Mystery: Poetizing by Way of Gelassenheit Toward a Pedagogy of Awe

Sharon R. Harvey, Arizona State University
Douglas D. Karrow, Brock University

Abstract:
Common ways of thinking in education revolve around the purposes of science, curiosity and calculative modes of thought, resulting in instrumental methods and ends in education and teacher education. Mystery, defined as *physis* from ancient Greek metaphysics, which highlights both presence *and* absence, is typically left out of knowing, teaching and learning. Today's education can benefit from unique approaches emphasizing mystery as presence and absence through "poetizing" or poetic engagement. Poetic knowledge, meditative thinking and awe provide new ways of experiencing curriculum and pedagogy. Borrowing from Martin Heidegger's *Gelassenheit,* or "letting be", and poetizing after this manner, provides a particular posture for encountering things differently in non-objectified ways. Curiosity and awe in curriculum, emotional responses related to mystery, give insight for showcasing the importance of non-objectification, a re-situated stance toward things in an increasingly technological era. For mystery to take its place in education, it will require a move from calculative thinking to meditative thinking, from curiosity to awe, by way of poetizing (qua Gelassenheit).

Keywords: mystery; *Gelassenheit*, *physis;* Heidegger; education; knowing; teaching; learning; curiosity; awe; *poetizing*; meditative thinking; calculative thinking; poetic knowledge; technology; non-objectification

Mystère :
Poétiser par la « Gelassenheit »
vers une pédagogie de l'émerveillement

Résumé :
Les modes de pensée courants dans le domaine de l'éducation s'articulent autour des objectifs de la science, de la curiosité et des modes de pensée calculateurs, ce qui se traduit dans les méthodes et les finalités instrumentales dans l'éducation et la formation des élèves. Le mystère, défini en tant que le « *physis* » de la métaphysique grecque antique, un processus qui met en évidence à la fois la présence et l'absence, est généralement exclu de la connaissance, de l'enseignement et de l'apprentissage. L'éducation d'aujourd'hui peut bénéficier d'approches uniques mettant l'accent sur le mystère en tant que présence et absence par la « poétisation » ou de l'engagement poétique. La connaissance poétique, la pensée méditative et l'émerveillement offrent de nouvelles façons d'expérimenter le curriculum et la pédagogie. Empruntant à Martin Heidegger, la « *Gelassenheit* » (ou « laisser être »), la poétisation offre une posture particulière pour aborder les choses différemment, de manière non-objectivée. La curiosité et l'émerveillement, deux réponses émotionnelles liées au mystère, donnent un aperçu de l'importance de la non-objectivité dans les programmes d'études; un repositionnement en cette ère de la technologie. Afin que le mystère prenne sa place dans l'éducation, il faudra passer de la pensée calculatrice à la pensée méditative, de la curiosité à l'émerveillement en passant par la poétisation (en tant que la *Gelassenheit*).

Mots clés : mystère; *Gelassenheit, physis*; Heidegger; éducation; connaissance; enseignement; apprentissage; curiosité; émerveillement; poétisation; pensée méditative; pensée calculatrice; connaissance poétique; technologie; connaissance; non-objectivité

Mystery and Education: Knowing, Teaching and Learning

The popularization of science and technology in education, (e.g., STEM education), has predisposed certain ways of viewing the world, resulting in dominating ways of knowing, teaching and learning. But there are many ways to know and experience entities. Some, such as James S. Taylor (1998), are advocating for a poetic engagement with the world, an engagement that is open to mystery. Mystery is gaining acceptance in education circles and, particularly, in curriculum studies (Aoki, 2005; Magrini, 2012; Pinar, 1975/1994; Taylor, 1998). How might the phenomenon of mystery impact our common ways of knowing, teaching and learning?

An emphasis on mystery through *poetizing* by way of *Gelassenheit* can enhance education in an increasingly technological era. "Poetizing", or a poetic relation to things, can be thought of as a type of meditative thinking that allows humans to be moved by things themselves, rather than always being the mover of things. Hence, poetizing may prompt the writing of poetry, but not necessarily. Poetizing might also be expressed through an art creation, or simply be the emotion felt by the transformative experience of awe. The mode of encountering things is key for understanding mystery in education, and for this we will discuss *physis* shortly.

