**The questions:**

**How has the concept of reflection/contemplation/meditation been defined and developed within Western thought?** There has always been an exchange of thought between the E and the W but this exchange is now substantially accelerated. **Smythe, Ixer and Brookfield’s concern that reflection becomes meaningless. Dewey, defn of reflect, partialisation of experience.**

***What is the process of reflection within Western thought? What kind of experience is reflection?***

***Within Western thought what processes are made possible by reflection?*** Critical thinking, transformational learning, conscious awareness of beliefs, judgements, assumptions, improved practice, more ‘intuitive’ and ‘insightful’ practice. Brookfield, adult learners and transformation

**Within Western thought what is the relationship between reflection and action?** From the perspective of the EWTs the act of reflection is very specific. It is an action rather than purely a cognitive process? It involves actions of the mind/heart/whole intelligence of the being (consider correct Sanskrit term). **To what extent has Western thought recognised that reflection is an embodied action? Dewey, active forward-looking experience, Argyris and Schon’s Model 1 and Model 2 theories of action, Dewey: routine action in practice.**

**Within Western thought how is the practice of reflection taught/communicated? Freire: relationship between student and teacher.**

**Within Western thought how can or has the use of reflection be investigated/researched? Argyris and Schon’s testing of Model 1 and Model 2 in practice, and Schon’s case studies**

**Which Western thinkers on reflection have attempted to address the divide between theory and practice and to what effect? Schon, Polanyi, practice knowledge**

**Within Western thought what are the ethics, metaphysics and epistemologies of reflection and how do they transform the self of the practitioner?**Within Eastern thought it is recognised that the practices of reflection/contemplation/meditation **transform** the practitioner. Two of these transformations, for example, are the realisation of the interconnectedness of all sentient beings and the recognition of the impermanence of everyday phenomena. These transformations directly affect the self by compelling a certain ethical, metaphysical and epistemological views. What impact on the self of the practitioner does Western thought ascribe to the practice of reflection? How does the divide between theory and practice impact on this process? **Habermas: three ways of generating knowledge, Schon (technical, rational …), Schon’s new epistemology, Schon self knowledge**

**What concepts of collaborative/intersubjective reflection exist within Western thinking? Argyris on organisational learning/action, Argyris and Schon on ‘public testing’ ie. double-loop learning has an intersubjective component**

**How does reflection relate to the generation of meaning? Dewey, Habermas, Gendlin**

**How does reflection relate to the generation of experience? Gendlin**

**How does reflection relate to the generation of intuition? Schon**

**How does reflection relate to the generation of creativity? Schon**

**Working Notes:**

Clearly define my take on terms: reflection, reflexivity, …

**Ixer (1999)** points towards the lack of clarity with respect to what reflection is in the fields of reflective practice and critical reflection. He highlights the fact that even the foundational work of Schon lacks ease in practical application.

The separation between theory and practice is thoroughly ingrained in Western thought, beginning with Socrates (Cave analogy, absolute reality) and Aristotle (ultimate ideas). It has been a gendered event that has made much of Western thought masculine.

This masculine-isation of ethics has been questioned by Carol Gilligan’s ethics of care – an ethics that is situated and practical.

For this reason I have turned to the Eastern Wisdom Traditions to explore their perspective on reflection. What is unique about these traditions is the fact that philosophy, theory and abstract thought are not separated from practice. In contrast, the philosophies of life of Yoga, Taoism, Buddhism etc. are in constant dialogue with the practices of these traditions. Their concepts of reflection are born out of practice and are therefore immediately accessible to application in practice. This is very compatable with the high touch professions.

Several of these traditions have as their ethical basis compassion and caring towards all sentience. This is very compatable with the high touch professions.

Address issue of religion verses teaching/wisdom trad. and issue of secularisation in the case of Buddhism and the secular nature of yoga and Taoism. The Buddha was not a Buddhist and he did not restrict the availability of his teachings to those who were Buddhist.

Outline more here re: suspension … on the level of the individual and in the different traditions

Talk more about how this model for reflection is different to existing models, how it can extend the development of existing models, how it could be efficacious in practice etc.

Then this gets combined with Skovholt to create the C4 cycle – intersubjective