

A Guide to Ken Wilber and
the Education Literature:
Annotated Bibliography

Technical Paper No. 27



- R. Michael Fisher, Ph.D.
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In Search of Fearlessness Research Institute

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Introduction

Controversial Ken

From all of what I admire about Ken Wilber's transpersonal psychology, now integral philosophy, from the beginning of his writing career, has been his panache. He's a controversial figure, sometimes saying very controversial things. But I'll leave readers to explore that and to decide for themselves; nowadays, Wikipedia on the Internet is a good basic source to get a sampling of Wilber's writing and controversies.

However, I have to mention the latest, in my mind, which is relevant to our world. Wilber's critical integral theory is made for a complex/conflictual world, with problems that are going to be solved only by 'new' kinds of thinking. Wilber's offering here is unique, as many authors in this bibliography have testified to in print. I thought of Ken the other night while I was watching Al Gore in the 2006 documentary film *Inconvenient Truth* (on global warming). Gore is a great spokesperson for the environmental movement. His presentation in the film is compelling. But I asked myself, "is this good education?" "is this integral in approach?" and my answer was "no" to both questions. That's odd, because at least I thought Gore may have been influenced by Wilber's integral approach. Yes, Wilber and Wilberian followers have for years bragged that Gore and other 'biggies' have read some of Wilber's books and conversations have even passed between them.

Yet, Gore, for one, seems not to have internalized what Wilber's work is really all about. Gore was far from 'integral' in his presentation of the near doom of the planet. And then, I thought of how Wilber has recently interviewed (2 times on Integral Naked website) the internationally acclaimed science (fiction) writer Michael Crichton, author of *State of Fear* (2004). Both Crichton and Wilber are very critical of "environmentalists" who are so radically and emotionally-driven, scaring people, and not presenting all the story of the so-called "facts" of global warming theory. Gore appeared not at all to embrace the partial truths of his critics.

I wonder what Wilber would say about Gore now?; maybe we'll see Ken publish something about it in his next book or the next. He's never been shy to back-off from laying out a good critique of just about anyone. I'll leave Ken with a few words here (and a smile) on his published critique of the 'pop-spiritual' new agey inde film *What the Bleep Do We Know?* He wrote, "*Bad physics and fruit-loop mysticism,*

and people are starving for this kind of stuff, bless them" (Wilber, 2006, p. 295)¹. Wilber actually does try to embrace the partial truths in the inde film and those he critiques in his latest book, bless him.

Annotated Bibliography

The following is the first annotated bibliography on Ken Wilber and the Educational literature. "Educational," in this context, is "schooling education," "adult education" and "higher education." More specifically, this document ought to be of interest to those educators interested in all forms of "alternative" education. As well, as locating citations of Wilber's work in educational writing, the bibliography (with addresses) and Author Index (at the end) offers a directory to 80 researchers and educators cited herein, who are (or have been) interested in Wilber and what can broadly be termed "integral education."² Thanks to everyone who assisted me directly in bringing the material herein up-to-date, albeit, that is an ongoing task. If you notice 'gaps' or 'errors,' please be assured they are due to limitations of resources and time to contact everyone in this bibliography, and not due to any intention to omit someone's work. To add to this bibliography send your contributions to rmfisher@shaw.ca.

Before jumping in right to the citations and annotations starting from 2007 and going back to 1982 (which is the first date of Wilber citations found), I encourage readers to take the time to scan through the rest of this introduction in order to see why, in my view and experience, the construction of bibliographies is a crucial part of a process and practice of integral consciousness itself. As well, readers and users of this bibliography and of each other's work on integral education, may gain some insights as to the 'upsides' and 'downsides' of such an endeavor to bring about any major change and transformation in Education as a field and discipline.

