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EDUCATING FOR EVOLVING CONSCIOUSNESS: VOICING THE EMERGENC-Y FOR LOVE, LIFE AND WISDOM

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Abstract

This paper takes as its starting point the notion that human consciousness is evolving beyond the boundaries of formal, reductionist modes of thinking and beginning to open to postformal, integral and planetary consciousness. It explores the theoretical relationships between several themes arising from the evolution of consciousness discourse and a diversity of postformal educational discourses. Four core pedagogical values emerge from the intersection between these two clusters: love, life, wisdom and voice. These core values are elucidated theoretically in relation to *philosophies* of education, and practically through examples from the *art* of education. They are offered as pedagogical seeds for evolving consciousness through education in the 21st century.

Keywords

Holistic, Integral, Life, Love, Pedagogy, Planetary, Postformal, Spirituality, Wisdom, Voice

Author Keywords

Kieran Egan, Tobin Hart, Joe Kincheloe, Maggie MacLure, Ron Miller, Jan Sinnott, Douglas Sloan, Robert Sternberg, Rudolf Steiner, Ken Wilber

From Planetary Crisis to Planetary Consciousness

All of the leading holistic thinkers identify the crisis of our time as an epistemological crisis. We are not arguing against technology as such, or against capitalism in itself. We are saying that underneath our political, social, and economic arrangements, the way modern culture defines and understands reality itself is faulty (Miller, 2006, para. 6)

I fully concur with educational philosopher, Ron Miller, that the crisis of our times is an epistemological crisis. The monoculture that is increasingly dominating the planet is based on a modernist worldview underpinned by *scientific materialism* (Whitehead, 1925). It utilises *formal* thinking to express its associated epistemology of *reductionism*.¹ Its method of enculturation of young people into its worldview is mass formal education based on an Industrial Era factory-model of schooling (Gidley, 2001). Over the last decade the reductionist, scientific, mode of formal thinking has been intensified across the social sciences by a neo-fundamentalist, economic-rationalist backlash against the flourishing of qualitative research (Coryn, Schröter, & Scriven, 2005; Denzin, 2005). This has impacted on education particularly through the dominance of the *audit culture* with its obsessive quantitative accountability practices and its agenda of a narrowly-defined *science* of education (MacLure, 2006b). Contemporary educational research—at least in the UK, the USA and Australia—is increasingly constrained by this neo-fundamentalist research agenda. My research points to paths beyond these constraints to emergent, *postformal philosophies* and *arts* of education that support the evolution of consciousness.

The history of research into the evolution of consciousness and the significant contributions of Rudolf Steiner, Jean Gebser and Ken Wilber to the identification and development of new stage/s or movements of consciousness have been discussed extensively elsewhere (Gidley, 2006, 2007a, 2007b). These researchers claim that human consciousness is evolving beyond the formal, intellectual, abstract mode toward a postformal, integral, more spiritual² mode. Steiner (1930/1983) called it *consciousness/spiritual soul*, Gebser (1949/1985) called it *integral-aperspectival*, and Wilber (2000a, 2000b) calls it *vision-logic* or *integral*.

Current research also indicates that the monological mode of formal thinking is obsolete, and is not capable of taking us through the current planetary crisis. Many contemporary thinkers echo Einstein's³ thoughts of a century ago that "The significant problems we have cannot be solved at the same level of thinking with which we created them." I have identified three major research threads that point to the emergence of new ways of thinking suggestive of what Gebser (1949/1985) referred to as a new structure of consciousness. These threads are principally represented by the terms *postformal*, *integral* and *planetary*.

Adult developmental psychologists have been providing empirical and analytic evidence for decades for at least one, and potentially several, stage/s of *postformal* reasoning beyond Piaget's formal operations (Commons & Richards, 2002; Kramer, 1983; Sinnott, 1998). Secondly, there are a range of *integral* theorists whose work provides a counter-balance to *reductionism* by engaging postformal epistemologies such as transdisciplinarity, complexity, systems theory and *holism*⁴ (Braud, 1998; Combs, 2002; Goerner, 2000; Hampson, 2007; László, 2007; Ray, 1996; Wilber, 2001, 2004). Thirdly, contemporary researchers focused on cultural evolution and/or our planetary crisis indicate the need for *planetary* consciousness (Earley, 1997; Gangadean, 2006; Montuori, 1999; Morin & Kern, 1999). Philosopher Edgar Morin is a

powerful proponent of the need for complex, ecological and planetary thinking in our times which he calls the *Planetary Era* (Morin, 2001; Morin & Kern, 1999).

Many of the *postformal*, *integral/holistic* and *planetary* researchers point to a growing spiritual awareness. Neurosurgeon and cognitive scientist, Karl Pribram, who developed holonomic brain theory with quantum physicist, David Bohm (1980) also makes this link.

The type of holism revealed by holography is kin to the holism of the holy, the healthy. The discovery of holography is thus a most important occurrence: For the first time in centuries scientific practice and theory have brought science and the spiritual disciplines into congruence. (Pribram, 2006, p. 44)

Postformal features identified by the adult developmental psychologists include: complexity, construct-awareness,⁵ contextualisation, creativity, dialectics, dialogue, holism, imagination, paradox, pluralism, reflexivity, spirituality, values and wisdom (Arlin, 1999; Cartwright, 2001; Commons, Trudeau, Stein, Richards, & Krause, 1998; Cook-Greuter, 2000; Falcone, 2000; Kegan, 1994; Kohlberg, 1990; Kramer, 1983; Labouvie-Vief, 1992; Riegel, 1973; Sinnott, 1998, 2005). I am using these postformal features as identifiers of what I refer to as *postformal* educational approaches in contrast with *formal*—sometimes called mainstream—education. I am not denying that there are different philosophical streams and methods within formal education. Rather, I am suggesting there is a tacit template that most contemporary schools are based on that comes from the industrial era, because that is the main genealogy of mass school⁶ education (Dator, 2000).

The *postformal*, *integral/holistic* and *global/planetary* orientations are not mutually exclusive categories but intimately interconnected. I have coined the conjoined term *postformal-integral-planetary consciousness*⁷ to cohere threads in the evolution of consciousness research (Gidley, 2007b). The focus of this paper is the vital significance of this research for education.

