

Running Head: AN INTEGRAL APPROACH

AN INTEGRAL APPROACH TO AFFECTIVE EDUCATION:
RE-ESTABLISHING CHARACTER STRENGTHS WITHIN THE
ALL QUADRANT, ALL LEVELS, ALL LINES FRAMEWORK OF KEN WILBER

Frank Marrero

Master's in the Art of Teaching Thesis

John F. Kennedy University

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This paper is dedicated to my Beloved Adi Da,
whose Demonstration of Radiance
gives me a vision of maturity.

Table of Contents

List of Tables	3
List of Figures.....	4
Abstract	5
Introduction.....	7
Prologue: The Widest Embrace	13
The Integral Framework of Ken Wilber: An Brief Introduction	20
Key Developmental Psychologies within Wilber’s Model	33
An Examination of Affective Issues and a Critical Appraisal of Three Affective Educational Approaches	52
Three Models	66
Summary	76
References	78
Appendix A: Glossary of Terms	81
Appendix B: Annotated Bibliography	87
Appendix C: Ken Wilber’s Appreciations of Avatara Adi Da	92
Appendix D: My Lower-Right Expression: Education in Politics; The text of my speech “A Crisis in Inner City Education”	97

List of Tables

Table 1: Sean Esbjörn-Hargens' "Twelve Kinds of Knowing".....	48
Table 2: Affective Curriculum Checklist/Report Card	65

List of Figures

Figure 1: AQAL MATRIX: Four Quadrants in Humans 21

Figure 2: Moral Development in Four Quadrants 31

Figure 3: Self-Related Developmental Streams Framed by the Basic Waves of Wilber and
Adi Da 33

Figure 4: Developmental Streams in the Upper-Left Quadrant 36

Figure 5: The Evolution of the Affect 52

Abstract

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This thesis is doubly-inspired. In positive terms, I am inspired by the Sat-Guru, Avatara Adi Da, both by his developmental discernments and pedagogical genius, and by the children who were strengthened in his schools. In negative terms, this thesis is also a response to the weakness (or absence) of affective education (including emotional education, values education, character education, and moral education) in the modern public school system.

This thesis seeks to add to the ongoing conversation about affective and character education with an updated system of thought, and, with that updated language in hand, suggest salient features that we should consider when constructing affective curriculum. It is the

proposition of this paper that if we release affective education from the confines of provincial, modern, and post-modern frameworks, we will reinvigorate humanity to its core.

Because spiritual and affective education is a complex matter involving many emotional, religious, political, and pedagogical issues, this thesis will introduce the Integral Model of Ken Wilber, (e.g. *Integral Psychology*, 2000 and *Integral Spirituality*, in press) as a neutral meta-theory through which to view various psychologies and educational pedagogies with their developmental and philosophical bases. This neutrality allows one to place each psychology and philosophy, science and system of thought within an integrated field. Because of the complexity of these issues, the spiritual works of Avatara Adi Da will be referred to only occasionally, with Wilber's Integral Approach being the main framework wherein issues of affective education will be discussed. Because of the sophisticated and technical nature of terms used, a glossary is provided (Appendix A).

In consideration of the foundations of the psychologies which influence and form developmental psychology and pedagogy, this paper will survey traditional educational psychologies and locate them within Wilber's model. This paper will also feature Sean Esbjörn-Hargens chart (2006) delineating Wilber's models as they apply to educational concerns. Illumined by Esbjörn-Hargens descriptive taxonomies and by the multiple intelligences of our psychological and philosophical predecessors, three affective educational models will be located and their features measured within Wilber's model. This measuring will emphasize the strengths and weaknesses of three sample approaches. Those curricula are 1) *Self Science* (McCown, Freedman, Jensen, and Rideout, 1999); 2) "Six Pillars of Character", (Josephson and Josephson, 1996); 3) *Character Building, Activities for Kids*, (Mannix, 1999).

This examination has served me in my creating a more-integrally aware curriculum, expressed primarily as a reading and writing program called *Big Philosophy for Little Kids*. I hope that the criteria put forth in this thesis can serve others when they conceive or implement an affective curriculum.

Introduction

I was mightily disheartened in my youth at the superficiality of my education. I read and heard stories of heroic and initiatory cultures and people, and it seemed to me that popular culture was a fake version of a real education I was hoping to find. This led to years of religious and even cloistered life, devoting myself to growth and studies for decades.

While in my seminarian and religiously renunciate years (1978-1988) of spirited education in the ashram of Avatara Adi Da, I served in the educational sphere as teacher, principal, director, and priest. I was simultaneously a student and a teacher — and observed pedagogical transmission from both directions.

Avatara Adi Da led me into overwhelming wonder, and I was party to the great blessing of caring for, educating, and pastoring a few hundred children to adulthood. A quarter century later, they are impressive friends and their maturity is evidenced by their praise of the upbringing they received. Avatara Adi Da's genius, together with the emotional strength and depth of feeling of the children, have always inspired me to figure out ways to bring the religious studies that had invigorated them into the secular world.

From 1978-1988, I worked with a group of teachers in responding to Avatara Adi Da's suggestion that the teachers in the ashram schools create a series of games, the opposite of the "good guy-bad-guy" style of interaction, that would help the children develop their emotional and spiritual awareness, as well as their own character strengths. I collected, edited, and circulated games, stories, and techniques amongst the teachers for the first five years then one day, I noticed I had grouped the games, techniques, lessons, and stories in categories.

Four categories were especially well developed in storied and principled language, engaging techniques or theatre, and lesson: the building of attention and the wisdom of failure; the differences and similarities of long lasting happiness and short term happiness; the value of

self-knowledge and emotional fluency; and the arts and science of breath and feelings. These principles were not concocted in some ivory tower of intellectual or abstracted religious propositions; they were discovered in the pedagogical exercises of responsive teachers who were primarily dedicated to the affective strengths of their students. If one is strong in these first four principles, it seemed, then one is strong in many great principles. How good are your choices if you are not happy? How can you develop compassion if you do not understand yourself? How deep is your respect if you are not emotionally sensitive and fluent? How well can you motivate yourself and persist in your efforts if you don't understand the building of attention?

Once I understood the thematic nature of my collection, I took the time-tested techniques, games, and stories and developed a curriculum with a globally-storied accompaniment. I christened it "The Royal Games", an iconic course that a young prince or princess or priestess or priest would receive at the highest levels of education across the ancient world to empower their affective abilities. I experimented with it from 1984 to 1998 in many elementary classrooms, private and public, directly and as a teacher trainer.

Other teachers that took on the "Games" gave it high and effusive praise (along with scholars, parents, and children). But that was the minority. Few public school teachers were moved to take on another curriculum. I was surprised and disconcerted when I heard from some that it seemed "awfully white," or "good for the affluent schools," but a burden and affront to the inner-city "trenches". These "negative" quotes are from my memory of teacher commentaries in the 1990's.

Three years ago, I took up teaching in an inner-city, Richmond, California school under extreme duress in many ways, the worst of which were their poverty, cultural violence ("Murder Capital", 2005), and the pressures made by the No Child Left Behind legislation of the Bush administration. The brutal environment affected my every decision in curriculum development.

Every instruction was evaluated as to its effectiveness in the harsh learning environment. This ability to be effective at the lowest-common-denominator level actually empowered my curriculum development. My theory was that if it worked in the harshest environment, it can work anywhere: See Appendix D for a speech, sponsored by John F. Kennedy University, describing my daily ordeal.

Through the intensity of spending every day “in the trenches”, I came to agree with my critics. Teachers (at large) cannot take on another curriculum. They need less work, more help, and real salary. Therefore, for the past three years I have striven to mold the curriculum I worked on for a quarter century into a writing program, aligned to the California State Standards and State writing requirements within an Open Court-style curriculum. This way it would blend into what teachers were already doing and being required/forced to do.

Even though I am committed to affective curriculum, the other requirements heaved upon me together with the narrowness of present-day educational focus have greatly impeded me and the accompanying *Big Philosophy for Little Kids* is woefully incomplete. Emphasizing that any (new) curriculum needs to blend in and help, the aim of my present and future work is to relieve teachers of extra work and provide them with a meaningful and powerful theater wherein to exercise reading and writing standards and techniques. To this end, *Big Philosophy for Little Kids* exercises the most important Language Arts standards that are accounted for on the yearly state California Standardized Testing and Reporting (STAR) test (as well as my district’s three writing assessments).

While *Big Philosophy for Little Kids* is not part of my thesis, it is germane to it. In my mind, this academic thesis is but a drum roll to the practical curriculum. *Big Philosophy for Little Kids* is under construction and, at present, also suffers from some of the quadrant partiality of other affective approaches. With such caveats, I introduce this work now and here as a work-in-progress supplement, not as an appendix.

In *Big Philosophy for Little Kids*, the sophisticated use of myth, the writing requirements, and the scientific level of the curriculum give it a *gratias* at a sixth grade level, but I use it successfully in my distressed, inner-city school setting at the fourth and fifth grade levels. It is usable and adaptable across the elementary and middle school grade levels. I have engaged versions of it from inner-city schools to religious ones, from middle-class campuses to very privileged institutions. Designed to exercise a rich variety of California language arts and science standards (while acting as an évocateur for affective issues), particular emphasis is given to those language art standards which feature prominently on the California state test. It is designed to raise test scores, writing and expressive arts, and emotional intelligence.

I plan to spend the next year refining *Big Philosophy for Little Kids* for pedagogical efficacy and expanding its aspects to be an example of an integral, affective curriculum. I strive to mold it to enjoyably fulfill great needs for teachers and students. But more to the point, *Big Philosophy for Little Kids* provides a theater and framework for an integrally-informed approach to affective education and emotional strengths.

To promote any curricula (and particularly an affective curriculum), we must locate it within a framework of education and pedagogy, within a spectrum of psychology and philosophy, and within a social and cultural context. This is no small task and especially difficult in emotional, religious, and spiritual arenas such as affective education. Fortunately, the latter phases of Ken Wilber's work (1995-present) gives us just the kind of integrating clarity that defuses conflicts and allows the brightness of every intelligence to shine forth. Wilber's All-Quadrant, All Level (and all line, states, and types) model is like a Rosetta stone, making it possible for many languages from different quarters to communicate easily.

The conjunction of modernity with its dark side of scientific materialism and post-modernity with its deconstruction (Avatara Adi Da, 1981; Wilber, 1998) has driven affective education out of public schools (and for good reasons!). But unfortunately, we are most often

left with nothing or next to nothing in terms of affective strengthening. (Our schools' happy-faced displays of platitudes risk banality and vacuity.)

It is the proposition of this paper that societies do not need to flee modern superficiality and return to pre-modern or traditional belief systems to inculcate and inspire our progeny. Rather, we may come to see that humanity can move forward and re-construct the genius of our heritages in a non-exclusive, all-inclusive, and rational manner. Because Wilber's model is based on a spectrum of cognition in all the acknowledged lines of developmental growth and in all major aspects of human development, the Integral framework allows us to have a much clearer conversation about giving our children the inheritances of feeling, emotion, wisdoms, and spirit that we have traditionally been able to pass on, but, in the grip of modernity and post-modernity, are presently crippled in doing.

Introducing Wilber with some depth will be the first necessity, but let me pointedly say that this introduction to Integral Theory is not exhaustive, nor fully nuanced, and is intended to be a general introduction to the broad landscape of Wilber's Integral framework. Wilber simply provides us with an interdisciplinary language whereby we can clearly communicate about the controversial and often confusing issues surrounding cultural history, social systems, developmental psychology, pedagogical philosophy, and affective education. Wilber's model is not the only integral model, and in spite of its complexity, abstraction, and intellectual challenge, I find it to be most useful.

Wilber himself reiterates, again and again, that the map, as bright and clear as it may be, is not the territory:

One thing is important to realize from the start. The Integral Map is just a map. It is not the territory. We certainly don't want to confuse the map with the territory—but neither do we want to be working with an inaccurate or faulty map. Do you want to fly over the Rockies with a bad map? The Integral Map is just a map, but it is the most

complete and accurate map we have at this time (in press).

No matter how accurate the map, we must explore the landscape directly. With as clear a view as we can gather, we must then work the fields of pedagogy and human potential. At this critical time in human history, it seems crucial that we re-construct a pedagogy of affective development in our homes, in our places of worship, and even in our schools.

I hope to contribute to this effort and inspire others to do likewise.

Prologue: The Widest Embrace

Imagine a reading or social studies curriculum for accelerating young minds in public schools which uses a pedagogy that addresses developmental differences based on acute observation of cognitive capacities, with an interplay full of Piaget's observations (Santrock, 2001, p. 35), Vygotski's linguistic sensitivity (Slavin, 2003, p. 43), and Skinner's rewards (Slavin, 2003, p. 142); one that takes into account Gardner's multiple intelligences (Slavin, 2003, p. 126), and all kinds of learning. Impressive, you might think, but what if this curriculum did not take into account socioeconomic profiles, or Lorenz's (Santrock, 2001, p. 44) ethological (or biological and evolutionary) imprintings, or gender issues, or Bronfenbrenner's (Santrock, 2001, p. 45) full range of the ecological contextualizations wherein a young person may find meaning? And what if this cognitively brilliant curriculum called students to Maslow's (Slavin, 2003, p. 332) authentic learning satisfaction, but presumed ideal cooperation between students and teachers as if his spectrum of need meant nothing? Worse yet, what if it failed to recognize the pluralism and diversity of understanding — and presumed a homogeneous school setting within a homogeneous nation of idealized standards such as those found in President George W. Bush's No Child Left Behind legislation? Perhaps this curriculum would address some of the conscientious social concerns of the day in an idealistic gesture, but it probably take a neutral or absent stance in any philosophical debate. Furthermore, imagine that the developmental philosophy that was the underpinnings of our conceived curriculum narrowly presumed humanistic ideals as the goal of life — as if to satisfy Karl Marx, Adam Smith, Sigmund Freud, B.F. Skinner, and Madison Avenue. This iconic curriculum, strong in cognitive tasks but weak in context and insensitive to economic, racial, and cultural divides would not meet the intelligence of our day. In other words, in educational psychology, philosophy, and pedagogy, we must be sensitive to a wide and deep range of issues, not just cognitive or

democratic ones, and appreciate every educational system of thought within a fully nuanced and all-inclusive framework. Otherwise, we are left with traditional thinking that is far too narrow and pedestrian in its pedagogy and its sociology.

In ancient Rome, there were two kinds of education for the two classes of people: the free and the slaves (Glyer and Weeks, as cited in ashbrook.org). First was a liberal education (*L. artes liberales*, literally “arts of freedom”) for the wealthy, free men, and standard, informational education for the poor, the slaves, and the women who needed functional schooling. In other words, we must take into account the lessons we have learned about a full-bodied and all-inclusive education or else we will narrow our focus and give only the standard slave education to our children today. Indeed, it can be argued that this is what is happening. On the negative side of approaches such as the 2002 No Child Left Behind legislation, it can be said that we are dispensing only slave education to all. Except to rich, generally white families in private schools, or public schools that are voluntarily endowed (Kozol, 2005).

But what if we brought a fully developed view to education, a view that embraced every previous philosophical, psychological, and pedagogical approach? Such a view would necessarily satisfy standards-based requirements (for slave education is subsumed by liberal education), and it would be adroitly sensitive to ecological context, gender, racial, and social-economic forces. In addition, the widest embrace would be politically active, culturally sophisticated, and neurologically aware. Lastly, a fully inclusive approach should have an attractive developmental invitation and spectrum that included every theorist from James Baldwin, John Dewey, and Jean Piaget to Sri Aurobindo, Plato, and Plotinus; from Abraham Maslow, Erik Erickson, and Lawrence Kohlberg to the Vedas, Gautama Buddha, and Avatara Adi Da.

Fortunately for us, the latter work of Ken Wilber (1995-present) with his Four Quadrant, All Levels (and “all lines, states, and types”— more on this later) embrace gives us exactly the

kind of “scientific” or neutral, post-metaphysical framework wherein we can locate every previous system of thought. For Wilber’s All Quadrant, All Levels (and all lines, types, and states—hereby referred to by the acronym AQAL, pronounced “ah-qwul”) approach is not only personal and developmental, it is objective and practical — scientific, ecological, social and political, cultural and philosophical. It is applicable to essentially all fields of knowledge, subjective and objective, holding pre-modern certainties, modern logic, and post-modern relativisms in a post-postmodern or integral frame of appreciation. Its all-inclusive and non-reductionist approach emphasizes that all levels and facets of self-development, science, society, and nature be allowed, appreciated, and addressed. While intellectually challenging and tending toward dry abstraction, Wilber’s integral approach is still able to hold divergent consensa, both scientific and religious appreciations, and both personal and collective logics as it illuminates both the interiors and exteriors of many levels and perspectives in an integral, inclusive, and logical light. Wilber’s historic work gives us this remarkable ability.

We might ask, “What does this do for us for real? Is this kind of talk merely ivory-tower eclecticism? If it is so useful, then how? Don’t we have sufficient maps now?”

These are questions that must be asked (and will be addressed), but let me first offer a metaphor: It is possible to practice cartography from the prow of sailing ships and to come up with a sufficiently accurate map of the world to sail routinely from Venice to Benares. But the view from outer space not only crystallizes that view, it reveals systems, relationships, nuances, depth, and interplays that are only possible to see from another paradigm. Wilber’s (2000) “Theory of Everything” is just the kind of meta-theory that give us the big picture wherein we can integrate all methodologies—giving us an “integral methodological pluralism”. Thereby, we do not just allow a plurality of voices, but integrate them. With Wilber’s models, we can exquisitely describe the features of the coastline, and we can see the contours of the whole earth.

It is the aim of this paper to introduce the reader to Wilber's Integral Methodological Pluralism, suggest the loci of every major educational psychology, philosophy, and developmental pedagogy within that framework (showing each strength and limitation), and then locate three current models of affective education within Wilber's AQAL framework.

Terry Patten, of Wilber's Integral Institute has written, "The Copernican revolution dethroned 'man' as the center of the universe and let him fall to utter insignificance within an unfathomable vastness over the last five centuries" (in press). Through Newtonian ratio, Darwinian evolution, psychoanalytic revolutions, scientific materialism, and existential nihilisms, humans were reduced to mere "frisky dirt" (Wilber, 2000, p. 55) in a complex and mechanical universe. While the deconstruction of the scientific and interpretive mind has relieved us from domination by any pre-rational and provincial belief, we have lost an emotional depth that is not supplied well by the scientific, merely rational or "flatland" approach to life, nor from a deconstructed emptiness of relativism. We try to compensate for this loss of meaning by going back to pre-rational absolutes. It seems that every "old-time religion", revival, and fundamentalist terror rages against the emptiness wrought by scientific materialism and post-modern nihilism with their superficial and vacuous emphases (Avatara Adi Da, 1981, p. 55-111).