Historical-Autobiographical Notes

There is some connection between crises and completing a passion of mine to assist in the development of an integral (primarily Wilberian) approach to Education. This Technical Paper # 27, unbenownst to me, upon reflection, began long ago in my career as an educator. Its latest incarnation was a large and fairly extensive critical review article I completed in 2002 entitled "'Lighting Up' the Integral: A Critical Review of Ken Wilber's Philosophy and Theories Related to Education." I sent it to the prestigious *Harvard Educational Review* but it was rejected outright without getting to referees, for no real reason other than the editor thought it didn't fit well with their journal publishing interests. The Abstract of that first edition of the paper was:

A new Integral Movement, led by the contemporary American philosopher, Ken Wilber, has provided diverse leaders/educators with a new approach to dealing with the complex and challenging problems of a post-9/11 world. To date, no critical synthesis

¹ Excerpt from his book *Integral spirituality: A startling new role for religion in the modern and postmodern world* (Boston, MA: Integral Books/Shambhala).

² This term is used generically in this publication. Elsewhere, Fisher (in press) I have critiqued and analyzed the complexity of defining the this term "integral education" or "integral pedagogy." Not everyone uses these terms the same way. I am using it because of the connection of the authors herein with Wilber's work or a notion of Wilberian integral education.

of Wilber's work and its relationship to education has been attempted. This article contains a summary of Wilber's concept of 'integral' and its relationship to and transcendence of the limitations of 'holistic' concepts. Nine professional educators have written about the potential and applications of Wilber's work. The strengths and weaknesses of their interpretations of Wilber's ideas are examined. These nine diverse schooling and adult educators have laid the important groundwork for future pedagogical engagement with Wilber's integral view. -RMF

It is astounding to me that I had only found nine serious contemporary educators publishing on Wilber back then, for now that list is closer to 30 or more depending on how one defines "serious." Adapting, I changed the plan and wanted to published the same rejected article in the *Journal of Humanistic Psychology*, where some years ago I had published my first major paper on Wilber's work and his early career critics up to 1995 (Fisher, 1997). I had thought it would be nice to try again and publish it in another Education journal but that idea quickly dissolved as I was advised by colleagues (see below) that such a move would be virtually impossible (even 'career suicide') because of its length and also due to it being about a topic and writer that the vast majority of educators didn't even know about nor would care about, and many (postmodern³ educators) who had, didn't want to hear about Wilber's "hierarchical" (ought to read, *holarchic*) evolutionary philosophy and theory, period. Ouch! I was a bit naive with my fantasies about the flexibility, openness, and willingness toward change (if not transformation) in mainstream educational circles of the day.

I had previously sent the rough draft to John P. (Jack) Miller (in Toronto)⁴ and Ron Miller (in Vermont), two of the leading North American holistic and spiritually-inspired authors I could think of. They had included bits of Wilber in their published educational writing (Jack since 1988; Ron since 1991). Jack, more mainstream of the two and a faculty member in the Dept. of Education at OISE/UofT, responded encouragingly on e-mail: "I enjoyed reading your paper but I think it focuses too much on what others have written. Have you thought about writing a paper basically trying to develop an educational theory based on Wilber's work?" (pers. comm. Sept. 26, 2002). Yah, but no one article could cover that. It would have to be a book. To research and write a book would take a major commitment of time and money and that wasn't going to happen in 2002 as I hadn't even completed my Ph.D. yet, and exhaustion was setting in (I graduated in 2003).

Although, I laughed at Jack's comment (with some pain). I actually started a book ms. on exactly that endeavor some twenty years before (Fisher, 1982). That project fell apart as I had abruptly retired from school teaching, my first wife and I at the time had a baby and another on the way, I was writing on a typewriter (hell for doing footnotes), I had no extra money then either, and... well, the life crises got

³ My argument would be that Wilber's theory, and holism itself (R. Miller, 1991, p. 53) as part of integral theory, are postmodern (see Wilber, 1998, p. 121). The extreme poststructural-postmodernists are primarily the staunch critics of a philosophy and theory like Wilber's. Yet, there are many other staunch and moderate critics of Wilber too—the most radical are likely to have been pushed on Frank Visser's website "World of Ken Wilber" now called "Integral World."

