

HOLISTIC–CONTEMPLATIVE PEDAGOGY FOR TWENTY-FIRST CENTURY TEACHER EDUCATION

Education as Healing

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Preamble

Holism has to do with the state of being whole. ‘Whole’ is derived from Old English word, *hal*, meaning, whole in the sense of uninjured, intact, safe, and healthy.¹ This etymology takes us straight into the heart of the matter concerning holistic education: we of current civilization urgently need holistic pedagogy today in response to the hurt and damage that is experienced everywhere on this planet, to the point of threatening the very viability of sentient existence. A holistic paradigm of education including teacher education is for healing.

In this chapter, we aim to discuss holism and its absence, and a healing approach to education based on a conviction that healing should be an important aim of education, for both teacher and student. We will look to contemplative inquiry as a way of integrating the healing methodology into holistic education, and addressing the need for a critical approach to contemplative inquiry. We then turn to contemplative education itself and some of its contemporary challenges, and advocate for a holistic, integral approach that recognizes the importance of inner, first-person work, along with the second-person work of intersubjectivity. We end with suggestions for the inclusion of contemplative inquiry in teacher education as a means of offering an ontological focus, and outline how artistic practices can serve as an effective means of recovering holism in contemplative inquiry.

Holistic Education is for Healing

The understanding of how injury and damage occur, namely through breaking up and disconnecting what’s whole in the first place, takes us to this question: what is it about human beings that disposes themselves to committing disconnection and damage? If wholeness and its functionality of interconnectivity and interpenetration is how the universe operates, then why wouldn’t we humans be in a natural state of holism? Why do we drive our selves continuously to disconnect and consequent hurting and damaging? We can either deny that holism (empirically) holds true of reality, at least in human social reality, or else we need to show what’s effectively preventing us from living and

conducting ourselves holistically. We, the authors, choose the latter response. There are some clues as to what's preventing us from operating holistically.

The first clue we would like to consider comes from the British psychiatrist, Iain McGilchrist (2009), who wrote *The Master and His Emissary: The Divided Brain and the Making of the Western World*. According to his research, the left cerebral hemisphere specializes in perceiving and handling procedurally isolated details with precision. It sees the world in disembodied and static fragments. The right cerebral hemisphere specializes in holistic, hence, relational, perception of the world. It sees things and parts in relation to each other, and takes in the whole. McGilchrist notes that basically we have two separate brains packed into one cranium; however, they are connected by the corpus callosum—a 10-centimeter long flat bundle of commissural fibers—that enables communication between the two brains. Given this structural set-up, we humans seem to be at our holistic best when these two brains work collaboratively, neither one dominating the other.

What would happen if one brain's functionality dominates the other? It is McGilchrist's (2009) contention that such domination has been taking place throughout human history, particularly in certain cultures, namely, cultures falling under the large umbrella of Western civilization: the left brain over the right brain. The result is diminishment or erosion of holistic ways of perceiving and approaching the world. If wholeness is what heals, then, it stands to reason that educationally we need to address hemispheric domination and correct the imbalance. Imbalance hurts. This is not so much a call for discouraging and suppressing the left-brain functionality as a call for encouraging and promoting right-brain functionality so that we humans are holistically functioning. However, modern Western civilization has spread itself throughout the planet, and has emphasized approaches that emerge out of left-brain dominance: separation, lack of systems awareness, and individualized focus and gain. Not incidentally, these ways are central to the neo-liberal agendas that are increasingly pervading the whole planet. We now examine the role that education has played in this imbalance.

