

Markus Tiedemann *Editor*

# Philosophical Education Beyond the Classroom



Springer



---

# Zen and Contemplation: “Raum für spirituelle Wege Berlin”

Liliane Ortwein

---

## Abstract

For a successful cooperation between schools and spiritual centres, the following questions will be discussed: What contribution can the cooperation make to philosophical education in primary and secondary schools? In what way can the learning space support the goals of philosophical education, such as strengthening judgement, using the example of a spiritual centre in Berlin, Raum für spirituelle Wege Berlin (Space for Spiritual Paths Berlin)? What suggestions can a spiritual centre draw from the demands of the institution of school and the individual needs of young people? As an offer to answer these questions, a short overview of the self-understanding of Zen, contemplation and the Raum für spirituelle Wege is given. From the description of the practical experiences already gained with children and young people, opportunities and challenges will be derived, as well as summarizing recommendations for the three groups involved: students, educators and spiritual centers.

---

## Keywords

Zen · Contemplation · Mindfulness · Raum für spirituelle Wege · Students

---

## 1 Introduction

For a successful cooperation between schools and spiritual centres, the following questions will be discussed: What contribution can the cooperation make to philosophical education in primary and secondary schools? In what way can the learning

---

L. Ortwein (✉)  
Berlin, Germany  
e-mail: [kontakt@lilianeortwein.de](mailto:kontakt@lilianeortwein.de)

space support the goals of philosophical education, such as strengthening judgement, using the example of a spiritual centre in Berlin, Raum für spirituelle Wege Berlin (Space for Spiritual Paths Berlin)? What suggestions can a spiritual centre draw from the demands of the institution of school and the individual needs of young people? As an offer to answer these questions, a short overview of the self-understanding of Zen, contemplation and the Raum für spirituelle Wege is given. From the description of the practical experiences already gained with children and young people, opportunities and challenges will be derived, as well as summarizing recommendations for the three groups involved: students, educators and spiritual centers.

## 1.1 Zen

Zen is not a religion and not a philosophy. Zen is immediate awareness in the present. Through being present, that is, being completely at one with what is, the present is experienced. *Zazen*, sitting in silence, leads to this experience of reality. Various methods are used to gather the mind, often focusing on the breath. This focusing and listening into silence, into vast and infinite space, is maintained in *kinhin*, mindful walking, and *samu*, mindful work. From the perspective of Zen, ratiocination, terms and concepts limit the timeless space of vastness and silence. Zen therefore takes place primarily as a transmission of experience from person to person outside of sacred writings, through sitting itself, through lecture, one-on-one conversation and koan training, as well as sharing in a group.

Japanese and Korean Zen emerged from the Buddhist tradition of Chinese *Chan*. Throughout the centuries, Zen traditions came to terms with the respective cultures in which they were practiced and continued to develop. This was supported by the didactic freedoms and the work of the various masters and teachers.<sup>1</sup> When institutions rich in tradition – possibly even with centuries of history – meet the expectations and needs of other groups in society, the question always arises as to how far both sides can move towards each other. In the best case, tradition-conscious associations grow along with changes in society. History shows that this usually happens with a longer time lag.

Since only a selection can be made to further explain Zen in the twenty-first century, the following examples will illustrate the most important aspects.

Zen leads into everyday life, into the here and now. Access to becoming one with the present can only be achieved through the senses and one's own body awareness. These can be felt in everyday activities. The practice of *zazen* is not an end in itself, but enables the practiced inner attitude to be practiced in daily life. Therefore, a serious spiritual path must prove itself in everyday life, as described in the twenty-

<sup>1</sup>Cf. West-Östliche Weisheit. Willigis Jäger Stiftung: Zenlinie Leere Wolke, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/zenlinie-leere-wolke/> (13.03.2020).

first case of the koan collection *Mumonkan*: "A monk asked [Master] Unmon in all seriousness, 'What is Buddha?' Unmon said, *Kanshiketsu!*"<sup>2</sup> – a fecal spatula that monks used to clean their buttocks. Ordinary everyday activities allow one to experience oneness with one's true being: "Our lives cannot be divided into sacred and unholy. Every true spiritual path leads back to the marketplace and everyday life."<sup>3</sup>

Zen achieves nothing, according to the Japanese Zen master Kodo Sawaki (1880–1965). From the point of view of Zen, there is nothing to achieve because everything has already been achieved and is inherent in all living beings. Nothing needs to be added artificially. The realization of one's own true being is therefore only possible when *zazen* is practiced without the desire for goal attainment and success. Nor is the path the goal, as is so often said. Rather, it is a perpetual process of perceiving life moment by moment. In this, the moment is not a point on a timeline, but is outside of time.

Zen promotes personal freedom and enables the release of conditioning. The Japanese Zen master Bassui (1327–1387) encourages his listeners to rely only on themselves:

If you decide to come here, you do it yourselves. If you want to ask a question, you do it yourself. You don't rely on anyone else, and you don't use the Buddha's teachings. Clever worldly sentences, written word, common sense and duty, discrimination and intelligence cannot reach this Zen.<sup>4</sup>

Zen enables and demands a radical personal responsibility of each individual. For this reason, Zen teachers do not proselytize, but leave it entirely up to the participants to get involved in the path or not. The title of Shunryu Suzuki's fundamental work on Zen already names the core: 'Zen Mind – Beginner's Mind'. Turning to life with curiosity and openness like a beginner or a newborn baby means at the same time being able to let go of conditioning and automated behaviour and thus react more freely and appropriately to what is at hand.<sup>5</sup>

Freedom and independence also develop through the realization that one's ego has no permanence, but that the human being is always connected to the One, the 'not-two', as they say in Zen. It is not a matter of giving up one's ego, since there is no fixed ego. There exists only Being itself, which takes place in every moment and in all things. "Being is the real me."<sup>6</sup>

<sup>2</sup> Yamada Koun Roshi: 21. Fall Unmons „Kanshiketsu“. In: Fabian, Ludwig/Lengsfeld, Peter (Hrsg.): *Mumonkan - Die torlose Schranke*. München: Kösel 2004 (engl. 1979), S. 123.