From Formal Schools to Postformal-integral-planetary Pedagogies

My research has indicated that the initial impulse for Humboldt's implementation of mass public education in Germany was influenced by his collaboration with German idealists and romantics such as Goethe, Hegel, Schelling and Novalis whose work was inspired by the notion of the evolution of consciousness. This was carried forward particularly through Schiller's aesthetic educational principles, while Herbart's pedagogical system influenced the practice. However, after the deaths of these leading German philosophers, by the middle of the 19th century the idealist-romantic educational project was largely hijacked by the gradual influence of the British Industrial Revolution, so that schools increasingly became training grounds to provide fodder for the factories. This factory model of school education was picked up in the USA. I am not denying that there are different philosophical streams and methods within formal education. Rather, I am suggesting there is a tacit industrial era template that most contemporary educational institutions are based on that has been the main influence on mass education for at least one hundred and fifty years (Dator, 2000).

The modernist phase of formal school education is trapped within industrial, mechanistic and technicist metaphors. Its entrenchment hinders the emergence of new consciousness. Formal thinking and educational practices limit cultivation of other ways of knowing in several ways.

- They educate for the past, for forms of consciousness that are becoming outmoded and are no longer adequate for the complexity of 21st century postmodern life on an ailing planet (Gidley, 2007b; Giroux, 1999/2005; Miller, 1993; Morin, 2001; Orr, 1994);
- They privilege one way of knowing (cognitive) over significant others, such as aesthetic, affective, contemplative, imaginative, intuitive, kinaesthetic, musical, inter- and intra-personal and participatory (Egan, 1997; Gardner, 1996; Hart, 1998; Kessler, 2000a; Nava, 2001; Nielson, 2006; Noddings, 2003; Rose & Kincheloe, 2003; Zajonc, 2006);
- They are grounded in binary logic, privileging the hegemonic side of any pair of binaries, eg science over literature, maths over art, intellect over emotion, materialistic over spiritual, order over creativity (Chater, 2006; de Souza, 2006; Finser, 2001; Glazer, 1994; Johnson, 2005; Pridmore, 2004; Subbiondo, 2005);
- They privilege and encourage the transmission of deadening, stale concepts rather than evoking a process of awakening mobile, living thinking (Deleuze & Conley, 1992; St. Pierre, 2004; Whitehead, 1916/1967)
- They support the current regression to scientific, neo-fundamentalist, educational research styles, linked to positivist performativity and the audit culture—over complex, emergent, qualitative, creative inquiry (Denzin, 2005; Kincheloe & Berry, 2004; Lyotard, 2004; MacLure, 2006b; Montuori, 2006);
- They privilege the economic rationalist business model of *education as commodity* over all other orientations (Giroux, 2001; Morin & Kern, 1999; Steinberg & Kincheloe, 2004);
- They fragment and compartmentalise knowledge in ways that many young people find meaningless (Eckersley, Cahill, Wierenga, & Wyn, 2007; Gidley, 2005; Miller, 1993).

By contrast, early 20th century educational contributions of Steiner (1909/1965) and Montessori (1916/1964) in Europe, followed by Sri Aurobindo⁸ in India, foreshadowed the educational possibilities that might arise once the implications of the evolution of consciousness are acknowledged. A driving force underlying their educational approaches was a notion of the evolution of cosmos and consciousness that embraces more spiritual perspectives. Several contemporary educators have undertaken comparative studies of their approaches (Coulter, 1991; Gidley, 2007a; Marshak, 1997; Miller, 1990).

A plurality of educational alternatives to the factory model has arisen since then and has been discussed elsewhere (Gidley, 2007a, 2008). What I am clustering as postformal alternatives include aesthetic, creative, imaginative, integral, holistic and transformative approaches; critical, postmodern and poststructuralist pedagogies; and approaches which foreground complexity, ecology, futures studies, spirituality and wisdom. The following section distils core values from the plethora of postformal educational possibilities.

Table 28.1: Socio-Cultural, Political and Educational Phases¹

	<i>Prehistory to 18th Century</i>	<i>18th to 20th Century</i>	<i>20th to 21st Century and Beyond</i>
Socio-Cultural Phases	Pre-modern	Modern	Post-modern
Political Phases	City-states	Nation-states	Global-planetary
Education Phases	<i>Informal family/tribal enculturation, or elite tutoring</i>	<i>Formal schooling, mass education, factory-model</i>	Pluralism of <i>postformal</i> pedagogies, integral, planetary sensibility

I propose that education—at least in much of the Anglophone⁹ world—is in a transition from formal to postformal, somewhat lagging behind other socio-cultural shifts arising from postmodern impulses (see Table 1). This simple theoretical model is not intended to suggest that there has been a unilinear, or unidimensional, development of culture, politics, consciousness or education. The actual phenomena are more complex, multi-dimensional and recursive.

Linking Evolution of Consciousness Themes with Postformal Educational Approaches

The primary crisis on the planet now is a crisis of consciousness, and our global wisdom suggests that humanity is in a painful transformation toward a more healthful integral technology of mind that ushers in a new sustainable global civilization wherein the whole human family may flourish together on our sacred planet. (Gangadean, 2006)

Recent research into the evolution of consciousness has organised the literature into themes (Gidley, 2007a, 2007b). This paper explores the theoretical relationships between four themes that emerged from the evolution of consciousness discourse and the various discourses on emergent postformal¹⁰ educational approaches. Although there is considerable overlap and interpenetration between and among the evolutionary themes and the postformal educational approaches, the latter have been clustered under the evolution of consciousness theme that they appear to most strongly support. Consequently, I would like this clustering to be viewed as a type of *delicate theorising*¹¹ that has arisen from a postformal research process involving hermeneutic interpretation, not empirical analysis. This *postformal clustering* into themes is to be distinguished from *formal categorisation* into discrete territories as one might see in formal analysis. My attempts to cohere this diverse literature are a step in formulating a complex educational philosophy that supports the evolution of consciousness.

¹ This table refers primarily to the situation in the so-called developed world. The situation is far more diverse and complex in traditional, and non Western-European-based cultures.