Schooling and Reproduction of Imbalance

Indeed—here is our second clue—when we examine our typical school curriculum and pedagogy, we see just how dominant the left-brain functionality is. We valorize analytic rationality, liable to become the instrumental rationality that Charles Taylor (1991) speaks of, that takes things apart into discrete, conceptual, hence disembodied, categories of words and numbers, and reduces the phenomenology of complex, dynamically relational, embodied processes into static and disembodied representations. By the same token, we neglect and dismiss ways of learning and knowing that rely on holistic–relational, embodied and affective perception, and manner of being and doing. We standardize both curricula and means of assessment in a one-size-fits-all model that is basically into measuring students' reception and retention of discrete bits and bytes of information downloaded to them, as if they are information processors. We further entrench this bias by associating the former (left-brain functionality) with power and efficacy of abstract, disembodied rationality, and the latter with the pejorative evaluations of 'soft, touchy, feely' for the heart and visceral qualities that are integral to our feeling and intuitively lived lives. We also see the valorization of the left and dismissal of the right being played out quite plainly in the way subject matters are valued hierarchically, with the so-called 'hard' subjects, such as math and science, at the top, and the so-called 'fluffy' subjects, such as arts and humanities at the bottom, often being relegated as 'non-academic' in K–12 and postsecondary education—unless the pursuits in the latter brings in 'big bucks,' by making them extremely competitive and creating a few winners and countless losers! Schooling, whether public or private, represents the mainstream views, norms, and values that drive modern Western—by now global—societies solely or primarily oriented to economic and analytic–rationalist principles. Such principles have not promoted healing for individuals, communities, or for the planet. We propose to re-orient ourselves to an education that heals.

The Need for Education That Heals

From neurobiology and psychotherapy, we know how wounding and hurts come about and are typically handled by hurt people. Basically, when one's experience-based reality, or lived reality, is diminished, denied, invalidated, or assaulted, even if with good intentions, naturally one feels hurt, and if such practice continues, wounding becomes inevitable, calling for ways to cope with and manage damages. Examples abound in our schooling experience. Subtle ones are perhaps even more damaging than one-time blows. If a child wants to draw a lot, but is discouraged from doing so with such parental (or teacherly) advice as, "You won't be able to feed yourself if you become an artist. If you don't do math and science well, you will end up working in a coffee shop," the threatened child may respond in a few different typical ways (and in combination), depending on his/her temperament and learned coping patterns. The child may become defiant and continue to draw anyway, despite the disapproval of his/her parents. The child may continue to draw but in secrecy when his/her parents are not watching. Or, the child may stop drawing altogether, being frightened about his future viability, and worse, in fear of losing his parental support and love, in which case he is denying and suppressing his own desire. His autonomy is not supported to develop. All these ways correspond to the neurobiological terms of fight, flight, and freeze.

But to the extent that any of these adaptive moves (also known as defenses) create psychic division inside him or her in terms of parts or fragments (selves) that are in tension and conflict, and/or in hiding, the integrity of a person is broken, and is in need of healing and restoration. In severe instances of fragmentation, a person can be so fragmented that one part does not know what the other part is doing: a situation of dissociation and a clear illustration of how the integrity of a person, with its coherent and holistic consciousness, is seriously compromised.

There is a well-known saying in healing circles and communities: "Hurt people hurt people." We would amend it to read: "Hurt people, *when not healed*, hurt people." We invite our readers to reflect on the world around them, and see if this description applies to what they witness. Yet, we can be healed and regain wholeness and functional integrity. This is where we, the authors of this chapter, look to holistic education as a source of solution rather than being part of the problem, the latter being, in many big and small ways, still the case in current schooling.

"But, Is Healing the Job of Educators?"