⁴ Jack Miller, founder of The Holistic Learning & Spirituality in Education Network, was also heavily involved in co-creation of *The Holistic Educator* journal (see his other important writing in the bibliography to follow).

worse, but no need to elaborate here (see Fisher, 2004⁵). The ms. entitled: “*Appropriate Education: Future Education as if the Human Being Mattered*” (take-off from the inspirational critique of E. F. Schumacher’s⁶ 1974 *Small is Beautiful: A Study of Economics as if People Mattered*). I never finished it, yet it was inspired by finding my first Ken Wilber book (*Up from Eden*, Wilber, 1981) in a university bookstore early in 1982. I’d never heard of the man, yet, Wilber’s anthropological, psychological, sociopolitical, spiritual, and evolutionary perspective took my breath away then, and some 25 years later I still want to read and write about his work (albeit, I’m a lot more critical of Wilber and his work now, including some of his disciples). That’s amazing to me, as I am usually someone who continually finds new authors and movements to follow, then drops them as they ‘fall short,’ and finds another. Life-long learner, I am, or at worst, hyperactive—maybe a reluctant ‘leader’ myself who can’t really follow(?)—all of the above(?).

Wilber’s thought and project has stayed with me for good, proving over time to be the most comprehensive synthesis and well-researched developmental context for any kind of educational agenda for the future, that I know of. Many of the authors in this annotated bibliography (to follow) also would likely agree-- with Wilber’s span and depth as a truly sentinel and unique contribution, from a brilliant contemporary philosopher (the likes of an Alfred N. Whitehead) of our times. But Jack was right. No one had yet integrated systematically Wilber’s entire tome and interesting ideas into an educational philosophy and theory *per se*; so the search for a model of “integral education,” curriculum, and pedagogy, was still in progress in 2002. And not much has substantially changed to this day, from what I can see, albeit, an admirable (rather unknown) good first attempt to apply some of Wilber’s theory to curriculum theory in a whole book has been accomplished by Clifford Mayes (2003), working out of Brigham Young University, Utah.

Ron Miller⁷ looked at my draft in 2002, as well, and wrote *via* a couple of e-mail exchanges, which I think offer some sense of where the scholarship on Ken Wilber and Education is at:

Yes, I’ve done quite a bit of thinking and some writing on Ken Wilber’s ideas and their relevance to education, and it’s encouraging to know that you are interested in pursuing this subject.... I corresponded very briefly with Wilber once; about a year ago he was organizing a discussion group on “integral” education.... my friend and colleague Rachael Kessler... attended it.... Another colleague of mine who is very interested in Wilber’s work is Ramon Gallegos in Guadalajara, Mexico. He is a leading advocate of holistic education in Latin America, and invited me to present a workshop on Wilber at a conference a couple years ago. It was hard enough making sense of Wilber’s cosmology to a group that hadn’t all

⁵ In an incompleated essay “The Future of Critical Integral Education: A Thirty-Some Year Reflection” (see in the bibliography to follow, also my writing in *KWIE* publication in 2002-03).

⁶ Not insignificantly perhaps, Schumacher’s later book *A Guide for the Perplexed* (1977), outlined a similar epistemological framework to Wilber’s (1995) four quadrants, albeit, not near as complex. Unfortunately, Schumacher has not been acknowledged for this by contemporary “integral folks” (including Wilber himself), who think only Wilber invented the ‘quadrants’ (see my further writing on other very similar epistemological forms of the quadrant (derived independently to Wilber’s 4-quadrant model) in Fisher 2003 “Epistemological fearlessness...” in this bibliography).

⁷ Founding editor of *Holistic Education Review* in 1988, later became *Encounter*, faculty member at Goddard College, VT, exec. dir. *Paths of Learning: Options for Families and Communities*, and founder and board member of The Bellwether School, near Burlington, VT.

read his work, but add in the language barrier... we had quite an afternoon!.... I refer to Wilber often in my teaching, when I try to explain what I mean by "holistic" education. I present a model of "levels of wholeness" which corresponds with Wilber's notion of holarchy.... I think Wilber has provided a vision of holism that is more comprehensive and compelling than any other I know. Many of my colleagues, particularly feminists... think Wilber's model is too "linear," and I get into long debates with them. I'm willing to grant that no single model, even Wilber's, can accurately or absolutely capture the fluid and mysterious nature of lived reality, but if we're going to use any intellectual maps at all, I don't see how we can do better than Wilber's (pers. comm. Aug. 27, 2002).