<sup>3</sup> Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, p. 14f.

<sup>4</sup> Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: Theseus 1999 (engl. 1991), S. 75.

<sup>5</sup> Cf. Suzuki, Shunryu: *Zen-Geist Anfänger-Geist: Einführung in Zen-Meditation*. Berlin: Theseus 2007 (engl. 1972).

<sup>6</sup> Zölls, Doris: Zahllos sind die Lebewesen. In: Jäger, Willigis/Zölls, Doris/Poraj, Alexander/Braun, Fernand/Ahlhaus, Dirk: *Raum und Gegenwart*. München: Kösel 2013, S. 60.

Zen is located beyond morality. Compassion that grows out of the practice of Zen no longer needs moral precepts or ‘thou shalt’s’. Verses from the poem *Hon-shin no uta* by the Zen master Bankei (1622–1693) illustrate this:

Loathe hell, long for heaven  
 so you create suffering in a happy world.  
 You think: Good is hating evil. Evil is only the hating spirit.  
 You say: Good is doing good. Evil is only the speaking spirit.  
 Good and evil together roll into one ball.  
 Wrap it in paper and away with it and forget it!<sup>7</sup>

The changed relationship to reality through Zen can lead to a different ethical behaviour out of a natural inner impulse.

Zen changed to an egalitarian view of all genders. Confirmed by the Confucian social hierarchy, Buddhist teachings in the fourteenth century claimed that women could not attain enlightenment. To hear its rebellious discourses, many women came to Zen Master Bankei’s lectures: “Men are the Buddha-body, and women are also the Buddha-body. You should not have any doubts on this point.”<sup>8</sup> Nevertheless, it was not until the twentieth century that more equality was achieved between men and women, and between monks and lay people in spiritual communities.

## 1.2 Contemplation

Contemplation refers to the mystical path of Christianity. This path follows mystics such as Meister Eckhart (1260–1328), Teresa of Avila (1515–1582) or John of the Cross (1542–1591).

Contemplative practice can lead into a transpersonal space of consciousness that is non-dual and cannot be grasped with the intellect: “The transpersonal space of consciousness holds forces of silence, love and oneness.”<sup>9</sup> Professor emeritus of religious studies Michael von Brück adds: “Love is the basic structure of reality”, from which the manifold forms of life arise in the first place.<sup>10</sup> In contemplative practice, one does not encounter a Thou or a personal God. Rather, the contemplative experience of being is transpersonal: “The experience of God is not the experience of an object. It is the experience of nothingness that transcends all containment.”<sup>11</sup> In the experience of the oneness of all things and living beings, it is recognizable that

<sup>7</sup>Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: The-seus 1999 (engl. 1991), S. 135.

<sup>8</sup>Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: The-seus 1999 (engl. 1991), S. 129.

<sup>9</sup>Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 40.

<sup>10</sup>von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 39.

<sup>11</sup>Jäger, Willigis: Im Grund ist alles eins in Gott. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 61.

there is no longer any difference or hierarchy. The mystic and theologian Meister Eckhart describes this thus: "The eye with which I see God is the same eye with which God sees me."<sup>12</sup>

In contemplation, too, everyday life is seen as the consummation of divine service: "Therefore, we are called to celebrate everyday life as if it were a divine service. This does not mean solemnity, but doing the most ordinary things of everyday life and experiencing God in them".<sup>13</sup>

The contemplative exercise, which includes silence, withdrawal into stillness and being alone with oneself, can be supplemented with prayer gestures, for example, based on the prayer practices of St. Dominic.<sup>14</sup>

Spiritual accompaniment, or soul guidance as it is often called, is an ancient tradition in Christian spirituality. Here there is no explicit teacher-disciple relationship. As a community on the path, one practices together, thereby creating an inner space of stillness. The actual guidance comes from within the contemplative practitioner. People who follow the contemplative practice path can be accompanied by authorized teachers. Great care is taken to ensure that no relationship of dependence of any kind arises.<sup>15</sup>

The Contemplation lineage Wolke des Nichtwissens (Cloud of Not Knowing) was founded in 2012 by Willigis Jäger (1925–2020) and renewed in its Christian tradition. He wanted to bring together the mystical experiences from Eastern and Western wisdom, because the guidance to contemplation is hardly known among Christian pastors and seekers in Christianity do not receive any guidance. This lineage understands itself as a path community for contemplative deepening and exchange with the aim of integrating contemplation as a practice and way of life in Christian communities and in society. It fosters dialogue with other religious communities of mystical traditions, as well as scientific and social institutions.

### 1.3 Self-Conception of the Raum für spirituelle Wege: Zen and Contemplation

Students of Willigis Jäger founded the Raum für spirituelle Wege – Zen and Contemplation in Berlin in 2004 to create a spiritual place in the midst of society. The term 'space' here is to be understood both literally as a place of practice and encounter and also as a symbolic place of spiritual experience. Contemplation and

<sup>12</sup>Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 114.

<sup>13</sup>Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 13.

<sup>14</sup>Cf. Hofstetter, Viktor: *Die neun Gebetsweisen des heiligen Dominikus*. Rome: Uffici Libri Liturgici 1992; Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001.

<sup>15</sup>Cf. Grundsätze der Begleitung in der Linie Wolke des Nichtwissens, <https://west-oestliche-weisheit.de/verstehen/ueber-kontemplation/kontemplationslinie-wolke-des-nichtwissens/grundsaeetze-der-begleitung-in-der-linie-wolke-des-nichtwissens/> (09.04.2020).

Zen enable the perception of a space that is significantly larger than one's own body, i.e. infinitely large, open, wide and empty.

