

Citation:

Gidley, J. 2010, Evolving higher education integrally: Delicate mandalic theorising', in in Esbjörn-Hargens, S, Gunnlaugson, O, Reams, J, *Integral Education: New Directions for Higher Learning*, State University of New York Press, Albany, NY, USA, pp. 345-361. ISBN: 9781438433493

Evolving Higher Education Integrally: Delicate Mandalic Theorising

Dr Jennifer M Gidley

Research Fellow, Global Cities Research Institute, RMIT University, Melbourne, Australia

Introduction

This chapter provides a broad theoretical contribution to integral higher education by contextualising it within an evolution of consciousness narrative. Within this narrative there are three major discourses that identify and/or enact the emergence of new patterns of thinking and being: the adult developmental psychology discourse on *postformal* reasoning (Commons & Richards, 2002; Cook-Greuter, 2000; Sinnott, 2005); the *integral* consciousness discourse¹; and the cultural historical and eco-philosophical literature on *planetary* consciousness (Elgin, 1997; Gangadean, 2006; Montuori, Combs, & Richards, 2004; Morin & Kern, 1999; Russell, 2000). To represent the breadth and depth of the emerging consciousness, I have coined a complex conjoined term, *postformal-integral-planetary*² to conceptually link these three theoretic threads and invite dialogue between their communities of practice (Gidley, 2008). From a macrohistorical perspective where major shifts in human consciousness may occur across thousands of years, we may be in the very early stages of what many call *integral consciousness*. From this perspective *integral education* could be still in its infancy.

There are two major approaches that are currently identified as "integral education" in North America—one inspired by Sri Aurobindo's early 20th century philosophy and the other based on Ken Wilber's AQAL framework. In this chapter I identify three dimensions through which integral education theory could be broadened and deepened: temporally, spatially and pedagogically. Because of chapter length constraints the first two dimensions will be addressed only briefly (see also (Gidley, 2010)). Firstly, integral education theory can be contextualised within the temporal dimensions of history and futures. I address the historical dimension by identifying Rudolf Steiner education as antecedent to contemporary integral education (see also Markus Molz and Gary Hampson in the current volume). I address the futures dimension by pointing to the evolutionary/developmental features of postformal consciousness. Secondly, integral education can be broadened spatially within planetary discourses. Thirdly, although both Aurobindian and Wilberian integral education theories are strongly grounded in evolution of consciousness theory, the pedagogical implications of this could be developed more explicitly

¹ I have (Gidley, 2010) demonstrated the complementary nature of the integral theories of Sri Aurobindo, Steiner, Gebser, Wilber and László, and transdisciplinary theorists Morin and Nicolescu (Aurobindo, 1914/2000; Gebser, 1949/1985; László, 2007; Morin & Kern, 1999; Nicolescu, 2002; Steiner, 1904/1993; Wilber, 2000).

² I use Edgar Morin's complexity-based method of hyphenating linked concepts (Morin, 2001)

through embracing the rich pluralism of emerging pedagogies³ that support the evolution of consciousness. This *evolutionary pedagogical* deepening is my major focus here.

To enact my approach to theorising, I borrow from Goethe's *delicate empiricism* (Robbins, 2006) and the notion of *mandalic reasoning* used by Wilber (1990). I have developed the term *delicate mandalic theorising* as an intimation of both the *delicate* subtlety and the *mandalic* complexity of attempting to theorise about integral education. In addition to the temporal and spatial dimensions mentioned above, the evolutionary pedagogical dimension identifies additional sub-threads for theoretic integration. Firstly, I distinguish four themes—or types of discourses—that identify and/or enact new movements of consciousness: discourses that include notions of conscious, active spiritual development and contemplation; discourses that transcend static mechanistic thinking and promote fluid, organic, life-enhancing, thinking and being; discourses based on evolutionary/developmental notions of complexification of human thinking; discourses that cross linguistic and paradigmatic barriers through reflexivity and deep dialogue. These four themes are developed in section four below.

Secondly, I identify a plethora of emergent educational approaches, which are aligned to one or more of these evolutionary discursive themes. I refer to these as evolutionary pedagogies. They include: aesthetic and artistic education; complexity in education; creativity in education; critical and postcolonial pedagogies; environmental/ecological education; futures education; holistic education; imaginative education; integral education; planetary/global education; postformality in education; postmodern and poststructuralist pedagogies; soul/spirituality in education; transformative/contemplative education; wisdom education.⁴ These are all linked with new ways of thinking that are beginning to influence both school and college/university education as part of educational evolution. A major challenge for integral education theory development is to integrate, perhaps even cohere, this pedagogical diversity.

Thirdly, at the intersections between the four evolutionary discursive themes and the plethora of emergent educational approaches, I identify four core pedagogical values—love, life, wisdom and voice—which enable a theoretic coherence to emerge between a unitive centre and the pluralism of the periphery. Through this delicate mandalic theorising I weave the diverse evolutionary and educational discourses together through an evolving integral educational theory that reflects unity in diversity. A visual representation of this process is exemplified in Figure 1.

Broadening *Integral Education* Temporally—Pasts and Futures

From a historical perspective, in addition to Aurobindian and Wilberian notions of integral education I identify a third major integral education approach: Steiner education. A critique of all three approaches is that there is insufficient engagement with the broader academic discourses and kindred pedagogies. My research seeks to address this. It is worth noting that prior to the uses of the term *integral* from 1914 (Aurobindo, 1914/2000), and from 1949 (Gebser, 1949/1985), and the lesser-known use from 1941, (Sorokin, 1941/1992), Steiner was already using the term *integral* in a similar way as early as 1906 (Gidley, 2008). As part of my *integration* of integral theories, I undertook an AQAL analysis of Steiner education and found

³ I am using the term pedagogies as an overarching term to cover both education of children (narrow use of the term pedagogy) and education of adults (andragogy).