Healing has not generally been considered part of teaching in the modern context of schooling. However, the educational landscape has changed through the accelerating pace of life and constant connectivity through advances in information technology, leading to chronic stress and anxiety, time poverty, and frightening levels of fragmentation and dissociation for both students and teachers. We make the case here that healing has to be not only part, but an important and central part, of teaching in today's world that is sustaining significant suffering and damage. Indeed, it makes no sense to instruct our students solely in the technical details of subject matter, whether in Math, English, Physics, Spelling, or what have you, when they are, and the world is, hurt. The priority of attention should go to healing. This does not mean that teachers have to become psychotherapists or counsellors. The persistent argument mounted by some educators that it is not a teacher's job to be a therapist does miss the point. Being a therapist is a very specific job and requires skills and knowledge that are not, and need not be, part of teacher education. Likewise, becoming a professional chef is not the same as knowing how to cook. We are making the case here that educators who lack psychological and sociocultural understandings about, as well as knowing how to work with, hurt human beings will be handicapped in their ability to serve as holistic educators. The latter will know how to be with hurt students in empathically attuned ways, and about practicing ways of being that promote healing through supporting and nurturing them to (re)gain wholeness. As a holistic educator, a teacher is a wise leader and a compassionate healer in whose presence students are nourished

and nurtured, supported, guided, and healed, and learn to flourish while they are learning whatever subjects they are studying.

Contemplative Education

We turn now to an examination of contemplative education for its significant role as an integral part of holistic education. The recent re-emergence of an ancient educational orientation, contemplation, which can be traced back to prehistoric indigenous rites of passage that used trance (Morgan, 2015), is said to have officially begun in 1995 with the opening of the Centre for Contemplative Mind in Society (CMind) and the associated Association for Contemplative Mind in Higher Education (ACMHE), in Northampton, Massachusetts. Just over 20 years later, nearly every disciplinary “area of higher and professional education from Poetry to Biology and from Medicine to Law is being taught with contemplative exercises” (Zajonc, 2013, p. 84). Contemplative education is described by Arthur Zajonc as the “quiet revolution,” though its exponential growth has meant that this educational revolution is getting louder (Bush, 2010). Contemplative education’s diversity is alive in the varied understandings of it, ranging from the psychologist Lea Waters and her colleagues’ (2015) suggestion that it is a set of practices that heighten awareness, motivation and regulation of learning, to the contemplative educators David Keiser and Saratid Sakulkoo’s (2014) definition of contemplative education as an educational approach based on: “individual transformation through the cultivation of inherent spiritual human qualities, including mindfulness, awareness, empathy, authenticity, and synchronized body, speech and mind” (p. 85).

There are four central ways that contemplative practice and theory is engaged pedagogically: first, in a remedial manner where, for example, a short breath-focusing exercise will be used to help students relax and orient their focus on class content. Second, contemplative experience is employed as a way of knowing and to support understanding and development of metacognition, intersubjective awareness, empathy, and values. Third, the physiological, psychological, philosophical, and religious foundations of the practices are taught. Last, a contemplative orientation is developed in classrooms or across entire institutions. Pedagogues may emphasize one of these approaches in their teaching or combine all four. Contemplative education that acknowledges these four aspects is defined by Robert Roeser and Stephen Peck (2009) as a “set of pedagogical practices designed to cultivate the potentials of mindful awareness and volition in an ethical–relational context in which the values of personal growth, learning, moral living and caring for others are also nurtured” (p. 127). As an aside, we mention that some of the best current examples we know of include Simon Fraser University’s Master’s Program in Contemplative Inquiry,² Lesley University’s Mindfulness Master of Arts³ program, Naropa University’s undergraduate programs in contemplative inquiry⁴ and their Contemplative Psychotherapy and Buddhist Psychology⁵ Master’s program, and Brown University’s Concentration in Contemplative Studies program⁶. Additional postsecondary programs are listed by the ACMHE.⁷

What the foregoing descriptions about contemplative education show us amply is that it can be a methodological vehicle for implementing holistic education. We need skillful ways and means for restoring wholeness as a means of healing, and contemplative education offers an effective, well-integrated means of doing so.