Good to hear from you again. I'd be happy to read your paper and give you my thoughts. I agree that it's time to get Wilber's perspective into mainstream educational discourse, and I'll do what I can to help you achieve that. (pers. comm. Sept. 8, 2002).

I think you have performed a valuable service, pulling together this summary of Wilber's ideas and carefully analyzing how they have been viewed (or ignored) by educational scholars. No one has done this before, and it is a very important task. This paper deserves to be published in a major journal. As far as I can judge (I've read a lot of Wilber, and I'm supposedly a leading holistic theorist, but there's a lot of his work I still don't fully understand!) you have accurately captured the essence of Wilber's worldview and demonstrated its relevance to contemporary thought as well as to the crisis of modernity.... It all seems pretty much on target.... Indeed, I would say that your paper has inspired me to go back and read still more of Wilber's work and reconsider how I would incorporate his thinking into my future writing on holistic education.... I've always felt, intuitively, that a holistic worldview is the only solution to the intractable conflicts of our time, and you correctly suggest that Wilber addresses this very clearly. (pers. comm. Sept. 26, 2002)

I certainly understand your reluctance to step forward as an interpreter of Wilber's massive work. Indeed, that is exactly why my own summaries of his ideas are as incomplete as they are. No, I don't expect you to devise a complete "package" for readers new to Wilber. And I recognize that the focus of your paper is on the possible educational implications of his work. All I mean was that I felt your introduction of his core concepts would be more effective if you'd lay them out all together rather than suddenly bringing them in as a way to expose the gaps in other scholars' interpretations. (pers. com Sept. 30, 2002).

So, you can see that the journey behind this work has been an "interesting" one, and although I have had some support from education scholars to pursue it, that has been far and few between. And the other reality of limitations here, is that Wilber himself has written so little about the field of Education,⁸ and/or direct applications of his work to an integral education theory *per se*. Jack Miller said as much in an e-mail:

Ken Wilber has written very little about education. In one case what he has said does not make much sense in relation to his own theories. In *One Taste* [1999] he supports the standards movement (p. 259) which in my view is not in any way congruent with an integral approach. He also refers to "liberal education" as "idiot

⁸ R. Miller (2000, p. 14). True as that is generally, in Fisher (in press), I included in my chapter a review of what Wilber has said over the years on education, and it has slowly been increasing, as he no doubt sees the impending need to develop this area (see Esbjörn-Hargens, 2006, for the best initial work on concrete and tried applications of Wilber's AQAL theory to teaching and learning at the post-secondary education level).

compassion.” I do not find these kinds of generalizations very helpful. (pers. comm. Sept. 26, 2002).

When I finally got back their critique (some 20 months or so later) from Thomas Greening, the long-time eminent editor of the *Journal of Humanistic Psychology*, he (and one anonymous reviewer) expressed some thoughts that continue to resonate with me (haunt me) today re: the problematics of pursuing a project to get Wilber into mainstream educational scholarship and practices. Greening wrote (pers. comm. Nov. 29, 2004),

After a careful (and regrettably slow) review process, we have decided your paper is not right for *JHP* and would be better placed in another journal. You have clearly put a lot of careful thought into it, and it deserves an audience, but *JHP* readers are not necessarily the right audience for it. Here is one review [from a blind referee for *JHP*] : “I found this paper somewhat intriguing, given the urgent need for educational reform in our era, but I also found it a bit fawning (over Wilber), digressive, and lacking in clear and concrete reflections about just how Wilber’s paradigm can reform education. The main question I kept asking myself and failed to find satisfactorily answered was whether Wilber’s Integral paradigm would really “turn students on” to learning, and provide a concrete plan for its cultivation. Although there are some interesting hints at the above direction, they are never really fleshed out and too much time is spend in my view on rather abstract reflections on an already abstruse meta-theory.”

“Abstruse meta-theory” huh? No doubt, that’s a familiar reading (critique) of Wilber’s tome. Yet, Reynolds (2006),⁹ a student and interpreter of his work wrote, “... the Integral Vision of Ken Wilber deals fully with the ‘real world,’ and isn’t just wandering around in idealistic streams of abstract ideas...” (p. 350). I think it is a bit of both.

