Introduction

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This book represents our third collection of essays on contemplative inquiry and learning in higher education. Our first book, *Contemplative Learning and Inquiry across Disciplines*, explored contemplative inquiry in a transdisciplinary fashion. In that volume, we aimed to contribute to the growing understanding of how contemplative inquiry and practice is now common across academic disciplines. Beginning with an overview by Arthur Zajonc, the volume contains essays that explore contemplative inquiry in philosophy, political science, economics, information technology, education, music, and other disciplines.

That collection now sits alongside a rapidly growing compendium of volumes on the subject of contemplative inquiry in education. These include: *Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning*, by Daniel Barbezat and Mirabai Bush; *The Contemplative Practitioner: Meditation in Education and the Workplace*, by Jack Miller; *Meditation and the Classroom: Contemplative Pedagogy for Religious Studies*, edited by Judith Simmer-Brown and Fran Grace; *Mindful Teaching and Learning: Developing a Pedagogy of Well-Being*, edited by Karen Ragoonaden; *Contemplative Studies in Higher Education*, edited by Linda Sanders; *Contemplative Approaches to Sustainability in Higher Education: Theory and Practice*, edited by Marie Eaton, Holly Hughes, and Jean MacGregor; *Re-Envisioning Higher Education: Embodied Pathways to Wisdom and Social Transformation*, edited by Jing Lin, Rebecca Oxford, and Edward Brantmeier; *The Heart of Higher Education: A Call to Renewal*, edited by Parker Palmer, Arthur Zajonc, and Megan Scribner; *Meditation*

as Contemplative Inquiry: When Knowing Becomes Love, by Arthur Zajonc; *Yoga Minds, Writing Bodies: Contemplative Writing Pedagogy*, by Christy Wenger; *Introducing Contemplative Studies*, by Louis Komjathy; *Cultivating a Culture of Learning: Contemplative Practices, Pedagogy, and Research in Education*, edited by Kathryn Byrnes, Jane Dalton, and Elizabeth Hope Dorman; *Lectio Divina as Contemplative Pedagogy: Re-appropriating Monastic Practice for the Humanities*, by Mary Keator; and *Contemplative Literature: A Comparative Sourcebook on Meditation and Contemplative Prayer*, edited by Louis Komjathy. The last one listed here is an in-depth anthology of primary texts on meditation and contemplative prayer from a wide range of religious traditions, with commentaries by international experts. Furthermore, the list of volumes on mindfulness, specifically, in higher education is equally impressive, with several volumes now in publication, which we will not list here: not enough space.

Contemplative approaches to higher education have been emerging across a wide cross-section of disciplines and fields from the work of scholar-practitioners who are pushing the boundaries of traditional theories and practices of postsecondary instruction and learning. In addition, scholar-practitioners are finding ways in which long-established contemplative theories and practices can optimally fit into or be shaped by existing academic disciplines. While contemplative practices have been foundational to wisdom traditions throughout various cultural periods, more recently these practices are being reexamined across different contexts of learning, particularly in mainstream North American institutions of higher education.

Many scholars are finding it increasingly necessary to incorporate the rigors of contemplative practice within academic contexts, discovering that contemplative process and method are well equipped to enhance, deepen, and broaden academic thought and praxis across disciplines. As the essays in that first volume make clear, contemplative practices help focus the mind; offer the dispassionately reflective capacities of mindfulness; reduce stress; create and uncover meaning, insight, and wisdom; as well as facilitate awareness of both inner and outer worlds and our fruitful engagements in them. Among the most significant contributions is that these practices help students and instructors deepen their awareness of and engagement with self, others, and the world.

We read the proliferation of contemplative approaches to studies, instruction, and learning in higher education as a poignant sign that the current life-world situation of our time is one that needs to regain a measure of dynamic balance, wisdom, and intelligence capable of embodying sustaining and sustainable alternative courses for the future. Our cur-

rent academic world, characterized by increasing complexity, connectedness, and change, is increasingly asking for curricular and pedagogical approaches that effectively address these realities.