In contrast to our present impasse of deconstructive, scientistic, and fundamentalistic immaturities, this paper argues that significant numbers of humans are emerging into a new paradigm, and that we are being enfolded in a trans-rational embrace wide enough to hold all knowledge, all pre-modern, modern, and post-modern noetics — and this open embrace draws every thought at every level into the heart of light itself. It is a "New Reformation" (p. 13-17) that will re-integrate each of us with the center of the universe, not in a hyper-egoity of self-sufficiency, nor as the chosen children of a parental deity (Avatara Adi Da, 1983 as cited in aboutadidam.org), nor as ghostly creators of an insubstantial reality, but to the open place where

we see how our every act fractally affects everything else, and we take a profound responsibility for our self, our relations, and our world.

It is the assertion of this paper that the future of education will not merely be a collection of certain strands of knowledge, nor merely woven standards of informational proficiency. Neither will it return romantically to stressful ideals of fulfillment and superiority. Nor will its apex be limited to compensatory dialectics and un-examined abstractions. It will not be subject to the State, nor held captive by any tribal myth or provincial understanding. A fully integrated approach to education will mature the giving person as well as the sharp and opening mind, the body in service and excellence along with the healthy and informational brain, and the citizen and the citizen's soulful heart.

There are many avenues for the affective enrichment of our children and there are many tools we can use to stimulate their interest in emotional wisdom. This paper will review several systems and tools available today. And within the context of developmental lines and emphasizing the interiority of individuals, I argue for the structural resonance, especially applicable in the elementary years, for a traditional affective tool: classic stories. I define classic stories and myths are those which are harmonic and have stood the test of time (such as King Midas), as well as present day heroic stories which could last for centuries—such as the story of Wilma Rudolph, who overcame Herculean obstacles (e.g, polio, poverty, racial discrimination) to win three Olympic gold medals.

Children in the elementary and membership years find archetypes in the form of myth and archetypal stories particularly impressive and useful, and I argue that this exposure to classic stories especially empowers our elementary-aged children. I agree with Plato (*Republic*, 401d-e), that such age-appropriate myths and classic stories (rationally and skillfully presented) elegantly evoke the harmonic wisdom that becomes—in time, along with a host of other tools—emotional strengths, or character education.

It hardly requires emphasis at this moment in history [that children need] a moral education [that teaches] that which seems tangibly right and therefore meaningful.... The child finds this kind of meaning though fairy tales (Bettleheim, 1975, p. 5).

It is the assertion of this paper that while there is a primacy for cognitive development, it is emotional strength that moves, drives, and accelerates every cognitive level and illuminative ability. No matter how fancy or powerful the car, without fuel or a reason to move, it's just a box.

Merely rational approaches to schooling are not sufficiently satisfying nor really working. Wilber points out that while the cognitive line is primary, it does not satisfy the person or society's task of education: "[D]evelopmentalists repeatedly have found that the cognitive line is necessary but not sufficient for ALL of the other developmental lines, including feelings, emotions, art, and spiritual intelligence" (Wilber, in press).

While morals and values education are more the province of the family and church than the public school, nonetheless, it is crucial, on many levels, that we reinvigorate the affective dimension in our public educational system. At least we should develop strands of standards about emotional strengths and affective intelligence. Let us find rational ways to evaluate and appreciate "traditional wisdoms", universal observances, and emotional sagacity, and once again craft a high art of character education.

It is obviously crucial that our approach to affective education not be merely mythic, provincial, and exclusive, nor simply or rationally argue for good principles, but also show a multi-cultural inclusiveness and principled universality. It must include a variety of emotional expressions (especially language), developed openness, and thematic wisdom from across the world.

In fact, our cognitive strengths grow most efficaciously and elegantly when complimented by affective depth (Goleman, 1995; Elias, 2006). For when we grow emotionally

strong and thus more open, our brain develops with greater complexities and we more easily understand other perspectives, even doubt.

In a post-conventional and cross-cultural embrace, the deeper structures which underlie values across the world come into view. We need both cognitive development and affective depth for this kind of embrace and deep understanding.

Twenty-five centuries ago, Heraklitos poetically proclaimed the maxim, “Ethos anthropos daimon” (Kirk, Raven, & Schoefield, 1957), or “The character of a person [is] their destiny.” If this is true, if destiny unravels from character, it is the assertion of this paper that society needs to address our present paucity of affective education for our future to be bright.

“Give me a place to stand and I will move the earth,” Archimedes proclaimed when he understood the principles of leverage. Our task is before us, to raise and inspire our children to the next level. I argue that we have, in the Integral approach, the lever whereby we can access a world of wisdom. Furthermore, it is my proposition that we may efficaciously advance the fulcrum forward by educating our children toward the attractive fullness of the emotional strength that makes genius out of intelligence.

The Integral Framework of Ken Wilber: An Brief Introduction

Our culture and scholarship describe so many aspects of human existence with such complexity, dimensionality, and nuance that it is easy to forget our wholeness, our simplicity, and our integrity. To simultaneously account for our wholeness and our complexities, Wilber (1995) uses the term “holons” (after Arthur Koestler) to describe how everything is a whole within a larger whole, or a part within a whole, or, “nested wholes”. As a part, a holon has agency (individuality, autonomy, rights, etc), and as a whole, a holon has communion (collective networks, responsibilities). All holons have “agency-in-communion” (p. 59). Seeing this can give us clarity and efficacy when dealing in the complex fields of human consciousness.

In developmental or evolutionary sequences, higher-order wholes will “transcend-and-include” (Wilber, 2005, p. 209) the junior component parts by adding “something more” (the emergent quality). For example, atoms make up molecules which make up complex molecules and so on until evolution’s present. We could say that molecules transcend and include atoms even as atoms constitute molecules: a holoarchival description. A holarchy is not fragmented within its parts, lost in their exclusive and abstract perspectives, for in addition to developmental features, a holarchy is profoundly inclusive, whole, and integrated. In this light, Wilber emphasizes that we are whole and developing; and we are wholes within and subsuming other wholes.

We are growing individuals within an evolving society; that is, humans are expressed in individual and social holons. Furthermore, corresponding to the exterior dimensions are interiors; humans are not only an evolving, complex body-mind, we have growing feelings, developmental thoughts, and evolving points of view; and we not only are expressed outwardly as citizens in a social context, but within cultural matrices where meanings provide the context for all our knowings.

By this four-folded individual/collective-interior/exterior framework, we have Wilber’s (1995) four quadrants: individual-interior (the subjectivity of “I”, e.g. psychology), individual-exterior (empirically “It”; e.g., behaviorism), collective interior (cultural “We”; e.g., meaning), and collective exterior (“Its”; e.g., systems and societies).

Integral theory recognizes that all singular holons always have plurals or are set within collective contexts (“no man is an island”). Furthermore, corresponding to the evolving exterior dimensions are the development of interiors. This tetra-dimensionality can be represented in two dimensions as an illustration (see Figure 1).

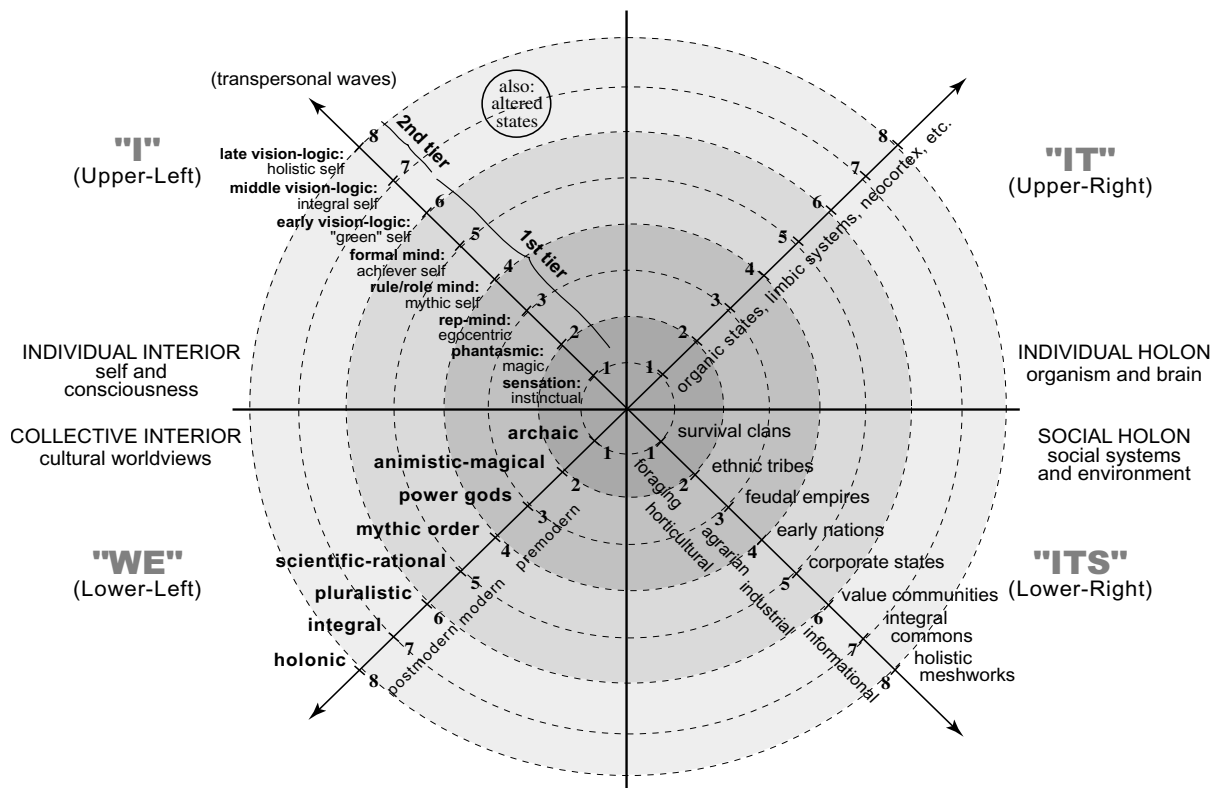


Figure 1: AQAL MATRIX: Four Quadrants in Humans (Reynolds, 2006, p. 178)

Upper-Left quadrant (UL) = “I”, the subjective, individual interiors: feelings, thoughts,
 Lower-Left quadrant (LL) = “We”, the intersubjective, collective interior: cultural beliefs,
 shared understandings,

Upper-Right quadrant (UR) = “It”, the individual objective exterior: brain chemistry, body processes,

Lower-Right quadrant (LR) = “Its”, the collective interobjective exterior: social systems, modes of production (Reynolds, 2005).

All of these variables (plus more) interact and are interdependent, creating the AQAL Matrix. Wilber (2000) pointedly emphasizes that these quadrants are not separate from one another, but intercourse (“tetramesh”) with one another: how I feel (UL) is expressed in my brain and body chemistry (UR); they arise and are shaped by the social (LR) and cultural (LL) contexts wherein my experience is interpreted. And while humans can hyper-focus on maturing the inner-self or obsess about diet and brain chemistry or overly advocate the socioeconomic and cultural contexts or the matrices and multiple levels of our tetra-expression, all of these aspects can be integrated so that no quarter is over-valued too long.

Therefore, let us look upon Wilber’s AQAL Matrix to examine, in turn, the four perspectives of the human holon that tend to be viewed culturally and academically in isolation from the others. And in each quadrant, let us examine what developmental levels we may find and see what correlations exist from one quadrant and level to the others. This will help us identify and locate fields of human knowledge that intersect upon the landscape of human endeavors — with particularly applicability for this paper to the overlapping fields of education and pedagogy.

Therefore, let us begin our tour of Wilber’s quadrants with the singular interiority of the individual (UL), the foundation and focus of education and pedagogy. This quadrant of human development is the focus of most psychologies, religions, arts, and spiritual philosophies. Despite the protests of some postmodern extremists, there is a resonant chorus of consensus about the directionality of the growth of the psyche. Developmental psychology shows that we grow through many stages: from baby, child, and teen to adult, mature, and ecstatic, following

an arc from pre-conventional to conventional to post-conventional (Wilber, 2000). Civilized descriptions of the maturation of individuals from body to mind to soul to spirit is one of the great gifts of pre-modernity (Wilber, 1998), albeit each ancient description is tainted by its own provincial interpretation. Every religion and mythic story adds dimensions to this developmental stage conceptions (often called “the great chain of being”). Modern structural approaches to developmental psychology also reached a scientific consensus, validating the reality of human development via stages. This development occurs in “lines of development” (e.g. “multiple intelligences”) growing through “levels” (e.g. pre-conventional, conventional, and post-conventional”).

Following the interior line of individual cognition, “I” begins in prehension and irritability and evolves into perception and impulse. From perceptual impulse, emotion emerges and provides the foundation for symbology and concepts. From concepts, rules are observed, then formal systems, and our noetic intelligence blossoms into vision-logic and beyond (see Figure 1).

The AQAL model locates the interior world of the individual and the structures through which it can potentially mature in the Upper-Left (UL) quadrant. Viewed from the inside, the upper-left quadrant blossoms as the phenomenology of maturation. Here are our developing feelings, emotions, sentiments, and lovings. Here is where we say, “I feel...” (Feldman, in press). Viewed from the outside, we see the ever deeper and more complex structures of every religion, philosophy, and psychology. Please see Wilber’s charts for a full delineation and correlation of the various “lines, streams, and waves” (Wilber, 2000, p. 197-219).

Until the work of Avatara Adi Da, the most evolved mapping of the high interior states was done by the premodern, religious, and spiritual traditions of the East (Wilber, 1981). (Please see appendix C for Wilber’s appreciations of Avatara Adi Da.) But modernity has made its own ground-breaking contributions, especially through transpersonal psychological thought (Wilber,

in press). Here we find two primary innovations: 1) Awareness of repression and the unconsciousness of the “shadow”, and 2) the findings of developmental psychologists. “They map the ‘lines or streams or waves’ of maturation from cognitive lines of development (Piaget, Kegan, Vygotski, et al) to a spectrum of needs (Maslow), from the evolution of morals (Kohlberg) to the development of identity (Erickson, Lovinger), and from the deepening of self (Cook-Greuter) to every kind of intelligence unfolding (Gardner)” (Wilber, 2000, p. 201-223).

Complimenting the interior feelings of every self, we also find that every evolved and evolving interior arises within a complex body/brain and expresses those feelings in behavior. Here is the “upper-right” quadrant (UR): the exterior, correlative quadrant to the interior “I”. Science, particularly since the Enlightenment, has focused on the exterior, evidenciary quadrant and scientific materialists have even sought to reduce the Upper-Left quadrant to the Upper-Right, seeing interiority as “epiphenomena” of material processes. Reductive views, however, are inherently partial. Wilber asserts that all the quadrants are irreducible and not can be reduced to any other (1995).

The Upper-Right (UR) quadrant views the individual holon from the outside, objectively. Thus, our inner feelings and intellect correlate to states of brain chemistry and behavior. In contrast to our subjective feelings within (UL), here in the UR quadrant, exterior behavior can be discerned, examined, and measured. Instead of “Why I do...”, we have “What I do...” (Feldman, in press). Here we study how neuropsychology is intertwined with our interiority, how diet affects our feelings, and how every subjective reality is also embodied and can be viewed objectively (Wilber, 1995).

Wilber’s breakthrough is to value each perspective as essential rather than to participate in the debate as to which is more primary. That debate has been ‘stuck’ for centuries. The tension between feelings and science shows up in contrasts such as Saint Anselm’s (1077) *Scientific Proof of the Existence of God*, and persists today in controversies around evolution

and “intelligent design”. Fortunately, the separation of church and state remains strong and the scientific community is receiving support from the majority.

In the UR, exterior-I quadrant, we observe evolution in objective terms, examining evidence for the evolution of atoms into molecules, of molecules into organic and nucleic replication, into neural strands, and into the reptilian brain. Evolving from reptiles are mammals with their limbic structures, sensitive chemistries and emotional resonances. Here, sensation, perception, and evaluation grow into a tri-une brain and then into the cortex of higher animals (see Figure 1). The complex neo-cortex of homo sapien sapiens blossoms into every human possibility and itself is the “structural caldron” of continued evolution. In the integral words of Avatara Adi Da,

If the design of Man is examined, he is revealed to be a composite of all previous creatures, environments, and experiences. His body below the brows is a machine of animals and elemental cycles. He is full-made of horses and crocodiles, honey bees and swans, sardines and earth forces, redwood and fruit palm, Amazon, Pacific, solar fire, Everest, weather of water and air, all the usual stars, and antique ocean mammals leaning away from Earth. He is not truly unique below the brows. He is, rather, a summation of all that came before him and every thing that he already knows.

But Man is also a new stage in the event of time. His newness or uniqueness is hidden in the brain. His lower or vital brain, including his rudimentary speech and thought, is part of the summary and reflection of the past. But the middle range of his brain, beginning with the higher verbal or abstract mental functions, is the doorway to the future. And above the thinking and imaging function of the middle brain is the naked mass of yet unadapted purity, the higher brain, which Communes with Light. This higher brain is the structural cauldron of the present and future evolutionary changes of Man and what is beyond Man in the scheme of the World (1978, p. 433).

Wilber considers another fundamental aspect of human expression: In addition to the interior and exterior aspects of “I” and “it”, individuals exist within cultural and social frameworks: “As important as [the] subjective factors are, individual consciousness does not exist in a vacuum; it exists inextricably embedded in shared cultural values, beliefs, and worldviews” (Wilber, in press). The rules and patterns that govern individual interiors and exteriors are inadequate to account for the dynamics of groups, systems, cultures and societies. Thus Wilber posits a third and fourth quadrant of being human: in addition to being an interior “I” and exterior “it”, humans express an interior, cultural “we” (LL) and an exterior, societal “its” (LR) of systems. Shared meaning grows as cultures develop in evolving societies. In the interior plural quadrant (LL), Gebser (1977) describes how the worldview itself evolves through the magic, mythic, rational and transrational. In this exterior plural (LR) quadrant, the systems theorists emphasize the matrices.

The lower-left (LL) quadrant describes the interiority of We or Us. Here we share interpersonal meaning, ethics, and culture. We intercourse and collaborate in a dialogue. We practice taking other people’s perspectives, and we hash out what we can agree on as a culture. This is where we consider and converse about emotional dynamics—such as the subject matter of this paper: affective education.