⁴ Other specific approaches such as cognitive-affective learning, gestalt pedagogy, neohumanist education and transdisciplinary education are included under the notions of wisdom education, holistic education, spirituality in education and integral education while recognising that these are contestable territories.

that it fulfilled all the criteria of Wilber's Integral Operating System (quadrants, level, lines, states and types) (Gidley, 2007). Although this analysis was applied broadly to Steiner school education, the findings also apply to the many Steiner tertiary colleges, world-wide. Furthermore, the emphasis in Steiner pedagogy on integrating cognitive (*thinking/head*), affective (*feeling/heart*) and conative (*willing/hands*) dimensions is aligned to Sri Aurobindo's integration of the three yogas of *knowledge, love and action*.

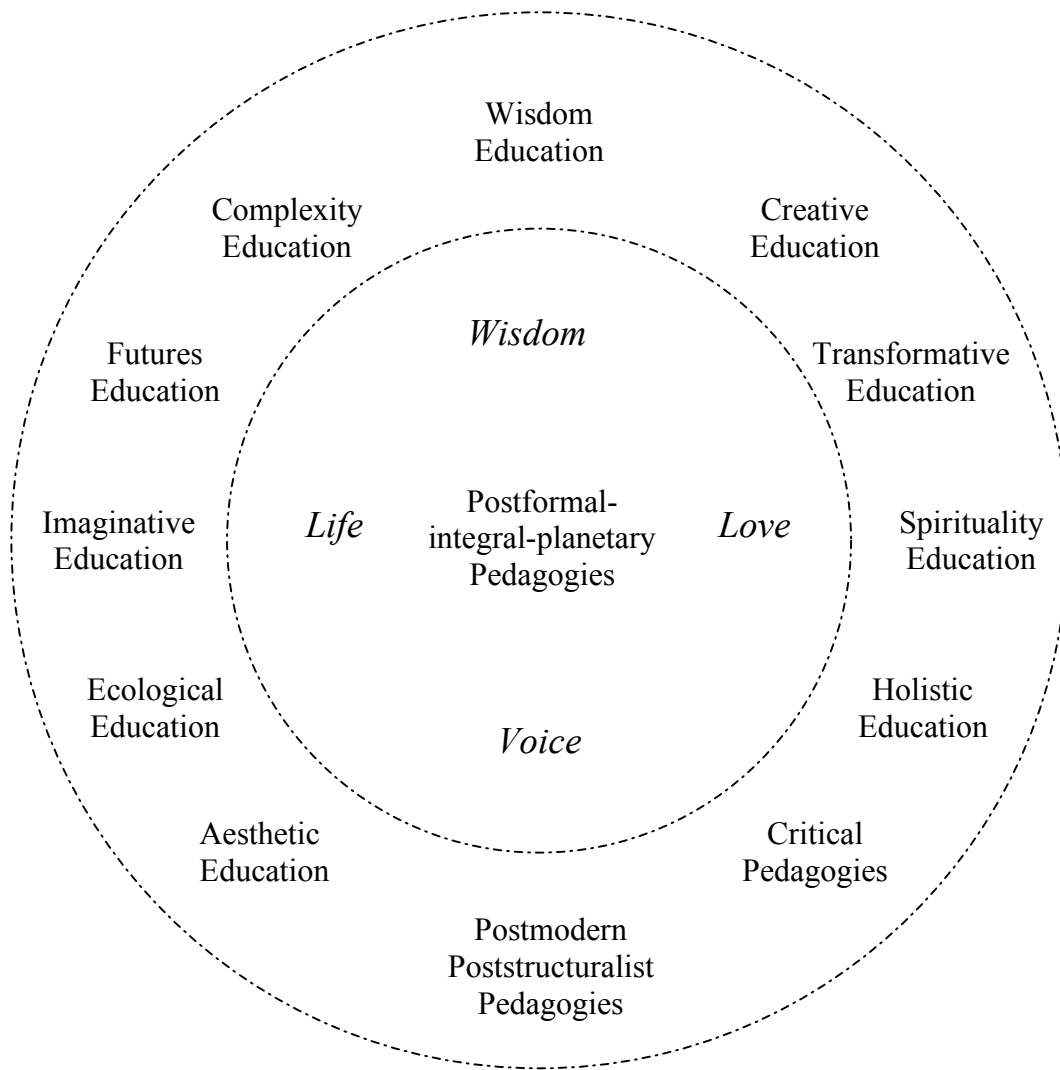


Figure 1: Delicate Mandalic Theorising of an Evolving Integral Education

An underappreciated aspect of Steiner's integral educational philosophy is that he consciously carried forward the evolution of consciousness ideals of the previous century. The initial impulse for Friedrich Wilhelm von Humboldt's implementation of mass public education in Prussia was influenced by his collaboration with German idealists and romantics such as Johann Wolfgang von Goethe, Friedrich von Schiller, Georg Wilhelm Friedrich Hegel and Friedrich Wilhelm Joseph Schelling whose work was inspired by the notion of the evolution of consciousness (Holborn, 1964). Steiner pedagogy integrated this deep understanding of human

development and cultural evolution with Schiller's aesthetic educational principles, Johann Friedrich Herbart's integrative/interdisciplinary pedagogical practice, the head, heart and hands approach of Johann Heinrich Pestalozzi and the orientation towards the future of Novalis (pseudonym of Georg Philipp Friedrich von Hardenberg). He thus created an early 20th century alternative to the influence of the Industrial Revolution, through which schools had become training grounds for the factories. For other historical antecedents to contemporary integral education see Gidley & Hampson (2008) and Hampson in this volume.