The Intersubjective Turn

Our previous, companion volume to this work, *The Intersubjective Turn: Theoretical Approaches to Contemplative Learning and Inquiry across Disciplines*, offered an overview of intersubjectivity. Because some readers may come to this volume without acquaintance with our previous volume, we feel it would be valuable to offer our overview of the intersubjective and its place in contemplative inquiry and practice. To begin with, we will quickly posit here a working definition of intersubjectivity, borrowed from Scheff (2006, p. 196): "the sharing of subjective states by two or more individuals" that enables such sharing is empathy: intersubjective experience is, to varying degrees, an empathic experience in which we consider how others are experiencing the world and attempt to see through their eyes, walk in their shoes.

Intersubjectivity is a subject of inquiry in psychology, sociology, anthropology, philosophy, and religion. Its focus, of course, is the relational aspect of our being. To give a small scholarly background to intersubjectivity: Edmund Husserl (1970, 1988) began his work in phenomenology in exploring the subjective realm of experience. But he came to see that there was, quite naturally, an inner kinship between us, specifically through our bodies; we come to see each other as experiencing beings. The interior, phenomenal world is inhabited by many subjective beings in relation to one another; there are multiple subjectivities. Thus, shared experiences give rise to intersubjective phenomena that are themselves shared. Objective realities are experienced both subjectively within ourselves and intersubjectively between ourselves. The intersubjective world is what he referred to as the *Lebenswelt*, the "life world." It is the world of immediate, felt, collective lived experience and the development of conscious or unconscious standards and conventions that may arise from these shared experiences. It is a common field in which our lives and experiences are intertwined. This world is fluid, dynamic, and indeterminate. The intersubjective realm plays an enormous role in defining ourselves and our relations to others and the world.

Martin Buber contributed significantly to the framing of the intersubjective in his extensive articulation of dialogue (as ontology: interbeing) and the *I-Thou* relationship. The *I-Thou* relationship is "spoken"

or manifested with the whole being, one to another. The relationship is one of addressing and being addressed, again from and to the whole being: being to (and with) being. The *I-Thou* relationship brings the fulness of being of both *I* and *Thou* into realization: this is the heart of the intersubjective.

Buber's (1965) concept of the "interhuman," expressed in his later life, emphasizes the individual ontology—the *I* and the *Thou*—as distinct beings, and, paradoxically, at the very same time there exists the occasion for a shared ontological reality; this is the dimension of interbeing, also articulated by, among others, Thich Nhat Hanh (2000, 2005). But even in his early work, Buber (2000) insisted the *I-Thou* relationship could exist in the three spheres of nature, the human, and the spirit. The intersubjective turn is this intentional, ontological orientation to the other—human, more-than-human, or spirit—as a whole being through the simultaneous acts of our addressivity and receptivity. Buber writes, "Relation is mutual. My *Thou* affects me, as I affect it. We are moulded by our pupils and built up by our works. . . . How we are educated by children and by animals! We live our lives inscrutably included within the streaming mutual life of the universe" (p. 29). In his later essay "Elements of the Interhuman," Buber (1965) writes:

> To be aware of a man [sic] . . . means in particular to perceive his wholeness as a person determined by the spirit; it means to perceive the dynamic centre which stamps his every utterance, action, and attitude with the recognizable sign of uniqueness. . . . It is possible only when I step into an elemental relation with the other, that is, when he becomes present to me. (p. 80)

The intersubjective has also been the focus of a significant amount of recent scholarship. As Gunnlaugson (2009) has written:

> Intersubjective theory has surfaced in recent decades from diverse developments in consciousness studies, integral studies, philosophy of mind, transpersonal psychology and feminist critical theory among others. Partly in response to the problematic legacy of Cartesian rationalism that proceeds epistemically by objectifying and depersonalizing one's self and the world (Ferrer, 2001), a number of intersubjective theorists (Bai, 1999, 2004; De Quincey, 2000, 2005, Heshusius,