Discourses that Include Notions of Conscious, Active Spiritual Development

This theme includes religious, and particularly post-traditional and postmodern spiritual approaches that promote active spiritual development (Bouma, 2006; Huston, 2007; Tacey, 2003; Wilber, 2006). While the term *spiritual* is still controversial in continental philosophy (Benedikter, 2005) it is arising in the higher education landscape in the USA (Scott, 2000; Subbiondo, 2005) through the emergence of contemplative studies programs¹² and active science/spirituality dialogues (Hefner, 1998; Russell, 2002). I propose that evolutionary spiritual approaches are supported by educational styles that emphasise care, contemplation, empathy love and reverence. Such approaches include the spirituality in education movement (de Souza, 2006; Erricker, Ota, & Erricker, 2001; Glazer, 1994; G. Woods, O'Neill, & Woods, 1997), holistic education, and transformative education that engages contemplative pedagogies (Altobello, 2007; Brady, 2007). I cohere these related clusters of evolutionary and educational research under the core value of *pedagogical love*.

Discourses that Resist the Static, Deadening Nature of Formal Thinking and Enact More Mobile, Life-Enhancing, Postformal Thinking

This new thinking is reflected in organic, process-oriented, postmodern and poststructuralist philosophies which emerged last century (Bergson, 1911/1944; Derrida, 2001; Whitehead, 1929/1985). This paralleled the emergence of 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 (Goodenough & Deacon, 2006; Jantsch, 1980; László, 2006; Varela, Thompson, & Rosch, 1993). I propose that several postformal educational approaches support this movement from *static* concepts to *living* thinking. In particular, imagination 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 *pedagogical life*.

Discourses that Identify Increasing Creativity, Complexity and Multi-Perspectivity as Movements Towards Wisdom

These include two sub-streams: cultural evolutionary (phylogenetic) and individual developmental (ontogenetic). Both streams explicitly identify the emergence of new stage/s, structures or movements of consciousness. Adult developmental psychologists indicate that postformal features particularly linked to wisdom are creativity, multiperspectivity and spirituality. The interaction between these features and complexity, paradox and dialectics is not hard to envisage. The contemporary cultural evolution literature—much of which arises from the integral theoretic narratives—often also stresses the planetary dimension of consciousness as a feature of wisdom. There are specific educational theories addressed to the cultivation of wisdom (Falcone, 2000; Hart, 2001a, 2001b; Sternberg, 2001). However, other postformal approaches that are oriented towards creativity and complexity also facilitate the cultivation of wisdom. In

addition, education in spirituality and aesthetics are also linked with wisdom in the literature. I cohere these threads under the core value of *pedagogical wisdom*.

Discourses that Integrate by Crossing Linguistic and Paradigmatic Barriers

There is an evolutionary academic and educational movement beyond fragmentation and disciplinary isolationism and towards more integration—through integral and holistic theories, inter- and transdisciplinarity, and dialogic¹³ approaches. A challenge that has emerged from the inter- and transdisciplinary literature is the difficulty in communicating across different disciplines, epistemologies and paradigms (Eckersley, Wierenga, & Wyn, 2006; Grigg, Johnston, & Milson, 2003; Nicolescu, 2002). An evolutionary philosophy of education that can overcome this challenge requires tremendous sensitivity to linguistic, cultural and paradigmatic contexts. An important insight of French postmodern/poststructuralist philosophy is awareness of context in terms of how we language the world. Arguably, the *linguistic turn* in philosophy has not yet significantly influenced formal education. I propose that this integrative capacity of *language reflexivity* is supported by postmodern/poststructuralist, aesthetic/poetic and critical/postcolonial pedagogies. I cohere these threads under the core value of *pedagogical voice*.

Postformal-integral-planetary Pedagogies for Evolving Consciousness

And the strength of the thread does not reside in the fact that some fibre runs through its whole length, but in the overlapping of many fibres.¹⁴ (Wittgenstein, 1968, p. 32)

These complexly interwoven theoretical issues contribute to the formulation of an evolutionary *philosophy* of education based on a multitude of fibres of postformal, philosophical, psychological and educational theory. I also include numerous rich, creative examples from my—and others'—teaching experience in the evolving *art* of education. This paper seeks to reflect the pluralism among the postformal educational approaches that nurture one or more of the qualities that support the evolution of consciousness. My initial endeavour to cohere the diverse evolutionary and educational discourses is an educational philosophy that reflects unity in diversity. The fibres converge into threads and the threads are woven into what I call *postformal-integral-planetary pedagogies*. (See Figure 1)

At the intersections between the evolutionary and postformal educational discourses I have identified the following four core values:

- Pedagogical *Love*
- Pedagogical *Life*
- Pedagogical *Wisdom*
- Pedagogical *Voice*

Figure 28.1: Towards postformal-integral-planetary pedagogies: an educational philosophy nurturing evolution of consciousness

The following four sections each begin with *philosophical perspectives* and then continue with examples from the *art* of education. The philosophical/conceptual component of each section points to historical and theoretical links with the evolution of consciousness discourses, while the more practical component integrates diverse pedagogical experiences. Since these core values are emerging from the complex, dialectical, postformal, integral mindset, they are not mutually exclusive but complexly interconnected. I individualise each to fully honour its particularity and orient readers (even postformal ones) who have their favourite emphasis.

Pedagogical Love

Philosophical Perspectives: The Heart of a Teacher's Gaze

The word 'love' is rarely mentioned in educational circles. The word seems out of place in a world of outcomes, accountability, and standardised tests. (J. Miller, P., 2000, p. 31)

And yet love is clearly central to spiritual development in most religious and spiritual traditions. In Christianity, Buddhism and Islam, Love and/or Compassion are central indications of Divinity, Allah, Christ- or Buddha-nature. Steiner gave lectures in 1909 where he 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)

Alfred North Whitehead (1916/1967), writing a few years after Steiner, affirmed the significance of reverence in his philosophy of education.

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. (p. 10)

Whitehead's words are echoed by Gebser's (1949/1985) integral consciousness: "encompassing all time and embracing both man's distant past and his approaching future as a living present" (p. 6).

Several holistic educators speak of love and reverence as touchstones for wisdom (Hart, 2001b; J. Miller, P., 2000; R. Miller, 2000). Developmental psychologists explore wisdom as a feature of postformal thinking (Arlin, 1999; Sinnott, 1994; Sternberg, 2001). 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 educationist, 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 educrats. 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 education, the reductionism and quantification in language needs to be challenged to support a transition (P. A. Woods & Woods, 2002). As Gebser (1996) said: “our terminology determines to a certain extent the direction of our thought” (p. 84).