So to wrap-up the story behind this bibliography, I turn to the day in 2005 when an integral educator and colleague at UBC, Olen Gunnlaugson, e-mailed me about this call for chapter proposals for a first anthology on “Integral Education” that was apparently supported by Wilber and the Integral Education Center of Integral University.¹⁰ The editor’s invitational letter included a discussion of the problems in our world and in education, offering something new. They wrote,

One of the most exciting and potentially transformative initiatives in the 21st century is coming from the work of Ken Wilber on the development of integral consciousness and his integral framework for viewing the world. The educational impulse emerging from this framework will both *include* the best of existing mainstream and alternative approaches, and also *transcend* them, to create an educational approach which promises to have enormous transformational potential for individuals as well as for culture(s) and the world. Based on a comprehensive framework that includes ‘all quadrants, waves, streams, states and types,’ it has the potential to allow children and adults to appropriately develop all aspects of themselves within an environment that facilitates a natural harmony between the Good (Ethics), the Beautiful (Aesthetics) and the True (Science). This book introduces and develops the theory and practice of Integral Education.... If you are interested in joining the Integral Education Discussion

⁹ Reynolds, B. (2006). *Where’s Wilber at?: Ken Wilber’s integral vision in the new millenium*. St. Paul, MN: Paragon House.

¹⁰ The book proposed is entitled, *Integral Education: The Good, the Beautiful and the True*, edited by Jennifer M. Gidley and Gary P. Hampson, Australian scholar-educators on futures.

Forum, which supports the development of the Integral Education Center, please go to: <http://integral-ed.org/>"http://integral-ed.org

Sounded amazing to me at the time; finally, an organized effort with real results. I decided to rework the old drafts, add some concrete applications from three respected teachers in the field using integral pedagogies (Lynne Felman, Marilyn Hamilton, Sean Esbjörn-Hargens), and send it to these book editors under the title: "Ken Wilber's Integral Approach: A Critical Review of Applications in Education Toward a 'Wisdom Culture.'" It was accepted, with a glowing confirming letter by one of the editors:

Thank you so much—I read your chapter on the weekend and I loved it. It is a great combination of some interesting, rather inspirational narrative and some first-class scholarly review material. At first read I think it is stunning. (pers. comm. April 21, 2005).

Well you can imagine, perhaps, how long this journey has been. As I write now, I am writing after having received a long-awaited letter from the editors of this book, but unfortunately, it is not good news. The book is likely to be delayed until well into 2008 (if at all). This was the final straw in waiting for my efforts (some 6 years possibly) to ever be published by a professional publisher on the topic of KW and Education.

In the meantime, I decided to update the research for this chapter and then I had the bright idea (I thought) to publish an annotated bibliography and use much of what was in that chapter and add more, but in a very different form. I like creating resource guides like this. It is not the first. I started them in my late 20s. There is something about keeping historical records and appreciating (and critiquing) everyone's work on a topic that is an "integral practice"—of sorts—it keeps me humble, and honors others' efforts and sets our hard work in print for future generations. One embraces all, includes and transcends in doing a bibliography like this. I felt during the process of reading and synthesizing people's work that there was some 'thread' of 'spirit' flowing through me and all of those listed below—as if we were consciousness communicating with each other in one place in some form—for some reason, that I would have to say is for 'synthesis' and 'collective co-intelligence'—an advance, a progression, is calling, that we come together more than we have over the past 25 yrs. or so. We can perhaps, start from a new 'plateau'-- as now, in this bibliography we reflect and build a historical consciousness of our own integral movement—in education.