1994; Thompson, 2001) have made the effort to establish the validity of certain shared processes of knowing born through and inside relationship. In doing this, these contributions have provided an important epistemological rebalancing and movement towards more integrated visions of knowledge and the processes of knowing. (p. 27)

Bai, Scott, and Donald (2009) define intersubjectivity as "the capacity and ability to sense and feel everything in terms of the bond and strength of intimate relationship" (p. 324). It is a consciousness that is based in active participation with the other; it is not an objectified, dualistic, abstract sense of placing the other at a distance that cannot be bridged by meaning-making. Intersubjectivity is a "dialogical" consciousness that apprehends and communicates through language, the body, emotions, and intuition. In an earlier work, Bai (2001) characterized intersubjectivity as:

> [a] mutual sharing of thoughts, perceptions, values, in short, the content of consciousness. Subjectivity, as I define it, refers to the fact of having the "inner," psychological world of thoughts, feelings, values, and attitudes, as opposed to the "outer" world of physiological processes of the body and matter in motion. When subjectivity is shared, so that there is a transfusion of thoughts, feelings, perceptions, and desires taking place, this is intersubjectivity. We become intersubjective beings when, through sharing ourselves, we are open to each other's subjectivity and allow its transfusion across our individual differences. (p. 311)

Having extensively surveyed the contemplative inquiry and learning literature, we came to realize that contemplative studies has until more recently emphasized a predominantly first-person standpoint—a response in part to the prevalence of third-person learning approaches that typify traditional academia. Roth (2006, p. 1805) points out that first-person approaches to contemplative experience involve exploring contemplation from a subjective position within the individual learner, while third-person approaches aspire to examine contemplative experience from an objective position that is presumed to be outside of us. But within the literature to date, insufficient attention has been given to contemplative pedagogy from second-person perspectives, which involve

exploring contemplative experience from an intersubjective position that is represented spatially as *between* us, in contrast to *inside* us (subjective position) or *outside* us (objective position). To our thinking and in our research, the way forward from here was clear. And while we were not yet in a position to come out and declare this with our first book, as this project came to a close, the obvious began to slowly dawn upon us.

Initial rebalancing efforts to honor first-person forms of contemplative practice within the field of contemplative education have, for different reasons, led to an omission of second-person approaches that cultivate collaborative discernment, inspire deeper shared and coemergent contemplative states of knowing, and generally move learners and educator toward a more collective focus in their learning engagements. Unlike either third-person or first-person methods, second-person approaches offer the benefits of engagement not only within our own interiority but also between participants within the greater field of awareness and ensuing conversation. The expansion and embrace of second-person methods provide a distinctive learning milieu or context in which collective wisdom and shared learning can begin to emerge from a participatory rather than individual-centered ethos within groups, teams, and the classroom as a whole; this is what Wilber (2006) refers to as "the nexus of a we" (p. 153). Furthermore, within the contemplative realm, the intersubjective can extend out into the more-than-human realms.

In no way denying the necessity for first- and third-person contemplative approaches or practices, the move to opening our interconnections within second-person approaches represents a filling out of the learning culture that is always already present in each classroom, though to varying extents either ignored or sidelined in favor of more traditional methods that are centralized in the individual learner.

Second-person approaches to contemplative education draw from various fields, including intersubjective theory, where we find the notion of the *intersubjective field*, which forms between any two or more persons where there are always at least three points of view: mine, yours, and ours together (Orange, 1995; Sarath, 2013). Support for this work has surfaced within and more broadly across the fields of leadership development, dialogue education, consciousness studies, psychotherapy, creative arts, and collective intelligence, among others (see the introduction to *The Intersubjective Turn: Theoretical Approaches to Contemplative Learning and Inquiry across Disciplines* for references to relevant works in these various fields).