Mindful Awareness Cultivation and its Challenges

Central to contemplative education is cultivating mindful awareness. But its cultivation is not something simple, as if all we have to do is just sit and meditate (as we see in all those usual alluring Zen–imaged advertisements), and through this process, this ‘thing’ called ‘awareness’ gets bigger and better. We may get that impression even when we hear contemplative theorists and practitioners talk

about cultivating awareness. Harold Roth (2008), for example, states that contemplation includes practices designed to “concentrate, broaden, and deepen conscious awareness” (p. 19). In truth, however, for Roth, along with other serious theorists and long-term practitioners of meditation, contemplation is far more substantial, subtle, complex, and challenging than this. How so?

Carl Jung, the Swiss psychologist and progenitor of Jungian depth psychology, wrote an essay entitled, “Marriage as a psychological relationship” (Jung, 1954/1991). In this essay, Jung makes distinctions between the unconscious and the conscious experience as defining of relationship. Recall our earlier comments about holism and how it’s all about relationality: parts that make up a whole are interconnected and interpenetrating. Our consciousness as a whole has the part that is conscious and the part that is unconscious, and the two are in deep relationship. The unconscious is, then, by definition, what we are not explicitly and consciously or reflectively aware of. Given this, deepening awareness would be challenged by the unconscious at work. Needless to say, we don’t know about this work of the unconscious, except, typically, by seeing, after the fact, how this work resulted in our behaving in ways that we had no control of or handle on. Call this the psychology of the unconscious or, in the more recent languaging, of the pre-conceptual or pre-reflective. Here is an example, drawn from a real life story of one of the chapter authors, to illustrate our point regarding ‘seeing after the fact’:

I am an aikido student. I was having great trouble learning what seemed to be a simple aspect of a defensive move. I was told and shown how to place my hand in a certain position on my attacker’s arm just above the wrist. Sensei (Teacher) watched. Each time he observed me grabbing my attacker’s arm. Each time Sensei said, “Just place your palm on his arm. Don’t grab!” Each time I said, “yes,” and then proceeded to grab. I was astonished at my own inability to follow this seemingly simple instruction. What was at work here? My psychological knowledge (I’m a long-standing psychotherapist) and experience tell me that something is activated in my unconscious. Surely, remembering to not grab seems like a simple task; yet my hand seems to have a mind of its own. In fact, upon reflection, I would suggest that most human beingness and doings are of this sort. Even strong assertions of being liberated and independent, which we hear so often from people around us, represent this programmed and unconscious human characteristic.

What applies to the unconscious also applies to the transcendent. Contemplation is the epistemological vehicle for apprehending what is transcendent, for what Wilber (1999) calls “transcendental inquiry.” Contemplation makes possible the “direct, immediate, intuitive apprehension of Being” (p. 208). Contemplation is both the “tool and the territory” (p. 207) of such transcendent awareness.

Our contention is that all aspects of human interaction (with other humans and non-humans) and relationship have a deep and profound psychological basis in the unconscious, and that this psychological basis dictates strongly, consistently, and persistently what will take place. Those of us who have discovered and witnessed our unconscious patterns of being, thinking, feeling, and behaving, and who can witness these patterns being reenacted again and again, as we are in the grip of them, know only too well that working with awareness is difficult work (Ginot, 2015), precisely because we have to find ways of working with the unconscious. Sustained meditation practice, such as mindfulness, supports this difficult work. Over time, one comes to see the patterns of thinking, perceiving, and feeling that are laid down through familial and cultural conditioning and encoding, and have become automatic, meaning here, unconscious.

We are concerned with the work of the unconscious that results in ways that are not desirable and that we want to change. This is important to mention because we don’t wish to give the reader an impression that human unconsciousness *per se* is a problem. The unconscious is an integral part of the ecology of human consciousness, and without it, no learning is possible. All that we are able to do, automatically and effortlessly, without having to explicitly cogitate or reflect, is the gift of the unconscious. As for the work of the unconscious that results in ways that are hurtful and hurting—our

main concern in this chapter, we would simply perpetuate the hurting patterns or damaging *modus operandi*, unless we find a way to break through the pattern and come to change it. This reenactment can happen even in the name of contemplative education. Nowhere is this more apparent than in the current scene of mindfulness wherein mindfulness is used as a technique in education and in human services sectors to achieve objectives that are part and parcel of the exploitative social system.