Additionally, poetizing can be distinguished from other current poetic movements such as *poetic inquiry*, which utilizes poetry to highlight alternative accounts of human experience (Prendergast et al. 2009; Sameshima et al., 2017; Vincent 2024). Neither is poetizing in this vein merely providing a qualitative method for research. Poetizing from our vantage point, is not limited to poetic engagement alone, but does include the writing of poetry.

We borrow from Martin Heidegger's notion of *Gelassenheit* to showcase how poetizing, or a particular poetic relation can impact our common ways of knowing, teaching and learning. Also referred to as "meditative thinking", *Gelassenheit* is a poetic relation to things that is characterized by "releasement toward things and openness to the mystery" (Heidegger 1959/1966, p. 55). Let us now explore briefly how knowledge has evolved in the history of Western philosophy, in order to understand the significance of mystery for education.

Mystery in Western Metaphysics

Ways of knowing, teaching and learning are in crisis in education, based as they are, on the metaphysics of our age. The term, "metaphysics", is defined as "the things after (or beyond) the physical (or natural)" (Davis 2004, p. 16). Here, we note our prevailing metaphysics as the particular configuration or worldview of reality inherited from the Western philosophical framework, and by which how we come to experience ourselves and other entities. We see this metaphysic mediated through the avenues of education, work and society, in general. What is particularly interesting concerning metaphysics is the posture or comportment that we as humans have assumed with this metaphysical framework, and its subsequent effects on our world. Increasingly our lives are becoming technological, and this has ramifications for knowing, teaching and learning.

Heidegger (1954/1977) proposed that we (who are) Westerners are in the era of *Enframing*, an age characterized by technology, wherein we possess a commanding relationship to things and others, having mastery over them. He pointed out that this prevailing metaphysic is based on an earlier Greek notion of "being as presence", which favoured a notion of entities in terms of their showing up, and having continual presence, or being present in time (Wrathall, 2011).

This metaphysics of presence has manifested itself in various ways of thought throughout Western history, in successive timeframes or epochs along the way (Dreyfus 1991; Thomson, 2005). For instance, from Socratic philosophy onward, we see a fascination with being as presence in philosophy. It is additionally displayed with Aristotle's view of truth as representation (Thomson, 2005). Later it is made evident in Descartes' notion of truth as certainty; the certainty of the subject as over against an object (Thomson, 2005; also, Heidegger, 1927/1962, 1927/1977, 1954/1977). And more contemporarily, with Nietzsche's (1966) will to power, we can see being as presence emerge in a particular showing of itself as challenging and exhausting entities through the introduction of modern technology (Thomson, 2005). Throughout these epochs of being as presence, what remains of interest for us, as educators and philosophers, is that a priority of subjectivity for humans tends to reduce anything outside of themselves as objects to be manipulated, thus promoting an instrumental approach to things. As a result, this modus operandi is causing a sort of demise that is eating away at the fabric of our existence, our dealings with others and things, and eventually our destinies, as can be seen by the continual destruction of our environment and its resources.

Western metaphysics has impacted education, as our ways of knowing have favoured presence over absence (something which we introduce shortly). Additionally, our ways of teaching have preferred the mastery of objects. And our ways of learning have been dictated by the ways in which we come to know, stemming in part from our ways of thinking, as evidenced in our (English) language, with its subject-predicate grammar. Presence is also reflected in our educational values for Western subject-object relation applications, such as scientific ways of viewing the world (Heidegger 1959/1966). Heidegger indicated that we need to guard that scientific rationality not become the only way of viewing the natural world, as it is a form of "calculative thinking", which continues being as presence, and whereby things are continuously manipulated, dominated and exhausted (used up) by the human subject. Instead, he proposed a "meditative thinking" described as *Gelassenheit*, a "releasement toward things and openness to the mystery", a way of life that holds promise for dwelling differently on the earth (p. 55).