In his proposal for a new field of contemplative studies, Roth (2006) advocates integrating critical third-person and first-person approaches to

contemplative study. Yet despite these important developments, peer-reviewed books of current scholar-practitioners' accounts of second-person contemplative approaches to learning across higher education settings have not yet been ventured. As our first book project closed, after further conversation, we saw this omission as a clear occasion and call for our two volumes on the intersubjective dimensions of contemplative inquiry and learning in higher education. Whereas, in our first book, we advocated making the turn to contemplative inquiry and learning, we have come to realize that it is time to extend this turn in the direction of a second-person scholarship of intersubjective theories and practices.

Since that moment dawned on us, and through the development of this two-volume project, we have grown to appreciate the promise of how second-person contemplative approaches to learning and teaching will contribute significantly to the field of higher education at large. In a larger educational sense, there is the promise of an expansion and shift to a more relational sense of being as well. We feel a growing need for continued engagement with the current landscape of contemplative education, pedagogy, and curriculum, only this time from the perspectives of leading second-person contemplative researchers and practitioners. Building from this epiphany, and in embarking upon and finally completing this project, our conviction that the promise of second-person contemplative approaches can play a significant role in helping us create deeper, more meaningful, and sustainable relationships with others and with the various ecologies that surround us has grown not only in each of our reflections but in our practices and lives as scholar-practitioners.

Having explored theoretical frameworks and approaches to contemplative inquiry in *The Intersubjective Turn*, we now offer this volume that applies theory to practice in the realm of the intersubjective.

Theory and Practice

Since the Ancient Greeks, the dynamic interplay, often fraught with tensions, between theory (*theoria*) and practice (*praxis*), has been a source of considerable reflection and debate. To wit, Aristotle held the view that the desirable lifestyle for human beings was largely in service of the intellect or *theoria*. The contemplative arts were generally understood by Aristotle (1999) as an activity that served as an end in itself and in many respects was cut off from a more active engagement in the polis. On the other hand, Plato's concept of *theoria* (in the *Republic*) is deeply interwoven with one's way of being in the world; in his allegory

of the cave, the individual who leaves the cave subsequently returns to it, adjusting the eyes to the relative darkness and working in and with that reality. Theory becomes grounded in interpersonal practice. Pierre Hadot (2002) reminds us of the central role that contemplative practices played in the evolution of the systems of logic and rational thought, typically presumed to be largely intellectual endeavors, that are ascribed to the same tradition of ancient thinkers. While there is "no denying the extraordinary ability of the ancient philosophers to develop theoretical reflection on the most subtle problems of the theory of knowledge, logic, or physics," he writes, it is also important to recognize the engagement in contemplative disciplines that were "intended to effect a modification and transformation in the subject who practiced them" (p. 6). Nightingale (2004) adds that "by linking philosophical theorizing to an institution that was at once social, political, and religious, the fourth-century [BCE] thinkers identified theoretical philosophy as a specific kind of cultural practice," adding that this move grounded *theoria* in social and political realities (p. 4).

While we subscribe to the approach conveyed in the accounts of Plato, Hadot, and Nightingale, we also share the concern, consistent with the bulk of educational criticism, that the prioritization of theory over practice still takes place as a pillar of the Western model of education, from grade school to graduate school. In other words, applied forms of experiential knowledge, particularly at the individual level when based in or informed by other ways of knowing—somatically, phenomenologically, emotionally, spiritually, among others—have become entirely secondary or marginalized altogether. Committed to countering this pattern, we begin this book by restating the theme that weaves through each of our three volumes—that of the fundamental importance of practice in institutions of higher learning. Moreover, that practice is not simply intellectual; it embodies, as previously stated, rigors that are somatic, phenomenological, emotional, and spiritual.