As you may easily have gathered, I have struggled *via* crises to get where I am in my career, and the hardest thing is to see how easily one's work is forgotten, lost--and even I forget much of what I have written and done as the years go by. In compiling these guides (bibliographies) I find it helps advance a continuity of "historical consciousness,"¹¹ which frankly, seems a deep collective therapia in the lower quadrants of Wilber's model. I trust some of you will appreciate and understand what I am saying. Crises are part of transformative learning and that is

¹¹ I am more and more interested in the power of "historical consciousness" practice, as spiritual practice, and draw on the work of Seixas, P. (Ed.) (2004). *Theorizing historical consciousness* (Toronto, ON: University of Toronto) and Ahonen, S. (2005). Historical consciousness: A viable paradigm for history education? *Journal of Curriculum Studies*, 37(3), 697-701.

a familiar place for me and my work. I have learned lots this way that would not have likely stretched my consciousness as it has, without the crises. I've enjoyed reconnecting with several people in this bibliography as I asked them to update the references. This is one of the ways I stay connected to the Integral Movement (or is it a "Revolution" as Wilber and his students often claim?).

I have doubted the value of putting this long introduction into this technical paper. Upon re-reading it, I think it reflects, amazingly so, the crises that are part of transformation and are a *real* part of the attempt to get people together to build something new, like a Wilberian version of "Integral Education." The politics of power, of privilege, of forget, and remembering, all contribute to a largely fragmented effort in the various groups and publications on this topic of Ken Wilber and Education. The forces of the mainstream hegemony in Education are all there to contribute to oppressing the emergence of something like "integral." Each educator in this bibliography, more or less, has internalized that oppressive non-integral framework and value system, imaginary, and vision. We are sometimes, I believe, our own worst enemy to the actual transformation of our educational consciousness. That's largely been my experience for the past several years attempting to work on projects with other so-called "integral" folks in education and other ventures. I have written elsewhere (Fisher in press), in the book chapter I've spoken about here, that Wilber himself has often been frustrated with how little progress is made amongst educators coming together to develop something called "Integral Education."¹²

And yet, conflicts on interpretations of what is "Integral" anything are ripe and everywhere in this movement. I am no longer "buzzed" by "exciting" hyper-discourses on the "potential" of integral education. I must be getting old and cranky

¹² I would be first to admit, I have not been overly giving to the movement either. Although, I have made several initiatives and have attempted to go onto e-lists but I have found them all wanting, rather unprofessional for my liking, and a lot of hype and little real inquiry as to what "integral education" means, and ought to mean. It is hard to find solid commitment from people. That's my critical philosopher unhappy about the current dialogue and discourses around integral theory period. My own take is that "critical" ought to be always put in front of the term "integral theory" which is rarely done, even though Wilber (and Crittenden, and others) has said it is a new form of critical theory. But I'd go farther and say it is a form of conflict theory (especially Wilber's early-period writing up to 1997). Unfortunately, a strong case could be made *via* a sociological analysis that "integral theory" (and any notion of integrative, or holistic, etc.) is a basic form of consensus theory with a history of ideological hegemony in functionalism (conservatism). That's right... integral theory and the movement are not radical enough. Then, my other point of contention, which gets me virtually nowhere in the integral movement to date, is that I believe we cannot even talk about "integral" until we also talk about "fear"—and fearlessness (i.e., the 'Fear' Project and 'Fear' Matrix, which I have derived as contextual frames from Wilber's early work on the "Dualism-Repression-Projection" and "Immortality Project" and "Atman Project"; see Fisher, 1997 for my critique on this). Readers may note 'fear' (and fearlessness) are the other aspect of my research interest and publication agenda. Integral consciousness is, as Graves, Beck, Wilber and others have shown and said (paraphrasing) "where fear drops off as the main motivation in perception, values, beliefs, thinking and acting." The critical integral question, for me, is when are we 'integral folks' going to take that seriously and then look at the complexity of 'fear' today in a post-9/11 world—that is, look at how a good "fear education" (analogous to sex education, for e.g.) is going to have to help bring about more movement to the integral level? I am talking about 'fear' (AQAL). On that topic-- no one from the integral movement seems seriously interested, so far. I think that is a grave problem and error.

at age 55. I've heard more than enough so-called "integral" sales pitches that end up shallow and hollow, often dissolving before they can be realized. Hope, is a dangerous thing. I prefer to leave it 'at home' and work in true fearlessness in the present for the Prime Directive of the Spiral (as Wilber and Beck and others have called us forth to do).