Instead of “I feel...” or “What I did...”, in the Lower Left quadrant we consider “Why we do...” (Feldman, in press). Through cultural meaning, we find ourselves within a matrix of norms—such as “students within a school within culture” (Feldman, in press). Here we are reminded of Bronfenbrenner’s ecological contextualizations (Santrock, 2002, p. 55) wherein/whereby we modify our assessment of individuals.

Viewed from the inside, the LL quadrant is experienced as the art and patterns of interpretation, or hermeneutics. Viewed as a phenomena, the LL concerns are studied by and described as the logics of context, or ethnomethodology. Here, we grow in our understanding of

our cultural embeddedness and the intersubjectivity of all awareness (Wilber, 1995).

The objective correlate of the interior, cultural “we” is the exterior “them” or “Its” of societies. In this lower-right (LR) quadrant, we find the evolution of our techno-economic production from hunter-gatherers societies to horticultural to agrarian, to industrial, to information technologies.

Instead of “I feel...” or “What I did...” or “Why we do...”, in the Lower-Right we consider, “What we do...” (Feldman, in press). Here we study our social, political, and economic systems. Within an environment and system, we (co)create structures and participate in those structures, interacting with one another and our environments (Wilber, in press). System theories in the LR quadrant describe exterior systems. Their evolutionary trajectory emerges from ecosystems into clan groups into societies with divisions of labor, families to tribes, villages, empires, nations and global forces (see Figure 1). Therefore, our appreciation of systems rounds out our four quadrant manifestation; where the four quadrants are made from the interior and exterior emphases of the individual and the collective (Wilber, 2000).

In *Integral Spirituality* (in press), Wilber emphasizes that each quadrant has an interior and exterior point of view as described above. Wilber calls these the “eight zones”, but further complexities is beyond the scope of this paper (it occupies great sections of the forthcoming *Integral Spirituality*), and so will be referred to only rarely. Most of the time, (thankfully), the levels, lines, and quadrants give us sufficient clarity to integrate the various fields that constitute the landscape of education. This paper specifically does not elaborate Wilber’s issues of “type” or “states”, for reasons of simplicity and applicability. For a fuller treatment of “types”, “states”, and “zones”, please see *Integral Spirituality*, in press.

The view at each level in each quadrant gives its own myopic orientation and interpretation to its historical developments, present situations, and future possibilities. Describing this interpretive faculty in persons, Wilber describes how “They will interpret that

experience with the only equipment they have, namely, the tolls of the stage of development that they are at” (in press).

Wilber (in press) goes on to describe each quadrant’s interpretive stance:

In the UL, a person will interpret an experience based on their psychograph (which means a multitude of intelligences all operating at once, clamoring for recognition by the self). In the LL, cultural backgrounds and intersubjective contexts are decisive (and almost entirely preconscious). In the UR, neurophysiological parameters set an enormous number of interpretive frames. In the LR, social systems have almost as strong an influence as Marx claimed. None of these factors can be overlooked; all of them have a hand in how an individual will interpret any moment of his or her experience. It is the entire AQAL matrix, in every moment, that speaks in and through an individual.

In areas of affective education and emotional controversy, it is most helpful to understand the perspective of each level or “altitude” and quartered aspect (of both the observer and what is observed). Understanding the quartered aspect and levels of cognition allows us to locate and appreciate each voice—thus bypassing many conflicts and controversy. This locality is what Wilber calls “the Kosmic address”. “Kosmic address = altitude + perspective” (Wilber, in press).

An eclipse of the sun is quite different to members of a pre-historic clan, pyramid builders the world over, and astronauts. Different Kosmic addresses. In the context of this paper, we strive to understand the fluid perspectives of Kosmic addresses in order to fully accept, illuminate, and clarify the contributions of psychologists, religions, philosophers, and educators.

One salient point I want to emphasize in Wilber’s AQAL model: the disallowance of hyper-emphasis or absolutizing by any quadrant (or level). Reducing all realities to “I” or “science” or “the system” or “us” (or “cognition” or “kinesthetic” or) is ludicrous (Wilber, 2000). He calls this reductionistic tendency to fundamentalistic myopia and provincial

literalism, “quadrant or line absolutism” (Wilber, in press). But the All Quadrant-All Level, all-inclusive model integrates all aspects and altitude “without attempting unwarrantly to reduce any of them to the others” (Wilber, in press). It is naive or arrogant to attempt to reduce all quadrants to any one quarter: e.g. religion cannot be reduced to (scientific) brain-wave patterns or cast as an “opiate of the masses” (Karl Marx, 1843); nor can post-modern relativism reduce all realities to insubstantial co-dependencies in a nihilistic absence.

The AQAL model defuses this hubris and arrogance by accepting the truth from every quadrant and level—but always including in within a larger framework, a quadratic view. This way no quarter can claim exclusivity over other orientations, yet their truth heard and appreciated. “True, but partial” is how Wilber describes this critiqued appreciation. Wilber’s approach is to say “Yes” to every truth, appreciate the genius and brilliance and heart of every expression, then locate it within the AQAL model wherein its limitations, immaturities, and presumptions can be discerned. “True, but partial” is AQAL’s approach (Wilber, in press). Exclusivities are undone by such wide and comprehensive integration.

In addition to the tetra-spectral details of Wilber’s AQAL model (see Figure 1), let us notice an over-arching pattern of shade in three grades. These over-arching shades of development are contextualized by the “pre-modern, modern, and post-modern” points of view in the LL (see Figure 1). These three shades of development are rough correlatives to Kohlberg’s (Slavin, 2003, p. 56) pre-conventional, conventional, and post-conventional orientations (UL), and must be noted when dealing with controversial issues, such as the politics of education.

For example, much of our historical development of morals came about in the premodern, ethnocentric time of provinces and empires. The modern mind brought us a world-centric worldview where nations evolved from empires. But our attempts to modernize the pre-modern wisdom traditions have met with considerable failure, and our efforts to relativise the

plurality of histories has likewise been an affective dis-empowerment. A post-postmodern approach is needed.

Within the integrative approach, the pre-modern is appreciated as the traditional view, with its safety, nurture, and acculturation to conventional conformity, where understanding is satisfied by myths and faith-based religions. Thus, pre-modernity is characterized by the union of aesthetics, morals, and science; the Beautiful, the Good, and the True (Wilber, 1996, p. 122). Growing strong in the traditional sensibilities, we establish ourselves as egocentric, essentially autonomous, and are somewhat connected to a greater context, even though our provincial, ethnocentric, and hierarchical presumptions and colorings are unknown to us, like a fish in water.

Myth and pre-modern sensibilities are penetrated by the rationality of the modern individual. With the onset of modernity, the spheres of art, morals, and science differentiated, and were released to their own branches of growth (Wilber, 2000). This “Enlightenment” brought forth a cornucopia of new fruits from scientific breakthroughs galore to liberations of citizens, slaves, and women; from Renaissance and modern arts to psychologies of all kinds. Breaking conformity and replacing it with self-centered egalitarianism, the modern mind liberated humans from the provincial confines and, at its best, created “the dignity of modernity” (Wilber, 1998, p.77).

But modernity is likewise blind to its own presumptive myopia, “the myth of the given” (Wilber, in press), and unwittingly makes a flatland of scientific materialism. “The great nightmare of scientific materialism was upon us (Whitehead), the nightmare of the one dimensional man (Marcuse), the disqualified universe (Mumford), the colonization of art and morals by science (Habermas), the disenchantment of the world (Weber)—a nightmare I have also called flatland” (Wilber, 2000, p. 70). This scientific materialism devalues the insubstantial feeling dimensions and affective curricula of many kinds. Understanding this devaluation, we

can revalue our emotional and affective curricula.

Meaning and values, the subject of this paper, are further deconstructed as postmodernity's pluralism "delegitimizes the grand narratives that had previously bound societies together" (Feldman, in press). Postmodernity's critical theory completed the war modernity had begun upon pre-modern understandings such as religion and metaphysics (Wilber, in press). This anti-mythic, anti-metaphysical war has great significance in the context of this paper as I assert that affective education has suffered mortal wounds on this battlefield.

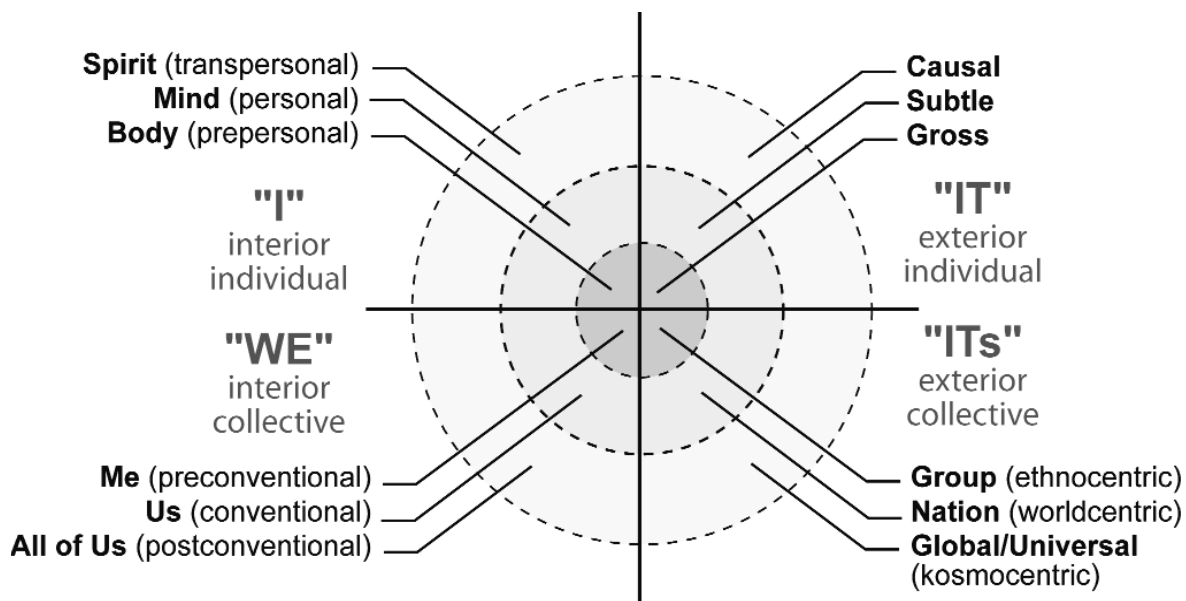


Figure 2: Moral Development in Four Quadrants, Reynolds, 2006, p. 204

Noting the characteristics of pre-modern, modern, and post-modern assessments, we can use the AQAL model to accept the genius of each and diminish the limitations of each worldview. Integral theory simultaneously includes the pre-modern belief systems, the rational sciences, and the relativistic pluralisms. To include all three world-views is the challenge before us: "To integrate the best elements of premodern, modern, and postmodern currents of humanity's and spirit's self-understanding. *An integrated approach thus protects each of those currents from attacks by the other two.*" (Wilber, in press).

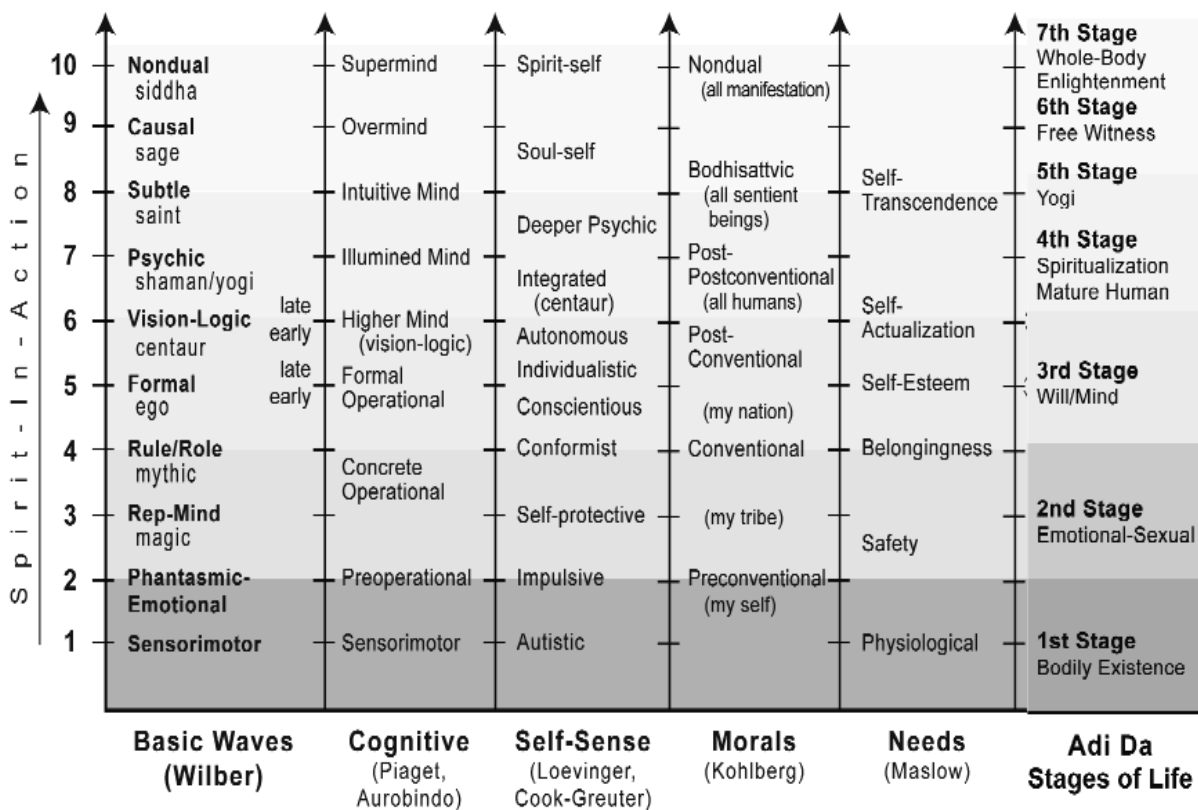
I argue that our educational curriculum and pedagogy is strongest as we re-locate them within this AQAL matrix of integration — “automatically checking” with all quadrants, all levels, and all pre-modern, modern, and post-modern worldviews. This will affect some curricula more than others. Keeping in mind the four quadrants of human development (interiors and exteriors of individuals and collectives), we would not propose a curriculum that was cognitive only (Upper Left), nor neurologically researched only (Upper Right). Nor would it take into account only one level such as the concrete-operational/elementary or pre-modern. For an integrated approach to education, we must include it within a full tetra-spectrum of developmental possibilities. Education needs to revise and restate itself within a wider context, within an appreciation of world history and all culture, yet set within a clear and inspiring spectrum of human potentiality.

To address our structural potentials and how we can best serve the developmental process in our children, let us review key developmental theorists that form the current view of human education and acculturation in Wilberian light.

II. Key Developmental Psychologies within Wilber’s AQAL Model

Since educational philosophy is contextualized in large part by the developmental lines or “multiple intelligences” evolving through the levels or stages of human development in the interior-I quadrant (UL), let us consider Wilber’s summation of key “lines” or “streams” of individual, developmental maturation.

These [streams or lines of development] are not simply conceptual ideas and pet theories, but are grounded at every point in considerable amount of carefully checked evidence (Wilber, in press).



Self-Related Developmental Streams Framed by the Basic Waves of Wilber and Adi Da

This figure is a combination of Reynolds 2006, pp. 209 and 210, based on Wilber, 2000

Figure 3

A quick examination of the Figure 3 will show horizontal correlations across the lines of key developmental psychologists. These linear correlations are framed on the left by the 10 stages of Wilber and on the right by the 7 stages of Avatara Adi Da. Looking first at Wilber's "Basic Waves" in Figure 3, we see how (starting from the bottom), he combines Piaget's language of "sensorimotor" base, Jean Gebser's "magical" and "mythical" demarcations, the formal ego, Benoit's and Erickson's "Centauric" stage (Centaur denotes "a mature mind-and-body integration, where 'human mind' and 'animal body' are harmoniously one" Wilber 2000, p. 44), and in Avatara Adi Da's (1978) "saint", "sage", "siddha" delineations (from traditional Christian and Hindu terms), we see how Wilber uses spiritual language to give a detailed account of the highest development of human potential.

Moving right across Figure 3, we find the "Cognitive" stream and see Aurobindo completing Piaget (accounting for some of Piaget's limitations); in the "Self-Sense" line, we see Cook-Greuter together with Loevinger; in the Morals stream, we see the spectrum of Kohlberg completed by Buddhist realizations; Maslow's hierarchy opens upwards to what the great realizers proclaim; and beyond the lines, we have Avatara Adi Da's refreshment of the traditional seven-staged spectrum of spirit. Figure 3 is a grand model, and itself could be the subject of volumes. The purpose in presenting it here is to give the reader a broader and higher sense of development than represented by any one contributor. Then when we focus on the developmental stages that are the substance of public education, our expanded view will be less likely to omit essential elements of pedagogical efficacy.

These streams of development are multiple intelligences growing at uneven rates (depending upon the individual). Anyone can observe similar spectra of possibilities and universal patterns of maturation, in themselves and objectively in others in a host of developmental descriptions.

Theories such as Kohlberg's have demonstrated their nonrelativistic stance precisely

because, I would claim, those stages are surfing the waves of the nonrelativistic Great Holoarchy, preconventional to conventional to postconventional to post-postconventional. These waves are flowing across a morphogenetic field and developmental space that spans insentient matter to superconscient spirit... (Wilber, 2000, p. 47).

As for the number of basic waves in the developmental spectrum Wilber says:

I have suggested around sixteen major waves, which can be condensed into nine or ten functional groupings, but all such cartographies are simply different approaches to the many waves in the great River of Life, matter to mind to spirit, which is the most precious legacy of the ancient wisdom (p. 190).

Looking at Figure 3 above, let me invigorate and personalize the spectrum of awareness by speaking in a bi-hemispheric (poetic and rational) way: We grow in awareness from animal dimness (sensorimotor) and infant mysteriousness to being simple toddlers (phantasmic-emotional), from pre-school (magical) to (mythic) elementary children with their role/rule mind, from believing what's told to us by arrogant teens and immature adults to becoming those (formal ego); eventually, with great work, we emerge into integrated and caring adults (centauric); and if we're blessed, we continue in growth from ordinary maturities to being joyous humans and rapturous mystics (shamanic/yogic/saintly); a few evolve a razor and penetrating discrimination (sage) and inherit a life divine (siddha).