We build from the insight of curriculum scholar Ted Aoki's (2005) conceptualization of *praxis* as "the total person—head, heart, and lifestyle, all as one—given to an ethical life within a political context." From this vantage point, theory and practice are "seen to be in a dialectical unity" (p. 116). As Carr and Kemmis (1986) observe, *praxis* "remakes the conditions of informed action and constantly reviews action and the knowledge which informs it" (p. 33). The pairing of theory and practice through reflexivity is central to an ethical practice of contemplative learning and inquiry.

There is also the matter of context. From feminist, Indigenous, postmodern, poststructural, postcolonial, and sociocultural perspectives, contemplative practice is contextually situated: historically, economically, politically, socially, environmentally, and spiritually. We need to attend to multiple dimensions of context in our practice.

Practice in the Intersubjective Realms of Contemplative Inquiry

And if few educational aims are more important than the bridging of theory and practice, then the emergent field of second-person contemplative education holds as an arena where opportunities to fulfill this aim are particularly promising. Even a cursory look at the range of second-person experience underscores this point: The cohering silence of group meditation, Bohmian dialogue where participants connect to their deeper stream of shared meaning, the collective reading and interpretation of sacred texts across traditions, the spontaneous and creative exchange of improvised music, dance, or theater ensembles—these are but a few of a growing number of examples of formats that harness the deeper transformative capacities of second-person contemplative practice that can be implemented in higher education classrooms. Having, in our previous volumes, established theoretical terrain to substantiate inroads to support this kind of work, we are delighted now to present a rich and diverse series of applied case studies that ground this conceptual understanding in various pedagogical scenarios.

This present book devoted to practice in the intersubjective dimension of contemplative learning is created not only in recognition of the usual theory/practice divide and the latter's usual marginalization but also, more importantly, to reinforce the generative notion that intentional forms of practice create and guide consciousness. Contemplative practice opens us to the inner subtle regions of consciousness, of which everyday mind ordinarily lacks awareness or to which it lacks access and receptivity. In other words, contemplative practice brings forth contemplative consciousness. And intersubjective contemplative practice generates shared beingness, what Thich Nhat Hahn (2000, 2005) refers to as "interbeing" or contingent or dependent arising. Interbeing in second-person contemplative practice creates what Nakagawa (2000) calls a "pedagogy of communion." He elaborates that it "concerns the communal modes of relationships that take place in the deeper formative

dimensions of reality. In communal relationships, all beings are inter-connected, unified, and interpenetrate one another without obstruction" (p. 50). Intersubjectivity involves an openness to being in contact with another at these deeper levels: by and with another person, a group of people, a text or idea, an animal, plant, mineral, or the entire cosmos. Intersubjectivity informs and makes claims on our individual subjectivity.

Let us repeat: mindful practice generates consciousness and hence brings us into contact with the interior dimensions of subjectivity, which, when it becomes shared, is a central dynamism of the contemplative turn in higher education. As longer-term practitioners inevitably come to appreciate, the necessity for sustaining regular, committed practice is clear, whether this realization comes from the teachings of the various wisdom traditions that have housed many of the contemplative approaches explored within this volume or from the latest research in neuroscience.

As editors of this three-volume series, we are particularly excited about the intersubjective turn in contemplative learning. We note that the principal context of our growth and development is through modes of learning and engagement that take place in the intersubjective dimension—in the relational field with others. Learning via contemplative inquiry and practice is no exception. The core value of the intersubjective domain of human learning is most noticed when there has been a rupture to it; all of us can recall instances when college students, faculty, or staff have suffered due to breakdowns in communication or understanding. From this and other, more personal, evidence, we should conclude that intersubjectivity is an absolutely essential psychic nutrient for human growth and learning. By the same token, as contemplative-oriented educators, we will need to know how to work with and apply intersubjective principles and ways of being in our pedagogical practice, in the service of stimulating and facilitating learning and growth in people with whom we work and teach. Such recognition in our view opens a wide horizon of deep, complex, and life-changing learning for contemplative educators and their students to engage.

