

CURRICULUM FOR THE SOUL - ENVISIONING THE INTEGRAL CLASSROOM

WHAT IS INTEGRAL EDUCATION?

A BRIEF SUMMARY

AN INTEGRAL VISION	1
QUADRANTS LINES AND LEVELS	2
STATES, TYPES AQUAL AWARENESS	3
QUERIES FOR FRIENDS EDUCATORS	4
RESOURCES AND LINKS	4

If education could be anything...

...what should it include, how should it proceed, what should it hope to accomplish?

Idealize the vision of the fullest, most inspiring learning and growth experience that could be imagined for human beings.

What is Holistic education?

What is Friends' education?

What is Integral education?

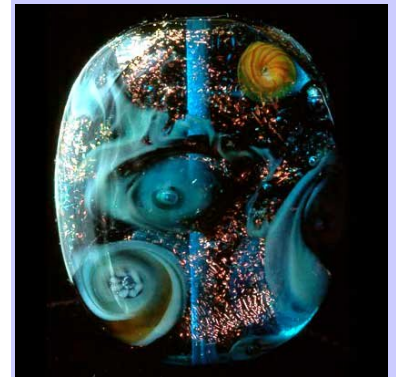


Integral Approaches

- Endeavor to be as complete as possible – to acknowledge, incorporate, and actively work with all of the irreducible elements of experience

- Embrace multiple perspectives and respect a continuous evolutionary unfolding of attitude within possible perspectives

- Acknowledge multiple, simultaneous aspects of reality



Dichroic Veils glass bead,
Kate Drew-Wilkinson,
Bisbee, AZ
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INTEGRAL AND FRIENDS' ED

- Integral education shares with Friends' education a strong interest in examining values, developing awareness, building community, and translating realization into action.

INTEGRAL OPERATING SYSTEM—A FRAMEWORK

- Five elements that address different aspects of integral experience:

- Quadrants
- Lines
- Levels / Stages
- States
- Types

Each of these elements has a bearing on what we can include in the learning process, and each offers an important aspect of the landscape that is traveled.

The more intentionally we can design these elements into a program of education, the more complete it can be in involving all

of our potentials, all of our experience, and all of our many dimensions of knowing and being.

The following page very briefly introduces and explores these five elements of the integral operating system.

QUADRANTS—THE FOUR REALMS OF EXPERIENCE, THE FOUR DOMAINS OF PERSPECTIVES

The four quadrants of the integral map include the Upper Right, Upper Left, Lower Right and Lower Left, where the upper two quadrants hold the space of individual aspects and the lower two quadrant hold the collective aspects of educational experience. The left hand and right hand sides reflect the interior and exterior dimensions of learning and experience. Taken together, we create a map of four quadrants that can all be included and engaged in our teaching and learning community:

UPPER LEFT—

Individual interior—the space of Intentions, inner spirituality, phenomenology. What I feel, inner purpose, individual meaning, introspection, inner light, awareness, mysticism.

LOWER LEFT—

Collective interior—the intersubjective “We space” holding collective values, morals, politics, worldview. The cultural space of shared meaning and mutual understanding.

UPPER RIGHT—

Individual Exterior— the exterior, objective science view. The facts, the measureable and observable dimensions, the empiricism of physics, biology and statistics in physical space and time.

LOWER RIGHT -

Collective Exterior—the interobjective space of things in relation to each other. The realm of systems, ecologies, networks, social structures, administrative structures, interdependencies and interfaces



All the quadrants are simultaneously co-arising in the learning space, in our students and in ourselves.

LINES—THE DEVELOPMENTAL PATHS, OUR MULTIPLE INTELLIGENCES

- Distinct and different developmental paths
- Multiple intelligences
- Non-overlapping capacities that are typically learned and evaluated in different contexts

Akin to Howard Gardner’s theory of multiple intelligences, we can grow, increase our capacities and competencies along many different paths, including cognitive, kinaesthetic, musical, moral/ethical, interpersonal, and psychosexual lines of devel-

opment. An integrally informed program in education embraces and addresses as many of these lines as possible through intentional exercises that engage and challenge learners at their growing edges.

“With every ‘topic’ we encounter in my science courses (trees, food, energy, health), I try to encourage us, our community, to consider an AQAL perspective.”