From a futures perspective, an environmental scan suggests an ongoing future flourishing of educational approaches that decry the inadequacy of the modernist industrial model of education. These *evolutionary pedagogies* are in a more general sense postformal in that they represent a broad movement beyond the constraints of modernist formal education. My use of the term *postformal* is transdisciplinary, with reference to both the postformal psychology literature (Commons & Richards, 2002; Cook-Greuter, 2000; Sinnott, 2005) and the post-formal educational research (Kincheloe, Steinberg, & Hinchey, 1999). Adult developmental psychologists articulate higher stages of reasoning which include: complexity, contextualisation, creativity, dialectics, dialogue, holism, imagination, construct awareness, paradox, pluralism, reflexivity, spirituality, values and wisdom. Post-formal educational researchers, Joe Kincheloe and Shirley Steinberg, propose four key components of post-formality in education: *etymology* (origins of knowledge, imagination, problem detecting); *pattern* (deep structures, metaphoric cognition, mind-ecosystem links); *process* (deconstruction, logic-emotion links, non-linear holism); and *contextualisation* (context, particular-general links, and power issues). If integral education theory is to fully embrace postformal cognitive development careful consideration needs to be given to the contemporary pedagogical theories that nurture and/or enact such features as complexity (Davis & Sumara, 2006; Morin, 2001), creativity {Montuori, 2004 #1301; Stehlik, 2008 #1635}, construct awareness (Holmes, 1998; Peters, 1998); imagination (Egan, 1997; Nuyen, 1998), spirituality (Glazer, 1994; Miller, 2000) and wisdom (Sinnott, 2005; Sternberg, 2001).

Broadening *Integral Education* Spatially—Planetary Views

The use of the term *planetary* has been increasing within the evolution of consciousness literature and provides a socio-cultural counterbalance to the term *globalization*—which is often limited to the politico-economic dimensions.⁵ The phrase *planetary consciousness* provides a supplement to the terms *postformal* or *integral*, particularly in the light of our current planetary crisis. The planetary consciousness literature emphasises the critical urgency of our planetary crisis and reflects a spacio-geographic dimension. My use of *planetary* is uniquely multi-layered, foregrounding critical environmental (biosphere), transcultural (anthropo-socio-sphere), philosophical (noosphere) and spiritual interests (pneumatosphere) (Gidley, 2008).

The planetary consciousness literature introduces a critical, normative element. This is lacking in much of the literature on postformal thinking, with some exceptions (Kincheloe, Steinberg, & Hinchey, 1999) and much of the integral theory, with some exceptions (Esbjörn-Hargens, 2005; Gangadean, 2006; Zimmerman, 2005). The planetary scale and urgency of our current crises are emphasised in my research and viewed as being in intimate relationship with

⁵ A notable exception is the broader notion of globalization, which includes cultural and ideological dimensions as well as economic and political (Steger, 2003). Personal communication with Steger (October, 22, 2008) indicates that a forthcoming revised edition will include an ecological focus.

the need to enable the epistemic shift in consciousness. However, although the planetary focus is on critical-ecological connections it often omits the developmental dimension. By integrating these discourses in my term postformal-integral-planetary these weaknesses are balanced.

The term *planetary education* is not common in the literature, but its critical sensibility can be found among educators whose focus is environmental ecology (Fien, 1998; Jardine, 1998); or social ecology (Goerner, 2000; Morin, 2001), including the educational literature on globalism, postcolonialism, multiculturalism and multilingualism.

<i>Discourses Supporting Evolution of Consciousness</i>	<i>Evolutionary Pedagogies</i>	<i>Intersecting Core Values</i>
Discourses that include notions of conscious, active spiritual development and contemplation	Spirituality in education, transformative and, contemplative studies	Contemplative Love
Discourses that transcend static mechanistic thinking and promote fluid, organic, life-enhancing, thinking and being	Imaginative education, futures education, ecological education, education for sustainability	Life Cultivation
Discourses based on evolutionary/developmental notions of complexification of human thinking	Wisdom education, creative education, complexity education	Creative Wisdom
Discourses that cross linguistic and paradigmatic barriers through reflexivity and deep dialogue	Postmodern poststructuralist education, postcolonial and critical pedagogy, poetic, aesthetic, dialogic education	Language/ Voice Consciousness

Figure 2: Exploring Lines of Flight between Discourses supporting Evolution of Consciousness and Evolutionary Pedagogies

Deepening *Integral Education* Pedagogically—Clustering Evolutionary Themes

This section explores the theoretical relationships between the four themes that emerged from the evolution of consciousness discourse and the evolutionary pedagogies referred to in section two above. Although there is considerable overlap and interpenetration among the evolution of consciousness themes and the evolutionary educational approaches, I cluster the latter under the evolutionary discourse that they appear to most strongly support. See Figure 2. This clustering is an enactment of my delicate mandalic theorising and involves a subtle hermeneutic interpretation of both types of discourse. Clustering is to be distinguished from categorisation into discrete territories as in formal analysis. My attempts to cohere this diverse literature are a step in deepening integral educational theory so it more explicitly supports the

evolution of consciousness. Space does not allow a full scholarly engagement with the literature here, but a more substantial engagement has been undertaken (Gidley, 2008).