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). The term *pedagogical love* has also been used in constructivist educational theory (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, 2000). Nel Noddings and Parker Palmer both link their notions to teacher *integrity*.

The Art of Pedagogical Love: Being in Love with Learning and Teaching

The practical application of these (r)evolutionary ideas seems a far cry from the performance outcomes required by the audit culture. Yet the love of teachers for their children, for the ideas to be conveyed, and for learning itself, can be nurtured and demonstrated in several ways. Firstly, by attending to our own *inner self-development and self-care*.¹⁵ Some examples from my own inner work—as self-care—include:

- Study of inspirational teachings and other wisdom literature;
- Artistic classes (voice, movement, painting, drama) to promote flexibility of thought, imagination, inspiration and group spirit;
- Modelling love, by showing care and respect. Children learn most profoundly from what is modeled by the adults closest to them (Marshak, 1997);
- My nightly preparation involved three components: study of the subject material to be introduced; study of its deeper/broader context; contemplative surrender to being guided by creative inspiration. The latter step in the process invariably provided, as if on cue, new creative inspiration that enriched and enlivened my lessons for the following day.

Secondly, I actively nurtured my relationship with the children in the following ways. Some of these may seem obvious but are rarely found in pre-service manuals.

- Getting to know my students by finding time to speak individually to each one, even if briefly, during each day;
- Making *authentic* eye contact—the beholding of the child with “the teacher’s gaze” (Uhrmacher, 1993). Ideally, my gaze held a vision of each child’s potential in dialectical relationship with the reality of the moment, lifting their hearts up like flowers to the sun.
- Being fully present, not absent-minded, is important and is referred to in the literature as “teacher presence” (Kessler, 2000a, 2000b; Palmer, 1998);
- Meditative contemplation, regularly, on each individual child, throughout the school year (Steiner, 1982);
- Attention to soul nurture and aesthetic nourishment by creating a beautiful, safe environment, physically, emotionally, psychologically—a “gourmet soul chef” perhaps?
- Long term commitment to children for several years, personalises the learning environment (Eisner, 2000; Marshak, 1997);
- Encouraging partnership and cooperation rather than competition, dominance and bullying (Eisler, 2001; Goerner, 2000);

- Finally, ecological awareness is enhanced by practising care for plants, small animals and other sentient beings (Orr, 1994).

In retrospect, my most interesting lessons were on topics I had to research as they became warmed through with the love for learning I experienced—an advantage of not using textbooks,¹⁶ once you overcome the fear of “not enough time.” By honouring the particularity of each lesson through individualised presentation modes one often finds the *extraordinary* in the ordinary.

Pedagogical Life

Philosophical Perspectives: Imagination as Conceptual Vitality

A thinking that is fragmenting, detached, and rigid will continue to give us a world that is increasingly broken, alien, and dead. The possibility of a living, harmonious, and meaningful world can only be grasped and realised by a thinking and knowing that are themselves living, whole and engaged.” (Sloan, 1983, p. xiii)

With these words educational philosopher Douglas Sloan makes an eloquent conceptual bridge between living, integrative thinking and life itself. 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 Bergson’s *élan vital* (Fraser, Kember, & Lury, 2005), Whitehead’s *process thinking* (Gare, 1999), and Deleuze’s *lines of flight* (St. Pierre, 2004). Philosopher of imagination, Richard Kearney (1998), 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.

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.¹⁷ Postformal educational researchers, Kincheloe and Steinberg (1993) claim “Post-formality is life-affirming as it transcends modernism’s disdain and devaluation of the spiritual” (p. 309). I suggest that 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.

Sloan’s (1983) characterisation of *insight-imagination* best approaches my understanding of imagination. Sloan refers to it as a “higher order of consciousness,” noting Bohm’s distinction between “the deep act of imagination in insight from what he calls *imaginative fancy*” (p. 144). Sloan continues.

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. (p. 192)

This aligns with Steiner's notion of *imaginal thinking*¹⁸ and Wilber's *vision-logic*. The cultivation of logic and rationality was significant in overcoming the deficiencies of earlier mythic consciousness, e.g. dogma and superstition (Gidley, 2007a). Yet the dominance of narrow instrumental forms of rationality, at the expense of other faculties, is arguably a psychic prison for children and young people and may jeopardise their conscious evolutionary development as adults. Formal education *trains*¹⁹ children to think in fixed concepts. I suggest that providing children primarily with dry, abstract, intellectual concepts may stunt their potential conceptual development and flexibility by fundamentalising concepts as dogmatic, unchanging *facts*. By contrast, postformal pedagogies that foreground *conceptual imagination* can be forces for *conceptual vitality*. Educating with conceptual vitality allows concepts to breathe and grow with children, so they evolve to meet children's developmental potential. This lays foundations for flexible, complex, process-oriented thinking, and a smooth transition to postformal-integral-planetary consciousness at the appropriate developmental moment.

Meanwhile, formal education seems caught within the inertness of formal thinking, as neo-fundamentalist educational reform agendas write more *stale* ideas about *the already said* (Lyotard, 2004). Several philosophers have emphasised the importance of imagination in education (Lyotard, 2004; Nuyen, 1998; Warnock, 1976; Whitehead, 1919). 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?

The Art of Pedagogical Life: Creating Imaginative "Lines of Flight"

Education today is filled with broken paradoxes, and with their lifeless results. The great challenge of integrative education is to "think the world together," not apart, so that education can become the life-giving enterprise it was meant to be. (Palmer, 2007, Abstract)

There are two aspects to the art of cultivating *pedagogical life*. My primary interest is to promote the underappreciated notion of bringing concepts to life—to create living thinking—as a way of "thinking the world together." The second aspect, discussed subsequently, honours life through ecological, environmental and sustainability education (Jardine, 1998).