Reproduction of the Unconscious in Contemplative Practice

Developing awareness takes place within context, which encompasses all dimensions of being, from the macro (socio-cultural–political-economic) to the micro (personal–familial) conditions. Herein lie challenges to awareness cultivation: what if the context within which we practice awareness contains constraining conditions that impair and impede awareness development? For instance, can one develop deep and expansive awareness, fit to heal our unwholesomeness (wounding), within the context of a situation that compels the person to exercise greed, hatred, exploitation, and violence, directly or indirectly? That is, such compulsion triggers the survival instinct, launching the afflicted into the fight–flight–freeze reaction pattern. More concretely speaking, what is it for a student to practice mindfulness within the context of schooling that encourages, if not compels, students to compete against each other, and to strive to be winners in a neoliberal socio-political-economic system that exploits humans and non-humans alike? In a situation like this, isn't it probable that mindfulness cultivation can actually feed unwholesomeness or at least be blind to the surrounding unwholesomeness? Isn't that what we are doing when we teach students to do five minute mindfulness before taking tests to “combat test anxiety”? And, are we not doing the same when we teach our stressed workers to do mindfulness so that they can continue their overworking for maintaining productivity for profit making?

What we are witnessing in the ‘failure’ or perversion of contemplative practices, as in “McMindfulness” and numerous other quick fix and context-free stand-alone programs and applications (Forbes, 2016; Hyland, 2015a, 2016b; Purser & Loy, 2013), is unconsciousness at work. These programs are often the cultural reproduction of the mindset of reductionism, instrumentalism, and addiction to greed and speed, which characterize capitalism and neoliberalism. Thus, contemplative practice, an important aspect of the major work to heal humanity and the planet (that has been seriously disturbed by hurt and hurting humans), has to be fortified by understanding human psychology (especially the unconscious), ontology, epistemology, ethics, sociology, politics, economics, and so on. Where the current mindfulness program has gone ‘wrong’ is that it is most often singled out of the context of a profound philosophy and a rich practice (such as Buddhism), and is taken up as a singular technique designed, and promised, to deliver a relatively quick fix for what is construed just as personal ills. Furthermore, corporate mindfulness, ignoring the importance of context, shifted the burden of responsibility back to the individual (worker, student, teacher), with stress being framed “as a personal problem, and mindfulness . . . offered as just the right medicine to help employees work more efficiently and calmly within toxic environments” (Purser & Loy, 2013, para 14). In contrast, we, the authors of this chapter, hold the view that every personal ill is (largely) an unconscious collaboration between the person and the environment. Knowing this may give us the chance, then, to undo the social and ecological ills within the self that has been constructed by such collaboration.

Not realizing and acknowledging the constructed nature of self (first-person experience, or subjectivity), and then prioritizing the work to do with objectivity (the order of things outside subjectivity) over that of subjectivity is a serious impediment to the kind of awareness cultivation we are recommending in this chapter. One of the reasons for the current lack of theoretical or pedagogical interaction with first-person experience in contemplative inquiry may be the dominance of natural science research and its objectifying and quantitative methods. Findings related to the benefits attributed to contemplative practice in education gained through the quantitative

methods used by neuroscience and psychology are frequently quoted by contemplative theorists and pedagogues. While these findings have definitely played a huge role in validating the field, the overemphasis on these results from positivistic methods and sciences has meant the marginalization of findings from the arts and humanities. In addition, the emphasis in quantitative methods on replicability, generalizability, and objectivity all fail to comprehensively engage either relevant contextual issues or the subtleties of contemplative preconceptual (or what we previously called the unconscious) or the transcendent.