The first⁶ theme that I identify within the evolution of consciousness literature arises from discourses that promote conscious, active spiritual development and contemplation. This theme includes religious, and particularly post-traditional, postsecular and postmodern spiritual approaches. While the term *spiritual* is still controversial in some continental philosophy it is arising in the higher education landscape in the USA through the emergence of contemplative studies programs and science/spirituality dialogues. I propose that evolutionary spiritual development, as identified in this literature, is supported by educational styles that emphasise care, contemplation, empathy, love and reverence. Such approaches include the spirituality in higher education literature, holistic education, integral education, and transformative/contemplative pedagogies. I cohere these interrelated clusters of evolutionary and educational research under the core value of *contemplative love*.

Secondly, I identify discourses that transcend static mechanistic thinking and promote fluid, organic, life-enhancing, thinking and being. This new thinking is reflected in organic, process-oriented philosophies and new science theories such as Einstein's theory of relativity, quantum physics and systems science. The changing consciousness is particularly notable in the shift from simple mechanistic metaphors to life-enhancing, organic metaphors in the new, post-classical, biology theories of chaos, complexity, self-organisation and emergence. Several educational approaches support this movement from *static* concepts to *living* thinking. In particular, imaginal thinking is a primary method of bringing concepts to life. Life and its metaphors are also emphasised in pedagogies grounded in ecology, futures thinking, sustainability, complexity and aesthetics. Such approaches nurture vitality and wellbeing. I cohere them under the core value of *life cultivation*.

The third theme I identify is reflected in two discourses, which point to complexification of human thinking and consciousness: cultural evolutionary (phylogenetic) theory and adult developmental (ontogenetic) psychology theory. Both discourses identify the emergence of new stage/s, structures or movements of consciousness. Adult developmental psychologists link wisdom to creativity and multiperspectivity. The interaction between these features and complexity, paradox and dialectics is not hard to envisage. Contemporary cultural philosophy and cultural history literature—much of which arises from integral theories—also emphasise creativity, aperspectivity and complexity. There are specific educational theories addressed to the cultivation of wisdom. However, other postformal approaches that are oriented towards creativity and complexity also facilitate the cultivation of wisdom. I cohere these threads under the core value of *creative wisdom*.

Finally, I identify discourses that cross both linguistic and paradigmatic barriers through reflexivity and deep dialogue. There is a growing academic and educational movement beyond fragmentation and disciplinary isolationism and towards more integration—through integral and holistic theories, inter- and transdisciplinarity, and dialogic approaches. A challenge that has emerged from the inter- and transdisciplinary literature is the difficulty in communicating across different disciplines, epistemologies and paradigms. To overcome this challenge requires tremendous sensitivity to linguistic, cultural and paradigmatic contexts. An important insight of French poststructuralism is awareness of context in terms of how we language the world. I propose that this integrative capacity of *language reflexivity* is supported by poststructuralist,

⁶ These themes are not presented in any particular order.

aesthetic and postcolonial pedagogies. I cohere these threads under the core value of *language and voice consciousness*.

A Uni-diversity of Educational Values: Love, Life, Wisdom and Voice

The clustering of emergent pedagogies within the evolutionary themes revealed a distillation of four core educational values⁷: *contemplative love, life cultivation, creative wisdom, and language/voice consciousness*. The following four sections expand on these core values providing further theoretical links with the evolution of consciousness literature while grounding the discussion in the more pragmatic orientation of the educational literature. These core values are not mutually exclusive but complexly interconnected.

Contemplative Love and Critical Reverence

The essence of education is...religious [it]...inculcates duty and reverence... And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forward, that whole amplitude, which is eternity. (Whitehead, 1916/1967, p. 10)

Alfred North Whitehead's words, which affirmed the significance of reverence in his philosophy of education, are aligned to Rudolf Steiner's position. In 1909, Steiner explicitly named love and devotion—which he referred to as the two components of reverence—as educative forces for developing the next stage of consciousness.

Love and devotion are...the best educators of the soul in its advances from the Intellectual Soul to the Consciousness Soul...But this reverence must be led and guided from a standpoint which never shuts out the light of thought. (Steiner, 1930/1983, pp. 61-62)

Several holistic educators speak of love and reverence as touchstones for wisdom {Hart, 2001 #980; Miller, 2000 #753; Miller, 2000 #940}. Already we are immersed in the complexly interwoven relationship between love and wisdom. If love and reverence are so significant in the spiritually oriented evolutionary discourses, then we might ask: Why is the word *love* so out of place in educational circles?

British educator, Maggie MacLure (2006c) unpacks the trend to privilege scientific, quantifiable words, such as: objectives, outcomes, standards, high-stakes testing, competition, performance and accountability. She links this to “deep-seated fears and anxieties about language and desire to control it.” She sees this resistance to the textuality, complexity and diversity of qualitative research in the “evidence-based” agendas of the “audit culture.” In this context, words like *love* are likely to create ontological panic in educators. But the litany of mental health issues among young people suggests we may have pushed them too far (Gidley, 2005). Perhaps new spaces need to be opened up for softer terms, such as love, nurture, respect, reverence, awe, wonder, wellbeing, vulnerability, care, tenderness, openness, trust. If national governments—as is the case now in the UK and Australia—are serious about well-being and spirituality in

⁷ Elsewhere I have explored the significance of these four educational values in relation to nurturing the evolution of consciousness in school education (Gidley, 2009).

education, the reductionism and quantification in language needs to be challenged to support a transition (Woods & Woods, 2002).