Using imagination to bring concepts to life has been central to Steiner pedagogy for eighty years, as a catalyst for the evolution of consciousness via both individual development and cultural regeneration (Gidley, 1998; Nielson, 2006; Sloan, 1992; Stehlik, 2008). Several contemporary educators emphasise imagination²⁰ in school education (Egan, 1990; Eisner, 1985; Neville, 1989; Takaya, 2003, July). Others note its epistemological role in awakening higher knowledge and overcoming the dualisms fragmenting higher education (Gidley, 2003, 2006; Leonard & Willis, 2008; McDermott, 2005). Imagination is also a focus of futures education (Gidley, 1998; Gidley, Bateman, & Smith, 2004; Hicks, 1998; Milojevic, 2005).

In practical terms the healthy development of a teacher's imagination can be cultivated through such artistic activities as painting, creative writing, poetry and story telling to increase the likelihood of inspired teaching practice (Gidley, 2003; Leonard & Willis, 2008).

The cultivation of imagination is primarily nurtured in children through creative story telling and “pedagogy permeated with the arts and an aesthetic sensitivity” (Sloan, 1992, p. 47). A diversity of imaginative teaching processes is enacted in Steiner/Waldorf schools. A recent doctoral study focused on this aspect of Steiner pedagogy providing a worthwhile illumination of the cultivation of imagination in education, through: “drama, exploration, storytelling, routine, arts, discussion and empathy” (Nielson, 2006, p. 247). A unique pedagogical process that differentiates Steiner education is that writing is introduced first through pictures and pictograms prior to the abstract Roman alphabet. In my experience this supports evolution of consciousness in a meaningful way so that when children do learn to read the more abstract text they are able to *read for meaning* and thus are less likely to be *functionally illiterate*.²¹ For a pictorial overview of the evolution of literacy from Palaeolithic art, see Appendix C (Gidley, 2007b).

Imagination, however, is not of itself positive or negative. Its impact on the child depends on the content. The power of “the image” is well-known to the advertising industry, and futures researchers point to its transformative power (Boulding, 1988; Gidley, 1998; Polak, 1973). We live in a global cultural milieu, bombarded by pre-packaged images created by corporations to sell their products (Giroux, 2001; Steinberg & Kincheloe, 2004) and where imagination is cultivated in an unhealthy way through media images of violence and fear. Several researchers critique the damaging effects of overexposure to negative media images (Clouder, Jenkinson, & Large, 2000; Grossman, Degaetano, & Grossman, 1999; Healy, 1998; Marshak, 1997; Pearce, 1992), calling for more critical awareness (Milojevic, 2005; Spina, 2004; Steinberg & Kincheloe, 2004). Educators can help to balance the impact of negative mass media on children’s wellbeing through providing critically reconstructed images of the good, beautiful and true, and by strengthening each child’s own “image-making powers” (Sloan, 1992). The healthy effects of such positive imagination on young people’s views and visions of the future and empowerment was found among Steiner educated Australian students (Gidley, 1998, 2002).

In addition to cultivating imagination, other kindred ways to affirm and enhance vitality and wellbeing through promoting *pedagogical life* include:

- Hand work—central to traditional and indigenous enculturation practices, and used pedagogically for a century (Dewey, 1972; Montessori, 1916/1964; Steiner, 1928/1972);
- Imaginative, postformal architecture (Jencks, 1997) and aesthetic interior design;
- Attention to rhythmical, cyclical, organic time vs. fast, mechanical time, to *pace* education more in line with our beings (McGill, 2005). See also Appendix B (Gidley, 2007b) for a postformal-integral-planetary analysis of modernist time-conceptions;
- Respect for nature through *ecological imagination*, and reverence for life (Jardine, 1998).

In summary, we should not underestimate the beneficial effects of enlivening education as a vital contribution to the resuscitation of an ailing planetary ecosystem.

Pedagogical Wisdom

Philosophical Perspectives: Creatively Integrating Multiplicities

Postformal thought ... is linked to creative production by virtue of its ... multiple views of reality and its multiple solutions, definitions, parameters, and methods during problem

solving... [also combining] subjective and objective understanding... the same sorts of processes [can be observed] under the rubrics of wisdom. (Sinnott, 1998, p. 271)

The notion of *wisdom*—for millennia a central concept in the perennial philosophies (or wisdom traditions)—is a complex, elusive dimension. I propose that wisdom flourishes in contexts of reverence-care-love and life-filled conceptual imagination. *Wisdom* has attracted a resurgence of interest at the philosophical intersections between postformal psychology, education, and spirituality discourses. Perhaps this is not surprising, given the privileging of cognitive over emotional or vital ways of knowing in the Academy. Adult developmental psychologists suggest that wisdom embraces complexity, multi-perspectivity and creativity (Arlin, 1999; Labouvie-Vief, 1992; Sinnott, 1998; Sternberg, 1990, 2001).

Developmental psychologist Robert Sternberg (1998) has proposed a *balance theory*²² of wisdom arising from his triarchic theory of human intelligence—comprising analytical intelligence, creative intelligence and wisdom as practical intelligence. Psychologist Jan Sinnott (1998) 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 suggests that creativity and imagination are declining during childhood—in contrast to most aspects of cognitive development—perhaps lending support to Koestler’s theory (Kaufman & Baer, 2006). This has raised the question as to whether it may be the “process of schooling itself, with its focus on the acquisition of knowledge and the production of correct (rather than imaginative) answers, which promotes this decline” (Kaufman & Baer, 2006, p. 1). Kaufman and Baer (2005) characterise 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. Wisdom educator Caroline Bassett (2005b) proposes three major approaches: “wisdom as cognitive functioning, wisdom associated with various personal attributes, and wisdom understood as exceptional self-development” (Bassett, 2005b, para. 1). She contextualizes Sternberg’s approach within the first, but omits Sinnott’s research. Bassett situates her own work in the third approach, which she associates with postformal thinking, transformative learning and aesthetics/creativity.

In this complex territory of integrating multiple perspectives, Wilber’s integral framework could contribute theoretical coherence to cultivating wisdom in education. But there is a *complex aesthetics* to how this actually works in the art of pedagogical practice (Rose & Kincheloe, 2003; Steiner, 1928/1972). Rose and Kincheloe point to the importance of “complex aesthetics” in developing and integrating the multiple perspectives of postformal thinking:

As teachers think about the relationship between the aesthetic and the intellectual, they develop pedagogical strategies that encourage engagement... This involves the recognition of multiple ways of knowing which assists more students to discover that they are imaginative, creative and smart. (p. 46)

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 (2005) pointed to research on wisdom as a

balance of cognitive, conative/behavioural and affective²³ human abilities. This has been extended to four wisdom dimensions: discerning (cognitive), respecting (affective), engaging (active) and transforming (reflective) (Bassett, 2005a, p. 7). Through affect, aesthetic education can contribute to wisdom. There is extensive literature on the moral, cultural and integrative value of aesthetic education beginning with Plato (Gidley, 2002). Steiner pedagogy carries the romantic-aesthetic philosophical legacy of Schelling, Goethe and Schiller (1954/1977). 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.”

