a further paradox challenges the philosopher dangerously, as acquiring more knowledge does not necessitate ‘knowing’ (*gnosis*), and consequently may reveal a constant opposite – that ‘not knowing’ (*agnosis*) is perpetual. Here, *gnosis* is an arousal of the classic meaning that knowledge-as-wisdom lies at the depth of insight struck between the *epistémé* (knowledgeability) and *techné* (technicality) – that the contemplative practice allows a mediation of balance between one’s traditional, object-related sense of knowledge and the experiential subject-related sense of knowledge; i.e. ignorance diminishes when the person becomes wholly engaged in a whole-person, intersubjective sense of awareness.

Inner scholar – This term is derived from Claire Dederer’s (2007) *New York Times* article, “The Inner Scholar”, which explores the growing phenomenon of the use of contemplative practices in the academic and scholarly careers of students and educators alike (with specific reference to the contemplative educational programs at Naropa University). The *Inner scholar* in this regard is someone who develops a keen reflective and embodied awareness of their learning process as engaged and transformative.

Knowledge – Knowledge is the key concept studied within the philosophical branch of epistemology. A basic definition of *knowledge* is the ability to understand something. Taking this further, it is through a process of education (theoretical and practical) that the person develops a source of information and skill – this may broadly be referred to as having knowledge.

Meditation – Not to be erroneously confused with *contemplation* (as a practice of wondering, musing or merely reflecting). The concept of meditation in this regard refers to the formal practice of stilling the mind (settling the dust of scattered thinking) and developing a relaxed yet concentrative equipoise, which may be achieved through sitting meditation and so forth. Meditation is used in many religious traditions, but also is growing as a non-sectarian practice, adopted in the professions, schools, hospitals, etc. as a means to develop a healthy sense of awareness (which uniquely integrates with the person’s existence and lifeworld).

Mindfulness – Related to the practice of meditation, the concept of mindfulness is the practice of active recollection of one’s current state of mind and being without designating prejudice,

impressions, ideologies, judgments or mental constructs of the experience, and merely keeping a present awareness of the experience openly and calmly.

Other, the – A key philosophical concept in relation to the concept of *the self*, the Other indicates a realm ‘other’ than the self, in reflection that the self is influenced by the appearance of the Other (which includes the contexts of other people, societal structures, symbolic culture and language, or, radically, as the unsaid, the ineffable and the unconscious, for example). Important philosophers who have discussed this concept include Hegel (see 1977), Husserl (see 2001), Heidegger (see 1996), Sartre (see 2003), De Beauvoir (see 2011), Lacan (see 1977), Levinas (see 1966, 2002), Ricœur (1992), and several other notable philosophers.

Phenomenology – According to Henriksson and Friesen (2012:1, in Friesen et al. 2012), *phenomenology* is “the study of experience, particularly as it is lived and as it is structured through consciousness”. The father of phenomenology, Edmund Husserl (where Hegel may be considered the grandfather of phenomenology), adopted phenomenology as the key ‘philosophical’ approach to understanding the structures and appearances of consciousness (see 2001). This philosophical approach considers the intersubjectivity of the person in his/her lifeworld.

Questioning – A fundamental component in human communication in order to generate and utilize answers, insight, interrelation and reflectivity with oneself and the other. Questioning is also a fundamental method in the praxis of philosophy, in other words, questioning is essential in the *how-to-do* in philosophy.

Quiet revolution – Arthur Zajonc (2013:92) defines the term as “the revolution called for in higher education will bring love into teaching and learning, not as a romantic sentiment but as the most profound form of knowing by identification. The object becomes subject, and through the highest and most refined form of love, we are able to identify with and know from the inside that which we have only known from without”. This revolution is characterized by an incentive to practice contemplative pedagogy and develop contemplative media in education (where contemplative practices are utilized).

Self, the – The self relates to the holism of the person’s subjective experience of phenomena through the cognitive faculties of the sense aggregates interpreted in the mind, such as in thoughts, feelings, perceptions, prejudices, self-imaging, etc. Within philosophy and phenomenology, the self is constitutive of self-reflectivity, and the sense of self is aroused in the phenomenon of consciousness.

1.3 RATIONALE

The following section entails an elaboration of the contextual drive of the thesis, i.e. what the motivation for argumentation is. This section refers to a call for authenticity and furthermore to an experiential philosophy in contemplative education. The thesis embarks as a response to a call for a *quiet revolution* (Zajonc 2013) in pedagogy and consequently exploring the implications of contemplation in all dimensions of education.

Finn Thorbjørn Hansen (2007) built a point of departure when introducing the concepts of *authenticity* and *phronesis* in his article, “Phronesis and authenticity as keywords for philosophical praxis in teacher training”. This may relate to the transition between contemplative concepts and contemplative practices explored in this thesis – entertaining the significance of an onto-epistemological nature of teacher and student, of self and other. This presents a consideration for a *quiet* phenomenology of the scholar/academic as one who explores through ‘looking inward’ rather than acting outward in educational pedagogy. Here, Hansen (2007:15) relates the importance of the ontological consideration:

... where phronesis and authenticity are understood as two ways of respectively sensing and understanding the Being-dimension. This existence philosophical approach opens up for a new kind of praxis of Philo-Sophia, which could be realized in teacher training, when the focus is on how to become more mindful and aware of the Bildung-process in education and guidance.

The introduction of contemplative practices into education and pedagogy is in no way an incentive for a return to obscure metaphysical essences, nor is it a succumbing to any esoterically based mystic and occult practices, or less an adopted revelation in religiosity as an ontological means toward existential freedom and liberation; rather, the practice of contemplation is a birth-right of any authentic philosopher-scholar/academic, in that contemplation presents an ability to propose a means for insightfulness, clarity and mindful consideration, which invests in one’s being an interconnectedness with the lifeworld and refining an interactive pedagogy, i.e. developing an integration of authentic and practically-wise being in the process of learning and teaching (see Hansen 2007).

Miller (1994:120) points out that, through contemplation, “one learns to trust one’s own deeper intuitive responses”, and “allows students to deal with the stresses in their lives”. Essentially, the foremost goal of the contemplative practice is providing awareness, attentiveness, clarity and peacefulness of mind and being (see Haight 2010; Miller 1994; 2014; Repetti 2010; Zajonc 2013),

which denotes a blending of the phenomenological crossroads between the ontological and the epistemological.

Chogyam Trungpa (in Mukpo 1999:3-10) clearly notes the importance of one's contemplative practice and the development of intuitive wisdom as a key facet in educating not only oneself in embracing a holistic experience of being, but also in collection with the efforts of the other towards resonating with an enlightened society. Chogyam Trungpa (in Mukpo 1999) further illustrates the importance of the artistic and aesthetic engagement in developing a society that brims with empathic and mindful awareness – suggesting that the creative process (in terms of considering the artistic venture) has in its mindful and meditative process a natural inclination toward removing the obscurations of an ignorant disposition, i.e. revealing to oneself and to others a gesture of clarity and intentionality.

With the former in mind I look back to John Dewey's promotion of an active democratic experience in the classroom (see Dewey 1916, 1938), where one may see that, when allowing the prospect of philosophical engagement in the microsystem of the university, the school and/or the classroom as an imperative that cannot be separated through systematic doctrine in education, i.e. the inner and outer contexts influence the process of education, democracy is not necessarily an associated systemic construction, but rather a natural practice that is manifested in a balanced sense of agency. In this sense I respond equally to Parker J. Palmer's calling, in that it is a calling back to the *heart of higher education* that namely presents a participatory and transformative turn in education that is incrementally spiritual in essence, in that it is a continuous and dynamic process that engages the entire human being – in body, mind and spirit (see Palmer 1993; Palmer, Zajonc & Scribner 2010).

My wish and aim here are to target the specific philosophical dimensions in contemplative education, including its subsets of contemplative pedagogy and contemplative curriculum, focusing on the phenomenological and hermeneutic approach to observing and engaging the contemplative experiences of the scholar/academic.

Furthermore, the rationale of this thesis looks to provide an appropriate vision of the margins, horizons and historicity that color the intricate philosophical and secular spiritual tradition of contemplative education as it is and has grown, and its effectively its onto-epistemological process on the subject's educational development. Consequently, as this is a phenomenological study of the epistemological (and leading to the ontological) subtleties found in the spheres of contemplative education, I further engage in hermeneutic interpretation to create an understanding and experiencing of an education that proposes to leads the subject toward an onto-epistemological

disposition beyond conventional state of ignorance (i.e. being lost in thought and consequently a mindless confusion of not-knowing).

Hence the Rationale incites the Research Question[s], providing an initial guideline on which to direct the proceeding of my argument. With a clear deliberation on the research question[s], the rationale manifests in the actualization of the thesis goals and aims, and consequently in the importance of the methodological means.

1.4 RESEARCH QUESTION

The questions that follow are framed according to a process of analysis that guides the body of this thesis; I present three sections of Research Questions, starting with 1) Hermeneutic phenomenological question (the main research question) – which guides the entire thesis in its preliminary exploration, the analysis part of the thesis, and the interpreted findings – consequently toward developing a practice of *meaning-giving*; then refining the questions in their two constituent parts: 2) phenomenological question – which provides the first impression of the phenomenon to be explored and is developed on the concept of *wonder*, and 3) hermeneutical question[s] – which provide further analytical scrutiny in order to draw out interpretive meaning from the explored themes and concepts, developed on the concept of *openness*.

1.4.1 Hermeneutic-Phenomenological Question: Meaning-Giving

The question I ask here relates to specific areas of the thematic and conceptual analysis throughout the body of this thesis. This question provides progressive guidance through the analysis, exploring in detail the topics at hand as they relate to the chapters and their subsections.

The case for *meaning* is certainly a concern in the fields of phenomenology and hermeneutics (and interpretivism at large), and setting out in search of meaning is by no means a casual stroll in the park, where one may simply stumble upon insight; it is deeply ingrained in the phenomenal world and requires a genuine and authentic mind of questioning to reveal the underpinning elements of meaning eminent in this phenomenal world. Van Manen (2014:18) states quite succinctly that

“Meaning is not something that can just be scooped up from the spoils and layers of debris of daily living. Meaning is already implicated in the mystery of pre-reflective reflection of seeing, hearing, touching, being touched, and being-in-touch with the world, and the enigma of reflecting on the phenomenality of all this.”

It is in this sensitivity of contextual openness and vibrant wonder that I look at the phenomenon of contemplative education and the dimensions of the self and other (in the sense of having a deeply ingrained interpersonal contemplative pedagogy) with regard to an immanent and intersubjective becoming of meaning.

Vagle (2014) also recollects Van Manen's hermeneutic (pedagogical) phenomenology as a craft that we 1) "actively do", 2) "an interpretive act", and 3) as "something that is never final". I am reminded here that, through this process of questioning, I am involved as a researcher and not merely, or passively, observing (see Van Wyk 2004). The dimension of meaning is one that is both within wonder and openness, and I am entrenched in it; also, the dimension of the subject-object relation (being the phenomenon of contemplative education) is rich in meaning – even if merely explored through the medium of text itself. The purpose of this hermeneutic-phenomenological question is to ask how meaning can be given to the phenomenon explored. Specifically asking how contemplative education proposes to provide a praxis for alleviating the epistemological reality of ignorance?

I arrange these following questions in accordance with the outlined structure of *Hermeneutic Phenomenology in Education* (Friesen et al. 2012) – these questions then relate directly to the structure of the thesis and further to the entire methodological approach to the study (especially as I am approaching the subject of contemplative practices/contemplative education and ignorance/knowledge from a philosophical [hermeneutic phenomenological] orientation. With the combined efforts of phenomenological and hermeneutic approaches, I establish the primary research question that collectively carries the *wonder* and *openness* in any general phenomenological study (see Van Manen 2011; 2014).

The ***hermeneutic-phenomenological research question*** acts as my main research question and will provide continuous, 'reflective' guidance throughout the thesis. I base this question on the previous discussion on meaning and also on the hermeneutic-phenomenological instruction proposed in Henriksson and Friesen, namely how may one "promote different knowledge and deeper understanding of pedagogical practice?" (Henriksson and Friesen 2012:4, in Friesen et al. 2012). I adapt this line of questioning and ask the following research question:

How can contemplative education comprehensively provide a means to eradicate ignorance and give meaning and understanding to the self and the other?

Similar to both my phenomenological and hermeneutic question, I consider my hermeneutic-phenomenological question in a careful conceptual analysis. I use the initial question of “how” to indicate that I am actively exploring the means (the methods, procedures, approaches) to the exploring the subject of contemplative education, with further indication of the interpretation of key philosophical concepts, namely 1) the eradication of ignorance, 2) the practice of meaning-giving and understanding (which reflects both phenomenological and hermeneutic intention), and 3) the “who” (research unit) to whom the conceptual analysis is applicable.

1.4.2 Phenomenological Question: *Wonder*

Max van Manen (2014:27) refers to the practice of phenomenology as “more a method of questioning than answering, realizing that insights come to us in that mode of musing, reflective questioning, and being obsessed with sources and meanings of lived meaning”, which hints back at a necessary sense of wonder that inseparably accompanies the phenomenological question. So, taking a step back to the importance of *wonder*, especially as Van Manen (2014) reiterates it, is found in the phenomenological method and driven by a pathos, namely “being swept up in a spell of wonder about phenomena as they appear, show present, or give themselves to us” (Van Manen 2014: 26).

Wonder is essential in phenomenological practice; it is in some sense already a pre-reflective approach to the lived experience that uniquely resonates with the contemplative practice. Van Manen (2014:26-31) makes it clear that this sense of wonder is key in designating the practice of phenomenology as a *method of questioning* and not as one of answering or designating conclusions. If the reader is stirred to wonder here on the comparative similarity in this research question and the projected research method (that is elaborated on in Chapter 2: Research Methodology), it is because the two are one and the same; i.e. the phenomenological question is a method of questioning. Even though I pose a centralized phenomenological question – one that arose due to a sense of wonder (a pause to reflect and behold) of the contemplative experience (see Van Manen 2014:31-36) – the reader may find that the stream of phenomenological questioning is consistent throughout the thesis, and especially emphasized in Chapter 3: Theoretical Context (Literature Review) and Chapter 4: Hermeneutic-Phenomenological Analysis.

I borrow from Bill Vallicelli (*The Maverick Philosopher*) when looking at Plato’s *Theaetetus*, where Socrates recognizes the philosophical sense of wonder: “I see, my dear Theaetetus, that Theodorus had a true insight into your nature when he said that you were a philosopher, for wonder is the

feeling of a philosopher, and philosophy begins with wonder” (cited in Vallicelli 2009); a sentiment further reiterated by Aristotle in his *Metaphysics*: “It was their wonder, astonishment, that first led men to philosophise and still leads them.” (cited in Vallicelli 2009); hence, with this sense of wonder, the impetus of curiosity maintains a quest for inquiry into the phenomena of existence. This first research question holds a guiding sense of wonder throughout the thesis; this initial step of wonder allows for a moment of pause and stillness where the dimensions of the pre-interpreted lived experience present themselves on the margins of perception, opening the horizon for focused interpretation; i.e. a halt for inquiry toward presence and direction (see Van Manen 2014:31-39).

A sense of wonder in phenomenological (and hermeneutic) research requires reconsideration; just as the phenomenological question does not pose a ready fabricated answer, ‘wonder’ does not adhere to intellectual constructs. Van Manen draws on Heidegger (1994, p. 143, in Van Manen 2014: 37) when clarifying the role of wonder:

Heidegger suggests that phenomenological thinking compels us into the basic disposition of wonder. What does this mean? Wonder is a disposition that has a dis-positional effect: it dislocates and displaces us. Wonder is not to be confused with amazement, marvelling, admiration, curiosity, or fascination. For example, amazement is the inability to explain something that is unusual. An explanation can reduce amazement. Curiosity tends to be superficial and passing. In contrast, wonder is deep. Fascination is being struck with an object of awe. And astonishment comes close to the experience of wonder. But, says Heidegger, “even astonishment does not fulfill what we intend with the word “wonder” and what we are trying to understand as the basic disposition, the one that transports us into the beginning of genuine thinking.

This excerpt deserves careful contemplation and hermeneutic-phenomenological consideration; from it is stimulated a quaint ironic sense of wonder that appeals to the example of my own research question – i.e. a sense of wonder on the phenomenon of contemplative practice and its medicinal effect to relieve ignorance. I am provoked to wonder how deep *wonder* can take the psycho-naut philosopher of education or the pedagogue? I sense, at least in lifting out the topic of contemplative practice from this disruptive depth of an underlying primeval awareness, that through the process of wondering, questioning and contemplating emerges an opportunity for creativity, authenticity, and consequently for wisdom. Indeed, it must be noted though, as Van Manen points

out, that such a pathos “still has to be disciplined to become productive phenomenological reflection” (2014: 36).

Phenomenology concerns the “study of experience, particularly as it is lived and as it is structured through consciousness” (Friesen et al. 2012:1); and the phenomenological question arises when the lived experience is provoked – be it through the influences of someone else, a point of reflection, or in the resonance of an event (see Van Manen 2014). This first question then is phenomenological in that it considers (in wonderment) the experience of contemplation (and the various formats of practice in which it is manifest) and the influence of contemplation on the natures (phenomenological, epistemological and ontological) of *ignorance* – it is only with the Hermeneutic Question that I seek out the depth of these two aspects (contemplation and ignorance) in the dimension of education (pedagogy and knowledge).

I further relate to Linda Finlay’s (2012) chapter, “Debating phenomenological methods”, drawing on her six key questions to consider the value of a phenomenological approach for this research; so, even though these questions relate directly to the practice of phenomenology, I reflect on them to aid and guide my research, orienting the phenomenological inquiry and conceptual analysis; in other words, these six questions support the track of the exploration of the phenomenon of contemplative education and the disposition of ignorance.

1. How tightly or loosely should we define what counts as phenomenology?
2. Should we always aim to produce a general (normative) description of the phenomenon or is idiographic analysis a legitimate aim?
3. To what extent should interpretation be involved in our descriptions?
4. Should we set aside or bring to the foreground researcher subjectivity?
5. Should phenomenology be more science than art?
6. Is phenomenology a modernist or postmodernist project, or neither?

(Finlay 2012:17)

A brief reflection on these questions triggers a sense of wonder on the approach to the subject and also on how I aim to discuss (not necessarily answering) and engage with this subject; i.e. from this sequence of questioning I evaluate the meaning and involvement of my approach.

From the former reflection on the approach to the phenomenological question (and/or phenomenology as a research approach) I draw further on Van Manen’s (2014:27) listed points of

consideration for phenomenology as a method of questioning; these points, in turn, complement my deeper thinking and questioning on my research topic in order to arouse their depths of meaning for broader, open interpretation. In this list I have accentuated certain keywords or key statements on which I draw specifically for recollecting in my thesis questioning process.

- Phenomenological research begins with wonder at what gives itself and how something gives itself. It can only be pursued while **surrendering to a state of wonder**.
- A phenomenological question explores what is given in moments of **pre-reflective, pre-predicative experience** – experiences as we live through them.
- Phenomenology aims to grasp the **exclusively singular aspects** (identity/essence/otherness) of a phenomenon or event.
- The **epoché (bracketing) and the reduction proper are the two most critical components of the various forms of the reduction** – though the reduction itself is understood quite differently, at times incommensurably, and sometimes contested by various leading philosophers and phenomenologists.
- Phenomenological reflection and analysis occur primary in the attitude of the **epoché, the reduction, and the vocative** – variously understood.

(Van Manen, 2014:27)

What I take from these stipulated points are the necessary reflections that fuel the discipline of my phenomenological question. Not delving too deep into complexity and simply allowing the sense of wonder to settle into questioning, inquiry, and then interpretation, I present a phenomenological question that sets in motion the first stream of methodological procedure in my hermeneutic-phenomenological analysis, namely phenomenological inquiry or questioning.

Herewith my *phenomenological research* question:

Why are contemplative practices (i.e. as relating to the commonly referred to methods of reflection, beholding, wondering and awareness, and the specific engaged practices of meditation, mindfulness, yoga, contemplative reading, etc.) comprehensive in their ‘eradication’ of the epistemological dimension of *ignorance*?

This broad-ranging question allows enough space for my prospective wondering, as its situation is largely an explorative phenomenological approach; and from a heuristic *epoché* reduction

(reserving judgement around making claims of meaning in the theme and topics) to the horizon of interpretation, the dimensions for the *hermeneutic question* are revealed, i.e. as a means of interpretive analysis. The reader may further notice that the phenomenological question does not at first touch on the imperative of education; this is not a misplacement of phenomenological observation, but rather the reader may find that the shadow of education underlies the phenomenological question. The purpose of this phenomenological question is essentially to evoke a sense of wonder in the key concepts of contemplative practice and ignorance; it is only with the deeper analysis of the hermeneutic question that the reader may find the focused components of educational praxis and philosophical reflection on the concepts of *the self* and *the other*.

From here, the next part of my broad research question is in direct relation to the aforementioned phenomenological question; with the *hermeneutic question*, the former prospect of wonder gains a further grounding in ‘disciplined’ analysis that will allow for further interpretive consideration of meaning drawn from key conceptual themes.

1.4.3 Hermeneutical Question: *Openness*

Openness is an essential aspect found in the hermeneutic experience, and this is especially evident in the hermeneutic theory of Hans-Georg Gadamer (2013). This *openness* is a step beyond any intellectual or habitual methodologic that maintains a perpetuation of assumption and prejudice; so, with a philosophical hermeneutics there is a necessary reconsideration of the depths of meaning underlying any presupposed familiarity with a phenomenon (see Gadamer 2013). It may be that I am appropriating *openness* as reflecting the difference of the hermeneutical question over other forms and styles of questioning. What I find in this sense of openness is exactly what Gadamer (2013) indicates as a reflexive dimension of understanding, while Linge states “[the hermeneutical] has to do with bridging the gap between the familiar world in which we stand and the strange meaning that resists assimilation into the horizons of our world” (in Gadamer 2013: xii).

Openness is a sensitive acknowledgement of the *hermeneutical situation* (see Gadamer 1976) reflecting the historicity of the present situation and drawing the quest for understanding between subject and object (or as I state here, the Self and the Other) into a playful dynamic of dialogue. This further indicates that, in order to gain an understanding of the phenomenon, the subject and object meet in a mediated intersubjectivity that is not bound by conventional method or a prejudiced perception of the Self and Other. Eberhard (2004:132) reflects on the condition that

“[u]nderstanding lies between the illusion of limitless freedom and passive resignation vis-à-vis the hermeneutic frontier,” and continues that, for understanding to occur, it must take place in an openness to the “unknown other” (Eberhard, 2004:132), and concluding that “[o]penness intimates the locality of the subject within that to which he or she is open rather than a back and forth relation” (Eberhard, 2004:133).

Gadamer (2013) draws on the concept of openness in three regards, namely 1) openness of experience (2013:361, 364), 2) openness of historically effected consciousness (2013: 369), and 3) openness of the question (2013:382), all of which are absolutely relevant to the discussion of openness in raising the hermeneutical question, as well as maintaining the art of temporal distance, i.e. “All that is asked is that we remain open to the meaning of the other person or text. But this openness always includes our situating the other meaning in relation to the whole of our meanings in ourselves in relation to it” (Gadamer 2013:281). This influences my approach to interpretation and analysis that is discussed in the research methodology; and further, taking note that, throughout the process of questioning the texts (as my core resource for analysis), there is a constant situatedness that is at play between myself and the other; this I understand to be a becoming toward a universality of understanding, as long as I continue a tradition of openness to my questioning and sense of historicity in my understanding.

This hermeneutical stance proposed by Gadamer (2013) allows me a refined sense of wondering that situates me in engagement with the topic (or object – being the person, text, phenomenon) without falling into ‘objectified prejudice’ in scientific technique (but also recognizing prejudice as a necessary condition for understanding); the openness of the hermeneutic art keeps it as a vibrant source of questioning that fully acknowledges and embraces the historicity of understanding and consequently moves beyond the “ontological obstructions of the scientific concept” (Gadamer 2013:278) that was the retrieving project of Heidegger.

If hermeneutics may be considered as the art of interpretive analysis, then the Hermeneutical Question may be regarded in its ability to draw out deeper and more provocative meaning from within the phenomenon; i.e. to ask what the discursive meaning of the experiential (existential, methodological, textual, etc.) phenomenon is and further how to go about interpreting it. Henriksson and Friesen (2012, in Friesen et al. 2012:2) reiterate the point that the hermeneutic gesture presents more than a mere objective observation:

“Hermeneutics as the art and science of interpretation is understood here as necessitated by our ontology; it is required by our situation in the world. This situation places us in question and is a question for us. And the phenomenal characterization of these themes forms the basis “with which all the subsequent steps of our analysis are to conform.”

Beside this, the basic format of the hermeneutic question here is equal to what David Birch uses in his *Provocations: Philosophy for Secondary School* (2014), in that the hermeneutic question presented provides the inquiring dialogue with a bit more punch and dynamic energy – in this sense the hermeneutic question is a natural follow-up on the initiatory question (in this regard the phenomenological question) in order to discern meaning from the language used.

The hermeneutic question[s] supports the phenomenological question; iterating the style, the intention is to unlock a dialogue between the subject and object – and, to avoid any hard-nosed seriousness, the mode of dialogue takes a dimension of open playfulness (see Gadamer 2013). This does not indicate an adolescent act of childishness, but rather a depth of interaction with the ‘in-between’ – meaning that the interaction of play does not manifest in the player alone, but enters the dominion of interactive representation; for example, in a meditation hall the conductor strikes and holds a formal meditative posture, from which the attendants may observe it to indicate a meditative equipoise, and attempt to re-enact such a posture with the hope to attain a similar meditative disposition. Now, regardless of the interpretative meaning to be analyzed in this example, the playfulness of any hidden communications indicates a gesture toward understanding, and the hermeneutic question here raises the historicity of such ‘meditative gestures’, namely that the subject him/herself opens up to the held prejudice (e.g. holding a meditative posture will impart meditative equipoise) and potentially settles into a universal understanding when dissipating prejudice into an awareness of historicity.

Below I present a set of *hermeneutical questions* that consider key areas of concern that will provide further guidance for the hermeneutic-phenomenology methodological approach that follows. I have formulated these questions using the preceding discussion of Gadamer’s hermeneutic principle of understanding, i.e. bearing a sense of openness to the historicity of the subject and object. In this sense, the broad formula I am using follows a method of asking “how”.

In asking these hermeneutic questions I refer to the transition from asking the “why” in my phenomenological question to the importance of asking “how”. This transition is linked directly to the orientation of the research methodology followed. How I relate this can be seen in the division

of research methodology orientations, namely between quantitative and qualitative approaches or, more specifically, in the difference between a positivistic approach and that of an interpretivist approach. Here I adopt what Van Wyk (2004) points out in his research methodology approach as guiding his research question, in that, as researcher, he aims not to fall into a quantitative-qualitative dichotomy; similarly, in leaping back to my hermeneutic question, the interpretive dimension of using “how” indicates a method of crossing the object-subject barrier that reveals interaction between myself as researcher and my ‘data’ as empirical phenomenon. Hence, these questions aim to reveal and interpret the interactive dimensions of my research object.

- ***How do contemplative practices relate to *educational praxis*?***
- ***How can contemplative education eradicate ignorance?***
- ***How can contemplative educational praxis establish a comprehensive means of *understanding* in and between the *self* and the *other*?***

These three questions carry three essential epistemological concepts necessary for the hermeneutic inquiry, namely 1) educational praxis, 2) ignorance (and consequently the eradication thereof), and 3) understanding of the self and the other (i.e. the meaning underpinning the dimensions of the Inner Scholar). This leads to the combined effect for the next section, by uniting the *experience* (phenomenon) and its *meaning* (interpretation). The reader may notice that the above questions have been given certain literary markers, by underscoring and italicizing certain words; the purpose here is to give the reader guidelines to the interrelated scaffolding of the hermeneutic questioning process and how this will further relate to the conceptual analysis.

These three questions closely relate to Van Manen’s (2011) inquiry on the Epistemology of Practice in which he discusses three distinctions of knowledge and their implications in our lifeworld, these are:

- 1) knowledge as text – in terms of its phenomenological epistemological dimension,
- 2) knowledge as understanding – in terms of its hermeneutic interpretive and meaning-making dimension, and
- 3) knowledge as being – relating directly to the ontological notion (that carries both phenomenological and hermeneutic dimensions, further relating to the existential and metaphysical, etc.).

I note Van Manen's (2011) points of practice here due to their guiding relevance in my theoretical inquiry in the conceptual analysis part of the thesis, viz. Chapter 4: Findings. Thus equipped with the necessary research questions, the following procedure is to consider the trajectory along which the questions move, namely through considering the goals and objectives of this thesis.

1.5 GOALS AND OBJECTIVES

This contemplative exploration sought to bridge the gap between the production of learned scholar-technicians and/or the possible venture of inspiring philosophical spirit in scholars as poet-scholars/prophet-scholars (see Shaw 2005). Developing a means for contemplative interpretation may provide a hypothetical vehicle toward establishing practical, creative and critical pedagogical approaches in education, yet the road is long and the prospects of contemplative education are still fairly young in the field of education.

Targeting contemplation as a platform for philosophical inquiry potentially provides the necessary counterbalance to the weight of scientific academic emphasis, i.e. to explore an open relationship between the 'rational and critical', the 'creative and intuitive', and the 'spiritual and contemplative', instead of the traditional, empirical emphasis on investigation – consequently a point of concern Paul Ricœur raises when considering the method of hermeneutics in the Human Sciences and Liberal Arts (see Ricœur 1981).

This said, there is a certain unspoken dimension of knowing and understanding that Wittgenstein may have shared with the Kamakura era Japanese Zen monk Dōgen (see Sullivan 2013). In the quiet of the contemplative mind there seems to be a cognitive modality of communication that returns to and recollects the existential phenomenon of one's ground-of-being – a notion Patricia Fay Morgan (2012) elaborates on when emphasizing the importance of the transformative experiences that contemplative education students have of their *Lebenswelt* (lifeworld), specifically through grounding in Yoga philosophy. In this sense, the contemplative practice is very much a phenomenological one in that the living experience is noted as integrative and transformative toward learning and understanding.

Combining the notion of contemplation with the praxis of education may provide an interesting development between the meeting of 'content' (subject-specific and curriculum) and 'context' (the situatedness – 'ground-of-being', conditionality and habitus of student and teacher) potentially unveiling a learning experience that is considerate and intimate with the living-experience (i.e. promoting an active and engaged existence in the life-realm of education) – an arena for Nel

Noddings's *care* (i.e. *ethics of care*), Kieran Egan's or Maxine Greene's *imagination*, and Parker J. Palmer's *courage* (see Johnson & Reed 2012), and Zajonc's (2006b; 2013) *epistemology of love*.

Here, a research goal aims to offer a thorough exploration of the phenomenological dimensions of the hypothetical, contemplative student-scholar, the contemplative teacher-educator and, in retrospect, the contemplative content (i.e. the subject matter concerned) and the contemplative context (i.e. the classroom, the learning environment and so forth). It would further benefit the study to investigate the philosophical groundings of established programs in Contemplative Education (such as the variety of Naropa University programs on offer or the pioneering developments taking place at the ACMHE (Association for Contemplative Mind in Higher Education)).

A contemplative practice for teaching and learning may set in motion an enhanced teaching and learning experience within the overall experience of being and becoming a teacher/educator; in this the teacher transcends the role of a mere instructor, and rather deeply invests himself/herself in being an "inner scholar" (Dederer 2007). A notion seen in contemplative education is that Naropa University president emeritus Thomas B. Coburn reflects on giving students "a critical perspective on their inner lives" (Dederer 2007); i.e. the student is able to develop philosophical insightfulness, creativity, empathy, compassion, knowledgeability, attentiveness and approachability. This potentially elevates the teacher to the role of engaged and active philosopher. Yet a dilemma arises, according to Miller (1994), in that the practice of contemplation is far removed from a mere reflection on or observance of a subject or object, but rather involves *contemplation* itself as a hermeneutic inter-objectivity/subjectivity – a penetrative discourse in Ricœur's thought on the *fault line* between the experiencer, the experience and the realm of experience (see Ricœur 1992). Setting this goal for an exploration of various philosophical perspectives on education consequently takes an interpersonal approach instead of a mere interpretive reflection or empirical analysis.

An introduction of contemplative practices as a philosophical means of inquiry into education, the learning and teaching experience par excellence, potentially allows the educator to straddle reflexively between a subjective and objective experience. Drawing on JS Krüger's (2006) exposition of the mystical experience, bearing an open recognition and embrace of the non-dual between the realms of the seen and unseen – the 'sounding of the unsound', as Krüger (2006) so eloquently notes – marks the teacher/educator as a valid candidate for the role of an *inner-scholar*, a pioneer of mind and life, embracing the spectrum of the whole being (see Palmer *et al.* 2010).

In sum, the goals and objectives are:

II. Prepare a philosophical inquiry into the foundations of Contemplative Education (which includes the disciplines of Contemplative Inquiry, Contemplative Pedagogy, Contemplative Studies, etc.) in order to uncover the concept of ignorance in relation to the concepts of self and other. From here, I further:

a. Provide a thorough hermeneutic-phenomenological exploration of the epistemological dimensions of contemplative education in and the philosophical implications of the contemplative educational means to eradicate ignorance in relation to the self and the other.

II. Prepare a philosophical inquiry into the means and methods of a Contemplative Education

a. To elucidate notable conceptual underpinnings of contemplative practices;

b. To relate contemplative practices to the pedagogical praxis;

c. To explore the comprehensive effectiveness of contemplative practices in “eradicating ignorance” (Zajonc 2013:90); and

d. To interpret the conceptual dimensions of a contemplative education as philosophical praxis.

III. Provide a specific elucidation of the quest for philosophical *heart* in education (i.e. what does contemplative education propose for its eradication of ignorance?) and the *quiet revolution* toward ‘embodied knowledge’; i.e. exploring the implications of the pioneering role of contemplative education in developing *the inner scholar* (see Dederer 2007), its philosophical foundation, framework, and conceptual influences.

These goals and objectives set a trajectory on which the thesis may build its argument. It is clear that the goals and objects develop from theoretical concepts; hence the thesis requires the most appropriate means by which to achieve its goals and objectives, and this will be achieved in the methodological framework (that will indicate how such theoretical inquiries may be approached).

1.6 RESEARCH METHODOLOGY AT A GLANCE

The research methodology provides a guideline to the overall approach utilized in my philosophical inquiry and hermeneutic-phenomenological exploration. In this methodology I include a brief reference to the philosophical orientation, the research methodology, the methodology of inquiry

and the methods of analysis and interpretation. Leading from this section, I aim to further elucidate the research methodology and research methods in the second chapter of the thesis, namely 2 – Research Methodology.

Here I will dedicate my attention to the methodological background, context and, ultimately, the integration of the aforementioned methodological framework. This will offer clarity on the complex area of concern, in other words the philosophical exploration of abstract-theoretical concepts that may relate to pragmatic practices, and ultimately to application – for example, how contemplative education carries epistemological dimensions in the philosophy of self and the other. Hence the methodological framework sets the stage for the means by which (i.e. *how*) these concepts may be understood and interpreted, including the implications of their application in educational praxis.

Furthermore, I have formulated a table that clearly depicts the structure of my research design (see Table 1); this provides the reader with a referential guide to the methodological proceedings that were followed in the thesis. Table 1 is a general representation of this research design, and briefly indicates the research design process (its measures, processes, procedures, etc.) in relation to which the thesis builds, explores and discusses. Adding a note here, the research design, which includes the philosophical orientation, the research methodology and the research methods, will be discussed further in greater depth in Chapter 2: Research Methodology.

TABLE 1. RESEARCH DESIGN

Philosophical Orientation	<ul style="list-style-type: none"> • Epistemology, Philosophy of Education
Research Methodology	<ul style="list-style-type: none"> • Interpretivist Paradigm <ul style="list-style-type: none"> • Hermeneutic-Phenomenology
Research Methods: <i>Phenomenological Inquiry: Questioning</i>	<ul style="list-style-type: none"> • Epoché-Reduction <ul style="list-style-type: none"> • Heuristic Epoché-Reduction: <i>Wonder</i> (Van Manen 2014:223) • Hermeneutic Epoché-Reduction: <i>Openness</i> (Van Manen 2014:224)
Research Methods: <i>Hermeneutic Interpretation</i>	<ul style="list-style-type: none"> • Conceptual Analysis

The research design indicates three broad-ranging areas, namely 1) the philosophical orientation, 2) the research methodology, and 3) the research methods. The *philosophical orientation* provides an indication of the area of philosophy in which I situate my study, viz. in epistemology, as I centralize my attention in the philosophical study of knowledge (its different modes of conceptualization, the means to its acquisition and so forth) and further refine my attention to the philosophical branch of Philosophy of Education (which indicates that, in my study, I focus my attention on the epistemological concepts that come into effect in the field of education, and further that I take a philosophical stance). Here I will provide a brief discussion of the *research methodology* and the *research methods*, again reminding the reader to explore the details of this discussion in Chapter 2: Research Methodology.

Due to the value-based nature of this philosophical exploration, I have chosen *Interpretivism* as my research methodology. Interpretivism is distinctive in its approach to the study of the human phenomenon and in the social sciences; in other words, Interpretivism emerges as a theoretical paradigm that removes itself from sheer empirical and objectivist observation of the person as an object or scientifically measurable phenomena, and rather considers and observes the values and meanings found in the deeper subjective and intersubjective dimensions of the human and social phenomena. This opens the arena of exploration as a mode of *qualitative explanation* over *quantitative description* (see Waghid 2003).

From these two flanking, and often overlapping, research methodology traditions has emerged an opportune theoretical and research methodological approach, namely that of a *Hermeneutic Phenomenology*. Hermeneutic Phenomenology is opportune in its ability to step beyond qualitative interpretation and quantitative measure toward an active application of the theory in practice, hence containing an ability to look toward the potentiality of methodology as a praxis of engagement with the world over any relativistic, theoretical speculation on concepts alone.

Hermeneutic phenomenology represents an “attitude or disposition of sensitivity: it is a matter of openness to everyday, experienced meanings as opposed to theoretical ones” (Van Manen 2002a, n.p., cited in Henriksson & Friesen 2012:1); this is an insight that sets hermeneutic phenomenology aside from any casual, qualitative, hermeneutic or phenomenological approaches (and especially with regard to educational research).

The unique ability of a hermeneutic phenomenology is its engaged reflection on the lived experience and its engaged analysis of meaning found, made or given to a phenomenon. I provide an example to illustrate this methodology: first, in a hermeneutic phenomenology I explore the dimensions of contemplative education using philosophical questioning to shine light on the

concepts; second, I do this by exploring the language used in the development of key concepts that resound throughout the discussions of contemplative inquiry; and then thirdly, even though I am not directly situating myself in the lived experience of contemplative practice (and its influence on my learning experience – consequently a topic for another time), I do situate myself, in turn, in the role of language and the uses of the concepts perpetuated in the literature – and, as a crowning hermeneutic-phenomenological act, the interpretive process becomes engaged in the vocative language crafted in its turn (see Van Manen 2011; 2014).

The specific *research methods* and procedures adopted in the hermeneutic-phenomenological analysis relate directly to the inquiries I proposed in my research question[s], namely 1) a *phenomenological inquiry (questioning)* and 2) a *hermeneutic interpretation (analysis)*. The ***phenomenological inquiry*** takes on the form of bracketed and sensitive questioning aimed at reducing key conceptual areas for analysis; this method in the practice of phenomenology is commonly referred to as the *epoché* and *reduction* – which may still be regarded as the central method in the phenomenological process (see Van Manen 2014:218-223). The relation between the *epoché* and the *reduction* is a collaborative one; firstly, the *epoché* is a practice of bracketing, abstention, or staying away – this is a means to open oneself to the lived experience without falling into beliefs or ideologies of that phenomenon, i.e. a suspension of belief (see Van Manen 2014:215). Secondly, the *reduction* is a mode of reintegrating with the phenomenon as-it-is, as engaged with the lifeworld and the subsequent phenomenon. Together, the *epoché-reduction* act is a preliminary method to “return to the world as we live it in the natural attitude” (Van Manen 2014:222). Within this reductive process I refine the research method into the following modes of inquiry: 1) ***heuristic-reduction*** (also regarded as an inquiry within a sense of *wonder*) and 2) ***hermeneutic-reduction*** (as an inquiry within a sense of openness).

Finally, through the ***hermeneutic interpretation*** I carefully consider and analyze the meanings found, made and/or given from the previous phenomenological inquiry, and through the research method of ***conceptual analysis*** I can clearly map the context, historicity, meaning and interpretations of the phenomenon of *ignorance* and the relation of *contemplative practice* in education (as well as the broader role of contemplative education in eradicating ignorance). This is achieved further through the distinction of an etymological (linguistic conceptual analysis) and conceptual reflection (conceptual analysis proper).

1.7 CHAPTER ORGANISATION

This thesis, titled: *Exploring contemplative education as a comprehensive means towards the “eradication of ignorance”: A hermeneutic-phenomenological analysis*, is first and foremost a philosophical speculation on the purpose and role of contemplative education, with a closer analysis of the epistemological and ontological notion of ignorance, specifically in regard to the notion of the self and the other. The thesis takes up a standardized five-chapter structure:¹ 1) Orientation (Introduction), 2) Research Methodology, 3) Theoretical Context (Literature Review), 4) Analysis (Hermeneutic-Phenomenological Analysis), and 5) Findings (Conclusion).

To offer a point of clarity, I have placed my chapter on methodology before the literature review chapter as part of my methodological approach. The reason for this is that I am building on an *a priori* sense of phenomenological reduction that does not necessarily need to adopt methodological divergences found in the literature, but may actually benefit from an approach to the differences found through the use of an interpretivist (and consequently hermeneutic-phenomenological) approach.

Furthermore, my selection of specific chapter headings is within a broader hermeneutic-phenomenological approach that considers the meaning underlying the beauty of language, or as Henriksson and Friesen (2012:1) posit: a hermeneutic phenomenology is “particularly open to literary and poetic qualities of language, and encourages aesthetically sensitized writings as both a *process* and *product* of research”. Hence I have used the chapter headings outside the orthodox manner to indicate the thesis process as a explorative journey, very much like that of an adventurer on an expedition.

Chapter 1 – Orientation to the study (Introduction) provides the reader with a trajectory through the thesis. Here, the orientation provides the reader with an overview of the exploration with the aim to offer clarity and meaning that may support the reader to develop continuous understanding through a process of cohesion and consistency. In retrospect, the orientation also offers a hypothetical sample of the entire thesis-as-is; in other words, a metaphorical dipping of the toes into the water before taking a swim, and therefore the next process is to submerge oneself in the waters, once fully equipped with the necessary tools and equipment.

¹ These chapters follow the standard format for a research thesis as outlined by the Stellenbosch University Postgraduate and International Office (see <http://www0.sun.ac.za/international/support-and-skills-development/resources/item/layout-for-a-thesis-or-dissertation>).

Chapter 2 - Research methodology, elaborates on the approaches used (the ‘how’) of my research; in other words, this chapter elaborates on and clarifies the tools of analysis and interpretation used to explore and uncover the underlying meanings in concepts relating to the study. Chapter 2 includes an outlined research design that stipulates the parts of the research methodology. These include 1) the *philosophical orientation* – I selected an epistemological perspective within the subdivision of Philosophy of Education, 2) the *research methodology* – here I selected interpretivism as the broad research methodological framework and a hermeneutic phenomenology as my methodology of inquiry/methodological approach toward analysis, and 3) the *research methods* used – the methods of inquiry and interpretation included a hermeneutic-phenomenological questioning and a conceptual analysis. Any further reflections on the depth of meaning found in the philosophical dimensions of the research methodology become evident in Chapter 4: Findings.

Chapter 3 - Theoretical Context (Literature Review) explores the available material (peer reviewed and contextually relevant) on the topic of the thesis in order to draw out the necessary concepts for analysis, explication and understanding. According to Dena Taylor (n.d.) of the University of Toronto Health Sciences Writing Centre, the literature review is “an account of what has been published on a topic by accredited scholars and researchers”; hence this chapter looks at the relevant research focusing primarily on contemplative practices used in educational praxis, and ignorance within the understanding of the self and the other. Taylor (n.d.) further elaborates on the purpose of the literature review as “... to convey to your reader what knowledge and ideas have been established on a topic, and what their strengths and weaknesses are. ... It is not just a descriptive list of the material available, or a set of summaries”. A point on the theoretical context I wish to touch on was that I did not only consider the broad range of the topic at hand, but focused my search specifically on philosophical inquiries regarding contemplation and ignorance in educational praxis (as is the nature and orientation of this thesis); for example, as with the meanings implicit in Arthur Zajonc’s (2006; 2013) conceptual notions of epistemology, contemplation and love in educational praxis.