Fortunately, in spite of these challenges, the importance of *love* in educational settings is being re-emphasised through terms such as “epistemology of love” (Zajonc, 2006); and “pedagogy of universal love” (Nava, 2001) and *pedagogical love* (Hatt, 2005). Other educators refer to aligned notions such as “ethics of care” (Noddings, 2005); “heart of a teacher” (Palmer, 1998); and “deep empathy” (Hart, 2001 #980). Nel Noddings and Parker Palmer both link their notions to teacher *integrity*. While many educators may dismiss notions of *love* and *reverence* as being too sentimental, or having too much religious significance for secular education, my dialectical notion of *critical reverence* may be a way to integrate the critical thinking so valuable for cognitive development with such positive affective states as reverence. Cognitive-affective learning theory is also making moves in this direction.

Life Cultivation through Imaginal Thinking

The cultivation of imagination does not mean the rejection of hard, lucid thought. It is, rather, the bringing of thought to life, permeating concepts and abstractions with life-giving images and inner energies through which thinking can penetrate and participate in the fullness of reality. (Sloan, 1983, p. 192)

North American educator, Douglas Sloan’s (1983) characterisation of *insight-imagination* best approaches my understanding of imagination. Sloan refers to it as a “higher order of consciousness,” noting David Bohm’s distinction between “the deep act of imagination in insight from what he calls *imaginative fancy*” (Sloan, 1983, p. 144). This is aligned to Steiner’s notion of *imaginal thinking* and Wilber’s *vision-logic*.

The term *imagination* can be used disparagingly as meaning inferior to reason—or formal thinking—or to depict complex, higher-order forms of thinking. The significant role of imagination in higher-order thinking, despite its long history has been academically marginalised. The dialectical and synthesising nature of imagination was identified in the third century CE in Plotinus’s *conceptual imagination*. Steiner—building on Goethe’s *creative imagination* and Schelling’s *intellectual imagination*—explicitly linked *Imagination* with the evolution of consciousness (Steiner, 1905/1981). The relationship between imagination and post-mechanistic, organic metaphors in philosophical thinking has foundations in the vitality of Henri Bergson’s *élan vital*, Whitehead’s *process thinking* and Giles Deleuze’s *lines of flight*. Philosopher of imagination, Richard Kearney, has researched the major theories of imagination in modern and postmodern European thought. His theory of ethics and *narrative imagination* provides a philosophical foundation for both imagination and narrative in education (Kearney, 1998). Several philosophers have emphasised the importance of imagination in education (Lyotard, 2004; Nuyen, 1998; Warnock, 1976; Whitehead, 1916/1967).

Imagination as I use the term is an *activity* that enables conceptual vitality—it can bring concepts to life. I regard it as a core—if tacit—component in the transitions from formal/rational to postformal/post-rational thinking. Through *imagination* in our thinking we not only enliven concepts, but we bring the significance of *life* back into centre focus in our *lifeworld*, enhancing vitality and wellbeing.

The cultivation of logic and rationality was significant in overcoming the deficiencies of earlier mythic consciousness, e.g. dogma and superstition. Yet the dominance of narrow forms of rationality, at the expense of other faculties, is arguably a psychic prison for young people and

may jeopardise their conscious evolutionary development as adults. Educating with conceptual vitality allows concepts to breathe and grow laying foundations for flexible, complex, process-oriented thinking, and a smooth transition to postformal-integral-planetary consciousness at the appropriate developmental moment.

While formal education seems caught within the inertness of formal thinking, writing *stale* ideas about *the already said* (Lyotard, 2004), Deleuze challenges us “to bring something to life, to free life from where it is trapped, to trace lines of flight,” (cited in St. Pierre, 2004, p. 287). Could more facility with imagination assist in freeing education from where it is trapped?

Creative Wisdom: Waking up to Multiplicity

Education for wisdom is not about simply being taught but about *waking up*. Waking up requires a certain kind of energy, certain capacities for taking the world into our consciousness. (Hart, 2001, p. 10)

Tobin Hart’s words were foreshadowed by Steiner in 1922 when he stated: “what matters is a question of awakening, for evolution has made human beings fall into a sleep that is filled with intellectualistic dreams” (Steiner, 1967, p. 23-28).

Adult developmental psychologists suggest that wisdom embraces complexity, multiperspectivity and creativity (Sinnott, 2005; Sternberg, 2001). Developmental psychologist Robert Sternberg (2001) has proposed a *balance theory* of wisdom arising from his triarchic theory—comprising analytical intelligence, creative intelligence and wisdom as practical intelligence. Psychologist Jan Sinnott (2005) views wisdom as a complex and integrative characteristic of postformal thought, explicitly linking it with spirituality and creativity. Arthur Koestler (1964/1989) foreshadowed the notion of creativity as a postformal feature. He claimed creativity is suppressed by the automatic routines of thought and behaviour that dominate our lives. Recent psychological research by James Kaufman and John Baer suggests that creativity and imagination are declining during childhood—in contrast to most aspects of cognitive development—perhaps lending support to Koestler’s view (Kaufman & Baer, 2006). Kaufman characterises creativity as the ability to see things from novel perspectives reinforcing Sternberg’s and Sinnott’s links between wisdom, creativity, complexity, and ability to take multiple perspectives. Sternberg and Sinnott both focus on cultivating wisdom in education.