In the context of this paper, it is most important to examine those stages of development that are in the field of public education (K-12), and particularly elementary education (at Wilber's levels 3 and 4 in Figure 3) with its cognitive and affective issues. But there are many advantages to contextualizing growth and psychologies within a far-reaching paradigm. For one, this full-spectral view will later allow a quicker evaluation of current psychological and educational approaches.

The integral approach is not the “eclectic” model, whereby we become familiar with many understandings and then use the one that seems most appropriate at the moment. Even if the eclectic model and the AQAL model seem to coincide at times, the AQAL approach will be informed by systematic, intuitive, and multi-leveled appreciations rather than a “well, this seems to fit here” approach. So, in addition to multi-tasking a variety of approaches, we are clear to integrate the best of each and most effectively minimize every limitation from every quarter.

Because of the central role educational and developmental psychologists hold for pedagogy and most particularly affective pedagogy, let us briefly look at the lines of work expressed by James Mark Baldwin, Jean Piaget, John Dewey, Lev Vygotski, Erik Erikson, Lawrence Kohlberg, Abraham Maslow, B.F. Skinner, and Howard Gardner within Wilber’s AQAL framework.

In examining these psychologies, we can be attentive to the emphases and nuances each is presenting, and locate the basic features of these many lines within the AQAL framework.

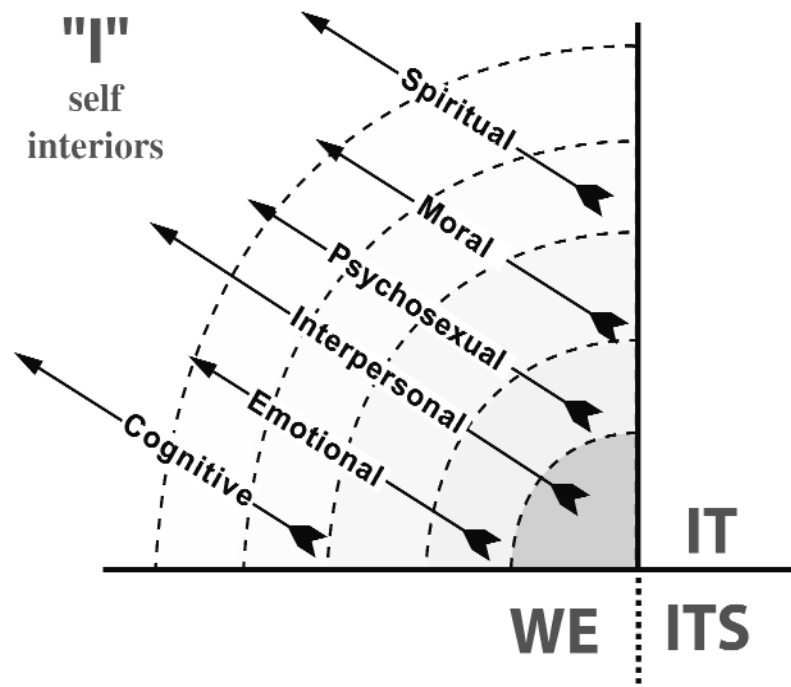


Figure 4: Developmental Streams in the Upper-Left Quadrant, Reynolds 2006, p. 207

A quick examination of Figure 4 will reveal several developmental lines of consciousness. These multiple “lines” of intelligence attempt to account for the varied faculties of humans and are studied by varied kinds of psychologies. These include, for example, the “lines of intelligence” so well framed by Howard Gardner (1983) and his “multiple intelligences.” In other words, while cognitive development hold the primary focus for educators, there is more to the development of consciousness and education than mere cognitive data.

Wilber summarizes the correlation of developmental lines and multiple intelligences as hanging upon cognitive development:

What are some of these developmental lines, and what do they mean? Among other things, it appears that the different lines (or multiple intelligences) are actually the different types of answers to the questions that life itself poses. For example: What am I aware of? (The cognitive line or cognitive intelligence is the response to that life question; e.g., Piaget.) Of the things that I am aware of, what do I need? (Maslow’s needs holarchy.) Of the things I that am aware of, what do I call my “self” or “I/me”? (Ego or self development line; e.g. Loevinger.) Of the things that I am aware of, which do I value most? (“Values systems,” e.g. Graves.) Of the things that I am aware of, how do I feel about them? (Emotional intelligence; e.g., Goleman.) Of the things that I am aware of, which are the most attractive or beautiful? (Aesthetic line; e.g., Housen.) Of the things that I am aware of, what is the right thing do? (Moral intelligence; e.g. Kohlberg.) Of the things that I am aware of, what should I do in relation to you? (Interpersonal development; e.g., Selman.) Of the things that I am aware of, what holds ultimate concern? (Spiritual intelligence; e.g., James Fowler) (Wilber, in press).

By continuously locating the variety of understandings into an integral framework, we may more easily accept, allow, appreciate, and winnow the wisdom the understanding each

presents. Cacophonous, competing and conflicting strands of emphases may more easily become symphonic, intercourses, and integrated.

It is the proposition of this paper that we must appreciate our present narrowness of educational accountability as a time of focus, and now widen our view to include the fuller dimensions of education. To this end, we need to re-appreciate the founders of pedagogy and reemphasize our social and cultural principles to balance the over-emphasis on the cognitive line and the scientific accounting of all education.

Yet in describing these multiple strands of intelligence, there are many reasons why to begin with the cognitive line of development. More than its social importance and cultural impacts, cognition is prominent in that consciousness makes all the lines of development possible. As Wilber so succinctly describes:

The other lines are not variations on the cognitive, but they are dependent on it...
Cognition delivers the phenomena with which the other lines operate. [and]
...developmentalists repeatedly found that the cognitive line is necessary but not sufficient for all the other developmental line...(Wilber, in press).

Therefore, because of the critical emphasis of cognition in pedagogy, let us pivot upon Jean Piaget, the geniuses that preceded him, and then examine the other streams of psychology that has come thereby.

Jean Piaget (1896-1980) brought empirical elaboration to the psychological propositions of John Dewey (1859-1952) and James Mark Baldwin (1861–1934) — by scientifically describing the development of consciousness and cognition (Kohlberg 1987, p. 1/ Wilber, in press). Piaget's sensori-motor to pre-operational to concrete operational to formal operational to polyvalent (Wilber, 2000, p. 201) cognitive development was inspired by Baldwin's appreciation of the maturation of consciousness (via Eduard Claparede).

Baldwin, “the first developmental psychologist” (Wilber, in press) stated that, “. . . No consistent view of mental development in the individual could possibly be reached without a doctrine of the . . . development of consciousness.” Because of the prominence that the cognitive line and Piaget have to education, let us continue our focus on Baldwin.

Baldwin studied Kant’s categories of feeling, thought, and will, Spinoza’s unitive panexperiential philosophy, as well as Hegel’s dialectical, developmental process. From these giants, he developed his philosophy, including the cognitive spectrum—which ran from prelogical through quasi-logical to logical to extra-logical (vision-logic) to hyper-logical (translogical). This framework “was taken up by Piaget and Kohlberg” (Wilber, in press).

[T]hrough those half-or so basic levels of consciousness, Baldwin traced the line and stages of moral, aesthetic, religious, scientific, and self development. When anybody investigates the stages of development of various aspects of an individual’s interiors, they are following in the footsteps of these great pioneers, starting with James Mark Baldwin (Wilber, in press).

Rather than being focused only in cognitive development, Baldwin included the aesthetic and the moral in addition to the scientific. “He was the first to trace development in all quadrants” (Wilber, 2000, p. 78).

Lawrence Kohlberg (1927 – 1987), a student of Piaget, likewise appreciated his teacher’s inheritance from Baldwin. “As I read more deeply into Baldwin, I realized that Piaget had derived all the basic ideas with which he started in the twenties from Baldwin; assimilation, accommodation, schema, and adualism, ‘egocentricity’ or undifferentiated character of the child’s mind. I saw too [from Baldwin], . . . Piaget’s overall enterprise” (Kohlberg, 1987, p. 8).

From Baldwin, Kohlberg himself was “able to suggest a six-stage scheme of moral development, a scheme that research so far has found to be largely invariant and universal” (Wilber, 2000, p. 81).

Baldwin, in turn, was a close associate of John Dewey, “the founder of the developmental approach to educational psychology” (Kohlberg 1987, p. 8). Dewey, himself in turn, was a student of William James (after his preparatory studies of both Darwin’s evolutionary naturalism and, again, Hegel’s “transformational stages”).

William James’s *The Principles of Psychology* (1890) “was the first systematic American statement of psychology... [It] foreshadowed the later statement of connectionistic habit theory by Pavlov, Thorndike, and Watson; Lorenz’s ethological statement of instinct and imprinting; gestalt theories of perceptive and cognitive organization and ego psychology’s conception of a dynamic self” (Kohlberg 1987, p. 8).

But in addition to psychology, James also included pedagogy in his developmental scheme. He emphasized the responsive art of the teacher as the greatest asset in teaching. “Psychology is a science, teaching is an art, and sciences never generate arts directly out of themselves. An intermediary inventive mind must make the application by use of its originality” (James, as quoted in Kohlberg, 1987, p. 6).

James’ famous dictum, “Start where the learner is and proceed,” highlights the responsive and educative focus of the teacher. Not that the content was secondary; content is the substance of the teacher’s art. Content is to understanding what scales and notes are to music. “Prepare yourself in the subject [matter] so it shall always be on top—then in classroom trust your spontaneity and fling away all further care” (cited in Kohlberg, 1987, pp. 6-7).

Through James’ emphasis on cognition and self-development, we would place his wisdom into the “I” quadrant, like all personal psychologies. But in addition to his cognitive evolution, James’ development of moral, aesthetic, and scientific lines of maturation gives him an all quadrant inclusiveness. His philosophy was “an early version of the integral approach” (Wilber, in press).

Wilber himself goes on to give the “Kosmic addresses” of these founders:

Developmental structuralism [as] applied to individuals ... was given its first successful form by the pioneering genius of one of America’s greatest psychologists, James Mark Baldwin, in the early 1900s (his students included, among others, Jean Piaget). Baldwin, in fact, preceded all of the more famous developmental structuralists, including Jean Gebser and Sri Aurobindo, and Baldwin had a much more sophisticated model than either of them. Baldwin, this unsung hero, is being rehabilitated by those who understand these things... Interestingly, while Baldwin was pioneering zone-#2 [UL quadrant viewed from the outside, aka structuralism] approaches, his contemporary William James was giving one of the most rigorous treatments of zone #1 [UL quadrant viewed from within], or the phenomenology of interior consciousness and its experiences, including the phenomenology of religious experiences. [Thus we have James’ famous *The Variety of Religious Experiences*.] Where James was cementing a modernist approach, Baldwin was seeding a postmodernist approach, creating the structuralism that would drive early postmodernism and, in its wake, later postmodern poststructuralism (in press).

Dewey, James’ student, together with James Mark Baldwin “held a psychological theory usually called symbolic interactionism. Central to this theory is the idea that mind and self arise through social dialogues, communication, and interaction. Social interaction leads to imitation and ‘taking the role of the other’ in order to define the meaning of the self’s own actions” (Kohlberg, 1987, p. 9). Clearly, symbolic interactionism is one way to describe the interior “We” (LL) aspect of human expression.

To the degree societal systems are emphasized (or over-emphasized), such psychology is attempting to take the exterior-“we”-forces into account (LR quadrant); to the extent cultural meaning and context is emphasized, such psychologies attempt to describe interior “we”

development (LL quadrant). But all “tetramesh” with individual interiority (UL), even as we learn the science of the world (UR). Thus, Dewey and Baldwin follow James and themselves gesture toward an all-quadrant and integral approach to education.

Another one of Dewey’s propositions is included here by accord with the central thesis of this paper: “The human individual is a social being from the start, and that individual satisfaction and achievement can be realized only within the context of social habits and institutions that promote it.”

“The attunement of individual efforts to the promotion of these social ends constitutes, for Dewey, the central issue of ethical concern of the individual; the collective means for their realization is the paramount question of political policy” (as cited by www.iep.utm.edu). This is evidence that Dewey’s thought, though rooted in the personal, bridges out of confinement to the interior “I” quadrant and exterior “it” quadrant into the “we” quadrants, sensitive to values and meaning of the collective.

From Dewey and Baldwin’s brilliant observations, philosophy, and psychology, the social scientist Piaget brought a timely empiricism. A very practical man, he focused on common or universal stages of cognitive development, particularly in children. He did not venture far into uncommon, pathological or advanced stages of cognition. His modernist and academic approach forced him to jettison the spiritual and philosophical foundations of his predecessors. This had both positive and negative ramifications: on the positive side, his descriptions and evidence of the cognitive line as been a standard since its inception; on the negative side, he kept the evolutionary implications of development bound within a scientific confinement. That is to say, we would confine Piaget to the UL quadrant and focused in the early half of human development (Wilber 2000, p. 201).

Piaget’s critics have pointed out his lack of higher developmental descriptions, his lack of pathological elaboration, and his confinement to one kind of knowing. We do not need “an

integral view” to see this. But in his defense, on a social and educational level, this focus on common, cognitive developmental stages can seem quite justified. Uncommon development, especially of a spiritual or transcendent kind, seems immaterial, so to speak. Despite Piaget’s narrow focus, we can acknowledge the brilliance and timeliness of his addition of scientific (that is, repeatable, rational, consensual) evidence to the intellectual, philosophic, and spiritual consensa which preceded him.

The cognitive line, as Piaget described it, is very important, regardless of his narrow focus and lack of details for higher consciousness. Further evidence of Piaget’s greatness and the saliency of cognition, is that Wilber uses Piaget’s terms. Unlike Baldwin, we cannot ascribe to Piaget’s work the same depth of all-quadrant sensitivity and so we must ascribe Piaget to being focused in Wilber’s quadrant #1, the interior-I quarter, but the objective, behavioral nature gives it an UR, exterior-it flavor. Likewise, his work somehow begins to define the cognitive line for scientific modernity.

Lev Vygotsky (1896 – 1934) did very similar cognitive experiments and observations in his short life in Russia—co-temporaneously with Piaget. However, he stated his propositions in a broader context than Piaget. Like Piaget, Vygotsky noted that cognitive skills need to be appreciated developmentally (UL), but loudly emphasized the “social-we” quadrant by tying individual cognition (UL) to linguistics, social relations (Slavin, 2003, p. 43) (LR, we-exterior), as “I” is embedded in the whole of cultural context (LL, we-interior).

Thus, while Piaget and Vygotski were focused in the interiority of individuals (UL), they brought an empiricism and science (UR, singular-exterior) to the developmental picture. Once this basic science of developmental observations and repeatable, cross-cultural experimental results were in hand, basic verification of the philosophies and psychologies of development which preceded them were evidenced.

Psychology would not be limited to the interiority of individuals and cultures, and neither would pedagogy. Scientific exteriority developed its singular and plural voices in behaviorism and systems theory. However, overemphasis on individual cognition and scientific positivism suppressed or underfunded the other synergistic aspects of education: cultural sensitivities, aesthetic and embodied sophistications, and the maturation of affective strengths.

The UR, exterior-it, scientific orientation in human behavior and pedagogy showed itself in the work of behaviorists Ivan Pavlov and B.F. Skinner. In the UR quadrant, scientific ability and emphasis grew dominant, and its shadow side showed itself in scientific abstraction and manipulation that has demeaned the quality of human life. Even good-hearted B.F. Skinner's work was so cut off from others that he even kept his own baby daughter in his abstract "Air Crib", with temperature and sound isolation. He was so focused in quantifying how development is culturally learned in mechanical interaction with the environment that went so far as to say that "cognition is unimportant in understanding development" (Santrock, 2001, p. 42). An integral approach shows the "quadrant absolutizing" in such views, and thus we can void their quadrant reductionism and idealistic literalism.

Let us note: reductionism, absolutizing, and literalism exist in every quadrant in every line and on every level. It is easily found in provincial religious idealism, but also in scientific idealism, that is, in both pre-modern and modern terms. Thus, Skinner could be said to be a socially conventional, cognitively modern scientist idealistically emphasizing the UR quadrant. Or we could say that scientific idealism is a symptom of immature rationality, and, in its autistic immaturity, sees everything as a form of science. Wilber calls this immature scientific idealism "gross quadrant reductionism" (in press).

Konrad Lorenz (1903 – 1989) added to this UR, scientific emphasis with his observations of biological and evolutionary mechanics and behavior. He likewise observed critical and sensitive periods of developmental phenomena (Santrock, 2001, p. 44) , but his

stages were limited. We can say that his contribution is limited in quadrant emphases, in lines, and in levels.

The exterior orientation is not only singular, it has plural correlatives. Here we have the ecological systems theory of Urie Bronfenbrenner (1917-2005). His five environmental systems are a broad gesture of holistic systemization: microsystem (personal settings of family, school, peers, neighborhood), mesosystem (connections between contexts), exosystem (the input and context of many systems), macrosystem (societal and cultural systems of behavior), and chronosystem (socio-historical context and transitions over the course of a single lifetime) (Santrock, 2001, p. 45-47).

Bronfenbrenner's social systems (LR) approach are best evaluated within an all-quadrant view, so that his emphasis can be appreciated and critiqued within a greater system: AQAL Metatheory. AQAL and Bronfenbrenner both agree: evaluating the "ecological context" is very important when considering an educational context.

But the gross quadrant reductionism by the rationally scientific and positivistic quarters could not quiet the full chorus of human expression, and other theorists filled the score. Wilber (in press) describes the transition:

In the 1950s, there was a temporary relaxation of the UR-positivism that tends to dominate American (i.e., Anglo-Saxon) academia, and thus there was a renewed interest in this general zone-#2 [UL as viewed from without] methodologies, followed by an explosion of research and a whole new round of pioneering geniuses in developmental studies, including Abraham Maslow, Clare Graves, Lawrence Kohlberg, and Jane Loevinger.

Lawrence Kohlberg not only emphasized the moral line of development in persons (Upper Left), he was integrally aware. He sought "to clarify the three basic theories of development and their implications for education: the romantic-maturational theory; the

environmental, or cultural-transmission, theory; and the cognitive-developmental, or interactional, theory” (Kohlberg, 1987, p. 4). These emphases are best appreciated as AQAL expressions—as Kohlberg follows Baldwin’s multi-dimensional inclusion and stage development—likewise presaging the Integral approach to education.