Chapter 4, Findings, explores the collected analyses found in the theoretical context and furthers the interpretative aspect of the thesis (which is reflected here as a core of the hermeneutic-phenomenological analysis), and clearly emphasizes the analysis as taking a prominent role in the thesis as a means to draw out the understandings within the key concepts and offer hermeneutic interpretations; this in order to build a philosophical repository for meaning making in contemplative educational praxis. Henriksson and Friesen (cited in Friesen et al. 2012:8) note that “[h]ermeneutic phenomenology uses concrete examples and descriptive, reflective writing to take scholarly discourse out of the realm of explicit, theoretical generality and bring it closer to the

particularities of engaged practice. This is very relevant to a philosophical inquiry of concepts around contemplation and so forth, in that contemplation is not merely a cognitive abstraction, but relates to the phenomenologies of mind, body, language and space. The extent of this analysis sets a potential *pathic* and *empathic* resonance that may draw on meaning-giving practices that offer further reflection for future considerations in research (as seen in Chapter 5: Conclusion).

Chapter 5, Conclusion, acts as the overall reflective aspect of the thesis, including reflections on limitations, recommendations and so forth. Here I extend the previous chapter's findings (as the continuing process of hermeneutic-phenomenological analysis) into conclusive meaning-giving interpretations that especially present the extension of this study into considerations and proposals for further and future research. From the conceptual analysis in Chapter 4, I propose further prospects for writing and researching (from the collected interpretations) in order to compile theoretical findings in contemplative education and further implications for contemplative practice in education; and whether, at all, there may be an opportunity for a pragmatic approach to the claim to eradicate ignorance through the so-called *quiet revolution* (of mindful, meditative, contemplative, altruistic, empathic, wise virtues) in education (see Zajonc 2013); and also to further the goals of and developments in education in the South African context.

1.8 SUMMARY

This thesis is presented as a research project with the intention to apply an interpretive conceptual analysis to an exciting and growing theme in education, viz. contemplative education (as a means to clarify key epistemological concepts in the field of Philosophy of Education). The standard flow of this thesis (i.e. through these standard chapters) creates a resolution to instigate interest and questioning of and in contemplative education, and the prospects of contemplative education for education in the 21st century (with specific reference to the South African context and with regard to promoting the development of Philosophy of Education – as a theoretical and practical dimension). Hence the search and exploration for contemplative education as a philosophically sound phenomenon also has pragmatic dimensions, something that can be pursued eagerly in future research. This will be evaluated on conclusion of the thesis – especially when clarity, meaning and understanding are offered on the role of contemplative education in the dimensions of ignorance within the self and the other.

If a sense of wonder has been induced in the reader (barring any sense of confusion – especially in terms of any relative complexity regarding the philosophical nature of contemplation and concepts

surrounding this theme), then an important step has been taken in this exploratory journey toward unearthing the underpinning meanings of contemplation in education and their intrinsic possibilities as a game-changer in our thought paradigms (viz. *knowledge contra ignorance*). Exploring the philosophical implications of contemplative education does not necessarily stand in opposition to other models of education; instead, how I am inquiring is through an open-ended philosophical speculation on the concepts that have grown from ineffable traditions to linguistic and poetic arts envisioning the global spectrum of education, and how the future of educational praxis may be influenced to its deepest core.

A fair amount of complexity is expected from this research due to the vast array of philosophical concepts that develop off of single themes, hence promoting an intention to take care in selective interpretation (as I point out thoroughly in Chapter 2 – Research methodology). This allows for a concentrated focus on the direction that an open-ended philosophical speculation may take (bearing the weight of phenomenological wonder and hermeneutical depth).

Current studies in contemplative education may look at the technicalities, psychological orientations, sociological implications and aesthetic intricacies of the educational space, and it is clear that much philosophical groundwork needs to be done on contemplative education (at least to set an ethical platform for its integration in and application to various educational spectrums). The analysis in this thesis is a specific response to an open invitation; an invitation that presents, explores and interprets noteworthy concepts in order to instigate, amalgamate or participate in a dynamic platform known as the *quiet revolution* in education, so as to provoke sufficient consideration of and potentiality for the pragmatic application of contemplative practices in education on several dimensions of the self and the other.

2. CHAPTER 2: RESEARCH METHODOLOGY

2.1 INTRODUCTION

Methodology is a prospect of philosophical inquiry; this does not present itself as a disparate proposition – there is certainly method to authentic philosophical aspirations – and by authentic I refer to the age-old Socratic maxim of sinking into a sense of wonder and burgeoning a diligent practice of inquiry. It is a misnomer to regard the philosopher as one who merely isolates himself/herself in mere theoretical and abstract speculations; indeed, the philosopher is not without practice and the initial purpose of this chapter was to highlight the fine vocation of philosophical praxis. In other words, through pinpoint discussion I aim to set this chapter as a stage on which I guide my reader through the methodological implications of my deep theoretical study and, borrowing from Burbules and Warnick (2003:20), I aspire to show what it is that I will do when doing philosophy of education and how I will do it.

2.2 RESEARCH DESIGN

In Chapter 1, the orientation (Introduction), I briefly drew attention to my research design through the referential guidance of a table (see Table 1). In this section I would like to discuss the format of my research design a bit to further guide the reader along my process of research methodology.

There is a difference in terminology between *research methodology*, and *research method*; and to show that, in the language of research, there are theorists who seem to use certain words almost interchangeably, e.g. ‘methodology’ and ‘method’ (see Hussey & Hussey, 1997). In my research I will amplify that my methodology indicates the view and approach I use in my research and the methods are the tools and techniques I apply in gathering information and analysis of this information. I have further induced a common thread in how most research methodology flows. The standard format may look something like this:

Research Philosophy - Theoretical Framework - Methodology - Methods

Gray confirms this model when drawing on Crotty (1998, cited in Gray 2009:19), who links the relationships between the ‘Epistemology’ (which I assume to be associated with the given *Research Philosophy*), and the ‘Theoretical Perspectives’ (relating to the *Theoretical Framework*); linking up

with ‘Methodology’ and ‘Methods’. The reader may see that the above formula presents what I have adopted as the standard formula applied in this thesis.

I further constructed my research design promoting, what I believe, to be a deeply comprehensive and grand method of phenomenology, drawing extensively on the structures of phenomenological research in Max van Manen (2011; 2014). Hence this research design is boldly sculpted on Van Manen’s own systematic description of various phenomenological methods and procedures that he has brought into recommendation when taking on a phenomenological research project; and further noting that there is no sure blueprint to do philosophical research, I have attempted to lay out a progressive research structure in this chapter to offer the reader a comprehensive guideline to my various adopted research methodology components (such as my philosophical orientation, the research methodological structure, my approach, and methods used).

It is important to note at this point that, even though I sculpt my research design and process significantly on Van Manen’s phenomenological model, I by no means neglect the substantial phenomenological influences and traditions of Husserl (2001), Heidegger (1996), Sartre (2003), Merleau-Ponty (2002), Levinas (1966, 2002), De Beauvoir (2011), Arendt (2013), Gadamer (2013), Ricœur (1981) and several others. This said, I am careful to distinguish the differences in thought of these thinkers, but also to clarify that phenomenology is very much a “method of methods” (Van Manen 2014:74), meaning that phenomenology is a broad field that invests itself distinctly in the influences of individuals, and that no two phenomenologists are the same in style (which I regard as a key feature in phenomenological research). As a further point of clarity, I consider the context of the author as *the other* in recognizing my own historical situatedness, so I put aside the vast spectrum of interest and consider the prospect of necessity; what I mean here is that I am selective of the theories that I choose to influence and guide my own research methodology – also recognizing the possible limitations that may occur during this process.

Recollecting the basic research model as relating to the formula suggested in Gray (2009), and further relating to my adaptation of Van Manen’s (2014) phenomenological structure, I equate my research design with the following:

Philosophical Orientation - Research Methodology - [Approach of Inquiry] - Research Methods

This should provide the reader with a view of the structure of my research design and theoretical framework, thus providing a referential guideline. In the following sections I provide a bit more discussion on each aspect of my research design, working from my philosophical orientation to my research methods.

2.3 PHILOSOPHICAL ORIENTATION

The broad theoretical framework that encapsulates the thesis does not consist only of the methodology, the research design, the approaches and methods; it also requires a sound philosophical orientation (also known as the research philosophy, and/or the research paradigm). I have here selected the use of the word *philosophical orientation* to indicate a proposition broader than the research methodology itself, in that the philosophical orientation embodies several dimensions of the thesis, the researcher and the reader together; this does not presuppose a holistic framework, but rather proposes that the orientation to the study is a philosophical one and, furthermore, the need to take a philosophical position to enter with an approach of constant and open questioning – never to settle on any fixed reduction.

A note on the philosophical orientation that I propose here: as a point of departure I am keeping the orientation broad and not pinning myself down to any specific school of philosophy as of yet. I do acknowledge this as a potential limitation to my research process – i.e. too much space may be left for confusion or at least aimless wondering – but I rather consider this limitation as being a ground for potentiality in refining the focus to find an appropriate philosophical orientation or school.

Hence, in adopting a broad position I look back to the five traditional branches of philosophy, namely *metaphysics*, *epistemology*, *logic*, *ethics* and *aesthetics* (the latter two which are both also commonly attributed to axiology), and from here I deduce the branch of philosophy most appropriate to the study (and the areas of exploration and consideration). For example, as a logical statement, I reason that my research area is within contemplative education and specifically in the phenomenon of ignorance, and, consequently in relation to the concepts of *self* and *other*; contemplative education may deal with metaphysics, ethics and so forth, but the variable that draws me to epistemology is the phenomenon of ignorance (with regard to priority listing).

From the broad sphere of epistemology, I needed to deduce the philosophical position a bit further (in order to refine my orientation). One may think that, if contemplative education deals with knowledge, then ignorance, the secondary branch of philosophy, would be within Philosophy of Mind; even though it may have a place here, it draws away from my research question and original problem statement – that contemplative education is able to provide successful means to eliminate ignorance. So the secondary branch of philosophy that is most appropriate to my orientation is Philosophy of Education – as it considers the underpinning meanings of pedagogy, educational policy, and praxis.

2.3.1 Epistemology

The philosophical branch of Epistemology concerns itself with the question that asks about the meaning, acquisition, origins, constitution, and experience of knowledge (see Blackburn 2005; Buchanan 2010). Epistemology is especially applicable in the realm of knowledge theories and their relations to learning practice, knowledge acquisition, pedagogical strategies, educational developmental theories, and so forth. I situate my philosophical orientation within an epistemological stance to first emphasize the metacognitive character of contemplative education, but further highlight the phenomenological constitution of contemplative practices as being initially mind-related activity, although this does not neglect its relation to body and context – in contrast, in contemplative education the attention of educational praxis embraces the whole-person dynamic (see Im 2010; Solloway 2000).

The applicability of this epistemological consideration is in presenting contemplative education as a framework that deals with a variety of knowledge-based theories and practices, not excluding the representation of alterity in research, but focusing specifically on how learning may take place contra an epistemology of ignorance from an approach of contemplative practice. Further, considering the cognitive and metacognitive processes within the phenomenology of the Self, the development of intuitive self-knowledge and empathic Other-knowledge; the promotion of a contemplative inquiry may reflect examples of possible explorations in contemplative practice that reveal contemplative education as an engaged framework with the capacity to delve into inner (of hidden) dimensions of a person's epistemology and develop a broader sense of *gnosis* and/or wisdom.

2.3.2 Philosophy of Education

Where the philosophical branch of epistemology offers a broad platform for explorative speculation, the necessity of the sub-branch of Philosophy of Education pays specific attention to the realm of education. Philosophy of Education directs attention to the details of principles, visions, values, ethics, approaches and meaning within the field of education, or what Nel Noddings (1995:1) refers to as “the philosophical study of education and its problems...its central subject matter is education, and its methods are those of philosophy”.

Even with the sub-branch of Philosophy of Education, the scope for philosophical speculation is vast: questions of roles, structures, meanings and implications in education may be provoked, not to mention the intricacies found within different spheres of education. I borrow from Frankena, Raybeck and Burbules (2002) in considering the depth of my philosophical approach to

contemplative education. In the chapter, “Philosophy of Education”, Frankena et al. (2002:1877) state that:

The philosophy of education may be either the philosophy of the process of education or the philosophy of the discipline of education. That is, it may be part of the discipline in the sense of being concerned with the aims, forms, methods, or results of the process of educating or being educated; or it may be meta-disciplinary in the sense of being concerned with the concepts, aims, and methods of the discipline.

Therefore, I situate myself in a search for the “aims, forms, methods, or results” (Frankena et al. 2002:1877) in the scope of contemplative education, with a targeted concentration on a serious consideration of key conceptual themes, viz. ignorance, the Self, and the Other. How I approach these conceptual themes is discussed in the theoretical paradigm I adopt, namely Interpretivism-which further alludes to the style of my hermeneutic-phenomenological research methodology.

2.3.3 Interpretivist Paradigm

Interpretivism is a modern-to-contemporary theoretical paradigm for research methodology (placing its origins in the human sciences, in direct reaction to a natural sciences approach to observing the human phenomenon as object, as with positivism); in it there is a seeking for an understanding of the underpinning meanings constituting the *situatedness* and *contextuality* (as with the historicity of the person, the text, the artefact and so forth) of the concepts explored, and consequently forming, meaningful and influential interpretations of these concepts – also considering the multiple discourses found in historical formation and in the intermingling of the dimensions of language.

Within interpretivism there emerged a broad range of theoretical and methodological approaches; from the division of interpretive approaches I have selected two research methodologies (both of which share historical and stylistic commonality), namely *phenomenology* and *hermeneutics*. Both of these research methodologies approach the inquiry and interpretation of the human sciences dimensions from a basis of self-understanding and a seeking of an understanding of the observed phenomena/experience, with significant emphasis on their qualitative aspects, i.e. asking what underlying value or meaning they carry (see Waghid 2003). For example, in my thesis I explore the dimensions of ignorance within *the self* and *the other* in relation to the multiple interpretative layers of education; here, between the discourse of the subjective and objective, an openness to wonder may be recognized in the intersubjective/“metaphysical objectivity” (Waghid 2003:18), which allows a moment to reinterpret the transparency of ignorance as an epistemological product of knowledgelessness (*agnosis*), and not an ontological product of the self and other in themselves.

The claim I make here is that there is, ontologically, a present context for the integration of intersubjectivity in engaging in interpretation; this does not distinguish itself from the duality of the Self and Other, but rather finds itself between the arising of cognitive disassociations from the Self toward the Other, the Other and the Self (and, hypothetically, one may find this bridging of the emergent ignorance in the practice of contemplation). In other words, an interpretive means to comprehensively traverse this disassociation of ignorance may be achieved through the integrative practice of contemplation; this will be clarified further in my key writing chapter, where I apply the hermeneutic phenomenology to explorative speculation.

2.4 RESEARCH METHODOLOGY

The research methodology is the framework from which the area of study is approached, more specifically, the research methodology is the guise in which research is done or the utility belt in which the researcher locates his/her tools. For example, I have already noted that I am taking the guise of interpretivist (qualitative) research, and within this I situate myself in the approach of a phenomenologist and hermeneutist (i.e. in an engaged and intersubjective interpretation of the text, language, and the conceptual phenomenon of contemplative education); from here I specify my approach in hermeneutic phenomenology – this acts as the style of tools I will be using (e.g. if I aim to carve wood, I will use chisels, not pottery tools). Therefore, in my conceptual study I opted to use a hermeneutic phenomenology as my primary research methodology, in that it offers me the best means to approach and analyze the concepts at hand.

Essential hermeneutical-phenomenological keywords I appropriate throughout this thesis include: *interpretation, dialogue, dialectic, meaning, hermeneutic circle, fusion of horizons, prejudice and pre-understanding, historicity/historicity and tradition* (see Gadamer 1976, 1985, 2013; Grondin 1994, 1997). My selection of these keywords relates directly to the approach I am taking in this thesis, namely to consider the topic of contemplative education (and further, ignorance, the Self and the Other) in its epistemological dimensions (i.e. predominantly in the metaphysical space of the conceptual themes and their organic activity in practice – pedagogy). The following sections will give the reader an understanding of the various components of the research methodology, namely paying selected attention to phenomenology, hermeneutics, and hermeneutic phenomenology.

2.4.1 Phenomenology: Philosophizing about the Phenomenon

Considering the area of interest I aimed to explore, I acknowledge, through careful, selective and open deliberation, that choosing the orientation and approach to my research question will not only

greatly determine the context and causality of the direction in which this research proceeds, but may also co-habitually influence the findings of this research – in that the research process is not distinctly separate from the explorative and engaged process (inter-subjective in both *a priori* and *a posteriori* measures). A notion may become clearer when inquiring from a ‘phenomenological’ orientation. Consequently, the orientation I took in this thesis was that of a phenomenological research methodology, with attention being paid to the hermeneutic and/or hermeneutical phenomenology methods (the process of interpretation and further, toward methodological meaning-making) originating in the tradition of Martin Heidegger (1996) and extended by Hans-Georg Gadamer (2013), along with associative influences from the hermeneutics of Paul Ricœur (1981) and the over-arching phenomenological practice of Max van Manen (2014).

A distinction arises between what Van Manen (2014:23) refers to as “doing phenomenology” and “philosophising about phenomenology”, namely that “doing phenomenology” reveals a practice in phenomenology relatable to the professions that do not necessarily require a foundation in philosophical theory (see Van Manen 2014:18-19), whereas “philosophising about phenomenology” is, in some sense, a hermeneutic or exegetical practice that explores phenomenological works that explore the phenomenon (see Van Manen 2014:22-25). My wish for the research conducted was to gradually progress from an *about* approach to a *doing* result; I do not deny that the emphasis of this current study is on the philosophical exploration of the extended literature and original works, but my intention with this was to formulate a significant philosophical foundation for a subject that has a large history, but not enough current and contemporary philosophical speculation. Indeed, I heed Van Manen’s (2014:23) alert when pointing to Verhoeven’s observation, namely that the scholarly writing *about* something (e.g. poetry) lacks the same conviction as to *write* something (e.g. write poetry).

This harkens back to W. David Shaw’s (2005) exclamation that the scholar should not get lost in the attempts of academic industry for the sake of instrumental means to produce and reproduce, further asking the whereabouts of the true prophet-scholars, rebel-scholars or poet-scholars etc., all of whom carry with them a radical and innate embodiment of philosophy (see Shaw 2005:223). Similarly, in Kincheloe and Hewitt’s (2011), a seemingly antiquarian question reignites a burning and yearning return to the prodigal *heart* of philosophy; the question is: “what happened to soul?” as Kincheloe and Hewitt (2011) so boldly phrase. Surely it may be a good time to re-invigorate a sense of passion and compassion (that is, critical, rational, intuitive and active), inspiration and authenticity in the profession of educational praxis – and especially in the dynamic dimensions of higher education, where innovative and creative thought often sets precedence in the aspirations of the inspired and philosophical researcher. Again, Shaw’s (2005) phoenix and poetic cry for the

scholar who is both prophetic and philosophical proposes taking radical approaches to practicing art and craft. The skill in contemplative practice is to recollect the contextual lived-in-ness of one's Self and one's Other, to not get caught up mindlessly in conventional ideology or obscure confusion, but to be present in one's becoming – in other words, the contemplative moment is a pointless point of integrated awareness of the intersubjectivity of the Self and the Other.

Unlike other forms of research within the field of the human sciences (such as the critical, interpretative and post-modern schools of qualitative research), the philosophical nature of the selected phenomenological orientation and approach has a distinct *intentionality* – which Howell (2013:58) defines as "... involving turning one's attention to a given entity; it becomes a part of or an element of a perceptual perspective", including an active openness to the background, subject, content, act, object, and horizon (see Howell 2013:57-58). This depicts the vastness of the lifeworld engaged in perceiving phenomena, especially considering how we go about connecting with the world meaningfully (see Vagle 2014).

Discussing the notion of the phenomenological intentionality here is only partially related to unearthing the intricate relationship between the phenomenon explored, the living historicity of the phenomenon, and the prepositions that lead toward understanding, i.e. the hermeneutical process or circle 'Of/In/Through' (see Vagle 2014:35-47), in which I may engage the epistemological *ignorance* and the ontological activity of *contemplation*, as well as their co-habitation in the practice of pedagogy. Using the prepositions 'Of', 'In', and 'Through' is how Mark D. Vagle (2014) distinguishes between popular streams of phenomenology, which in essence indicate the style of phenomenological research that can be taken. For example, with the preposition 'Of', Vagle (2014:35-37) looks to Husserlian phenomenology as a subject toward object approach that considers the "of-ness" of a phenomenon, beside the lived subjective experience – this is to say that Husserl delivered a revolutionary favor to Western philosophy by breaking the Cartesian old of the dualistic mind and returning the subject closer in relation to the object, although not completely – there remains a transcendental separation between the consciousness and the experienced world (see Moran & Mooney 2002; Vagle 2014; Van Manen 2014).

With the preposition "In", Vagle (2014:37-39) retrieves the Heideggerian *hermeneutic phenomenology* that steps beyond the Husserlian *transcendental phenomenological* paradigm into the ontological notion of *being*. As Heidegger meticulously deliberates in his magnum opus, *Being and Time* (1953, 1996), the phenomenological intention is to situate the interpretative experience in the communicative subject/object interrelationship. Vagle (2014) continues in a similar vein when stating that this *in-ness* is an active process of finding meaning when the person relates to the worldly experience.

Vagle (2014: 40-42) then turns to the preposition “Through”, which steps up from the former two prepositions (notably with the Heideggerian “Of”) in that the scope of intentionality widens incrementally and the meaning-finding process develops from the focus of being toward a process of becoming. The “through-ness” approach may be better understood using examples from physics; Husserl’s model may be seen as an early stage in physics and influencing contemporary quantum mechanics (see French 2002; Bilban 2013), moving to Heidegger’s relation of *Being* (and *Dasein*) (see 1996), which is more akin to the penetrating dimensions of quantum mechanics (such as the fluctuating relation in particle/wave theory). With the “through-ness” approach we see a similar exciting dimension as with developments in physics, where string theory, the illusive Higgs-Boson and further research into neuro-physics relate many layers of influence beyond the cognitive and biological alone.

The reader will find that I provide a further delineation of my research approach – this includes the reasons I have selected certain theoretical frameworks, why I have placed emphasis on certain theorists, and a notable exclamation of the importance of the research methodology itself (as though it were the area of interest under exploration – proving evident, considering the nature of phenomenological inquiry imbued in contemplative practices). It is also my intention to reveal to the reader a significant synchronicity between the methodological approach and the contemplative venture – in that the context of the study is significantly philosophical; primarily as a concept analysis and further as a pedagogical practice, which I attribute primarily to the thought and method of Hans-Georg Gadamer, as an extensive hermeneutic process of engaged ontological interpretation of the text that will look towards concepts such as *ignorance*, *contemplation*, *meditation* and *mindfulness* in a dynamic dialogue.

2.4.1.1 *Van Manen’s Phenomenology of Practice*

Phenomenology is a project of sober reflection on the lived experience of human existence – sober, in the sense that reflecting on experience must be thoughtful, and as much as possible, free from theoretical, prejudicial and suppositional intoxications. But, phenomenology is also a project that is driven by fascination: being swept up in a spell of wonder, a fascination with meaning. The reward phenomenology offers are the moments of seeing-meaning or “in-seeing” into “the heart of things” as Rilke so felicitously put it. Not unlike the poet, the phenomenologist directs the gaze toward the regions where meaning originates, wells up, percolates through the porous membranes of past sedimentations – and then infuses us, permeates us, infects us, touches us, stirs us, exercises a formative affect.

(Van Manen 2007:12)

I am reminded by the resounding equanimity between the project of phenomenology and the disposition of the contemplative practice. Van Manen's (2007; 2011; 2014) real and direct venture into phenomenology should give the reader a chill of its clarity and relevance; surely, as the reader reflects through the given statement, a notion of familiarity shines through, that a/the phenomenologist is one who practices life attentively, with comport, and surely, contemplatively?! The phenomenologist is not merely a scholastic researcher but an artist (which I waver in weight between what a skillful or unskillful phenomenologist may be). As Stefano Gonnella states it, "To be a scholar in phenomenology does not mean to be a phenomenologist. To do phenomenology does not mean to know thoroughly the precepts of Husserlian scholarship, but rather to be able to apply the phenomenological method to precise analytical fields." (cited in Gonnella, www.newschool.edu); and I would add here (as a point of balance on the bridge of the continental-analytic divide in philosophy) that to be a phenomenologist is also to have a contemplative horizon that finds artisan in the precision of abstract fields. This point of reflection becomes especially evident in the sensitivity of the human sciences, in other words, the complexity of human emotion, cultural understanding, symbolic gestures in life, and the realm of concepts (from knowledge to language to communication to practice).

The appeal of Max Van Manen's phenomenological style is that it embraces practice wholeheartedly, which is a radical step beyond more traditional phenomenology that seems to get stuck in theoretical speculation. In fact, I was first drawn to Van Manen's practical reminder of phenomenological practice when I starting searching literature that promoted the cause for *theoria* (as the contemplative aspect of the good life) between *techne* (as the cause of technicality alone) and *episteme* (as the cause for knowledgeability alone). Van Manen (2007) reminds the reader of Gadamer's "Praise of Theory" (1998) where it is noted that *theoria* in its original Greek sense of *contemplatio* was conducted in a broader context of life and thus was also a way of comporting oneself, further saying that it is a "'being present' in the lovely double sense that means that the person is not only present but completely present" (Gadamer 1998:31 cited in Van Manen 2007:14). This also points out the contextual and interpreted difference between what the theoretical life as the contemplative life means to the contemplative life as reinterpreted to indicate a mindful life that is engaged, transformative, present, interactive, and non-dualistic.

Therefore, my adoption and adaptation of Van Manen's phenomenological style is in direct relation to the topic considered, not saying that other fields of study are less relevant (e.g. medicine, psychology, art, etc.) but that consideration of contemplative practice quite possibly lies at the heart

of phenomenological practice or that contemplation may act as its imbuing spirit; and consequently that the realm of contemplative education gives access to tapping into that heart of phenomenology.

Van Manen takes this view further, in showing that phenomenological practice is more than researching the realm in-between “theoretical and technical philosophical issues” (2014:213); but with the phenomenology of practice there is a sensitivity “to the realisation that life as we live and experience it is not only rational and logical, and thus in part transparent to reflection - it is also subtle, enigmatic, contradictory, mysterious, inexhaustible, and saturated with existential and transcendent meaning that can only be accessed through poetic, aesthetic, and ethical means and languages.” (Van Manen 2014:213).

I may position myself, in a sense, as a phenomenologist in the regard that, first of all, I am taking a role of an explorative researcher (and at this moment, this exploration is predominantly metaphysical and conceptual which alludes to the applicability of exploring the conceptual space), i.e. that I find an equal footing to be found in the meta-dimensions of discourses and paradigms as in the ground of practice and active communication). As an explorative researcher I map through literature as a means to situate different perspectives on contemplative education then attempt to offer meaningful interpretations of the conceptual findings. Secondly, there is something to be said about the mystical ineffability of this type of phenomenological practice that allows space for the ‘artistic voice’ (in writing, expression, pedagogical practice etc.), possibly opening a treasure trove of concealed knowledge and a further suggesting of new, alternative, radical ideas that may influence the way we teach, learn, and practice.

Therefore, this exploration of contemplative education is also (in a subtler way) an experimentation in *phenomenology of practice*, yet maintaining its focus on Philosophy of Education, and specifically on understanding, interpreting and giving meaning to contemplative education. The next logical step will be to briefly discuss my adoption of philosophical hermeneutics and how my utilization of both phenomenology and hermeneutics leads me to a hermeneutic phenomenology.

2.4.2 Hermeneutics: From Inquiry to Interpretation to Understanding

Can you tell me, Socrates, whether virtue is taught? Or is it not taught but acquired by practice? Or is it neither acquired by practice nor learnt, but present in men by nature or some other way?

(From Plato’s *Meno*, cited in Cahn 2009:1)

A paradox of the research methodology is the concern whether the methodology is a means towards an end or whether the end itself is in the means. Gert Biesta (2010) makes an interesting point when arguing that, within pragmatism, there essentially is a spirit of deconstruction, and that for pragmatic thought and practice to truly enter the 21st century they need to recognize the significance of the deconstructive communicative approach to philosophy and education.

How does this relate to my thoughts on hermeneutics and, essentially, the process of inquiry, interpretation and understanding? What I relate in Biesta's (2010:711) 'This is my truth, tell me yours': Deconstructive pragmatism as a philosophy for education'', is a fundamental process of communication or dialogue taking place between the Self and the Other (for example, being between myself, and the text - and ultimately the concepts collected in the text). A hermeneutics that I acknowledge within myself is a source of pragmatic meaning-giving as a force for the manifestation of balance between theory and practice, and the hermeneutics I acknowledge outside myself is a situating of the realm of theory into the realm of practice. I also acknowledge a deconstructive dimension in myself as a force for unravelling, disruption, transformation and continuous re-interpretation of theory, the text, and its concepts; positioned from a phenomenological stance I open the concept and allow its variety of potential to seep through into discussion for further epistemological avenues of understanding and pedagogical practices.

Recollecting the classic Socratic maxim of arousing the question as the contemplative practice in constant seeking of the truth (or the prospect of wisdom), the role and nature of this inquiry is that it is a method stimulated by a question - a contemplative question, and with interpretation the question exemplifies meaning - a meaning that is projected and not necessarily born from the phenomenon itself, rather a living out of the noumenon, contemplatively as the contemplative life (*vita contemplativa* - see Arendt 2013). The Socratic method of contemplative question provokes an ontological presupposition before a question of virtue is considered necessary. Indeed, this Socratic statement promotes an incentive focusing on the prospect of virtue in man, and whether and how these virtues may be acquired, taught or naturally manifested; here it is the mode and means defined and refined in the style of the *question* that presents itself, namely posing that a person has a natural inclination to question in an *a priori*, methodological process of inquiry that presupposes its interpretation.

In some way, all research may trace its origins to a tradition of inquiry, be it *a priori* or *a posterior* inquiry, each with its own point of departure, vision and aims. The context of my work here considers the approach and driving inclination of the Socratic dialogue between Meno and Socrates, namely that there is a reminder of inquiry immanent in the tradition of Philosophy of Education.

Although the given Socratic statement specifically poses a daring notion pointing to *virtue* as a goal of orientation in education, the question remains open as a notion pointing to dialogue as a methodological practice; asking whether a contemplative inquiry is imbued with the necessary elements to be a comprehensive educational praxis? Similarly, with a contemplative pedagogy? contemplative practices? and so forth. This said, a proposed task is to point back to the mode of inquiry (specifically in terms of contemplative inquiry) as a research methodology; which can further be translated inclusively into praxis. Indeed, the definition of inquiry may be understood differently, as it has been over centuries, e.g. as objectivist beholding, interpretation, questioning, critical consideration, empirical investigation, etc.

Recall the emergence of the medieval phenomenon of scholasticism, being a distinctive growth out of Aristotelian and Neoplatonist methods of inquiry, a tradition of inquiry that eventually submerged the monastic tradition as the core means to higher education. We still live within this scholastic tradition, as it in some ways holds a major keystone upon which the modern university and school have been developed. Scholasticism is a school of thought that emerged from the medieval university as an extension and eventual outgrowth of Christian monasticism, and that promoted the rational and critical analysis of Aristotle, then consequently formulated itself into a style of academic discipline (see Marrone 2003).

Consider for a moment the division between monasticism and scholasticism, as this has large implications for the emergence of contemplative inquiry as a contemporary method. With scholasticism, the focus opened out of theology toward an academic principle of considering a wider field of sources, e.g. besides studying the Bible itself, key philosophical branches were included, such as logic, metaphysics, epistemology, etc. With scholasticism, the means of inquiry became a gesture of intellectual understanding in opposition to the monastic approach of contemplating union or transcendence with the divine (at least in terms of the Abrahamic traditions), and this became the beginnings of a mystic intellectual tradition in which, with the topic still on the divine, was to reach enlightenment through an intellectual investigation and analysis of the taxonomic components of the divine (see Ferzoco & Meussig 2000; Gilson 1991).

I draw on scholasticism here because it is rooted in both the hermeneutic tradition and vague remnants of western contemplative traditions in academic practice and, if one considers the hermeneutic tradition, in tracing its own developments it was structurally similar to the process of theological *exegesis* (interpretation of religious texts, especially the Bible) commonly found in the theological/monastic tradition. In hermeneutics, the process of interpretation extended beyond texts and includes other forms of communication (written, verbal and nonverbal) and integrated interpretations of the lived experience.

A further interest in my inquiry into the hermeneutic methodology is a proposed division of it into two distinctive approaches, namely the hermeneutics of recollection and the hermeneutics of suspicion (see Gadamer 1985; Josselson 2004; Phillips 1991; Ricœur 1977). Phillips (1991) explains that the context for a *contemplative hermeneutics* becomes evident through a clear deliberation of the hermeneutics of both recollection and suspicion, and I will easily enough present the proposition that a contemplative hermeneutics offers a convenient middle way between the two divisions. It is the recognition of contemplative hermeneutics that potentially enriches the methodological approach, in that an elegant balance may be found between the old monastic and scholastic traditions or, in terms of a more contemporary analysis, that the contemplative approach to interpretation (as an engaged existential medium – a hint toward an academic vocation of the so-called *inner scholar*) may be considered a contemporary approach that developed along with poststructuralist paradigms, albeit quietly so. Hence, my consideration of a contemplative hermeneutic is not in disregard of the input of the rigorous tradition of Heidegger, Gadamer, Ricœur, Van Manen and others, but rather an inclusive contemplation thereof.

2.4.1.2 Gadamer's Philosophical Hermeneutics

I have selected Gadamer's thought and theory in its broad methodological spectrum to seek out meaning and understanding in the possible truths that may be found in the phenomenal experience. The reader may wonder why I have selected the thought and theory of Gadamer over, for example, Paul Ricœur (1981), or Jürgen Habermas (1972, 1985a, 1985b) or even Jacques Derrida (1998, 2004), or other contemporary theorists in the broad field of hermeneutics. The strategy here is a foundational one – I use Gadamer's thinking not necessarily to challenge the constructs of contemplative education, or even to deconstruct the linguistic representations of the epistemology of ignorance, but rather to lay bare the concepts as they may appear phenomenologically, and further offer (as I sincerely intend to) a hermeneutical inquiry that returns the question to the phenomenon of the praxis of contemplative education and the epistemology of ignorance, and consequently the ontological notions alive in the Self and the Other.

Gadamer's (1976; 2013) philosophical hermeneutics develops from the tradition of hermeneutics and, more specifically, leads on the ontological hermeneutics of his own mentor, Martin Heidegger. The transition of the hermeneutic tradition seen in Gadamer's thought has been one of stepping beyond the scientific methodological approach to understanding to that of a broader, critical ontological engagement in understanding a phenomenon beside the scientific approach alone (see Linge 1976). In other words, once we remove ourselves from the constraints of methodologic, our inquiry into existential understanding extends into the various layers of the hermeneutical situation

or, as Linge (1976: xv) reflects on the meaning of the ‘hermeneutic situation’ indicated by Gadamer – “Shaped by the past in an infinity of unexamined ways, the present situation is the ‘given’ in which understanding is rooted, and which reflection can never entirely hold at a critical distance and objectify”.

With Gadamer’s philosophical hermeneutics, the person re-enters the horizons of his/her understanding by opening up to a living past that influences the presence of his/her process of understanding. It is exactly this process of understanding that situates Gadamer’s hermeneutics apart from that of his predecessors, his mediatory acknowledgment of understanding situates the hermeneutic process in the situation of existence, i.e. our every waking moment is taking place in the art of interpretation, Gadamer continues, “... not to be thought of so much as an action of subjectivity, but as the entering into an event of transmission in which past and present are constantly mediated. This is what must gain validity in hermeneutical theory, which is much too dominated by the ideal of a procedure, a method” (Gadamer 2013:274-275). Therefore the person who is interpreting toward understanding is not here elevated objectively, but rather becomes involved directly in the process of interpretation through his/her own historicity, and further become fused in future horizons (see Linge 1976: xx). This is evident in how different thinkers read into certain events, texts, authors, etc. so that the thinker’s own historicity comes into play in that event, text, author and so forth – such as my own interpretive historicity – when reading the literature on contemplative education, I am holding a dialogue not in order to seek an answer, but rather an understanding (that is both dynamic and imaginative).

I therefore also am careful not to take the meanings set by the authors in the literature on contemplative education manipulatively within my own prejudiced understanding; I step into conversation with the understandings of contemplative education seeking a variety of meaning (layers of horizons) in order to further open the conversation and dialogue in contemplative education for a Philosophy of Education. Also, and maybe in critique of Gadamer’s thought on ‘tradition’ (see 1976, 2013; Warnke 1987), I am not projecting a linear vision of contemplative education as having a specific trajectory to a specific destination, as this would contradict the living historicity of the contemplative educational situation, rather pointing at the immanent *telos* (a directed and determined inquiry) immanent in contemplative education. It is also the reason here why the reader may not necessarily find any original contribution in this thesis, but, if willing to listen carefully, will find something that is strangely old yet intuitively familiar (albeit forgotten and maybe even lost in layers of ignorance). In this philosophical, phenomenological, and hermeneutic process into contemplative education there is a means in intersubjective understanding between the

Self and the Other, from within oneself, and effectively swelling and rippling into culture, history, epistemological discourse and paradigm, and educational policy and praxis.

2.5 APPROACH OF INQUIRY

The Approach of Inquiry is a subset of the larger Research Methodology and mainly refers to the tradition of research that binds the various research methods together, which in this case refers to the hermeneutic phenomenology. I refer to this subset as the Approach of *Inquiry* as opposed to Methodology of *Approach* or Methodology of *Research* because the term ‘inquiry’ reflects the phenomenological nature of this thesis, i.e. that I take a predominant stance of questioning in this thesis, which further reflects that this thesis is philosophical in nature, phenomenological in style, and hermeneutic in skill.

I will discuss my selection of a hermeneutic phenomenology as my Approach of Inquiry in this section, with the ghostly reminder that this methodology is not separate from my broader Research Methodology (harkening to its orientation in Philosophy of Education and paradigm in Interpretivism). I will discuss what hermeneutic phenomenology is, why it is appropriate for this study, and how it will work in my research methodology.

2.5.1 Hermeneutic-Phenomenological Analysis: A Practice for Meaning-Giving

Van Manen (2014) points to both Gadamer and Ricoeur as the foremost representatives of the hermeneutic-phenomenological tradition, and the explicating difference between a hermeneutic phenomenology and other forms of phenomenology is the focus on the art of interpretation, mainly centered on the medium of text. As mentioned in the previous section, Gadamer developed a form of philosophical hermeneutics from his earlier attention to the philology of ancient philosophical texts, and further developed beyond traditional hermeneutics by opening the interpretive horizon to the broad, existential dimension of human life (hence, we find a hermeneutic phenomenology).

Here I will analyze the conceptual notion of ‘hermeneutic phenomenology’ a bit closer, drawing on Van Manen’s discussion of hermeneutic phenomenology as a method, as well as other phenomenological researchers who approach the same subject (see Friesen, Henriksson & Saevi 2012; Vagle 2014). First I will consider what Van Manen considers when presenting the idea of hermeneutic phenomenology as a *method* (2014:26):

... of abstemious reflection on the basic structures of the lived experience of human existence. The term *method* refers to the way or attitude of approaching a phenomenon. Abstemious means that reflecting on experience aims to abstain from theoretical, polemical, suppositional, and emotional intoxications. Hermeneutic means that reflecting on experience must aim for discursive language and sensitive interpretive devices that make phenomenological analysis, explication, and description possible and intelligible. Lived experience means that phenomenology reflects on the pre-reflective or prepredicative life of human existence as living through it.

Looking at Van Manen's (2014) description with its various components, the reader may find all the necessary key elements that represent the method of hermeneutic phenomenology. Drawing on my own study of contemplative education as an example, I relate the above process (of a hermeneutic phenomenology) as follows: 1) beside a mere empirically measurable observation of an object (e.g. contemplation equals a standard construction of disclosed postures), the approach of a 'way' or 'attitude' to that of a phenomenon already indicates some integrative intentionality (e.g. contemplation embodies meaning in its practice); 2) when appropriating the method it is as one that does not dwell on the outside influences or lenses of perception, or any other such prefixed ideology, but rather reflects on the experience as it presents itself, full of multiple meanings; 3) as with careful reflection, the mode of communicating this reflection requires equal, if not more refined, attention (e.g. it comes to my attention that when I discuss the underpinning meaning of contemplative education I require myself to reconsider my use of language and furthermore present to the reader the horizon of difference and how different interpretations may give different meanings – of course in the context of the spirit of the times, but also, in essence, to be intelligible to the lived experience); 4) the action of life experience is born in a momentum of an idea or even a question (for example, if I ask myself the question, "Am I happy?", then the progressive response to my question would be to act upon this happiness – the question of successful volition depends on my mode of action); the point of phenomenology here is to show that there is not a mere instinctual reaction, but the definitive process of thoughtful consideration, albeit it veiled by a perpetual ignorance or possibly unveiled by lucid mindfulness.

With this in mind, I resolved that the hermeneutic phenomenology I am using would "consequently [be] the study of *experience* together with its *meanings*" (Henriksson & Friesen 2012:1, in Henriksson *et al.* 2012). Hence I wish to understand the experience of *contemplative education* (or the contemplative practices drawn upon in the educational dimension); how contemplative education may work in unveiling ignorance; and the meaning it presents upon its process and

fruition. On the back cover of Friesen *et al.* (2012) is another description of hermeneutic phenomenology that clearly explicates its methodological role and ability:

Hermeneutic phenomenology is a combination of theory, reflection and practice that interweaves vivid descriptions of lived experience (phenomenology) together with reflective interpretation of their meanings (hermeneutics). This method is popular among researchers in education, nursing and other caring and nurturing practices and professions. Practical and adaptable, it can be at the same time poetic and evocative. As this collection shows, hermeneutic phenomenology gives voice to everyday aspects of educational practice – particularly emotional, embodied and empathic moments – that may be all too easily overlooked in other research approaches...

This statement echoes Van Manen's (2014) description of hermeneutic phenomenology, adding a few keywords that I would like to single out as significant in the style and quality of this methodology. These are 1) *practical and adaptable*, 2) *poetic and evocative*, and 3) in relating to the everyday aspects of educational practice, the *emotional, embodied and empathic* moments that are significant in the experience (see Friesen *et al.* 2012).

Furthermore, as a technical point in the actual conceptual analysis of this hermeneutic phenomenology, I am careful when touching on the concept of ignorance; this is most certainly a sensitive area for discussion and broad enough within the branches of philosophy. It is my intention here to draw on the abstract parameters of hermeneutic phenomenology to situate the concept of ignorance neatly within the field of epistemology and Philosophy of Education, but not situating *ignorance* in a hermeneutic nor phenomenological claim.

2.6 RESEARCH METHODS

The reader may recall that I included in Table 1: Research Design a brief outline of my proposed research structure, in which I included reference to my research methods. Here I have drawn on two approaches to research method, namely, 1) phenomenological inquiry (as bracketed questioning) and 2) hermeneutic interpretation (as conceptual analysis). Each method will be discussed in fair detail pertaining to the subject at hand, expressing the relevance of the method to the study, the means of each method, and the expected outcomes of each – further detailing how these methods interact with and flow between each other.

The research methods act as the finer tools with which the researcher engages his/her subject; depending on the style of researcher, the tool will vary. For example, as I am taking on a vocation as a hermeneutic phenomenologist, I appropriate the tools of inquiry and interpretation in order to

display to the reader meaning-giving concepts that pertain to practice (and educational praxis broadly).

2.6.1 Phenomenological Inquiry: Bracketed Questioning

The heart of the philosophical question has a kaleidoscopic nature of *wonder and openness, inquisitiveness and speculation, critical reasoning and creative provocation*; this does not suggest attempts at trivial or menial answers, but rather situates oneself in engagement with a radical tradition of sincere, thoughtful inquiry, ultimately stimulating the mind-heart towards its wisdom – in depth and practice (see Kincheloe & Hewitt 2011).

Bracketing questioning was adopted from phenomenological research methodology and proposes a withholding of preconceived notions or prejudices towards the phenomenon observed; for example, I present a question that is not loaded with expected outcome, therefore the answer the researcher may receive is presented as it is within its context[s] and within the metaphysical sphere of the researcher's own historicity and horizons. This proposes that there may be many lengths and breadths of philosophical inquiry worth considering, therefore positioning the requirement for specific questioning. What is it then that I propose in my questioning? W. David Shaw (2005: xiii) offers an insightful statement that I use to echo in phenomenological inquiry:

Whereas a scholarly Spiderman spins a web of argument or narrative, a prophet soars like an eagle. He is a Shelley Prometheus, whom Browning calls a 'Sun-treader,' communicating in flashes of aphorism and insight. Instead of weaving over time an intricate threadworm of argument in imitation of Francis Bacon's spiders, 'who make cobwebs out of their own substance,' ... the Sun-treader sees the world all at once as an undivided whole. In the tradition of Socrates and Jesus, he acquires knowledge not only through an exposure of logical fallacies in an adversary's judgements. He also acquires it through the more mysterious and incommunicable art of loving what he contemplates and embodying what he knows. Whereas the sciolist (or superficial pretender to knowledge) is impatient with all that is unsolved in his heart, the prophetic scholar heeds Rainer Maria Rilke's injunction in *Letters to a Young Poet* to 'love the *questions themselves*': 'Do not look for the answers. They cannot now be given to you because you could not live them. It is a question of experiencing everything. At present you to *live* the question.'