In the territory of integrating multiple perspectives, Wilber’s integral framework could contribute significant theoretical coherence to cultivating wisdom in education (Wilber, 2000). Yet there is complexity to how this works in the art of pedagogical practice. Rose and Kincheloe point to the importance of *complex aesthetics* in developing and integrating the multiple perspectives of postformal thinking (Rose & Kincheloe, 2003).

Kaufman and Sternberg’s (2006) international research on creativity found aesthetic orientation to be a personality trait associated with creativity. This also suggests a role for aesthetic education in cultivating wisdom. Sternberg (2001) pointed to research on wisdom as a balance of cognitive, conative/behavioural and affective human abilities—echoing Pestalozzi, Steiner and Sri Aurobindo. Through affect, aesthetic education can contribute to wisdom. Art educators also emphasise the importance of aesthetics in balancing cognicentrism in education (Abbs, 2003; Eisner, 1985; Read, 1943). Through art, drama and movement, students can see the complex paradoxes of “both/and” relationships, not just the binaries of “either/or.”

***Voice Consciousness*⁸ and Language Reflexivity**

The very words and turns of phrase in themselves take on something of a spiritual nature. They cease to be mere signs of what they usually ‘signify’ and slip into the very form of the thing seen. And then begins something like living intercourse with the Spirit of the language. (Steiner, 1929, p. 1)

This statement of Steiner is remarkably similar to the sensibility of Jacques Derrida’s deconstruction of language. Both Steiner and Gebser emphasised the significance of language awareness, poetic expression and creativity as part of the emerging consciousness. The re-integration of philosophy and poetry in western European culture began in the late 18th century, initiated by English and German romantic philosopher-poets, such as William Blake, Samuel Taylor Coleridge, Schelling, Novalis and the brothers August Wilhelm and Karl Wilhelm Friedrich Schlegel. Contemporary philosophical awareness of how we language the world emerged with the *linguistic turn* (Rorty, 1967). This was influenced by Ferdinand De Saussure’s *linguistic structuralism*, Ludwig Josef Johann Wittgenstein’s *language-games* and Jean-François Lyotard’s notion of *metanarratives*. French poststructuralists, Deleuze, Derrida, Michel Foucault and Julia Kristeva deepened linguistic consciousness.

There are also connections between Steiner’s and Gebser’s notions of language awareness and what Susanne Cook-Greuter refers to as *construct-awareness* in which awareness of “the language habit” arises (Cook-Greuter, 2000, p. 235). I use the term *language reflexivity* for this concept. Recent analysis on the relationship between integral theory and postmodernism explored Wilber’s *vision-logic*, Cook-Greuter’s *construct-awareness* and Derrida’s *deconstruction* (Hampson, 2007). Other thinkers have drawn attention to the developmental significance of reflexivity and creativity in languaging (Abbs, 2003; Barfield, 1985).

Steiner (1929) wrote extensively about the conscious development of language and speech, and its significance for human evolution. His emphasis on oral as well as written language has remained a core component of Steiner education, including professional development of teachers. He also developed a complex, enlivening movement art called *eurythmy* based on his understanding of how consciousness co-evolves with speech and language. Eurythmy is a largely undiscovered postformal movement-art-form with the potential to enhance higher order consciousness through complex creativity and body-mind integrality. This language-art form has recently become a focus of university Masters courses in Switzerland and Sweden while research into the potential of eurythmy in systems theory has also begun. It could be philosophically located within the emergent *somatic* and *aesthetic literacies*.

In the context of high stakes testing and performativity *pedagogical voice* and *language reflexivity* are not high on educational agendas. More attention to the nuances of the *living word* could facilitate postformal language sensibility at appropriate developmental moments.

Reflections on Evolving Higher Education Integrally

The development of any educational theory is complex territory and clearly to evolve forms of higher education that are authentically integral is not a simple matter. In my view, the only way that integrally minded educators can muster enough strength to enact the kind of meta-

⁸ I am using the term *voice consciousness* as a broad palette to include postformal developments in language and linguistics, poststructuralism, voice theory, speech and drama development and language reflexivity.

change that is required is through a *dialogue of pedagogies*. By enacting conversations among the rich pluralism of postformal, integral, planetary pedagogies we can begin to develop an adequate picture of the rich tapestry of evolutionary change that is already happening before our very eyes.

My research interest has been to identify and begin to cohere the plurality of emerging educational approaches that appear to support one or more features identified in the evolution of consciousness literature. By bringing them into dialogic relationship with each other we no longer have one "integral education brand"—whether it be Wilber's or Sri Aurobindo's or any other—but rather a *unitas multiplex* of postformal-integral-planetary approaches that can learn from each other, inspire each other and give strength to each other. This is what I mean by *evolving higher education integrally*.

My delicate mandalic theorising in this chapter has consisted of: identifying major themes in the evolution of conscious literature; hermeneutically analysing a range of emergent pedagogical approaches and clustering them under the evolutionary theme they seem most aligned to; contemplating the qualities that arise at the intersections between the evolutionary and postformal educational discourses; and distilling from this process four core educational values: *contemplative love, life cultivation, creative wisdom, and language/voice consciousness*. The strengthening of these core values in *both* integral education theory *and* practice will not only deepen integral education pedagogically, but will help to ensure that it fulfills the evolutionary promise of its multiple founders.