Interestingly, Heidegger (1935/1959) also pointed out that conversely, in pre-Socratic times, the Greeks had an originary way of viewing the world (or nature), that admitted *both* presence and absence through the notion of *physis*, "the process of a-rising, of emerging from the hidden, whereby the hidden is first made to stand" (pp. 14-15). Heidegger sought to restore this originary mode of understanding being as a way for us to offset the dominating arrogance rampant throughout our human activities. Through *physis* (a recognition that being as presence also includes absence), we (the authors) find a starting point for an understanding to define mystery. Knowledge and mystery go hand in hand. There cannot be one without the other. Mystery operates with knowledge, and knowledge operates with mystery. Knowledge is not some ultimate realm able to

privilege itself by eliminating some mysterious unknown, as mystery is part of knowledge. Here we see that a proper understanding of mystery is made possible by an awareness of *physis*, which acknowledges both presence and absence.

Gelassenheit and Mystery

We (the authors) subscribe to an approach in education that acknowledges mystery, enabling us to experience and know another way of relating to things, one of non-objectification (Harvey, 2009b). Through Heidegger's notion of *Gelassenheit*, there is potential for living differently in a world threatened by technological instrumentalism.

Learning in education has been driven by models of social efficiency, standardization and technical-rationality, which reduce humans to mere resources (Karrow et al., 2020; Magrini, 2014; Schwieler & Magrini, 2015). *Gelassenheit*, a meditative approach, can be fruitful for replacing our common tendencies of instrumental learning (Schwieler & Magrini, 2015).

Heidegger's *Gelassenheit* or "letting-be" derives, in part, from Meister Eckhart's mystical understandings of *Gelassenheit*. Heidegger mentions the 14th century Dominican friar briefly in footnote 4 on page 54 of his discussion on *Gelassenheit* (Heidegger 1959/1966), but he rejects Eckhart's religious meaning of a letting go of one's will to God's will and distances his thinking from Eckhart's theological interpretation of this term. Instead, the notion of Gelassenheit is used to depict the human relationship to things or nature, rather than Eckhart's emphasis on a relationship with the Divine. As well, Heidegger aims to move it out of the realm of "willing", or any kind of mere subjectivity (Heidegger 1959/1966).

In his introduction to Heidegger's *Discourse on Thinking*, Anderson (1966) writes: "Let us regard meditative thinking, then, as a higher kind of activity than is involved in the exercise of any subjective human power" (p. 25). Releasement toward things is a thinking, explains Anderson, that opens humans to something beyond the horizon of knowing (p. 29).

As Davis (2007) points out, "engaged releasement" (p. xxvii) is the proper way to approach this topic, to offset any notions of passivity or indifference. Letting-be is a positive notion, yet means "attentively releasing something or someone into their own" (p. xxvi). *Gelassenheit*, understood as "non-willing" (p. 14), is indicated as "outside and other than the entire domain of the will" (p. 23).

Gelassenheit, a meditative thinking of letting-be, shifts one from the mode of "willing" and having power over objects through subjective knowing to a mode that is open to the ontological possibility of other beings and their own revealing. Releasing things into their own neutralizes humans' controlling power to subdue objects and provides a humble posture for learning.

Knowing and Subjectivity

To reiterate the problem of a metaphysics as presence, as critiqued by Heidegger, our Western technical relationship to things is growing at an alarming rate and threatening our way of life and the natural world as we continually intensify instrumental rationality and values. The subjectivity with which we operate has dangerous ramifications, as constructivist learning has become normative in

education, promoting a subjective way of viewing the world, along with its relativistic consequences. *Gelassenheit*, a non-objective relation, shifts the locus from the subjective self to one of releasement and openness to mystery, enabling the possibilities of the things themselves revealing themselves. An experience of non-objectification with things initially means that "waiting has no object" before the thing presents itself (Harvey, 2009b, p. 51). It is these sorts of experiences that have relevance for education and potential for students to experience dynamic transformation through a process of poetizing (Foltz, 1995). As mentioned before, an important poetic relation to things can be found in the notion of *Gelassenheit*. Meditative thinking involves tarrying with things, a much different posture than imposing upon, or ordering things according to our whims. According to Heidegger (1959/1966), *Gelassenheit* is essential for this technological era. He indicates that calculative thinking reigns in modern times, and that there is a need for meditative thinking through *Gelassenheit*, a "releasement toward things and openness to the mystery" (p. 55), to offset a merely technical relationship to things.