This type of *philosophical and phenomenological question* has several guises, ranging from broad metaphysical to grounded existential notions, for example, I may ask broad questions such as “what is the meaning of life?” or “what happens when we die?” or I may ask specific questions, such as “what is the colour of your eyes?” or “what day is it?” We can recount an ineffable dimension between the broad and specific question, provoking linguistic semantics and deeper metacognitive dialogue, building interesting blends and bridges for the broad and specific, for example, “who’s time is it?” or “what day is most appropriate for dying?”

These types of questions allow access to a hidden dimension of relativity and may incrementally suggest a secret tradition of knowledge that may be found in the contemplative moment (see Shaw 2005). The apt Zen Koan (a seemingly illogical question) dislodges the querant of any conventional thought habits and positions the querant in a contemplative state of reflection (such as considering the way in which communication takes place between the sky and the earth). These examples relate to positions in phenomenology and philosophy that are transferrable to education – ultimately as a means to explore the interpretative play between the teacher and student, the students and their environment, the teachers and their policies and so forth.

I start my questioning from a Wittgensteinian approach to tackling philosophical problems and paradoxes. Here, the querant poses a philosophical inquiry as an *engaged activity* in a similar vein to the Socratic pedagogical method known as *maieutics* – as a method of posing a question in order to draw out the questioner’s innate sense of reason – with further inclusion of thought experiments, the querant as interlocutor, and the dynamic play of language and meaning (revealing the difficulty of resolving definitive answers). Wittgenstein’s logical-philosophical analysis consequently may work toward drawing out refined research questions that do not necessarily pose a causality for an answer (see Wittgenstein 1973).

Echoing this, David Birch (2014) reminds the reader (and specifically the teacher engaged in *Philosophy for Secondary Schools*) of an approach to educating the audience that is not necessarily based on *teaching* but rather on *listening* and that highlights an empathic dimension by posing a communicable question. Birch (2014:vii) reiterates: “It [philosophy] seeks to enlarge the inner-light, that source of shifting conviction, which moves beyond the inertia of rebellion and conformist submission into a realm of appetite, uncertain and changing.” Birch (2014:vii) continues with a clear affirmation that “[p]hilosophy says it is okay to be incomplete, it is sustained by incompleteness. (‘A philosophical problem’, Wittgenstein wrote, ‘has the form: “I don’t know my way about.”’) It is a great leveller”. Along with this agnostic quality of seekingless-seeking, the format of the questioning here continues in an open dialogue with the theme and concepts at hand,

continuing the stream for hermeneutical conversation (see Gadamer 1976; Kinsella 2006) and philosophical inquiry at large.

The question has a life of its own in that it carries a conversational energy; similarly, the dynamic hermeneutic process of which Gadamer (1796) speaks, a skill to allow the text to speak and hold a dialogue with the reader. The participation turns back to the querant who now already takes a unique contemplative demeanor to an inquiry of the ontology of Being toward recognizing its epistemological disposition (as is between the interpretive and inquiring dimensions of metacognition and metanarrative) and once again resettling into the ontological, now transformed into its Becoming.² This reasoning aims to introduce the reader to something that is far more a Way of questioning than questioning as a mere method.

In order to provide further discernible elaboration on the nature of this phenomenological questioning, I wish to clarify to the reader the two provisional methods I selected, namely the general epoché and the reduction of Wonder (i.e. heuristic Epoché-Reduction) and Openness (the Hermeneutic Epoché-Reduction). I selected these two provisional methods as a means to bracketing and reduction that support and refine the style of my questioning.

The heuristic and hermeneutic epoché-reduction are not the only two forms of epoché-reduction proposed in Van Manen's (2014) consideration of these provisional research methods, but my selection of these two methods is in relation to the nature of my study, and in congruence with my research question and established research purpose. In other words, I use the stated 'wonder' and 'openness' (or heuristic epoché-reduction and hermeneutic epoché-reduction) to set a provisional conceptual platform for the subsequent conceptual analysis (i.e. as the general method of inquiry and analysis). From here I guide the reader to some further detailed discussion of these two selected provisional epoché-reduction methods in order to lead the reader on to the general method (or the *methodique extraordinaire*) found in the hermeneutic interpretation (i.e. conceptual analysis).

2.6.1.1 Heuristic Epoché-Reduction: *Wonder* (Van Manen 2014:223)

The method of the heuristic reduction consists of the epoché of bracketing (disturbing, shattering) the attitude of taken-for-grantedness. It aims to awaken a profound sense of wonder about the phenomenon or even event in which one is interested – the heuristic moment occurs in the disposition of wonder. Wonder

² These three aspects consequently range in orientation from phenomenology to hermeneutics and return to the phenomenological art of metaphysical repetition/retrieval (see Deleuze 2014; also Risser 1997)

overwhelms, but wonder should not be confused with curiosity, fascination, or admiration.

(Van Manen 2014:223)

The reader may keenly wonder here how the heuristic reduction actually works as a method; in fact, there is a quaint message of stepping back before acting in this method, a pre-method if you like, which is not commonly recognized or applied in most human science research practices. This sense of heuristic wonders pre-stages the reflective practice, I would state as far as calling it the pre-reflective practice and, in any genuine understanding, the essential moment before any hermeneutic interpretation can occur.

Wonder as a reductive pre-method presents the researcher with the opportunity to clear the space before him/her and to witness the phenomenon in a silent dialectic gesture; this means that, when an ordinary experience becomes profound there is already a subtle predicative communication to an unknown dimension in that ordinary experience; i.e. when we come to wonder about something we are offered a chance to see more in that something than that to which our perceived impressions attach. Van Manen (2014) points out the sense of discovery in the method of wonder almost akin to a eureka realization or an ‘Ah-ha’ understanding that allows one to recognize what potentially underlies an experience, or a missed dimension in an ideology etc. Van Manen (2014) recalls Heidegger’s explanation of wonder as a state of displacement, and in this disruptive moment the one recognizes thought originally, i.e. thinking without a heap of ideological notions – this is in itself already a resonating gesture of the contemplative process.

How do I intend to apply this method in my analysis? First of all, the sense of wonder precludes any fixed notions I may have in my analysis; on the contrary, with the method of wonder I maintain a sincere phenomenological stance in recognizing the sensitivity imbued in the literature (and consequently the concepts) I explore. In wonder there is an “active-passive receptivity” (Van Manen 2014:223) that embodies an air of witnessing situated directly in the experience of the lifeworld. I situate myself in the conceptual considerations of those on the conceptual horizon of contemplative education who are witnessing these theoretical developments as they are presented in text format, as though I find myself as phenomenological (or even contemplative) reader in wonder of the research and writing done on the topic of contemplative education, barring any prior/prejudiced impression I may hold.

Before moving on to the importance of the hermeneutic reduction, I offer this classic Basho haiku, which I feel quaintly embodies the phenomenology of wonder as an active-passive receptivity of an

experience; after reading this poem, the reader may take a moment to consider whether there was an opportunity for wonder (Basho, cited in Kinnes 2014):

April's air stirs in
willow-leaves . . .
a butterfly
Floats and balances

If the reader wishes to jump to any analysis of this haiku, then the reader has missed the sense of wonder and fallen into an active state of interpretation (potentially wallowing in a shower of various ideas and thoughts); the objective here is to contemplate quietly before any prejudice provokes action. In other words, with the heuristic reduction of wonder there is – in the moment prior to the experience – an opportunity to witness and behold cleanly, boldly and without prejudice. Recall Van Manen's (2014) use of the words taken-for-grantedness; transcending this disposition is to be able to find oneself in a disposition of wonder – which is within awareness and interaction.

Hence, my use of the heuristic reduction in this hermeneutic phenomenology is in a constant sense of wonder that is imbued throughout my thesis, as well as within my research questions, in order to situate myself neatly within the selective ocean of concepts (i.e. metaphorically referring to the conceptual geography of contemplative education), and further noting Heidegger's warning that this experience of wonder should not fall into "a vague and empty wallowing in 'feelings'" (1994:149, cited in Van Manen 2014:224).

2.6.1.2 Hermeneutic Epoché-Reduction: *Openness* (Van Manen 2014:224)

The hermeneutic reduction is closely related and tied to the heuristic reduction; both are methods of bracketing, and the hermeneutic reduction is specifically related to the withholding of interpretation. Here the researcher approaches the phenomenon from a sense of openness, furthermore bearing an openness to the hermeneutic circle and the fusion of horizons. These two concepts (the hermeneutical circle and the fusion of horizons) are imperative in understanding and actualizing a sense of openness, because through them there is an opening up to the variety of influence behind the phenomenon and the experiencer (the history of both the experience, the experiencer and the phenomenon or context at play).

According to Blackburn (2005:165), the hermeneutic circle consists of "[t]he problems in the process of interpretation that arise when one element, for instance in a text, can only be understood

in terms of the meanings of others or of the whole text, yet understanding these other elements, or the whole text, in turn presupposes understanding of the original element. Each can only be understood in the light of the others”.

Coming to terms with the hermeneutic circle does not necessarily equate to a negative stance; as far as Gadamer’s interpretation of it goes, it holds great potential for developing understanding (see Grondin, forthcoming). Grondin (forthcoming:10-11) points out that Gadamer views the hermeneutic circle as both positive and bearing ontological significance. The hermeneutic circle is positive in that it is not an obstacle to avoid, but rather a condition for understanding; and it bears ontological significance because it places the process of understanding within [our own] existence, i.e. that we can just as easily recognize the working of our own prejudices towards understanding the experience, the text, the phenomenon, as well as recognize the history and ideological impressions imposed on the experience, the text, and the phenomenon from the other.

Prior to the fusion of horizons, we need to consider here what Gadamer (2013:312) refers to as *wirkungsgeschichtliches Bewußtsein*, which refers to the “consciousness of being affected by history”; this, effectively, is the state of ‘situatedness’ or being in the hermeneutical situation. Now recall the moment of wonder centered in a moment of the experience solely for itself, before any prejudice sets in; then, once in wonder, the experience opens to the situation, i.e. that there is a natural inclination to influence one’s understanding in the moment of the experience from the other. It is the objective of the phenomenologist (or the experiencer) to bring illumination to this situation, acknowledge its presence and historicity (and quite possibly its trajectory), in order to perpetuate a dialogue for affected universal understanding. Gadamer (2013:313) elaborates the concepts of ‘horizon’ and ‘situation’ as follows:

We define the concept of “situation” by saying that it represents a standpoint that limits the possibility of vision. Hence essential to the concept of situation is the concept of “horizon”. The horizon is the range of vision that includes everything that can be seen from a particular vantage point. Applying this to the thinking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up of new horizons, and so forth.

It is indeed from this vantage point, of recognizing the horizon, that it can be transcended or traversed. Yet, just as we stand poised in this awareness of our stiltedness and the possibilities of vast horizons, there are certain warnings that need to be heeded. Van Manen (2014:224) points out that there needs to be a critical self-awareness with a reflective examination characteristic of a hermeneutic reduction. In contrast to the vantage point of openness, the experiencer needs to take care in building expectations of arriving “at some pure vantage point, as if such a pure gaze were

possible. But it requires that the various dimensions of lived meaning of some selected human experience are investigated for their various sources and layers of meaning, rather than being overlaid with a particular frame of meaning” (Van Manen 2014:224). Here, with an openness of experience, there is a relation to the concept of experience that Gadamer terms *Erfahrung* (2013:355-370); as an openness of inquiry to any presupposed ideas, prejudices and pre-understandings. In other words, hermeneutic reduction provides a method for sincere reflection.

To illustrate this with an example relating to my research – after the presence of wonder I proceeded to recognize my situation in the various horizons of understanding of contemplative education, my own pre-understandings and so forth. This pre-method places me in a stronger position for critical and explorative reflection on which I can refine my interoperation of the concepts I find to resonate with the text/literature (i.e. my theoretical data). Therefore, I saw potential in recognizing the significant varieties of interpretation in the literature analyzed, in that I am able to gather together the historicity of the concept, the ideologies potentially surrounding it, my own horizon of understanding and, consequently, provide an interpretation of these concepts with deeper insight into their possible trajectories.

2.6.2 Hermeneutic Interpretation

The current process of hermeneutic interpretation that I propose here is far removed from the mere exegetical analysis or philological fine-combing of any explicit meanings that lie within the text. Here I recall for the reader the reason I am using the concept[s] *explore/exploring/exploration* for my thesis. The initial point of the thesis is to give the reader a hint on the type and style of direction this thesis takes; i.e. the concept, “explore”, may indicate that the thesis sets about to find something, yet this does not indicate that it sets about to discover anything a priori; rather, the exploration meant here is a scholarly pilgrimage that maps the phenomenology of contemplative education (and to some extent its philosophical genealogy) by collecting hermeneutic-interpretive artefacts along the way.

The exploration is phenomenological, situated in a position of witnessing (and consequently in engaged witnessing and perceptive to an induced sense of wonder; in the classic Zen Buddhist aphorism – tasting the experience). Therefore, this exploration is also interpretive in that there is an engagement with the realm of concepts and not merely a passive observation. Harkening back to the discussion on the approach in a phenomenological study, the intent is to make use of bracketing/reduction, in other words, keeping in check my own pre-understanding and preconceived ideas of the phenomenon being engaged with; this does not leave me, as the researcher, blindly

wallowing in my own nakedness (i.e. in a relativist or passive observation of the experience and withholding my own hermeneutic presence), but rather equipped to walk between conceptual worlds (like the role of the shaman, who dances in dreams and Other realities to cure ailments, make prophecies, or learn forgotten wisdoms).

Furthermore, my exploration is a pathfinding one, whereas if I simply stated that my exploration was a pure pilgrimage I would redirect the reader to the belief that the concepts have already been mapped out and that I was setting out on a specific route (e.g. aligning my journey from Point A, to Point B, to Point C and so forth). Instead, as I have mentioned, my exploration is one of pathfinding, in that I set out into a world of “serious metaphysics” (see Laurence & Margolis 2003:256, citing Frank Jackson’s argument for conceptual analysis) – which Laurence and Margolis relate to being a “study of what sort of things exist and what they are like”. This furthermore points out that this serious metaphysics, as Jackson sees it, aims at a “more comprehensive account of things in terms of a fundamental set of entities...”(cited in Laurence and Margolis 2003:256).

Linda Finlay (cited in Friesen et al. 2012) makes a point when she discerns between the phenomenological approach to research as either descriptive or interpretive. Finlay’s statement here offers the reader insight into weighing between the phenomenological goals of description and interpretation (cited in Friesen et al. 2012:21-22):

While all phenomenology is descriptive in the sense of aiming to describe rather than explain, a number of scholars and researchers distinguish between descriptive phenomenology versus interpretive, or hermeneutic, phenomenology. With descriptive (i.e. Husserl-inspired) phenomenology, researchers aim to reveal essential general meaning structures of a phenomenon. They stay close to what is given to them in all its richness and complexity, and restrict themselves to “making assertions which are supported by appropriate intuitive validations (Mohanty, 1983, cited in Giorgi, 1986, p. 9).”.

Bringing this statement in relation to my own phenomenological experience in exploring contemplative education I can see how a descriptive analysis may give meaningful observations, but this is limited in that it does not situate me, the researcher/phenomenologist, as being intricately involved in the experience of the observation. What this means is that, if I am to remain content with a descriptive analysis, I remain objectified and the meaning found in the phenomenon remains superficial, useful for cataloguing, but not necessarily for transmitting the meaning back into practice (e.g. describing merely what is seen – ‘contemplative practice contains these features’, instead of interpreting meaning as relatable to practice – ‘contemplative practice has transformative

features that benefit teaching and learning’). Finlay (2012:22, cited in Friesen *et al.* 2012) continues with an espousal of the interpretive approach:

Interpretive phenomenology, in contrast, has emerged from the work of hermeneutic philosophers, including Heidegger, Gadamer, and Ricouer, who argue for our embeddedness in the world of language and social relationships, and the inescapable historicity of all understanding. “The meaning of phenomenological description as a method lies in interpretation,” says Heidegger (1962, p. 37). Interpretation is not an additional procedure: It constitutes an inevitable and basic structure of our “being-in-the-world.” We experience a thing as something that has already been interpreted.

It is exactly this *embeddedness* or *situatedness* that makes the difference between description and interpretation. It reminds the researcher that there is no separation from interpretation, as though the interpretive process fundamentally constitutes the cognitive and conscious realm of the experiencer (e.g. the self and the other as being-in-the-world – and how certainly not more so within the context of the contemplative experience, and the contemplative space, and the contemplative moment, all of which are intrinsic hermeneutic or interpretive moments of awareness that recognize the presence of being situated in context and in the lifeworld). The phenomenological practice of interpretation hence is to recognize one’s inseparability from the contextual situation. Finlay (cited in Friesen *et al.* 2012:21-22) continues:

Thus, a phenomenological method which purports to be “hermeneutic” needs to be able to account explicitly for the researcher’s approach and how interpretations are managed. It needs to address how the relationship between researcher and researched – the interface between the subject and object – is negotiated.

Even though I am not placing myself directly in the field of contemplative education (at least not within any structured organization or program of contemplative education, yet still recognizing my own historicity of contemplative practice), I am guided by an awareness of the intersubjectivity between my pre-understandings and my developing understandings, between the context of the literature and the development of phenomenological writing that emerges in the findings of the analysis of the theoretical context. A typical critique of phenomenology is its seemingly uninvolved approach (due to its bracketing), or the view that traditional phenomenology struggles to reach any point of certainty in its observations, in that the observation is rather measured by reflection or introspection and not as much through cold hard science (see Dennet 1991). Yet, where phenomenology truly comes into its own is in its skill of reflection on the given situation and its

surrounding and integrated context; and, with the art of hermeneutics, this skilfulness is further reflected in being able to pinpoint the variety of meanings found in the historicity and contextuality of the phenomenon/subject explored. Thus, interpretation is imperative in drawing out meaning from context, as interpretation is linked implicitly to the observation of the lived experience (see Finlay 2012:22, cited in Friesen *et al.* 2012).

Finlay suggests three factors that the hermeneutic phenomenologist may take into account when drawing meaning from the context, namely 1) that a description of the participant's lived experience is seen in the participant's situatedness (i.e. "in the context of that individual's life"); 2) interpretation cannot be disassociated from the "subjective understanding and life experiences" in the process of making sense "of data"; and 3) "interpretations are filtered through a specific historical lens and arise in a particular social-cultural field including that which relates to the specific co-creating researcher-researched relationship involved" – and from this understanding I, as researcher, need to become skilled in my own fusion of horizons, namely, clearly and comprehensively holding an inner dialogue with the pre-understandings I hold of the contexts of contemplative education and the intention of understanding I wish to develop when seeking out the meaning of these contexts. It here therefore is necessary to refine the skill of interpretation into its method of analysis, in other words to skillfully position the researcher in the field of research with the appropriate research tools.

2.6.2.1 Conceptual Analysis

There is a strange dichotomy between the nature of the conceptual analysis and that of phenomenology, where one is traditionally used as a supposed scientific (analytical) method that sets about with specific intentions to portray a concept as a measurable or interpretable object. This may be a case, but within phenomenology the seeking in a concept is intersubjective and, ultimately, the cause of the conceptual analysis is merely an aid to revealing the depth, complexity, and possibly even the resounding simplicity of a concept that becomes, in effect, 'mystically' ineffable. This may also be seen as a product of poetry, art, and potentially the skill in phenomenological and hermeneutic writing that stretch beyond the limits of mere observation or being armed to the teeth in philosophical parameters of interpretation.

A conceptual analysis may be a standard method for evaluating the diversity of meanings found in a concept; for instance, think of the diverse contexts in which a concept may come to be portrayed, its historical, etymological, and symbolic background, or its linguistic implications in a cultural or neuro-cognitive context. A concept is an abstraction of the lifeworld, and as researcher I seek its clarity, a tall order if I sincerely think I am to find a single point of reference (or any genuine

reference point at all). Is this not the challenge of the phenomenologist, to truly communicate the concept as it is observed in the lifeworld? This does not mean that the conceptual analysis is a hermeneutical *cul de sac*? But, if anything, it requires that hermeneutic stance that Gadamer (1976, 2013) and Ricoeur (1981) point to, namely that the concept is intrinsically a human phenomenon that has a vast contextual background and a vast score of meaning. As Van Manen (2014:323) puts it, "... conceptual analysis can be a helpful tool for phenomenology because concepts reveal how human beings understand their world".

Yet what may come from a phenomenological and hermeneutic conceptual analysis is the appropriation of insight, insight into the manifold meanings embedded in the concept. Indeed, concepts may aid the process of understanding objects, processes, phenomena, etc., and they may also create confusion and/or misleading information (which is quite probably a regular and common abstraction of concepts). This may provoke in the reader the thought – what is a conceptual analysis? – furthermore prompting the thought, why was this method chosen for this study and ultimately, how will it work?

2.7 SUMMARY

I have discussed the broad range of my research methodology, which included my philosophical orientation, my research paradigm, the methodology of inquiry, and the research methods; also mapping out how the use of my research questions (*vis-à-vis* the mode of questioning itself) plays a significant role in my thesis – key to raising wonder, openness and awareness of any underlying meaning that may be found in the literature (reviewed and analyzed), as well as the original content that may emerge from the process of interpretation when exploring the vastness of the contemplative education topic.

3. CHAPTER 3: THEORETICAL CONTEXT (LITERATURE REVIEW)

3.1. INTRODUCTION

[A literature review can be defined as] the selection of available documents [both published and unpublished] on the topic, which contain information, ideas, data and evidence written from a particular standpoint to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents in relation to the research being proposed.

(Hart, 1998:13 cited in Ridley 2012:3)

The theoretical context (more traditionally known as the literature review) is viewed by both the audience (the readers) and myself (the writer), so what is required is a bit of philosophical preparation. This is done to set an imaginative platform (one in which a sense of wonder instigates the initiative to explore) before delving into hard-nosed analytical reasoning and discernment. Within this imaginative horizon I use the key theme of contemplation and contemplative education as the marker on which to build my analytical framework; i.e. this focus on the concept of *contemplation* acts as a marker with which I keep track when navigating through the literature, consequently to offer discerning and critical reviews and set a secondary stage for hermeneutic-phenomenological analysis.

A point of interest for the reader is to consider the alternative use of chapter title; namely, instead of referring to the *literature review* I have opted for *theoretical context*. This is not an indication of literary opposition, but rather a strategic effort; the theoretical context acts as the broad chapter that includes the core process of a literature review. I refer to this chapter as the theoretical context due to the supportive context that the literature consistently provides for my theorizing on the concepts inquired and interpreted. Ridley (2012) notes that a literature review is imperative throughout the entire thesis, first as a means to help formulate the research question, also to identify and appropriate one's methodology, and eventually to assist in the actual analysis of the content (or concepts in this regard).

Furthermore, in this chapter the theoretical context will consist of an extended literature review; this poses to the reader a point of consideration, namely that my primary source of data (for exploration and analysis) consists of the variety of literature I sourced. Therefore, I have no observable research units other than this extended literature review, making this chapter an imperative part of the thesis

in that it transcends the standard Literature Review, and overlaps into analysis and findings. The reader may see that I have structured the approach to the literature review according to the research questions and the research methods; again, the reason for this is that, in principle, my literature review is also my analysis, consequently further expounding on my selected findings.

3.2 PURPOSE OF LITERATURE REVIEW

The purpose of a literature review is to search for appropriate and applicable source material that relates to the theoretical proposition presented in the thesis in order to provide supportive material for substantiating my analytical and conceptual argument, i.e. the Literature Review fundamentally presents ‘what has been done in the field?’, and opens a horizon for ‘what can be done?’ (see Hart 1996, cited in Randolph 2009:2). The literature review attends to the research topic and proceeds with an instructional elucidation of the scholastic scope that concerns the area of the topic – being the appropriate content themes and concepts – that the reader finds condensed in the thesis title.

Barring the above-given purpose, Justus Randolph (2009) elaborates on the roles of the Literature Review by drawing on Gall, Borg, and Gall (1996, cited in Randolph 2009:2). These are:

Delimiting the research problem

- I. Seeking new lines of inquiry
- II. Avoiding fruitless approaches
- III. Gaining methodological insights
- IV. Identifying recommendations for further research
- V. Seeking support for grounded theory

Randolph adds Hart’s (1996, cited in Randolph 2009:2) reasons for a literature review to the previous list as a means to highlight the vast and encompassing influences in any research venture, which consequently act as an important referential point for this literature review, being:

Distinguishing what has been done from what needs to be done

- VI. Discovering important variables relevant to the topic
- VII. Synthesising and gaining a new perspective

- VIII. Identifying relationships between ideas and practices
- IX. Establishing the context of the topic or problem
- X. Rationalizing the significance of the problem
- XI. Enhancing and acquiring the subject vocabulary
- XII. Understanding the structure of the subject
- XIII. Relating ideas and theory to applications
- XIV. Identifying the main methodologies and research techniques that have been used
- XV. Placing the research in a historical context to show familiarity with state-of-the-art research

An added referential guideline is found in Cooper's (1988) *Taxonomy of Literature Reviews* (as cited in Randolph 2009:2-4), providing my theoretical context with a holistic and comprehensive scope for investigation and exploration. Furthermore, Cooper (1988, as cited in Randolph 2009:2) offers six core characteristics of the literature review (which Randolph mistakenly refers to as five characteristics – see Randolph 2009:2), which may be used in an academic script (of various descriptions) as a means to comb through and refine the analytical process for this theoretical context – i.e. seeking out the various relevant content within a piece of literature in order to critically compare with one's own work.

A reworked table of Cooper's Taxonomy (1988, as cited in Randolph 2009:2) is provided here (see Table 2), delineating the characteristics and categories of a literature review and providing the reader with some discernment on the approach taken to reviewing the literature:

TABLE 2: COOPER'S TAXONOMY OF LITERATURE REVIEWS (CITED IN RANDOLPH 2009:3)

<u>Characteristic</u>	<u>Categories</u>
I. Focus	<ul style="list-style-type: none"> i. Research Outcomes ii. Research Methods iii. Theories iv. Practices or Applications
II. Goal	<ul style="list-style-type: none"> i. Integration <ul style="list-style-type: none"> a) Generalisation b) Conflict Resolution c) Linguistic Bridge-building ii. Criticism iii. Identification of Central Issues
III. Perspective	<ul style="list-style-type: none"> i. Neutral Representation ii. Espousal of Position
IV. Coverage	<ul style="list-style-type: none"> i. Exhaustive ii. Exhaustive with Selective Citation iii. Representative iv. Central or Pivotal
V. Organisation	<ul style="list-style-type: none"> i. Historical ii. Conceptual iii. Methodological
VI. Audience	<ul style="list-style-type: none"> i. Specialised Scholars ii. General Scholars iii. Practitioners or Policymakers iv. General Public

3.3 APPROACH TO THE LITERATURE REVIEW

Using Cooper's Taxonomy (1988, cited in Randolph 2009) as a general guiding reference for this Literature Review, I am able to draw on/out the six selected characteristics (see Table 1) from the literature reviewed. My attention first falls on the characteristic of *focus*, namely the area of attention I will be focusing on throughout the selected literature; and the categories that specify the focus, as seen in Table 1: Research Design (i.e. Research Methodology, Research Methods, Theories, Procedures/Applications and so forth). Due to the relatively new entry of Contemplative Education into the field of education (in general), the *focus* prompts the four categories noted above as driving questions throughout the Literature Review and the thesis in general.

With the characteristic *Goal*, the key categories utilized here are *Integration* (with specific reference to Generalisation) and *Identification of Central Issues*. These selected categories are dual in their purpose, in that I utilize them as a means to root out potential areas of concern within the contemplative approach to education, as well as to extend an overarching field of what can be done to integrate contemplation in education (at least initiated from a philosophical standpoint and orientation). This leads me to the characteristic *Perspective*, and its emphasis on the category of *Espousal of Position*, which reiterates the rationale of the thesis in that it projects a scholastic promotion of contemplative education as a whole, and not necessarily as a replacement of other pedagogical approaches and so forth.

Now that I have my *Focus*, *Goal*, and *Perspective*, I open the arena and propose what it is that I wish to *cover*, namely by asking about the extent to which the *Coverage* will be concentrated or distributed. This Literature Review aims to gain only a 'representative coverage' by drawing on a variety of sources, each with a different and/or similar approach and theory in which to consolidate a fair representation of what contemplative education may be and, importantly, what it has to offer and what it can offer. The characteristic *Organisation* concerns not only the type of resourceful literature I am drawing on, but also its reliability and resonance with the thesis itself (how it associates, compares and responds). Here, the conceptual and methodological categories play an essential role with reference to some historical organization – i.e. in terms of priority, the conceptual is guided by the methodological and back-dropped by the historical. Finally, the target *Audience* may include each of the selected categories in their own regard, viz. *Specialized Scholars*, specifically regarding the field of contemplation in education (relating to the specific area of Contemplative Education), *General Scholars* – drawing on contemplation throughout various fields and professions (relating to the area of Contemplative Study), *Practitioners or Policymakers* – ranging from educators to curriculum developers, etc. (i.e. the pedagogical practitioners), and the

General Public – relating to the public who have access to the general available material (also concerning an ubiquitous sphere of learning).

In addition to this formal guideline, as depicted in Cooper's Taxonomy (1988, cited in Randolph 2009), I include the bulleted points for consideration and inclusion as provided by American Coaching and Writing (2015) to refine my approach to my Literature Review. Further points of consideration I will take into consideration when filtering through the literature are the following:

- Qualifications: What are the author's credentials to make the judgments he or she has made?
- Neutrality: Is the author's perspective even-handed or biased?
- Credibility: Which of the author's theses are convincing and why?
- Worth: Do the author's conclusions add to the value of your own?

(American Coaching and Writing 2015)

The points of content I will include in my extended Literature Review are the following:

- Provide an overview of the subject, issue, or theory under consideration.
- Divide outside works into categories and concepts (in support of or against a particular position).
- Connect the works to what has come before your work and ideas.
- Provide conclusions about those works that make the greatest contribution to the understanding and development of your subject.

(American Coaching and Writing 2015)

The next section includes a discussion of the wide range of selected literature that was reviewed, including significant peer-reviewed journal articles and seminal standalone texts, all of which range within the theme of contemplative education and associated concepts that, importantly, allude to the philosophical scope of a contemplative education and variegated conceptual phenomenon of ignorance and the like.

3.4 LITERATURE FOR THIS THESIS

The structural style of the literature review used here is best presented in chronological order; the reason for this being readability and format fluency. Alternatively, I could have structured the Literature Review according to themes, but the context for a thematic taxonomy is only appropriate here in its *a posteriori* relation, meaning that I can only offer a sincere thematic categorization after proceeding through the methodological analysis.

In my own retrieval of the literature sources I focused on themes and concepts that relate directly to the thesis title, i.e. sources of concepts and themes that deal with contemplation, ignorance and knowledge, philosophy of education (and underlying concepts of epistemology, ontology and pedagogy), and the hermeneutic-phenomenological methodology. The sourcing of this material falls vastly on the horizon of this qualitative and philosophical exploration, but with regard to structural coherence I needed to take a different approach to structuring the Literature Review.

Beside my own assumptions on the underpinning themes in the source material, I could only trust in themes vis-à-vis the hermeneutic process – hence it would be premature of me to segregate my sources into themes before having drawn out, analyzed and interpreted these themes. I therefore proceed to structure my reviewed literature chronologically, starting with the most distant material toward the most recent. The benefit of this structuring is that it allows a progressive exploration of the underlying themes and concepts – watching them develop, diminish, change or hold course, from early thought to more contemporary thought – that intrinsically present a phenomenological map of the trail contemplative education takes. I follow closely behind to interpret the trails and tracks, or seemingly fly overhead in order to present an ‘eagle-eye’ (focused yet open-ended) interpretation that is consistent with the current development of contemplative education as a contemporary trend in education (and especially within the philosophy of education).

The literature search was focused primarily on contemplative practices, and specifically on contemplative practices used and applied in educational praxis, with further reference to the phenomena of *ignorance*, *the self* and *the other* (holding the variety of these concepts within the scope of Epistemology toward Philosophy of Education, and ultimately within Contemplative Education). The list of literature citations has been structured chronologically (from most distant to most recent), dating the available literature from 1987 to the most current and contemporary literature. The reason why I have selected my literature from 1987 onwards is to offer the reader a contextual understanding of the historicity of contemplative education.

Indeed, the institution of *contemplative education* may have been around since the early 1970s as the brainchild of Chogyam Trungpa and the establishment of the Naropa Institute (now Naropa University), but I find the closest relevant literature is Margaret Buchmann’s 1989 article, which gives the reader an indication of the impetus of the journey between education and contemplation. Any literature or material before this time may be too vague for this study, or simply out of context and deeply speculative (such as the early philosophical speculation on *vita contemplativa* and *vita activa*), or may even possibly change the study into a historical research paper, much like what Patricia Fay Morgan (2014) initiated in her paper, “A brief history of the current reemergence of contemplative education”.

3.5 STRUCTURE OF THE LITERATURE REVIEW

The structural style of my literature review follows that of a *Taxonomic Analysis (Literature Review)*, in which I deal with the exploration of the literature through a standard taxonomic evaluation of the characteristics and associated categories found in the organizational synthesis of a Literature Review; in other words, here I make direct use of Cooper's Taxonomy (cited in Randolph 2009:3) to help guide my collection of concepts and my evaluation of the relevance of the literature to my study – this consequently will offer sound structural support for the conceptual analysis in Chapter 4: Findings.

The literature has been divided into three sections: 1) literature dating from 1987 to 1999 (research that was done 20+ years ago); 2) literature dating from 2000 to 2010 (research that was done 10+ years ago; and 3) literature dating from 2011 to 2014 (research that has been carried out in the last three to four years).

3.5.1 Literature (1987 to 1999)

1987 – Langer & Piper. The Prevention of Mindlessness

Taxonomic Analysis

Focus

Langer and Piper (1987) offer a look at the condition of mindlessness and hypothesize its prevention through linguistic experimentation. This article develops on research methods and research outcomes and accentuates its focus on teaching variations, specifically proposing that mindlessness can be prevented through conditional teaching over absolutist teaching (see Langer & Piper 1987). Therefore, Langer and Piper (1987) also project their experimentation from method to outcome, and ultimately to the applicability of epistemological transformation of pedagogical paradigms.

Goal

Langer and Piper (1987) propose linguistic bridge-building over methodical three-part experimentation with a hypothetical intention to test the influence of learning modalities and the influence of the conditionality of teaching. The distinguishing aspect of mindlessness in this regard may refer to the state of inattention, or the conventional mode of thinking and understanding

without focused or mindful attention. Langer and Piper (1987) consequently work toward the strict application of mindfulness, and also critically show how mindfulness may lead to mindlessness.

Perspective

Developing from a psychological (and physiological) orientation, Langer and Piper (1987) specify the importance of linguistic associations in the cognitive process of learning. In Langer and Piper's (1987) paper, the experiments conducted to expose and highlight the development of mindlessness seems to be directly related to a psychologically distinctive process of mindfulness. The social psychological interpretation by Langer and Piper (1987) present mindfulness in a neutral light that is not necessarily directly attributed to the meditative practice of mindfulness, but rather is an aspect of human cognition.

Coverage

Langer and Piper (1987) maintain that their experimental investigation is central to the theme of mindlessness, espousing mindlessness as a practice of pre-conditional understanding. Drawing from exhaustive experimentation, Langer and Piper (1987) refined the hypothetical research approach to the conclusive discussion, pointing to mindfulness as being similar or equivalent to creativity, and ultimately flexibility, in teaching; and also that there may be co-mutuality in mindfulness and mindlessness.

Organization

Langer and Piper (1987) organized their article according to a strict methodological structure. Drawing from the empirical interpretations of their experiments to the conditional or unconditional modes of learning, either through mindful attention or mindless inattention, the article develops a neutral presentation of hypothetical results that indicate the necessary variety in acquisition of learning, but also the necessary inclusion of macro-level conditional learning as enabling of mindfulness (see Langer & Piper 1987:285).

Audience

Specific attention is paid to scholars in the field of social psychology and educational researchers who have an interest in epistemological dimensions of learning acquisition and further in understanding the influences of conditions in the cognitive process of understanding and maintaining a presence of understanding.

1989 – Buchmann, *The Careful Vision: How Practical is Contemplation in Teaching?*

Taxonomic Analysis

Focus

Margret Buchmann (1989) offers a philosophical analysis of the practical utility of contemplation in teaching-thinking and practice. Buchmann (1989) presents three thesis claims: 1) that a broader exploration and investigation of teacher thinking is required due to the different varieties included in teacher thinking, e.g. “imagining and remembering, judging and interpreting, ... caring and feeling” (1989:iii); 2) that the “concept and activity” (1989:iii) of contemplation should be analyzed as an imperative dimension in teacher thinking and as practical concerns the teacher may come to face in his/her life, such as the classroom-children dynamic; and 3) that one should argue for the practical implementation of contemplation that incorporates a wider sense of the individual teacher and is beyond the mere perceived teaching dimension (1989: iii). This article represents a theoretical exploration of contemplative practices in application.

Goal

Buchmann (1989: iii) sets a philosophical standard for her paper in that her intention is to contend with the co-mutuality of contemplation and moral practice, thus displaying that these aspects rely significantly on the dimensions of “political and practical wisdom”. In the light of any good philosophical logic, Buchmann (1989) elucidates the possible contradictions in a statement that links contemplation and moral practice together, sparking a necessary critical inquiry into the relationship of contemplation to education. I am enthusiastic for the prospect of *wonder* that Buchmann (1989) associates with contemplation in pedagogy – consequently setting a path for her paper toward the phenomenological potential of inducing a sense of wonder as a practical aspect of contemplative practice. This article introduces central issues that may come into consideration for the practicality of contemplation in teaching practice.

Perspective

In contrast to a utility or instrumental orientation to teaching goals, Buchmann (1989) proposes that, through a contemplative approach, the teacher allows a broader and deeper dimension in thinking. Buchmann, drawing on Haezrkahi (1956:36, cited in Buchmann 1989:2), states that such an approach is “non-utilitarian, non-volitional, non-emotional, non-analytical ... an attitude of pure attention, an act of unselfish almost impersonal concentration, an incorporeal ‘gazing’”. This contemplative ‘beholding’ is a form of attentive wondering that unlocks oneself and opens one up

to a variety of different thinking styles, i.e. to perceive the realities of life whilst aware of one's own habitual margins and conditioned exceptions. Buchmann (1989) presents support for the contemplative practice beyond the individual teacher toward the collective, and says that the contemplative dimension may be utilized in the development of political and practical wisdom.

Coverage

Buchmann's (1989) paper covers a pivotal philosophical investigation that works towards the intricate and possibly hidden dimension found in the teachers' thinking process. Buchmann (1989) seeks the virtues found in the contemplative processes in teaching practice, drawing on the work of educational research, from Philosophy and specifically toward Philosophy of Education.

Organization

There may be some reference to a historical structure for Buchmann's (1989) paper in order to give contextual reference to the concepts of contemplation and how contemplative practices seep into educational practice and praxis. Buchmann's (1989) paper is, nonetheless, a core conceptual analysis that theorizes on key inquiries into the roles of teaching practice and the use of contemplation, or the aspect of contemplativity, in teaching methods.

Audience

Buchmann (1989:2) requests an audience of philosophers and educational researchers/scholars to carefully consider the way in which epistemological divergences may be created when categorically determining the nature of teacher thinking, proposing rather that it is in good scholarly order to reconsider the trend of the goal, outcome and instrumentally orientated preferences to be found in teaching practice.

1991 - Drake & Miller, Beyond Reflection to Being: The Contemplative Practitioner

Taxonomic Analysis

Focus

Drake and Miller (1991:1-8) make a focused analysis of the differences in approaching educational practice, this with the determined goal of establishing discernible reasons 'why' pedagogical perspectives, such as *technical rationality* and *reflection-in-action*, have their place in practice but may not necessarily engage the 'heart' of the pedagogical practitioner (as an intuitive integration of

pedagogy) to engage with the depth of practice and not merely appreciate it for its technical proficiency and knowledgeable content.

Goal

Drake and Miller (1991:1) use as point of departure a proposal to elevate the pedagogical practitioner above that of the *technical practitioner* (as one who is simply skillful in his/her trade), and further propose an elevation above that of the *reflective practitioner* (who simply attends to a broadening of pedagogical practice as a dimension beyond mere “mastery of content and technical competence”). Drake and Miller’s (1991) proposition is that there may be an elevation towards what seems to an engaged phenomenological level (that is both existential and pragmatic) for the contemplative practitioner to embody the experience of learning insightfully and intuitively.

Perspective

Drake and Miller (1991) espouse a contemplative practice (beyond the sphere of thought within engaged action) as an essential component of a *holistic* framework for education – this appeals to all dimensions of technical know-how, rational reflection and philosophical *heart* (further as a phenomenological component of Being and Becoming). What may be appreciated in Drake and Miller’s (1991) article is that it offers a proposition to engage in the phenomenological aspect of Being and Becoming a contemplative practitioner in the educational setting, and further indicates that the appeal to contemplation has its own mediatory components (i.e. bearing a remarkable comprehensiveness of structure), such as in mediated meditation – settling in a “careful attention and quiet wonder” (Buchmann 1989, cited in Drake & Miller 1991:8) and other modes of practice that can be used to focus, settle and enhance the mind and body in educational praxis.

Coverage

Drake and Miller (1991) offer exhaustive coverage of the subject of contemplatively, but enhance the coverage with selective citations from theory of Being, and further relating this to actual contemplative practices, such as meditation, visualization and mythological appropriation (narrative and so forth). This ultimately relates back to the role of the teacher and how the teacher enters into contemplativity from knowing subject content to reflection in action, and concluding with contemplative practice that reflect over and away mere technical rationality into integral/holistic insightfulness (see Drake & Miller 1991).

Organization

Taking a conceptual route when espousing the point of attention relating to the ontological nature of the contemplative Being beyond the epistemological cognitive role of reflective practice, the

organization of Drake and Miller's (1991) article follows theoretical and philosophical speculation into the educational realm of the education practitioner as having a contemplative dimension

Audience

Drake and Miller's (1991) article is a conceptual study on the dimensions of contemplative practices in pedagogy and provides further methodological propositions for actual contemplative pedagogical practice. The article provides valuable insights for scholars who would aim to develop the actualities of contemplative education. Indeed, if there is further space for a phenomenological study in this area it would be within a close experiential analysis of contemplative practices in action and, on the flip-side, a hermeneutic dimension would add further inspection of the key philosophical notions and concepts that would provide further interpretive justification of and support for contemplative education (i.e. as a notable philosophical tradition).

1994 - Miller, The Contemplative Practitioner: Meditation in Education and the Professions [A reference in support of Miller's The Contemplative Practitioner: Meditation in Education and the Workplace (2014)]

Taxonomic Analysis

Focus

Miller (1994) presents a comprehensive path from a clear problem statement to a presentable, suggestive outcome that redeems a clear pragmatic approach – meaning that Miller (1994) sets a substantial platform upon introducing contemplation into modern life and further paves the way for a gradual deliberation of the contemplative practice into the scholarly realm of higher education. Miller (1994) has taken a step through the door of contemplative perception and maintained a comprehensive focus on the mode of contemplative practice as the means to pursue the path of intuitive reason.

Goal

Early enough, in Miller's (1994) seminal work, there is a quaint glimpse of contemplative life as one that is, in philosophical terms, a phenomenological engagement with an intersubjectivity between epistemology and ontology of Being – and a constant Becoming in unlocking the latent virtues that reside in oneself – all that is needed is an allowance for a disposition in contemplativity. Miller (1994) offers the reader more than an experimental regurgitation or a rich philosophical speculation on the practice of contemplation; this book rather gives insight into the accessibility of contemplative practice and its innate utility (a focus within Higher Education).

Perspective

Miller's *The Contemplative Practitioner* (1994) draws on *habits of mind*, from De Nicholas's (1989, cited in Miller 1994) proposal on curriculum in higher education, which Miller further resolves in an introductory yet comprehensive venture to include contemplative practices as an appropriate means to holistically integrate a sense of wonder in educational practice in order to draw out wisdom in the embodied whole of the teacher and the student.