References

- Abbs, P. (2003). *Against the flow: The arts, postmodern culture and education*. London: RoutledgeFalmer.
- Aurobindo, S. (1914/2000). *The Life Divine. 2nd American Edition. (Originally published in the monthly review Arya 1914-1920)*. Twin Lakes, WI: Lotus Press.
- Barfield, O. (1985). *History in English Words*. Herndon, VA: Lindisfarne Books.
- Commons, M. L., & Richards, F., A. (2002). Organizing Components into Combination: How Stage Transition Works. *Journal of Adult Development*, 9(3), 159-177.
- Cook-Greuter, S. R. (2000). Mature Ego Development: A Gateway to Ego Transcendence. *Journal of Adult Development*, 7(4), 227-240.
- Davis, B., & Sumara, D. (2006). *Complexity and education: Inquiries into learning, pedagogy and research*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Egan, K. (1997). *The Educated Mind: How Cognitive Tools Shape our Understanding*. Chicago: The University of Chicago Press.
- Eisner, E. (1985). *The Educational Imagination: On the Design and Evaluation of School Programs* (2nd ed.). New York: Macmillan.
- Elgin, D. (1997). *Global Consciousness Change: Indicators or an Emerging Paradigm*. San Anselmo, CA: The Millennium Project.
- Esbjörn-Hargens, S. (2005). Integral ecology: The what, who and how of environmental phenomena. *World Futures: the Journal of General Evolution*, 61(1-2), 5-49.
- Fien, J. (1998). Environmental Education for a New Century. In D. Hicks & R. Slaughter (Eds.), *World Yearbook 1998: Futures Education*. London: Kogan Page.
- Gangadean, A. (2006). A Planetary Crisis of Consciousness: From Ego-based Cultures to a Sustainable Global World *Kosmos: An Integral Approach to Global Awakening V*, 37-39.
- Gebser, J. (1949/1985). *The Ever-Present Origin*. Athens, Ohio: Ohio University Press.

- Gidley, J. (2005). Giving Hope back to our Young People: Creating a New Spiritual Mythology for Western Culture. *Journal of Futures Studies*, 9(3), 17-30.
- Gidley, J. (2007). Educational Imperatives of the Evolution of Consciousness: The Integral Visions of Rudolf Steiner and Ken Wilber. *International Journal of Children's Spirituality*, 12(2), 117-135.
- Gidley, J. (2008). *Evolving Education: A Postformal-integral-planetary Gaze at the Evolution of Consciousness and the Educational Imperatives*. Unpublished PhD Dissertation Southern Cross University, Lismore.
- Gidley, J. (2010). An Other View of Integral Futures: De/reconstructing the IF Brand. *Futures*.
- Gidley, J. (2009). Educating for evolving consciousness: Voicing the emergenc-y for love, life and wisdom. In *The international handbook of education for spirituality, care and wellbeing*. New York: Springer.
- Gidley, J., & Hampson, G. (2008). Integral Perspectives on School Educational Futures. In S. Inayatullah, M. Bussey & I. Milojevic (Eds.), *Alternative Educational Futures: Pedagogies for Emergent Worlds*. Rotterdam, Netherlands: Sense Publishers.
- Glazer, S. (Ed.). (1994). *The Heart of Learning: Spirituality in Education*. New York: Jeremy P. Tarcher / Putnam.
- Goerner, S. (2000). Rethinking Education in the Light of Great Change. *New Horizons for Learning* (July).
- Hampson, G. P. (2007). Integral reviews postmodernism: The way out is through *Integral Review: A Transdisciplinary and Transcultural Journal for New Thought, Research and Praxis* 4, 108-173.
- Hart, T. (2001). Teaching for Wisdom. *Encounter: Education for Meaning and Social Justice*, 14(2), 3-16.
- Hatt, B. E. (2005). Pedagogical Love in the Transactional Curriculum. *Journal of Curriculum Studies*, 37(6), 671-688.
- Holborn, H. (1964). *A History of Modern Germany, 1648-1840*. Princeton: Princeton University Press.
- Holmes, L. (1998). Julia Kristeva: Intertextuality and Education. In M. Peters (Ed.), *Naming the Multiple: Poststructuralism and Education*. Westport, CT: Bergin & Garvey.
- Jardine, D. W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics, and the Ecological Imagination*. New York: Peter Lang Publishing.
- Kaufman, J., C. & Baer, J. (2006). *Creativity and Reason in Cognitive Development*. New York: Cambridge University Press.
- Kaufman, J., C. & Sternberg, R., J. (Eds.). (2006). *The International Handbook of Creativity*. New York: Cambridge University Press.
- Kearney, R. (1998). *Poetics of Imagining: Modern to Post-modern*. Edinburgh: University Press.
- Kincheloe, J., Steinberg, S., & Hinchey, P. H. (Eds.). (1999). *The post-formal reader: Cognition and education* New York: Falmer Press.
- László, E. (2007). *Science and the Akashic Field: An Integral Theory of Everything*. Rochester, Vermont: Inner Traditions.
- Lyotard, J.-F. (2004). *The Postmodern Condition: A Report on Knowledge*. Manchester: Manchester University Press.
- Miller, R. (2000). Education and the evolution of the cosmos [Electronic version] [Electronic Version]. *Caring for new life: Essays on holistic education*. Retrieved December 6, 2006 from <http://www.ctr4process.org/publications/SeminarPapers/232Miller.rtf>.