Meditative thinking can only be achieved through a process of waiting, listening and nurturing an openness to mystery. It is not mere passivity, as some secondary literature has insisted (see Harvey, 2009b), but requires a higher form of thinking, ontologically speaking. *Gelassenheit,* or meditative thinking qua poetizing is practical for educating, as it generates a different vantage point of subjects towards other entities, one that is humble, generous and gentle. Poetizing as *Gelassenheit* allows for the object to realize its own ontological possibility rather than prostrating itself before sovereign human subjects.

Gelassenheit (letting-be) is the comportment we need to practice for us to nurture meditative thinking (as a counter to calculative thinking). When we successfully do this, we are then able to relate more poetically with the other. Relating poetically with the other in this non-objective way preserves its ontological possibility.

When poetizing by way of *Gelassenheit* is cultivated through knowing, teaching and learning, it also holds the possibility of dwelling differently (Heidegger 1959/1966). So how does this happen in the classroom?

Teaching Experienced as an Event or Spark that Happens

In poetizing experiences, the subject is impacted by entities or things revealing themselves, rather than the typical subject-dominating mode of relation. The goal of meditative thinking is to preserve the poetizing (poetic relation) of the ontological possibility of the other. *Gelassenheit* (letting-be) is a mode of receptivity, or openness to mystery. This approach is understood as a modest posture, comportment, or attitude one has toward the other. Meditative thinking, in contrast to calculative thinking, allows for things to disclose themselves without the imposition of one's arrogant, presumptuous demarcations. "Poetizing" as *Gelassenheit* emphasizes a particular relation to things as ontological possibility.

This has implications for how one responds to others and to other entities. These modes of relating to entities can be life-changing as students experience the amazement of reality's disclosure

and concealment, the presencing and absencing of things through meditative thinking. Nature, truth, reality and ideas all have this capacity to reveal themselves to the subject and withdraw again. *Gelassenheit* is significant for teaching students a mode of receptivity to things whereby they learn in ways that are not merely dictated by science and the scientific method. Usually students observe, delineate, classify and categorize, as if separate from the world. They problem-solve, do risk-assessments for natural resources and make rational decisions for mitigating issues, through the scientific method and calculative thinking. *Gelassenheit* provides an alternate way of being for mystery to occur through learning experiences. Disclosure *and* withdrawal of things are how we humans ordinarily experience nature, yet we continually promote *presencing* approaches in Western education, or ways and methods of dominating over entities.

As a result of this common *presencing* approach in knowing, teaching and learning, we are scarcely aware of our poetic relation to things. When knowing, teaching and learning consist of adopting the comportment of *Gelassenheit* through its meditative thinking, this supports a poetic relation, or "poetizing". Poetizing supports receptivity or openness to mystery by allowing the other to realize its ontological possibility. By respecting that ontological possibility, mystery, which we may define as "the 'enigma' of the counter-play" between presencing and absencing (Caputo 1986, p. 83), is preserved.

To illustrate *Gelassenheit's* import, for example, as an event or spark, teaching could involve some natural setting outdoors for students to "wait" with no specific thing or outcome in mind. In a non-dictating fashion, one is to learn to release, or "let be" the things that are, and to stay open to mystery. Openness to mystery orchestrates a shift away from the normal stance taken in education—that of cultivating curiosity—to instead, experiencing awe. And with experiences of awe, the ordinary posture of dominance stemming from a technical relationship gives way to one of humility.

Situating Mystery in Education: Curi-awe-sity

A poetic relation, rather than a technical relation to entities, is important for introducing mystery in education. Both poetic and technical relationships are understood by educators more fully in terms of students' learning responses to things—through the emotions of *curiosity* and *awe*. Both emotions of curiosity and awe are equally valid, yet curiosity is exploited by educators (particularly in science), whereas awe is overlooked. Curiosity is considered more useful for learners in inquiry and is considered highly practical for academic achievement (e.g., test scores) and production (Parsons, 1969; Schmitt & Lahroodi, 2008). Contemporary science and technology education have courted curiosity as a seminal human emotion essential to learning in this discipline (Ball, 2012). This may be seen, for instance, in various Ministry of Education curriculum guides and education associations through emphases on inquiry-based learning in environmental education (Chiarotto, 2011), particularly in this "STEM" period. Awe, by contrast, has not been well-developed in education or appreciated in terms of its value (Taylor, 1998).