Coverage

Central to the theme of contemplation and the subset of meditation in educational praxis, Miller (1994) reflects on contemplativity in practice as bearing greater significance than mere reflexivity, and rather covers the integrative uniqueness of contemplative practice as redirecting one's attention to the balance that may be constructed between one's Self and the Other – or, as Miller (1994: vii) states, “to restore a balance between part and whole”. Therefore, Miller's (1994) book offers a representative interpretation with reference to the lives, practices, studies and biographies of notable practitioners of contemplativity (including meditation and mindfulness).

Organization

Miller's (1994) book has a contextual structure that develops on the key theme of contemplative practice (specifically within education and the workplace). The organization of Miller's (1994) book moves from a conceptual reflection on the use of the term “contemplation” and its contextuality as a generic meditative practice, into “contemplative practice” as it relates to educational space and context, and, ultimately, the person as practitioner (i.e. contemplative practitioner in education and the professions).

Audience

Miller's (1994) seminal text provides inspiration for the scholastic and pedagogical-phenomenological exploration of amalgamations of contemplative practices in educational praxis. The audience taken into consideration is relevant to the subject area – generously within the sphere of education – which builds a convenient platform for integrative and pragmatic reflection and practice for educational practitioners. This is particularly useful to an audience of educational practitioners, and may be relevant to scholars and specialized scholars – especially those who aspire to include contemplation in their own practice and research.

1997 (2005) - Haynes, *Contemplative Practice and the Education of the Whole Person*

Taxonomic Analysis

Focus

Deborah J. Haynes (1997) reflects on the reasons why contemplative practices hold a certain philosophical weight in the education of the whole person. The reflection she offers in this article is an attempt to clarify her intentions with the use of contemplative practices in her university course models. Haynes (1997) focuses on the theoretical implications of the practical element of contemplative practices in their existential, pedagogical, and epistemological dimensions.

Goal

Haynes (1997) offers the reader a general reflection on her own experiences of integrating contemplative practices into her educational practice. Haynes (1997) delves into three areas of inquiry central to her own experience of contemplative inquiry, specifically reflecting on the inclusion of contemplative inquiry in and between religious and theological education.

Perspective

Espousing the inclusion of contemplative practice in educational practice, Haynes (1997) draws on the reflections of scholars of contemplativity and her own reflections of her experiences of contemplative practice. Haynes (1997) presents a reader-friendly inquiry and characterization of contemplation, contemplative practice, contemplative pedagogy and contemplative inquiry as a general philosophical introduction to the person as an educational being.

Coverage

Haynes's (1997) reflective article covers the key bases of contemplative practice, with a key observance of its relevance to the entirety of the person; in other words, representing various facets of contemplativity in relation to the whole person. This article consequently draws on scholars in the field of contemplative study and contemplative inquiry.

Organization

Haynes (1997) organizes her inquiry according to three facets of contemplative education that she has used during her career in higher education, namely: 1) Contemplative Practice – firstly stating a speculative inquiry on the nature of these practices; 2) Contemplative Pedagogy – developing from contemplative practice into teaching and learning; and 3) Contemplative Inquiry – delving into the epistemological dimension and depths of knowing. This positions Haynes's (1997) work as

primarily having a conceptual structure, but also developing into a methodological structure when considering contemplativity from a methodological perspective.

Audience

Haynes's (1997) article is readable by scholars and practitioners alike, appealing to anyone who aspires to introduce contemplative practice into their own educational practice, but also wants to ask imperative philosophical questions pertaining to transformation in education and, ultimately, to work toward social justice, peace and perennial happiness.

1999 - Epstein, Mindful Practice

Taxonomic Analysis

Focus

From theory to practice, Epstein (1999) reintroduces the practice of mindfulness as having core transformational implications in its application. Epstein (1999) delivers key details on the subject of mindfulness and mindful practice where there would be a casual overlooking of this valuable phenomenon. With a background in psychoanalysis and psychiatry, Epstein (1999) builds on the epistemological dimensions of mindful practice, pointing to the value of this practice for practitioners in clinical practice, but also highlighting the importance of mindful inclusion in general psychological, philosophical and practical reflection.

Goal

Epstein's article (1999) sets forth to describe mindfulness epistemologically and to explore mindfulness in its integration into professional practice, with a focus on the application of mindfulness for the competencies of physicians – although not excluding the relevance of the mindful practice observed in educational research, philosophy and cognitive science (see Epstein 1999:833). Therefore, Epstein's (1999) article is presented as a marker identifying key concepts of practice applicable to mindfulness in professional practice.

Perspective

Epstein's (1999) perspective is context bound but also openly inquisitive, drawing on the psychiatric/psychotherapeutic setting, with reflections on patient dispositions moving toward a general reflection on the role and application of mindful practice. Epstein (1999) espouses the value of mindful practice as holding a unique position in a person's ability to self-monitor and self-

regulate learning; this means that, with mindful practice, the possibility of mindlessness is minimized or diminished, and the reciprocal of life enhancement and engagement becomes actualized.

Coverage

Drawing on empirical case studies and the conceptual reflections of scholars, mostly in the field of clinical practice, Epstein (1999) covers an area of mindful practice relevant to a contextual setting but opens the resultant reflection for general scholarly use. This said, Epstein (1999) is fully familiar with traditional and contemporary philosophy, dealing with core epistemological and pragmatic subjects, skillfully elucidating the careful appropriation of mindfulness in practice or applying mindful practice in the profession.

Organization

Organized conceptually and methodologically, Epstein's (1999) article first sets the stage contextually from the point of epistemological concern, then specifies this concern in the professional setting and ultimately works it into the theory of mindful practice (and the various facets of mindfulness).

Audience

The reader of Epstein's (1999) article is first and foremost the clinical and medical scholar (both professional practitioner and the practitioner-in-training), and the applicability of this article to the uses of contemplative education resides in the epistemological discussion and details arising from this exploration. This positions Epstein's (1999) article in the consideration of interdisciplinary scholars – who feel that a detailed psychological exploration of mindfulness may draw out the necessary speculation for the respective fields. For example, I may make use of Epstein's (1999:837) investigation into the levels of mindful practice and “becoming mindful” in order to elucidate a similar point of relevance in classroom practice, or in my own contemplative development.

3.5.2 Literature (2000 to 2009)

2000 - Solloway, *Contemplative Practitioners: Presence or the Project of Thinking Gaze Differently*

Taxonomic Analysis

Focus

Solloway's (2000:30) article provides a phenomenological exploration of the concept of 'presence', situating its importance between the space of "perception and cognition" as a provocative, yet gentle, sense of awareness that is pragmatic in approach and yet carries a depth of the mystical and intellectual simultaneously. I describe Solloway's (2000) article as entailing a phenomenological exploration due to its contextualization of the concept of 'presence' in the existential dimension and the practice of 'presence', therefore having both epistemological and pragmatic implications for a contemplative philosophy of education.

Goal

Solloway (2000) explores how 'presence' is experienced by teachers and how they incorporate 'presencing' practices into their classroom and pedagogy. These 'presencing' practices are pragmatic means to introduce meaning-making from epistemological dimensions into existential dimensions. The goal here is to explore the concept of 'presence' as an integrative and contemplative process that teachers may experience in their classroom practices, and the consequent benefits that may emerge from the 'presencing' experience (Solloway 2000); in other words, distinctive attention is paid to the linguistic dimensions found in this integration of 'presencing' – how it is interpreted and communicated.

Perspective

Solloway (2000) says that, through the practices of 'presencing', teachers are more inclined to have genuine and authentic connections with their students, as well as to develop deeper insight into their subject content and the means in which they communicate their subjects. Furthermore, the adoption of such 'presencing' practices leads to the inclination for virtues such as responsiveness, flexibility, creativity, humility, honesty, integrity (Kessler 1991, cited in Solloway 2000) to be aroused in and between teachers and students.

Coverage

Solloway (2000) explores the voices/stories of six teachers (from kindergarten to high school), investigating the languages they adopt in their reflections on their (newly adopted) 'presencing' practices. In this way, Solloway (2000) guides this study by paying careful attention to the language

adopted by the teachers in order to interpret and evaluate an understanding of the introspective experiences that emerge from the ‘presencing’ practices.

Organization

In line with the coverage of Solloway’s (2000) study, the organization is bound to linguistic concepts on par with the methodology of contemplative practice. Solloway’s (2000) article also has a distinctive phenomenological and even philosophical conceptualization, dealing with pressing concepts that challenge reception and re-interpret convention (as far as contemplative practices in education are understood). Concepts such as “self-consciousness, uncertainty, and the Other” (Solloway 2000:39-40) have philosophical resonance with my own exploration of the uses of contemplative education in practice, specifically towards the dissolution of ignorance.

Audience

This study may appeal to both practitioners and scholars alike. The practitioner may benefit from the insights found and seen in his/her fellow practitioners as inspiration to seek meaning in his/her own practices, whereas scholars may develop from such a study in support of refining, reinterpreting effectively and building linguistic bridges in the framework of contemplative education.

2001 - Bai, Beyond Educated Mind: Towards a Pedagogy of Mindfulness, in Hockings, Haskell & Linds (eds.), Unfolding Bodymind: Exploring Possibilities Through Education

Taxonomic Analysis

Focus

Making a key theoretical standpoint, Bai (2001) offers a radical yet pivotal statement that challenges the broad field of education and its adherents, namely by questioning the problem of disembodiment and intellectual bias in educational practice. Bai’s (2001) exploration focuses on both theory and practice, specifically on value incentives and the pragmatic constituents in epistemological development.

Goal

Bai (2001:86) aims to identify a means to bridge the gaps found in restoring an ability to “value the world intrinsically” and to “embody knowledge”, which she proposes may be achieved through the adoption of mindful practices in pedagogical praxis.

Perspective

Bai (2001) intends to recover the purpose of education and specific roles of pedagogy as having essential epistemological and pragmatic incentives and, in order to recover a meaningful epistemological purpose and pragmatic engagement, a balance needs to be struck existentially, with the person striding between theoretical and practical considerations. Bai (2001:88) proposes that students and teachers may recover their embodiment (from a sense of disengagement and a lost sense of purpose) through a “pedagogy of mindfulness”.

Coverage

Bai (2001) explores the concepts of disembodiment and the reciprocating practice of mindfulness as a conceptual analysis within a phenomenological field of praxis. This conceptual exploration draws on important philosophical considerations, such as the effect of moral implications bound to disembodiment, the response of mindfulness, the extension into environmental education, and the place of civic education (that opens the discussion of mindfulness in relation to equity, cooperation, and citizenship education).

Organization

The work covered by Bai’s (2001) article relates directly to the organization of the article. Even though Bai (2001:95) relates this study to the exegesis of words and concepts, it is noted that the reference to practice and the direct experience of this practice is essential – which concludes the study with reference to an all-encompassing conceptual study on the notion of *interbeing* as bearing the reconnecting resolve towards intrinsic values of “empathy, compassion, love, and care”.

Audience

This article (Bai 2001) may be useful to specialized and general scholars alike, who may reconsider the language of education and more in refining the linguistic concepts that may appeal to phenomenologists of education and philosophers of education alike. More so, this study may appeal to the person who is involved in pedagogical practice and aims to reconsider his/her connectivity to the world value and experiential embodiment of these values in their pedagogical practices.

2002 - Klemola, Some Remarks on the Phenomenology of the Contemplative Body

Taxonomic Analysis

Focus

Klemola (2002) directs the attention of the reader to the phenomenology of the contemplative body, focusing on the (philosophical and phenomenological) theory that emerges from the method of approach to the phenomenal experience of contemplation. Hence, Klemola's (2002) article seems to be an attempt at marrying phenomenological understanding on one the hand and direct experience in contemplative practices on the other.

Goal

Klemola (2002) makes a point for the integration of contemplativity in bodily practice as having phenomenological and conscious significance when revisited from a contemplative approach, meaning that Klemola (2002) reminds the reader that, although there has been plenty of observational reflection on the body-as-it-is (in terms of its daily movement and disposition), a phenomenological exploration of the contemplative body indicates the potential for immanent transformation in existential practice – therefore Klemola identifies a need to explore the momentum that is active in the body-mind relationship.

Perspective

Phenomenology is often thought of as a neutral position, as merely observing phenomena as they appear, but exploring the depths of philosophical meaning implicit in “bodyconsciousness” (Klemola 2002:2) extends a phenomenological perspective bearing both critical and contemplative characteristics; i.e. in developing an inquiry that asks the question, “what are we missing in our phenomenological observations?” This points out that the phenomenological observation is not necessarily a static one, not to mention that an observation of the body is necessarily one of bodily stasis in space and in conscious perception but has kinetic potential, and potential to unveil layers of preconceived self-perceptions and ideological streams of consciousness through a phenomenological reflection on existential practices and the introspective contemplations that well over into action.

Coverage

Exhaustive with selective phenomenological citations in the stream of philosophical thought evident in the phenomenological tradition (such as with Husserl, Heidegger and Merleau-Ponty), Klemola's (2002) study not only reflects on central phenomenological aspects of the body, and consequently the contemplative body, but enters into a pragmatic phenomenology through the consideration of the method of the body.

Organization

Klemola (2002:2) organizes this article according to a phenomenological structure, first prompting a reductive reflection on the phenomenology of the contemplative body (its senses, sense of awareness, stream of consciousness, and pure consciousness), then building on this in a step-by-step analysis of the actual practices and functions of the contemplative body. These include 1) Method 1: the body does not move, 2) Method 2: the body moves, 3) Method 3: everyday movement as practice (Klemola 2002:4-9). Therefore, Klemola's (2002) article displays both a conceptual and methodological organization.

Audience

This study (Klemola 2002) might not seem to appeal to the educational audience at first glance, but a Philosophy of Education scholar may pick up on its significance, by associating the pure phenomenology of the body to a pragmatic phenomenology of contemplative pedagogy, i.e. relating the significance of the contemplative body to the specificity of pedagogical practice.

2002 - Orr, *The Uses of Mindfulness in Anti-Oppressive Pedagogies: Philosophy and Praxis*

Taxonomic Analysis

Focus

Orr (2002) makes a theoretical argument that unveils supposed hidden layers of oppressive ideation in pedagogical practice that possibly go missing even in the light of intellectual scrutiny, meaning that, even though there has been progression in transformatory and liberatory practices in pedagogy, a so-called *hidden curriculum* may brood an educational ideology of oppression. Orr's (2002) focus is to the theme of *anti-oppressive pedagogy* through theoretical argumentation in its philosophy and praxis.

Goal

In exploring and arguing the theme of anti-oppressive pedagogies and the underlying ideation of hidden curricula, Orr (2002) suggests an integration of mindfulness practices as a means to support ventures in anti-oppressive pedagogies. This is further achieved through Orr's (2002:477) "analysis of the phenomenology of thinking".

Perspective

Orr (2002:477) espouses a position promoting a "holistic human ontology", drawing on the philosophies of Wittgenstein and Nagarjuna, which encompass a broad holism of the student's learning process and effects through a careful phenomenological analysis of the student body, mind, emotion and spirit (see Orr 2002:477-494).

Coverage

Orr (2002) covers a broad philosophical theme but remains attentive to the specific thought of Wittgenstein and Nagarjuna (including Dogen) to support the argument for mindfulness practice integrated into anti-oppressive pedagogy, and to reveal holistic elements of the person as essential in the integration of the intellectual and complex cultural dynamics with insightfulness and mindful engagement.

Organization

Organized theoretically and conceptually, Orr's (2002) article progressively introduces key philosophers – Wittgenstein and Nagarjuna – and consequently added Dogen for more comprehensive philosophical methodology and applicational advice, thus bridging the theory of the self and thinking to the practice of meditation and mindfulness.

Audience

Orr's (2002) article may appeal to specialized scholars initially, and to general scholars who aim to rework their understandings in pedagogical practice, and refine their situatedness in the broader paradigms of educational epistemologies that may support pedagogical practice. With careful reflection on the philosophical thoughts that may come into play in this theorization, the audience of scholars (and scholar-practitioners) may refer their attention to anti-oppressive pedagogical practices.

*2004 - Hart, Opening the Contemplative Mind in the Classroom****Taxonomic Analysis***Focus

Hart (2004) uses conceptual research to report an incentive for practitioners to consider the uses of a contemplative epistemology for their pedagogical practices. This article builds a theoretical standing on insights into contemplative practice applications.

Goal

The intention of Hart's (2004) article is to point out the need to integrate the 'contemplative' into classroom practice as a means to inner pedagogical transformation instead of a mere "rational and empirical" (Hart 2004:28) approach to pedagogical practice and pragmatic epistemology.

Perspective

Within a transformative perspective and specifically in challenge of the contemporary epistemology that holds to the rational and empirical means of knowing, Hart (2004) opens a perspective promoting a contemplative epistemology as a neglected approach in pedagogy - as part and parcel an essential aspect towards the "quest for knowledge and wisdom... complimentary to analytic processing" (2004:28).

Coverage

Hart's (2004) article develops conceptually but in direct relation to a methodological study. The coverage of this article (Hart 2004) has a broad theoretical range, that includes traditional perspectives (from religious/spiritual views) to more contemporary inclusions of the meditative and contemplative practices (a trans-disciplinarity ranging between medicine, psychology, religious studies, phenomenology and education). Hart (2004) looks specifically at the character of learning and develops this further with the inclusion of contemplative practice and its consequent influences.

Organization

Conceptually organized, Hart (2004) progressively introduces the reader into a contemplative pedagogical paradigm; meaning that Hart (2004) first introduces the place and position of learning, then progressively leads the conversation into the contemplative, and ultimately revealing the dynamics involved for a contemplative practitioner (i.e. both student and teacher, as well as curriculum - notwithstanding established curricula where such contemplative practice may be integrated without much policy reformation).

Audience

This article (Hart 2004) may appeal to the practitioner and scholar alike, specifically for the teacher and educational practitioner who considers adopting a contemplative practice in order to effect transformation within him/herself. in the learning processes of students, and in the classroom practice - specially to enrich current contemporary practices, and reinvigorate “wonder, intimacy, and presence in daily learning and daily living (Hart 2004:43).

2004 - Robinson, Meditation: Its Role in Transformative Learning and in the Fostering of an Integrative Vision for Higher Education

Taxonomic Analysis

Focus

Robinson (2004) traces her own narrative journey to the discovery of a meditation practice and its influence on and participatory engagement in educational methods. This narrative exploration offers a reflective report on research outcomes of fieldwork done with female Cambodian refugees, and specifically in reflection on the transformative and integrative learning found in this experience.

Goal

Through voicing her own narrative on integration and consequent transformation of a learning and pedagogical practice thorough the inclusion of a meditative practice, Robinson (2004) invites fellow practitioners to consider the effects of the transformatory “journey of awakening” as inspiration and deeper, careful scholastic consideration for their own educational journeys.

Perspective

Robinson (2004) admits to the lens of transformative learning that has influenced her meditations and reflections, giving a certain incentive for the trajectory of her reasoning, but also in support thereof. In this sense, the use of reflective and meditative practices are situated in the comprehensive transported stream of thought, notably influenced by theorists such as Mezirow (1997), Kegan (2000) and Karl and Elias (2000), among others (cited in Robinson 2004:112).

Coverage

Robinson (2004) offers a broad and exhaustive reflection on a personal narrative progressively leading into a central reflection on contemplative practice in the classroom, i.e. from reflection to action, from theorization to praxis, from the personal to the intrapersonal.

Organization

Robinson's (2004) article reads as a guideline to her personal narrative with meditative experiences, developing these into an immediate educational context, i.e. working with others through contemplative practices. Robinson's (2004) exploration of the inclusion and roles of meditative practices in education, with specific attention paid to transformative learning, is a project to refine the broader perspective on meditation practices in education as a way to view the world and oneself, and not necessarily as a didactic tool.

Audience

On a more personal reflection, such a study may give useful ethnographic insights, especially for practitioners who set out on their own contemplative journeys in education. Taking on a contemplative journey in education (and/or including contemplative practices in education) needs clarity of intention and insight into the goalless approach of meditative practice – in other words, the meditative path would be applied better as an intricate, existential, pragmatic onto-epistemology for educational praxis.

2006 - Burgis & Rendón, Learning With Heart and Mind: Embracing Wholeness In Learning Communities

Taxonomic Analysis

Focus

Burgis and Rendón (2006) look at community learning applications that highlight the relationship and/or gap between intellectual and contemplative pedagogical ventures. They essentially explore the notion of *heart* as a means to integrate learning meaningfully and existentially alongside the conventional 'mind'-related learning found in traditional academics, such as assessments, writing practices, critical thinking practices, assignments and so forth.

Goal

Burgis and Rendón (2006:2) state that the purpose of their inquiry was "to conduct an exploratory study to investigate if and how holistic practices (encompassing intellectual, social, emotional and spiritual pedagogy) can be employed as a complement to traditional teaching and learning experiences," with specific attention paid to the intimate dynamics involved in pedagogy that allow for the promotion of "intellectual, social, emotional and spiritual development".

Perspective

Inspired by the contemplative thought of Parker J. Palmer and the notion of returning a sense of *heart* to educational praxis (pedagogically, community democratic learning and so forth), Burgis and Rendón (2006) look at ways in which balance may be found between the intellect and spirit in the learning endeavour. Rendón (in Burgis and Rendón 2006) developed a conceptual framework, called Academics of the Heart (AH), which was used to evaluate and integrate such a notion of *heart* into a community of learning and pedagogical practice.

Coverage

Building on their framework, Burgis and Rendón (2006) extend the coverage of their exploration exhaustively, with selective attention paid to a situated sample of four learning communities at Arizona State University, effected through the evaluation of leadership community programs, the use of case studies, developing a protocol based on Rendón's (2006) Academics of the Heart (AH), and an analysis of documents and artefacts relating to the learning community.

Organization

Organized conceptually and methodologically, Burgis and Rendón (2006) use their Academics of the Heart conceptual framework to structure their exploration. Five features are considered in the AH model (Burgis & Rendón 2006:3-5): 1) to “create a learning environment that engages the heart as well as the intellect”; 2) to “make teaching and learning a relationship-centered process”; 3) to “honor and respect diverse ways of knowing”; 4) to “attend to the individual as well as the collective”; and 5) to “engage in contemplative practices”. Following these methodological points, Burgis and Rendón (2006) extend their exploration to the concepts that are immanent in community learning and intimate pedagogical practices.

Audience

Researchers in community learning, and specifically as pedagogical practitioners in these communities, may develop on Burgis and Rendón's (2006) research article to promote the inclusion of heart in their own pedagogical and community learning ventures/projects; this may also be of use to the general community, as a means for self-development and community strengthening.

*2006a - Zajonc, Contemplative and Transformative Pedagogy****Taxonomic Analysis***Focus

Arthur Zajonc (2006a) sets out a theoretical challenge to the contemporary worldview and ideologies that persist to undermine the overall quality of sentient wellbeing. Zajonc (2006a) initiates a theoretical discussion positioned from the standpoint of an individual (the contemplative teacher) who may yet have a role to play in times of turmoil.

Goal

Zajonc (2006a) places a marker of importance on the role of the person in transforming, adapting to, and engaging with the worldview by developing a sound sense of self through contemplative practices. Zajonc (2006a:1) states that the purpose of this article is to “advance a view of the human being in which the individual develops the capacity to move among worldview, transcending particular identities while simultaneously honouring each of them”.

Perspective

Zajonc (2006a) presents a theoretical reflection that moves towards an ideation of integration, namely between that of the person and contemplative and transformative pedagogy, to instill alternative and/or ‘better’ worldviews, which is best achieved through the encompassing field of education. Zajonc (2006a:1) states that, with “formal and informal” education, we have the “sole means of developing this remarkable human capacity for interior harmony, which in the end is the capacity for *freedom and love*”.

Coverage

Being representative of central concepts, Zajonc (2006:1-2) covers the following key areas: 1) “the function of frames” (such as in frames of reference and frameworks in education); 2) blurring the lines between “conventional divisions” (2006a:2); and 3) the position of contemplative pedagogy as having a transformative imperative.

Organization

The article is organized conceptually and relates to the concepts presented as pivotal themes in the broader framework of contemplative and transformative pedagogy – as relating to the person and the extension of interconnectedness through opening a sense of love for the other. Therefore, the structure of this paper develops from the broader epistemologies and/or worldview that may shape

intercommunication towards the effect of the transformation of the person through contemplative practice and the fruition of love and freedom.

Audience

Zajonc's (2006a) offers a brief reflection on a broader and impactful conceptualization that looks to reconsider the philosophies of education significantly; especially through the whole-being investment of the person in actualizing transformation as a promotion of value-based connectivity. I see this article as a sound introduction to a movement that Zajonc (2013) later signifies as a quiet revolution, in that the practitioner is also a scholar and philosopher in action.

2007 - Brady, Learning to Stop, Stopping to Learn: Discovering the Contemplative Dimension in Education

Taxonomic Analysis

Focus

Brady (2007) focuses on the use of contemplative methods, drawing on a personal narrative, notably from the experiences of self-developed contemplative practices applied in classroom practice. Reflecting on research outcomes from the contemplative methods applied in classroom practice, Brady (2007) opens a discussion on implicit theories of contemplative dimensions in education.

Goal

Brady (2007) provides the reader with a sense of the contemplative experience that he developed in his own pedagogical practices, as a reflective taste of transformative experiences that were actualized in the application of contemplative classroom practices. From this, Brady (2007) examines the “dimensions of entering, questioning, awareness, and community” as bearing significance in the contemplative sphere of influence.

Perspective

Drawing on his own experiences, Brady (2007) provides a supportive perspective of the inclusion of contemplative practices in the pedagogical path, noting that each educator may have his/her own unique contemplative experience. The perspective that Brady (2007) promotes is an open-headed display of his own experiences by means of which readers can consider their own perspectives on contemplative approaches in educational practice.

Coverage

Brady (2007) covers a central reflection on a personal narrative with contemplative practice, but extends the coverage by paying selected attention to pivotal themes in the broader dimension of contemplativity (seen in religious/spiritual settings, and in broader contemplative networks that range from education to liberal arts and other professions).

Organization

The article is organized conceptually and reflectively, in a sense of interaction between Brady's (2007) own contemplative experiences and key theorizations in the field of contemplative studies and contemplative education. Brady (2007) further organizes this article with mediation from creative reflections through the use of contemplative poetry – as a means to give the reader insight into and examples of the contemplative dimension in practice. By reading the poetry to the classroom, the reader may gain an idea of coherency between practical examples, theorization and reliability.

Audience

Brady's (2007) article appeals both to educators who have their own contemplative practices, and to those wishing to open up and explore the dimensions of contemplative practice, at least from a self-reflexive stance, as a means to improve the dynamics of intercommunication, transparency and community empathic action. Through the contemplative development of a sense of engaged awareness, toward a rippling effect of co-mutual awareness (such as a shared meta-awareness), a sense of caring communication is granted space to become actualize among students and teachers.

2009 - Gunnlaugson, Establishing Second-Person Forms of Contemplative Education: An Inquiry into Four Conceptions of Intersubjectivity

Taxonomic Analysis

Focus

Gunnlaugson's (2009) exploration delves into four theoretical frameworks that concern themselves with their own unique theory of intersubjectivity. These theories include Martin Buber's Conception of the Interhuman, Thich Nhat Hanh's Interbeing, Christian de Quincy's Three Forms of Intersubjectivity, and Ken Wilber's Five Dimensions of Intersubjectivity (see Gunnlaugson 2009). Exploring these theoretical frameworks of intersubjectivity, Gunnlaugson (2009) relates to

second-person dimensions as interrelated dynamics between the subjective and objective – taking unique and key precedent in contemplative practices in education.

Goal

Gunnlaugson (2009) builds a transitional bridge between the subjective and objective dimensions of the person through the use of intersubjective theory that looks at the imperative role of second-person perspectives. A core goal in Gunnlaugson's (2009:27) article is in response to the absence of "second-person approaches to contemplative pedagogy and learning in our classrooms". Gunnlaugson (2009:25) sets out to identify and integrate key intersubjective notions into the epistemological dimension of a "critical second-person contemplative education" for the broader field of contemplative education.

Perspective

Gunnlaugson (2009) espouses the integration of second-person educations in order to extend the growth of contemplative education into its intersubjective potentiality. This is done by delving into the fairly untapped aspects of intersubjectivity in education, and using contemplative education as a key player in actualizing that infusion of awareness between subject and object.

Coverage

In this article, Gunnlaugson (2009:25) covers selected theories from his four chosen theorists that he amplifies as bearing essential detail for the exploration of intersubjectivity theory and the application of a "critical second person contemplative education". Furthermore, Gunnlaugson (2009) covers phenomenological aspects of the person, with a central emphasis on the intersubjective modality of intercommunicating between the first and third person perspectives as they relate to an epistemological framework.

Organization

Balanced between a methodological review and a conceptual study, Gunnlaugson (2009) organizes this article into theoretical relevance and conceptual importance. Before covering the exploration of the Four Conceptions of Intersubjectivity, Gunnlaugson (2009) reflects on a variety of research done within the field of contemplative education in order to portray the need for research on second-person perspectives. Reflectively, this situates Gunnlaugson's (2009) research as a step from the methodological to the theoretical or conceptual.

Audience

The audience may be specialized scholars, general scholars and practitioners alike. The specialized scholar will find situation in the field of contemplative education (and the subsets of approach and focus – whether it be contemplative education in higher education, the role of mindfulness in education, pedagogical practices and contemplation in the classroom, etc.); whereas general scholars may be outside the field of contemplative education, looking towards its uses in their own fields for transformation and/or improvement; and practitioners broadly may appropriate such research into their own pedagogical practice across the spectrum of educational praxis.

2009 - Hyland, Mindfulness and the Therapeutic Function of Education

Taxonomic Analysis

Focus

Hyland (2009) undertakes a theoretical examination of the concept ‘mindfulness’ as indication of the effective justifiability of the so-called ‘therapeutic turn’ in the goal of educational development. The position of mindfulness considered here is a key indicator for reconsidering the philosophical importance of the ‘therapeutic turn’ as something that has an imperative role to play in the development of well-rounded individuals, i.e. happy, having good self-esteem, and other virtues and values.

Goal

The intention of Hyland’s (2009) article here seems to be an apologetic clarification of the position of therapeutic education. This comes in response to several critiques of therapeutic education, and from intending to show that the place of mindfulness as a therapeutic means (among others) has a justifiable role, not only as a means for exploring the inner values of the self (such as with self-esteem), but as having practical application and world value in an active existential dimension – as Hyland (2009) shows when reflecting on Jon Kabat-Zinn’s (1990, cited in Hyland 2009) characterization of mindfulness.

Perspective

Hyland (2009) considers the topic of mindfulness as an educational practice to lie between therapy and education both empirically and philosophically in response to the critique of therapeutic education espousing an ultimate philosophical and pragmatic value of including mindfulness in

education (for personal educational growth, education policy development, and so forth) - moving away from a pathological perspective of society that seems as though it needs constant diagnosis and the consequent therapeutic solution, and rather, as stated by focusing on the role of mindfulness, to show that such a therapeutic contemplative practice is self-sustainable.

Coverage

Exploring the dynamic scopes of both education and therapy, Hyland (2009) straddles these positions in the viable development of what may come to be known as a theoretical paradigm of contemplative education (something that is wholly inclusive of the existential and pragmatic dimensions of a therapeutic turn through the use of mindful practice). Hyland (2009) covers the field of therapeutic inclusion in education both empirically and philosophically, the interest here being specifically in the philosophical perspectives of the therapeutic turn in educational development and the appropriation of mindfulness (as seen in contemporary society, but also including the views of Buddhist philosophy, yet relatable to contemporary scholastic research).

Organization

The organizational structure of Hyland's (2009) article is conceptual. This structure offers the reader the logical path followed by Hyland's (2009) argument, which defends the 'therapeutic turn' as a viable motion for educational development. This conceptual ground may have several points of consideration (from Buddhist philosophy to therapeutic dimensions in medical practice, and ultimately in the educational development of the person).

Audience

Hyland's (2009) article will be of benefit to policymakers and scholars, and especially relevant for scholars of contemplative education – in relation to melting the conceptual lines between therapy and education through the application of mindful practice.

3.5.3 Literature (2010 to 2014)

2010 - Haight, *The Classroom is a Sangha: Contemplative Education in the Community Classroom*

Taxonomic Analysis

Focus

Exploring the inner dynamics of the classroom through the application of contemplative practices reaches into a democratic compositional wholeness that repositions the classroom environment in terms of the virtues of engagement, imagination and compassion among all active classroom

agencies. Haight (2010) turns the conversation on contemplative practice to the intimacy of the student/teacher/classroom relationship and the building of a contemplative classroom community. Therefore, Haight (2010) focuses on practices in sight of contemplative educational theory.

Goal

Haight's (2010) article looks for a general integration of contemplative practices into the classroom dynamic in order to show that, in this microcosm, there is a ripple effect into the broader community and societal dimensions. Haight's (2010) article shows how dependencies on certain cultural and societal expectations influence educational development, i.e. to meet vocational standards and norms. The inclusion of contemplative practices allows a settling of value within educational development that fosters meaning and cooperative togetherness (i.e. in opposition to distantiation and disconnectedness).

Perspective

Haight (2010) promotes an investment in contemplativity as a means for community building and strengthening through the inclusion of contemplative practices in the classroom, which moves beyond mere individualistic ventures towards a sense of community that is not bound to the trajectory of workforce production.

Coverage

Haight (2010) offers a brief reflection of pragmatic constituents applied in the classroom community, through a reflection on certain contemplative practices and their ability to foster and build community relationships; and also centralizes this representation on the theorization of the community college as a *sangha*. i.e. a democratic community centered on a common contemplative mind-set.

Organization

The article is organized conceptually in accordance to classroom practices (i.e. certain contemplative methods used in classroom practice) that reflect community building and values. These include 1) mindfulness practice; 2) meditation practice; 3) lectio divina practice; 4) freewriting practice; 5) Metta and Ahimsa practices (loving-kindness and no-harm respectively); and 6) a comprehensive reflection on the classroom as a *sangha* (Haight 2010:31-38).

Audience

Haight's (2010) article may offer community college practitioners deeper insight into their classroom practices, but this may also appeal to any educational practice in which there is direct engagement in pedagogical dynamics.

2010 - Kyle, Being Mindful of Mindlessness: An Overview of Contemplative Education Programs for Secular Settings

Taxonomic Analysis

Focus

Building on and off a theoretical perspective on Contemplative Education Programmes, Kyle (2010) focuses on the theory latent in the practices that are composite in contemplative education, from general theorization to specific implications for pedagogy, classroom practice and the dynamics of the teacher and student.

Goal

The initial goal of Kyle's (2010:1) literature-based research is to provide an overview of contemplative education programs, stating that they are means to seeking "religious ways of learning in secular and pluralistic environments". Kyle's (2010) article specifically approaches Religious Educators with a careful warning when communicating a transitional contemplative educational approach from the religious to the secular.

Perspective

Kyle (2010:1) takes a careful approach to disseminating an understanding espousing the means by which traditional religious approaches and practices are being "transferred into secular and public schools in our increasingly global and pluralistic world".

Coverage

Kyle's (2010) article delves into contemporary literature that covers an exhaustive range in the field of contemplative education and selectively attends to contemplative education programs as first point of reference.

Organization

Kyle (2010) situates the conceptual exploration of mindfulness in the different roles at play in contemplative education programs, firstly considering the meaning of contemplative education as it is, then refining the discussion to the constituent players involved in contemplative education, namely 1) “the teacher as a contemplative practitioner” (2010:2-3); 2) “students as contemplative learners” (2010:3-4); and 3) “cultivating a contemplative classroom” (2010:4-5). These conceptualizations open an arena to consider language in relation to the roles at play, both specifically and broadly.

Audience

Even though Kyle (2010) specifies that this article is directed towards Religious Educators, who look to traverse the difficulty of integrating religious/spiritual practices into educational practices, it is also applicable to scholars who are broadly looking at secular means of integrating contemplative practices without religious dogma, consequently broadening the inclusivity of contemplative education as a means accessible and available to any educational practitioners and scholars.

2010 - Repetti, The Case for a Contemplative Philosophy of Education

Taxonomic Analysis

Focus

Repetti's (2010) article presents an introductory case as an underlying cause for contemplative education, unpacking contemplative philosophy of education for the conceptual analysis of the theory of contemplative practice in education, and a reflective analysis of the practices and applications of contemplative practices themselves, ultimately setting the stage for further questions that may drive research in this field.

Goal

Repetti (2010) offers an inventive approach to the incorporation of contemplation as a pragmatic basis for philosophy in education (the reader may find that William James's psychological philosophy echoes throughout Repetti's work). The trend here seems to elucidate a phenomenology of consciousness, i.e. that of a contemplative consciousness and its consequent influences in education – potentially driving a development toward social-constructivism (in other words, the way in which philosophy may be absorbed in the teaching and learning process). Repetti (2010)

identifies the central concepts of Contemplative Practices, Contemplative Studies, and Contemplative Pedagogy, with the intention to analyze these concepts, and further to review research specific to this field of study.

Perspective

Repetti (2010) clearly supports the broad direction of contemplative education, so the intention to stimulate thought on a contemplative philosophy of education does not remove the attention from the theme of contemplative education. It is in relation to this seeking for philosophical fullness that I consider Repetti's (2010) work as pivotal. Indeed, I use this article as a critical motivation for broadening the horizon of a Contemplative Philosophy of Education toward a Philosophy of Contemplative Education, and potentially toward a contemplative education that is inclusive of a philosophical plurality and, essentially, a philosophical praxis in pedagogy, i.e. a Contemplative Philosophy *for/in* Education.

Coverage

The extent of Repetti's (2010) article pays central attention to the topic of contemplative philosophy of education, in that it attends to clarifying potentially misinterpreted or misrepresented understandings of key concepts, namely contemplative practices, contemplative studies, and contemplative pedagogy. Furthermore, Repetti (2010) also looks at the specific understandings of contemplative practices and how they work with comparative reflection on research arguments, both for and against contemplative practice.

Organization

Repetti's (2010) article has three prominent modes of organization, namely 1) historical, 2) conceptual and 3) methodological. Repetti's (2010) study is concise, but manages to offer the reader a brief historical overview of the different platforms of contemplative practices, studies and pedagogy, as well as a brief sociological context, after which he explores the conceptual understandings of the three different platforms of contemplative education, and then concludes with a review of arguments (objections, replies, research) within contemplative education – which constitutes the methodological organization.

Audience

This article (Repetti 2010) would appeal to specialized scholars who take an interest in philosophical approaches to education, as well as scholars who specialize in Philosophy of Education. General scholars would also be interested in exploring the areas of Repetti's (2010) article, namely scholars possibly outside of the philosophical dimension, who would feel the

content would be supportive or argumentative for or against their own research. Lastly, Repetti's (2010) article may also appeal to practitioners and policymakers who may be able to apply the conceptual understanding to their own practice, whether in pedagogy or within educational policy building (e.g. curriculum, institutional documents, bills, etc.).

2011a - Brown, Inner to Outer: The Development of Contemplative Pedagogy

Taxonomic Analysis

Focus

Brown (2011a) clarifies the various theoretical dimensions that may be found in the discipline of contemplative pedagogy. Brown's (2011a) article develops on complexity of contemplative pedagogy as a holistic practice that traverses fine line between the spiritual and the educational. The position of the teacher as somebody more than an instrument of information and a possible medium of insight and experience may be achieved through the application of contemplative pedagogy - and as Brown (2011a) point out "Contemplative pedagogy draws deeply and broadly from multiple human dimensions" (2011a:1). Brown (2011a) also clarifies that there is more needed in contemplative pedagogy than the sole addition of a contemplative practice; Brown (2011a) shares that his focus is to clarify the "gradual development of contemplative inner discipline and its progression to outer pedagogy." (2011a:1).

Goal

Brown's (2011a) article is brief, yet provides a handy primer for, primarily, the educator (teacher), who may or may not be familiar with contemplative practices, in aid of their hopes and aspirations to improve their teaching practice, engage and improve student learning and, ultimately, stir momentum for the healthy transformation of the world (in social justice, in mindful ecological conservation, individual wellbeing and so forth).

Perspective

Brown (2011a:1) situates the practice of meditation as the "foundation for contemplative pedagogy", arguing that a personal 'meditative' practice is essential for helping the teacher to traverse the border of intellectual epistemologies or the technical means of curriculum implementation toward a more holistic synchronicity with oneself and the other.

Coverage

Focusing on the central theme of meditation, Brown (2011a) argues for its place in education, specifically deliberating its utility in contemplative pedagogy, and the overall implications of introducing a meditative practice into one's life (from the emotional intricacies of coming to terms with the person in sight of the person him/herself, to the settling the technical intricacies of the ironically natural ease of meditative practice).

Organization

Reflecting on methodological means in contemplative pedagogy, Brown (2011a) conceptually develops the process of working with a meditative practice as a personal practice towards its implications in vocational practice (i.e. in pedagogy, teaching and learning). In other words, Brown (2011a) discernibly reflects on the transition from the inner awareness constituted in meditative practice (as an inner educational dimension) to the shared awareness situated in the classroom and possibly beyond.

Audience

Brown (2011a), being an occupational teacher (among other things), approaches educators and teachers with clear advice and suggestions – especially when delineating clearly between the differences in meditation, reflection, analysis and other contemplative practices.

2011 - Bush, Mindfulness in Higher Education

Taxonomic Analysis

Focus

Bush (2011) focuses on the practice of Mindfulness in Higher Education and, as a co-founder of the Centre for Contemplative Mind in Society, Bush reports on the contemporary interest in contemplative education, highlighting its Buddhist influences and, further, the comparative inspiration from the works of John Dewey and William James. The latter drives an interesting comparative genealogical approach, exploring both the individual experiences of contemporary scholars and their adaptation of contemplative approaches in academia.

Goal

Bush (2011:183) explores the “introduction of mindfulness courses in higher education”, showing that contemplative practices are being applied by scholars across disciplines, in diverse settings, and

that, in these ‘first person’ approaches to the educational endeavor (in pedagogy and epistemic development), there is a stern movement that reconsiders the way in which education is perceived and developed.

Perspective

Bush (2011) has been involved in contemplative practices since the 1970s and reflects on her own inclusion of such contemplative practices in her PhD courses, from then on having developed a sound perspective of the contemplative imperative as a necessary dimension in educational praxis. She offers an integrative insight into the dynamics at play in contemplative programs applied by different scholars in different settings, tying together the contemplative commonality in their plurality and diversity.

Coverage

Tracking the historical trajectory of a contemplative incentive in educational praxis, Bush (2011) develops her argument for the establishment of a Centre for Contemplative Mind in Society (of which she is a co-founder) and the implications of such an organization for the development of educational praxis for the 21st century. Therefore, Bush’s (2011) article covers selective details pertaining to theorization on contemplative education as it evolves and develops in educational praxis, contextually and chronologically.

Organisation

Organized conceptually in reflection on the malleable transformations of contemplative education according to the spirit of the times and in relation to the diversity of contexts, Bush (2011) further organizes her article to reflect on the practices of program/course modulators who are implementing contemplative programs in their college and university programs and courses.

Audience

Bush’s (2011) article is like a stone dropped in a large pond, rippling ever further and further; a necessary reflection on a movement that is gaining momentum and reaching far across American borders into the global community – pointing out that there is a search for ‘first-person’ educational experiences of teaching and learning. Bush’s (2011) article offers the reader (be it practitioner, scholar or the general public) insight into the current transformations at play, stirring from within the academic and educational community (one-by-one, one individual at a time).

2011 – Kincheloe & Hewitt (Eds.), Regenerating the Philosophy of Education: What Happened to Soul?

Taxonomic Analysis

Focus

Kincheloe and Hewitt (2011) make a radical call for a return to sincere, self-critical, existential questioning in the realm of education. What Kincheloe and Hewitt (2011) point out is that there has been far too much reliance on theoretical speculation and meaningless applications, and that there quite certainly is a dire need for depth and meaning of philosophical application in educational praxis. It seems as though, in terms of Kincheloe and Hewitt's (2011) argument, education has become a hollow and fragmented practice that has lost a central incentive – indeed a resoundingly difficult challenge to incite in the practitioner.

Goal

Kincheloe and Hewitt (2011) seek to reemphasize the moral compass in educational practices, in the content offered in the educational setting, and arguing for a philosophical investment in educational practitioners. Therefore, the incentive in Kincheloe and Hewitt's (2011) book is to reawaken an integration of philosophy in education through the conceptual medium of Philosophy of Education.

Perspective

In a brief discussion between Kincheloe and Hewitt (2011: ix-xii), the perspective of this collected, edited work becomes clear – from their philosophical dialogue it becomes clear that their intention is to reawaken Philosophy of Education with an actual, pragmatic incentive to challenge the “neoliberal, techno-rationalist assault on higher education...” as Joe Kincheloe states (Kincheloe & Hewitt 2011:xii). They thus espouse a position to reconsider, reflect on and inspire different visions and means in Philosophy of Education.

Coverage

Kincheloe and Hewitt (2011) have compiled an edited work that ranges across a spectrum of philosophical concerns in education – from different authored concerns, such as the simple request for philosophy in education in general, to closer phenomenological and philosophical investigations and explorations of ‘wonder’, ‘plurality’, ‘epistemologies’, ‘democracy’ and so forth. This is an exhaustive exploration across the dimensions of Philosophy of Education yet found in a selective

attention on the place of philosophy in the dimension of education, along with its role, and purposes.