Willigis Jäger, Benedictine monk of Münsterschwarzach Abbey has been confirmed as a Zen master by both the Japanese *Sanbo Zen school* and the Chinese *Rinzai Zen lineage*. He is the founder of the Zen lineage *Leere Wolke* (Empty Cloud) and the Contemplation lineage *Wolke des Nichtwissens*, which is oriented towards the Christian mystics.<sup>16</sup>

The self-understanding of the *Raum für spirituelle Wege* is influenced by both Christian occidental mysticism and eastern Zen, and at the same time goes beyond all denominations to what underlies all spiritual paths of the West and the East: the *philosophia perennis*, the perennial wisdom. The concern is to bring the traditional spiritual paths into harmony with the zeitgeist of Western culture and its current issues.

The community regularly offers silent sitting meditations up to courses lasting several days. In silence a space for spiritual experiences can open up, also called experience of one's own ground of being, of emptiness, of the divine ground of origin, of oneness, of the 'not-two', of knowledge and love. This experience is transpersonal. Through it, the realization of the interconnectedness with all beings grows and contributes to a peaceful coexistence in the world.<sup>17</sup>

The *Raum für spirituelle Wege* belongs to the *Wolke des Nichtwissens* lineage of contemplation and the *Leere Wolke* lineage of Zen.<sup>18</sup> The Zen lineage founded by Willigis Jäger in 2009 is concerned with the equality of women and men, access for lay people, the trans-religious approach and a dialogue with science.<sup>19</sup> The Japanese *Sanbo Zen School*, to which the lineage feels connected, has also broken with outdated traditions and admitted Japanese and non-Japanese lay people and women to meditation practice and appointed them Zen masters.<sup>20</sup>

---

## 2 Practical Experience

According to the framework curriculum for Berlin and Brandenburg, the relevant school subjects are taught in the following grades<sup>21</sup>:

---

<sup>16</sup>Benediktushof: Willigis Jäger (1925–2020), <https://www.benediktushof-holzkirchen.de/willigis-jaeger/> (10.03.2020).

<sup>17</sup>Cf. *Raum für spirituelle Wege. Zen und Kontemplation*, <https://www.raum-spirituelle-wege.de> (09.03.2020).

<sup>18</sup>Cf. *West-Östliche Weisheit. Willigis Jäger Stiftung: Kontemplationslinie*, <https://west-oestliche-weisheit.de/verstehen/ueber-kontemplation/kontemplationslinie-wolke-des-nichtwissens/> (21.04.2020).

<sup>19</sup>Cf. *West-Östliche Weisheit. Willigis Jäger Stiftung: Zenlinie Leere Wolke*, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/zenlinie-leere-wolke/> (08.04.2020).

<sup>20</sup>Die grundlegende Position des Sanbōzen, [https://ssl.sanbo-zen.org/position\\_d.html](https://ssl.sanbo-zen.org/position_d.html) (08.04.2020).

<sup>21</sup>See *Rahmenlehrpläne*, <https://www.berlin.de/sen/bildung/unterricht/faecher-rahmenlehrplaene/rahmenlehrplaene/> (14.04.2020).

- Philosophy: 7–13
- Ethics: 7–10
- Political education: 7–10
- Social sciences: 5–6
- Political and Social sciences: 11–13

In Berlin and Brandenburg, it is primarily middle and high school classes that come into question for cooperation, in denominational schools also the grades 1–6 of primary school via religious education.

## 2.1 Secondary Schools: Middle and High School

“Our educational centers are not enough schools of life [. . .] They are focused on mental performance, on job, on career, exams, good degrees and not on being.”<sup>22</sup> Based on this assessment and at the request of the Evangelische Schule Berlin Zentrum (protestant school), the author developed a workshop design for young people and conducted workshops autonomously. Under the title “Still totally digital or are you already living?” three workshops took place in 2018 and 2019 at the Raum für spirituelle Wege Berlin. The subtitle was: how digital detox and mindfulness enrich your day and night. The three-hour workshop during school hours was aimed separately at grades 9/10, 11 and 12. In the format Learning and Working Skills to consolidate generic skills as well as aspects of everyday practice, the students\* independently selected this workshop from 80 offers.<sup>23</sup> The group size was between 7 and 13 participants. In grades 9 and 10, the participation of girls predominated, in grades 11 and 12 there was a balanced mix of young women and men.

At the Evangelische Schule Berlin Zentrum, understanding and mutual respect between religions is particularly important and can be experienced by the students through various formats. Furthermore, “Our vision [. . .] is to enable the students to become mature, sustainable and responsible citizens of the world [. . .]. We support and accompany the young people on their path of questioning and searching for values, meaning and orientation. We are committed to a future worth living and thus to the 2030 Agenda [. . .].”<sup>24</sup>

In the following, the course of the workshops and the feedback from the young people will be described. The special form of mediation of Zen and contemplation places somewhat more emphasis on real experience than on intellectual appeal. This may at first seem inappropriate for teachers of philosophy or religion. The invitation

---

<sup>22</sup>Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 37.

<sup>23</sup>Cf. Evangelische Schule Berlin Zentrum: Lernen in Projekten, <https://www.ev-schule-zentrum.de/schulleben/lernen-in-projekten> (10.03.2020).

<sup>24</sup>Evangelische Schule Berlin Zentrum: Lernkonzept, Pädagogik und Schulkultur, <https://www.ev-schule-zentrum.de/paedagogik/lernkonzept-paedagogik-schulkultur> (10.03.2020).



here was to turn to a different form of cognition. The three-hour workshop with a refreshment break began by connecting with the life situation of the young people. Motives for going to a denominational school, belief or non-belief in God, experiences with spiritual paths and relaxation practices, as well as school stress and digital habits were discussed. After a short briefing, the teens practiced *zazen* and *kinhin*, meditative walking, in several rounds of sitting. The significant focus on the senses and body awareness was strengthened with exercises from yoga, qigong, kinesiology and sounds of singing bowl, wood and gong. Silently, they were introduced to mindful eating and drinking as an everyday action in a simple tea ceremony. Before saying goodbye, possibilities and methods of integrating what they had experienced into their private and school everyday life, sleep and mental fitness were explained in the practical transfer.