Kohlberg’s interpretations of his data found in social surveys were described as pre-conventional, conventional, and post-conventional. AQAL theory emphasizes these simplified developmental summaries as being the three major phases of every line in their unfolding. These correlate with pre-rational, rational, and transrational. Kohlberg further details the early and mature forms of each tripartite, which thereby accounts for his six stages of moral development.

Abraham Maslow’s (1908 – 1970) research was cast upon the same developmental schema of Baldwin, Piaget, et al, but he emphasized the hierarchy of needs. These are physiological and safety needs followed by emotional needs, followed by the cognitive needs of knowing and understanding and completed by the potentiality of aesthetic and self-actualizing fulfillments (Slavin, 2003, p. 332).

Erik Erikson (1902 –1994) likewise follows the spectral view of development, but he emphasized the psychological and social forces upon the identity of the individual. He asked: how do psychological complexion (UL) and social context (LR) affect an individual, the ego, and identity? (Santrock, 2001, p. 33-35) His contributions dynamically lie upon our common developmental spectrum and his emphasis upon the psychosocial elements of identity’s growth show that he is gesturing to encompass a larger framework than the mere interior of individuals.

We have briefly surveyed the history of developmental psychologies, as well as a bit of the environmental, cultural, and systems theories that have pertinence to pedagogy. We can easily place them within Wilber’s AQAL model where the advantages of all are appreciated and

the disadvantages are overcome. We can integrate them in ways we always wanted: accepting all, elevating none beyond measure.

The conflict between the various approaches vaporizes; the competition resolves into dynamism within a holism. Using the AQAL model, we hold cognitive development (interiors) with environmental-learning (exteriors); we hold consciousness unfolding together with science and behavior (exteriors); we embrace the multi-dimensions of persons and peoples, systems and societies, values and meaning as they tetra-mesh and tetra-evolve as the AQAL Matrix. The evolution of society is interwoven with the evolution of individual consciousness and the sciences and culture. Hyper-focus in educational arenas on the cognitive line only needs an integrated reckoning.

An Integrated Approach

At this point we must ask: What then would an integrated approach to education be? On the simplest level, it would be an excellent checklist, making sure one is not leaving anything out. If we simply account for the pre-modern, modern, and post-modern elaborations/expressions (pre-conventional, conventional, and post-conventional orientations), in each of the quadrants, this gives us a fairly simple, twelve-point checklist. Sean Esbjörn-Hargens (2006) of John F. Kennedy University represents these twelve of kinds of educative knowing thusly:

<p style="text-align: center;">Upper Left (I)</p> <p style="text-align: center;"><i>Educational Experiences</i></p> <p style="text-align: center;">Contemplative Inquiry Critical Reflection Experiential Knowing</p>	<p style="text-align: center;">Upper Right (It)</p> <p style="text-align: center;"><i>Educational Behavior</i></p> <p style="text-align: center;">Skillful Action Practical Application Empirical Observation</p>
<p style="text-align: center;">Lower Left (You, We)</p> <p style="text-align: center;"><i>Educational Culture</i></p> <p style="text-align: center;">Ethical Participation Perspectival Embrace Connective Encounters</p>	<p style="text-align: center;">Lower Right (Its)</p> <p style="text-align: center;"><i>Educational Systems</i></p> <p style="text-align: center;">Global Dynamism Social Sustainability Ecological Flourishing</p>

Table 1: Esbjörn-Hargens', "The Twelve Kinds of Knowing" (2006)

Esbjörn-Hargens' twelve-point chart is a simple way to pedagogically "check in" with all the major features of our human tetra-expression:

Not only can these twelve aspects represent the essential goals of a course or program (e.g., to be ethical, to be experiential, to be practical), but they can be seen as the various modes of interaction and ways of knowing the world. For example, as a teacher or student, you can ask, "In what ways does my course support _____, (e.g., investigation, reflection, participation)." Looking through Esbjörn-Hargens' three-tiered taxonomy in each quadrant we see the pedagogical "how" (quadrants) and "what" (three tiers) of educational goals and standards.

Every curriculum would do well to be measured by such an Integral appreciation. But “The Integral Approach” is not its own idealism, stating “If it doesn’t touch all aspects of everything, then it’s not ‘integrally kosher’”. In other words, “integral” can also mean that any particular curriculum, at any time, can be very, very narrow. (Indeed.) But such limitations would be conscious, hopefully even stated within an integral appreciation.

On a practical scale, an integral approach would converse and intercourse with all quadrants, all three phases or levels, sensitive to every stream of development, every phase of human history, with a clear vision of types (e.g. female-male), details of stage conception, and a spectral maturation. In short, the “Integral Approach involves the cultivation of body, mind, and spirit in self, culture, and nature ” (Wilber, 2000, p. 77).

That is to say, an integral approach to education would not be an alternative to conventional schooling, trumpeting a “holistic” approach as the salvatory necessity to helping our poor children in suppressive systems of schooling. Likewise, an integral approach is not an anti-hierarchical, egalitarian, student-centered-only affectation or pandering to the “whole child”, dismissing standards and requirements with all the fervor of partial understanding. Indeed, Wilber goes right to this point in “Integral Education” in *Theory of Everything* (2000):

Many ‘holistic’ approaches are either sadly flatland (based on systems theory, or merely the Lower-Right quadrant), or they stem ponderously and rather exclusively from the ‘green meme’ [pluralistic idealism], which means a type of pluralistic approach that nobly attempts not to marginalize other approaches, but in fact, marginalizes hierarchical development, and thus often ends up sabotaging actual growth and evolution... A truly integral education does not simply impose the green meme [idealistic pluralism] on everybody from day one, but rather understands that development unfolds in phase-specific waves of increasing inclusiveness... To use Jean Gebser’s version, consciousness fluidly flows from archaic to magic to mythic to rational to integral waves, and a

genuinely integral education would emphasize, not just the last wave, but all of them as they appropriately unfold (p. 95-96).

An integrated approach would be both participatory, student-centered, and democratic in its engagements of lessons as well as hierarchical in adult and mature leadership. Neither the ideal of egalitarianism nor the traditional “sage-on-stage” would dominate the classroom. The teacher would be replete with appropriate lessons and guide the children to developmental and authentic understandings. At the same time, the teacher would facilitate the processes and expressions of their students’ own explorations. Every energy released in student-centered approaches as well as the wisdom of the teacher-centered styles would be harvested.

According to the art of the teacher, the style of the curricula, the school and cultural system, and the responsiveness of the students, you would find: individuals working alone; in groups (and in various ways); taking the role of teaching in a host of guided manners; and the teacher lecturing, explaining, guiding, and requiring. And if the parental and community forces were included, a host of other integrated advantages could be exercised.

In an inner-city, elementary classroom, one would find a humbler application. But even when focused upon a single state standard by less-than-focused students, education would not be compartmentalized *ad absurdum* as it often is, for such focus would be conscious rather than forced. Indeed, sometimes all other emphases and levels (et al) are often excluded, for the single purpose of pedagogical focus.

As we accept the intelligence from every quarter, we can see that education is funded by the monied interests of societal structures, and that there is an appropriate deference that should be paid to the business models of accountability and data development. But we are not blinded by such concentration and conceit. There is a growing chorus who are re-iterating the fullness of education’s task and necessity—beyond cognitive accountability only. For education is not only a tabulation of science and not only cognitive maturation, it must include cultural and societal

lessons and meanings, that is, moral development and character building.

If you leave out science, or leave out art, or leave out morals, something is going to be missing, something will get broken. Self and culture and nature are liberated together or not at all. So fundamental are these dimensions of “I,” “we,” and “it [and its]” that we call them the four quadrants, and we make them a foundation of the integral framework (Wilber, in press).

We must reinvigorate this whole approach and transmit values as well as strands of knowledge. To leave out the affective emphasis is to cripple society. Thus, let us emphasize, we need not only to pass along scientific and logical legacies, there are at least equally important transmissions of aesthetic and affective strengths. In *Democracy and Education*, Dewey (1916) argues: “Society not only continues to exist by [this] transmission, by communication, but it may fairly be said to exist in transmission” (p. 4).

It is the proposition of this paper that we should join the chorus of the many who have preceded us and who stand by us, and call for a fuller education to replace the narrowness that is upon us. Let us evoke the commitment to the affective dimensions through music, the arts, sportsmanship, and service—and to the explicit teaching of emotional intelligence and character development. Therefore, let us look at some of the issues surrounding affective education, survey three current models of affective education in the context of AQAL Metatheory, and go on to consider an integrally informed curriculum.

An Examination of Affective Issues

and a Critical Appraisal of Three Affective Educational Approaches

The affective capacity is found at every level of development: from infants, toddlers, pre-schoolers, and elementarians to teens, adults, and beyond. If we survey Wilber’s full-ranged description of affective levels across the spectrum (see Figure 5), we easily find similarities to many other developmental schema. In accord with the concentration of this paper, let us focus upon the delineations which constitute the public education years, even as those years are framed in a wider light. This framing and focus will prepare us to evaluate the range and implications of pedagogical approaches to affective education.

		Correlative Basic Structures	Affect	Levels of "Food" (relational exchange)	Gender Identity	Worldviews	
						name	general characteristics
sensormotor		-subatomic					
		matter -atomic -molecular -polymer	• reactivity	material exchange	• morphological- genetic givens		
		sensation	• sensations	-food		archaic	•undifferentiated, pleromatic
		perception	• physiostates:	-labor	• undifferentiated		
phantasmic- emotional		except	touch, temperature, pleasure, pain			archaic- magical	•hallucinatory wish fulfillment subject-object fusions "selfobject"
		impulse/emotion	• protoemotions:	emotional exchange	• differentiated		
rep- mind		image	tension, fear, rage, satisfaction	-sex	basic-gender	magical	•egocentric, word magic, narcissistic; locus of magic power = ego
		symbol		-safety,	identity		
concep		endocept	• 2° emotions:	power		magic-	
		concept	anxiety, anger, wish- ing, liking, safety	-belongingness, care		mythic	•omnipotence of ego challenged; security; ego omnipotence transferred to gods
formop		rule/role	• 3° emotions: love, joy, depression, hate,	mental exchange	• gender	mythic (literal)	•concrete-literal myths locus of magic power = deified Other
		transition	belongingness	-membership	conventionality		•rationalization of mythic structures
postformal		formal	• 4° emotions:	discourse	consistency	rational	demythologizing, formalizing
		transition	universal affect, global justice, care,	-self-reflective exchange	(norms)	rational formalism	•static universal formalism •static systems/contexts
		vision-	compassion, all- human love, world- centric altruism	-autonomous	gender	pluralistic relativism	•pluralistic systems, dynamic- multiple contexts/histories
		logic		exchange	androgyny (trans- differentiated)	holistic integralism	•integrates multiple contexts, paradigmatic developmentalism as World Process
		psychic	• awe, rapture, all-species love, compassion	soul exchange		psychic (shamanic, yogic)	•union with World Process; nature mysticism; gross realm unity
		(vision)		-psychic vision			
		subtle	• ananda, ecstasy	-God communion	• archetypal gender union (tantra)	subtle (archetypal, saintly)	•union with creatrix of gross realm; deity mysticism; subtle realm unity
		(archetype)	love-bliss, saintly commitment	-God union			
		causal	• infinite freedom- release, bodhisattvic-	spiritual exchange	• beyond	causal	•union with source of manifest realms; formless mysticism; causal unity
		(formless)		-Godhead identity	gender	(formless, sage)	
		nondual	compassion	-sahaja		nondual (siddha)	•union of form and formless, Spirit and World Process nondual mysticism
		early middle late	• one taste				

Figure 5: The Evolution of the Affect
Integral Psychology, p. 188

Looking at Figure 5, we see that in the sections of the affective line that correspond approximately to the pre-school to early college years, Wilber delineates four levels of “emotion”: protoemotion and three more degrees of emotion, ranging from wishing and anxiety to belongingness, love, and compassion. While there are affective stages delineated before and beyond these four, the focus of educational endeavors is in these four stages, especially Wilber’s “emotional” stages, two, three, and four; essentially grade 1 to early college (pre-school and kindergarten are “magical” stages, constituting the protoemotional level.) This stage-informed approach to the affective dimension will allow us to differentiate and discern different emphases in different stages, and thus clarify what works when and where and why.

Every stage has a focus or emphasis and specific capacity, and it is most useful to understand these concentrations and abilities (and liabilities) in each stage when considering pedagogy. Then we may compare stage-appropriate apples to apples, so to speak. Let us not confuse the affective instruction of kindergartners with that of elementarians or teens.

While affective strengthening may be appropriate and necessary to every stage of development, I will argue that a pointed emphasis should be given at one particular stage of the affect, the elementary years. To justify this emphasis, let me focus on this middle grand stage of childhood, first with Avatara Adi Da’s modern refreshment of traditional stage descriptions, and then survey the developmentalists’ views of these years.

Viewing childhood in three great stages is useful (approximately 0-6, 7-13, 14-21) for a broad contextual understanding; and there is much precedent for understanding childhood development in these three large phases. Further detailed delineations and emphases are illuminated and empowered by this over-arching view. In *Look at the Sunlight on the Water*, Avatara Adi Da gives us summary descriptions of the traditional view:

[The first] stage basically occupies us from conception to seven years of age (or the beginning of true socialization and complex relatedness). It is the period in which we

must adapt to our physical individuality and basic physical capacity. Thus, it is not only a period of physical adaptation, but of physical individuation. That is, we must gradually adapt to fully functional physical existence, but we must achieve physical individuation, or physical (and thus mental, emotional, psychic, and psychological) independence from the mother and all others. When this stage is complete, we will not exist in isolation but in a state of conscious relatedness to all others and the world of Nature. Thus, the fulfillment of the first stage of life is marked by the beginnings of the movement toward more complex socialization, cooperation with others, and sensitivity to the total world of Nature.

The second stage of life is the early stage (particularly occupying us during the second seven years of life) of adaptation to the etheric dimension of our manifest existence. The etheric dimension may be functionally described as the emotional-sexual dimension of our being, but it is in essence the dimension of energy, nerve-force, and direct feeling-sensitivity to the conditions of existence. Since the second stage is the primary stage of socialization, we can say that it is the basic stage of moral or right relational development. But the primary adaptation is to feeling, or sensitivity to the energy inherent in one's person, and which is in all others, and which pervades all of Nature. Thus, this stage is not merely the stage of conventional socialization, but it is the stage in which feeling sensitivity is developed relative to one's own etheric dimension (or energy field), that of others, and that which is everywhere. When this feeling-sensitivity is exercised, one learns that one is more than merely physical, but one is also a field of energy that extends to others and communicates emotional, mental, psychic, and physical states to others as well as to the natural world.

The third stage of life involves forms of adaptation that should basically occupy us during the third seven years of life. It is the period of adaptation to the lower astral

dimension of the manifest personality. Thus, it involves development of the will, the thinking mind, and the mind of the psyche. The individual should already have developed as a physical, feeling, and moral character, fully in touch with the Living Force of existence. Thus, in the third stage, this personality must develop the will to rightly and fruitfully use the Life-Force in the context of psyche, mind, body, and relations with others in the natural world.

This stage clearly involves development of mental faculties in the form of reasoning power and the capacity to observe and understand self, others, and the world (p. 26-33).

In the traditional view of three grand stages of childhood, let us note the description of the elementary years as the stage of socialization and the development of feeling-sensitivity. Yes, the affective strand stretches from infantile to enlightenment, but it is in the elementary years that the focus is on socialization and feeling itself. Here especially, we emote within and with others; here we live in a context of feelings, felt needs, etheric sentiments, self-discovery, and the energetic intertwining of feelings, understandings, and others in/as the socialization process. Here we discover that we are a girl or a boy or some combination thereof and we adapt to and love energies of all kinds. In these years, we emotionally prepare the limbic and middle brain for higher brain functions (Kusche and Greenberg, as cited in Elias, et al., p.18-22, 2006).

Reviewing the band of development (Figure 3), of the “emotional” elementary years, we find Maslow’s importance of safety as the foundation for belongingness, Kohlberg expressing the conventional values of “my” tribe; Loevinger calls us to notice the Conformist, Piaget describes the concrete operational, and Wilber shows the early representative (“magic”) mind blossoming into the mythic role and rules mind. Conforming to the rules, feelings, belongingness, we have the mythic mind interpreting and setting the affective environment.

Avatara Adi Da emphasizes that at the elementary level, the affective is intertwined/immersed with the etheric, feeling dimension; both personally and socially. This tells us that the elementary years are the socialization years indeed, but “the primary adaptation is to feeling”. That is, we cannot address behavior only and think this we will produce emotionally mature and socially adept individuals. With an integral perspective, we cannot have affective education be UR quadrant only, addressing behavior that is socially oriented only: without the UL, feeling foundation (and an accompanying cultural context), behaviorist programs will fail.

Reflecting the “mythic” nature of these years, it is the proposition of this paper that we must include a wise and storied understanding that allows one to discover and authenticate personal feelings and values, the feelings and values of others, and universal feelings and values. For elementarians, the inclusion of mythic and storied support is most helpful. An elementary affective program not rich in myth needs to artfully add classic stories. It should be self-evident that at the mythic and membership level of feelings and affective strengthening, myths or classic stories are most useful.

At this pedagogical point, it is useful to touch upon a distinction Wilber makes between states and stages. In short, states are temporary experiences of higher levels, temporary views of stages that are stable realizations. States can give us a temporary view or feeling of a stage, or “states are a lubricant for stages” (Wilber, in press). In this dynamic between temporary states and stable stages, we find poetry and wisdom, myth and metaphor, insight and maturation, education and acculturation.

In this state-to-stage context, this paper argues that the storied wisdom of mythology imparts a temporary understanding and mediated experience that informs the person on the direction of wise stability. That is, through the wise use of wise stories, we can efficaciously help our children mature to free their feeling in harmonic authenticity—which, in turn, provides

the foundation for measured rationality, and then spirited post-conventionality. The state suggested and transmitted by the myth “lubricates” growth toward the stage of human maturity. “You can’t grow to a level you can’t see ” (Wilber, in press).

Because of our present mix of pre-modern values, modern rationalities, and post-modern relativities, affective education can be confusing. What is meant by “affective” education includes parts of character education, emotional strengths, values education, moral training, laws, and feeling wisdom. Because this subject has been the province of religious institutions in pre-modernity, modern and post-modern approaches step upon some pretty sensitive toes in discussing “values” — and so character education has been essentially left out of the educational conversation. Where it is included or attempted in the public sector, it is usually limited to behaviors of social cohesion, leaving the interiority of individuals to occasional resorts of psychology.