Finally, wisdom is about *waking up*—to our own presence and the presence of others. The complex wisdom embedded in the art of education demands being awake in every moment.²⁴ As Tobin Hart (2001b) states: “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” (p. 10). Steiner (1967), in 1922 lectures, already indicated this.

First of all, the teachers must be awakened, and then the teachers must awaken the children and young people...what matters is a question of awakening, for evolution has made human beings fall into a sleep that is filled with intellectualistic dreams. (p. 23-28)

*The Art of Pedagogical Wisdom: The Many Faces of the Muse*²⁵

Good teachers...are able to weave a complex web of connections among themselves, their subjects, and their students so that students can learn to weave the world for themselves. (Palmer, 1998, p. 11)

To counter the prescriptive and somnolent trends, we need more than a model or framework; we need to hear the creative voices of educators who have cultivated pedagogical wisdom as an *art*. Maggie MacLure’s (2006b) art is her critical passion. She claims “Interruptive methods are needed to try to crack... the inertia coded in the pedagogic encounter” (p. 731). She proposes a *baroque* educational philosophy as a creative way to interrupt and resist closure (Deleuze & Conley, 1992). MacLure (2006c) characterises *baroque* education²⁶ with such terms as “entangled, disruptive...artistic, aesthetic and literary.” She notes that by utilising “dislocation of time and space...[and] periodic interruptions of the ‘other’” baroque educational philosophy offers “resistance to audit culture...[and] disrupts closure seeking.” I was intrigued to recognise that many of these *baroque* features resemble Steiner education—sometimes regarded as quaintly anachronistic. Yet from MacLure’s (2006c) perspective this “defamiliarisation” with the “mythic immediacy of the educational present” is of immense value in moving beyond the “closure-seeking tendencies” of the audit culture. So how might such “left-field” aesthetic approaches as Steiner education or Deleuze’s *baroque* philosophy lead to wisdom, postformal thinking, or even qualify as “good education”?

What may be most effective in cultivating wisdom in education is utilising complex thinking and creativity to represent knowledge from multiple perspectives while showing their integral interconnectedness through our creative artfulness. This can be assisted by approaches that acknowledge *multiple intelligences* (Gardner, 1996), or *lines* of ability (Wilber, 2004).

In my own pedagogical practice I continually danced between disciplinary emphasis and transdisciplinary contextualisation: conceptually, through imaginative vitality; visually, through

a picture or diagram; imaginatively, through the narration of a story, poem, song, dance, or role-play; and/or experientially, through handwork, gardening, or off-campus excursions. Other ways to enhance wisdom are to ensure children learn critically under-appreciated human values. Cultural pluralism and multilingualism need more educational space in a multicultural global world (de Souza, 2006; Inayatullah, 2002; Milojevic, 2005). Cosmopolitanism as a significant feature of planetary consciousness is discussed in Appendix B (Gidley, 2007b).

Awareness of the value of play in education goes back two centuries to Schiller (1954/1977) and Jean Paul Richter (Pridmore, 2004). Educator Eugene Schwartz (1999) sees play as a foundation for conceptual knowledge. Kincheloe and Steinberg (1993) link it to postformality. Play can be philosophically grounded by the *jouissance* of poststructuralist word play (Derrida, 2001; Kristeva, 1982) and integral developmental theory (Gordon & Esbjörn-Hargens, 2007). While substantial literature suggests that violent video games have a destructive influence on children (Benoit, 2000; Clouder, Jenkinson, & Large, 2000; Grossman, Degaetano, & Grossman, 1999; Healy, 1998; Pearce, 1992) one study contests this (Spina, 2004). As an alternative, non-violent strategy board games could playfully contribute to the development of postformal, complex systems thinking in adolescence.

Perhaps even more subjugated in most education settings are *well-being* and *happiness* (Abbs, 2003; Eckersley, Wierenga, & Wyn, 2006; Noddings, 2003); *laughter*, *humour* and even *frivolity* (Johnson, 2005; Koestler, 1964/1989; MacLure, 2006a). It is encouraging to see these broader human literacies opening up through the creativity of postformal educational offerings.

Pedagogical Voice

Philosophical Perspectives: Languageing the World of Words and Sound

The poetics of education ... calls for the endless acts of cultural reincarnation—acts which enable students to see with new eyes and to speak with new tongues. (Abbs, 2003, p. 17)

I am using the term *pedagogical voice* as a broad palette to include *family resemblances*²⁷ among postformal developments in language and linguistics, speech education, the range of voices of teachers and children, and education in awareness of sound and silence.

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 was begun in the late 18th century by English and German romantic philosopher-poets such as William Blake, Schelling, Novalis and the Schlegel brothers (Richards, 2002; Royce, 1892/2001; Steiner, 1914/1973). Contemporary philosophical awareness of how we language the world emerged with the *linguistic turn* (Rorty, 1967). The *linguistic turn* was influenced by Ferdinand De Saussure's *linguistic structuralism* (Matthews, 1996), the *language-games* of Ludwig Wittgenstein's (1968) later *anti-dogmatic* philosophy, and the notion of *metanarratives* by Lyotard (2004). Linguistic consciousness was deepened by French poststructuralists (Deleuze, 1968/1994; Derrida, 2001; Foucault, 1986; Kristeva, 1982).

Developmental psychologist Susanne Cook-Greuter (2000) refers to the “construct-aware” stage in which awareness of what she calls “the language habit” arises (p. 235). I use the term *language reflexivity* for this concept. Recent research on the relationship between integral theory and postmodernism explored relationships between Wilber's *vision-logic*, Cook-Greuter's

construct-aware stage and Derrida's *deconstruction* (Hampson, 2007). Other 20th century thinkers have drawn attention to the developmental significance of reflexivity and creativity in languaging (Abbs, 2003; Barfield, 1985; Gangadean, 1998; Subbiondo, 2003; Thompson, 1998). Evidence of the emergence of new forms of creative languaging is found in the use of neologisms²⁸ (Derrida, 2001; Gangadean, 1998; St. Pierre, 2004).