The reactions and feedback of the young people were different but mostly positive. The older pupils found it easier to get involved with the unfamiliar than the 12–13 year olds. Even chewing gum and the smartphone could not be taken into the meditation room as desired. Initial giggles subsided and gave way to a serious, focused and relaxed attitude. The young people partly expected a structured course similar to a lesson. In addition, they wanted exercises that were thematically more related to wellness. It was therefore also necessary to convey that a punctual start, silence at certain times, silent consideration for others are also expressions of mindfulness. In this way, the relationship between individual freedoms and the needs of the group was addressed. The vast majority of the young people expressed their gratitude empathically in a relaxed and detached mood. They described which exercises they had liked best and how they wanted to incorporate them into their everyday life.

For adolescents and young adults, a class size of up to approx. 25 people or class division is possible. It is helpful to explain the usual behaviour in the respective spiritual centre already at school.

## 2.2 Primary Schools

Participants were children at the transition from preschool to elementary school between the ages of five and seven. At the request of parents, the author conducted meditation for children on Sundays in the Raum für spirituelle Wege for one year. She was completely free in the conceptual design. In each case six to eight children took part.

Children of preschool and primary school age are still often found in a state of absorption. This is lost more and more as they grow older and through the demands of school. The mindfulness exercises are intended to reawaken these abilities and make them perceptible, so that they can be called upon again as a resilient competence even in times of emotional strain or stress. There was no intellectual exchange about meditation, religion or historical aspects of mysticism or Zen. However, the topic of meditation was approached through the simple furnishings of the Zendo and its meaning, which has no sofa, dining table, chairs or television.



**Fig. 1** Leon Ruben, five years, listening to the silence. (Liliane Ortwein)

Now a short description of the content will be given.

The prolonged sitting in silence and stillness of adults, *zazen*, cannot be done with children. Here it is necessary to adjust to the needs of children. An hour of time was completely appropriate for the attention span of the children. Children of this age group have a great urge to move. So the time for mindfulness and stillness exercises was framed by active movement opportunities. To introduce them to stillness and silence, they snuck silently into the zendo on velvet paws as kittens. The first movement exercise was borrowed from the Sufi spinning dance. The children spun in circles with great concentration without getting dizzy. Towards the end, they sank to the floor, spinning, and were able to perceive their freshly excited breath while lying on their backs. Alternatively, the breath can be made visible and perceptible with soap bubbles. With contemplation and Zen, one refrains from suggestive guidance with adults, such as with the description of fantasy pictures, landscapes or colours. However, children find it easier to observe their own breath if they imagine inhaling a coloured cloud in their favourite colour, letting it flow through the body and exhaling again (Fig. 1).

Listening into silence, which is fundamental to contemplation and Zen, was introduced with various sounds such as singing bowl, gong, shells and chattering with eyes closed. This served as a good transition into the silent breathing meditation, which the children could hold cross-legged for 8–10 min. Slow motion movements help to quiet the mind. Here, a story offered animal asanas from yoga. Walking on the line of Maria Montessori was used and extended as a substitute for *Kinhin*, adult mindful walking. In this, the children took on the role of a slow train instead of the familiar ICE and put foot in front of foot. Mindful concentration was increased by balancing bowls of water or candles. Singing the same song together over and over is helpful with children, whereas this tends to be replaced by repeated

recitation of texts or sutras in non-objective meditation with adults. The lesson was concluded with a ritualized tea ceremony. Afterwards, the children were allowed to romp through the zendo.

The children in this age group found it challenging to try out unfamiliar exercises and to master more difficult exercises that require balance and body control. They performed the silent meditation, balancing on one leg, a water bowl and similar exercises with high concentration, great will and pride. At this age, repetition is considered enjoyable. The children looked forward to the similar tasks recurring at each meeting. The small tea ceremony with herbal tea and a biscuit was gratefully perceived as a highlight and reward for their mindfulness. In the ceremony, which still took place in silence, the children learned to perceive their desire for the food, to regulate it by waiting and finally enjoyed the tea and biscuit as well as being served by the author.

As a recommendation for a workable group size, a primary school class should be divided into two groups. The exercises of mindfulness can be slightly varied in their level of challenge depending on the age group.

---

### **3 Opportunities and Challenges**

Judgement means more than logical analytical ability, it also holistically includes imagination, empathy and sensual perception of the outer and inner world of a person. In this way it is possible to relate one's own sensory and emotional experience to the subject of discussion in an abstracted way. As explained, Zen and contemplation are paths of experience. Here the focus is particularly on the empathic aspect – compassion in Zen and love in contemplation. If compassion and love are developed through meditative practice, moral conventions are hardly necessary. The body as a path to cognition thus represents an alternative approach to strengthening judgment. In the following, the opportunities and content-related points of contact for students as well as the specific challenges will be described. This is supplemented by possible alternative formats and exercises that can be tried out by spiritual communities or connected by teachers as an excursion downstream in time.

#### **3.1 Opportunities and Possible Further Formats**

Basically, it seems to be helpful for the mediation to pick up everyday life and living environment as well as the age-typical interests, concerns and wishes of the pupils. A motivated participation is strengthened by self-directed learning and by the free choice of the learning place or project. Visiting a spiritual place or religious centre can develop curiosity and tolerance towards other worldviews, religious and trans-religious practices. In the group of intensive users of digital offers, the sharpening of body perception with all senses is a significant balance.

What forms of excursion are possible? As possible formats for young people, either a short excursion to visit a spiritual centre (1.5 hours, talks, short meditation

practice) or a longer workshop on the topics of meditation, mindfulness, Zen or contemplation (3–4 hours, mainly meditation practice) can be agreed. If the body is to be learned about as the basis of meditation and a little-known form of gaining insight and judgement, then the young people must also be given time to practice and enjoy body awareness. As a format for primary school pupils, either a short excursion to visit (1.5 hours, talks, short practical exercises) or a mindfulness workshop (1.5 hours) with mainly practical body exercises, meditation and the singing of simple spiritual or Taizée songs is suitable.<sup>25</sup>

What opportunities for body awareness are offered during a visit? Spiritual traditions begin in the body and through the body point the way to a spiritual experience. Beatrice Grimm and Willigis Jäger have described the body prayer of the 18 primordial gestures as a contemplative path, of which two gestures are briefly presented here. In the first primordial gesture – In the middle of my body – one places both hands on the navel area as a place of spiritual gathering. Beatrice Grimm reports that two 11-year-old pupils said after this prayer with their religion teacher: "One really feels the ground on which one stands every day. God is the warmth that springs from my center."<sup>26</sup> As a complementary format, the school class can view images of saints, goddesses, or sculptures in prayer postures from prehistoric times during a museum visit.<sup>27</sup> For example, in the permanent archaeological exhibition "Of Goddesses and Wisdom" in the Women's Museum in Wiesbaden,<sup>28</sup> in Egyptian museums or in churches.