Historically, pre-modern belief systems constructed meaning with myth and revelations, interpreting their tribal apprehension and beliefs in protective and exclusive terms. Fortunately, the inability of religions to understand their own provinciality and arrogance is addressed by the democratic separation of church and state. We do not allow pre-modern belief systems to dictate affective education in a modern society.

And complicating matters further, modernity itself struggles with myths and beliefs; “myth” even means “falsehood” in rational parlance. If we should teach values with myths, whose values do we use? The view of this paper is that modernity has been strangled by this question and makes the error of using next to none. It is also the proposition of this paper that modernity’s call to maturation is weak.

But our attitude to values education is changing. The question, “whose values?”, “has been settled by a consensus throughout our society—a widespread, tacit agreement that all children should acquire the core values of civilized living that responsible adults cherish”

(Schwartz, 1995, as cited by Damon, 2002, p. xiv).

Moving forward into re-emphasizing values and socio-emotional education, we must first be careful not to slide into provincial injunctiveness and modern naivete (e.g. “Be good.”). Indeed, these errors have already made their mark.

Let me get straight to the point. What goes by the name of character education nowadays is, for the most part, a collection of exhortations and extrinsic inducements designed to make children work harder and do what they’re told. Even when other values are promoted—caring or fairness, say—the preferred method of instruction is tantamount to indoctrination (Kohn, 1997, cited in Damon, 2002, p. 2).

Because beliefs and the inner world of individuals are insubstantial by nature, in education we usually abandon the UL, feeling dimensions to occasional psychologists, and in the classroom concentrate our affective education on the exteriorization of those feelings in behavior (UR); e.g. trustworthiness, respect, responsibility, fairness, courage, and citizenship. Thus, most character educational systems focus on good principles and socially conducive behavior rather than feelings or wisdom—for the good reasons of avoiding politico/religious conflicts and provincial narrowness (which can get violent).

But the social admonition of measured behavior alone lacks depth (e.g., “Just say ‘no!’”) — and *depth* is the feeling foundation that is needed. And as noted above, even “scientific” behavioral approaches are often tainted with indoctrination.

Attempting to expose our children to a world of stories is one solution and advance, but it is the position of this paper that this approach tends to suffer a post-modern idealism of pluralistic egalitarianism: All views are equal. It seems that the post-modern ear tends to hear the sublime or developed voice as just another opinion and reduces features of depth to a flatland of modernistic and relativistic interpretation. Therefore, what is often presented tends to be a superficial mish-mash of this and that feel-good story from different cultures. Missing from

the pluralist view is depth of consideration, outstanding and universal principles, as well as the voice that calls us to re-construct the practice of harmonious living, courageous citizenry, and continuous growth into the affective depth of joy in real strength and realized wisdom. We need both the caring, pluralistic acceptance and the principled, injunctive call.

It is estimated that 70% of the world operates from a pre-modern or ethnocentric orientation, yet, because of the superior nature of rationality, society's center of gravity is in the mental rational (Wilber, in press). Because of these majorities, we must heartily allow for provincial appreciations *and* rational principles in our affective curricula. Our challenge is to be sensitive to religious beliefs, provincial literalisms, modern psychologies, scientific understandings, social cohesion, and the democratic ideal of separation of church and state. We can do this.

An Integral Toolbox

With high standards, penetrating discernment, and all-aspect, inclusive appreciation, let us look at three current addresses to affective education. Our inclusive approach makes room to show that every character education system, values teaching, moral development, emotional intelligence, contemplative inquiry, and affective transmittal "works" to some degree. All have value. All will help our children. It is our task to actually engage the affective line, then discern what works best, when, where, and why. As we learn and participate in a host of approaches, we fill our "Integral toolbox" (Wilber, in press) with an array of tools.

An integral approach to affective education would be adroitly sensitive to the context wherein it is arising, serve social cohesion, skillfully call students to an attractive human maturity, and serve the community and world as prime directives. To do this, it is the

proposition of this paper that an integral affective curriculum would be sensitive to all levels and developmental sensitivities, and the twelve dimensions detailed by Sean Esbjörn-Hargens's three-folded, AQAL, educational "checklist" (Table 1), by including:

1. Myths and stories; rationally and skillfully presented. (LL, especially Wilber levels 3-4, the elementarians, but told from a mature-adult levels.) Again, due to the mythic nature of the membership years, archetypal stories fit affective lessons very, very well. While myths and classic stories are most applicable to elementarians, children of all ages easily glean wisdom from myths and stories. In the public sector, we would not be asking the children to "believe" the myth, but understand them in simple ways. Prominent in these stories would be classic myths from around the world and also real-life examples; real heroes, and exemplars — especially in arenas of personal achievement and social service. The public sector can leave religious heroes out of the curriculum and still pass on a world of wisdom.
2. Explicit Principles (e.g. respect, equality); cognitively sensitive to every stage. (This could be described as UL, cognitive line, with emphasis on Wilber levels 5-6, upper elementary and teen years). Here, children can discern the moral of the story and recognize how the metaphor applies to real living, presaging the injunctive call. This is especially true with a skilled teacher.

A. It is the assertion of this paper that affective principles fall into two primary domains:

- I. To modulate and restrain emotions. From Standord's Walter Mischel 1960's famous marshmallow-delayed gratification challenge to four-year-olds (as cited in Goleman, 1995), to the philosophical and traditional wisdom of being greater than mere passions, impulses and unrestricted emotional eruptions need to be checked for social reasons. Order and harmony are the social necessity; social cohesion is a prime directive. The principle of restraint and impulse control are at the base of this prime directive.

II. To release feelings. Seemingly contradictory to the (socially-oriented) modulating principle, releasing feelings flow in the personal path of evolution. Harmony, or the resonant attunement of behavior and interactions, is the prerequisite for the release of feelings. Upon harmonic restraint, feelings are released in socially and personally beneficial ways—with every Rousseauian passion. Thus, the restraint of feelings and the release of feelings are not contradictory, but sequential *and* dynamic within the spectrum of development. The release of feelings not only has implications for a healthier individual, but social ramifications as well.

Thus, the restraint of impulse together with the release of feelings represents the marriage of Aristotle and Rousseau (Hargens, 2006, in press). These two meta-principles are to be served in a host of ways, and directly. Patterns are formed in the dynamic of restraint of impulse and the maturation of feeling: e.g. “Follow the Golden Rule”, “Be a good neighbor”, “Treat others as you would like to be treated”.

3. Proverbs, maxims, sayings. Rhythmic, poetic, or prophetic-like wisdom phrases which have come to us from distant times easily give individuals access to the direction of human maturation (e.g. “The unexamined life is not worth living”, “You reap what you sow”, “All things must pass”, “Nothing in excess”). Although the full depth of most maxims, proverbs, and deep sayings is available only to adults, there is still abundant understanding in the teen and elementary years. Even the youngest children can glean a bit of the wisdom by such “Laws of Life”. It can be said that this proverbial avenue of affective education is useful across the educational spectrum, with particular emphasis in the teen and early adult years. Meaning is a LL function, which serves the maturation of UL individual and thus the LL culture and LR society.

4. Affirmations. Like proverbs, maxims and sayings, affirmations (e.g. I think can, I think I can) and the power of positive thinking (“You can do it”), provide a simple and literal access to more mature levels. (The Addresses: UL, LL, especially levels 4-6). Modern in its approach, affirmations often translate the pre-modern and proverbial wisdoms into plain talk and egoic usefulness.

5. Personal and social application. (Addressed as: UL, every level, with UR- behavior modifications and LR social expectations especially through levels 6). E.g. Every classroom can co-develop a code or agreements of social frameworking, and every child can reflect on what it is to grow up.

A. Personal reflection empowers the practice of restraint; here we apply our understandings to ourself and to our interaction with others.

B. We learn the features attention, failure, and accomplishment, and practice persistence, self-release, and self-motivation.

C. The social application of affective strength is expressed in service to others and in being trusted by others.

1. Service to family and friends,

a. Physically helping,

b. Emotionally helping.

2. Service community and Service to the environment (these are so important, they deserves their own category:)

6. A. Service in community, community building, citizenship. (LR, especially levels 3-6). In accord with the prime directive to social cohesion, every affective curriculum should address the matrix wherein the maturing individuals arise. Here we can praise Martin Luther King Jr., Mahatma Ghandi, Abraham Lincoln, John Muir, Cesar Chavez, Mother Teresa, Franklin D. Roosevelt, John F. Kennedy, Vaclev Havel, Aung Sung Suu Kyi,

Nelson Mandella, the Dalai Lama, _____, _____,
 _____, and the local heroes in family, school, neighborhood, and local
 communities.

B. Service to the environment. This will usually range from ecological studies and letter writing to creek and neighborhood clean-ups.

7. Injunctive calls to social conformity. (UR-behavior, LR- and all levels). This has applicability across the ages even at the earliest cognitive years (e.g., “Do be a doo bee, don’t be a don’t bee”— the “Romper Room” mantra). There is the necessity to submit to the law as the foundation of social liberty. This ranges from “I’m the mom, that’s why” to Abraham Lincoln’s call, “Let every one remember that to violate the law is to trample on the blood of their parents, and to tear the charter of their own and their children’s liberty. There is no greater issue we may attend to other than the education of our children” (Collected Works, as cited in www.alincolnassoc.com).

In the West, we find this traditional directive style of moral education with its roots in Aristotle and Moses (e.g., *Nicomachean Ethics* and the *Decalogue*). Here, our predecessors’ will challenges the will of the children to willfully co-respond to the stories’ meanings and to serve the principle of the will itself. While this injunctive UL expression has applicability to all levels and quadrants, let us note that in many developmental schema, the will is most pertinent to the teen years of individuals.

8. Inquiry. (Addressed: UL, especially the upper elementary and older children): Here we find the dialectical dilemmas of Kohlberg and questioning of Socrates. Inquiry is self-authenticating, neither injunctive, nor merely storied, nor provincially principled. The teacher here is explicitly not injunctive, but acts as a facilitator in their students’ own discoveries and understandings. With a foundation in wisdom, restraint and release, inquiry opens up to the trans-rational, post-conventional and higher stages of human development (Wilber levels 4-9).

9. Emotional fluency. (UL, especially levels 4-6) Every curriculum needs to develop the vocabulary and recognition of emotions, emotional disclosure, and the arts of emotional energies. Indeed, basic emotional fluency should be a fruit in any curriculum. (“I feel ____.”) Every behavior is rooted in a matrix of feelings and those feelings need recognition and expression. Here, the arts, music, and athletics can enable and empower the cognitive and literary expressions of feelings.
10. A teacher who is a learner. (Addressed: All quadrant and growing in levels.) That is, an integral teacher is committed to their own evolution (in every quadrant with sensitivity to many lines), thus personally transmitting (by body language, inflection, and confession), the necessity and joy of continual growth to their students.

While a curriculum may excel in other traits not specifically included above, it is the proposition of this paper, that these ten features together with Sean Esbjörn-Hargens’ AQAL model could be the checklist or report card in grading the models of affective education (see Table 1).

This checklist/report card (Table 2) can be a more informative assessment if we not only check to see if our items are present or not, also to what degree. Thus, at the risk of interpretive errors, I propose a four-point scale of absent-3, with no mark indicating absence or very minimal presence, 1 indicating a minimal presence, 2 indicating “clearly present”, and 3 indicating “strongly developed”.

Sean Esbjörn-Hargens' Tri-level AQAL understanding
 and 10 salient features from the Integral Toolbox:
 rating absent -3: 1 minimal, 2. clearly present , 3- strongly developed

<p>Upper Left (I):</p> <p>___ Contemplative Inquiry</p> <p>___ Critical Reflection</p> <p>___ Experiential Knowing</p> <p>Upper Right (It):</p> <p>___ Skillful Action</p> <p>___ Practical Applications</p> <p>___ Empirical Observations</p> <p>Lower Left (You, We):</p> <p>___ Ethical Participation</p> <p>___ Perspectival Embrace</p> <p>___ Connective Encounters</p> <p>Lower Right (Its):</p> <p>___ Global Dynamism</p> <p>___ Social Sustainability</p> <p>___ Ecological Flourishing</p>	<p>Developmental Line: Affective</p> <p>___ Myths and stories</p> <p>___ Explicit Principles (Restraint ___)</p> <p>___ Proverbs, maxims, sayings</p> <p>___ Affirmations</p> <p>___ Injunctive Calls</p> <p>___ Personal and Social Application</p> <p>___ Service to Community and</p> <p>___ Environment</p> <p>___ Inquiry</p> <p>___ Emotional Fluency</p> <p>___ A teacher who is a learner</p> <p>___ Ages appropriate; gravitas at ages</p> <p>___</p> <p>Commentary:</p>
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Table 2: Affective Curriculum Checklist/Report Card

Three Models

Let us first look at the great work of Daniel Goleman (1995) and his best seller, *Emotional Intelligence*. While Goleman's appreciation of the affective line of human expression surveys parts of four quadrants, his gravitas is in the scientific, behavioral, and social sciences (mainly UR, but also including LR). He first emphasizes what he considers to be the two main aspects of emotional intelligence, impulse control and empathy:

Those who are at the mercy of impulse—who lack self-control—suffer a moral deficiency: The ability to control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others: lacking a sense of another's need or despair, there is no caring. And if there are any two moral stances that our times call for, they are precisely these, self-restraint and compassion (p. xii).

Goleman goes on to elaborate upon these “two moral stances” and lists Yale Dean Peter Salovey's five descriptions of emotional intelligence that these imply. “I view emotions as organizing processes that enable individuals to think and behave adaptively” (Salovey, as cited in www.yale.edu/psychology/FacInfo/Salovey.html). Scientifically refreshing, Goleman follows the traditionally immaterial principles in material biology and in sociologically—and elaborates with the telling of anecdotal wisdom upon Salovey's five principles.

1. Knowing one's emotions.
2. Managing emotions.
3. Motivating oneself.
4. Recognizing emotions in others.
5. Handling relationships.

While Goleman is replete with anecdotes and the social implications of emotional intelligence (or the lack thereof), the gravitas of his arguments lies within the Upper-Right. Even when other quadrants are considered, Goleman focuses on the individual physiological bases (UR) for emotional intelligence with others. Throughout *Emotional Intelligence*, Goleman (1995) emphasizes the individual brain and individual behavior as the fulcrum and focus of emotional intelligence—always with a strong UR preference.

In the logical and scientific style of the UR, Goleman emphasizes the importance that emotional intelligence has in constituting a full life. Research that supports this proposition, “underscores the role of emotional intelligence as a meta-ability, determining how well or how poorly people are able to use their other mental capacities” (p. 83).

Positive thinking, optimism, and excellence are all wonderfully discussed by Goleman for their positive values, and in every case, Goleman presents these traditional wisdoms from a neuro-biological basis.

While Goleman’s gravitas in the exterior implications of affective intelligence focuses his work in essential, critical, and convincing ways, his focus also belies his weakness in the interior quadrants of human expression. Materiality is one (but only one) of the four irreducible quadrants.

Goleman’s work provided the inspiration for a curriculum called *Self Science, The Emotional Intelligence Curriculum* (1998), by Karen Stone McCown, Anabel L. Jensen, Joshua M. Freedman, and Marsha C. Rideout. *Self Science* understands the exterior, LR context wherein the curriculum is being presented, “It is no more than a catalyst between student and teacher” (p. ix).

The ten goals of *Self Science* are stated: self-knowledge, trust, multi and layered feelings, communication skills, disclosing thoughts and feelings, enhancing self-esteem, accepting responsibility, aware of major concerns, recognizing behavioral patterns, and

experimenting with alternative behavioral patterns, learning to choose optimism and hope show a wide spectrum of features and quadrants (McCown, et al, 1998, p. 3). I would say that emotional fluency is strongly present in this curriculum. Its philosophical assessment of emotional intelligence “includes six fundamental components, 1) Build empathy & optimism, 2) Control yourself & delay gratification, 3) Manage feelings, 4) Socialize effectively, 5) Motivate yourself, and 6) Commit to noble goals” (p. 3).

Keeping in mind Esbjörn-Hargens’ AQAL educational model (Table 1) as we examine *Self Science*, we find connective encounters, perspectival embrace and ethical participation (LL, 1-3), experiential knowing, critical reflection and contemplative inquiry (UL), and we find all three phases of the UR, empirical observation, practical application, and skillful action throughout the *Self Science* curriculum. It is philosophically mature, clear, and useful. However, it needs to be supplemented with LR, ecological curriculum (see report card, Table 2), and filled in with mythological or storied support.

Self Science then proceeds “based on some very simple assumptions:

- The more conscious one is of experiencing, the greater the potential for self-knowledge, and
- The more self-knowledge one gains, the more likely it is that one can respond positively to one’s self and others (p. 4).

This emphasis on cognitive psychology lies in the UL (with a gravitas in the late elementary years), and the behavioral orientation accounts for the UR aspects of the human holon. *Self Science* is intended for use across the “first through eight grades, [and] has also been used around the world at all grade levels. In addition to being strongly cognitive, *Self Science* emphasizes the “confluence” of cognitive, emotional and behavioral development, implying an integral vision. “All parts of development are interconnected. Likewise, all parts of the brain are deeply interconnected. The result: thoughts, feelings, and actions are inexorably linked and must be balanced” (p. 5).

Imagery and short stories are used a bit, but self-discovery and emotional fluency is the focus of these lessons, rarely a universal value or injunctive call. The “student driven content” reinforces this egalitarian approach where the goal is emotional fluency. *Self Science* is strong and well developed in this emotional fluency.

Self Science includes the teacher-learner principle, “You teach what you are” (p. 21). This curriculum fulfills the prime directive of social cohesion by aligning their emotional fluency with the greater good.

Serving affective education, *Self Science* exercises inquiry, principles, teacher-as-learner, emotional fluency, and personal application. Missing from this curriculum are strong social service, developed stories, exemplars, proverbs, affirmations, and a strong injunctive call.

Unfortunately, this excellent curriculum “is best used as a separate course” and suggests groups of children 10 and fewer. This narrows its use to the privileged schools at this time.