Organization

This collaborative work has two approaches (consequently divided into two parts). The first part critically questions the absence of philosophy in education, pedagogy and the culture of education – i.e. purposely aiming to shed light on the hypothesized reason why philosophy (or *soul*) has gone astray in education. The second part of Kincheloe and Hewitt’s collection (2011) is a compilation of a few speculative propositions that present a return of philosophy *to* educational practice.

Audience

Any respectful philosopher who is bound to a college or university and who feels caught in a flux of bureaucracy or ideologies of technicality and superficial/representational epistemologies should earnestly consider the call to philosophical soul in Kincheloe and Hewitt’s (2011) book. This will appeal to philosopher-scholars and practitioners in the field of education, also across the academic spectrum, where subject content and pedagogical means often seem separated from experiential integration, or merely distanced from existential meaningfulness.

*2012 - Morgan, Following Contemplative Education Students’ Transformation Through Their
“Ground-of-Being” Experiences*

Taxonomic Analysis

Focus

Morgan (2012:42) directs a specific light to the “ground-of-being” experiences of contemplative education students, consequently posing an interdisciplinary phenomenological orientation – similar to Byrnes’ (2012) portraiture, but through a distinctive philosophical phenomenology (by appropriating Husserlian phenomenology, Clark Moustakas’ Transcendental Phenomenology and contemporary Yogic interpretations) (see Morgan 2012).

Goal

Morgan (2012:44) aims to situate the ground-of-being experience in an immanent phenomenology that maintains an apparent rational philosophical language, in order to highlight the “interrelationality” of the ground-of-being experience and the “importance of students’ subjective or interior experience”. Morgan (2012) seems to emphasize the interiority of the contemplative

experience as a result of the potential kinesis of transformation situated in the contemplative experience.

Perspective

Initially positioned in a neutral phenomenological perspective, Morgan (2012), through careful observation of contemplative education students' 'ground-of-being' experiences, points to the transformative contemplative practices that affect the student's interior life. Consequently, Morgan (2012) arouses a positive interest in the intricacies of such ground-of-being experiences and stimulates further philosophical and phenomenological exploration of the depths found in the application of contemplative practices of educational praxis, specifically relating to the effect of contemplative means to elevate awareness to meta-awareness.

Coverage

Within a broad transformative and contemplative education theory, Morgan (2012:49) selects philosophical interest in phenomenological thought (drawing on the transcendental phenomenology of Clark Moutakis) and classic yogic philosophy toward a further elaboration on three aspects revealed in relation to the ground-of-being experience, namely 1) "a sensing of layers and levels", 2) "a witness consciousness", and 3) "a form of relationality...". These different theoretical aspects of Morgan's (2012) article are exhaustively supported by reference to appropriate theorizations in the field of phenomenology, yogic philosophy, contemplative studies/education, and transformative education.

Organization

Morgan (2012) situates this article in a methodological approach, developing on theory and application in an interdisciplinary project. Morgan (2012) specifies that a theoretical methodology further opens a strong phenomenological conceptualization of contemplative practices and the consequent 'ground-of-being' experiences that emerge from these.

Audience

Scholars from different disciplines may find a usefulness in Morgan's (2012) article that may refine and enhance their understanding of student experiences, and possibly also those of the practitioners themselves, furthermore informing scholars of the implicit transformative development latent in the contemplative practice, and reaching out a phenomenological call to extend interest in this field of research.

*2013 - Fort, Contemplative Studies and the Liberal Arts****Taxonomic Analysis***Focus

Fort (2013:23) states that contemplative studies (which range across different mediums of inquiry) hold a significant place in liberal education, besides and complementary to expected critical inquiries. Fort (2013:23) focuses on the theoretical, practical role of contemplative studies in “liberal art generally, and in religious studies specifically”.

Goal

Fort (2013) aims to show how well contemplative education may integrate with the Liberal Arts stream of education, and offers some insight into the experiential practices that may be included in and enhance pedagogies (also considering possible ethical concerns and opportunities that may arise in such classroom and pedagogical practices).

Perspective

Fort (2013) centers on and an interpretation of the role of contemplative studies in and around key themes that relate to this subject area to further develop a meaningful understanding for further speculation and discernment. Fort’s (2013) article evaluates the importance of and challenges that arise when considering the theoretical and possible/plausible ethical considerations of a contemplative study (specifically in its first-person inquiry, i.e. the actual inclusion of contemplative practice in liberal education).

Coverage

Fort (2013) proceeds to argue seven reasonable arguments for the inclusion of contemplative studies in the liberal arts, after which the discussion leads to further philosophical and pragmatic argument. Fort (2013) presents the argument for contemplative studies beside more traditional critical inquiry and conventional third-person modes of inquiry (traditional academics), in support of the first-person inquiry, which includes the more pragmatic application of contemplative practices to an onto-epistemic means of inquiry as an embodiment of learning, in developing interconnectedness and interrelatedness, in classroom practice, and in clarifying awareness of ethical concerns.

Organization

Organized conceptually with reference to examples of practices, Fort (2013:31) develops this article in a twofold argument, namely 1) “that the study and the practice of contemplation fit well within liberal education, and 2) to give indication of the practical and ethical issues found in the experiential constituents evident in the pedagogical practices and of contemplative studies.

Audience

Fort’s (2013) article presents a supportive argument for the different pluralistic dimensions evident in contemplative studies, and may give readers (practitioners and scholars) insight into the critical and contemplative elements needed to be taken into consideration when applying such an educational paradigm, and also for further theoretical speculation. Fort (2013:31) makes a special point for ethical clarity in relation to issues of “authority and qualifications for teachers, and privacy and choice for the students”, keeping the platform for dialogue and conversation open, as this tradition and approach keep developing.

2013 - Simmer-Brown, “*Listening Dangerously*”: *Dialogue Training as Contemplative Pedagogy*

Taxonomic Analysis

Focus

Simmer-Brown (2013) makes a case for a turn (or return) to attention to spirituality and religiosity among college and university students across the United States. Drawing on statistical reports of a seven-year longitudinal study, showing the request and quest for/of spiritually inclined practices in college and university culture, Simmer-Brown (2013) develops a theory on the inclusion of contemplative practices that respond to this growing phenomenon.

Goal

In response to the growing contemporary phenomenon, where students seem to be seeking less of the solely reason-based identity structures and more of spiritual/religious fulfilment, Simmer-Brown brings into pragmatic conversation the means by which such spiritual/religious dynamics may come into play in the academic/educational setting – not only through providing information, but also acting in response to students asking for “mentorship and methods of study that require introspection, silence, and aids to inner transformation” – proposed to be skillfully developed through “precise and appropriate approaches that remove any prerequisites of religious belief from

our pedagogies, and design them to serve the larger educational journeys of our students” (2013:34).

Perspective

Focusing the call for dialogue training, Simmer-Brown (2013) situates the development of this approach in Buddhist-Christian contemplative pedagogies, as a situational platform in which to test such dialogue training as an espousal of contemplative practices, bearing secular yet spiritual qualities for students and scholars alike.

Coverage

Based in and drawing on interreligious dialogues, this article first reflects on the early dialogues between religious traditions and scholars, especially pointing to the work done at Naropa University – a “contemplative university of the liberal arts” (Simmer-Brown 2013:35), in stimulating a more contemporary dialogue in/toward contemplative pedagogy, and further reflecting on her own attempts at striking a balance between theory and practice in the courses she offers.

Organization

In an article that is organized historically, conceptually and methodologically, Simmer-Brown (2013:36) sets the context in which conversation/dialogue may take place, then introduces the reader to the need for dialogue, but not just any, supposed superficial dialogue, but rather an attentive contemplative dialogue that includes a careful and skillful awareness of the listener, a skill of listening “deeply with an open mind; looking freshly at the other person and respecting; suspending judgements; and voicing their own truths”, which has an invested means to transform perceptions and epistemologies.

Audience

Besides noting any religious scholars involved in interreligious dialogue, the secular approach of the dialogue discussed in Simmer-Brown’s (2013) article unveils an approach that is pluralistic and inclusive, and further yet, distinct in a rich commonality that wholly embraces diversity and also recognizes a unique similarity – a seeming democratic discourse that is initiated in the quiet and attentive means of listening with one’s whole being, therefore appealing to any who aim to include and consider such means in their pedagogical and scholastic practices.

2013 - Truman, Writing Affect: Aesthetic Space, Contemplative Practice & The Self [Thesis]

Taxonomic Analysis

Focus

In this document, a theoretical thesis that initially draws on the practice of writing and develops into a conceptualization of educational praxis (specifically pedagogy and educational research), Truman (2013) utilizes key philosophical and phenomenological approaches, attending to ‘aesthetic space, contemplative practice, and the self’ in educational praxis.

Goal

Situated in writing practice and effect, Truman (2013) explores a vast area of the phenomenology of the person as writer, and specifically in the onto-epistemological dimensions of the educational setting. Truman (2013:ii) therefore proposes three itinerant goals in her research, namely 1) to “discuss contemplative practices as techniques for recognizing the co-dependent origination of the self/world, and as tools for disrupting the trifurcation of body, mind and world”; 2) to “explore the written word’s role in the continuous production of new meaning, and as part of the continuous production of new ‘selves’ for writers, and readers”; and 3) to consider “whether a post-pedagogy view of educational research might produce/allow space for more creative approaches to educational theorizing”.

Perspective

Truman’s (2013) thesis is situated in both creative and contemplative dimensions, drawing on personal narrative and profiles of practiced writers, as well as “art-informed Research-creation”, to deeper situate the skill of phenomenological writing in the aesthetic phenomenology of the writing and educational space. Truman’s (2013:1) thesis espouses the uses of contemplative practices in the practice of writing drawing on postmodern and Buddhist-inspired “composition theory”.

Coverage

Following a standard MA thesis format, Truman (2013:1) covers the range of required research from the Literature Review, specifically directing her exploration to “composition theories, cognitive science, and contemplative practices”; further situating and drawing on specific theories of 1) “cognitive theory’s ‘embodiment’ hypothesis”; 2) contemplative practices, and the specificity of Mahayana Buddhist views on co-dependent origination; 3) postmodern perspectives, theories, and theorists (philosophers) theorizing on writing theory and practice; 4) and theories of “human geography”, and “affect theory”.

Organization

Organized methodologically, following the standard overview chapter, the Literature Review and the consequent Methodology chapters, Truman (2013) structures her thought and research according to a theoretical exploration of both aesthetic place and practice and the phenomenology of the person as writer.

Audience

Truman's (2013) thesis may appeal to specialized art-based research scholars, phenomenologists of person in practice, contemplative studies and educational praxis, such as in pedagogy and philosophy of education – especially where attention is given to the aesthetics of educational spaces, places that consider and contemplate the person in his/her educational space, and pragmatic implications (such as with the writing practice and effect).

2013 - Zajonc, Contemplative Pedagogy: A Quiet Revolution in Higher Education

Taxonomic Analysis

Focus

It is in this article by Arthur Zajonc (2013) that I find the key statement that so greatly influences my thesis, as though answering a call for further research. Here I referring specifically to the quotation found in the thesis title, “eradication of ignorance” (Zajonc 2013:90), a bold and exciting statement cannot be left unexplored. Zajonc's (2013) article, *Contemplative Pedagogy: A Quiet Revolution in Higher Education*, presents a platform for monumental speculation in the subject of contemplative education.

Goal

Zajonc (2013) looks to introduce some of the key contemplative practices that are being used in college and university course modules, deliberating the transformative effects in the educational trajectories of individuals involved in such contemplative practices, and deliberating further and deeper on a renewed epistemological surge that is significantly whole-person orientated, and value laden in perpetuating a meaningful ethic of love, compassion, wisdom, equanimity and empathic action. This therefore shows that, through contemplative means, there is a bridging effort to reconnect our epistemological notions with our ontological being.

Perspective

Having been thoroughly involved in the growth of contemplative education as a viable approach, as well as a field of study itself (i.e. as with contemplative studies, ranging from disciplines in art, physics, psychology and medicine), Zajonc (2013) promotes the transformative incentive latent in the contemplative venture for higher education, and consequently in the broader dimensions of educational praxis (as the contemplative pedagogy ripples from individual – in terms of cognitive development and holistic performativity – to collective paradigms, where a revolution of mindful application in educational development also streams into macro-discourses found in social networks and further into societal identity impressions and projections).

Coverage

In Zajonc's (2013) consideration of formative sub-sections, with titles such as "Transformative Education" (88-89), "The Deeper Significance of Knowing" (89-91), "The Quiet Contemplative Revolution" (91-92), and "The Ethic, Epistemology and Ontology of Our Teaching" (92-93), an initial philosophical point of departure entertains a conceptual framework that develops a further theoretical exploration and deliberation.

Organization

This article is both conceptually and methodologically organized, with indications of a beautiful interplay between rich ideas of contemplative pedagogy and the methodological movements found in these ideas.

Audience

Zajonc's (2013) article is a call for further research that may inspire educational researchers, both in policy and praxis, to map interesting and unique trajectories in which a contemplative education or contemplative pedagogies may develop in a variety of pluralistic and diverse contexts.

2014 - Barbezat and Bush, Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning

Taxonomic Analysis

Focus

Barbezat and Bush (2014) establish their focus in this contemporary manual/guidebook through both a theoretical exploration and a clarification of contemplative education, as well as an exploration of contemplative education in practice, i.e. as a means for application.

Goal

Barbezat and Bush (2014: xv) best explain the intention of their co-authored book when stating that they “introduce the use of contemplative and introspective methods that promote the exploration of meaning, purpose, and values and seek to serve our common human future”. Therefore, Barbezat and Bush (2014) look to offer a general means to integrate contemplative practices into higher education by offering open access to any who take interest in and have a deeper sense of commitment to the application of such practices.

Perspective

Barbezat and Bush’s (2014: xv) book clearly espouses practices of contemplation in education as means to improve the connectivity between Self and Other, to induce a sense of meaningfulness in the community (through integration of heart- and mind-relatedness), to develop “deeper insight”, “sustainable living” “and a more just society”.

Coverage

In an exhaustive exploration that equally represents the effort of the most contemporary research done in the field of contemplative education and contemplative studies, Barbezat and Bush (2014) assure the reader of full theoretical and practical coverage, striking a balance between theory and practice.

Organization

Barbezat and Bush (2014) organize their book into a two parts, namely 1) building a theoretical and practical background to contemplative practices in themselves and in educational praxis; and 2) developing a guided exploration and illustration of the practices as they are pragmatically applied. Therefore, besides having a gentle theoretical resonance, the structure of Barbezat and Bush’s (2014) book further introduces the reader to a methodological framework for contemplative education in higher education.

Audience

Barbezat and Bush (2014) offer a contemporary and necessary manual for any who wish to introduce contemplative practices into their higher education praxis. This manual will appeal to philosophers and practitioners, scholars of theory and researchers of pragmatic approaches alike.

2014 - Morgan, *A Brief History of the Current Reemergence of Contemplative Education*

Taxonomic Analysis

Focus

Morgan (2014) probably offers the first historical analysis of the contemplative educational tradition, as it has come to be known. This historical view, though, is from a more contemporary genealogy, yet does not neglect contemplative practices in ancient Greek philosophy, which have become neglected in the Western tradition over time, and place emphasis on reason, logic, intellectualism and scientific the method. Morgan (2014) focuses on the historical trajectory of contemplative education as a means for theoretical refinement.

Goal

From Morgan's (2014) article, the reader may see an indication of the development of a philosophical history of a tradition in education that is currently evolving into new territories and unknown dimensions. This philosophical history may offer startling and interesting insight, which Morgan (2014:1) sets forth to indicate that *contemplative practice* "is an essential aspect of who we are and how we learn". Morgan (2014) further aims to highlight, that even though the contemplative tradition in education has been present effectively since the 1960s and 1970s, there has been a silent inclusion of contemplative practices in educational praxis, but it is necessary to highlight this movement as something substantial and not a mere trend.

Perspective

Beside a strong position on the contemplative educational tradition, Morgan (2014) points out that there may be some significant correlation with the perspective of transformative education, and also bearing parallels/similarities/correspondences/inter-and-trans-dicisplinary with holistic and experiential education.

Coverage

Morgan (2014) emphasizes that this article mostly covers the development of the third wave of contemplative education, due to the significant increase in scholarly research being done in this field currently. Morgan (2014) further explains that giving only a brief overview of the earlier waves of the contemplative educational tradition is due to the marginalization of these traditions in mainstream education. Morgan (2014:3) adds five important streams of influence on contemporary contemplative education, namely 1) Buddhist and Hindu philosophies; 2) transpersonal psychology;

3) mindfulness-based practices in medicine, psychology, business and sport psychology; 4) the practice of Yoga in the West; and 5) cognitive, neuroscience and meditation research.

Organization

Morgan's (2014) article follows a specific historically organized trajectory in order to give the reader a contextual understanding of contemplative education as having a significant presence in current historic situatedness and educational epistemic paradigm development. Morgan (2014) organizes this article as a historical sketch of three prominent and contemporary waves of contemplative education, namely, 1) stretching back to the turn of the 19th century (with the advent of Chinese immigration to the United States); 2) then with the arrival and influx of notable eastern spiritual teachers during the 1960s and 1970s; and 3) the third wave of contemporary organizations dedicated to contemplative means as secularly applied to various professions and fields.

Audience

This is an essential article for reflecting scholars, who will appreciate the trajectory of Morgan's (2014) line of contemplative reasoning. With such a historical focus on contemplative education as a viable tradition and paradigm in education, theorists may be able to better develop theories on the subject (critically, analytically, philosophically, and so forth), which may offer the contemplative education stream of thought better standing for future trajectories.

3.6 SUMMARY

The selected literature has offered a broad range of theoretical fodder for further hermeneutic-phenomenological analysis. The concepts and theorizations born from the Literature Review (and the specific taxonomic structure that aids in referential guidance) may provide a sincere challenge, especially due to the interdisciplinary variety in which each article or text approaches the subject of contemplative practice in education. The majority of literature reviewed in this chapter supports or espouses the use of contemplative practice in educational settings, streams and praxis, whereas counter-argument against such uses, although granted that a few theorists speculate critically that contemplative practices, need to be considered carefully before being applied *laissez-faire*. In Chapter 4: Findings, I will develop further on the intricacies of the concepts found and selected in the Literature Review in order to refine a philosophical interpretation to uncover and elaborate the hermeneutic meaning resting in these concepts and to develop a broader and more substantial understanding of these concepts.

4. CHAPTER 4: FINDINGS

4.1 INTRODUCTION

In Chapter 3, the Literature Review (Theoretical Context), I combed through relevant sources that deal with the broad theme of contemplative education in order to provide a closer hermeneutic deliberation. In this chapter I proceed to formulate the collected key concepts into prominent conceptual themes and present them for further hermeneutic exploration. In this chapter I continue my hermeneutic-phenomenological analysis through invoking in-depth and meaning-giving interpretations, ultimately expressed in a process of explorative writing – i.e. writing in reflective response to the research questions posed and stipulated in Chapter 1 and to the literature reviewed in Chapter 3.

I have ordered this chapter into two parts, namely 1) the Comprehensive Means of Contemplative Education; and 2) Ignorance, the Self and the Other in Contemplative Education. In Part 1, the reader comes into contact with the variety of contemplative practices that form the pragmatic methodology of contemplative education. In Part 2 the reader is presented with broad theoretical concepts that recur prominently throughout the thesis exploration, and in this section I initiate the actual hermeneutic-phenomenological analysis, with meaning-giving attention to the interpretation of the concepts. I therefore make the claim that Part 1 deals with the *praxis* of *theoria* (at least in dealing with the conceptual dimension of contemplative practices, yet still alluding to a prospect for future recommendations on the contemplative practices tried, tested and practiced in a more pragmatic setting); and Part 2 reflects an epistemological exploration of *theoria* in the vein of philosophical writing.

I have structured these sections into key conceptual themes, initially returning to the thesis title and the main research question[s]. As mentioned above, the following sections start with a theoretical (philosophical) speculation and interpretation of contemplative education, then proceed to explore the contemplative practices themselves through a hermeneutic-phenomenological lens; in other words, I explore the subject from the epistemological dimension of ignorance and work my way to the ontological dimension of the contemplative practitioner, and consequently to the contemplative practices themselves.

4. PART 1: THE COMPREHENSIVE MEANS OF CONTEMPLATIVE EDUCATION

4.2 INTRODUCTION: CONTEMPLATIVE EDUCATION IN BECOMING

A deconstructive genealogy of contemplative practices would uproot its origins in antiquarian religious and philosophical traditions – and the linguistic narratives that have evolved into discourses dominated by the liberal arts; in turn, a hermeneutic-phenomenological approach may show that these self-substantiated practices are gestures of action in quiet reflection or the interpretation of an intersubjective immanence that may be struck in a moment of awareness through careful reading of sacred texts, washing the basin, speaking/teaching that rides on an eloquent tone on the breath, content sweeping of the corridor, listening in a balanced posture of relaxation and concentration. These are no longer the dusty practices that have come their long way from the isolated settings of the cloisters in the Pyrenees, the mountainous temple-monasteries across Europe, South America and the far east, or from the mystifying Shamanic traditions of Siberia, Native Americans, or the stories and songs of Africa. Contemplative practice has acted as essential methods for integrative learning (that lies between modes of reason and intuition, between thinking about, thinking of, and thinking through, between the skills of vocation and the skills of professing) as momentary rites of passage that allow each and every person insight into their constant growth as human beings.

Today there is a growing tradition in professional workplaces and academic institutions that lead their faculties toward the development and nurturing of contemplative practices in several spectrums of academic support, employee health and wellbeing, and as integral in the experiential engagement with pedagogical practice. For example, we see institutes such as the Association for Contemplative Mind in Higher Education (ACMHE; a faction of the Center for Contemplative Mind in Society), the Mind & Life Institute, the Association for Mindfulness in Education, and the Garrison Institute, and a growing interest in Contemplative Education and/or Contemplative Pedagogy in universities may be seen in the MEd program in Contemplative Inquiry and Approaches in Education at Simon Fraser University or in the Contemplative Education program found at Naropa University. The latter models all of its university modules on a Contemplative Educational framework, namely that it has 1) a Third-Person Inquiry, i.e. as with Traditional Academic practice (such as textbook knowledge and learning); 2) a Second-Person Inquiry, i.e. being engaged in Experiential Learning (such as fieldwork or teaching practice); and 3) a First-Person Inquiry, which relates to the use of contemplative practices (such as engaging in skilled means further than reflexive practice that draw insight into teaching and learning, i.e. meditation,

mindfulness, yoga, reflection on nature, etc. These all present remarkable glimpses into contemplative practices as unequivocal means to balancing an intuitive and rational acquisition and sharing of knowledge, a transformative and holistic development of the individual and collective, and an approach to education that is imbued in sincerity, honor, love, empathy, compassion and wisdom.

From this preliminary talk on contemplation, I seek its concise meaning. According to Miller (1994:2), contemplation “involves the development of compassionate attention”, promoting a noble gesture nonetheless, and something I feel potentially designates contemplation as a means in the human endeavor for freedom, transformation and justice. Continuing this definition of contemplation may require a friendlier and potentially less deterministic consideration; for example, a compassionate attention may only benefit others once it is based in an empathic self-compassion that stimulates inner clarity and possibly an insightfulness that strikes a balance between the objective and subjective experience. I acknowledge that I promote the use of contemplative practice as a means of arousing in oneself attention and collected inquiry that bear the mark of a careful and considerate disposition and milieu. In this sense, contemplative practice presupposes an innate agency for compassion, thus opening empathic consideration and discerning wisdom.

I also agree with Miller (1994) that the contemplative moment is incrementally a non-dualistic experience, in that it is the point of recognizing an inseparability between subject and object, and boldly stated here as an inseparability between the Self (the subject as experiencer of phenomena) and the Other (that which generically lies outside the Self). This disassociation is a monumental concept that alludes to the parameters of ignorance in the phenomenology of one’s perception of oneself and the world, and further calls into question the ontological dynamics of cognition and the body politic (for example, consider how quantum dimensions in physics relate to neuro-linguistic pathways, and the possible implications these may have for the roles of teaching and learning. In other words, we may look at the role of being present to the structures that surround us and the words we choose to identify the existence around us, but a moment of contemplative practice - such as mediation, may merge the projected layers of projected and representational conventional designations to reveals a farce of our conditioned ideologies (see Ricard, Lutz & Davidson, 2014). This notion may be the Ghost of Derrida’s Metaphysics of Presence and rather boldly states a Presence of Metaphysics (see Derrida 1994; Appelbaum 2009).

By far the most notable tradition of contemplative practices seen in its entirety, especially in the field of education, is that of Naropa University. Naropa University has thus far successfully incorporated contemplative practices in its curricula and maintained contemplative pedagogical practices as integral features of its institutional policies. Promoting meditative agency and a unique

blend of Western academic practices and Eastern contemplative traditions, Naropa University sets a bar for any such-inclined pioneers to venture into the inner dimension of their own reflective, intuitive, reasoning mind. The founding vision of Naropa University concisely portrays the prospect of what contemplative practice in a higher education institution may be like (Naropa University, 2015):

Naropa founder, Ven. Chögyam Trungpa Rinpoche (1940-1987), was a renowned Tibetan Buddhist scholar and lineage holder. In 1963 he attended Oxford University and experienced learning at one of the West's most prestigious universities. While he loved the dignified atmosphere of learning and had great respect for Western academic pedagogy, he felt something was missing. This experience indelibly influenced his vision for a new university, one that would join traditions of West and East. At the opening Convocation of Naropa Institute on June 10, 1974, Trungpa spoke about the value of studying ancestral traditions from Greece and Rome to ancient India. But too often, he remarked, Western education has preoccupied itself with objective study of our ancestors without really exploring the wisdom that animated them. Trungpa Rinpoche's aspiration for a new university was to "reignite the pilot light" of wisdom which he believed had been extinguished. For Naropa University, the key to relighting the pilot light has been honoring the wisdom traditions of the East and West, and joining them with the discovery of our inner wisdom through contemplative practice. As expression of Trungpa Rinpoche's original vision has evolved, Naropa remains committed to his intent of bringing wisdom into focus for higher education.

From Chogyam Trungpa's clear vision of balancing a stream of education between the scholastic endeavor and contemplative holism there is an indication that there have since been progressive attempts in contemporary Western society to develop educational systems that wholeheartedly incorporate spiritual development within pedagogy. One may note earlier inputs, such as Rudolph Steiner's anthropological vision of humankind and its unique blend of engaged spiritual education (such as with Waldorf Education etc.) (see Steiner 1996), or Ken Wilber's contemporary thought on integral education (refracting off Sri Aurobindo's earlier thought on integral practices) (see Dea 2010; Esbjorn-hargens 2010), and several more educational frameworks that promote the virtues of inclusivity, holistic balance of the whole person and comprehensiveness in all aspects of one's learning. In the following statement, the reader/listener may see the relation of an integral

worldview to a contemplative approach to return the educative experience to its presence (Wilber 2003, cited in Gidley & Hampson, 2008:253):

... The integral approach does not advocate one particular value system over another, but simply helps leaders assemble the most comprehensive overview available, so that they can more adequately and sanely address the pressing issues now facing all of us.

Within Wilber's (2003, cited in Gidley & Hampson 2008) holistic framework, there is substantial emphasis on finding the right contextual balances in Being (from inner to outer) and the use of contemplative practices as essential means to tempering this balance toward the actualization of one's full potential. These examples reveal the vast measure of the hermeneutic context (and the consequent fusion of horizons) as far reaching or near to the human endeavor and spirit – such philosophical traditions open parameters that either promote or criticize certain teleological ideals and ideologies toward further consideration of the foundation of education as a dynamic platform for these ideals and ideologies (each in their own unique regard and determination, as well as with their own underlying historicity and intentionality). Again I look back to Naropa University and its intention to promote the contemplative tradition in higher education. I keep noting Naropa University's inclusion of contemplative practice in order to highlight, at least with one example, that it is through the passions of underlying philosophical streams that meaning is generated from contemplative practices into educational paradigms – much like muscle growing from the bone and functioning in unison to process movement. Naropa University's approach (2008, cited in Gunnlaugson 2009:19) is defined and outlined as thus:

Contemplative education is learning infused with the experience of awareness, insight and compassion for oneself and others honed through the practice of sitting meditation and other contemplative disciplines. The rigour of these disciplined practices prepares the mind to process information in new and perhaps unexpected ways. Contemplative practice unlocks the power of deep inward observation, enabling the learner to tap into a wellspring of knowledge about the nature of mind, self and other that has been largely overlooked by traditional, Western-orientated liberal education. This approach to learning captures the spark of East and West working within; it's the meeting of the two greatest learning philosophies in the history of higher education.

The exploration in this paper argues for an exploration of contemplative education through a philosophical inquiry and, specifically, a hermeneutic-phenomenology analysis as a means to support a growing network of contemplative traditions in various spheres of education (from basic to higher) and by loosening the philosophical belt around relevant contemplative themes and concepts in order to 1) aid in the development of pedagogical knowledge skills that resonate with the philosophical *heart* of wisdom (such as in developing *sophia* towards *phronesis* – or from the contemplative mind to Being wholly engaged in practical wisdom); 2) to inspire educational growth beside and beyond the acquisition of scholastic knowledge (*epistemé*) and the tempering of operative/instrumental knowledge (*techné*); and 3) encouraging contemplation (*theoria*) as a supportive means for educational *praxis* (i.e. engaging in an active and contemplative educational vocation that envisions teaching and learning with meaning sourced from oneself, others and the world, which does not limit the person to the constrictions of the powers that be, whether policies, curriculum or educational paradigms, and that rather promotes an existential and interpretative meaning-giving process for the person, and his/her lifeworld, that ironically may even incorporate those powers that be empathically).

This supportive prospect is not merely an elevation of reason (as with an Aristotelian and Kantian tradition), but an approach to knowledge that allows a practical integration of wisdom (and consequently a benchmark eradication of ignorance). Consider the example of the Hegelian *telos* (goal) that develops towards an Absolute as a *modus operandi* in education, or Dewey's argument for a standard of democratic discourse that is enacted in the realm of the classroom and is reflected in society – both of which present a viable key for contemplative inquiry to unlock adaptable elements of wisdom in the art of pedagogy and educational development (be it toward democratic citizenship or a *telos* of metacognitive ubiquity that relinquishes the disposition of ignorance and elevates an Epistemology of Love (see Zajonc 2006)).

The Western tradition of contemplative practices has taken a very different route from that of its Eastern counterpart, especially in relation to the development of the rational, reasoning and the critical mind, as well as emphasizing the stronghold of science and technology as keys to human progress. The Western speculative tradition has in its fabric the consequential bi-products of the Enlightenment era, and contemplation is seen as the act of 'thinking of', 'gazing upon' or simply 'beholding' an object or phenomenon that remains in objectified distance. Most Eastern philosophical traditions, on the other hand, have developed and pioneered the depths of the mind with equal vigor and diligence as the West has sought in science. However, the West is not without its own history of inner intellectual and spiritual contemplative practices, such as the forgotten history of contemplative practice in the Liberal Arts that found its roots in the monasteries of old

(see Morgan 2014). From the old to the new – how does Contemplative Education set itself apart as a contemporary practice?

Morgan (2014) takes note of three waves of contemporary contemplative education that focus on the development of contemplative education in its current (third-wave) manifestation. Morgan (2014) notes the influences of Naropa University and the California Institute of Integral Studies (part of the second wave of contemplative educational development) and the influences of a Buddhist diaspora during the late 19th century and early 20th century, and that looks at the current efforts of institutes such as the Centre for Contemplative Mind in Society (counted as the third wave in contemplative educational history).

As Morgan (2014) looks back into history in order to sketch the development of contemplative educations' current re-emergence – offering insight into the potential developments and progress of this growing tradition – I wonder about the underlying philosophical concepts and thematic intentions that drive contemplative education. In a more contemporary stream of thought, delving into the utilities and neuro-physics dynamics of contemplative education (see Barbezat & Bush 2014; Brown *et al.* 2013; Bush 2011; Hart 2004; 2008; Zajonc 2006a, 2006b; 2013), the general purpose of contemplative education seems to be within the mold of integral and transformative outcomes. My exploration here is to return to a philosophical gesture and ask what the foremost intention is. This leads me to ask *how* I am to regard the theme of contemplative practice in relation to the concept of *ignorance* – thus posing an epistemological notion that easily spills into a spatial-temporal phenomenon of the student-educator ontology.

As with the role of contemplative practices and the challenge of ignorance as a disposition of 'not-knowing and/or mindlessness (see Epstein 1999; Kyle 2010; Langer & Piper 1987), many religious-philosophical traditions have at their heart the object of liberation – i.e. from that of existential suffering towards union with the divine, or tranquility of mind and being, or freedom and wellbeing of one's body and one's relations. This may present an odd prospect for consideration in education, namely to ask whether this would imply that educators and students need to adopt a mystical or spiritual practice in some holistic spectrum if they are to achieve any successful education. Take, for instance, St. Augustine's adoption of the Aristotelian vision of educational purpose, namely to produce virtuous citizens, by adapting the 'best' proposed means achieved through an inspiration of the divine.

In contrast, the entrance of contemplation into education shares a unique counter-intuitive vision of an engaged democratic choice and its discourse, namely as a justice of equality acted both through education and for education, akin to John Dewey's thought (see Johnson & Reed 2012). This

contemplative reinterpretation is a call for meta-cognizance and empathic equanimity or, as Rick Repetti (2010:9) states, an engaged awareness in the learning process may prompt students into “going meta”, thus bearing an intuitive and cognizant unlocking of an interconnected understanding of the life shared with others (other than themselves) and relating directly to a lived experience with the world from the individual’s micro-system to the macro-system of the collective and the policies that may influence it.

I continue to explore the various aspects and characteristics of contemplative education, drawing on the thought of Arthur Zajonc (2002, 2006a, 2006b, 2009, 2013), Mirabai Bush (2011), John P. Miller (1994, 2014), Richard C. Brown (2002, 2011a, 2011b, 2013), Daniel Barbezat and Mirabai Bush (2014), Parker J. Palmer (1993), Tobin Hart (2004, 2008), Ed Sarath (2003, 2006) and other scholars, all who add extensive value to the conceptual map of contemplative education and offer fodder for further analysis – if not merely to give meaning to context and establish platforms for transformation and innovation in education. I therefore do not necessarily propose any radical supposition – to imply and impose certain ideologies – but rather aim to open the arena for a playful dialogue, even if it is communicated through respect, acknowledgement and kindness in sentient awareness.

4.3 INSIGHT AND PRESENCE: THE MEANS OF MEDITATION AND MINDFULNESS

There is a common distinction made between meditation and mindfulness, namely that one is a formal contemplative practice whilst the other is an informal contemplative practice (see Miller 1994). Solloway (2000) also points to Miller’s (1994) twofold model that can be implemented by teachers in their pedagogy and classroom practice, and specifies these two practices as 1) a formal contemplative component of Vipassana meditation as a practice of careful and *insightful* attention; i.e. such as sitting and focusing on breath or a visual object – noting that this practice is closely coupled with the formal *calm-abiding* practice of Shamata (the latter being focused on the concentrative aspect of keeping the meditation consistent and the former as a process of settling the mind into its intuitive and relaxed insightfulness); and 2) the practice of mindfulness itself, as an informal component, relating to an extension of the former, formal meditation into the activity of life (such as being engaged in awareness whilst occupied with mundane activities, such as washing the dishes, walking the dog, having a telephone conversation, and so forth).

Here I proceed to discuss both meditation and mindfulness, promoting these practices as necessary foundational practices in the contemplative approach to education. In a sense, meditation and mindfulness are two sides of the same coin or, using a different analogy, the sun and the moon, in

that the practice of meditation is a more formal means of entering the mind and inducing a relaxed yet focused concentration, whereas mindfulness practice is less formal and engaged more in daily life. Meditation and mindfulness support each other mutually: meditation strengthens the mindful resolve, and the mindful practice supplies meditation with the existential content for insight. These both lead to further contemplative practices that may further develop in the person's educational journey.

4.3.1 Means of Meditation

The concept of meditation may call up a picture of monks sitting in formal posture in the grey halls of their temples, or in more colorful settings filled with chanting, incense and iconography; yet this conventional perspective is far from the reality of meditation at the core of its practice. Indeed, the peripheral appearances of meditation conjure cultural content and artefacts of interpreted liturgy (from the antecedent of contemplative practices – as found in several monastic, mystic and spiritual traditions), but meditation first of all is a training of the mind, to focus attention, or concentrate focus, to settle the superficial buzz of a busy mind (streaming hundreds and thousands of thoughts).

A contemporary notion of meditation is one of categorizing all seemingly mystical and religious practices within either contemplative, meditational or ritual practices, an insistence started by 20th century religious historicists such as Max Weber (see 2001), Mircea Eliade (see 1987, 1996), and Huston Smith (see 2006, 2009) – and a practice still held firmly tempered in this day and age. The problem with this is that the etymology of 'meditation' draws back to the early sixteenth century as a Christian term adopted for the practice of mental prayer (see Bowker 2005). The irony here is that meditation has been different things to different peoples and cultures, not to mention the problem of its separate interpretation from contemplation.

Meditation may be thought of as a methodical approach to finding an inner stillness that is equally purposeful in arousing altruistic tendencies toward the outside world from that inner stillness. Miller (1994:54-57) outlines six meditative stances that are characteristic of the meditative approach: 1) openness, which is concerned with a type of reduction of one's expectations when entering into meditative practice, i.e. "meditation involves releasing all models and expectations." (Miller 1994:55); 2) release/letting go, in terms of our constant attachment to and grasping of the stories we project from the stream of thoughts that layer upon each other; here, release is a means of relinquishing the exhausting habitual mindset; 3) being, not doing; when we consider the pressures of achievement and 'task orientation', we tend to busy ourselves aimlessly and not Be ourselves meaningfully. In this regard, meditation is a means to settle into Being and not necessarily about reaching a designable conclusion; 4) acceptance: instead of creating a resolution for radical

transformation in oneself, the process of meditative embrace is a coming to terms with oneself as one is oneself, but also, in this awareness, recognizing how there may be tendencies for habitual patterning in thought and body; 5) big-mind, long-enduring mind; a significant quality of the meditative mind is the ability to recognize one's own metacognition or meta-mind, like a spacious clear sky behind the streaming thought-clouds, a mind that endures the fluctuation of changing conditions, unstressed by the juggling of life-happenings; and 6) grace, which I have interpreted here from a secular perspective as a deeper acknowledgment of the unknown dimensions of our reality, allowing things to be and not striving to succeed in chasing hypothetical dragons or being forced (whether through our own means or those outside of ourselves) into ideological compartments.

Miller (1994:57-60) further presents four general groupings of the meditative practice as method. These are 1) an intellectual form of meditation, which focuses on discriminating awareness, not necessarily as a style of dialectic but rather an inquisitive inquiry that stimulates existential insight; 2) an emotional form of meditation, which does not necessarily refer to a therapeutic purging of emotional constructs and rather appeals to stimulating an empathic virtue of compassionate insight; 3) physical – whereas meditation may often be seen solely as a seated practice, there is movement meditation that regards the stimulation of awareness in one's bodily kinetic phenomenology, such as I discuss in relation to Contemplative Walking; and 4) action-service meditation, which refers to one's vocation of being meditative as far as a meditative intention is resolved. This may be a form of situating one's actions in a meaningful intention, or specifically of taking altruistic actions mindfully.

An educational practice that leads and develops from the inclusion of a meditative practice is inclined towards introspective insightfulness and a steady stream of mindfulness. Where insightful meditation develops in the mind awareness of each passing moment, and restfully acknowledges the presence of meaning in each moment without designating constructs of meaning onto each moment, this allows the person (student, teacher, scholar) a greater existential and hermeneutic depth in his/her educational onto-epistemology. Also, in developing a meditation of mindfulness, one's insightfulness extends into one's daily participation in life, from the most mundane to the most intricate of activities, an activity of "wholeheartedness, meaning that when we do something, we do it completely" (Miller 1994:62).

4.3.2 Means of Mindfulness

Borrowing a generally accepted scholastic definition from Jon Kabat-Zinn, mindfulness can be described as “the awareness that arises by paying attention on purpose in the present moment nonjudgmentally” (cited in Barbezat & Bush 2014:95). Here the reader may take note that mindfulness has the qualities of carrying momentum (as an active process), as well as being epistemologically resonant (i.e. as a disposition of present awareness as an outcome of the mindful practice) (see Barbezat & Bush 2014). Mindfulness, although often considered a type of meditation, is rather considered here as a state of mind that holds heightened awareness within the motion of action, a notion that does not need to be considered literally, but rather is more suggestive of an inclination toward natural awareness, i.e. “Mindfulness is insight meditation applied to everyday life and involves bringing awareness to acts that we do each day” (Miller 1994:62).

Wallace (2011:2) beautifully maps the practice of mindfulness within, what he calls, a “matrix of skilful means”, owing its origins to Buddhist categorization and which may be deemed useful in contemporary secular interpretations (at least to provide clarity regarding the practice of mindfulness discussed here). Wallace (2011:2-7) collects mindfulness practices into five categories, listed below as:

1. (Sanskrit. *Shamatha*) – Refining the attention or meditative quiescence, otherwise interpreted as calm abidance.
2. (Skt. *Vipashyana*) – Achieving insight through mindfulness.
3. Cultivating a good heart – As a sense of empathic connectedness and overall ethical virtue.
4. Exploring the ultimate nature of reality.
5. (Tib. *Rigpa*) – Realizing the Great Perfection, which is the resultant aspect of the journey of enlightenment, which I here interpret as the luminous phenomenological Being that resides on the axis of the intersubjective relationship between the Self and the Other.

Looking at these five aspects, the gradient of mindful attention develops towards a natural connectedness with one’s lifeworld that is unprovoked and effortless. In this sense, mindfulness as an educational practice provides the person with a self-educational learning platform that evokes a democratic lifestyle in one’s existence, e.g. learning is not forceful nor provoked violently, but, in a balance between gradual and sudden, education takes place not as a product of the institution and its methods, but rather through the educational platform from integrative attention being paid to the conditions provided for teaching and learning.

Similarly, when promoting the usefulness of the mindful practice as moving beyond mere therapeutic dimensions and including the stimulation of self-regulating virtues as they relate to education, Kabat-Zinn (1994:4-5, cited in Hyland 2009:126) states that meditative/mindful practice has the ability to offer a “powerful route for getting ourselves unstuck, back in touch with our wisdom and vitality”, further pointing out seven key aspects (which seem to be a summative collection of general characteristics associated with mindfulness) that portray the virtue of mindful practice as something secularly applicable:

1. Bearing a non-judgmental beholding of one’s experience, in that a reductive withholding of preferential designation is not projected on the experience.
2. A settled composure of and in patience or, as Hyland (2009:126) states, “not to strive or worry too much about external ends or goals, so that such constant planning and deliberating does not overwhelm our perception of the present moment”.
3. The adoption of a fresh perspective, bracketing any prior experience or pre-set ideologies and notions concerning an experience as though it is a *beginner’s mind*.
4. Coming into trust with the flux between “thought, feelings and experiences” (Hyland 2009:126) as an intuitive means of viewing and interacting with the world.
5. There is no implicit agenda within the practice of mindfulness other than the practice of mindfulness itself, therefore displaying the characteristic of non-striving, and this consequently is applicable to all activities and existential practices.
6. A mindful immersion effects an acceptance of the state of reality as it is, as something that is open to “change and development” (Hyland 2009:126), and which further opens the unique dimension for engagement with and embrace of the unexpected developments that take place in life.
7. The ability to move beyond conceptual/perceptual attachment (latent in emotional stirrings), mindfulness has a keen ability to effect a *letting-go* process that aids the person in recognizing the cognizant links made when developing, constructing, idealizing thoughts and ideas, with ignorant disregard for consequence, i.e. letting go of a dwelling mind, one that dwells on past and present constructs, and merely moving toward a contemplative beholding with oneself present intersubjectively.

Noting these characteristics of mindfulness practice, the sceptic or critic – who designates mindfulness as a simple introspective practice that only holds reflective virtue – may be mistaken and equally see that the inwardness of mindfulness has far deeper implications than the setting of a

therapeutic consideration holds (see Hyland 2009). Further, beside a strong Buddhist dimension in the origins of the mindfulness technique, the accuracy of the philosophical analysis of the Buddhist perspective of the mind, and its “enterprise in the process of eliminating unhelpful and misleading conceptions of the self” (Hyland 2009:127), is not a metaphysical dilemma, but rather a proposition to cultivate the mind; and how is this proposition attested? Hyland (2009:127) adds the philosophical parallel of David Hume’s observation of the self in comparison of the Buddhist perspective, namely that there is no point of finding the one who perceives, i.e. *there is thinking but no thinker to be found* (see also Wittgenstein in Craig 2005:1061; and Krishnamurti in <http://www.jiddu-krishnamurti.net/en/commentaries-on-living-series-3/1960-00-00-jiddu-krishnamurti-commentaries-on-living-series-3-12-there-is-no-thinker-only-conditioned-thinking>).