In the third primal gesture – embrace the tree – one raises one's arms and embraces the space in front of one as if around a tree.<sup>29</sup> As a supplementary format, the forest bathing often practiced in Japan, *Shinrin Yoku*, can be added to this. During this bath in the atmosphere of the forest, one opens oneself to the forest with all senses and absorbs all sounds and sensations or lets them flow through oneself. Not only the ecological climate is beneficial to health, but also the meditative awareness helps to reduce stress. The spiritual dimension can be experienced very well in forest bathing with the mindful performance of the prayer gestures. In this way, spirituality is lived in everyday life: "Also [ . . . ] walking, just like eating, means a continuation of the presence we practice while sitting quietly."<sup>30</sup>

<sup>25</sup> Cf. Kreusch-Jacob, Dorothee: *Lieder aus der Stille*. Düsseldorf: Argon Sauerländer Audio 1995.

<sup>26</sup> Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001, S. 72.

<sup>27</sup> Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001, S. 73ff.

<sup>28</sup> Cf. Frauen Museum Wiesbaden, <https://www.frauenmuseum-wiesbaden.de/de/node/8> (10.03.2020).

<sup>29</sup> Cf. Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001, S. 79ff.

<sup>30</sup> Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 14.

It was also known of the Christian mystic John of the Cross that he liked to spend time in nature and in the monasteries where he visited, he chose the rooms with the clearest view of nature.<sup>31</sup>

Many schools offer the opportunity to get involved ecologically. For example, middle school students at the Evangelische Schule Berlin Zentrum can take on the role of climate ambassadors in the Responsibility project.<sup>32</sup> At the latest since the Fridays for Future movement and the political and ecological commitment of young people in the Hambacher Forst, in the Plant for the Planet project<sup>33</sup> or similar projects, ecological and political interest can be combined with a spiritual encounter and deeper motivation.

What significance can a labyrinth take on? Since the Enlightenment, man wants to make more and more life decisions autonomously. The logical thinking and planning mind also conveys to man that this is possible. In today's global world, people experience more and more frequently in their private and professional lives that their influence on the future is more limited than expected. At the latest through unexpected events, such as the death of grandma or the Corona Lockdown 2020, even young people experience that they cannot control and achieve everything. Spiritual masters and mystics also emphasize that a deep spiritual experience, a realization of one's true self, cannot be targeted. Rather, this experience comes to one. Walking through a labyrinth, with all its detours and pendulum movements, allows one to experience the complexity of the outer and inner world in a playful way.<sup>34</sup> According to Jäger, walking a labyrinth is a spiritual path, whereby the labyrinth with its detours symbolizes the profound spiritual process of transformation that a person goes through.<sup>35</sup> A labyrinth is suitable for all ages. After walking through the labyrinth, elementary school students can color a labyrinth on paper in the Zendo. This is not just a temporal activity but a deepening and expressing of the physical experience. If there is no garden labyrinth nearby, a labyrinth can also be drawn on the ground with chalk or stuck on with masking tape. Another alternative can be walking meditation during pilgrimages. Walking part of the Spanish Way of St. James or other pilgrimage routes in Germany establishes a connection between body awareness, perception of nature and spiritual places. In 2019, the Evangelische Schule Berlin Zentrum walked parts of the Spanish Way of St. James with young people from the middle school as part of the subject Challenge.

How can sound meditation support young people in particular? Meditation with sounds enables the gathering of the mind over one's own body and thereby paves the

<sup>31</sup> Cf. Jäger, Willigis: *Kontemplatives Beten – Einführung nach Johannes vom Kreuz* [1985]. Münsterschwarzach: Vier-Türme-Verlag 1999, S. 29f.

<sup>32</sup> Cf. Evangelische Schule Berlin Zentrum: Protestantisch, mutig, weltoffen, <https://p203725.mittwaldserver.info/index.php?id=923> (10.03.2020).

<sup>33</sup> Cf. Plant for the planet, <https://www.plant-for-the-planet.org/de/startseite> (10.03.2020).

<sup>34</sup> Cf. Küstenmacher, Marion/Küstenmacher Werner Tiki: *Labyrinth – Neue Wege finden*. München: Bassermann 2006, S. 11.

<sup>35</sup> Cf. Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 108f.

way to the experience of oneness. Instruments such as gong, singing bowl, Japanese wooden board or Indian tambura are suitable for this. When reciting texts or sutras together and when sounding vowels, one experiences both the focus on one's own body and the absorption in the sound of others. In all mystical traditions, the goal is to become one with the sound through listening to and making sounds.

What motivates young people to eat a vegetarian or vegan diet and how sustainable is this desire? Christine Grieger-Wehrli, contemplation teacher of the Contemplation lineage Wolke des Nichtwissens, describes on the website of the Würzburger Forum der Kontemplation e. V. how the exercise led her into an experience of oneness. Such a spiritual experience involves a much deeper connection and motivation to act than moral precepts or philosophical discussions could: "One morning I was sitting at the table in silence and peace, reading about the difficult life of an ordinary dairy cow. Suddenly a wave of love for this creature flooded over me and the cow and I became one, no separation, just pain and love. I have been eating and living vegan ever since."<sup>36</sup>

How can a spiritual path accompany dealing with performance expectations, perfection and comparison? Life takes place and is fulfilled only in the present. This can be experienced through the radical acceptance of the moment: "If we experience a moment without comparing it with another, this moment is perfect."<sup>37</sup> Performance stress and dissatisfaction arise from thinking and comparing with an anticipated better or perfect state.