Curiosity and awe in education reveal certain trends distinctive to these two emotions, which have significance for knowing, teaching and learning. Curricula emphasizing science tend to employ

curiosity, whereas curricula of an ontological nature, such as music and art, lend themselves more toward awe. We illustrate some of the features of curiosity and awe, indicating that these contrasting approaches have different outcomes.

For instance, Schmitt and Lahroodi (2008) indicate that "curiosity is always satisfied only by knowledge of an object or proposition" (p. 136). They highlight a state of "tenacity" that occurs with curiosity, arguing that curiosity is often considered "epistemically more useful" than wonder, meaning awe (Schmitt & Lahroodi, 2008, p. 132).

O'Neill (1993) adds another interesting point regarding the possible tendencies of curiosity, writing that "an object is sought to satisfy the desire to know" (p. 142), which has the potential to be a vice or a virtue. In terms of a vice, there can be dehumanizing aspects occurring with the senses of knowledge. O'Neill recounts Augustine's notion of the "lust of the eyes," as a warning to educators about the direction that curiosity can take (O'Neill, 1993, p. 142). Obtaining knowledge of objects to get pleasure from them is mere instrumentalism. O'Neill indicates there needs to be limits on curiosity or it can become a vice. For example, limits are needed on the means to discovering knowledge, so that harm is not excused for some outcome (O'Neill, 1993, p. 143). O'Neill's account also stresses virtues associated with curiosity. Curiosity as a virtue, for instance, is normally associated with the ordinary experience of the joy of learning and discovering things.

According to Gade (2011), curiosity derives from the Latin meaning of *curiositas*, "an eagerness for knowledge" (p. 4). Gade's historical account of curiosity indicates that it was originally seen as negative in the Bible's Old Testament Genesis story of eating the forbidden fruit. Subsequently, in New Testament references, evangelist Paul's denunciation of "the wisdom of the world" further gave credence that curiosity could be linked to sinfulness within the Christian tradition. Furthermore, Gade notes, up until the 18th century, wonder (meaning awe) was more prevalent, as discoveries of many kinds were made. In the 18th and 19th centuries, curiosity as "the strong desire to know" (Gade, 2011, p. 7) returned, and by the 20th century, science had prominently given credence to curiosity that was substantial enough to withstand religious attacks. Even today, the preference for curiosity over awe can be seen in most curriculum offerings.

Max Weber indicates that the rationality of science and technology eliminated our need for mystery, for "one could in principle master everything through *calculation.* But that means the disenchantment of the world" (as cited in Sherry, 2013, p. 344).

Parsons (1969) differentiates between the subjective and objective aspects of wonder. The objective realm lines up with curiosity, which is "effective and active", whereas the subjective realm aligns with awe, which is "affective and receptive" (p. 93).

Boyer's (2007) discussion of mystery distinguishes between two types of knowledge: "investigative" and "revelational", which also correspond to the categories of curiosity and awe respectively; the revelational showing up more in religious contexts (pp. 90-91).

We return to Taylor (1998), who speaks in terms of two modes of knowledge: the scientific, which is concerned with doing, and the poetic, which is characterized by being. The forgotten history

of poetic knowledge is recounted by Taylor, and he gives significance to knowledge characterized by being:

> The need for the restoration of poetic knowledge seems particularly urgent with its pre-scientific cultivation of the senses, emotions, and imagination, to at least balance an education in our day now dominated in one way or another by the flat, utilitarian ends of a capitalist-socialist, technological, "new world order". (Taylor, 1998, p. 4)

Curiosity and awe, then, are two ways in which we may relate to entities (e.g., nature). Curiosity more accurately describes our preoccupation with what Heidegger (1969/1972) called "the whatness" (p. 20) of things—what a thing is—how things presence. Science is concerned with what is, a calculated thinking, which characterizes our technical relation to nature. This kind of thinking often results in instrumental reasoning, of production and mastery over things.