Bottomline, we all have a lot of (non-glorious) work to do; the more I learn what we have done, the more I know more deeply just how inadequately educators have handled the massive work of Wilber's tome in terms of integrating it with the field of Education (Cliff Mayes's work is a beginning exception). We have a lot of debates to work through about the role of "leaders" and "leadership" from an integral perspective. So often, I see 'integral folks' undermining leaders. I see so much immature emotional rebellion within the Integral Movement and that is sad, and no doubt, I can be critiqued here as well at times (my left-over "Boomeritis"). I for one am interested in nurturing our revolutionary leaders of transformation to integral consciousness (and above). How to actually do that well, is a distant aim. Anyway, I conclude, we have a lot to learn about working at integral consciousness, and I for one look forward to that challenge, as painful and frustrating as it has been. Now, I leave my own historical-autobiographical interlude, for the substantive content of this publication. May this bibliography serve the cause! Enjoy.

Using This Resource Guide (Annotated Bibliography)

Taking a task on (a labor of love) like this is something one has to be prepared for in terms of a growing volume of materials to be included; that, if not documented in its earlier stages when the size of the field is small enough, it may never get done. In two or three years down the road, this task would have been probably too much for me and my limited resources. Now, I am prepared to keep this updated (with editions published every year or two as necessary) as it feels fairly complete (albeit, with a bias of English-only and largely North American coverage). It will be through efforts of those in the field and colleagues to help keep this bibliography correcting its errors, and growing with what is really happening.

I envision this baseline research as a data base for further scholarly investigations into each article cited here and the work of each author. The annotations, albeit, very scanty and mostly "neutral" or "objective" in tone,¹³ are a beginning for seeing patterns, and guiding educational researchers deeper into each of the texts documented. There are endless questions, answers, and publications to come from merely analyzing what is already 'out there.' I trust we'll make better use of the collective value of our work. Cultivating *Integral Education* requires more than field applications, it also requires scholarly research and a research community that exchanges vibrantly around what we observe in our praxis. Of course, the ideal is that practitioners and theoreticians all come together too, as we have so much to inform each other with—*integral praxis* is, at its best, a flow and an interweaving of action, criticality, theory and reflection within a transdisciplinary perspective. Aren't

¹³ This is generally true, but in one particular case (Miller, 1988, 1996) I took excerpts from a more critical paper I'd written several years ago. This was done to illustrate the possibilities of utilizing text and analyzing it for insights into biases of how educators may use (or potentially mis-use), in part, Wilber's work.

we due for a three day conference on Wilber and Education in the next year or two?

Selection Criteria: All of the following parameters (primarily the first three) are necessary for inclusion in this bibliography: (1) cite Ken Wilber, (2) published in an educational-scholarly journal or other professional educational book, monograph, or document, (3) author is an educator¹⁴ by profession, (4) (and/or is writing about education *per se* and citing Ken Wilber), (5) unpublished dissertation, thesis, paper (academic, professional). This bibliography, covering a massive area, is inevitably incomplete, and a work in progress. Any contributions you can offer to improve the completeness and accuracy are most welcomed (send to rmfisher@shaw.ca).

A Few Initial Findings From The Bibliographic Data

This small handful of authors have a passion for holistic, spiritual, alternative and futures education, in which a drastic transformation of society is expected and encouraged. None has been more upfront than Ron Miller in offering appreciative expletives for Wilber's brilliance and importance as a visionary, whose philosophy and theories contain a "fertile seed" for reconstructing a "new postmodern holistic theory" and substantive respectful critique of holism, the latter, which has provided a primary foundation for holistic education and its many derivatives—and according to R. Miller, no holistic educator ought to go unfamiliar with Wilber's achievements. — (Fisher, in press, pp. 19-20)

Although it seems at first impressive, there are some 132+ citations of Wilber in the Educational literature in 25 years (1982-2006); that, is a relatively infinitesimal number when one thinks of all the written works/presentations and publications produced (internationally) in Educational literature during that time. Upon researching five mainstream scholarly journals in Education¹⁵ (1996-2006), there was only one reference to Wilber made in one publication (i.e., Vacarr, 2001). If that sample of journals over the last ten years is any indicator, one would have to conclude that **Wilber has had virtually no significant impact in the mainstream Education field** and is quite frankly "unknown" and/or "invisible." Perhaps, this is not a surprise to most 'integral' folks as the situation is likewise in the mainstreams of most disciplines.¹⁶