"We practice *zazen* so that we learn to accept ourselves as we are right now. With our feelings and thoughts, with our strengths and weaknesses. Just as stillness is always already there and does not have to be artificially created, Buddha-nature is also already inherent in all people as a potential. The more we truly accept our beingness, the more we find an inner peace. In this way, the influence of mood swings decreases more and more. Also, on the Zen path, there is no pressure to succeed and perform" that many young people suffer from. "There's nothing to do, instead it's all about just being."<sup>38</sup>

Then an integration of the supposed imperfections can grow instead of the threatening perfection. A healing and healthy becoming from within or as Jäger says: "In the spiritual realm, however, it is being that counts, not performance."<sup>39</sup> Which also means that letting go, receiving, silent attention, looking inwards, devotion and waiting make up the attitude with which a person can recognise his or her true being. If the connection with all things and beings becomes more perceptible through the practice of collection, the urge for substitute satisfactions and confirmation from the outside also diminishes. Closely linked to

<sup>36</sup> Würzburger Forum der Kontemplation e. v.: Kontemplation, was ist das?, <https://www.wfdk.de/index.php/tagungen-fortbildung/367-kontemplation-was-ist-das-01-2019?tmpl=component> (12.03.2020).

<sup>37</sup> Zölls, Doris: *Jederzeit Erwachen – Zen mitten im Alltag*. München: Kösel 2012, S. 9.

<sup>38</sup> Düren, Paul: *Einführung in Zen*. Vortrag am 09.11.2019, unveröffentlichtes Manuskript.

<sup>39</sup> Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 112.

these questions is the theme of the search for meaning: Who am I really and how might I be, a longing for contentment, perhaps even to be whole? Jäger conveyed in many lectures quite simply that the meaning of life is life itself as well as being fully human as a human being.

How can dealing with one's own feelings be experienced anew through meditation?

Especially teenagers sometimes suffer from their recurring feelings and musings. These can be unpleasant and annoying feelings but also fascinating daydreams lasting for hours. Every person is free to decide whether he wants to remain a prisoner of his own emotional world or to become freer from emotional conditioning. Regular meditation practice can contribute decisively to this, in which it is practiced again and again to let go of rising thoughts, feelings and body sensations and not to evaluate them. It is helpful to have the attitude that these sensations come and go, have no permanence and are not part of one's identity. In the sense of: I am not this anger, I have this anger and I can let it go.

How can mindfulness and meditation in silence provide a balance to media overload? The US professor Jean Twenge has evaluated numerous studies on the effects of media use by American young people. She observes increasing anxiety, depression, feelings of loneliness, thoughts of suicide and suicide attempts among the iGen generation, those born between 1995 and 2005. She cites the significant increase in screen time as the cause, which reduces other activities such as sleep, social contacts and exercise.<sup>40</sup> There are comparable study results for German adolescents. Spending time in silence without being disturbed by the numerous mobile devices can be a beneficial time-out – also called digital detox – to counteract sensory overload, lack of concentration and reduced attention span.

## 3.2 Challenges

Do philosophical discussion and spiritual paths of experience fit together?

It may seem confusing that in the context of philosophy or ethics classes, a center is visited that emphasizes sensory-physical experience significantly more than thinking and reflection. Zen and contemplation do not reject thinking per se. Professor Emeritus of Religious Studies Michael von Brück explains this as follows: “Non-thinking is not the absence of thought [. . .] but a state free of duality – of yes and no.”<sup>41</sup>

Rule-following or rule-breaking? Children and adolescents do not always follow rules, some behave emphatically not according to the rules and enjoy the pleasure of breaking the rules. The logistical effort to reach the agreed location can also be a

<sup>40</sup>Cf. Twenge, Jean: iGen – Generation Smartphone. In: *Psychologie Heute*. Weinheim 06/2018, S. 28ff.

<sup>41</sup> von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 34.

hindrance. When travelling through Berlin, none of the three groups of young people reached the learning location on time before the workshops began – not even when accompanied by the educator. Individual young people decided without information to participate in another offer of the school at short notice or skipped the school day.

In public, the image of the ascetically chastising monk or yogi often prevails. Especially students who have been brought up very freely and individualistically may have an aversion to the rules and discipline they assume. Zen master Bankei writes about supposedly ascetic practices:

The true essence of all being is not something achieved or attained by discipline. It is not a state of mind or religious ecstasy; it is where you stand, flawless as it is. All you have to do to realize it is to be yourself, exactly as you are; to do exactly what you do without comment, bias, or judgment.<sup>42</sup>

Nor does he beat his students if they fall asleep during zazen, as was sometimes the practice in other Zen traditions in the past: "I will neither scold nor praise sleeping nor not sleeping. [. . .] When they [people] are asleep, they are asleep in the Buddha-mind in which they were awake; when they are awake, they are awake in the Buddha-mind."<sup>43</sup>

In Buddhist centres there may be a concern that primary school children may break ritual objects, Buddha figures or flower arrangements in precious vases as they move and frolic. The author has learned through facilitating other classes for children, teens, and young adults that setting matters a great deal. In a quiet, aesthetic environment in contact with a serene and experienced group leader, even restless guests can engage with the silence.

The situation and the rituals in a spiritual centre are not close to life, especially for young adults, and can cause alienation or amusement. A connection to the reality of life and questions of young people, as described in the chapter Opportunities, seems helpful.

Visiting a Buddhist or other spiritual centre, foreign rites or vows can cause scepticism in families with strong ties to a different religious worldview. Here, the educators are asked to convey the goals of the excursion in a comprehensible way during the preparation.

---

## 4 Summary Recommendations for Stakeholders

At the outset, the question arose as to the compatibility of cooperation between schools and spiritual centres. If those involved prepare for the encounter, a spiritual centre – regardless of its traditional orientation – can be suitable as a philosophical

---

<sup>42</sup>West-Östliche Weisheit. Willigis Jäger Stiftung: Über Zen. Die Übung, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/die-uebung/> (12.03.2020).