In contrast, awe carries with it the sense of the "thatness of things"—"that a thing is," a non-objective relation with nature—openness to the things themselves revealing themselves to us. Modern arts and humanities education, in contrast to science, traditionally recognizes awe as the derivative human emotion essential to learning its disciplines (Egan, et al., 2014; Taylor, 1998). In this work we characterize awe by a poetic relationship with nature that is open, receptive and non-dominating, or what Heidegger (1959/1966) termed a "meditative" way of thinking (p. 55).

The degree to which "whatness" predominates is evident even in the manner the arts are increasingly being co-opted with "curiosity" through inquiry-based learning (Pluck & Johnson, 2011), all the while, downplaying "thatness." The hegemony of "curiosity" invades the arts, in its most perverted form. Where could awe hope to reside?

We summarize in Figure 1 some of the differences that contrast curiosity and awe. We juxtapose the calculative realm from the meditative realm, metaphysics as presence from metaphysics as physis, the objective from the subjective, and some of the distinctive qualities we found significant relative to each approach.

CURIOSITY (Calculative realm)	**AWE (Meditative realm)**
Metaphysics of presence Objective (effective and active) ↓ Investigative Productive of knowledge Scientific knowledge (Doing) Whatness (what a thing is)	Metaphysics of presence *and* absence Subjective (receptive and affective) ↓ Revelational Nonproductive of knowledge Poetic knowledge (Being) Thatness (that a thing is)

Figure 1. *Distinctive Attributes of Curiosity and Awe*

The type of knowing, teaching and learning that we are espousing is one that recognizes the value of mystery, and we propose that poetizing by way of *Gelassenheit*, with its powerful potential for restructuring human experience through a new way of relating, can influence one's affective response toward others and nature. Our Western educational values and standards have made the scientific method the kind of knowledge approach that is considered most useful for education, thus fostering a metaphysics of presence (of "what is") that is inherently reductive, resulting in instrumental reasoning and utilitarian impacts on nature and entities. This can be seen in education, for instance, by such things as our proclivities for cost-benefit analyses and risk assessments in environmental problem-solving (Harvey, 2009a). Further reflection upon the significance of *physis,* along with promoting mystery in education, will help to destabilize the tendencies of domination and control in a metaphysics of presence. Not only will the posturing be different, but the subject's open receptivity to the other is fertile ground for allowing a wider horizon to influence the subject.

Poetizing by way of *Gelassenheit*: Toward Developing a Pedagogy of Awe

We continue to look to the possibilities of how poetizing qua *Gelassenheit* as "meditative" thinking, changes one's stance from one of subjectivity to one of "releasement toward things and openness to the mystery" (Heidegger, 1959/1966, p. 55). We turn our attention now to the phenomenon of such a response in the development of a pedagogy of awe.

Returning to our reflections from Heidegger's work, we see that he discussed curiosity in relation to those things we want to know (the things that are at first a mystery to us, or unknown). He writes:

> Therefore curiosity is characterized by a specific way of *not tarrying* alongside what is closest. Consequently it does not seek the leisure of tarrying observantly, but rather seeks restlessness and the excitement of continual novelty and changing encounters. In not tarrying, curiosity is concerned with the constant possibility of *distraction*. Curiosity has nothing to do with observing entities and marvelling at them. (Heidegger, 1927/1962, p. 216)

This passage parallels well with his notion of scientific, or calculative thinking: "Calculative thinking races from one prospect to the next. Calculative thinking never stops, never collects itself" (Heidegger, 1959/1966, p. 46).

As mentioned, a common way Western pedagogy appeals to students in teaching is through curiosity, especially in the sciences. This emotion entices students to learn and is the general basis for pedagogical approaches and curricular design. Curiosity is a "seeing" or "a particular way of letting the world be encountered by us in perception" (Heidegger, 1927/1962, p. 214). Heidegger likens seeing to the "lust of the eyes" (p. 216). The phenomenon of curiosity is that "it seeks to see *only* in order to see and to have seen" (p. 397). In curiosity we just want to see something, and once we see it, we move on to the next thing that captivates us until we then see it, and so on.