LEVELS OR STAGES—DEVELOPMENTAL ALTITUDE AND VERTICALITY

- Evolution of human consciousness and human capacitance.
- Growth along the many lines of development
- Altitude
- Potential for an ever increasing ability to adopt higher, more inclusive perspectives

Examples of level-based or stage based models of growth and development

Kohlberg’s Stages of Moral Development— moving from Preconventional, to Conventional, to Postconventional

Piaget’s Cognitive Levels, Sensorimotor, Preop, ConOp, Formal Op, Vision-Logic

Robert Kegan’s Orders of Consciousness

Suzanne Cook-Greuter’s Action Logics and Leadership Development Framework

STATES—

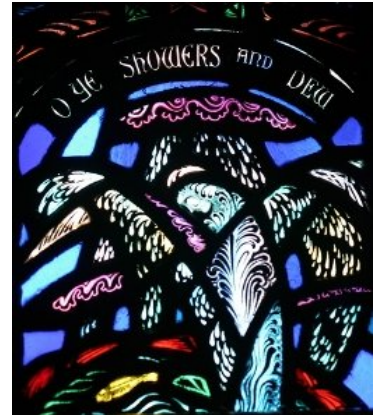
THE TERRITORY OF OUR
CONSCIOUSNESS AND
AWARENESS

- Waking, dreaming, deep dreamless sleep as three grand states of consciousness
- Inspired states, receptive states, meditative states
- Gross body states, subtle body states, causal body states

TYPES—

THE MANY WAYS WE
FRAME OUR
PERSPECTIVES

- Types of awareness or consistent framing of perspectives
- Masculine / feminine types
- Myers Briggs Types, from the MBTI such as ENFJ (for Extroverted, Intuitive Feeling Judging) or INSP.
- 9 types of the Enneagram
- Other typologies based on other evaluating criteria



An integral approach recognizes the many different perspectives available in an educational setting and holds a meta-perspective incorporating as many different truths as possible, while also honoring goodness and beauty.

PUTTING IT ALL TOGETHER— AQAL EDUCATION

Integral education is based on the idea of an **AQAL** approach where “aqal” is short-hand for all quadrants, all lines, all levels, all states all types. In other words, an Integral approaches one that works to include all of these different elements as fully and as intentionally as possible in the learning experience.



INTEGRAL QUERIES FOR FRIENDS' EDUCATORS

The list that follows is a small sampling of queries that have been developed out of an integral framework of thinking about education. They may provide some helpful springboards for reflecting about some of the integral elements in our schools and classrooms.

Striving to attend to our own verticality and continuing growth:

What activities or processes do we engage as part of our own personal practice in relation to our roles as teachers?

How do we embody the values and aspirations that we offer in our teaching ?

Working to create meaningful educational experiences:

What educational experiences can be potentially transformative, what kinds of "material" can be transformative,

How does taking different perspectives help to prepare the ground for personal transformation, evolution?

Observing and engaging different states of consciousness in the learning process:

What states do we observe in ourselves and our students...

... while having a heated discussion with strong opinions and different viewpoints?

What states do we experience in ourselves and our students

- while reflecting deeply about a difficult problem or intellectually challenging concept?

- while imagining/remembering a particular moment or memory or experience, real or fictional?

How do we intentionally use different states of consciousness in our teaching practice in our own presence and in the ways our students are engaged as learners?

Attending to the intersubjective space of the learning community:

How is time spent doing/learning balanced with time spent in a reflecting perspective on what and how we are doing/learning?

To what extent is there a co-creation of learning approaches, a shared expression of classroom cultural values, a co-creation of curriculum?

What are the different leadership roles in the learning space? How are these leadership roles developed, shared, assessed?

Examining and structuring the physical space of the learning environment:

How does each aspect of the physical space contribute to the feel of the learning environment? What is the quality of the natural light and of the

designed light? What are the views to and from the outside world? What are the materials that compose the furniture and other tools, toys, instruments or devices? What is the arrangement of objects in the room, including the seating and work surfaces? What is on the walls? Is student work visible or displayed? Is there art? Are there thoughts or messages being communicated by displayed materials? How can one move through the space? How is time being measured in the room (what do the clocks look like ? are there "bells?"). What is time's relationship to how the community gathers and departs? Is the space warm? Is it beautiful?

Watching for shadow, maintaining an awareness of the shadow elements projected into the learning space:

How are the shadow aspects of our institutional relationships or our own growth and developed projected into the learning environment?

Do we actively engage in an awareness practice to be alert to the presence of shadow in our learning space?

How do we use our community (colleagues, students, wise friends) to get valuable feedback about our practices and areas where we can grow in our own approaches to teaching and learning?

LINKS AND RESOURCES

Next Step Integral

www.nextstepintegral.org

A US and Canadian non-profit dedicated to integral awareness in parenting, education, ecology and community

Integral Institute

A center for integral thought and action offering forums, libraries, seminars, and online audio-video presentations.

www.integralinstitute.org

Formless Mountain

An integral atelier featuring graphics, articles, and blog

www.formlessmountain.com

Integral Education Group forum

An online development and discussion forum for exploring the meaning of integral education in theory and practice.

www.i-edu.org



Questions? Feedback? Interested in more details or other written resources? Please contact me at Friends' Central School;
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