<sup>43</sup>Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: Theus 1999 (engl. 1991), S. 125.



place of learning. All those involved in the cooperation can facilitate intersubjective dimensions of meaning and questioning in their respective roles. Recommendations for the relevant participants are given below.

## 4.1 Pupils

What inner attitude is helpful in approaching a spiritual centre? According to the spirit of contemplation and Zen, curiosity, respect and openness for the other, mindful movement with all senses through the space, feeling into the body and letting go of all sensory impressions and thoughts, as well as not judging and evaluating what is experienced are important prerequisites. Even if this is developed to different degrees in different age groups and schools, being on time and following the rules is simply an expression of mindfulness and consideration for the hosts and fellow students.

Typical questions as connecting points that young people often ask can be: What is the point? Who am I? How much freedom do I and the others need? Do I really have to be perfect? How much do I need to conform and how much am I allowed to be just me? What makes me lovable? How do I make myself independent of the judgment of others, of addictive substances, of social media? Who is suitable as a role model? What do I want to accomplish after high school? How can we preserve creation? How can we create a more just world? How do I get inner peace instead of stress? Where to put my feelings and musings?

## 4.2 Educators

A successful cooperation is independent of whether it is arranged with a denominational school or a state school where ethics lessons take place. It will be the task of the teachers to establish the connections to the subjects philosophy, ethics, religion or partly also to the social, political and social sciences.

The furnishings of the premises, the rules and rituals alone can give children and young people cause for different reactions. These can be giggles, astonishment, alienation or folkloristic curiosity. It is therefore important to explain the meaning of the rituals, which still seem foreign, so that a fascination with the exotic does not come to the fore. Common rituals and behaviors are: Taking off shoes, silence, bowing with folded hands, prostrations on the floor, recitation of sutras and texts, use of gong, singing bowl, woods and wooden board.

The lessons can establish a link to the reality of children's and young people's lives in advance. With primary school pupils, this is mainly achieved through stories and body-related play. With adolescents this succeeds because in this age range existential questions arise anyway, which are asked both in philosophical discourse and on a spiritual path. In class, these questions can be taken up in preparation. Typical topics might be: What does freedom mean? Is there an I? What is reality? What is the meaning of life? Do we need morality? Is Zen a religion? What is

esotericism? Are compassion and love the same thing? What is wisdom? What does sacred mean? Where are Christianity and Buddhism similar and different? How to deal with smartphone addiction? What fears can arise during Digital Detox?

### 4.3 Spiritual Centres

Traditions enable and hinder: On the one hand, traditions preserve cultural knowledge across the ages; on the other hand, they also limit the necessary adaptation to changes in culture and society. Through dogmatism and striving for power, religious associations also tend to declare their view of the world to be universally valid.<sup>44</sup> This contradicts the idea of freedom of Zen: "Zen liberates to a freedom of words, concepts, images, rituals. [...] Zen can be described as the systematic life exercise of becoming free from prejudice."<sup>45</sup> Zen practice opens the awareness that nothing is absolute, described in the first case of the koan collection *Hekiganroku*: "Infinitely wide and empty, nothing of sacred."<sup>46</sup> Taking up this basic understanding, it can only be enriching for both sides when traditions meet current life situations and needs of young people.

So, naturally, it is a matter of not copying Far Eastern traditions, but of developing one's own style, as exemplified, for example, by Jäger with his Zen and Contemplation lineages. In concrete terms, spiritual communities should enter into an internal discourse and negotiate which rules and rituals can also be modified and which are indispensable in order to be able to meet the needs of adult and young visitors. For even the traditional rituals are wide and empty. For example, clothing instructions are not necessary for a one-time visit, such as not wearing belly-baring, tight-fitting suntops. Chewing gum and smartphones, however, are not acceptable in the Zendo. Connecting with the realities of young people's lives is initially a facilitator for them to make contact. For Zen and contemplation itself, it is important to emphasize that when sitting in silence there is no occasion, no goal, no fulfillment of a purpose, no 'in order to'.

With globalization and digitalization, as well as the increasing use of meditation videos on YouTube and meditation apps by rather younger interested people, the access routes to meditation are also beginning to change. At the latest due to the weeks-long closure of zendos and spiritual centers on the occasion of the Corona crisis, online offers have exploded. The Raum für spirituelle Wege Berlin was one of the first centers to offer meditation via video conference.

<sup>44</sup>Cf. von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 30.

<sup>45</sup>von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 32f.

<sup>46</sup>Yamada Koun Roshi: 21. Fall Unmons „Kanshiketsu“. In: Fabian, Ludwigs/Lengsfeld, Peter (Hrsg.): *Mumonkan – Die torlose Schranke*. München: Kösel 2004 (engl. 1979), S. 21.