Report Card for *Self Science*

Sean Esbjörn-Hargens' Tri-level AQAL understanding

and 10 salient features from the Integral Toolbox:

rating absent -3: 1 minimal, 2. clearly present , 3- strongly developed

Upper Left (I):

- 1 Contemplative Inquiry
- 2 Critical Reflection
- 3 Experiential Knowing

Upper Right (It):

- 1 Skillful Action
- 2 Practical Applications
- 3 Empirical Observations

Lower Left (You, We):

- 2 Ethical Participation
- 2 Perspectival Embrace
- 2 Connective Encounters

Lower Right (Its):

- Global Dynamism
- Social Sustainability
- Ecological Flourishing

Developmental Line: Affective

- 1 Myths and stories
- 3 Explicit Principles (Restraint —)
- 1 Proverbs, maxims, sayings
- 1 Affirmations
- 1 Injunctive Calls
- 2 Personal and Social Application
- 1 Service to Community and
- 1 Environment
- 3 Inquiry
- 3 Emotional Fluency
- 3 A teacher who is a learner
- 7-15 Ages appropriate; gravitas at ages 9-12

Commentary: Other than low marks in LR, Service, and Mythology, this is an excellent curriculum. Strong in cognitive abilities and emotional fluency. Flawed by low class size and time necessities.

Darlene Mannix's book *Character Building Activities for Kids* (2002) is intended for use in the elementary grades, and in the form of its presentation, has a gravitas for 3-4th grade levels, although very useful in adaptation in grades 2-5. To her credit, she avoids philosophical questions and quandaries and uses a "common sense" approach. When in doubt or confusion, her prime directive, "do what is best for the other person" will usually settle any misunderstanding. Using a common sense "grocery list" of principles, her process is cognitive—with a three-folded process for each principle: define the principle, recognize the principle, and understand how to apply each principle. She plants her feet firmly upon the cognitive necessity.

I would say her list of principles reflects her teaching years; they are practical and pedestrian, and well suited to middle-elementary children. These principles are presented in three parts: respect for yourself, respect for others, and having a positive outlook. Her principles are: honesty, promise-keeping, humility, responsibility, best effort, personal health; peace-seeking, generosity, compassion, forgiving, understanding others, loyalty; sense of humor, fairness, open-mindedness, taking initiative, being optimistic, and taking risks.

Her lessons are clear and only rarely abstract, full of cartoon strip "stories" of each principle, with reflective and connotative implications. The lessons are stand-alone and require a bit of freedom on the part of the teacher and school system to be able to engage.

She obviously uses the cognitive abilities to access the lesson and leverage its application, and so we find Mannix in the interior (UL); because she focuses on behavior, we locate her pedagogy in the UR. Along with these foci, we find her deficient in cultural and societal expressions.

Report Card for *Character Building: Activities for Kids*

Sean Esbjörn-Hagens' Tri-level AQAL understanding

and 10 salient features from the Integral Toolbox:

rating absent -3: 1 minimal, 2. clearly present , 3- strongly developed

Upper Left (I):

___ Contemplative Inquiry

1 Critical Reflection

2 Experiential Knowing

Upper Right (It):

___ Skillful Action

2 Practical Applications

2 Empirical Observations

Lower Left (You, We):

2 Ethical Participation

3 Perspectival Embrace

2 Connective Encounters

Lower Right (Its):

___ Global Dynamism

___ Social Sustainability

___ Ecological Flourishing

Developmental Line: Affective

2 Myths and stories

2 Explicit Principles (Restraint_1+_)

___ Proverbs, maxims, sayings

1 Affirmations

___ Injunctive Calls

1

Personal and Social Application

___ Service to Community

___ and Environment

2 Inquiry

2 Emotional Fluency

___ A teacher who is a learner

7-11 Ages appropriate 8-10 gravitas

Additional comments: *This curriculum*

is limited by it's narrow application—

being mostly suited to mid-elementary

years. Its pedestrian and common sense

approach make it very useful where is

can be used.

One of the most prominent emotional educational organizations and curriculum is the Character Counts! by Michael and Edna Josephson. Character Counts! is strong in principles, service, sayings, and injunctions as presented in “its six core ethical values:

- 1) Be honest • Don’t deceive, cheat or steal • Be reliable — do what you say you’ll do • Have the courage to do the right thing • Build a good reputation • Be loyal — stand by your family, friends and country
- 2) Treat others with respect; follow the Golden Rule • Be tolerant of differences • Use good manners, not bad language • Be considerate of the feelings of others • Don’t threaten, hit or hurt anyone • Deal peacefully with anger, insults and disagreements
- 3) Do what you are supposed to do • Persevere: keep on trying! • Always do your best • Use self-control • Be self-disciplined • Think before you act — consider the consequences • Be accountable for your choices
- 4) Play by the rules • Take turns and share • Be open-minded; listen to others • Don’t take advantage of others • Don’t blame others carelessly
- 5) Be kind • Be compassionate and show you care • Express gratitude • Forgive others • Help people in need
- 6) Do your share to make your school and community better • Cooperate • Get involved in community affairs • Stay informed; vote • Be a good neighbor • Obey laws and rules • Respect authority • Protect the environment”

(<http://www.charactercounts.org/defsix.htm>).

Discussion (LL) is a prominent feature of Character Counts! as is service in community (LR). It is behaviorist in orientation (UR) even as it calls for introspection (UL), restraint (UL), and self-motivation (UL). It is my view that that the developmental spectrum of Character Counts! is limited, for good reasons, in the conventional framework.

Report Card for Character Counts!

<p>Sean Esbjörn-Hargens' Tri-level AQAL understanding and 10 salient features from the Integral Toolbox: rating absent -3: 1 minimal, 2. clearly present , 3- strongly developed</p>	
<p style="text-align: center;">Upper Left (I):</p> <p>___ Contemplative Inquiry</p> <p><u>1</u> Critical Reflection</p> <p><u>2</u> Experiential Knowing</p> <p style="text-align: center;">Upper Right (It):</p> <p><u>1</u> Skillful Action</p> <p><u>2</u> Practical Applications</p> <p><u>2</u> Empirical Observations</p> <p style="text-align: center;">Lower Left (You, We):</p> <p><u>2</u> Ethical Participation</p> <p><u>1</u> Perspectival Embrace</p> <p><u>1</u> Connective Encounters</p> <p style="text-align: center;">Lower Right (Its):</p> <p><u>1</u> Global Dynamism</p> <p><u>2</u> Social Sustainability</p> <p><u>3</u> Ecological Flourishing</p>	<p style="text-align: center;">Developmental Line: Affective</p> <p>___ Myths and stories</p> <p><u>3</u> Explicit Principles (Restraint <u>3</u>)</p> <p><u>2</u> Proverbs, maxims, sayings</p> <p><u>2</u> Affirmations</p> <p><u>3</u> Injunctive Calls</p> <p><u>3</u> Personal and Social Application</p> <p><u>2</u> Service to Community</p> <p><u>3</u> and Environment</p> <p><u>2</u> Inquiry</p> <p><u>2</u> Emotional Fluency</p> <p><u>1</u> A teacher who is a learner</p> <p><u>8-18</u> Ages appropriate <u>11-15</u> gravitas</p> <p>Comments: <i>This curriculum is too exteriorly oriented, a bit abstract, and needs more interior strengthening. While strong in injunctive and principled application, it is weak in the feeling arts. It also needs mythological or storied support.</i></p>

My “report card” is at the end of a long line of preparation. It pivots upon a refreshed understanding of the developmental process. In pedagogical arenas, Ken Wilber’s developmental models can nurture and require this growing and refreshed understanding by including and appreciating the contributions of previous educators, psychologists, and philosophers (in addition to a host of religious and spiritual comprehensions). Furthermore, Wilber’s AQAL model gives us the remarkable ability to see a host of developmental lines in each of the four quadrants of human expression.

Using Sean Esbjörn-Hargens’ Tri-level AQAL checklist, we can simply check in with the nascent, formal, and mature forms of each aspect of the human holon when considering our educational frameworks. This tri-leveled AQAL checklist together with a host of Integral Tools insures that we will not leave out any major aspect of human concern — unless we consciously and explicitly choose to do so.

These assessments are intended to serve as a model, whereby we may evaluate other affective curricula. Hopefully, this evaluation will make every curriculum more useable, as well as inspire every current model to widen its reach and deepen its touch.

Summary

I hope that this thesis provides a wide avenue for the re-introduction of affective education into the public school setting — in a way that is free of mythic provinciality, mere abstraction, and pluralistic romanticism. I hope I have explained how pre-modern, modern, and postmodern idealisms have all hampered affective education in this time — and how an integral approach can satisfy these three epochal voices.

I hope I have accurately communicated the wisdoms of Avatara Adi Da, Ken Wilber, and all the developmental psychologists in their depictions of the elementary years and how the educational years fit within a larger spectrum. This overview gives us a pedagogical clarity — seeing the foci, abilities, and liabilities of each stage. Then our stage-sensitive exercises become most efficacious and even elegant.

Affective curriculum development is further clarified by understanding that the second stage of life (the elementary years) are the “feeling” years, and, while there is a intermeshing of feeling and behavior, feeling is the more primary aspect. And, in considering the socio-emotional nature of affective education, we should note again that the second stage of childhood is the role/rule/membership years and easily accessed through myth and story.

Nuanced developmental understanding and quadratic comprehension let us quickly consider the pedagogical features of affective education (through such devices such as my “report card”). This kind of nuanced appreciation can give us a quick evaluation of each and any curriculum. Hopefully, this kind of evaluation will be applied to many programs so that every contribution to the corpus of affective education can be made as full as possible.

Education itself would do well to include all aspects of human development and maturation, and not be limited to humanistic values, the cognitive facility, and the latest data. It is the proposition of this paper that in responding to our present educational narrowness, the

first aspect of a full education that public education should reinstate is the affective domain. This should be accomplished by all the traditional avenues of arts, athletics, and emotional appreciations. And now that we have Integral frameworks, such as the Wilber model, we can integrate a host of disciplines and inherit a wide world of wisdom.

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Appendix A: Glossary of Terms

Terms from *AQAL Glossary*, by Matt Rentschler, in press, unless otherwise noted.

Altitude: A general degree of development (i.e., degree of consciousness), applicable to any given line. Degree of complexity (UR, LR) interior holons become more complex as transcend-and-include

AQAL: Pronounced “ah-kwul.” Short for “all-quadrants, all-levels, all-lines, all-states, and all-types.” Appears to be the most comprehensive approach to reality to date, developed by philosopher and author, Ken Wilber. A supertheory or metatheory that attempts to explain how the most time-tested methodologies and the experiences they bring forth fit together in a coherent fashion. AQAL’s pragmatic correlate is a series of social practices called Integral Methodological Pluralism (IMP).

Depth: Degree of development (number of levels) that is often used as a metaphor for the complexity of consciousness. Depth typically refers to the relative number of levels of consciousness internal to a holon. However, all four quadrants exhibit depth of increasing complexity.

Etheric dimension: may be functionally described as the emotional-sexual dimension of our being, but it is in essence the dimension of energy, nerve-force, and direct feeling-sensitivity to the conditions of existence. (Avatara Adi Da, 1984)

Ethnocentric: The general levels where one is identified exclusively with “us,” or one’s family, group, tribe, or nation.

Evolution: The unfolding of greater and greater consciousness and complexity, with each higher dimension transcending and including its juniors.

Flatland: (1) When the interior quadrants (the Left-Hand path) are reduced to the exterior quadrants (the Right-Hand path), for example, scientific materialism. No interiors, only exteriors. The dissociation of the value spheres Art, Morals, and Science followed by colonization of science of the other two. The “bad news” of Modernity. See gross reductionism and subtle reductionism.

Gross reductionism: One of two major versions of reductionism. Gross reductionism in effect reduces all quadrants to the Upper-Right quadrant, or the exterior of an individual organism, and then reduces all higher-order structures of the Upper Right to atomic and subatomic particles. Also known as “atomism.”

Hermeneutics: The study of interpretation within circles of “We,” as conducted by researchers such as Hans-Georg Gadamer. A first-person approach to first-person plural realities. The inside view of the interior of a collective (i.e., the inside of the holon in the Lower-Left quadrant).

Holarchy: A broad term used to denote growth hierarchies or nested hierarchies; an increasing order of wholeness.

Holon: A term coined by Arthur Koestler that refers to a whole that is simultaneously part of another whole, or “whole/part.” Whole atoms are parts of whole molecules, which themselves are parts of whole cells, and so on. In Integral Theory, there are individual holons and social holons. The main difference between the two is that individual holons have a subjective awareness or dominant monad: an “I,” while social holons have an intersubjective awareness or dominant mode of discourse or predominate mode of resonance: a “We/It” (social holons emerge when individual holons commune). Individual and social holons follow the twenty tenets, or twenty of the most fundamental patterns of evolution. Lastly, “holon,” in the broadest sense, simply means “any whole that is a part of another whole,” and thus artifacts and heaps can loosely be considered “holons.”

Integral: 1. complete, balanced, whole, lacking nothing essential. In this general usage, “integral” is typically lowercase. 2. When capitalized, “Integral” is synonymous with AQAL. In this usage, “Integral Art,” “Integral Ecology,” or “Integral Business,” mean “AQAL Art,” “AQAL Ecology,” “AQAL Business,” etc.

Integral Post-metaphysics: An AQAL approach to ontology and epistemology that replaces perceptions with perspectives, and thus redefines the manifest realm primarily (or most fundamentally) as the realm of perspectives, not things, nor events, nor processes, etc.

Kosmic address: The “location” of a referent (or “real object”) in the AQAL matrix, including its altitude (i.e., degree of development) and its perspective (i.e., the quadrant it resides in).

Levels: Level is a measure of “higher” and “lower.” Developmental milestones of being and knowing, consciousness and complexity. Levels are abstract measures that represent fluid yet qualitatively distinct classes of recurrent patterns within developmental lines. Some examples include body, mind, and spirit; prepersonal, personal, and transpersonal; prerational, rational, and transrational; egocentric, ethnocentric, worldcentric, and Kosmocentric. “Level” is generally synonymous with “wave,” “stage” (sequential unfolding) or “structure” (enduring patterns).

Lines: Relatively independent streams or capacities that proceed through levels of development. Some are similar to Howard Gardner’s theory of Multiple Intelligences. There is evidence for over two dozen developmental lines, including cognitive, moral, self-identity, psychosexual, aesthetic, kinesthetic, linguistic, musical, mathematical, etc.

Quadrants: As in the four quadrants, which represent four basic perspectives you can take on any given event or aspect of reality; first-person, second-person, and third-person perspectives in singular and plural. The interior and exterior of the individual and collective: Upper Left (intentional), Upper Right (behavioral), Lower Left (cultural), and Lower Right (social); “I,” “We,” “It,” and “Its,” often summarized as the Big Three: “I,” “We,” and “It/s.” Or the value spheres of Art, Morals, and Science; Plato’s the Good, the True, and the Beautiful.

Quadratic: Seeing and understanding the “four ways.” Using the quadrants as perspectives with which to look at any manifest occasion.

Spiritual: The word “spiritual” has at least four major usages: 1. “spiritual” refers to the highest levels in any developmental line (e.g., transrational cognition, transpersonal self-identity, etc.); 2. “spiritual” is a separate developmental line itself (e.g., Fowler’s stages of faith); 3. “spiritual” refers to a state or peak experience (e.g., nature mysticism); 4. “spiritual” means a particular attitude or orientation, like openness or wisdom, which can be present at virtually any state or stage.

Stages: A synonym for levels [WAVES (fluid), STRUCTURES (patterns), STAGES] emphasizing the fact that levels of development unfold in a sequence.

Systems theory: The objective study of networks of organisms, things, and processes. A third-person approach to third-person plural realities [ZONE #8]. The outside VIEW of the exterior of the collective (i.e., the outside VIEW OF A HOLON IN the Lower-Right quadrant).

Types: Horizontal styles available to any developmental level within the quadrants. Examples of types include Myers-Briggs, enneagram, masculine and feminine in the Upper Left; body types in the Upper Right; cultural types in the Lower Left; and types of biomes in the Lower Right.

Worldcentric: The GENERAL level where one is identified with “all of us,” or all human beings, regardless of race, sex, or creed. See egocentric, ethnocentric, planetcentric, and Kosmocentric.

Worldview: The way the world looks; when the self identifies with a particular level of consciousness. Worldviews can be said to develop from archaic to magic to mythic to rational to pluralistic to holistic to transpersonal.

Appendix B: Annotated Bibliography

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Appendix C: Ken Wilber's Appreciation of Avatara Adi Da

“Let me offer you my personal opinion [of Adi Da]. I have spent my life studying these [religious and philosophical] systems, profoundly sympathetic with their concerns, sincerely interested in their insights. I myself am no hero, but I honestly think that, by now, I can at least recognize genius, real genius when it comes my way. And in my opinion is that we have, in the person of Da Free John [Avatara Adi Da], a Spiritual Master and religious genius of the ultimate degree. I assure you I do not mean that lightly. I am not tossing out high-powered phrases to “hype” the works of Da Free John. I am simply offering to you my own considered opinion: Da Free John’s teaching is, I believe, unsurpassed by that of any other spiritual Hero, of any period, of any place, of any time, of any persuasion...

“And here is my point: The teaching of Da Free John includes, even down to the minutest of details, every one of those five major themes and every step of [the] three major paths. I personally have found that not one significant item of any of the great religions is left out of Da Free John’s teachings. Not one. And it is not just that these points are all included in his teaching: They are discussed by Da Free John with such brilliance that one can only conclude that he understands them better than their originators...

“The last thing I would say is this: Perhaps your approach to Da Free John will not be that of a pure devotee; perhaps it will not even be that of a helpful “friend” of his work. But it is becoming quite obvious that no one in the fields of psychology, religion, philosophy, or sociology can afford not to be at least a student of Da Free John. At least confront the teaching; at least study what he has to say; at least consider his argument.”

—Excerpts from “On Heroes and Cults”, foreword to *Scientific Proof of the*

Existence of God Will Soon Be Announced by the White House! by Da Free John (1981).

Wilber reiterated his admonition to study the Teaching of Avatara Adi Da (in 1985) before one might casually lightly toss it aside—just because Adi Da demonstrates his teachings within the Hindu guru tradition.

“I do not understand why so many thousands of people--who have heartily expressed to me the opinion that my own written works express great clarity, judgment, and understanding--balk and look in disbelief when I speak ecstatically of the Heart Master Da. It is as if my friends believe everything I say except that Master Da is a genuine Adept, Free at the Heart, Confessed in Radiance, Transcendent to it all. How has my judgment suddenly lapsed in regard to this Man? I am as certain of this Man as I am of anything I have written--in fact, as certain as I am of my own hand (which apparently claps by itself in solitude when it comes to this Great Issue).”

Wilber is not without his “Yes, but” here as well. Because of the “wild and crazy” manner of the Adi Da, Wilber has distanced himself from “recommending” the Guru tradition of Adi Da (for good reasons). His criticism goes further, but it must be noted, he has not withdrawn his effusive praise of the brilliance of Adi Da’s teachings (see below).