Given that relationships with other human beings and the "more-than-human" dimensions of life are indispensable to the deeper sense and significance of life, any educational modalities or practices that draw directly from the contemplative quality of our intersubjective relationships are increasingly valuable. Because intersubjectivity lies at the very heart of relationship, the various forms and expressions of second-person contemplative pedagogy represent important attempts toward the ongo-

ing exploration, development, and realization of our collective humanity in the classroom.

Because the editorial team of this contemplative learning and inquiry trilogy are dedicated long-term theorists/practitioners (contemplative and pedagogical), the occasion to edit these volumes has been an inspiring opportunity for us to join our authors in attempting to integrate these realms into various expressions of research and praxis. We give a brief outline of each chapter included in this volume as follows.

The Chapters

The one element that binds this collection of essays is *relationships in teaching and learning*. More specifically, the commonality is the inner, shared experiences of the participants—the intersubjective experience—engaged in contemplative practices designed around the intersubjective. We see the authors focus on the development of a respectful, gentle ethos; on mindful dialogue; on shared equanimity and respectful, critical inquiry and reflection; on "inter-corporeal mindfulness" and interactive flow; on teaching as a contemplative practice through mindfulness and self-study, and how first-person experience enhances second-person development; on a practice of Aikido that demands an intersubjective, second-person model of engagement; on the work of facilitating intersubjectivity through mindfulness, energetics, and somatic awareness; on the interpersonal dynamics of nursing students and faculty where the focus is critical inquiry and "humanbecoming," on the use of the contemplative and expressive arts in developing creativity and community, and finally on developing a spirit of contemplative, collective *communitas* among staff and faculty at a university.

As we will point out, there are many layers and manifestations of the intersubjective in these contemplative milieus. But in the midst of this diversity there is the unifying thread of the contemplative experience of the intersubjective itself, the shared life worlds, the essence of relationality. These layers and manifestations offer us a new and perhaps enticing way of possibly reconceptualizing contemplation itself.

Kathryn Byrnes and Jessica S. Caron launch this expedition with their chapter, "Mindfulness in Education: Contemplative Inquiry in a Community of Learners," which provides an account of how the contemplative features of respect, gentleness, intimacy, participation, and vulnerability can be invited into and supported in the learning ethos of

an upper-level undergraduate education course, Mindfulness in Education. Rather than viewing teachers and students as disembodied beings by focusing solely on their intellectual and rational systems, the class explores how, within a community of learners, contemplative inquiry's emphasis on wholeness moves education toward a view of teachers and students as beings with not only minds, but also hearts and bodies.

Nancy Waring, in her essay "Meditating Together, Speaking from Silence: The Theory and Practice of Interpersonal Mindfulness," offers the reader a window into a graduate-level course on the theory and practice of insight dialogue, an interpersonal meditation practice developed by Western insight meditation teacher Gregory Kramer. In light of insight dialogue, the essay explores resonant theories of dialogue articulated by David Bohm (1917–1992), Paulo Freire (1927–1991), and Siddhartha Gotama (ca. 563–483 BC), known today as the Buddha. Each of these thinkers is committed to the enhancement of human understanding and compassion through dialogue, in the service of a kinder, gentler, more egalitarian world. The essay is intended to contribute to the dialogue on the intersubjective turn in contemplative education, and to suggest the value of the insight dialogue course under consideration as a model of intersubjective contemplative pedagogy.

Véronique Tomaszewski's chapter, "Intersubjectivity in the Holistic Teaching of the Sociology of Religion at Glendon College in Toronto," presents the case of an experiential, participative, and intersubjective pedagogy. Allowing for memorable intersubjective moments of comparison, rejection, and questioning encourages students to honestly connect to their beliefs, yet also to develop the critical thinker in them who mindfully uncovers the kind of sociologists they are. As Tomaszewski's and her students' testimonies reveal, "intersubjectivity" plays a performative role in the making and the shaping of a sociology-class consciousness built on equanimity. Intersubjectivity also creates the conditions and the environment conducive to a nondual, intellectual, and experiential relationship inside the classroom.