## References

- Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: Theus 1999 (engl. 1991).
- von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, 29-44.
- Die grundlegende Position des Sanbōzen, [https://ssl.sanbo-zen.org/position\\_d.html](https://ssl.sanbo-zen.org/position_d.html) (08.04.2020).
- Düren, Paul: *Einführung in Zen*. Vortrag am 09.11.2019, unveröffentlichtes Manuskript Evangelische Schule Berlin Zentrum: Lernen in Projekten, <https://www.ev-schule-zentrum.de/schulleben/lernen-in-projekten> (10.03.2020a).
- Evangelische Schule Berlin Zentrum: Lernkonzept, Pädagogik und Schulkultur, <https://www.ev-schule-zentrum.de/paedagogik/lernkonzept-paedagogik-schulkultur> (10.03.2020b).
- Evangelische Schule Berlin Zentrum: Protestantisch, mutig, weltoffen, <https://p203725.mittwaldserver.info/index.php?id=923> (10.03.2020c).
- Frauen Museum Wiesbaden, <https://www.frauenmuseum-wiesbaden.de/de/node/8> (10.03.2020).
- Hofstetter, Viktor: *Die neun Gebetsweisen des heiligen Dominikus*. Rom: Uffici Libri Liturgici 1992.
- Jäger, Willigis: *Kontemplatives Beten – Einführung nach Johannes vom Kreuz* [1985]. Münsterschwarzach: Vier-Türme-Verlag 1999.
- Jäger, Willigis: Im Grund ist alles eins in Gott. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, 57–70.
- Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007.
- Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001.
- Kreusch-Jacob, Dorothee: *Lieder aus der Stille*. Düsseldorf: Argon Sauerländer Audio 1995.
- Küstenmacher, Marion/Küstenmacher Werner Tiki: *Labyrinth – Neue Wege finden*. München: Bassermann 2006.
- Plant for the Planet, <https://www.plant-for-the-planet.org/de/startseite> (10.03.2020).
- Rahmenlehrpläne Berlin und Brandenburg, <https://www.berlin.de/sen/bildung/unterricht/faecher-rahmenlehrplaene/rahmenlehrplaene/> (14.04.2020).
- Raum für spirituelle Wege. Zen und Kontemplation, <https://www.raum-spirituelle-wege.de> (09.03.2020).
- Suzuki, Shunryu: *Zen-Geist Anfänger-Geist: Einführung in Zen-Meditation*. Berlin: Theseus 2007 (engl. 1972).
- Twenge, Jean: iGen – Generation Smartphone. In: *Psychologie Heute*. Weinheim 06/2018, 28-32.
- West-Östliche Weisheit. Willigis Jäger Stiftung: Grundsätze der Begleitung in der Linie Wolke des Nichtwissens, <https://west-oestliche-weisheit.de/verstehen/ueber-kontemplation/kontemplationslinie-wolke-des-nichtwissens/grundsätze-der-begleitung-in-der-linie-wolke-des-nichtwissens/> (09.04.2020a).
- West-Östliche Weisheit. Willigis Jäger Stiftung: Kontemplationslinie, <https://west-oestliche-weisheit.de/verstehen/ueber-kontemplation/kontemplationslinie-wolke-des-nichtwissens/> (21.04.2020b).
- West-Östliche Weisheit. Willigis Jäger Stiftung: Über Zen. Die Übung, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/die-uebung/> (12.03.2020c).
- West-Östliche Weisheit. Willigis Jäger Stiftung: Zenlinie Leere Wolke, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/zenlinie-leere-wolke/> (13.03.2020d).
- Würzburger Forum der Kontemplation e.v.: Kontemplation, was ist das?, <https://www.wfdk.de/index.php/tagungen-fortbildung/367-kontemplation-was-ist-das-01-2019?tmpl=component> (12.03.2020).
- Yamada Koun Rōshi: 1. Fall Bodhidharmas „Weit und leer“. In: Lengsfeld, Peter (Hrsg.): *Hekiganroku – Die Niederschrift vom blauen Fels*. München: Kösel 2002, 21–30.

- Yamada Koun Roshi: 21. Fall Unmons "Kanshiketsu". In: Fabian, Ludwigis/Lengsfeld, Peter (Hrsg.): *Mumonkan – Die torlose Schranke*. München: Kösel 2004 (engl. 1979), 123–126.
- Zölls, Doris: *Jederzeit Erwachen – Zen mitten im Alltag*. München: Kösel 2012.
- Zölls, Doris: Zahllos sind die Lebewesen. In: Jäger, Willigis/Zölls, Doris/Poraj, Alexander/Braun, Fernand/Ahlhaus, Dirk: *Raum und Gegenwart*. München: Kösel 2013, 56–71.

## Further Reading

- Hannsz, Bettina: *Kinder mögen Yoga. Entspannung für Körper und Seele*. Reinbeck bei Hamburg: Rowohlt 1992.
- Maschwitz, Gerda/Maschwitz, Rüdiger: *Gemeinsam Stille entdecken. Wege zur Achtsamkeit – Rituale und Übungen*. München: Kösel 2003.
- Müller, Else: *Der Klang der Bilder. Phantasiereisen mit Klangschalen*. Frankfurt am Main: Fischer Taschenbuchverlag 2000.
- Splieth, Assad Peter: *Meditation mit Kindern: Von Bauchnabelturreisen und der Geburt eines Schmetterlings*. Kreuzlingen: Ariston Verlag 1998.
- Wilmes-Mielenhausen, Brigitte: *Komm mit auf meine Ruhe-Insel. Mit Kindern Ruhe und Entspannung finden*. Freiburg im Breisgau: Christophorus Verlag 2001.
- Zimmermann, Monika: *Ruhe-Inseln für Ihr Kind. Mit leichten Übungen zu Entspannung und Konzentration*. München: Gondrom 2005.

---

Markus Tiedemann  
Editor

# Philosophical Education Beyond the Classroom

 Springer

*Editor*

Markus Tiedemann  
Institut für Philosophie  
Technische Universität Dresden  
Dresden, Germany

ISBN 978-3-476-05947-5      ISBN 978-3-476-05948-2 (eBook)  
<https://doi.org/10.1007/978-3-476-05948-2>

This book is a translation of the original German edition “Außerschulische Lernorte, Erlebnispädagogik und philosophische Bildung” by Tiedemann, Markus, published by Springer-Verlag GmbH, DE in 2021. The translation was done with the help of artificial intelligence (machine translation by the service DeepL.com). A subsequent human revision was done primarily in terms of content, so that the book will read stylistically differently from a conventional translation. Springer Nature works continuously to further the development of tools for the production of books and on the related technologies to support the authors.

© The Editor(s) (if applicable) and The Author(s), under exclusive license to Springer-Verlag GmbH, DE, part of Springer Nature 2024

This work is subject to copyright. All rights are solely and exclusively licensed by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors, and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, expressed or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

This Springer imprint is published by the registered company Springer-Verlag GmbH, DE, part of Springer Nature.

The registered company address is: Heidelberger Platz 3, 14197 Berlin, Germany

Paper in this product is recyclable.