The inclusion of mindfulness as a means for drawing awareness into one’s daily practice is a means by which careful attention and a restful engagement meet between the person (whether the student, teacher and so forth) and the vast influencing dimensions of existence (such as moving between spaces, considerate selection of options before jumping to decisions, awareness of those around oneself with an empathic reduction, and so forth). The mindful inclusion is, by its nature, a means to induce a democratic engagement with all aspects of life, not as a prescribed ideology, but rather as an innate ability.

4.4 A HERMENEUTICS OF CONTEMPLATIVE INQUIRY

Aristotle recognized the practice of contemplation as the highest form of activity; he presented an ironic lack of paradox, namely that life lived and life beholden are challenged to be innately integrated. Therefore, raising the topic of contemplation as a practice that is nothing new to the human species may be perplexing to an audience of researchers ever craving the new and fresh. On the contrary, suggesting a contemplative position is recognizing a renewal of something not quite old, but merely clouded as something forgotten, misplaced, ignored, dulled, etc. Here, contemplation suggests a waiting moment, or a stepping back from the rat race of production and witnessing what is already present, both within oneself and outside oneself. Furthermore, contemplation develops into an active practice when it is coupled with the existential momentum of one’s being and becoming and, in a moment of aware recognition of this, the person evolves the concept of contemplation into the practice of contemplation, starting with the contemplative question or contemplative inquiry.

It is through the means of contemplative inquiry that the hermeneutic and phenomenological inquiries draw together; i.e. drawing out the quest for knowledge and mapping a contemplative

mind of education or, as Arthur Zajonc (2009) points out, when recognizing the cognitive dimensions of the contemplative mind as something that does not need a commitment to the extremes of metaphysical divinations, nor to mechanistic reliance on the hard science, but rather to establish the sense and depths of meaning in a phenomenology of the meditative experience. In this sense, the contemplative practice or contemplative inquiry rather situates the person back in a first-person experience that resonates with an intersubjective recognition and engagement with his/her own intentionality and Being-in-awareness, and this reminds the person to neatly situate the lived experience as a philosophical activity. Zajonc (2009:145) observes this meditative phenomenological experience in relation to the cognitive mind beyond its mechanisms, but also within its existential functioning, as follows:

Meditation is another domain of experience. For instance, the luminous calm that meditation can sometimes produce is one of the experiences valued by practitioners. Neuroscientists can monitor the blood flow and neural activity of the brain and tell us the specific neural correlates in the prefrontal cortex that are associated with such positive affective states. While certainly interesting, this does not impact in the slightest on our concerns. We are concerned with facts about the brain. Instead we steadily attend to our first-person, lived experiences. As we take up specific contemplative exercises, certain experiences begin to appear. Staying close to the phenomena, we allow them to unfold. We resist the tendency to explain them away as merely brain oscillations, or to imagine them as the visitations of angelic presences. Neither view is admitted. Instead we remain close to the phenomena of meditative life, allowing them their own time and place in our field of attention.

Here I emphasize the return to the philosophical nature of this exploration – that the position of contemplation (from cognition, to inquiry, to practice, to insight) is a hallmark of striking a balance in educational praxis that sinks the epistémé from its vertical heights of knowledgeable into an epistemology engaged with the phenomenological lifeworld; i.e. the superficial cognitive processes extend toward the horizon of a metacognitive intersubjectivity in recognition between the Self and the Other; and further raising the mechanisms and instrumentalism's of techné into its potential as a philosophical pragmatism, i.e. the agency of Being is meditatively active in the lifeworld.

Further refining this exploration into a hermeneutics of contemplative inquiry, I consider how the process of contemplative experience is engaged in, considering the complexity of the lines between Being, cognition, inquiry, practice, insight, and action reveal an intricate blending of the fusion of horizons.

Gadamer may argue that dialogical language is the medium in which to unveil and open the world (see Gadamer 1985; 2013; Ramberg & Gjesdal 2013); the proposed notion here is using contemplation as a medium of stepping-back toward an embrace of the intra-personal communication with oneself and the world, hence the notion here is not one necessarily of language alone, but rather an awareness of intentionality and *experience a priori* and a mindfulness of the cognitive formation of interpreted experiences of being toward a contemplative metacognition – this quaintly may suggest a *Sein und Wahrheit in der Bildung des Kontemplativen Methode* (roughly translated as ‘Being and Truth in the Education of the Contemplative Method’). In brief, the hermeneutic process may be distinguished as a method of interpretation, the phenomenological as a method of observing the experience, and contemplation as a method of integrating the becoming experience, which could propose a welcome reprisal between the divided contemplative life (a life of thought) and the active life (a life of doing) (see Arendt 2013).

The next step in this inquiry regards its innermost motivation, and this is what highlights the mode of contemplative inquiry, namely that the inquiry pursued is first concerned with its hermeneutic approach (especially that of a *contemplative hermeneutic*), which primarily develops from Heidegger’s *ontological hermeneutics* and consequently from Gadamer’s *phenomenological hermeneutics* and Ricœur’s *critical hermeneutics* (at least as far as the tradition of hermeneutics goes) (see Van Manen 2014). The process of hermeneutics used here as a research methodology is far removed from the pre-20th century religious interpretation of texts (as is commonly attributed to *exegesis*), and indeed rather comes from the inspiration of Friedrich Schleiermacher and Wilhelm Dilthey, who regarded the historicity of the text in interpretation and further opened the door for contextual influence (see Grondin 1995; 1997). In Heideggerian hermeneutics the approach stretches beyond interpretation toward an understanding in existential comprehension and with Gadamer the hermeneutic venture seeks out the experiential truth in the existential context (see Gadamer 1976, 1985; Caputo 1987; Grondin 1997). Here the contemplative practice enters as a hermeneutic means; strongly considering Habermas’s criticism of Gadamer’s hermeneutic dependence on tradition as missing the transformative dimension of the social sphere (in Grondin 1994; 1995), I aim to return to the hermeneutic method in its contemplative dimension as a stepping-into-the-tradition of being human, i.e. an embodiment of the *inner scholar* (striking a balance between monastic and scholastic ideals).

The second concern is a phenomenological approach (again including the element of *contemplative phenomenology*), which initially presents a discipline that investigates the experience and structures of consciousness, and furthermore the perception of reality as a Philosophy of Mind. This tradition of philosophical investigation has its founding in the phenomenology of Edmund Husserl’s (2001)

work, which regards the intentionality of the mind directed towards experiences through the given realms of concepts, thoughts and so forth. Where the phenomenological experience (the experience considered) and the ontological experience (the experience in itself) interact is proposed to be in the contemplative practice that draws out a non-experience (an epistemological agnosticism bordering on a mystical *henosis*), which is both phenomenological and not phenomenological. This means that the investigation proposes to draw on the contemplative mind and the contemplative practice and how these relate to the realm of education. In terms of intentionality, the aim here with the phenomenological approach is to consider and explore the contemplative mind of the student and the teacher toward the acquisition and application of wisdom in learning and teaching, and furthermore how content and space can have a contemplative influence on the learning and teaching experience.

Following a trend between phenomenology and hermeneutics, Paul Ricœur (1981; 1992) offers a significant point of departure to interpretative translation by returning the methodology of phenomenological hermeneutics to the Human Sciences through a specific experiential translation of textual theory to active interpretation. Here, the hermeneutical process receives an active voice in the humanities as a scientific method appropriate for the human sciences. The initial problem with hermeneutics (before the philosophical inclusion of Dilthey and Schleiermacher) was that hermeneutical exegesis aimed to act scientifically as would the methods of the Natural Sciences in empirical research – something Ricœur (1981) notes as a paradox between the inseparable and interdependent polarities of hermeneutics and phenomenology.

In Ricœur's *The Conflict of Interpretation* (1974), the challenge lies between the discourse of the human experience and the consequential communicated action, a theoretical style of interpretation seen throughout Ricœur's work that Kim Atkins (n.d.) refers to as "tensive" in style. Atkins (n.d.) states further that, for Ricœur, the merging of the phenomenological and hermeneutical is essentially a task of illuminating these moments of *tension*, such as finding the subtle intersection between the abstract cognizance and manifest action.

This process of tension is an imperative reflection in Ricœur's work (cited in Atkins n.d.), which harbors an essential methodological departure for a study on contemplative education and, as Atkins (n.d.) asserts, Ricœur's process is a methodical mapping out of these *tensions* or intersecting *fault lines*, which become progressively important to the research on contemplation in education, as they potentially reflect contemplation as an innate hermeneutical method in-itself in that it may act as an art/medium through which a wide meta-cognizance can be focused in praxis. Ricœur would probably argue against an epistemology through contemplation [*contra* Descartes], in that Ricœur may argue against any innate gnosis and rather emphasize the continuous mediation of

interpretation (see Ricœur 1992). Yet the importance for Ricœur (1992) is not to get lost in a process of hermeneutical theory, but rather to step up toward action. Although the focus initially is on the process of the philosophy of phenomenology, for Ricœur (1981; 1992) the philosophical endeavor is rather in the process of poetics, in that there is active engagement of the interpreted human experience through the medium of literary discourse.

This voices the comprehensive approach of a hermeneutic phenomenology (including philosophical hermeneutics and a phenomenology of pedagogy), emphasizing the approach to the themes of contemplation, contemplative education and the epistemology of ignorance, the self and the other, with the fundamental driving question of intention and means, and even though the attention of this thesis does not relate deeper to the ontological dimensions of the so-called *Inner Scholar* (see Dederer 2007) [i.e. the practitioner who engages in the lifeworld of contemplative Being], in which the epistemological dimensions provide indicate a relationship between knowledge and existence. Hence the process of the epistemological notion of Being is targeted and its lived experience is consequential through the means of contemplation; for example, my claim here is that, through the introspective analysis of the epistemological dimensions of contemplative education, the process of becoming knowledgeable (i.e. *gnostic*) through contemplative practices allows the arousal of insightfulness - i.e. one's Being as is naturally contemplative before it falls to the veils of ignorance.

4.5 PEDAGOGICAL PRACTICE IN CONTEMPLATIVE EDUCATION

The Dalai Lama, Tenzin Gyatso, has not only been a beacon for world peace, but has acknowledged and promoted the significance of scientific study in the practices of meditation; and not this alone, but also greatly promoting the importance of the inclusion of meditation and mindfulness in educational praxis. Why is this? The Dalai Lama, and many like him who support a similar altruistic activity (and peaceful activism), points out not only the physical and emotional benefits of regular meditative practice, but essentially raises the hallmark of secular virtues and ethics that become evident in the use of contemplative practices in educational praxis. As the Dalai Lama promotes secular ethics, he directs its attention to education, as this is the place where not only knowledge and technique are shaped, but it remains an ideal space for the arousal and refinement of wisdom, i.e. returning the *heart* to education, to show that education (across its spectrum) has great potential to bring a sincere and active empathic presence back into our lives, to be able to live and support each other altruistically and compassionately.

The entrance of contemplative education into this promotion of secular ethics is merely in support of that altruistic venture, therefore not excluding traditional educational and academic paradigms,

but rather emphasizing the impetus of the contemplative educational mission – essentially to allow the person to be, be him/herself naturally, balanced in his/her learning process, and reconnecting with a mind-body relationship that is at peace, and consequently allowing that peace to resonate in the activity of experience and ultimately affecting and stimulating a horizon of meaning in a seemingly absurd ocean of life.

So, the vast framework and paradigm of contemplative education has several dimensions worth exploring, which certainly may take a lifetime[s] of dedicated and committed research and development – aspects such as policy practice, scholarly investigation, interdisciplinary study and pragmatic inclusions of contemplative practices in the variety of educational levels and layers (from childhood to adult, specific and special attention to lifelong learning). In order to refine the exploration of contemplative practice to its phenomenological object, I refine and return the attention to the scope set in the research question (i.e. returning to the *how* of the means of contemplative education). I recollect the activity of pedagogy, not necessarily as a practice latent with meaning, but as a contemplative act of listening, reading, sitting, speaking, walking and talking is embedded with presence (a mysticality of mindfulness, not claiming to be transcendent or metaphysical, but immanent and situated in the intersubjectivity of one's awareness).

Richard C. Brown thinks of *contemplative pedagogy* as a “synthesis of the aware presence of the teacher, and effective instructional methods that cultivate depth in learning” (2011a:1); and along with this, a holistic dimension of a contemplative pedagogy would further reveal metacognitive, ubiquitous, interconnected, digital, rhizomatic dimensions. In other words, a contemplative pedagogy is an active investment in the presence of one's learning process that is both experiential and scholastic, as well as salient in the context of one's awareness.

I appreciate Haynes's (1997) reflection in seeing an unintentional distinction in what contemplation is (or is understood as) and what contemplative practice is (and is understood as). The distinction I am taking note of here and that possibly may indicate the direction in which Haynes (1997:2-3) is moving is that there is a phenomenological and practical dimension in contemplation that is not a mere 'beholding' or 'gazing', as one would in the cognitive realm of philosophical reflection and rational self-examination (i.e. maintaining a mere epistemic air in contemplation), and also an engaged praxis of the existential Being through means such as the phenomenological body; e.g. attentive listening, meditative exercises, and creative explorations such as freewriting, poetry and the visual arts.

Richard C. Brown (ref) poses a suggestive recommendation regarding the successful application of contemplative pedagogy, namely in reflecting on the transition between a meditative practice and the application of the actual pedagogical practice – adding careful consideration of the means in which a contemplative education may manifest its full pedagogical authenticity. This trend in thought is further complimented by Brown's 2011 article, *The Mindful Teacher as the Foundation of Contemplative Pedagogy*, and Brown's 2013 article, "Transitions: Teaching from the Spaces Between", both delve into applications of subtle, reflective yet pragmatic skills of contemplative practices, such as the use of meditation and mindfulness in the teaching and learning environment (i.e. the classroom).

In Zajonc (2013:84-87) there is ample reference to notable practices, such as *mindfulness*, *concentration*, *open awareness* and *sustaining contradictions* – a common ground seen in Repetti's (2010) reference to *contemplative practices*, Haight's (2010) emphasis on *mindfulness*, *meditation*, *lectio divina*, *freewriting* and other practices, and Richard C. Brown's (2011b) focus on "Meditation as a Foundation for Contemplative Pedagogy"; yet in Zajonc's "Transformative Education" (2013: 88-89), the reader finds the underpinning motivation and impetus that indicate the intention commonly referred to in thought on Contemplative Education (see Brown n.d.; Byrnes 2012; Haight 2010; Repetti 2013; Sanders 2013), i.e. as a methodological proposition toward an integrative, transformative approach and orientation in education that bring wisdom, compassion, insight and intuition back to the person and the world. Arthur Zajonc (2013:88) holds transformative education to be at the basis of contemplative pedagogy, in that it acknowledges the capacity for "sustained voluntary attention, emotional balance, insight, and compassion are able to be developed".

Further reflecting on Miller's (1994) work, the practice of contemplative pedagogy may present a pragmatic approach that considers and acknowledges the psychological benefits of contemplation in private and professional practice, and further develops a necessary philosophy of contemplative education that may provide a significant driving force for exploring and promoting the worth of contemplative practices in education, and which may indicate significant qualitative results (see Miller 1994:135-161).

In one's contemplative space (both in the Body and its habitat) there is an interpretive potential for grounding the epistemic dimension in its ontological dimension, bearing an overall phenomenological engagement in practice. For example, compassion or wisdom does not merely float about as conventional word-ideas, nor are there reckless attempts at bringing about transformation in the world by disregarding the individual[s] at play in the world; rather, the

contemplative practice brings interaction between the thought and the experience back into an engaged and present active crossroad.

In order to gain a better understanding of the relation of the body and mind, object and subject, and consequently self and other in relation to contemplative activity in pedagogy, I look at a few key contemplative modes of inquiry (see Burggraf & Gronssenbacher 2007) and practices that are situated as valuable means in educational praxis. These contemplative modes of inquiry and practices I have selected include a range of traditional scholastic methods in teaching and learning, including reading, writing, walking and talking (indicating a habit of movement and communication from within oneself to the world around and back), and teaching and learning itself (from the dimensions of the classroom to the relationship between teacher and student). I look at these through a philosophical lens to offer this explorative indication of the phenomenological significance of the pragmatic dimension of an overtly epistemological theme.

4.5.1 Contemplative Reading

In Barbezat and Bush (2014:110-136), the scope of the contemplative approach to reading and writing is revealed as remaining imperative to the educational praxis; this is so because reading and writing remain key means by and mediums in which communicating, integrating and understanding take place in the pedagogical process. With roots in formal monastic practice – as an art of deep, contemplative reading of sacred texts/scriptures, where the process of reading reached a point of embodied engagement between the text and the person, thus elevating it to a devotional practice – reading became contemplative when it moved beyond its conventional surface of the word for its own sake and settled the attention of understanding to the meaning embedded in the word, and therefore entered a contemplative dimension (see Barbezat & Bush 2014:110-112).

The reader may also find remarkable similarities between contemplative reading – as in the sacred form of reading known as *Lectio Divina* and the scholastic investigation of the text known as hermeneutics. This is no coincidence, but the divergence possibly emerged when the sacred practice of contemplative reading found in the monastic tradition was separated into the scholastic tradition of the academia, and hermeneutics developing from exegetical theological studies became more concerned with the analytical attachment of discerning the varieties of meaning found in reading the text than the sacred embodiment encountered when reading contemplatively (such as with *Lectio Divina*).

Barbezat and Bush (2014:111) elaborate on the process of *Lectio Divina*, drawing on the insights of the early Christian mystic St. Benedict, who proposed four distinct approaches in *Lectio Divina* so that it consequently contained four levels of meaning, namely: 1) *lectio* – consisting of reading and

then understanding the text, 2) *meditatio* – continuing on to reflection and contextualising the meaning, 3) *oratio* – toward a listening within and living the meaning, and 4) *contemplatio* – finally being still and meeting God in the text. This approach to reading consequently acted as a spiritual journey (at least in a Christian sense, as this would lead to union with God, and similarities can be found in other religions). But for a secular society that does not necessarily administer religious beliefs, the practice of contemplative reading would merely resound with a quietude in oneself, reflective of a settled mind, and a broader horizon of connectedness with one's extended sense of awareness.

Basil Pennington's "Lectio without too much Divina" (cited in Barbezat & Bush 2014:114-115) provides instructions for including a contemplative reading (in the classroom) that builds off a more secular approach (i.e. less about the mystical religious dimensions and more about the presence and stillness within oneself), further indicating an active yet gentle phenomenological process that may even be self-guided effectively without much confusion or reliance on technical instruction.

Robert Haight (2010:34) posits the practice of *Lectio Divina* as "reading as an act of reflection", in contrast to reading as an accumulation of information and designation of methodical processes that delineate structure and pattern. Within the contemplative approach of *Lectio Divina* there is an inclination to read joyfully. Haight further says that this process allows for meaning to "accumulate with the passage", rather than a mere extraction of meaning from a passage. A Heideggerian hermeneutic of repetition would see in this a collective experience of Being engaged in meaning, and consequently transformative Becoming in the embodiment of meaning itself (and, hypothetically, toward the result of Being as Becoming towards Doing-As-Art). With Gadamer, the extraction of meaning is for a universal truth – bless his soul. This cause is noble, and surely the dialogue is towards a consensus of co-mutual understanding; but if we allow a return to the impetus of a Heideggerian hermeneutic, the goal is first of all an interpretation of Being, with meaning simply as it is.

Andy Karr (2007:27-30) provides an example of a contemplative reading practice that has a significant phenomenological implication reminiscent of Merleau-Ponty's analysis of the body-subject, namely that there is an active process taking place in one's entire being during a contemplative reading – i.e. there is an interdependent interaction between mind and the world around it, and further, distinguishing between dualistic lines of consciousness and the perceived world (see Merleau-Ponty 2002). The example provided by Karr (2007:27) starts with the bodily posture:

Wherever you sit, have a relaxed, upright posture. Keep your back straight – but not rigid – and have a good sense of your head and shoulders... When you slump over, you will become dreamy and wander. If you are too rigid, your mind will become scattered or agitated.

I find it interesting that this initial indication of the actual body posture in the action of contemplation is a necessary reminder of the potential of a philosophical inquiry: that the hermeneutic and phenomenological inquiry of continental thought, such as with Husserl, Heidegger and Merleau-Ponty, places a distinctive marker on the communication of the body politic. Karr (2007:27-28) continues with an example of the intricate dialogue taking place in a contemplative reading:

Contemplation is not the same as reading. When you read, you can cover a lot of ground without really bringing your doubts and uncertainties to the surface. You can go along with what is written, giving it “the benefit of the doubt,” even when you don’t really see it that way. When you finish reading, you might find that some of the points stick with you, but the more challenging elements may have slipped away.

Clearly, the distinction is made that there is some form of cognitive dissolution between the reader and the text, which means that, in a process of understanding a written work, the reader (when taking a contemplative approach) would slow the process of reading to include the reader him/herself in the context of the written work so as to sink below his/her own stream of thought toward a further, open awareness of the mind at work with the text at hand. Karr (2007:28) adds:

When you are trying to understand the view,³ you need to set aside time to really chew on the material, particularly when it goes against your habitual way of thinking. Contemplating half a page is usually enough for one session. It may not seem like it at first, but a page of profound material is a lot to take in. Choose a short selection of text or a few verses to work with, such as the ones in this book. You can also work with long texts by reading them through but stopping to contemplate sections that are pithy or difficult.

In this way the reader engages with a text by lowering his/her guard and dropping inhibitions; furthermore, with this contemplative approach to reading, toward being influenced by the text read is not a heightened risk or a welcoming mat; with an open awareness of the space and context of the reading process and the text at hand, the reader is further aware of the tangibility of his/her own cognition and the provided causes and conditions that influence one’s own reading, concept formation, and opinion.

³ The term *view* may here be interpreted as a philosophical orientation or worldview.

Having entered into the process of contemplative reading, the next challenge is bridging the process toward contemplative writing. In this sense, the active process from reading to writing may seem a bit more complicated, but simply involves a further step in the mindful play of drawing from oneself into the world. In a sense, the act of contemplative writing is an engagement with one's innate creativity, and the meditative quality in this is seen in the striking awareness one has in the process of writing (i.e. as an art of communicating one's understanding into language and further as symbols of meaning).

4.5.2 Contemplative Writing

Writing plays a significant role in the acquisition, production and transmission of knowledge, meaning and understanding, and besides for the place of oral articulation, in the writing process there seems to be a unique participatory embodiment between oneself and the world; i.e. in order to write, certain conditions need to be met, both physically and mentally, both imaginatively and phenomenologically (in terms of one's own spatial and interpretive awareness). In Sarah E. Truman's abstract (2013:ii) she opens the exploration of the process of the writing affect along with the inclusion of contemplative practices, as "techniques for recognizing the co-dependent origination of the self/world, and as tools for disrupting the trifurcation of body, mind and word", stating further the significance of the role of the *written word* as "... the continuous production of new meaning, and as part of the continuous production of new "selves" for writers, and readers". I am immediately reminded of the phenomenological and hermeneutic situation of a person in an active production of his/her own historicity, with a quaint reflection on the possibility of a mindful and insightful agency that imaginatively crafts and produces meaningfulness. Here, the phenomenology of writing potentially proceeds into an engaged and embodied art form as far as the individual (whether student, teacher, scholar) steps into playful interaction with his/her own intersubjectivity between Self and the Other – as a wholehearted "acknowledgment of our interconnection" (Barbezat & Bush 2014:123).

Contemplative writing is a careful psychosomatic process that may lead to an effortless freedom, a communication between cognition and action. Hart (2004:42) separates writing into two processes, namely as "vision – inspiration, flow of ideas..." and "revision – editing and crafting", and in itself and in-between these processes, the act of contemplation is warmly effectual. For example, the writing process is far more than the act of transcribing thought to medium; it has potential to become a whole-body experience that includes the breath, the posture, headspace, awareness of the senses and deeper yet, when sinking into an insightful meditation in which the construct of words filter from epistemological structures into ontological measures of wisdom. Indeed, contemplative

writing settles beneath the realm of thought itself and does not disregard it, but rather acknowledges thought as part of the gestalt of the writing situation. Barbezat and Bush (2014:123-124) reflect:

Contemplation is not the opposite of thinking but its compliment, It is not the emptying of the mind of thoughts but the cultivation of awareness of thoughts within the mind. Through contemplation, the mind is open to itself. Meditation before, during, and after writing sessions can develop a healthy relationship with thoughts, so that the student becomes aware of a thought rather than identified with it, attached to it. Once identified with the thought (“My thought!”), the student has a hard time letting go of it or modifying it, whereas awareness of thought (“How interesting – a thought is arising”) creates space around the thought in which to critique it and then to develop it, use it, or let it go”.

Situating the contemplative act in writing bears an honesty within oneself and the projections of the self as represented superficially (the ideas we have about ourselves and the stories we develop, often erroneously, about who, what and how we are). An inclusion of a stream of mindfulness in the writing process allows a sense of sincerity in the language utilized; and an awareness of unnecessary additives in the way concepts are clarified, arguments are developed, or in explaining phenomena, and ways in which incentive is drawn to interpret meaning in and between the text and oneself, between oneself and one’s experiences in and with the world, and communication with the Other, as extensions of oneself and vice versa; speaks of a hidden language that lies within the quiet.

The inquiry I open here is whether, in the writing process, a wider sense of embodied engagement becomes available if approached contemplatively; once entering into the sanctum of the writing space, the student and/or scholar achieves direct recognition of the vastness and openness of its hermeneutic – knowing that the designated writing space is not limited to its walls, but that it benefits from the mindful imaginative engagement with one’s existence and by making an allowance for moments of presence – offering a welcome opportunity to access the voice of agency and creative freedom. Here, the student, the teacher, the educator, the scholar has an opportunity to voice their educational experiences both introspectively and academically, without becoming lost in the polarities of reason and intuition, but rather straddle these two confidently, centered on a mindful discerning presence and awareness.

4.5.3 Contemplative Walking

If the reader finds the inclusion of the contemplative practice of walking a strange one for discussion in a Philosophy of Education, it may be useful to remind the reader of Aristotle's Lyceum in ancient Athens, which was Aristotle's school/academy and where reference to peripatetic is indicative of an active form of philosophizing in the body-mind relation. The peripatetic means may be considered a practice of itinerant wandering or walking about, coupled with the process of teaching. This can be visualized as walking while talking, and more so, the process of engaging in the momentum of the body in order to stimulate, flame, impassion, stir the mind contemplatively.

The ancient practice of 'walking' is by no means an alien product of the human species – consider the honor of experiencing one's first steps as a rite of passage into personhood from infant to toddler – and may be equated with a similar process of the active human body in relation to becoming oneself in oneself and in one's surrounding existence.

Further including the meditative sense of awareness of bodily movement, we enter into a discussion on contemplative walking, which may be similar to the practice pursued by Aristotle, or have resonance with the mystical intensity of walking experienced by Henry David Thoreau. It seems that contemplative walking has a distinct methodical process that translates from simple mindfulness of the steps one takes from point A to point B to a holistic phenomenological integration of walking as a sincere mindful experience. Indeed, taking note here that not all experience 'walking' in the same way, the concept of contemplative walking noted here is rather to point out the significance of what Miller calls "movement meditation" (1994:71). Miller refers to the practice of yoga when discussing movement meditation, but the implications of the contemplative practice are applicable to other forms of bodily movement too, such as walking, dancing, performance, martial arts and so forth. The gist is that Miller refers to this concept as bringing about a "heightened awareness to bodily movement" (1994:71), which is concise and simple enough to show that no expectation or prejudice is needed to access a meditative equipoise between body and mind; or, as Barbezat and Bush (2014:161) reflect, "Walking Meditation ... brings close attention to the ordinary action of walking...".

Beside deeper physiological discussion concerning the muscle motor functions taking place while walking, or the regulation of oxygen in the body at different walking paces, all of which become peripheral discussion and actually distract from the core of the walking meditation, the purpose of contemplative walking or walking meditation should be noted here. Barbezat and Bush (2014:161) state that "[t]he object of walking meditation is not to get to some other place but to be fully aware

of what you are doing and where you are”. As an educational practice, the process of walking is not intended as a distraction from one’s thinking processes, but rather (when done mindfully) becomes a medium through which one becomes present in one’s whole-body experience, striking an intuitive balance in all the micro-processes that can take place in the stream of metacognitive momentum. Barbezat and Bush refer to Howard Gardner’s (2000:42, cited in Barbezat & Bush 2014:160) thought on intelligences, saying that “[b]odily-kinesthetic intelligence entails the potential of using the whole body or parts of the body to solve problems or fashion products”.

The importance of reflection on active meditation, such as contemplative walking, indicates that meditation is by no means a dormant stasis, but that it has kinesthetic potential and momentum, and holds deeper significance philosophically that bears the mark of riding and working with the realities of change, transience, transformation, engagement, activity – ultimately toward a sense of roundedness in one’s agency with oneself as well as with others (be it altruistically or simply mindfully empathic, and even in awareness of social and ecological connectedness).

4.5.4 Contemplative Teaching and Learning

From the previous discussion on the momentum of walking meditation or contemplative walking, the object of such walking about mindfully is an act of immanence that designates presence as its own destination. Grace (2011) reflects on this rather well when pointing to the process of contemplative pedagogy as a learning path and not necessarily a goal to be achieved. When education merely becomes an object of achievement and expectation, it quickly loses its essence as a powerful process of transformation towards a just and equanimous society, and the seeds of internalized peace that resonates from each individual to encompassing communities and exponentially toward symbols, discourses, and languages. The process of contemplative pedagogy (within broader contemplative education) is very much a pathway that incorporates the phenomenon of life in order for the person to wholly and integrally engage and reengage with the lifeworld with a sense of insight and an inclination to act altruistically and empathically.

Grace (2011) further reflects on the real-life narratives of educators who have adopted contemplative practices in their teaching and learning for themselves and their students, showing that there is something a bit more steadfast at play when a contemplative practice is included in one’s teaching and learning, notably that the deeper first-person experience (with the means of contemplation) allows for a greater impact on one’s lifelong learning, giving breath to “self-knowledge and ethical cultivation” (Grace 2011:99).

With a certain amount of research is being done on the uses of reflective practices in pedagogy it is with John P. Miller's (1994) reflection on the educational practitioner as one who becomes more than a mere casual spectator of the learning-and-teaching practice, but rather as one who embraces the experience through a continuous and current observation of the practice as it happens – namely through the pragmatic practice and intersubjective phenomenology of contemplation.

Miller's (1994) statement challenges the contemplative thinker, not because it points to a practice that had traditionally been designated to the arena of the religious, spiritual and mystical (as was common in most monastic traditions from the medieval period onwards), and neither simply pointing to the various 'contemplative practices' engaged in by ancient Greek, Roman, Arabic, Indian, Chinese societies, and neither mentioning the pre-antiquarian and pre-contemplative traditions of the native shamanic and animistic worlds; rather, Miller (1994) seems to shine the inquiring spotlight on the intentionality of the ontological conquest in educational space, its dimensions, and its dynamic practices, communications and interactions, making the contemplative practice humanistic, existential and constantly contemporary. Miller (1994: vii) draws on the significance of the contemplative moment:

As I contemplate a sunset or a flower, separateness disappears and for a moment I can become the object I contemplate. Duality disappears. Contemplation is based on the notion of a deeply interconnected reality as described in subatomic physics and ecology. It is through contemplation that we can see, or envision, the Whole. In reflection we are still limited to focusing on the part. Of course, we need to be able to see the part and the whole, but our world, particularly the Western world, has focused mostly on the part. Through contemplation there is the opportunity to restore a balance between part and whole.

There quite certainly are various components to consider when observing this statement; I notice that, in Miller's (1994; 2014) thinking, there is a general tendency to promote holistic education through the use of contemplative practices as an engaged learning-and-teaching facility. My aspiration here is to suggest that these windows of contemplative practices have since been opened in the academic spectrum, but require a complete unveiling – hence opening great doors and building wide bridges that allow a pedagogy of heart and mind to come into integrated actualization. This makes for crossing an epistemic threshold to a grounded pragmatic and perennial philosophy of Being and Becoming, allowing for an altruistic composition between oneself and one's lifeworld, i.e. a contemplative moment of empathy in recognizing the intersubjectivity between the Self and the Other, ex. I am not separated from the earth beneath my feet, the air that I breathe and that these basic elements are not present for Anthropocentric existence and interact with

each other regardless of our existence, but we need to be aware of this in order to humbly continue our existence in this world.

Naturally the process/path of contemplative teaching and learning is not exempt from its own challenges; the inner reflective and meditative exploration of oneself may arouse latent difficulties that lay dormant in one's mind, but the ironic ability of the contemplative practice is to come to terms with the limitations present, but also with the opportunities as they present themselves, and also the very interesting process of being able to spot the possibility for the transformation of an obstacle into an opportunity.

So, instead of discussing the pragmatic implications of the classroom or the finer technicalities of what a contemplative teaching and learning may be (as fairly may be discussed in educational psychology journals or social and community education journals and the like), the reasoning behind this exploration (at least in the philosophical seeking and meaning-giving) is to open dialogue to stimulate meaningful language – as Gadamer would emphasize as a means to enliven the hermeneutic phenomenologies evident in our conversations. The process of contemplative teaching and learning is indicative of a living situation in the playful dialogue between the taught and the learned, and even potentially in the fine and intricate cognitive logic of the communicated word and its interpretation, reminiscent of Wittgensteinian thought. Yet the inner politics of contemplative teaching and learning goes further than the dynamics of wordplay and, as Heesoon Bai (2001) iterates, it is exactly in going beyond words into an active sense of mindfulness that bears a unique language often missed, a wordless play, a silent presence, a deeper understanding that does not always need an assertive discipline of repeating and repeating, over and over. This contemplative teaching and learning reveals an understanding of 'getting it' – when the path of knowledge and education become enriched in a striking balance between knowledge and experience.

4.6 SUMMARY

If anything, the stream of thought of the means in contemplative education elicits a recommendation to suggest exciting proposals for further and future research, proposals that build on acknowledged limitations as well as suggest a variety of alternative approaches to research and writing (which project a vision in and around the dimensions of contemplative education, and further yet include the dynamics of contemplative inquiry, contemplative study and contemplative pedagogy as integrated possibilities for educational theory and praxis), and significantly toward the notion of opening up a pioneering dialogue for a contemplative education as bearing a unique

theoretical framework for educational research, as well as the development of a fresh philosophical language.

It is exactly from such a hermeneutic-phenomenological exploration of a phenomenon, which comes forth as a seemingly pragmatic and psychological approach to educational concerns, that the explorative reflection becomes an inquiry into the philosophical languages that consequently arise. This section may have explored some of the more intricate contemplative practices as they are experienced as means in themselves, and not by expounding any expositions of mystically or transcendent metaphysics that distract from the profound yet simple contemplative practices in education as they are.

Discussing some of the means found in contemplative education (at least in consideration of the key themes of contemplative practice as they may appear in a seemingly traditional setting), the next section, Part 2, considers and interprets some key philosophical concepts that delve a bit deeper into the fruition of contemplative education. In Part 1, the language was specific to the practice, while in Part 2 the language develops in relation to the intricacies of those in contact with and experiencing the practices – and how they relate to a broader existential reality.

4. PART 2: ERADICATING IGNORANCE

4.7 INTRODUCTION

The reader might find interest in exploring and speculating on the dimensions of contemplative practices as they relate to educational praxis in themselves, as has been seen in Part 1 of this chapter, but in order for this thesis to prepare its audience for further reflection on bold philosophical statements, a philosophically substantial research exploration into an epistemological speculation on contemplative education in the branch of Philosophy of Education is needed. In other words, in order to build a sound educational *Bildung*, a philosophical context for contemplative education is needed that bears the mark of bravery (i.e. being willing to explore outside of the conventions of the preferred languages and ideologies) and is secure (headstrong in critical and logical philosophical inquiry) enough to clarify contemplative concepts as well as offer creative avenues that can lead to and settle contemplative education as a reputable theoretical framework in educational research and educational praxis.

That said, it may be that there is a need for a fresh philosophical language that can efficiently accommodate contemplative education as a philosophical framework for education, a framework that considers, includes, critiques and contemplates the dominant discourses in which contemplative

practice has been taken thus far in the sciences (from medicine to physics, and from basic educational needs such as pedagogy and social dynamics; and now more so in the Liberal Arts and Higher Educational practices).

In Part 2 I will discuss the central concept of ignorance and explore the epistemological tenets of the Self and the Other, pointing out that contemplative education has the unique ability to draw the phenomenological notion of intersubjectivity into play (as an intricate means of body-mind dialogue/communication between object and subject, self and other); and also explore the hermeneutics of the language of concepts, from the cognitive to metacognitive, and from word to discourse.

The articles referred to in this section deal specifically with key concepts that resonate with a wider philosophical speculation on contemplative education, whereas Part 1 dealt with the specific ‘pedagogical’ practices themselves. Therefore, I deal with the epistemologies of ignorance, various theoretical speculations on the concepts of the self and the other; important contemplative educational concepts such as the transformative process from an epistemology of ignorance to that of an epistemology of love (see Zajonc 2009; 2013); the call for wisdom – as heart and soul – in education; demystifying the religiosity, psycho-spirituality and eco-mystical dialogue evident in contemplative knowledge; unveiling the self-discovering and self-actualizing role of the Inner Scholar (see Dederer 2007); and exploring the spaces and momentum of *quiet revolutions* in education in/for 21st-century educational becoming (see Zajonc 2013).

4.8 IGNORANCE, AND ITS EPISTEMOLOGY

In my Orientation (Introduction) Chapter I introduced the sense of wonder and openness in Arthur Zajonc’s (2013:90) broad statement and boldly accept a call for an open, sensitive, and wonder-some implications for delving into the subject of ignorance and the exploration of the means of contemplative practices in education rise in counter-action to epistemologies of ignorance and perpetual ideologies of ignorance as to offer a transformative embrace and pragmatic approach in Philosophy of Education, philosophy in education, and philosophy for education.

The reader may find that I am not necessarily creating ignorance as an intentionality, and rather stating the position of ignorance as a barrier to dynamic and intuitive learning. In other words, contemplative education itself is broader than the “eradication of ignorance” (Zajonc 2013:90), which is probably not what Zajonc (2013) is saying as a stand-alone statement; rather he is pointing out that this is a process needed in all higher education; in contemplative education there is a good possibility that we can arouse a sense of being attuned to innate values, as well as a lucid and

present awareness, that are integral to our immanent lifeworld and experience. Through contemplative education, there is a capacity to invest in and embody a natural means of creativity, compassion and critical thinking in all aspects of our lives, by becoming naturally inclined to empathic thinking and action and broadening our metacognition in reason and rationality balanced with intuition and instinct, ultimately apply dynamic modes of mindfulness in all the decisions we make - i.e. this is self-education through other-awareness, and other-education through self-awareness – not regimented, drone-like learning or pedagogy through desperate mindless reaction.

It can be noted that I have drawn a theme from Arthur Zajonc's (2013) statement, but I also aim to take care not to draw any significant conclusions from this statement, nor am I elevating and reifying any such radical claims to the essential; instead, this selection of *ignorance* is rather a careful hermeneutic consideration of a concern in education and pedagogy that should be close to any philosopher's heart.

Hans de Wit, in his *Contemplative Psychology* (1991), deals with the question of knowledge and its counter, ignorance; these are central concepts that act as focal points for many contemplative practitioners. De Wit (1991) notes two different types of ignorance that relate directly to the two types of knowledge; namely 1) conceptual knowing and its counter, conceptual ignorance, and 2) non-conceptual knowing/perceptual knowing and its counter, perceptual ignorance. There is growing certainty in the epistemological dimension of the contemplative tradition, namely that this tradition has as at its outset a goal to eliminate, eradicate, transform or even absorb ignorance in order to arouse, produce, reveal wisdom (i.e. beyond attaining knowledge and *being wise*) (see De Wit 1991:81-91).

'Ignorance' does not require a projection of a 'negative' (as it may be conventionally perceived) as a closed cognitive arena of stupidity, un-intelligence or mindlessness; similarly, it may be considered in the 'positive', as an open cognitive arena of not-knowing, a lack of awareness or, in terms of the classic Socratic inquiry, as a vacancy that allows for questioning and searching. These two aspects of ignorance are like two sides of the same coin, or to use another analogy, like the dark side and light side of the moon, in that a recognition of one's ignorance is already its own dissolution towards awareness, hence presented as an open cognitive arena, whereas the continuous persistence of non-awareness remains merely the state of ignorance, where the prompt of inquiry is left hidden and plainly ignored. It is in a general malaise of *agnotological* ignorance that a paradigm of mass ignorance includes a perpetuation of its adherents, acting as conforming sheep, that the dimension of economic and political philosophy becomes obsessed with self-aggrandizement and/or ideological oppression (see Rancière 2006).

Yet, for the philosopher-educator who wishes to unveil a heart of wisdom, the practice of inquiry becomes a pedagogical measure in that the existential platform presents an opportunity to learn and practice (in aspiration to find the best contextual means to arouse wisdom and dissolve ignorance). Ironically, Socrates utilized the position of ignorance as his philosophical sounding board, meaning that, with Socrates, a tradition of questioning emerged that recognized the fallibility of knowing (at least in terms of intellectual learning or mere mastery of skills – congressed in an epistemological taxonomy), which presents a unique ability of ‘knowing through unknowing’ (*gnosis se agnosis*). It is here that the contemplative tradition becomes one of a custodial practice, where the halls of ignorance are swept clear of confusion and mindlessness, and an inner (mindful and insightful) paradigm from individual to the masses become a so-called *quiet revolution* that explicates habits of immanent peaceful dialogues toward a global metacognitive morphic resonance.

Noting that the tradition of contemplative practices is a mere means to arousing wisdom (and depending on its individual traditions, the intention could be set toward union with the divine or seeking higher consciousness, or even scientific clarity), it is in this thesis that I weigh the epistemological notion of *ignorance* on a scale along with the methodological means of *contemplation*, in order to discern phenomenologically (hermeneutically) a possible philosophical pedagogy that targets an ontology of wisdom (i.e. knowing in practice).

In Jacque Rancière’s *The Ignorant Schoolmaster* (1991), a position is made to reconsider the value of ignorance, not as a generator of a generic stupidity, but rather as a router for an equal, innate intelligence sparked by the commonality of ignorance between people, i.e. ‘not-knowing’ begets a co-mutual inspiration to ‘know’; here we have the old Socratic inspiration towards ‘knowing’ due to an epistemological ground in ignorance. I further trace the dialogue of the epistemology of ignorance from its antiquarian presuppositions (as with the Classic Greek notion of *agnosis*, and/or the Classic Indian notion of *avidya*) to more contemporary thought (as may be seen in the thought of John Rawls (1999), Noam Chomsky (see <https://chomsky.info/warfare02/>), and Richard Rorty (see Sullivan and Tuana 2007).

In my hermeneutic analysis I look at the significance of the concept of *ignorance*. using Gadamer’s (2013) dialogical method of interpretation. From here I discern between various philosophical conceptualizations, relating to the phenomenological means of contemplation, and further toward a dimension of pedagogical praxis. The intention is to point out key philosophical trends through inquiry, exploration and analysis, hence conceptualizing the epistemological disposition of ‘not-knowing’ and thus developing philosophical and pedagogical understanding of the underpinning weight, nature and implications of ignorance to further arouse the counterpart of a lofty freedom of

‘knowing’, and ultimately a display of wisdom-praxis (or wisdom in the pedagogy of self and other).

An argument against the development of instrumentalism and the acquisition of mere knowledgeability in scholastic and educational praxis is implicit in the call to a noble return to an intuitive means for praxis; Shaw (2005:176) points to a form of “implicit reason”, which proposes a natural inclination toward extracting truth. A call for a depth of heart and soul in educational praxis requires a contemplative mode of active reflection whilst practicing one’s own education. In Kincheloe and Hewitt’s (2011) philosophical seeking out (along with their scholar-seekers) there is a specific exploration of this call for heart and soul in educational praxis, and I discuss this in more detail in a following section.

Similarly, in Shaw’s (2005) *Babel and the Ivory Tower* there is a cry, a noble call, asking/pleading for the return of a Socratic mentor – a contemplative practitioner with time and energy left to actively contemplate; this is one who proves *truth* by living it (see Shaw 2005:176-198). Shaw’s (2005) venture is poetically ambitious, yet it is presentable as a recognizable door worth knocking on; clearly deliberating a problem statement that may have several paths of approach, where the contemplative is only one such path. Shaw (2005) makes a good argument for the scholar of hidden knowledge (concealed knowledge, or *gnosis*); this intuitive scholar is one who is not afraid to risk or breach orthodox and conventional boundaries of practical and engaged philosophy; in other words, the Inner Scholar (Dederer 2007) acts as one who opens an inner hermeneutic in order to engage with the phenomena of the world virtuously, poetically, artistically, and deeply ethically.