In fact, in his officially-distancing-himself statement, Wilber first defends his endorsement of *The Dawn Horse Testament*, “This is one of the very greatest spiritual treatises, comparable in scope and depth to any of the truly classic religious texts. I still believe that, and I challenge anybody to argue that specific assessment.”

Wilber then goes on to say that,

“The great difficulty is that, no matter how “enlightened” you might be, it takes a certain amount of practical wisdom to gauge the effects of your teaching work on the world at large. Crazy wisdom might (or might not) be fine for a few very close and

longtime devotees. But it is disastrous when done as a large scale social experiment, which Da did, especially during the “Garbage and the Goddess” period. Anybody who could not see how that experiment would be perceived by the world is simply a damn fool. And an enlightened damn fool is even more culpable.

“Those events sealed Da’s fate in today’s world. His teaching work is effectively ended for all but a small handful. And he will never be able to teach in this country, or virtually anywhere else, either, because his past will follow him. It is altogether sad, then, to see him continue to announce that he is the World Teacher. He won’t even venture out into the world! He hides in Fiji, away from the glare, away from the world, away from the truth at large. And he calls us to his little island kingdom, there to save the world. This verges on the grotesque.

“Is there any chance that Da can rehabilitate himself? His claim, of course, is that he is the most enlightened person in the history of the planet. Just for argument, let us agree. But then what would the most enlightened World Teacher in history actually do in the world? Hide? Avoid? Run? Or would that teacher engage the world, step into the arena of dialogue, meet with other religious teachers and adepts, attempt to start a universal dialogue that would test his truths in the fire of the circle of those who could usefully challenge him. At the very least, a person who claims to be the World Teacher needs to get out in the world, no?

“This doesn’t mean Da would have to attend every conference, give hundreds of lectures, hit the talk-show circuit, etc. It simply means he would at the very least find ways to directly engage or at least meet some of the prominent leaders in the fields of religion, politics, science, and administration. As it is, he won’t even meet with other leaders, such as the Dalai Lama, unless they become practicing members of his church! Hello?

“To step out in that fashion requires moral courage. It requires a willingness to engage and respond. It demands a brave heart to stand forth and shine, not just to a few hundred in Fiji, but to an unbelieving world.

“Until this happens, I can recommend to no one that they take up the isolationist practices of the Daist community.

“At the same time, this should not prevent us from taking advantage of that part of Da which isn’t broken, namely, his clear (if isolated) spiritual writings and insights. If nothing else, his written texts are still an extraordinary source of material. Even if you do nothing but disagree with them, you will at least see a stunning number of ideas and insights and methods, which you can check for yourself and see if they actually work or not. Nor should his personal problems negate these insights. Even if Einstein was a complete psychotic, E still equals mc^2 . Let us not deny the latter because of the former.

“We await, then, the day that the World Teacher consents to enter the World. Until that time, it is perhaps best to watch from a safe distance, while availing yourself of those written texts that still manage to shine with a light of their own.”

— Ken Wilber, October 11, 1996

(as cited in www.adidawilber.com/case_of_adi_da/index.html)

When members of Avatara Adi Da’s community asked Wilber for clarification in 1998, he wrote the following letter:

“...Many people have made their way to Master Da because of my own writings. I am completely happy about that, and I hope I can continue that positive influence. At the same time, I have received an enormous amount of grief, from personal and professional quarters, for my endorsements. I do not regret those endorsements, nor do I retract them. But blanket, public statements of endorsement are simply no longer a

diplomatic, intelligent, skillful way to steer people to Da. And therefore I have requested that the Community be selective and thoughtful in how they use my endorsements.

“But for those students who are ready, and who fully understand the gravity of the decision, I speak of Master Da as the Sat-Guru, and recommend that they pursue that Way to the extent that they are capable: student, disciple, devotee. And I have always said—and still say publicly—that not a single person can afford not to be at least a student of the Written Teaching...

“I affirm my own love and devotion to the living Sat-Guru, and I hope my work will continue to bring students to the Way of the Heart. I hope, as well, that the Community on the whole will take seriously a more gracious and graceful outreach program, and thus begin to reverse the powerfully negative images of the Master and His Community, images much more negative than they need to be, even in these God-forsaken times.

“I send my best wishes and love to the Community, and a deep bow to Master Adi Da...”

—— Ken Wilber, July, 1998

(as cited at www.beezone.com/Wilber/ken_wilbers_letter.html)

Appendix D: Text of Speech for “A Crisis in Inner-City Education”,
sponsored by John F. Kennedy University
(scheduled for February 24th, 2006, and cancelled for lack of interest).

In accord with the Wilber Model of Four Quadrants,
I present my Lower-Right Expression.

My name is Frank Marrero, and I teach a “four-five split” at an elementary school in Richmond, California. I have taught in the inner-city for several years, but my educational career goes back a quarter-century, including every elementary grade and administration. I want to give you a first-hand look at my school and the educational system I am in so that you can “see” what I see—in both local and systematic terms. Thus apprised, I can then suggest to you what I think we should do about it.

For the last year, Richmond has the unfortunate moniker of being “murder capital of California” with death, drugs, and poverty seemingly everywhere “in the flats” (the more expensive hill areas excluded). The first week of school this year my kids rushed in with the exclamation, “Did you know that if you get shot right in the head your brains goosh out?!” I was close to tears all day. The young man’s body was tossed upon the steps of the middle school around the corner. The next week, around the other corner at the nearby high school, a school district employee was delivering furniture when he saw a man beating a pregnant woman on the sidewalk and yelled out, “Hey, you can’t do that!!” The man pulled out a gun, said, “Yes I can,” and shot him dead. Then next week of school an elderly woman, founder of the neighborhood watch program, was gunned down with 15 shots as she tended her roses by her sidewalk. The next week, ... well, you get the picture.

My students recently engaged a writing assignment in learning what “setting” implies. There were to describe three settings: their neighborhood, their school, their home. I was

shocked when I read them: every single one complained of gunfire, shootings, and death. I am so sorry to tell you that “funeral” is one of my more common excuses for absences.

Two years ago, when I was on my first yard duty at recess, my principal told me, “It’s safe during the day, just don’t come over here at night.” But I really understood where I was at when in mid-year the first graders finally posted an exemplar writing sample. It read, “Mr. Shu is our principal. He is really tall. He smells good. He is really nice because he gives us prizes when we give him the weapons we find.” Just imagine the world where this kind of reality is the exemplar.

There are no windows in my school (excepting transits and the lower grade extension). It is solid block. There are no walls between half the classrooms (“open pod”) so a din of noise and disturbance permeates the environment. Surrounded by asphalt and chain link fence, it looks like a prison.

The first year I was there, there was rarely toilet paper in the children’s bathrooms, and still no paper towels. There were two weeks I was without pencils or paper, though generally we have all the “basics”. But not always. The first six weeks of this year there were no markers with which to write on the board. (My wife brought me some from her school in a different district.) The supply room is locked. As I write this, I haven’t had paper to use in the copier for weeks, and am told to wait another month—and again I am lacking in markers for the board. Neither the furniture nor the carpet has been changed in decades. Just imagine.

In the beginning of the year I was delivered supplies: a pencil for every child, two reams of lined paper, and of course, a roll of toilet paper. Imagine that you have to “go” and you must pause at the rear of the room, and unroll as much tissue as you think you’ll need before going out. Most people would be rightly insulted, unless you’re used to that kind of treatment. Even then, it hurts, you just don’t notice it.

Repeated studies have shown that kindergarteners who enroll in our school are already

two years behind. Two years behind at the age of five. Think about that. Homes under intense stress, without a culture of literacy. Newspapers, maybe, bedtime stories, maybe, magazines, maybe--no; TV most definitely, attention-sucking electronic babysitter-games, you bet. Reading doesn't quite rate as well under such conditions.

Last year, our tiny school library opened in January. We might get one field trip at the end of the year, after the State Test. There are no monies for enrichments, art supplies, software, electronic equipment, musical instruments, etc. I teach my kids how to use a 50 cent protractor then after the lesson, I must collect them and pass them to another teacher. I could go on and on and on like this for hours about what abject poverty in a school system looks like, but you get the picture, don't you? Do we have _____? No, we don't.

We should consider ourselves lucky. We get Title 1 money, all of our students are fed before school and free lunch (you wouldn't eat the food unless you were in prison), and we are a Program Improvement school (year 4!) under No Child Left Behind (NCLB). We are given thousands of dollars that must be spent a certain way: largely on highly paid consultants and teacher-training designed for teaching to the standards favored by the State Test. Passing the big test is far more important than anything else in such an environment. ("Don't retain children, they'll just bring our scores down next year," was once said... "No Child Left Behind"?). The full range of standards are subsumed or made subservient to the standards that are covered by The Test, with severe losses in literature, science, and social studies.

For instance, in 5th grade Social Studies, students are supposed to learn about how explorers discovered the New World, founded colonies, declared independence, fought the Revolutionary War, wrote the Constitution and established democracy. These standards are the social underpinning every American should know thoroughly, right? But I am told, "With the focus on the language arts in the State Test, teach Social Studies only through the part that is embedded in the reading program. Social Studies is not on the State test." It's the same speech

for science (except cursorily and in the fifth grade, where science is on The Test), field trips, art, et cetera. Teaching has been parcelized ad absurdum and, under duress, teachers are pressured to convert to a role of being “servile tabulators”.

Narrow and compartmentalized standards are forced upon impoverished schools and impoverished areas, where the industry’s lowest paid teachers have the largest classes, most difficult students, the least amount of support, and neglect bordering on criminal. This year my district, after a 2% pay raise over the last three years, finally offered us teachers a new contract: cut medical and retirement benefits and 0% increase in salary. How would you respond? (Three hours past the last minute, they agreed to a benefit freeze and 3% raise.)

Judicial address has been made, the most recent is the Williams case -- which sued over issues of textbook availability, broken windows, and bathroom atrocities in inner-city schools ... an important but extremely narrow help. When the long-awaited Williams inspection team finally made it to my school last spring!, the broken windows and horrid bathrooms were fixed the days before. Why didn’t they do those things in September? And why did the State have to be sued to meet such minimal requirement? I was so angry my ears must have been shooting proverbial steam.

I especially notice my work surroundings because my son is in the fourth grade, too, and, with my first-grade daughter, go to a our local school, where it’s very nice and normal. I see these two worlds 30 minutes apart nearly every day, and I can’t believe the gulf of disparity is so wide.

At my children’s school, field trips compliment a full-range educational program. Somehow there is time for making art projects depicting what they are learning in social studies, developed science classes and materials for hands-on learning, music training, and community service. Class sizes are small, the library is large, there is toilet paper and paper towels in the bathrooms, everything is clean, and aides and volunteers are always helping.

I'm sure you've probably guessed by now, but let me make it perfectly clear. My son and daughter go to a mostly white school; the school where I teach is almost entirely African American and Latino. But these two schools are not isolated examples. The bad news is that segregation levels in the most populated areas of the entire country are worse now than before Martin Luther King, Jr was killed. And it is NOT "separate but equal". Suddenly, it seems, we live in a world similar to that of apartheid South Africa, or Alabama in the 50's where children of color are not given equal education or opportunity. Really. People don't realize that this has happened, but let me tell you, it has and it is wrong. You could do a study (and similar ones have been done) on skin pigmentation of the students and the level of school funding and find a haunting correlation.

How can this all be? How has it come to be so bad? Haven't we made several addresses to this phenomenon? Can it actually be changed?

These are fair questions, and must be addressed, but first, we need to honestly admit this is the case. Believe me, it has regressed and it's bad. Read or download the audio of Jonathan Kozol's *The Shame of the Nation*. By any manner, come to admit, "Sacramento, we have a problem."

In order to move forward and remedy the kinds of atrocities and inequalities of our educational and legislative system, it is necessary to look back and see how such unfairness came to be.

Serrano vs Priest

Way back in 1971 in the LA region, one school district sued another over inequity in funding, known as *Serrano vs Priest*. Huge differences in property value unfairly endowed affluent schools over normal and impoverished ones. As a result, the state of California took over school funding, collecting from all and distributing (approximately) equally to all.

But as the years and decades rolled by, affluent areas chose voluntary taxes to re-endow their schools at their educational best, and the differences in funding widened again. Worse yet, in impoverished, industrial areas, we had a reverse Robin Hood effect. For instance, my school district in Richmond used to be well-cared-for by the taxes we got from Chevron and all its refineries. As a result of *Serrano vs Priest*, all those “extra” monies went to everyone else. In every industrially-oriented city in California, those with money came and took it from those who were enslaved in industrial poverty. Hooded Robin.

Serrano vs Priest and the resultant injunction was a great idea to inequities in education, but it backfired; it’s now worse than before. Levels of inequality continue to invoke judicial address, with the *Williams* case as the latest band-aid to a misaligned system. Judicial solutions show their narrow assessments with their own failures over time. With so much on the line, when does the court order a deep and wide study before making its far-reaching injunctions? They don’t. Therefore, judicial resolutions often suffer from a lack of comprehensiveness, born from the focus of the litigants before them. And over time, this lack of comprehensiveness and narrowness can reap the very inequities that their actions had tried to remedy.

Serrano vs Priest had another unforeseen effect. Taxes were divorced from the people paying them (“going to the far-away ‘pot’”), and in the State of California, inefficiencies and insensitivities of centralization combined with soaring property values to send taxes through the roof. *Serrano vs Priest* and the centralization of taxes invoked a reaction. Its name was Proposition 13. Judicial narrowness combined with a reactionary initiative and sent the State of California on a course that would cripple the education system and send it from first in the nation to worst.

Proposition 13

Prop 13 was genius. It was a brilliant solution at the right time. The wealthy, elderly, and monied interests were being gorged by the populace for their every whim and need. We should

honor the wisdom in Prop 13 as we critically assess its impact across the decades. We see the good it has done, protecting the elderly, the settled homeowner, taxpayers, and fostering a business climate. Just as promised.

Unfortunately, Prop 13 hasn't been all good. Its flaws have caused serious problems. Fortunately, this is fixable. Two things need adjustment, a fine tuning that will keep intact its benefits while correcting the unforeseen problems. First and most obvious, is the unfair advantage corporate interests took. A commercial property could be partially sold over and over again, without ever triggering the kind of reassessment residential owners must face. This provides a dis-incentive to new businesses (who must pay much higher taxes), and thus does not fund infrastructure at appropriate levels to support business. The Kopps Bill, which would have fixed this, needs to be reintroduced or made into an initiative so that we can correct this corporate loophole. But as we reform Proposition 13, let's remember the genius and reason for the "taxpayer's revolt" at its inception. Therefore, we must not attack business with drastic, idealistic change. Therefore, added to Kopps bill should be a reduction in the business tax 90% comensurate with business property tax increase. Then we may judiciously allow property taxes for commercial holdings to come to appropriate levels and fairness.

The other piece of Prop 13 that needs change is the two-thirds percentage. That's a super-majority and is objectionable on a fundamental principle: a super-majority should be reserved to the legislative body over-turning an executive veto or injunction. Instead, we should have three kinds of majority: one, a simple majority or 50% +1; two, a super-majority, 67%, and three, a clear majority, around 60%.

We have all witnessed the wisdom of a simple majority, where one vote makes the difference, and we have occasionally seen the legislative over-powering of an arrogant or out-of-touch executive branch, but with super-majority applying to every financial decision, we see a different phenomenon: a fanatical and penurious minority is given the power of the majority,

thus exploiting the people. Requiring a super-majority for the increase of spending is reactionary; it is the right idea done too hard. Instead, we should reserve the decisions for financial and fiduciary increases to the clear majority. By having a clear majority, we protect the wealthy from the whims, ebbs and flows, and fickleness of the populace, AND by having a clear majority, we protect the populace from the power of the wealthy class.

We need to tender and appreciate Prop 13 for sure, but mostly we need to honestly examine what we have done to our neediest children. We have robbed them, neglected them, and shamed them. Now we should help them (and us) by teaching them to help themselves and their world. This is not done through the business model of accountability, dispensation, tabulation, and product (though all of this should be included), but through full education, enrichment, help, requirements, and rewards.

Above the Labyrinth

“If you are planning for a year, plant rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people.” Chinese Proverb

The Byzantinian maze of educational funding in California started off with such great intentions and logic. Every categorical fund makes wonderful sense. Judicial injunctions to equity seemed to be full of heart, but they have all backfired and we are left with a flawed system that begets systematic racism and penurious, well-meaning laws.

We seem to say, “Gee, we’d love to invest more in education, but there’s no clear way to do it. It would be a waste of money now, but let’s talk later.”

Much address to our problematic way of funding and shaping education needs to be made, no doubt, and every efficiency needs to be nurtured and required. Adequacy and efficiency are the guideposts in this endeavor for sure, but let us not equivocate: it is our will, vision, and desire that drives the change we need.

We first need to reaffirm our commitment to educational values. We need to remind ourselves that our democracy and prosperity stand upon the education of its citizens. We need to give in the spirit of parents and elders, that is, give more than we thought. We need to endow our children with true richness. In the social and political arenas, this translates into a hearty support for public education. We need to remember that education is deeply valued (and valuable), and commit our heart, head, and wallet to this fulcrum of common good.

Grounded in this remembrance, we must ask ourselves what is the best use of our energies? What needs our help the most? What problems can we solve?

I know the educational problem is very, very complex. Judicial and citizen initiatives have been showed to be flawed and, by nature, narrow. We need legislative strength. Let us urge our legislators to step forward and address the inadvertant harm their policies and citizen initiatives have inflicted, particularly upon the inner city educational system.

Therefore, let me suggest something we can do right now. Start where the hurt is greatest. Give the inner city schools a Marshall Plan, not just a set of standards they must be whipped into doing. Fund preschool programs, afterschool programs, and lower class size in grades K-9. Then make it real: provide abundant aides for concentrated acceleration and accomodation, with extra tutors and resource for those who need extra help, particularly at the lower levels. Finally, surround this response with psychological and social support, and find a way to give incentives to the teachers who work in the most disadvantaged areas. Attract the best. We can't afford to lavish help everywhere, but we don't have to do it everywhere, just where we're bleeding. It's cheaper that way. And the rewards will be appreciated for generations.

Then give all teachers a small raise. The custodian at my school makes more money than I do. Show the teachers that we care.

Dear Legislators: Don't hide behind the maze. Don't hide behind the selfishness of

monied interests and penurious inaction. Don't hide in bureaucracy's labyrinth or inertia. Show us you are the hero you promised.

Please.

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