Steiner (1926/1986, 1984) 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/Waldorf education. He also developed a complex, enlivening movement art called *eurythmy*²⁹ based on his understanding of how consciousness co-evolves with speech and language (Steiner, 1931/1984). Eurythmy is a largely undiscovered postformal art-form with the potential to enhance higher order consciousness through complex creativity and body-mind integrality. It is enacted artistically with speech or music, or therapeutically. Research into the potential of eurythmy in systems theory has begun (Deijmann). It could be philosophically located within the emergent *aesthetic literacies* arising from the critique of *narrow literacies* (Gale, 2005).

In the context of high stakes testing and performance outcomes *pedagogical voice* and *language reflexivity* are not high on educational agendas. Yet research suggests that sustained exposure to electronic "voices"—television, computers and electronic games—may impair early speech development (Clouder, Jenkinson, & Large, 2000; Healy, 1998; Pearce, 1992). While not advocating the elimination of the latter, more creative attention to the nuances of the *living word* could facilitate postformal language sensibility at appropriate developmental moments.

The Art of Pedagogical Voice: Silent Spaces and Sensitive Sounds

On better days we struggle to tear off the tacky film which covers our educational and poetic aspirations, resist the counterfeit version of consciousness and struggle to locate the smothered springs of renewal. (Abbs, 2003, p. 1)

What kinds of environments are we providing for our children? In our noise-polluted urban worlds it is a huge challenge to draw conscious attention to sound, let alone begin to refine and educate the delicate senses in relation to it. By contrast, an educational environment where spoken human language is valued over written and electronic voices for young children may provide an antidote. Poems, singing, drama and natural conversation are all vocal methods that can greatly benefit the development of written language. Additional oral methods include: chanting, oration, re-telling stories, tongue twisters and word play. Learning a second or third language is invaluable for enhancing sound awareness, and ability to see things from multiple perspectives, not to mention expanding awareness of the cultural *other*.

Consciousness of how we voice ourselves with children also makes space for silence, which can be a very powerful arena for "holding the space." David Jardine points to the importance of cultivating silent spaces in our classrooms.

We must begin to believe again that silence may be our most articulate response. Silence must become possible again. In the midst of silence, a word, a gesture, a cry, can finally *mean* something, because we can finally hear, finally listen. (Jardine, 1998, pp. 30-31)

Kincheloe and Steinberg (1993) refer to the respect the Ancient Greeks had for “the lulls of profound silence that periodically spread across a room filled with conversation” perceiving them as representing the presence of Hermes. “By silencing the everyday babble, Hermes allowed the Greeks to tap their imagination, fears, hopes and passions” (p. 304).

In a pedagogical environment where teachers are reflexively conscious of their own language and voice, and respectful of children’s voices, the space can be opened for children to voice their hopes and fears, interests and dreams.³⁰ Recent educational research involves the participation of children’s voices in education³¹ and research (Graham & Fitzgerald, 2007). Research on non-violent communication may also be relevant in this regard.

The world of sound and tone—which incidentally is carried on the air—is heavily polluted today, just like the particle pollution in the air. How often do urban children hear birds or insects sing, wind whistle, creeks babble or waves break? Attention to sound education has been severely neglected, other than through the obvious formal process of music education. We can begin with very young children by allowing them to ‘hear a pin drop’, or taking them to environments where they can actively listen to natural sounds. Arguably, a joyful teacher starting a class with a song is far less likely to attract resistance than one who shouts to be heard.

In these times, when so much education has become reduced to *vocational training*, it might be useful to consider that the word *vocation*—from *voce*—originally meant *spiritual calling*. How are we facilitating the deep listening that might enable children to hear such a calling (Hillman, 1996). While not recommending meditation for children, listening practices, observation of nature, and the inner stillness of absorption in a creative activity—e.g., painting, wood carving, weaving—are foundations for stillness, open mindedness and open-heartedness.

In summary, an authentic pedagogical voice may balance the inauthenticity of ‘voice’-mail, ‘chat’-rooms, and ‘talking’ computers. Educators carry a developmental—even evolutionary—responsibility through our choice of words, our tone of voice, the timing of our silences, our authentic presence, and how well we enable children to express theirs.

The Pedagogical Languages³² of Love, Life and Wisdom

From multiple points of view the times we are living in are highly significant. As a species we have achieved a peak in terms of scientific and technological development, yet the damage we have done to the earth in the process has brought the whole notion of progress into question. Alternatively, the word *progress* could mean a growth and maturing of consciousness and moral/ethical/spiritual values through the nurturing of love, life and wisdom, rather than information acquisition and consumerism which are primarily geared to material progress.

The notion that consciousness is evolving has emerged in spiritual and religious studies, developmental psychology, cultural history and integral theory. New thinking is evident in the new sciences, poststructural philosophy, and integral, holistic, planetary perspectives. The potential impact for formal education is twofold, raising the following key questions. If new postformal ways of thinking are emerging that are complex, dialectical, creative and self-reflective, how is education responding to this? Secondly, if the fragility of our current planetary ecological environment can be assisted by fostering wiser, more caring, more life-enhancing, integral, planetary consciousness, how can educators achieve this? This paper has brought these challenging issues into the education discourse by planting seeds for postformal-integral-planetary pedagogies. Arising from the intersection of the evolution of consciousness discourse and postformal educational approaches, my educational philosophy distils four core pedagogical

values—love, life, wisdom and language/voice. I suggest these are central to education for spirituality, care and wellbeing.

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¹ Reductionism in science is the process which involves “starting from wholes and moving “down” into parts, [in which] one is moving in the opposite direction from the way matters arise” (Goodenough & Deacon, 2006, p. 853).

² The term *spiritual* is used here to denote ways of thinking not limited by *scientific materialism*, but which acknowledge there is more to life than matter, without necessarily subscribing to a particular religion.

³ Although this quote is well known, oft-cited, and always attributed to Einstein, I have not been able—in spite of numerous searches—to uncover its source.