Holistic, Integral Approaches to Contemplative Inquiry

Contemplation and contemplative inquiry can take many forms; we see this in examining contemplation, as it has existed in the wisdom traditions. The current overemphasis on secular mindfulness highlights the lack of holism in instances of contemplative education. In this context, we wish to note that contemporary adaptations of contemplative inquiry have taken a practice like mindfulness and stripped it away from the integrated Buddhist teaching, as expressed in the Eightfold Path that comprises teachings of right view, right speech, right conduct, right livelihood, for example, and we are left only with right mindfulness. While we may not wish to incorporate all the teachings of Buddhism into our adaptations of contemplative inquiry, especially in secular contexts, we do need to take an integral approach, incorporating considerations of ethics and right living. Simply put, programs of contemplative inquiry need to be located within a holistic framework that recognizes all lines of development: physical, aesthetic, intellectual, emotional, social/relational, moral, and existential/spiritual.⁸

Another possible consideration for applying contemplation, for both teacher and student, in a more holistic fashion lies in Lilburn's (1999) observation, similar to that of Wilber's (1999), that "Contemplation is inquiry into the nature of being" (p. 27). As Arthur Zajonc (2013) suggests, we need a "more robust and complete ontology, investigated by a broad range of methods, and a more inclusive ethics that gets beyond cost benefit" (p. 93). Lilburn is pointing in the same direction: ontology. Some of us have used the language of spirituality to point to the same. Ergas (2016) designates contemplation as a spiritual research paradigm that works with 'inwardness' (first- and third-persons) and connectedness (second-person). In previous work (Bai, Morgan, Scott, & Cohen (2016), we have pointed to a pluralistic, integral conception of spirituality that includes meaning making; realization of, and engagement with, the sacred or transcendent; a sense of awe and wonder; that which is sensorially or perceptually extraordinary; a sense of wholeness, connectedness, integration, and harmony; compassion, love, kindness, joy; intuitive clarity and insight; and creativity and vitality. Contemplation can be seen as a way of research for exploring these dimensions of spirituality.

Varieties of Contemplative Inquiry in Teacher Education

If we are to bring contemplation into schools, we need to redirect focus in teacher education. We may not need to add more content material, necessarily; rather, we need to change the focus. Jack Miller (2014) has pointed to the significance of the presence of the teacher, claiming it to be of primary importance in learning. We concur. We have Parker Palmer's (2007) famous line from the first page of his classic *The Courage to Teach*: "We teach who we are" (p. 1). Trite, assuredly, but just as assuredly true.

However, as we articulated in previous sections, if the teacher is both hurt and is hurtful, and working with students who are suffering in the same way, then teacher presence in such cases can be damaging. Avraham Cohen, one of this chapter's authors, added to Parker Palmer's statement a line: "We teach who we are and that is the problem" (2015, p. 25). If we are not aware of our unconscious, of our own ruptures and hurts, we are liable to hurt others. Hence, it is important that we

teachers engage in our own healing. It is our proposal that we create teacher education that is optimally designed to support student teachers' healing and growth and development. Such programs would include, besides contemplative practices, a knowledge base that is both theoretical and practice-oriented about being human, and that is essential for educators. To list a few here: psychological knowledge that includes developmental process, developmental trauma and arrest, self-cultivation, such as inner work (Cohen, 2015) that facilitates an ongoing process of development of relationship to self, to human others, and to nonhuman others; practice-based psychological knowledge of attuned communication, empathy, and compassion; and group leadership and facilitation in the service of developing a felt sense of community within the classroom environment. This list can be expanded well beyond what we have included here, such as cultural factors, socio-economic class issues, race, gender, and all manner of fear of otherness. Integration of contemplative practices with the above knowledge and skill bases would create an optimal learning focus and environment to support student teachers in their personal and professional growth and development.