The following sections take a further, more advanced exploration, of the driving concepts that have been elucidated in the analyzed literature. Here I develop a philosophical and phenomenological writing that locates the hermeneutic-phenomenological process in its fruition – as a means of instigating dialogue with the literature in order to extract meaning and create/inspire understanding. Within the broader theme of ‘ignorance’, I explore the transitions in epistemology and the educational implications involved; I then consider the place of a philosophical call for heart and soul in education and link the contemplative educational framework to this.

4.8.1 From an *Epistemology of Ignorance* to an *Epistemology of Love*

In Chapter 7 of Arthur Zajonc’s (2009:179) book, *Meditation as Contemplative Inquiry: Toward an Epistemology of Love*, an inquiry is made into a new epistemology that elevates the basic yet humble practice of meditation into the insightful clarity of *gnosis*. Delving into this subject I am not at all surprised that Zajonc (2009) draws on the philosophical thought of the poets to express this

marriage between contemplative practice and contemplative insight/knowing. A similar position is proposed in Shaw's chapter, *Prophet, Rebel, Poet: The Scholar's Hidden Knowledge* (2005:199-223), where it is pointed out that, with the wise comes a unique talent for wit and poetic rhetoric, i.e. a talented ability to articulate the life experience in the educational aphorism. In this inquiry, Shaw (2005) explores the educational epistemology that lies outside the conventional structures of the educational institute, namely that life is learned through living it, but that to discover the underlying hidden knowledge (that which is veiled in ignorance) is exactly to challenge one's ignorance – the articulation that follows from finding such a hidden knowledge becomes the vocation of the poet, mystic and artist, through symbol, eccentric gestures and the seemingly cryptic word. This transition from ignorance to knowledge (and more so wisdom) is the challenge the contemporary pedagogue is not often certain is worth the effort, and a succumbing to institutional policy, curricula and syllabi seems a far more convenient route. If there still are some philosopher pedagogues ready for a Nietzschean challenge (viz. to test their courageous worth and adventurous girth), then it is necessary to face the deep depths and darkness's of ignorance with a sound resolve to find wisdom – and it is this resolve or intention that guides this philosopher pedagogue, namely the epistemological turn to love, compassion and wisdom.

Here I return the reader's attention to the ambitious remark I have drawn on from Arthur Zajonc's (2013:90) article, prompting a revision of pedagogical approaches and intentions in education (further remarking that a hermeneutic-phenomenological approach does not hold a presupposition and rather deliberates on the analyzed material as it is given toward meaning-making findings); a provocative yet gently guised statement:

Education has as its high purpose the eradication of ignorance, which, according to the views of Aung San Suu Kyi, Plato, and the Buddha, will affect the eradication of evil and so end suffering. In this way, a true education that addresses the whole human being reaches far beyond the conventional goods of learning, such as an informed citizenry or an intelligent workforce. No, our very suffering is rooted in ignorance, concerning ourselves and the true nature of our world. Evil thrives on the delusions that derive from ignorance, and so if we are able to achieve true learning, by the cultivation of true attentiveness, penetrative insight, and full comprehension, then evil and suffering will cease. Everything else is half-measure and provisional solution.

As the reader may have taken note, I have selected the phrase "the eradication of ignorance" (Zajonc 2013:90), which on its own can suggest an unreliable vastness of meaning, hence I relate this phrase to the statement "Education has as its high purpose the eradication of ignorance", which uniquely ties the context of Philosophy of Education to philosophy in education and ultimately to

that of a philosophy for education. Notably, the ending of the first sentence implies a far more radical and bold suggestion – that through the transformative power of education an ending of *evil* and *suffering* may ensue (Zajonc, 2013:90).

Bai (2001) considers a problem in educational practice as the proclivity to be attached to intellectual bias and reified or idolized intellectual property, and the consequential ‘disembodiment’ that results from a tradition of objectifying knowledge as simply belonging to the realm of thought (prompting a market of simulated realities in cultural capital), thus neglecting the existential value of Being present in one’s active life practice. Here, Bai (2001) suggests that the application of the contemplative practice of mindfulness offers a means to reengage the body with the mind and, further, I would add to reengage our Self with the Other; as Bai (2001:86) states, to “recover our ability to value the world intrinsically and to embody knowledge”. My impression here is that, as educational practitioners we have the innate ability to step beyond the diverging construct of ignorance and allow ourselves to embody knowledge as though it is integral to our sentient molecular structures.

This stream of thought essentially prompts my interest in this philosophy of education (with regard to the claimed ability of contemplative practice to eradicate ignorance) – not being a cry for an epistemological emancipation, nor a critical disposition of the linguistic dimensions of discourse and ideology of ignorance – but rather an interest in the hermeneutical exploration that seeks to reveal the phenomenon of contemplative practices as giving meaning to education and as a meaning-giving practice in education.

Buchmann points out, drawing on Dewey, Schopenhauer, Arendt, Rorty and others (see 1989:7-14), that the innate ability to tap into and extract virtuous qualities from oneself may be engaged through contemplative and active existential (through one’s stock of life experiences) practice. This is a necessary process to build a virtuous repertoire and be a productive citizen of the world, further revealing that the contemplative life may be practiced, which does not necessarily hold to individuals who are bound to the product of their thinking, but rather appealing to individuals who are ready for the responsibility of introspective observation. From this contemplative practice of introspective observation, individuals may move beyond any conventional and ideological understandings, and develop intuitive and introspective perspectives of the world – engaged and transformative (i.e. towards an epistemology of love, compassion, wisdom, equanimity, integrity and so forth).

I believe that this consequently may set the stage for the general public (and specifically educational practitioners) to have an opportunity to learn within a natural existential context without having to

over-analyze or critically over-scrutinize the moment in which the Self finds him/herself within the perspective of the Other. Rather, that within an empathic and compassionate consideration, disassociated, force-fed, and mere instrumental learning and teaching become obsolete, as these merely are products of ideological disengagement with life; in other words, that the Self maintains an ideological separation from the Other.

Zajonc's (2013) proposition of an *epistemology of love* leaves the imagination yearning for a deliberative revelation in the paradigmatic discourses in our cultural, societal, economic and ecological languages. Proposing an elimination of ignorance is a statement that introduces a propagation of radical philosophical (barring the spectrum of metaphysics and meta-psychology); a hermeneutical inquiry into the underlying meaning in educational praxis, meaning-making for both the vocational and liberal arts and possibly the aesthetic-mystic appeal of Gnosis for its own sake.

The call for contemplative inquiry in/for education, as a means to engage the crafts of education (its pedagogy, didactics, study, 'classroom' dynamics, etc.), consequently proposes an alternative transformative means that draws forth supposed hidden existential phenomena in teaching and learning (bearing the trademark of philosophical inquiry), one that is not necessarily bound to a long tradition of educational dogma (the typical instrumentalism, mere knowledgeability, and rigid process of indoctrination anointed in the turn of the 20th century Enlightenment and Industrial Revolution) that has developed from a continental impression of reason and rationality (a scientific philosophical transmission still owing its dues to the streams of thought prevalent between Aristotle and Kant, and the commentary thereupon).

The turn to an epistemology of love is a refining of the seeking spirit of the philosopher pedagogue to one that is from Self to Other, in other words, as I briefly mentioned before, the resolve to unveil ignorance is best done when insight into the Self melts the layers of the representational Self (i.e. the Self we project ourselves to the world to be) and arouses a recognition of the interconnectedness of the Self with the Other (that the seeking for wisdom cannot be separated from a caring and compassion for the Other, as an intuitive welling over of an innate ethic). Arthur Zajonc (2009:188-189) relates this process in a finer cognitive sequence of the contemplative inquiry:

Practicing an epistemology of love moves us closer to the nature or being of that which we would know. We become intimate with, participate with, and ultimately identify with the object of our attention, knowing it from the inside, and thus are practicing a contemplative form of inquiry".

In this process of moving from an *outer phenomenology* (observing an object or phenomenon) to an *inner phenomenology* (delving into the aggregates of the inner experience) (Zajonc 2009:195) as a means of effecting a careful and considerate mind of social empathy, a cornerstone may be placed

in contemplative education with that of a “Contemplative Epistemology” (De Wit 1991:81); as a pulsating active interconnected mindset that I term as having *empathic resonance*, i.e. recognizing a sense of interconnectedness to the Other, whether if not at first aware of it, reaching a significant realization through the resolution to be free of ignorance and take steps towards wisdom, actualized through the contemplative means.

This becomes a most significant challenge in the Philosophy of Education – to elucidate a marriage between the Self and the Other and, further, stating the claim that in that marriage (where non-duality is actualized) ignorance fails and wisdom prevails. This process is what Zajonc refers to as “Becoming the Other” (2009:203-204):

Becoming the other is the greatest mystery. Outside and inside, subject and object disappear. Who am I? You! What am I? All things! ... Becoming the other requires that we find the Logos-nature in us and so in the world. Only then can we know from the inside, through identifying completely and utterly with the other. We no longer view the other from the outside, but know the other as we now know ourselves. Of course, the other can be anything. Our knowing of a tree, a river, a person, can all be non-dual. The Logos-nature is the nature of all things, not human beings only.

In this fine process of becoming, I return to the educational platform in which this becoming has its highest priority, and notwithstanding that the broader spectrum of life is the greatest educational platform in itself, rather pointing out that where there is educational incentive (in terms of its craft and vocation, as well as space that allows for a democratic freedom in educational development), there is a request to consider mindfully far more than the techniques and knowledge that are produced and trained – to consider mindfully how well the whole person is developed both within reason/rationality and intuition/insightfulness. It is here that I turn to a call for more philosophical heart and soul in education as a means of intersubjective engagement from within a sense of meaning and understanding one’s lifeworld (see Byrnes 2012; Haynes 1997).

4.8.2 Answering a call for philosophical *heart and soul*

In Kincheloe and Hewitt’s (2011) edited collaborative work there is, to some extent, the bearing of a pioneering torch, a torch that looks to rejuvenate the soul in Philosophy of Education, which superficially may seem to be stepping away from the role of contemplative practice, but this is a misunderstanding. Seeking the soul in education (or the hypothetical Philosopher’s Stone of Learning) equally rests at the heart of what Parker J. Palmer (1993), Arthur Zajonc (2006a), John P. Miller (1994; 2014), Robert C. Brown (2011a), W. David Shaw (2005), Mirabai Bush (2011), Daniel Barzebat and Mirabai Bush (2014), Rick Repetti (2010) and many others seek to espouse to

some extent or the other in the promotion of a contemplative education; in other words, breathing a life of wisdom, compassion, love, mindfulness and heart back into education.

Carlson (cited in Kincheloe & Hewitt 2011:24) brings us up to date with the possible 'crisis' in teaching philosophy at schools, namely that the crisis runs deep within the teaching of philosophy in general and essentially draws attention to the role of the university. Carlson (cited in Kincheloe & Hewitt 2011:11) points out that there is a habit in educating technical knowledge for teacher education, yet there remains so much space and potential for development in "democratic pedagogy or critical reason", a venture Carlson proposes in a Derrida-esque deconstruction of philosophy toward a reconstruction of a broader philosophy, namely a "philosophy of praxis" (Gramsci, in Carlson cited in Kincheloe & Hewitt 2011:12). This would pose a return to the true pedagogues, noted in Greek history as those who taught philosophy, and furthermore took on the role of philosophical education in an "embodied relationship between teacher and student" (Carlson cited in Kincheloe & Hewitt 2011:13).

A later chapter by Adams and Adams focuses the attention of the philosophy of education back to the probing question of *vocational education and the struggle for critical democratic pedagogy* (Adams & Adams cited in Kincheloe & Hewitt 2011:87-95). Adams and Adams (cited in Kincheloe & Hewitt 2011) skillfully draw on the great debates between John Dewey and David Snedden, specifically regarding the value of the school (and similar educational settings) as arenas reflective of democratic society. As stated by Adams and Adams, the debate between Dewey and Snedden toiled over "notions of democracy, social efficiency, and social progress ... to develop a rationale for the integration of school and work". Dewey maintained a philosophical argument about "democratic citizenship and integration of life and work" (cited in Kincheloe & Hewitt 2011:88), whereas Snedden appealed for efficiency through "practical and early occupational socialization" (Adams & Adams, cited in Kincheloe & Hewitt 2011:88). Adams and Adams (cited in Kincheloe & Hewitt 2011:88-92) deliberate that Dewey may have had a sound philosophical rhetoric, but it was Snedden's argument, that vocational attention in education should be met with an education that is vocational (essentially the variety of purpose in education could be reflected in the consequent liberal or vocational styles of education), which ultimately prevailed in the debate. Even though both Dewey and Snedden proposed an education that would eventually lead to good democratic citizens (cited in Adams & Adams 2011, in Kincheloe & Hewitt 2011), the relevance of Adams & Adams's article here is to reflect the importance of motivation in education, whether for democratic citizenship or good socialization; Adams and Adams (2011, in Kincheloe & Hewitt 2011) aim to resurrect Dewey in an argument for a *critical vocational education* that seemingly blends the ideal of educating towards the worker, but for the worker to bear a unique sense of

philosophical inquiry; in sum, pressing the issue that philosophy of education has pragmatic implications.

Granger and Morse (cited in Kincheloe & Hewitt 2011) target the supposed crisis between philosophy and education, specifically pointing to Philosophy of Education as a necessary bridge between how the two fields (Philosophy and Education respectively) may regard each other inclusively, yet not necessarily approach one other integratively. In Granger and Morse's (2011) chapter, *Pluralism and Praxis: Philosophy of Education for Teachers* (in Kincheloe & Hewitt 2011), the key notion extracted is a return to an ontological notion of the teacher as philosopher, a notion that quickly reminds of the Heideggerian promulgation of ontological education, namely that education embodies an existential philosophy, and more so in praxis.

Yet this does not impose the thought that philosophy is naturally available to everyone and every teacher; in fact, Granger and Morse (cited in Kincheloe and Hewitt 2011) point out that Philosophy of Education is not redundant and referring to John Dewey's assertion, that philosophy may act as a general theory of education extent in the Aristotelian position of 'practical wisdom' (viz. *phronesis*), Dewey poses that the teacher has a pedagogical challenge in teaching practical wisdom, in that the means to cultivate this sense of engaged being is bound to one's existential life-realm and "cultural criticism" (Granger & Morse cited in Kincheloe and Hewitt 2011:158); closely relating to Hegel's conception of *Bildung* – that the culture of education is philosophical praxis. In sum, the collective and collaborative texts provided in Kincheloe and Hewitt (2011) offer this study on contemplative education philosophical flesh and fuel for inquiry. The various authors found in Kincheloe and Hewitt (2011) use various philosophical approaches, but these may be consolidated in the heart of philosophical inquiry itself and do not remove from the specific approach the thesis takes in its own inquiry.

4.9 THE SELF AND THE OTHER

There has been much allusion to the experience of contemplative practice, but not much has been said about the *what* or *who* that experiences this phenomenon. It therefore is imperative to give the reader clarity on the phenomenological point of departure being discussed in this thesis – essentially conveying the foremost point of reference in which the realm of concepts play; in other words, the subject as experiencer of the phenomenon of the experience, i.e. the Self as personage that is engaged in the object of the experience, consequently being the practice of contemplation.

This may be a tricky statement to understand, as the process of contemplative practice is ironically a process of intersubjective communication between the Self and the Other, or the Subject and the

Object – contemplative practice as it is being interpreted here acts as a mediating mirror for the Self to recognize his/her interconnectivity, inter-contextuality, or inter-Being, as stated by Thich Nhat Hanh (1998).

The irony of discussing a possible lack of self of the Self is that it is in the preconceived projected idea of a self that ignorance takes root – a bold statement and claim to make, but when Arthur Zajonc (2013) points out the purpose of ‘higher education’ as a means to do away with ignorance, then we are not merely looking at a metaphysics of epistemological variants in cognition; no, the epistemology here sinks into the insight or lack thereof of the phenomenological experiencer of the lifeworld of experiences. The Self is problematic as long as it maintains an objective duality in its perception of the experience of the Other. This claim does not completely deny the self altogether; rather, it recognizes a constructed projection and even symbolic structuring of identity in a superficial notion of ‘self’; i.e. the Self is designable as far as it is kept separated as a situational object (along with all its experiences, memories, contextualities, situatedness in history, etc.). This said, I extend and refine my claim to this simple statement, that if ignorance is dependent on a self, if there is no-self, then there is no-ignorance. Indeed, the logic of this statement requires polishing, but the essence is suggested.

Therefore, I propose a continuing hermeneutic phenomenology of the paradoxical philosophical concept of the Self, which is similar to the resounding elucidation of Epstein’s (2007:42-54) *Psychotherapy without the self*, in which he suggests a necessary “Deconstruction of the Self” with the mediatory means of meditative insight. With the inclusion of the meditative or contemplative practice, the person becomes his/her own deconstruction of the impressions of a self, by mindfully and insightfully recognizing the blurring borders of projected self-ideologies. Epstein (2007:212) clarifies this insightful turn, inspired by contemporary psychoanalyst D.W. Winnicott, by first showing us the self, then elaborating on its non-existence:

Self as experience describes our phenomenological selves: our subjective experience through time. The representational self is an internalised concept of who or what we are, made up of a shifting amalgam of intrapsychic representations that coalesce in varying ways into our repertoire of self-images. And self as system is what might be termed the structure of the self, the architecture or hierarchy of the entire constellation of self-representations. It is a way of talking about the overall shape of an individual person’s psychic structure, a description of a person’s general capacity for both intimacy and self-awareness.

It is with an inclusion of a meditative/contemplative practice that this projected ‘representational’ self may come to terms with its objective falsity and settle the mind into a being of self that is essentially empty of a singular solid Self and further mindful of an undercurrent of many selves, ultimately toward reintegration with the Other. Before there can truly be any reintegration, there needs to be a process of “unintegration”, as Epstein (2007:218) points out, as a means of stepping back from the self and resettling into a broader contemplative sense of self (e.g. no-self as selflessness); again, Epstein (2007) refers to Winnicott in opening this process of unintegration, best explained with an example:

In thinking of the psychology of mysticism, it is usual to concentrate on the understanding of the mystic’s withdrawal into a personal inner world of sophisticated interjections. Perhaps not enough attention has been paid to the mystic’s retreat to a position in which he can communicate secretly with subjective objects and phenomena, the loss of contact with the world of shared reality being counterbalanced by a gain in terms of feeling real (Winnicott 1963, cited in Epstein 2007:219).

Reinterpreting this statement according to the phenomenological context of a Philosophy of Education, the person (student, teacher or otherwise) comes into a different form of contact with knowledge by taking an opportunity to retreat into contemplative inquiry of knowledge development and processing, which further opens a renewed insight into the means of communicating this knowledge, both in the experience, the symbolic representation, and language play. In other words, the prospect of a contemplative education aids the person in reintegration into the intersubjective realities between the Self and the Other, feeling as though the whole person is intimately engaged with the experience because the experience is alive – recall Cicero’s maxim, *omnia vivunt, amnia inter se conexa* (everything is alive, everything is interconnected) – and, in terms of an inter-being, as Hanh (2012) reminds us, the person opens the mind philosophically toward a wider metacognition, not having eliminated the identity of ‘I’, but rather having sunk the mindful attention to insight into a deeper ‘no-I’. Epstein (2007:219) echoes Winnicott’s example with intricate reasoning:

Communicating secretly with subjective objects is a different, and more accurate, way of describing meditation than is withdrawal into a world of introjects. Meditation opens up subjective experience and makes it into a field of contemplation. It shows us that self as experience is more than the sum of self-representations and that the self as system has to include the unfathomable awareness that illuminates each of us.

The integration of a meditative or contemplative practice into one’s education is more than an unintegration of the perceived topical self; it allows a deeper sense of intersubjectivity that reveals

hidden depths in one's ability to connect with oneself deeply and with the world intimately; therefore, the contemplative practice here is not merely a means to show falsities created by our perpetual ignorance (i.e. a resounding neutrality of not-knowing and confusion of seeking aimlessly within the cloud of ignorance); rather, the contemplative practice reminds of a sincere hermeneutic that is phenomenological in experience and evocative of latent virtues such as wisdom, compassion, equanimity, clarity and so forth.

The Other is seemingly extent outside of the Self, and this remains paradoxical, as a self-reflective statement, the question of the existence and influence of the Other on the Self incites the so-called 'knower' to wonder whether the Self is truly known. It may also become clear to the reader (especially those more familiar with philosophical texts and the notions therein) that there is a vastness of opinions and scholastic differences regarding the concept of the Other (and, if I may point out, an ironic place in which to discern Otherness itself). Yet, besides the differences of opinion found, there seems to be a fair amount of consensus that the Other may be considered as being stationed differently to the Same (or that which is in familiarity to the Self); i.e. the Other is Other than the Self – reminiscent of Derrida's thought that situates the Other as being itself, an Other, or completely Otherwise.

This said, I suggest to the reader that note be taken of my approach to rein the concept of the Other into the philosophical inquiry that I am posing in/for the field of contemplative education. Indeed, the concept of Self is influenced and inspired by a variety of philosophical thinkers who have delved into the concept of the Other; such as Emmanuel Levinas (1966; 2002), Jacques Lacan (1997), Paul Ricœur (1992), Jacques Derrida (1992) and so forth. Furthermore, I will offer the reader some idea of what the Other may be, drawing on the insights of such aforementioned philosophers, who respectfully delved into this concept for large portions of their lives. My intention here is to give the reader an indication of my use of the Other (with the hope to relate its importance to the concept of the Self) and to illuminate, as clearly as I can, how the Other is situated in Contemplative Education.

This prompts me to my next section of discussion, namely that, after recognizing the role of the Self, the play of the contemplative practice develops on settling the representational self into a bigger Self (intricately and philosophically interwoven with the logical paradox of a 'no-self' and a conscious sense of inter-being), the dimension for the Inner Scholar presents itself - as one who is aware and empathic of the content and context, bearing a mark of inner agency and compassionate action; after which I draw the collective of inner scholars together, effectively and in practice creating a ripple effect, and stirring discussion on the place of *quiet revolutions* in education.

4.9.1 Prompting the Inner Scholar

Prompting the inner scholar is not so much a concept found in textual analysis, but rather a propositional concept presented as a marker of a growing phenomenon, in other words, the inner scholar represents a position that adopts contemplative practices in educational settings and praxis, and this ranges across the spectrum of students (from young to old), teachers, scholars and academics.

Dederer (2007), from whose article I draw this concept of the Inner Scholar, looks to Naropa University as the bastion, not only of the inner scholar, but of contemplative education at large. The conceptual position of this Inner Scholar is unique in that it bears a soteriological standing, not in any religious soteriological sense, but rather that an inclusion of contemplativity in one's art, vocation, study bears the significance of inducing a holistic engagement into one's art, vocation or study. Dederer's (2007) example relates to psychology students adopting contemplative practices to develop their own sense of intuition and empathy when studying the psychologies of Jung and Gestalt theory. I can see how this contemplative integrative approach marries theory with practice at a middle point of the contemplative inquiry, where a sense of meaningfulness is actualized between knowledge of theory and skill of practice.

Another impression I get from reading Dederer's (2007) article is that contemplative education may easily be seen as yet another alternative route in education that may or may not undermine traditional avenues of education or even compromise established institutions of the Liberal Arts through mixing academic attention through interdisciplinarity and/or transdisciplinarity; and rather than contemplative education requests its student to strike a balance between keeping track of his/her educational trajectory along with a mindfulness of all the alternatives present in his/her learning/teaching process. For example, an education student may not necessarily see the worth of including an analysis of Japanese poetry (or African song – as an addition to contextual reflection) as part of his/her curriculum, but a mindful consideration of this settles the student into a self-development that matures into an other-development.

Dederer (2007) points out a significant marker of the inner scholar, a rhetoric that enquires about the presence of one's educational attendance, namely how present are we in our educational praxis?! It is no use merely being physically present; being wholly present affects meaning and resonance (of imagination and action) in education. Consider the thought of the presence of each person in the educational setting, not only one student, or only the teacher/educator, but a rippling of individuals contemplating, meditating side by side. This sounds like an incentive for a quiet

revolution, a rippling of calm, clear, democratic, critical, creative minds, who, in their presence, are more inclined to situate meaning in their actions and lives in general.

A characteristic of this inner scholar seems to be in the ability to recollect one's ontology as an inner scholar, which in turn is being able to recognize that a contemplative inquiry is fundamentally an intersubjective dialogue between the Self and the Other, and that the framework and platform of contemplative education is a broader and deeper means through which one becomes directly involved in one's phenomenology of educational becoming. Consider what Miller (1994:120) says here:

Contemplation clearly goes beyond reflection, inquiry, and logic to the point here the person is not thinking *about* or reflecting *on* something but in some sense has become part of what he or she sees.

The significance I find in Miller's (1994) statement is that the bridge between objectivity and subjectivity is especially evident in the contemplative practice; in actuality, the claim being made is that contemplation (as a whole embodiment practice) is the bridge between objectivity and subjectivity, allowing for intersubjectivity to play out, from a point of dialogue to transmission (knowledge into wisdom), and for manifestation of Being-As-Other, or the presence of Inter-being.

In Shaw's *Socratic Mentors: Proving Truth by Living It* (2005:176), the reader revisits the platform of Socratic education and finds that it offers two paths to knowledge, 1) through *elenchus* (the exposure of logical fallacies), and 2) through embodiment of wisdom and self-knowledge. Similarly, in the meditative practice, the inner scholar moves from a meditative concentration that discerns through layers of self-perpetuated ignorance (as well as conditioning socio-cultural ideologies that layer over each other onto the person) into a meditative engagement with his/her lifeworld and possibly beyond – into a field of influence that ripples between peoples and into/onto the phenomena and existences of the world. This rippling from one inner scholar to many inner scholars side by side effectively broadens the contemplative proposition in education, which possibly moves into a post-humanistic/meta-modernistic inclusivity of various life systems and dimensions, calling for a revolution that challenges the conventional perception of societal expectations, namely a mindful embodiment that is sane, salient and deeply purposeful (initiated in virtuous meaning-giving towards activities of compassion and wisdom).

4.9.2 Mediating *Quiet Revolutions* in Educational Development

In the Five College area of western Massachusetts, a quiet movement is underway to transform higher education. A vision is held of an academy that honors human wholeness and the interconnectedness of all existence. Because such an endeavor feels so essential to the survival of

our planet, those of us who are involved are learning not to take ourselves too seriously (Robinson 2004:107).

Robinson (2004) is but one scholar exploring the uses and benefits of a meditative practice in educational praxis, and even though the above statement may seem locationally bound, the secular virtues that are pointed to are by no means bound to geography and/or localized socio-cultural context. If anything, a vision of “wholeness and interconnectedness” signals a resonance that pulsates beyond a humanistic endeavor, and may further affect the condition of the broader ecosystem of which we (as human species) form but one part.

It is in Zajonc’s (2013:88-89) transformative theory of education that he reflects on, the underlying context of contemplative pedagogy as a platform in which the person holds the “capacities of sustained voluntary attention, emotional balance, insight and compassion are able to be developed through practice”; so that the practitioner may deliberate on the integrative experience drawn forth from such “repeated engagement” (see Zajonc 2013: 89) of study and practice and reach a fuller actualization of the whole person.

This *repetition* is not unlike the context of existential inquiry proposed of Being (and ground-of-being) in Heidegger's (1996) ontological hermeneutic deliberation, similarly, in Gadamer’s hermeneutics there may be a recollective inner dialogue that arouses an intuitive understanding (see Caputo 1987; Gadamer 2013), as well as later in Ricœur’s discourse of intersections (see Atkins n.d.). This requires a complete and embodied attentiveness, which Zajonc (2013) points out as the manifested fruit of *theoria* (beholding) and, further, the engagement of the whole being – a technique that Ziegler poses in a mindful visualization (Dustin & Ziegler 2005), i.e. a contemplative praxis called upon in higher education as a philosophical revolution – or, as referred to by Zajonc (2013:90) in a metaparadigm, as a “revolution of the spirit”, and in returning to a metacognition of an “epistemology of love”, both of which equally entail prospects of *imagination* (between the moral-ethical and aesthetic-artistic dimensions) – consequential of Palmer’s calling back the heart of renewal and courage to teach (Palmer *et al.* 2010), as well as Nodding’s dedication to a culture of *care* (cited in Johnson & Reed 2010) that incites a dynamic inclination to compassionate imagination.

Zajonc (2013:91; see also 2002; 2006) specifically addresses this concept of a *quiet revolution* by contemplative pedagogy in higher education that further spurs this study on as both a philosophical fascination with the role of contemplative practices in education (attention to the arena of higher education) and a parallel exploration of the results offered by contemplative practices in the

scholastic disciplines toward holistic transformation to Being and Becoming, intuitive and rational knowledge acquisition and development, and interpretative meaning-making in pedagogy.

In Rick Repetti's (2010) *The Case for a Contemplative Philosophy of Education*, the appeal is to closely drive the philosophical factor of contemplation in the educational sphere (i.e. in terms of orientation, approach and subject content). Repetti (2010) introduces a key argument for a "contemplative philosophy of education" – consequently setting alight a flame for subtle philosophical nuances. From these I aspire to kindle the bonfire with my inquiry into contemplative education. This would be an approach to inspire an education that is able to cut at the root of the allusive philosophical paradox of ignorance; i.e. far removed from mere topical/symptomatic solutions but taking prevention to heart through self-reflective action, stepping back and wondering altruistically within a sense of sincerity and authenticity.

When Zajonc (2013) refers to a *quiet revolution* he is not stating something that will happen, but rather something that has been happening for the last two decades; indeed, Zajonc is reflecting on the inclusion of contemplative practices in higher education institutes, but this does not disregard the adoption of contemplative practice in schooling (as there is a growing inclusion of mindfulness practices in school, from Kindergarden to Grade 12). Furthermore, this revolution in the adoption of contemplative practices in education is not seen as a contemporary novelty, but rather as a meaningful means to and reminder of a pursuit for knowledge and consequently an embodiment of wisdom in our practices (see Hart 2004); is not silently hidden from our attention, but rather, on reinterpretation, the silence of a gentle ripple effect has the potential to speak loudly and grow into a tidal wave.

4.10 SUMMARY

I am prompted to wonder about the growing effect of such contemplative practices in the South African context, something I have not touched on in this thesis, but do consider for future explorative/investigative research. As the ripples of quiet revolutions extend outside of the USA and enter the global society, the question emerges how this may play out in a diverse and often complex South African culture and society. South Africa is no foreigner to revolutions and provocative movements, but does it know itself contemplatively (from micro-systems to macro-systems)? Does the African Renaissance have a spiritual-philosophical incentive, and does this have any appeal to its educational structures and institutions?

Indeed, it may be that a contemplative seed is being sown in the exciting and tumultuous waters of the South African ocean as we speak, a notable prospect when students seek and voice their voices, and teachers wish to connect with their learners, and learners wish to connect with their subject content, and policy structures look at ways to support their peoples, and institutional cultures re-explore the ways and means in which interconnectivity between departments, curricula, individuals and so forth can be strengthened authentically and imaginatively but maintain sentience. I believe this is where a quiet revolution may best play out, not as a violent outer means to disrupt the order to instigate transformation, but rather, in a gentle yet assertive inner means, disrupt clarity and empathy as a subtle mode of transformation.

I continue with my hermeneutic dialogue on opening contemplative education for further discerning speculation and exploration when noting the limitations and propositions in my concluding chapter, which follows. This conceptual study of contemplative education has offered a larger phenomenological variety than any specific results, and it positions a contemplation of further exploration that may take on more refined research on contemplative education, broadly and specifically from praxis to policy, from the pedagogue to the polymath, from paradigms to institutional structures, and so forth. As an incentive for further projects, the prospect of actualizing such contemplative ventures in contextual settings (such as the South African educational context) bring with them their own challenges, but hopefully also support systems – even if initiated in the inspired activities of interested persons and parties. I do wish that the contemplative educational framework may have a mindful effect on the South African context (as the start of a ripple effect) in order to better develop the educational system it so very much needs. Therefore, building on a conceptual analysis that unveils and reveals a means in education not yet familiar to the South African educational community, the call continues for sound contemplative practices to be considered across the educational spectrum.

5. CHAPTER 5: CONCLUSION

5.1 INTRODUCTION

In this concluding chapter I deal with a summative reflection on the preceding research (i.e. including the inquiry, analysis and interpreted findings). The Conclusion involves a process of interpretive reflection on the collective analysis (as with the hermeneutic-phenomenological analysis) with the intention to draw out any apparent results. This may not be as straightforward as in the case of other research projects, which offer analytical observations of directly observed empirical data (even if they are merely a document analysis or media study etc.).

The results of an abstract conceptual analysis are equally relevant in the pragmatic process of the conceptual analysis itself. Yet is this not the realm of philosophers extraordinaire?! And are all philosophers not truly, by their nature of questioning the realities of existence, thinking, knowing, doing, actually phenomenologists? I ask this as they wish to understand their existence by asking the questions that provoke ideological and conventional understanding, power structure discourses, and challenge seemingly fixed and comfortable paradigms. The role of Conclusion of a study is not merely to place a seal of approval on something that seems to fit the bill (under the constructed maxims and standards of ideological structures and institutions); the findings must always give space for development, process, openness, wonder and the exploration of the mysteries of the unknown.

In the Conclusion I intend to reflect on my thesis openly and clearly; not necessarily with any critical opinion; but instead by remembering my research question as impetus for continuous research in order to keep the vibrancy of my research alive. Therefore, through continuous questioning I allow in my research the opportunity for further philosophical exploration. I position the vastness of this research process from its conceptual exploration to the possibility for further research, such as exploring how a contemplative education may develop a rich language for the vocation of the pedagogue, or in the interactive play of the classroom, school, college etc., or in an empathic understanding and understanding between a university and a school, a college and a workplace, or in the interaction between the policymaker and the city planner to consider the means of contemplative practice as a having a variety of eco-socio-cultural benefits.

These aforementioned points of thought indicate the variety of potential exploration and are further deliberated on according to the following reflective sections, namely the *thesis limitations*, *recommendations for further and future research*, and the conclusive *summary*.

5.2 THESIS LIMITATIONS

The limitations of a study concern the obstacles experienced in the exploration of the thesis, the general barriers to extending such a research project (such as diversifying its authenticity and originality) and, most specifically, the barriers in methodology that may not easily be overcome in such a contained research project. In order to thoroughly grasp the complex dynamics experienced in this thesis, I disrupt my 'situation' in my theoretical and abstract reference to discuss certain contexts and approaches that have presented themselves as barriers and obstacles to the resounding fulfilment of a comprehensive thesis.

I found four prominent limitations to this study (and naturally a few minor obstacles that may be expected in the process of completing an extended thesis). I will mention these limitations briefly, and then discuss them separately in a bit more depth. The first major limitation I experienced is a sense of doubt regarding the interrelationship between the topic, the research question, and the research methodology; secondly, the questionable doubt of the appropriate situatedness of conceptual space for the progressive outcome of the research exploration; and thirdly, the inappropriate and contradictory disassociation between forms of inquiry. I will discuss these further individually, with necessary illustrations from my thesis research experience.

The first major obstacle is ostensibly one that may be experienced in many theses and dissertations, namely questioning whether the thesis topic suits the method, and vice versa. As far as a philosophical inquiry is concerned it certainly will be difficult to ask the correct question. Reflecting on the title of this thesis [Contemplative Education as a comprehensive means towards "the eradication of ignorance"] and relating this title to the research questions in Chapter 1: Orientation (Introduction), it may fairly have been assumed that this would be a philosophical exploration on the initial offset; but I wonder whether this abstraction into a field such as contemplative education (that sets itself apart as an approach that recognizes the foundations of intuitive and simplified clarity) does not rather require a pragmatic style of questioning over a conceptual (merely theoretical) style of questioning? This is not only a matter of asking whether the research question meets the method and vice versa, but leads me further to the question whether the title suits the research intention, which consequently influences the formation of the question and methodology. This is a major limitation because it potentially projects the research in a direction that does not reflect the intention of the researcher, consequently undermining the motivation of the research and ultimately distorting the goals and objectives.

The second major limitation is in relation to conceptual space (not to mention the influence of physical space); this means that the thesis is subject to fall sway to a broader theoretical framework

that is perpetuated through the academic murmurings of the most immediate variables. Hence I consider the possibility of an unapparent redirection of my thesis through the conceptual influences of other prominent theoretical discourses. I clarify this context with an example: for instance, I set my intention to explore contemplative education, but not having selected my research methodology, I came into the influence of other immediate thought that proposed a direction for my study; for instance, to analyze the concepts underpinning contemplative education towards an understanding of policy and praxis in institutional culture. This may be interesting, but does this trajectory stay true to the original intention of the thesis? Most probably not, as such a redirection becomes the fuel for a different theoretical paradigm, such as an Analytical Philosophy of Education, but it may be more suited for contemplative education to be approached from either a deeper phenomenological or pragmatic approach. It is a careful matter selecting not only the most appropriate research methodology, but to especially and carefully consider the theoretical influences of the field in which one is situated (i.e. I am situated in the field of several philosophical perspectives, each with its own bold suggestion, but it remains imperative for me to remain true to my vision 1) to build security in my own academic voice, and 2) to keep the thesis sound and grounded on its initial foundation). The third limitation provides further insight into this obstacle to research.

The third major limitation is focused on the inner dynamics of the research topic. Here I need to provide a coherent example in order to carefully and clearly explain the context of this limitation. The reader may recollect from Chapter 4: Findings, that I referred to Naropa University's description of contemplative education as having three modes of inquiry: 1) third-person inquiry (traditional academics), 2) second-person inquiry (experiential learning), and 3) first-person inquiry (contemplative practices) (see Simmer-Brown n.d.).

The major limitation I have found here is that, in my own research process, I have made is a stark contradiction in approaching contemplative education strictly from a third-person inquiry (i.e. traditional academics). It was my initial hope that, through the hermeneutic phenomenology, I would be able to transcend this disassociation between the abstraction and stratification of concepts into practical applications of meaning; the skullduggery of this situation is in the researcher's ability to master the topic with the careful and engaged technique of hermeneutic phenomenology. In other words, I first ask myself whether I have been able to successfully apply the methodology of hermeneutic phenomenology to the topic of contemplative education, or whether I have slipped up in my conceptual approach. Not to mention whether I feel I have applied the most appropriate methodology relevant to the subject. My feeling is that, when exploring a first-person inquiry (i.e. contemplative practices in education), I cannot neglect the actual first-person inquiry taking place in myself as a researcher. This gives rise to a grave disassociation from the subject and completely

undermines the trajectory of the thesis toward further study – most importantly, in terms of taking the study further into actual pragmatic dimensions.

The final limitation to this thesis is the lack of any clearly adopted method for phenomenological writing (see Van Manen 2014). This phenomenological writing would consequently form a ‘writing’ chapter, which will give rise to an original contribution that may elevate this thesis for further development.⁴ In other words, with the inclusion of a ‘writing’ chapter, the thesis would move beyond a mere review of the literature of current research in the field of contemplative education and add to the list of contributions espousing and supporting the establishment and development of contemplative education. This does not say that I have no ‘writing’ in my thesis, not to mention in my Findings, but I do feel that it would require an entire discussion on how I would write about my analysis and interpretation, aided by clear methodological guidelines.

On considering the limitations on a larger scale, I ask how one can be limited to a single model and theory of research. Of course there are the dangers of constructing confusion and illogically outlandish proposals for exploration, but, at the same time, I feel we essentially limit progress when we situate ourselves in fixed ideologies of understanding and engaging with our lifeworld’s. We certainly can no longer carry on with our methods and call them the best or only tools for the job. As we find ourselves in a paradigm of Metamodernism (see Vermeulen & Van Den Akker 2010) we may admit that the deconstructions and critiques of the late 20th century (characteristic of the Postmodern and Post-postmodern era) are losing their relevance in consistency.

What this means for future research is that we cannot limit ourselves to our respective fields and that we need to acknowledge the interactive dimensions of interdisciplinary plurality, i.e. in my mode of contemplation I recognize the need to draw on educational psychology, Art and Aesthetics in Space, Sound and Movement (such as with Architecture, Interior Design, City Planning) Ecological Impact, Economic Diversity, Science Fiction Writing, Film and Media, Community Development, Technology and Digital Space, and so forth. This proposal is equally relevant to drawing on several (seemingly opposing) theorists and theories. In other words, the 21st-century (contemplative) philosopher resonates with the Renaissance person, the Polymath, who is knowledgeable, skilled and integrated into several understandings and modalities.

Considering these major limitations to my thesis leads me directly to the recommendations for further study and research.

⁴ This may not be so much of a limitation as a suggestion for further study, but it does show that the suggestion is born from the limitation.

5.3 RECOMMENDATIONS FOR FURTHER RESEARCH

My first inclination in stating any recommendations for future research is first to acknowledge the major challenges I was working with throughout the thesis – as was discussed in a previous section. Yet I would like to highlight a significant challenge that would essentially affect the entire thesis. I wish to mention this as a preliminary step to the recommendation that I propose. The challenge was, namely, the use of abstract theoretical data, i.e. the lack of tangible research resources and the sole reliance on the conceptual frameworks of other researchers and writers.

On considering this, I think that this thesis may have proven more efficient if it were presented as an auto-ethnographic novel/narrative tracing the philosophical journey of an academic into the (initially and) seemingly mystical dimensions of contemplative education (and contemplation at large), but, on careful reasoning and interpretive exploration, I have come to terms with the rich depths imbued in the scientifically sound world of contemplation and its benefits not only for education, but across humanistic spectrums of the self and the other. Furthermore, what comes about in the maturity of a writer is his/her ability to induce in the reader a sense of wonder and eventually the equivalent of artistic appreciation. Hence I do not deny the means of the phenomenological approach; rather, what I see can be done or resolved is an allowance to mature my skill in writing (indeed this is a concern of developing as a researcher).

Therefore, my wish is that this research follows two potential trajectories, namely 1) to be a “high-quality phenomenological text” (Van Manen 2014:355), and 2) to be an introductory beacon of the inner philosophical dimension of contemplative education (i.e. not merely to see contemplative education in the appearance and processes of its practices, but to recognise the intricate epistemological and eventually ontological implications involved).

Chogyam Trungpa (2007) keenly reminded his students that a fine way to enlighten a society is through changing its art; I interpret this idea as a welcome recommendation to also look at academic research and writing differently – essentially allowing the *academic art* to develop not only conceptually, phenomenologically and narratively, but also aesthetically and fundamentally as an inner scholastic habitus for artistic being and becoming toward a social habits of artistic self and artistic other. Hanh (2012) offers a similar contemplative example, naturally found in the eloquent behaviour of ethical and empathetic mindfulness that may find root in contemplative expression, which, when translated to education, is nothing more than an embodiment and manifestation of the wisdom mind (i.e. contra ignorance), thus the ability to recognise one’s Self in the Other altruistically.

In future attempts at phenomenological writing, I would like to address further explorations into contemplative education using Van Manen's (2014:355) seven "criteria to evaluate the phenomenological quality of a study", which consist of *heuristic questioning*, *descriptive richness*, *interpretive depth*, *distinctive rigour*, *strong and addressive meaning*, *experiential awakening*, and *inceptual epiphany*. How can the researcher miss the dimensions of contemplative inquiry in Van Manen's (2014) criteria?! The recommendation here is to improve the skill of phenomenological writing in order to better deal with difficult and abstract concepts – as was the case in this hermeneutic phenomenology.

Herewith I provide a few tentative proposals for projects that suggest a vision of contemplative education in practice, and further how the basis of a contemplative inquiry may support any field of understanding and practice for betterment. These proposals do not necessarily follow in a linear order; they are suggested as possible overlapping, interconnected and intersecting projects – best ordered by the needs of the spirit of the times. In fact, my intention is to give the reader a vision of each respective project proposal individually (and in a hypothetical linear order), as a primer toward the vision of an extended (longitudinal) study.

In these proposals I draw on Urie Bronfenbrenner's Ecological Systems Theory (or Bio-Ecological Systems Theory), mainly as a means to order the proposals in their respective focus areas. I find this socio-ecological model useful in directing my phenomenological explorations, which further integrate my exploration into contemplative education cohesively and comprehensively. I also add that these research projects may best be applied as longitudinal studies in order to offer careful reflective evidence from other researchers to draw on and apply within their own studies (with special consideration of the South African specific context, as this context is within my most immediate range of practical exploration).

5.3.1 Proposal Project 1 (a)

Tentative Title: *Polymath and Pedagogue: Exploring micro-systemic mediations of contemplative education in pedagogy: an auto-ethnographic exploration.*

Research Methodology: Embodiment, Pedagogical and Practice Phenomenology

Theorists: Maurice Merleau-Ponty, Urie Bronfenbrenner, Max Van Manen

Keywords: Polymath, pedagogy, micro-system, Contemplative Education, The Self

On recollecting Urie Bronfenbrenner's Bio-ecological Model of Human Development (see Woolfolk 2010), I foresee a research project that explores the transactions that take place between the systems of self – societal, moral and cultural – toward the development and influence of the

person (and within this project this would be myself as research unit). Consequently, I propose to explore the effects of Contemplative Education in these various bio-ecosystemic dimensions, with the point of departure being the individual (i.e. exploring, investigating, recording and reflecting on the application of various contemplative practices, (along with certain models of experiential learning and traditional academic practice) within a regimented chronology.