⁴ Holism has often been taken as the thesis that the whole is more than the sum of its parts.

<http://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi> Holistic/integral/unitive consciousness is identified as a feature of postformal thinking (Gidley, 2006, 2007a, 2007b).

⁵ *Construct-aware* is a term used by Cook-Greuter (2000) to refer to the ability to become aware of one's language habits and to consciously move beyond them so that we are self-reflexively conscious of our own language. I introduce the term *language reflexivity* as an alternative to construct awareness, with similar intent.

⁶ The university template is different as its genealogy is arguably more connected to the monastery template.

⁷ Even within theoretical frameworks that purport to be *the most holistic* or *the most integral*, there can be a shadow of competitiveness or even elitism, where proponents of one version either undermine or don't adequately reference others of slightly different persuasion. My interest is *integration* of integral and other postformal and planetary approaches to begin philosophical coherence. My approach *reflects* on itself, and includes the particularities of other integral approaches—not to imply either a competitive, hierarchical, *one-upmanship*, or a horizontal relativism.

⁸ Sri Aurobindo's spiritual philosophy was pedagogically developed through his spiritual collaborator, *The Mother*.

⁹ I am not sufficiently informed to comment on the trends in European and other non-Anglo nations, except that in the so-called developing world, there is a strong, modernist, political and economic movement to transplant the formal factory-model of schooling into these diverse cultures. There is also a postcolonial critique of this neo-colonialist agenda (Gidley, 2001; Inayatullah, 2002; Jain & Jain, 2003; Jain, Miller, & Jain, 2001; Visser, 2000).

¹⁰ I use *postformal* to refer to the pedagogical approaches pointing beyond the factory model of *formal* education.

¹¹ I coin the term *delicate theorising* in reference to Goethe's *delicate empiricism* (Holdrege, 2005; Robbins, 2006).

¹² Contemplative studies programs have been developed at Brown University http://www.brown.edu/Faculty/Contemplative_Studies_Initiative/courses.html and *The Center for Contemplative Mind in Society* <http://www.contemplativemind.org/about/history.html>

¹³ See for example the *Global Dialogue Institute* <http://global-dialogue.com/>

¹⁴ I acknowledge that I came across this quote from Wittgenstein in the book *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics, and the Ecological Imagination* (Jardine, 1998, p. 25).

¹⁵ Foucault (2005) pointed out that *self-care* was part of the spiritual path to knowledge for approximately two millennia until the Cartesian split of spirituality and philosophy.

¹⁶ Most Steiner schools do not encourage teachers to use textbooks, but rather to research and individualise the content aspect of lessons through their own imagination and creativity.

¹⁷ Although not strongly emphasised in the postformal adult development literature, *imagination* is linked with postformal development by some researchers (Bassett, 2005b; Cook-Greuter, 2000; Sinnott, 2005).

¹⁸ The term *imaginal thinking* was used by Steiner in 1917 to represent a conscious activation of a higher faculty of imagination conjointly with the concept-forming thinking mind to create living concepts. "I have applied the term 'imaginal' to representations that are apprehended by the psyche as living" (Steiner, 1970, p. 39). The term *imaginal* has re-emerged in contemporary educational writing, based on the work of Jungian psychologist James Hillman and others. It is referred to as a "pre-analytical mode of knowing and being" (Willis, 2004, p. 8 of 13) in contrast with Steiner's post-rational intent.

¹⁹ The term *training* in educational settings is a behaviourist metaphor. Although it has been used in an integral education context to distinguish three elements of an integral curriculum: “content, training and inquiry” (Ferrer, Romero, & Albareda, 2005, p. 307-308), my preference is for non-behaviourist terms.

²⁰ Kieran Egan’s *Imaginative Education Research Group* based in Vancouver has created a community of scholars, educators and researchers focusing on this vital aspect of educational transformation.

www.ierg.net

²¹ Functional illiteracy refers to being able to read the words in a text but not understand the meaning and/or be able to apply it to everyday life. According to a support group for literacy in Tucson, Arizona, “In the U.S.A. 40-44 million (21-23% of adults) are functionally illiterate. Among young adults, illiteracy is increasing.” <http://www.lovetoread.org/dev/literacy.html> Further research is needed to establish the veracity of this claim.

²² Sternberg’s balance theory is a complex theory and it is beyond the scope of this paper to elaborate.

²³ This echoes Pestalozzi’s and Steiner’s emphasis on balancing head, heart and hands in education.

²⁴ There are emergent global initiatives directed towards wisdom, such as the *World Wisdom Council* <http://www.wisdompage.com/worldwisdomcouncil.html>

and the Wisdom Institute <http://www.wisdominst.org/wisdom.htm>

²⁵ I have gratefully borrowed and adapted this phrase from the book *Creativity across domains: Faces of the muse* (Kaufman & Baer, 2005).

²⁶ These terms were taken from notes I took at a conference presentation (MacLure, 2006c).

²⁷ *Family resemblances* was used by Wittgenstein (1968) to refer to the “complicated network of similarities, overlapping and criss-crossing” found in different word uses and meanings (p. 32).

²⁸ The term *nanotextology* was playfully utilised to refer to construct-awareness of each word (Hampson, 2007).

²⁹ The term *eurythmy* means beautiful or harmonious rhythm from Greek roots *eu-* “well” + *rhythmos* “rhythm.” <http://www.etymonline.com/index.php?term=eurythmic> Eurythmy brings together “form, movement and language [which] all *sound* the essential nature of the world in different ways.” <http://eurythmy.org/abeurpl.html>

³⁰ The *Centre for Children and Young People* (CCYP) at Southern Cross University, where I am undertaking this research, emphasises children’s voices as a significant component of its mission, through the participation of children and young people in research (e.g. *The Young People: Big Voice Project*) <http://ccyp.scu.edu.au/index.php>

³¹ The honouring of children’s voices in education is in line with the UNESCO project *Education for All through Voices of Children* http://www.unesco.kz/education/efa/booklet_voice.pdf

³² *Pedagogical language* has been referred to as a pathic principle in learning, including “presence, relational perspectives, tact” referred to as “pre-reflective, pre-theoretic, pre-linguistic and non-cognitive” (van Manen & Shuying, 2002). This is a complex area in which some researchers would call these postformal.