A metaphysics of presence depicts the type of knowledge Western education tends to value—subject over against an object—with implications for education, writ large. Our own reaction (as educational philosophers) against this type of knowledge leads us to ask whether another type of

knowing based on *physis* can lead us to understand nature and things more fully, thus experiencing both its presence *and* absence. Heidegger reminds us that "marvelling", or awe, is another way to know, teach and learn about things. A pedagogy of awe, through the notion of *Gelassenheit*, can help to re-situate awe within our curiosity-driven models and bring a balance to how we encounter the natural world, not only regarding what we do with it, (let be the things that are), but what it does with us (transforms our knowing).

Conclusion

This work is significant for knowing, teaching and learning and their relation to curriculum studies since it addresses our common and preferred ways of relating to entities through a metaphysics of presence, which ordinarily excludes mystery. Recall, our equating the concept of mystery with metaphysics as *physis* and its two-fold ontological movements of presencing and absencing. An emphasis on *physis* stressing both presence *and* absence can help bring a balance to the prevailing metaphysics as presence, which has dominated Western educational activities, (e.g., teaching, learning, and knowing; the manner curriculum and pedagogy respond). The comportment of *Gelassenheit* (letting-be) offers us an alternative posture to address our increasingly technological interface with things. It fosters meditative thinking and nurtures a poetic relation with things (including nature, truth, students, learning, teaching and knowing). A pedagogy of awe is an example of a pedagogical posture a teacher can adopt to foster pedagogies that ensure experiences that preserve our poetic relation with the learner and the objects of learning. In turn, by preserving a poetic relation with the learner and the objects of learning, meditative thinking as an antidote to calculative thinking is elevated. Such elevation ensures we can remain open or receptive to mystery.

References

Anderson, J. (1966). Introduction. In M. Heidegger, *Discourse on thinking* (J. M. Anderson & E. H. Freund, Trans.). Harper & Row.

Aoki, T. T. (2005). *Curriculum in a new key: The collected works of Ted T. Aoki* (W. F. Pinar & R. L. Irwin, Eds.). Lawrence Erlbaum Associates.

Ball, P. (2012). *Curiosity: How science became interested in everything.* Chicago University Press.

Boyer, S. D. (2007). The logic of mystery. *Religious Studies*, *43*(1), 89-102. https://doi.org/10.1017/s003441250600878x

Caputo, J. D. (1986). *The mystical element in Heidegger's thought.* Fordham University Press.

Chiarotto, L. (2011). *Natural curiosity: Building children's understanding of the world through environmental inquiry.* The Laboratory School at the Dr. Eric Jackman Institute of Child Study.

Davis, B. (2004). *Inventions of teaching: A genealogy*. Erlbaum. https://doi.org/10.4324/9781410610096

Davis, B. W. (2007). *Heidegger and the will: On the way to Gelassenheit*. Northwestern University Press.

Dreyfus, H. L. (1991). *Being-in-the-world: A commentary on Heidegger's* Being and Time*, division I*. Massachusetts Institute of Technology Press.

Egan, K., Cant, A., & Judson, G. (Eds.). (2014). *Wonder-full education: The centrality of wonder in teaching and learning across the curriculum.* Routledge.

Foltz, B. V. (1995). *Inhabiting the earth: Heidegger, environmental ethics and the metaphysics of nature.* Humanities Press.

Gade, D. W. (2011). *Curiosity, inquiry, and the geographical imagination*. Peter Lang.

Harvey, S. R. (2009a). Environmental problem-solving and Heidegger's phenomenology: Addressing our technical relation to nature. *Environmental Philosophy, 6*(2), 59-71. https://doi.org/10.5840/envirophil20096214

Harvey, S. R. (2009b). *Heidegger and eco-phenomenology: Gelassenheit as practice.* VDM Verlag Dr. Müller.