This study would essentially be consecrated as a contemplative phenomenology of the body (reminiscent of the Embodiment Phenomenology of Merleau-Ponty) (see Van Manen 2014:127); also in consideration of the *body habitus* as relation to Pierre Bourdieu's (1990) thought and further relating to Bronfenbrenner's bio-ecological model. Such a study would set out to reveal the effects of including contemplative practices in one's lifeworld, not to mention the effects on the educational process – therefore it would project itself as a pragmatic and phenomenological performance in order to elucidate the results of applying key contemplative practices (as well as efficient recording systems, such as digital mapping) as a means of comprehensive and efficient embodied education.

For example, with such a project I would set out to indicate how the body habitus has the possibility to transform (within balanced measures), first within what Bronfenbrenner refers to as the Microsystem (see Woolfolk 2010:66-67). Hypothetically, with the contemplative approach to personal self-development, the person is able to intuitively mediate his/her developmental progress and development, not withholding awareness of the influence of the other, but actually and with insightful awareness recognizing the other within oneself, as Jacques Lacan points out (1968).

5.3.2 Proposal Project 1 (b)

Tentative Title: *Polymath and Pedagogue: Exploring micro-systemic mediations of contemplative education in pedagogy: a classroom/school perspective.*

Research Methodology: Interpretive [Hermeneutic] Phenomenological Analysis

Theorists: Paul Ricoeur, Paulo Freire, Max Van Manen

Keywords: Polymath, pedagogy, micro-system, Contemplative Education, Classroom practice, school culture.

This proposal follows on the previous proposal project (essentially as the second part of the previous study) in that it aims to delve deeper into pragmatic zones of the Self that further relate to a closer (micro-systemic) dimension of the Other. Therefore, this project explores the uses of contemplative practice within a longitudinal focus group of education-student practitioners (as appropriately situated within a South African educational setting; e.g. localised university, etc.).

The researcher would propose an experimental extra-curricular module in which education students may participate in the first-person inquiry of contemplative practice, which hypothetically supports and enriches their teaching and learning experience. Such a study would make use of hermeneutic interviews and reflective reports, and potentially also the use of media artefacts.

The ethical consideration of such a project would firstly be that of the participants themselves, in that such a project would require open volunteering and participant permission; secondly, the permission of the institute would need to be obtained; and thirdly, there would be a need for careful psychological assessment, meaning that it would be necessary to consider any psychological implications that could affect involvement in contemplative practices, therefore ethical clearance would be required to participate in such practices.

The expectation of such a proposal would be to present the phenomenology of contemplative practice on a micro-systemic level, consequently making data available on the effects of including and applying first-person inquiries within a group of education students, i.e. in their academic careers and within their teaching and learning processes. The data would not be critically interpreted, but merely presented reflectively, to avoid any possible bias towards the practices or the practitioners. Furthermore, I would not draw in a closed group in such a study, as the purpose of the focus group is merely to access the possible benefits of contemplative practice in education. However, noting this, care must be taken when considering the possible negative effects of contemplative practice in education (if any); a possible example of this would be the possibility of a negative reflection through repressed educational trauma, such as a negative educational upbringing etc.

That said, the support of previous studies done in the field of contemplative education may offer sufficient evidence for pursuing such a study. Contemplative Education promotes community development, health and wellbeing, democratic citizenship and equanimity, and integrated world views of love, compassion and wisdom.

5.3.3 Proposal Project 1 (c)

Tentative Title: *Polymath and Pedagogue: Exploring exo-systemic mediations of contemplative education in pedagogy; social identity/social network/social justice.*

Research Methodology: Critical Hermeneutic and Contemplative Hermeneutic

Theorists: Paul Ricouer, Pierre Bourdieu, Max Van Manen

Keywords: Polymath, pedagogy, exo-system, Contemplative Education, Social Theory

This project will explore the impressions and symbolic culture of a contemplative education within a sociological sphere. The potential of this study is far reaching, in that there are many dimensions within the area of sociology that may be considered here. For instance, this thesis may explore the uses of online contemplative practices as an experiment in contemplative digital pedagogy (to name but a part of the digital pedagogy and contemplative education spectrum). Noting this, I refine the sociological dimension into three areas of consideration, namely 1) social identity – exploring the perceptions of what forms congregational unity and identifiable trends of the time; 2) social network – intricately connected to the social identity is the ability to network this identity and, in an era of digital social networking, the way we communicate with each other is ripe space for contemplative practice; and 3) social justice – which considers the ethical dimension of contemplative practice as a fundamentally equanimous (and innately democratic) practice.

The exo-systemic level of social development deals with the interaction between the micro-systemic and the macro-systemic levels; this level is imperative for the deeper exploration of contemplative education because its main concern is the relaying of information from theory to practice, from policy to classroom and individual, from curriculum to the socio-economic world.

The purpose of such a project would be to explore the different dimensions in which we communicate our educational processes between each other, and how these formulate our cultural and social identities and especially develop the future of educational praxis. Contemplative education as a means for this may reveal that such development and progress may have subtle shifts within a dimension of first-person inquiry, i.e. as several contemporary contemplative philosophers propose, the quiet revolution is one of insightfulness, peace, love and wisdom (see Barbezat & Bush 2014; Brown 2011; Zajonc 2006). This view would essentially reflect a stance for integrative and balanced social development and, consequently, with the adaptation of a contemplative attitude to social identity formation, the speed of social networking, and the need for equanimity and mindful reflection in social justice, reconsider the way we interact (as in a deeper insight into ‘our’ interconnectedness).

Such a project would best be performed as a critical and contemplative analysis of current perspective in social identity, social networking and social justice with a counter (or supportive) proposal of contemplative educational philosophies, i.e. such as Epistemology of Love and the promotion of a *Quiet Revolution* (see Zajonc 2013). Therefore, the project would be a critical hermeneutic one, as well as an inclusive balance of a contemplative hermeneutic; this proposes that there is both critical and contemplative reflection on the eco-systemic social dimension.

5.3.4 Proposal Project 2 (a)

Tentative Title: *Policy and Praxis: Exploring macro-systemic mediations of contemplative education in pedagogy: developing an institutional culture of compassion and wisdom for South Africa*

Research Methodology: Hermeneutic-[Philological] Phenomenology

Theorists: Hannah Arendt, Giorgio Agamben, Gert Biesta, Max van Manen

Keywords: Macro-System, Contemplative Education, Institutional Culture, Policy, Praxis

In this prospective project I propose to explore institutional policy documents that potentially lead to the development of an institutional culture of contemplative education (that is context relevant and appropriate, i.e. contemplative education in South African institutional culture as trans-mediatory between the school, the college, the university, and other educational spheres). Such a project is especially relevant when considering the role of mental health and wellbeing in the educational institution, which directly echoes the individual's right to freedom of health and wellbeing and the possible overlapping implications of religious freedom and educational freedom.

This project would explore the establishment of (contemplative educational) policies that form the predominant institutional cultures of institutes such as Naropa University, the Garrison Institute, the Centre for Contemplative Mind in Society, and other adoptions and adaptations of contemplative practice, contemplative inquiry and contemplative education in university and school modules and programs (and the like). The purpose of such a project would be comparative in part, namely to evaluate whether such policies can be adopted in the South African context; in other words, relating and possibly adapting a policy and further institutional documentation for a South African educational institute (such as the Faculty of Education at Stellenbosch University, and its relevant modules – I include this institutional example as it is the setting in which I currently am situated).

This project will make use of document analysis, drawing on relevant constitutional documentation, bills and policies (falling within a macro-systemic level) and comparatively relate these to institutional policies and documentation, as mentioned above. The research methodology will be predominantly hermeneutic and, in some regard, philological (as the scope for document analysis may be broader within philosophical speculation).

Just as it is necessary to bring the experiential level of contemplative education to the forefront, in other words to indicate that the proof is in the pudding, it also is essential to provide the necessary macro-systemic support that provides the freedom for these (contemplative educational) conditions to take root and manifest themselves.

5.3.5 Proposal Project 2 (b)

Tentative Title: *Policy and Praxis: Exploring chrono-systemic mediations of contemplative education in pedagogy: A Metamodern Utopian perspective*

Research Methodology: Critical Philosophical Genealogy

Theorists: Michel Foucault, Roland Barthes, Michel Foucault, Clifford Geertz, Slavoj Zizek, Max Van Manen

Keywords: Contemplative Education, Chrono-system, Metamodernism, Utopia

This project adopts a further stance within the abstract conceptual theme (as may be found within this current thesis), in that it explores paradigmatic discourses and historic narratives – as they apply to the current spirit of the times. I draw inspiration from Michel Foucault’s methodology of philosophical genealogy and archaeology in this process of reinterpreting contemplative education outside of the post-postmodern era and as expressed in the theory of Metamodernism (see Vermeulen & Van Den Akker 2010). In other words, I read the possible trajectory of contemplative education from its history to its possible future. The difference between this study and Patricia Fay Morgans’s (2014) brief reflection on the re-emergence of contemplative education is that I wish to propose a futuristic (and possibly a Utopian – within the confines of realism) perspective of what a contemplative education may mean to society in the next decade and century.

This project is philosophical and conceptual; it explores cultural and societal themes, paradigms of world view and ideological understandings that relate to the dimension of educational praxis and present a Utopian interpretation of Contemplative Education as a means toward creating an enlightened society. Indeed, such a project would require a great amount of clarity and critical interpretation in order for it to be presented as respectful and legitimate. If anything, such a project may offer further speculation on the possibilities immanent and even latent within the establishment of a contemplative education tradition.

The concern of a chronosystemic consideration is that it encompasses (at least within a conceptual dimension) the broad systems theory model as its base; therefore it becomes necessary to lay a specific claim in which the broad spectrum of theory may play, develop and progress. Using Metamodernism as a paradigm will situate the Utopian perspective in the reality of the times, acknowledging major shifts in discourse. This project questions societal and cultural ideologies, but also explores the possibilities for change and transformation.

5.4 SUMMARY

Looking at the research done, and especially looking at the way it was done, it is clear that there is plenty of space to explore the methodological dimensions of this subject and truly consider whether the appropriate methodology and methods were applied to the initial inquiry proposed. Where my hermeneutic phenomenology possibly came short was simply in the lack of concrete analytical data; i.e. for a conceptual analysis to be effective, it needs to be drawn from carefully sourced material (which does not state that my material was bogus, but rather that the variety of my material may easily have confused the mode of inquiry due to the vastness of the conceptual field being explored).

In turn, my research drew me into a space of originality that may have struggled to elevate the authentic phenomenological voice; what I mean with this is that, in my exploration of concepts, I may actually have reached into an area of research that remains fairly untapped – this is both in the work of unveiling the contemplative journey with the philosophical heart, as well as in the experimental nature of this exploration of concepts (i.e. of those underpinning and underlying the vast philosophical realm of contemplative education – in theory and praxis) that could only be felt in the ironic interpretive expression of writing about the interpretive experience of these concepts. In other words, as I have delved into the epistemological dimensions of contemplative education and the deeper meanings of the disposition of ignorance and its influence on the person, I find that the way education may be perceived, reviewed, reconstructed, transformed, transmuted, may only become praxis when the representational ideology of the Self is epistemologically and linguistic shifted through an adoption of a contemplative paradigm.

I remain curious and wonder whether this theoretical attempt at interpreting a life experience was not in any way a journey into seeking out the practical elements within a philosophy. And that it may easily have fallen flat because it was working towards conceptual truths that only came into fruition through collecting and producing further conceptual constructs. After all, contemplative education cannot successfully be separated as a mere scholastic practice in the traditional academic sense but requires, by its nature, the addition of experiential learning and contemplative practices as integrated parts. What does this mean for my study? I fear that there may be a substantial contradiction in my work if I make an attempt to understand the concepts of contemplative education, ignorance, the self and the other merely through textual interpretation. This does not say that there is substantial meaning missing in exploring the ideas of others; in fact, where this thesis becomes incrementally invaluable is in its status as a compendium of concepts as a meta-geographical map of the landmarks of contemplation as an educational inquiry and contemplative education at large.

BIBLIOGRAPHY

- Academic Coaching and Writing. 2015. *Writing a literature review*. Hyperlink [<http://www.academiccoachingandwriting.org/dissertation-doctor/resources/writing-a-literature-review/>]. 23 November 2014
- Appelbaum, D. 2009. *Jacques Derrida's Ghost: A Conjunction*. Albany, NY: State University of New York Press.
- Arendt, H. 2013 (1958). *The Human Condition*. Chicago: University of Chicago Press.
- Atkins, K. n.d. Paul Ricœur. *Internet encyclopedia of philosophy*. Hyperlink [[IEP.utm.edu, www.iep.utm.edu/Ricœur](http://www.iep.utm.edu/Ricœur)]. 16 October 2015
- Bai, H. 2001. "Beyond Educated Mind: Towards a Pedagogy of Mindfulness," in & (eds.), *Unfolding bodymind: Exploring possibilities through education*. Brandon, VT: The Foundation for Educational Renewal, pp. 86-99.
- Barbezat, D.P. & Bush, M. 2014. *Contemplative practices in higher education: Powerful methods to transform teaching and learning*. San Francisco: Jossey-Bass.
- Biesta, G. 2010. 'This is my truth, tell me yours': Deconstructive pragmatism as a philosophy for education. *Educational Philosophy and Theory*, 42(7): 710-727.
- Bilban, T. 2013. Husserl's Reconsideration of the Observation Process and Its Possible Connections with Quantum Mechanics: Supplementation of Informational Foundations of Quantum Theory. *Prolegomena*. 12 (2), pp. 459–486.
- Birch, D. 2014. *Provocations: Philosophy for Secondary School*. Carmarthen, Wales: Crown House Publishing, Ltd.
- Blackburn, S. 2005. *Oxford dictionary of philosophy*. Oxford: Oxford University Press.
- Bourdieu, P. 1990. *Logic of practice*. Cambridge: Polity Press.
- Bowker, J. 2005. *Oxford Concise Dictionary of World Religions*. Oxford: Oxford University Press.
- Brady, R. 2007. Learning to stop, stopping to learn: Discovering the contemplative dimension in education. *Journal of Transformative Education*, 5(4): 372-394.
- Britton, W.B. et al. 2013. Contemplative Science: An Insider Prospectus. *New Directions for Teaching and Learning*, 134, pp. 13-29.
- Bronfenbrenner, U. 1979. *The ecology of human development: Experiments by nature and design*. Cambridge, MA: Harvard University Press.
- Brown, R.C. 2002. "Taming Emotion: Tibetan Meditation in Teacher Education". In (eds) Miller, J.P., and Nakagawa, Y. *Nurturing our Wholeness: Perspectives on Spirituality in Education*. Vermont: Foundation for Educational Renewal Inc.
- Brown, R.C. 2011a. Inner to outer: The development of contemplative pedagogy, in Simmer-Brown, J. & Grace, F. (eds.). *Meditation and the classroom: Contemplative pedagogy for religious studies*. Albany: SUNY Press.
- Brown, R.C. 2011b. The mindful teacher as the foundation of contemplative pedagogy. In J Simmer-Brown & F Grace (eds.), *Meditation and the classroom: Contemplative pedagogy for religious studies*. Albany: SUNY Press

- Brown, R.C. 2013. Transitions: Teaching from the spaces between. In H Bai, O Gunnlaugson & E Sarath (eds.), *Contemplative learning and inquiry across disciplines*. Albany: SUNY Press
- Buchmann, M. 1989. *The careful vision: How practical is contemplation in teaching?* Michigan: Michigan State University, The National Centre for Research on Teacher Education.
- Buchanan, I. 2010. *Oxford dictionary of critical theory*. New York: Oxford University Press.
- Burbules, N.C. & Warnick, B.R. 2003. Introductory chapter: Ten methods in philosophy of education. In *The International Handbook of Methods in Philosophy of Education*. Kluwer Publication. Sourced: Department of Education Policy Studies, MEd: Philosophy of Education 2008, Stellenbosch University, pp 19-32: SUN Media.
- Burgis, L. & Rendón, L.I. 2006. Learning with heart and mind: Embracing wholeness in learning communities. *Religion & Education*, 33(2): 1-19.
- Burggraf, S. & Grossenbacher, P. 2007. Contemplative modes of inquiry in liberal arts education. *LiberalArtsOnline*, June: 1-9. Hyperlink [www.liberalarts.wabash.edu]. 21 September 2015
- Burrows, L. 2013. Transforming ‘The Red Beast’ Within through Mindfulness and Therapeutic Storytelling: A Case Study. *Australian Journal of Guidance and Counselling*, 23(2), pp.172-184.
- Burrows, L. 2013. Shadow play: mindfulness and reflection in Waldorf education. *Research on Steiner Education*, 4(1), pp. 142-159.
- Bush, M. 2011. Mindfulness in higher education. *Contemporary Buddhism*, 12(1): 183-197.
- Byrnes, K. 2012. A portrait of contemplative teaching: Embracing wholeness. *Journal of Transformative Education*, 10(1): 22-41.
- Cahn, S.M. 2009. *Philosophy of education: The essential texts*. Howick Place, London: Routledge, Taylor & Francis Group.
- Caputo, J.D. 1987. *Radical hermeneutics: Repetition, deconstruction, and the hermeneutic project*. Bloomington, Indiana: Indiana University Press.
- Case, P., French, R. & Simpson, P. 2012. From *theoria* to theory: Leadership without contemplation. *Organization*, 19(3): 345-361.
- Centre for Contemplative Mind in Society. 2015. *Contemplative practices*. Hyperlink [<http://www.contemplativemind.org/practices>]. Accessed 20 April 2015.
- Coltman, R.R. 1998. *The Language of Hermeneutics: Gadamer and Heidegger in Dialogue*. Albany: SUNY Press.
- Chomsky, N. 1995. “Education is Ignorance” from *Class Warfare*, pp. 19-23, 27-31, in Hyperlink [<https://chomsky.info/warfare02/>]. Accessed 01 February 2016.
- Craig, E. (Editor). 2005. *The Shorter Routledge Encyclopedia of Philosophy*. (2nd Edition). London: Routledge.
- Davey, N. 2006. *Unquiet Understanding: Gadamer’s Philosophical Hermeneutics*. Albany: SUNY Press.
- Dea, W. 2010. *Igniting Brilliance: Integral Education for the 21s Century*. Tsccon, Arizona: Integral Publishers.
- De Beauvoir, S. 2011. *The Second Sex*. C. Borde & S. Malovany-Chevalier (translators). New York: Vintage Books.

- Dederer, C. 2007. The inner scholar. *NewYorkTimes.com*, 4 November. Hyperlink [http://www.nytimes.com/2007/11/04/education/edlife/naropa.html?_r=1&]. 13 August 2014
- Deleuze, G. 2014. *Difference and repetition*. London: Bloomsbury Academic.
- Dennett, D. 1991. *Consciousness explained*. New York: Little Brown and Company.
- Derrida, J. 1992. *The Other Heading: Reflections on Today's Europe*. Bloomington, IN: Indiana University Press.
- Derrida, J. 1994. *Specters of Marx: The State of the Debt, the Work of Mourning, and the New International*. London: Psychology Press, Routledge.
- Derrida, J. 1998. *Of Grammatology*. Baltimore, Maryland: John Hopkins University Press.
- Derrida, J. 2004. *Dssimieniation*. London: A & C Black (Publishers) Ltd.
- Dewey, J. 1916; 2012. *Democracy and education*. New York: Free Press, Simon & Schuster.
- Dewey, J. 1938; 1997. *Experience and education*. New York: Touchstone.
- De Wit, H.F. 1991. *Contemplative psychology*. (Transl. M.L. Baira) Pittsburgh, Pennsylvania: Duquesne University Press.
- Drake, S.M. & Miller, J.P. 1991. Beyond reflection to being: The contemplative practitioner. *Phenomenology + Pedagogy*, 9: 16 pages. Hyperlink [http://citeseerx.ist.psu.edu/viewdoc/download;jsessionid=3941A3A2C3772C1BB49E061F42401B16?doi=10.1.1.461.9409&rep=rep1&type=pdf]. 15 July 2015
- Dustin, C., & Ziegler, J. 2005. *Practicing Morality: Art, Philosophy, and Contemplative Seeing*. New York, N.Y.: Palgrave Macmillan.
- Eberhard, P. 2004. *The middle voice of Gadamer's hermeneutics*. Tubingen, Germany: Mohr Siebeck.
- Eliade, M. 1987. *The Sacred and The Profane: The Nature of Religion*. W.R. Trask (translator). San Diego, California: Harcourt Trade Publishers.
- Eliade, M. 1996. *Patterns in Comparative Religion*. R. Sheed & (translator). Lincoln, Nebraska: Bison Books, University of Nebraska Press.
- Ellyat, W. 2002. Contemplative Practices in Education: A Resource Guide. *Paths of Learning*, Summer 2002, Issue 13, p. 56.
- Epstein, M. 2007. *Psychotherapy without the self: A Buddhist perspective*. New Haven: Yale University Press.
- Epstein, M. 1999. Mindful practice. *JAMA*, 282(9): 833-839.
- Esbjorn-hargens, S. (Editor) 2010. *Integral Education: New Directions for Higher Learning (Sunny Series in Integral Theory)*. New York, NY: State University of New York Press.
- Ferzoco, G. & Muessig, C. (eds.). 2000. *Monastic medieval education*. London: Leicester University Press.
- Finlay, L. 2012. Debating phenomenological methods. In N Friesen, C Henriksson & T Saevi (eds.), *Hermeneutic phenomenology in education: Method and practice*. Rotterdam, The Netherlands: Sense Publishers: 17-37.
- Frankena, W.K., Raybeck, N. & Burbules, N. 2002. "Philosophy of education". In Guthrie, J.W. (Ed.), *Encyclopedia of education*, (2nd edition). New York, NY: Macmillan Reference.

- French, S. 2002. A phenomenological solution to the measurement problem? Husserl and the foundations of quantum mechanics. *Elsevier: Studies in History and Philosophy of Science Part B: Studies in History and Philosophy of Modern Physics*. 33 (3), pp. 467-491.
- Friesen, N. Henriksson, C. & Saevi, T. (Eds.). 2012. *Hermeneutic phenomenology in education: Method and practice*. Rotterdam, The Netherlands: Sense Publishers.
- Fort, A.O. 2013. Contemplative studies and the liberal arts. *Buddhist-Christian Studies*, 33: 23-32.
- Foucault, M. 1977. "Nietzsche, Genealogy, History" in *Language, Counter-Memory, Practice: Selected Essays and Interviews*. Edited by D.F. Bouchard. Ithaca: Cornell University Press.
- Gadamer, H-G. 1976. *Philosophical hermeneutics*. Translated and edited by DE Linge. Berkley: University of California Press.
- Linge, D.E. 1976. Editor's introduction, in Gadamer, H-G. *Philosophical hermeneutics*. Berkley: University of California Press. xi-lviii.
- Gadamer, H.-G. 1985. The hermeneutics of suspicion, in J.H. Mohanty (ed.). *Phenomenology and the human sciences*. Dordrecht, Netherlands: Springer Netherlands. pp. 73-83
- Gadamer, H-G. 2013. *Truth and Method*. (Paperback Edition) London: Bloomsbury Academic.
- Gidley, J. & Hampson, G. 2008. Integral perspectives on school educational futures. In M Bussey, S Inayatullah & I Milojevic (eds.), *Alternative educational futures for an emergent world*. Rotterdam: Sense Publications: 253-268.
- Gilson, E. 1991. *The spirit of medieval philosophy* (Gifford Lectures 1933-35). Notre Dame, IN: University of Notre Dame Press.
- Gonnella, S. n.d. Radical phenomenology. Hyperlink
[<https://www.newschool.edu/nssr/husserl/Future/Part%20Three/Gonnella.html>] 16 September 2015
- Grace, F. 2011. Learning as a path, not a goal: Contemplative pedagogy - Its principles and practices. *Teaching Theology and Religion*, 14(2): 99-124.
- Gray, D.E. 2009. *Doing research in the real world*, 2nd ed. London: Sage Publications Ltd.
- Grondin, J. 1994. *Sources of hermeneutics*. Albany: SUNY Press.
- Grondin, J. 1997. *Introduction to philosophical hermeneutics*. New Haven: Yale University Press.
- Grondin, J. (forthcoming). What is the hermeneutical circle? First draft of an essay to be published in N. Keane and C. Lawn (eds.), *The Blackwell Companion to Hermeneutics*. New Jersey: John Wiley & Sons.
- Grossenbacher, P.G., & Parkin, S.S. 2006. Joining Hearts and Minds: A Contemplative Approach to Holistic Education in Psychology. *Journal of College & Character*, 7 (6), pp. 1-13.
- Gunnlaugson, O. 2006. Establishing Second-Person Forms of Contemplative Education: An Inquiry into Four Conceptions of Intersubjectivity. *Integral Review*, 5(1), pp. 25-50.
- Gunnlaugson, O. 2009. *Exploring presencing as a contemplative framework for inquiry in higher education classrooms*. DPhil dissertation, University of British Columbia, Vancouver.
- Habermas, J. 1972. *Knowledge & Human Interests*. J. Shapiro (translator). Boston, Massachusetts: Beacon Press.
- Habermas, J. 1985a. *The Theory of Communicative Action, Volume 1: Reason and the Rationalization of Society*. Boston, Massachusetts: Beacon Press.

- Habermas, J. 1985b. *The Theory of Communicative Action, Volume 2: Lifeworld and System: A Critique of Functionalist Reason*. Boston, Massachusetts: Beacon Press.
- Haight, R. 2010. The classroom is a Sangha: Contemplative education in the community college. *New Directions for Community Colleges*, 151: 29-38.
- Hanh, T.N. 1998. *Interbeing: Fourteen Guidelines for Engaged Buddhism*. Berkley, CA: Parallax Press.
- Hanh, T. N. 2012. Creating an enlightened society. Hyperlink [<http://www.lionsroar.com/creating-an-enlightened-society-january-2013/>]. 3 September 2015.
- Hansen, F.T. 2007. Phronesis and authenticity as keywords for philosophical praxis in teacher training. *Paideusis*, 16(3): 15-32.
- Hart, T. 2004. Opening the contemplative mind in the classroom. *Journal of Transformative Education*, 2(1): 28-46. Hyperlink [<http://jtd.sagepub.com/cgi/doi/10.1177/1541344603259311>]. 5 May 2014.
- Hart, T. 2008. Interiority and education: Exploring the neurophenomenology of contemplation and its potential role in learning. *Journal of Transformative Education*, 6(4): 235-250. Hyperlink [<http://jtd.sagepub.com/cgi/doi/10.1177/1541344608329393>]. 23 May 2014.
- Haynes, D.J. 1997, 2005. Contemplative practice and the education of the whole person. *ARTS: The Arts in Religious and Theological Studies*, 16(2): 8-10.
- Hegel, G.W.F. 1976 (1806). *Phenomenology of Spirit*. A.V. Miller (translator). Oxford: Oxford University Press.
- Heidegger, M. 1996 (1953). *Being and time*. New York: SUNY Press.
- Heidegger, M. 2003. *Plato's Sophist*. Indiana: Indiana University Press.
- Hill, C., Herndon, A., & Karpinska, Z. 2006. Contemplative Practices: Educating for Peace and Tolerance. *Teachers College Record*, 108 (9), pp. 1915-1935.
- Holland, D. 2004. Integrating Meditation and Somatic Awareness into a Public Educational Setting. *Journal of Humanistic Psychology*, 44 (4), pp. 468-484.
- Husserl, E. 2001. *Logical Investigations, Volume 1*. Dermot Moran (editor). London: Routledge.
- Howell, K.E. 2013. *An introduction to the philosophy of methodology*. New York: SAGE Publications.
- Hussey, J. & Hussey, R. 1997. *Business research: A practical guide for undergraduate and postgraduate students*. Basingstoke: Macmillan.
- Huston, D. 2010. Waking Up to Ourselves: The Use of Mindfulness Meditation and Emotional Intelligence in the Teaching of Communications. *New Directions for Community Colleges*, 151, pp. 39-50.
- Hyland, T. 2009. Mindfulness and the therapeutic function of education. *Journal of Philosophy of Education*, 43(1): 119-131.
- Im, S. 2010. *Contemplative teachers' practical knowledge: Towards holistic teacher education*. [Thesis for degree of Doctor of Philosophy], Graduate Department of Curriculum, Teaching and Learning, Ontario Institute for Studies in Education, University of Toronto.
- Johnson, T.W., & Reed, R.F. 2010. *Philosophical Documents in Education*. (Fourth Edition). New York, N.Y.: Pearson.

- Josselson, R. 2004. The hermeneutics of faith and the hermeneutics of suspicion. *Narrative Inquiry*, 14(1): 1-28.
- Kahane, D. 2009. Learning about Obligation, Compassion, and Global Justice: The Place of Contemplative Pedagogy. *New Directions for Teaching and Learning*, 118, pp. 49-60.
- Karr, A. 2007. *Contemplating reality: A practitioner's guide to the view in Indo-Tibetan Buddhism*. Boston, Massachusetts: Shamabhala Publications, Inc.
- Kincheloe, J.L. & Hewitt, R. (Eds.) 2011. *Regenerating the philosophy of education: What happened to soul?* Bern, Switzerland: Peter Lang Publishing Inc.
- Kinnes, T. 2014. Haiku of Basho. Hyperlink [<http://oaks.nvg.org/basho.html>]. 2 October 2015
- Kinsella, A.E. 2006. Hermeneutics and critical hermeneutics: Exploring possibilities within the art of interpretation. *Forum: Qualitative Social Research*, 7(3).
- Klemola, T. 2002. Some remarks on the phenomenology of the contemplative body. Paper presented at the International Association for the Philosophy of Sport (IAPS) Conference, State College, Pennsylvania, US.
- Krishnamurti, J. 2000 - 2016. "Commentaries on Living Series III Chapter 12 "There Is No Thinker, Only Conditioned Thinking"", Hyperlink [<http://www.jiddu-krishnamurti.net/en/commentaries-on-living-series-3/1960-00-00-jiddu-krishnamurti-commentaries-on-living-series-3-12-there-is-no-thinker-only-conditioned-thinking>]. 01 February 2016.
- Krüger, J.S. 2006. *Sounding unsound: An orientation in mysticism*. Pretoria: Aurora Press.
- Kuttner, R. 2008. *Dialogue: A Contemplative Practice*. DRAFT article 12/11.
- Kyle, E. 2010. *Being mindful of mindlessness: An overview of contemplative education for secular settings*. REA Annual Meeting, November 7-9, Denver, CO.
- Lacan, J. 1997. *The language of the self: The function of language in psychoanalysis*. Baltimore: John Hopkins University Press
- Landy, J. 2002. Nietzsche, Proust, and the Will-To-Ignorance. *Philosophy and Literature*. 26 (1), pp. 1-23.
- Langer, E.J. 1993. A Mindful Education. *Educational Psychologist*. 28 (1), pp. 43-50.
- Langer, E.J., and Moldoveanu, M. 2000. The Construct of Mindfulness. *Journal of Social Issues*, 56 (1), pp. 1-9.
- Langer, E.J., and Piper, A.I. 1987. The Prevention of Mindlessness. *Journal of Personality and Social Psychology*, 53(2), pp. 280-287.
- Lederer, A.M., & Middlestadt, S.E. (2014). Beliefs about meditating among university students, faculty, and staff: A Theory-Based Salient Belief Elicitation. *Journal of American Health*, [Online Article], pp. 1-30, DOI: 10.1080/07448481.2014.907296.
- Levinas, E. 1966. On the trail of the other. *Philosophy Today*. 10 (1), pp. 34-46.
- Levinas, E. 2002 (1972). *Humanism of the Other*. Nidra Poller (translator). Chicago: University of Illinois Press.
- Levy, D.M. 2007. No time to think: Reflections on information technology and contemplative scholarship. *Ethics and Information Technology*, 9, pp. 237-249.
- Laurence, S. & Margolis, E. 2003. Concepts, in S.P. Stich, & T.A. Warfield (Eds), *The Blackwell guide to the philosophy of mind*. Oxford: Blackwell Publishing Ltd. Pages?
- Lynn, R. 2010. Mindfulness in Social Work Education. *Social Work Education*, 29(3), pp. 289-304.
- Johnson, T.W. & Reed, R.F. 2012. *Philosophical documents in education*, 4th ed. London: Pearson.

- Marrone, S.P. 2003. Medieval philosophy in context. In A. S. McGrade (ed.). *The Cambridge companion to medieval philosophy*. Cambridge: Cambridge University Press.
- Merleau-Ponty, M. 2002. *Phenomenology of perception*. London & New York: Routledge Classics.
- Miller, J. P. 1994. *The contemplative practitioner: Meditation in education and the professions*. Westport, Connecticut: Bergin & Garvey.
- Miller, J. P. 2014. *The contemplative practitioner: Meditation in education and the workplace*. Second edition. Toronto: University of Toronto Press.
- Moran, D. & Mooney, T. (Eds.). 2002. *The phenomenological reader*. London: Rutledge, Taylor & Francis Group.
- Morgan, P.F. 2012. Following contemplative education students' transformation through their "ground-of-being" experiences. *Journal of Transformative Education*, 10(1): 42-60.
- Morgan, P.F. 2014. A brief history of the current reemergence of contemplative education. *Journal of Transformative Education*, 13(3):197-218. doi:10.1177/1541344614564875
- Mukpo, D. (Ed). 1999. *The essential Chogyam Trungpa*. Boston, Massachusetts: Shambhala Publications, Inc.
- Naropa University. 2015. *Founding vision*. Hyperlink [<http://www.naropa.edu/contemplative-education/founding-vision.php>]. 11 June 2014
- Noddings, N. 1995. *Philosophy of education*. Boulder, CO: Westview Press.
- Nuangchalem, P., & Prachagool, V. (2010). Promoting Transformative Learning of Preservice Teacher through Contemplative Practices. *Asian Social Science*, 6(1), pp. 95-99.
- Orr, D. 2002. The uses of mindfulness in anti-oppressive pedagogies: Philosophy and praxis. *Canadian Journal of Education*, 27(4): 477-490.
- Palmer, P.J. 1993. *To know as we are: Education as a spiritual journey*. New York: ParkerCollins Publishers.
- Palmer, P.J., Zajonc, A. & Scribner, M. 2010. *The heart of higher education: A call to renewal: Transforming the academy through collegial conversations*. San Francisco: Jossey-Bass.
- Phillips, D.Z. 1991. *Religion and the Hermeneutics of Contemplation*. Cambridge: Cambridge University Press.
- Ramberg, B. & Gjesdal, K. 2013. Hermeneutics. In E.N. Zalta (ed.), *Stanford encyclopedia of philosophy*. Hyperlink [<http://plato.stanford.edu/archives/sum2013/entries/hermeneutics/>].
- Randolph, J. 2009. A guide to writing the dissertation literature review. *Practical Assessment, Research & Evaluation*. 14(13), pp 1-13.
- Rancière, J. 1991. *The ignorant schoolmaster*. Redwood City, CA: Stanford University Press.
- Rancière, J. 2006. *Hatred of Democracy*. London & Brooklyn: Verso.
- Rawls, J. 1999. *A Theory of Justice*. Massachusetts: Harvard University Press.
- Repetti, R. 2010. The case for a contemplative philosophy of education. *New Directions for Community Colleges*, 151: 5-15
- Ricard, M., Lutz, A. & Davidson, R.J. 2014. Neuroscience reveals the secrets of meditation's benefits. *Scientific American*, 311(5). Hyperlink [<http://www.scientificamerican.com/article/neuroscience-reveals-the-secrets-of-meditation-s-benefits/>]. Accessed 15 July 2015.

- Ricœur, P. 1977. *Freud and philosophy: An essay on interpretation*. New Haven, Connecticut: Yale University Press.
- Ricœur, P. 1981. *Hermeneutics and the human sciences: Essays on language, action, and interpretation*. Cambridge: Cambridge University Press.
- Ricœur, P. 1992. *Oneself as other*. Chicago: University of Chicago Press.
- Ridely, D. 2012. *The Literature Review: A Step-by-Step Guide for Students*. (Second Edition). Thousand Oaks: SAGE Publications Ltd.
- Risser, J. 1997. *Hermeneutics and the voice of the other: Re-reading Gadamer's philosophical hermeneutics*. Albany, NY: SUNY Press.
- Robinson, P. 2004. Meditation: Its role in transformative learning and in the fostering of an integrative vision for higher education. *Journal of Transformative Education*, 2(2): 107-119.
- Roeser, R.W., & Peck, S.C. (2009). An Education in Awareness: Self, Motivation, and Self-Regulated Learning in Contemplative Perspective. *Education Psychologist*, 44(2), pp. 119-136.
- Roeser, R.W., Skinner, E., Beers, J., & Jennings, P.A. (2012). Mindfulness Training and Teachers' Professional Development: An Emerging Area of Research and Practice. *Child Development Perspectives*, 6(2), pp. 167-173.
- Sanders, L.A. 2013. Integrating Contemplative Education and Contemporary Performance. *New Directions for Teaching and Learning*, 134, pp. 53-63.
- Sarath, E. 2003. Meditation in Higher Education: The Next Wave? *Innovative Higher Education*, 27(4), pp. 215-233.
- Sarath, E. 2006. Meditation, creativity, and consciousness: Charting future terrain within higher education. *Teachers College Record*. 108 (9), pp. 1816-1841.
- Sartre, J. 2003 (1943). *Being and Nothingness*. Hazel E. Barnes (translator). London: Routledge.
- Shah, R. 2009. *A Phenomenological Study of Contemplative Experiences: Implications for Interior Design*. [Thesis for Masters degree], School of Design, Queensland University of Technology.
- Shapiro, S.L., Brown, K.W., & Astin, J.A. (2008). *Toward the Integration of Meditation into Higher Education: A Review of Research*. Centre for Contemplative Mind in Society.
- Shaw, W.D. 2005. *Babel and the Ivory Tower: The scholar in the Age of Science*. Toronto: University of Toronto Press.
- Siegel, H. (No Date). "Philosophy of Education" in Global.Britannica.com, <http://global.britannica.com/EBchecked/topic/179491/philosophy-of-education>. Update June 2, 2014. [Accessed February 2, 2015].
- Simmer-Brown, J. n.d. Three modes of inquiry: Paradigm discourse in contemplative higher education. Hyperlink [\[https://my.naropa.edu/ICS/icsfs/Nov_5_Three_Modes_of_Inquiry_Presentation.pdf?target=767ec489-d019-47a9-bf8e-06edcc383b11\]](https://my.naropa.edu/ICS/icsfs/Nov_5_Three_Modes_of_Inquiry_Presentation.pdf?target=767ec489-d019-47a9-bf8e-06edcc383b11). 2 September 2015
- Simmer-Brown, J. 2013. "Listening dangerously": Dialogue training as contemplative pedagogy. *Buddhist-Christian Studies*, 33: 33-40.
- Slavik, C. 2009. An exploration of the impact of course specific mindfulness-based practices in the university classroom. *Relational Child and Youth Care Practice*, 27(1), pp.6-17.

- Smith, H. 2006. *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*. New York: HarperOne, HarperCollins Publishers.
- Smith, H. 2009. *The World's Religions*. New York: HarperOne, HarperCollins Publishers.
- Solloway, S. 2000. Contemplative practitioners: Presence or the project of thinking gaze differently. *ENCOUNTER: Education for Meaning and Social Justice*, 13(3): 30-42.
- Steiner, R. 1996. *The Education of the Child and Early Lectures on Education*. Great Barrington, MA: SteinerBooks.
- Sullivan, L.S. 2013. Dōgen and Wittgenstein: Transcending Language through Ethical Practice. *Asian Philosophy: An International Journal of the Philosophical Traditions of the East*. 23 (3), pp. 221-235.
- Sullivan, S. & Tuana, N. (Editors). 2007. *Race and Epistemologies of Ignorance*. New York: State University of New York Press.
- Taylor, D. (n.d.). The literature review: A few tips on conducting it. Hyperlink [<http://www.writing.utoronto.ca/advice/specific-types-of-writing/literature-review>]. 28 January 2015.
- Thompson, E. 2006. "Neurophenomenology and Contemplative Experience" in *The Oxford Handbook of Science and Religion*, (eds) Clayton, P. & Simpson, Z. Oxford: Oxford University Press.
- Truman, S. 2013. *Writing affect: Aesthetic space, contemplative practice & the self*. Master of Arts thesis, Curriculum Studies and Teacher Development, Ontario Institute for Studies in Education, University of Toronto.
- Trungpa, C. 2007. *Shambhala: The sacred path of the warrior*. Boulder, Colorado: Shambhala Publications.
- Vagle, M.D. 2014. *Crafting phenomenological research*. Walnut Creek, California: Left Coast Press, Inc.
- Vallicelli, B. 2009. "Wonder: Theaetetus 155 d with Aristotelian and Heideggerian Glosses. *MaverickPhilosopher.Typepad.com*. 14 November. Hyperlink [http://maverickphilosopher.typepad.com/maverick_philosopher/2009/11/wonder-theaetetus-155-d-with-aristotelian-and-heideggerian-glosses.html]. 2 February 2015.
- Van Manen, M. 2007. Phenomenology of practice. *Phenomenology & Practice*, 1(1): 11-30.
- Van Manen, M. 2011. "PhenomenologyOnline" in PhenomenologyOnline.com, Hyperlink [<http://www.phenomenologyonline.com/>]. Date Accessed: 09 July 2014
- Van Manen, M. 2014. *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. Walnut Creek, California: Left Coast Press, Inc.
- Van Wyk, B. 2004. *A conceptual analysis of transformation at three South African universities in relation to the National Plan for Higher Education*. Stellenbosch: SUN MeDIA.
- Vermeulen, T. & Van den Akker, R. 2010. Notes on metamodernism. *Journal of Aesthetics & Culture*, 2: 1-14.
- Waghid, Y. 2003. *Democratic Education Policy & Praxis*. Department of Educational Policy Studies, Stellenbosch University. Stellenbosch: SUN MeDIA.
- Wallace, B.A. 2011. *Meditations of a Buddhist sceptic: A manifesto for the mind sciences and contemplative practice*. New York, NY: Columbia University Press.

- Walsh, S. 2012. Contemplation, Artful Writing: Research with Internationally Educated Female Teachers. *Qualitative Inquiry*, 18(3), pp. 273-285.
- Warnke, G. 1987. *Gadamer: Hermeneutics, Tradition, and Reason*. Stanford, California: Stanford University Press.
- Weber, M. 2001 (1905). *The Protestant Ethic and the Spirit of Capitalism*. (2nd Edition). T. Parsons & A. Giddens (translators). London: Routledge.
- Webster-Wright, A. 2013. The eye of the storm: a mindful inquiry into reflective practices in higher education. *Reflective Practices*, 14(4), pp. 556-567.
- Wittgenstein, L. 1973. *Philosophical investigations*. 3rd Edition. New York: Pearson.
- Woolfolk, A. 2010. *Educational psychology*. 11th Edition. Upper Saddle River, New Jersey: Pearson Education International.
- Zajonc, A. 2002. Spirituality in Higher Education: Overcoming the Divide. *Liberal Education*, Winter, pp. 50-58.
- Zajonc, A. 2006a. Contemplative and transformative pedagogy. *KOSMOS Journal*, 5(1): 3 pages.
- Zajonc, A. 2006b. Love and Knowledge: Recovering the heart of Learning through Contemplation. *Teachers College Record*, 108 (9), pp. 1742-1759.
- Zajonc, A. 2009. *Meditation as contemplative inquiry: When knowing becomes love*. Great Barrington, Massachusetts: Lindisfarne Books.
- Zajonc, A. 2013. Contemplative pedagogy: A quiet revolution in higher education. *New Directions for Teaching and Learning*, 134: 83-94.
- Zajonc, A., Palmer, P.J., & Scribner, . (2010). *The Heart of Higher Education: A Call to Renewal - Transforming the Academy through Collegial Conversations*. San Francisco: Jossey-Bass, A Wiley Imprint.
- Zinger, L. 2008. Educating for Tolerance and Compassion: Is there a place for Meditation in a College Classroom? *College Teaching Methods & Styles Journal*, 4 (4), pp. 25-28.
- Unknown Author. "Layout for a Thesis or Dissertation" in SUN.ac.za, <http://www0.sun.ac.za/international/support-and-skills-development/resources/item/layout-for-a-thesis-or-dissertation>. [Accessed January 21, 2015].
- Unknown Author. "Philosophy of Education" in Global.Britannica.com, <http://global.britannica.com/EBchecked/topic/179491/philosophy-of-education>. Updated June 2, 2014. [Accessed February 3, 2015].