Stephen J. Smith and Karen LaRochelle continue the exploration with their essay, "Being with Horses as a Practice of the Self-with-Others: A Case of Getting a FEEL for Teaching." They explain how specific practices and programs of "facilitated equine-enhanced learning" (FEEL), while mostly attributing their personal and professional development successes to the mirroring of human consciousness in equine behavior, achieve pedagogical ends when mimetic resonances become animated by an intercorporeal mindfulness, which is to say, by a motional interbeing,

relational attunement, and interactive flow. In this way, the intercorporeal dynamics of being with horses transposes readily, as an *intersubjective contemplative practice*, to the pedagogical practices of classroom life.

Thomas Falkenberg and Michael Link, in "A Disciplined Practice of Collaboratively Working on Teaching as Contemplative Professional Practice," explore teaching as contemplative professional practice, drawing on two traditions of human development that give particular attention to the importance of inquiring into and working with one's experiences of inner life for human and professional development. One is the mindfulness tradition of Buddhist psychology and philosophy and its modern Western adoption in consciousness studies, the second is the self-study tradition of teacher development that puts teachers' awareness and noticing at the center of teacher development. The considerable extent to which first-person experience enhances second-person development is highlighted in this work.

Michael A. Gordon, in "Awakening to Wholeness: Aikido as an Embodied Praxis of Intersubjectivity," reflects on how cultivating one's "mind and body coordination" through this defensive art develops embodied Non-dissension. He frames his investigation of intersubjectivity as a double-bind paradox: how can dualistic consciousness of subject-object dichotomy apply itself to resolving human conflicts while inherently operating from a position of the very dualism that creates such conflict in the first place? Through a series of vignettes and explication, the author replies with an account of Aikido as a contemplative way of being and living—based on a view of the cosmos as interdependent relationality—that demands an intersubjective, second-person model of engagement.

In "Self, Other, and the System," Ian Macnaughton explores phenomenologically how to bring individuals into the realm of intersubjectivity. This work of facilitating intersubjectivity in individuals is not only about the art of personal reflection, nor solely about practicing how to listen to their personal way of being in their life and work. It is also in knowing how to sit with others, and be in attunement, presence, resonance, feeling states, and somatic experiences with a group, with a larger sense of human-to-human interpersonal intersubjectivity, and with the even larger expanse of our interbeingness. He presents a diverse methodological range, including the following: mindfulness and other contemplative practices, energetic practices, and a number of other practices.

Deborah Sally Thoun, Anne Bruce, and Coby Tschanz provide a chapter titled "Walking Steps: Contemplative Wanderings with Humanbecoming," which explores personal experiences of teaching-learning

for nursing students and faculty that cultivate intersubjective awareness, presence, and bearing witness to human being. They highlight an example of a nursing inquiry course and the synergistic resonances found among and between contemplative pedagogical approaches, course content, and the deeply connected philosophical ground of each, adding personal reflections and student accounts.

Sally K. Severino and M. Andrew Garrison's chapter, "Contemplative Learning: A Second-Person Approach to Physical Fitness," takes the inquiry into the realm of embodiment and approaches second-person intersubjective learning through the lens of a course on being physically fit. They present the neuroscientific groundwork on intersubjectivity that underpins second-person learning followed by a case study that demonstrates how second-person contemplative learning facilitates the cocreating of a new being image in the realm of physical fitness. Yet another layer of the intersubjective domain emerges through their account and analysis of their work.

Sean Park, in "Teaching Creativity and Building Community in the Undergraduate Classroom: Self-Awareness, Empathy, and Character through Relational and Contemplative Practice," describes the use of relational contemplative practices and expressive arts in a first-year undergraduate course in interdisciplinary expressive arts. Descriptions of how mindfulness meditation, interpersonal mindfulness practice, group dialogue, and Japanese *ensō* painting are offered to students serves to illustrate how they render the classroom as a contemplative, creative, and collaborative community—one rooted in a rich sense of belonging and acceptance.