Heidegger, M. (1959). *An introduction to metaphysics* (R. Manheim, Trans.). Yale University Press. (Original work presented 1935)

Heidegger, M. (1962). *Being and time* (J. Macquarrie & E. Robinson, Trans.). Harper San Francisco. (Original work published in 1927)

Heidegger, M. (1966). *Discourse on thinking* (J. M. Anderson & E. H. Freund, Trans.). Harper & Row. (Original work published in 1959)

Heidegger, M. (1972). *On time and being* (J. Stambaugh, Trans.). Harper & Row. (Original work published in 1969)

Heidegger, M. (1977). The question concerning technology. In W. Lovitt (Ed.), *The question concerning technology and other essays* (pp. 3-35). Harper & Row. (Original work published 1954)

Heidegger, M. (1977). *Basic writings from* Being and time *to* The task of thinking (D. F. Krell, Ed; 1st ed.). Harper & Row. (Original works published 1927 to 1964)

Karrow, D. D., Harvey, S. R., & Yu, J. (2020). Critical theory's nod to Heidegger: Contributions of phenomenological ontology to teacher education research. In K. Nolan & J. Tupper (Eds.), *Beyond the technical-rational: Drawing on social theory for teacher education research* (pp. 243-262). Bloomsbury Academic.

Magrini, J. M. (2012). Worlds apart in the curriculum: Heidegger, technology, and the poietic attunement of literature. *Educational Philosophy and Theory*, *44*(5), 500-521. https://doi.org/10.1111/j.1469-5812.2010.00718.x

Magrini, J. M. (2014). *Social efficiency and instrumentalism in education: Critical essays in ontology, phenomenology, and philosophical hermeneutics*. Routledge.

Nietzsche, F. (1966). *Beyond good and evil; Prelude to a philosophy of the future* (W. Kaufmann, Trans.). Vintage Books. (Original work published 1886)

O'Neill, J. (1993). Science, wonder and the lust of the eyes. *Journal of Applied Philosophy, 10*(2), 139-146. https://doi.org/10.1111/j.1468-5930.1993.tb00070.x

Parsons, H. (1969). A philosophy of wonder. *Philosophy and Phenomenological Research, 30*(1), 84-101.

Pinar, W. F. (1994). The method of "currere" (1975). *Counterpoints*, *2*, 19-27. http://www.jstor.org/stable/42975620

Pluck, G., & Johnson, H. L. (2011). Stimulating curiosity to enhance learning. GESJ: *Education Sciences and Psychology*, *2*(19), 24-31. https://gesi.internet-academy.org.ge/en/search_en.php

Prendergast, M., Leggo, C., & Sameshima, P. (2009). *Poetic inquiry: Vibrant voices in the social sciences*. Brill.

Sameshima, P., Fidyk, A., James, K., & Leggo, C. (Eds.). (2017). *Poetic inquiry: Enchantment of place*. Vernon Press.

Schmitt, F., & Lahroodi, R. (2008). The epistemic value of curiosity. *Educational Theory*, *58*(2), 125-148. http://dx.doi.org/10.1111/j.1741-5446.2008.00281.x

Schwieler, E., & Magrini, J. M. (2015). Meditative thought and *Gelassenheit* in Heidegger's thought of the 'turn': Releasing ourselves to the original event of learning. *Analysis and Metaphysics*, *14*, 7-37. https://addletonacademicpublishers.com/contents-am/492-volume-14-2015/2596-meditative-thought-and-gelassenheit-in-heidegger-s-thought-of-the-turn-releasing-ourselves-to-the-original-event-of-learning

Sherry, P. (2013). The varieties of wonder. *Philosophical Investigations, 36*(4), 340-354. https://doi.org/10.1111/j.1467-9205.2012.01474.x

Taylor, J. S. (1998). *Poetic knowledge: The recovery of education*. State University of New York Press.

Thomson, I. (2005). *Heidegger on ontotheology: Technology and the politics of education.* Cambridge University Press.

Vincent, A. (Ed.). (2024). *Poetic inquiry atlas. Vol. 1: A survey of rigorous poetics.* Vernon Press.

Wrathall, M. A. (2011). *Heidegger and unconcealment: Truth, language, and history.* Cambridge.