- Montuori, A., Combs, A., & Richards, R. (2004). Creativity, Consciousness, and the Direction for Human Development. In D. Loye (Ed.), *The Great Adventure: Toward a Fully Human Theory of Evolution* (pp. 197-236). Albany: SUNY Press.
- Morin, E. (2001). *Seven Complex Lessons in Education for the Future*. Paris: UNESCO.
- Morin, E., & Kern, A. B. (1999). *Homeland Earth: A Manifesto for the New Millennium* (Translated Sean Kelly, Roger Lapoint Cresskill, NJ: Hampton Press.
- Nava, R. G. (2001). *Holistic Education: Pedagogy of Universal Love* (M. N. Rios & G. S. Miller, Trans.). Brandon, VT: Holistic Education Press.
- Nicolescu, B. (2002). *Manifesto of Transdisciplinarity* (Translated by Karen-Claire Voss). New York: SUNY Press.
- Noddings, N. (2005). Caring in Education [Electronic Version]. *The Encyclopedia of Informal Education* from www.infed.org/biblio/noddings_caring_in_education.htm.
- Nuyen, A. T. (1998). Jean-Francois Lyotard: Education for Imaginative Knowledge. In M. Peters (Ed.), *Naming the Multiple: Poststructuralism and Education*. Westport, CT: Bergin & Garvey.
- Palmer, P. (1998). *The Courage to Teach*. San Francisco: Jossey-Bass.
- Peters, M. (Ed.). (1998). *Naming the Multiple: Poststructuralism and Education*. Westport, CT: Bergin & Garvey.
- Read, H. (1943). *Education through Art*. London: Faber and Faber.
- Robbins, B. D. (2006). The Delicate Empiricism of Goethe: Phenomenology as a Rigorous Science of Nature [Electronic Version]. *Indo-Pacific Journal of Phenomenology*, 6, 13. Retrieved 10 November 2007.
- Rorty, R. (1967). *The Linguistic Turn: Essays in Philosophical Method*. Chicago: University of Chicago Press.
- Rose, K., & Kincheloe, J. (2003). *Art, Culture and Education: Artful Teaching in a Fractured Landscape*. New York: Peter Lang.
- Russell, P. (2000). *The Global Brain Awakens: Our Next Evolutionary Step*. Melbourne: Element Books.
- Sinnott, J. D. (2005). The Dance of the Transforming Self: Both Feelings of Connection and Complex Thought are Needed for Learning. *New Directions for Adult and Continuing Education*, 108(Winter), 27-37.
- Sloan, D. (1983). *Insight-Imagination: the Emancipation of Thought and the Modern World*. Westport, CT: Greenwood.
- Sorokin, P. (1941/1992). *The Crisis of our Age*. Oxford, UK: Oneworld Publications.
- St. Pierre, E. A. (2004). Deleuzian concepts for education: The subject undone. *Educational Philosophy and Theory* 36(3), 283-296.
- Steger, M. B. (2003). *Globalization: A very short introduction*. Oxford: Oxford University Press.
- Steiner, R. (1904/1993). *Knowledge of the Higher Worlds: How is it Achieved? (GA 10) (6th ed.)* (D. S. Osmond & C. Davy, Trans.) (Original German work published 1904) London: Rudolf Steiner Press.
- Steiner, R. (1905/1981). *The Stages of Higher Knowledge (GA 12) (L. Monges & F. McKnight, Trans. 1967) (Original work published 1905)* Spring Valley, NY: Anthroposophic Press.
- Steiner, R. (1929). Language and the Spirit of Language (GA 36) [Article] (Original work published in 1922) [Electronic Version]. *Anthroposophy: A Quarterly Review of Spiritual Science*, 4. Retrieved 24 July, 2007 from http://wn.rsarchive.org/Articles/LngLng_index.html.

- Steiner, R. (1930/1983). *Metamorphoses of the Soul: Paths of Experience: Vol. 1 (GA 58) (2nd ed.)* (C. Davy & C. von Arnim, Trans.) [9 Lectures, Berlin and Munich, March 14 to December 9, 1909] (Original work published 1930). London: Rudolf Steiner Press.
- Steiner, R. (1967). *The Younger Generation: Education and Spiritual Impulses in the 20th Century (GA 217)* (R. M. Querido, Trans.) [13 Lectures Stuttgart, October 3 to 15, 1922]. New York: Anthroposophic Press.
- Sternberg, R., J. (2001). Why Schools Should Teach for Wisdom: The Balance Theory of Wisdom in Educational Settings. *Educational psychologist*, 36(4), 227-245.
- Warnock, M. (1976). *Imagination*. Berkeley, CA: University of California Press.
- Whitehead, A. N. (1916/1967). *The Aims of Education*. New York: Free Press.
- Wilber, K. (1990). *Eye to Eye: the Quest for the New Paradigm*. Boston: Shambhala.
- Wilber, K. (2000). *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality*. Boulder: Shambhala.
- Woods, P. A., & Woods, G. (2002). Policy on School Diversity: Taking an Existential Turn in the Pursuit of Valued Learning? *British Journal of Educational Studies*, 50(2), 254-278.
- Zajonc, A. (2006). Cognitive-Affective Connections in Teaching and Learning: The Relationship Between Love and Knowledge. *Journal of Cognitive Affective Learning*, 3(1), 1-9.
- Zimmerman, M. (2005). Integral ecology: A perspectival, developmental, and coordinating approach to environmental problems. *World Futures: the Journal of General Evolution*, 61(1-2), 50-62.