In her essay "A Three-Tiered Monastic Approach to Intersubjective Dialogue for Application within Higher Education," Mary Keator provides an excellent example of how a contemplative approach perfected in one of the wisdom traditions, *lectio divina*, can be applied in a purely secular context in higher education. She offers rich, practical examples from her own teaching in the humanities of how she has accomplished incorporating "sacred reading" into her classes. Beginning with a quick review of contemplative traditions in the West and the Christian monastic origins of *lectio divina*, she then lays out the principles of *lectio divina* and how they mesh with contemporary principles of contemplative inquiry, particularly as an intersubjective contemplative practice. She pays particular attention to the dialogical elements of *lectio*, exploring listening to self, to others, and class dialogues. All the

while she provides specific examples, illustrating how she has used *lectio divina* in exploring texts as varied as *Antigone*, the story of Jesus and the woman from Samaria in the Gospel of John, the *Dhammapada*, *Gilgamesh*, and the *Katha Upanishad*. She provides comments from her students as well, demonstrating how relevant and meaningful the texts became. As one student wrote: "Both of these [texts] spoke to me. They made me reevaluate my life. What was my purpose for living?" Who could not wish for a similar outcome?

Finally, in "No Mind in Community: Cultivating 'Fields in Good Heart' in an Intellectual and Professional Praxis-Enhancing Commons," Arden Henley connects the "no mind" of contemplative practice to the realm of community through the metaphor of *the commons*. The nondenominational cultivation of contemplative states of mind by members of a community quite naturally leads to warmth, inclusiveness, and, at its best, *communitas* in community settings. Contemplative states of mind are expressed in and evoke specific social practices and an egalitarian ethos that can be likened to a commons. Henley's chapter provides specific examples of the effects of contemplative practice on the evolution of graduate programs at City University of Seattle in Canada.

On the whole, this third book of the series continues to advance our explorations into the first-, second-, and third-person varieties of contemplative inquiry begun in our first volume. In support of advancing scholarship that draws upon these three perspectives of contemplative inquiry, by focusing more in-depth with applied second-person approaches, this book continues to fill out this larger project, what our colleague David Forbes (2016) has referred to as a more integral view of the field. In our previous introduction, we suggested that a contemporary educational imperative is to establish the "inextricable link between individual consciousness and the cosmic wholeness" and "to refine understanding and approaches to this wholeness through all three lenses." We believe the essays contained herein illuminate the role of intersubjective contemplative practice toward these ends.

The collection also serves in clearly demonstrating how theory can be reflectively and creatively put into practice. Our intended audience for this collection are educators, counselors, those in medical services, social workers, and others who not only wish to deepen their theoretical understandings of the intersubjective dimensions of contemplative practice and inquiry but also wish to encounter living examples of it. We think the variety of examples here serves that need. The diversity

of examples serves to widen the audience to whom this volume might appeal; the connecting thread is the sphere of interbeing: the manifestation of the intersubjective turn in contemplation.

Our hope is that this final volume of essays will inspire educators with practical possibilities in undertaking the challenge Mirabai Bush lays before us of continuing to build relationships and communities from a more engaged contemplative mindset and heart. As our authors demonstrate, practices that may have roots within the various world religious or wisdom traditions can still be creatively adapted to serve in secular contexts to the extent that spirituality encompasses the religious and the secular dimensions of our lives. In this respect, Second-Person Contemplative Inquiry serves an important and unique role in bringing us into a richer contact with these deeper shared dimensions of our lives. As the underlying motivations, meaning, and shared purpose of our lives and institutions depend to an increasing extent on our ability to constructively access and build together from this place in our learning and inquiries, it is our sincere hope that this third book will inspire practitioners and scholars to continue making advances with the Second-Person project of Contemplative Learning and Inquiry.

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