And, finally, we wish to highlight the importance and power of contemplative art as a method or vehicle that bypasses the left-brain discursivity, and takes us to the ineffability of the contemplative interior (Morgan & Abrahamson, 2016). It is possible, through contemplative art, to enter realms of feeling and knowing beyond dianoetic consciousness and duality where the practitioner is taken to a "subtle beyond" (Barthes, in Bai et al., 2009). It is in this finely textured space that practitioners can experience direct immersion in their elemental or primordial ground. As the educational philosopher Mary Richards (1996) affirms "[a]rt integrates also the verbal and non-verbal worlds, showing the work of the hands to be soul language, and the energies of speech to be translations of non-verbal impulses" (pp. 7–8). Contemplative art, as pedagogy, provides entry to, and a means congruent with, the pre-conceptual state both Richards and Barthes describe.

As contemplative art, ranging across all arts genres, engages the pre-conceptual or pre-reflective, somatic, affective, intersubjective, and cognitive, it offers pedagogues the chance to know the wholeness of themselves and their students. Alluding to this in their description of transpersonal art therapy, Franklin and his colleagues (2011) describe it as phenomenological, humanizing practice—one that avoids the "clinification syndrome," which, in the current educational climate, could be translated as the "commodification syndrome."

Through focused, contemplative practice in the arts, one learns how to pay close attention, through the body and its senses, to the external, to our immediate or even distant context, and connect those worlds intimately with that contemplative, phenomenological interior; this becomes both a subjective, first-person contemplation and an intersubjective, second-person one. The body itself is, if we contemplatively allow it to be, "an active and open form, continually improvising its relation to things and to the world" (Abram, 1996, p. 49); there is an "improvised duet between my animal body and the fluid, breathing landscapes that it inhabits" (p. 53). It is this increased capacity for intimate engagement with others and the world that allows contemplation to serve holistically. In the artistic engagement, there is what Barthes (1981) called the "punctum," the "element which rises from the scene, shoots out of it like an arrow, and pierces me" (p. 26). One is pierced, touched, wounded, pricked, and there is the potential for a sympathetic, loving response.

Concluding Thoughts

We propose contemplative inquiry as an integral part of holistic approaches in education designed to promote healing in a fractured, disconnected world. Contemplation in its many forms allows us to address the creative and spiritual dimensions of our being, thus allowing for an education as healing from the disconnected, instrumentalist, and materialistic ethos of our times. In turn, the application of contemplative inquiry in educational settings and in pre-service teacher education will benefit from a holistic, integral perspective: such inquiry can serve not as a means of 'waking up' to greater awareness

but of ‘growing up’ along all lines of development (Wilber, 2016, 2017). Contemplative inquiry can serve effectively as a means of educational healing when it is based on the principles of holistic education and, at the same time, is housed within holistic educational programs or approaches. We need to apply what Miller (2014) refers to as a “holistic vision” to contemplative inquiry while also recognizing that contemplative practices themselves can nurture holism and healing.

Notes

- 1 Source: online etymology dictionary <http://www.etymonline.com/index.php?term=whole>
- 2 This Master’s program in Contemplative Inquiry has the objective of building the foundational capacity through dialogic cohort community building, individual and collective cultivation of contemplative dispositions and skills, and enactment-based knowledge building in educational subject matters ranging over curriculum design, pedagogy, educational programming, assessment, leadership, embodiment, indigenous knowledge, arts-based inquiry, and social and moral philosophy/ethics.
- 3 www.lesley.edu/academics/graduate/mindfulness-studies-masters
- 4 www.naropa.edu/academics/bachelors/index.php
- 5 www.naropa.edu/academics/masters/clinical-mental-health-counseling/contemplative-psychotherapy-buddhist-psychology/index.php
- 6 www.brown.edu/academics/contemplative-studies/concentrating-contemplative-studies/formal-concentration
- 7 www.contemplativemind.org/resources/study
- 8 See Wilber 2006, 2016, 2017 for further discussions of these points.

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