The evidence in Fig. 1 below shows that educational works citing Wilber seem to be on the decline (at least, they are up and down, cyclically) since a peak in 2002-03 (or a peak in 1999 then 2005, see Fig. 2). The strong decline in 2006 is vivid. I have no explanation for this, though several hypotheses do arise (but I'll save that for another time). One hypothesis revolves around the following observations. It is my experience that any academics and/or graduate students in Education (i.e., in

¹⁴ Defining what a professional "educator" means is not easy nor agreed upon often. Some authors in this bibliography are area experts who teach at a university and are not necessarily trained academically in the field of Education but they would see themselves as "educators" of the integral domain of theory and practices.

¹⁵ *Journal of Educational Thought* (Canada), *Journal of Educational Theory* (U.S.), *Harvard Educational Review* (U.S.), *Educational Philosophy & Theory* (U.S.), *Studies in the Education of Adults* (U.K.), *Journal of Curriculum Theorizing* (U.S.).

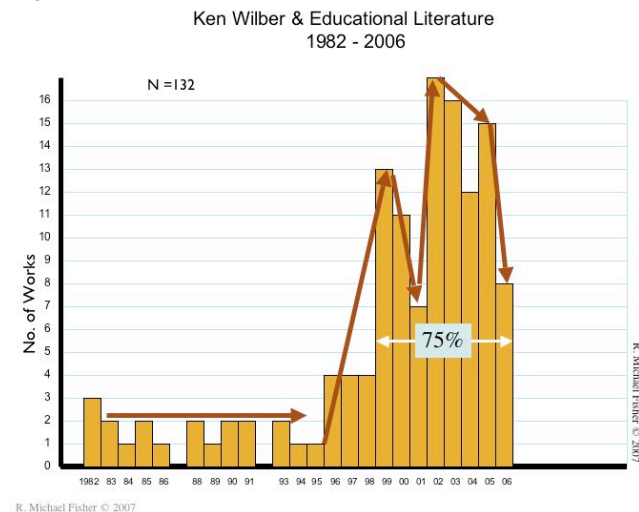
¹⁶ The good news is that Wilber has been cited for the very first time in one of the 'bibles' in mainstream research texts (i.e., Denzin and Lincoln's (2005) *The Sage Handbook of Qualitative Research, Third Edition*, p. 616)—and cited by "clinical" medical researchers.

mainstream colleges and universities) who utilize Wilber in their research documents, characteristically get dismissed, or looked at askance by peers and supervisors in the academy. There are lots of 'good' reasons for that. Anyway, it is a true risk for graduate students especially, who are sometimes attracted to Wilber's work and continue to carry on using it outright in the academy, to face what some would say is "career suicide." I, at least, can vouch for the latter fact. Evidence in this bibliography indicates that most graduate students may not be following through with academic educational careers where they forefront Wilber's work.

A few notable observations from the bibliographic data presented here: **(1)** a surprising number of times I read "Wilbur" [sic] in these works, **(2)** people writing in education and citing Wilber rarely cite other educators who have also cited Wilber, **(3)** the 'real biggies' in mainstream education research and philosophy virtually never cite Wilber, **(4)** virtually all the authors below write from within a North American and Australian context respectively and interpret Wilber through a predominant biased lens, of one kind or another, of consensus theory (functionalism= i.e., conservativist ideology) (see f.n. 10) and, **(5)** virtually no author below (except Esbjörn-Hargens) has adequately taken into account a discussion of Wilber's phases I, II, III, IV, V in recognition of his evolving theory.¹⁷ This bibliography ought to help 'correct' observations 1-2 but I'm not sure how best to 'correct' observations 3-5. You may have ideas for such needed 'corrections' and 'balances.' So, let's share ideas with each other and continue to expand the scholarship, global reach and applications of Wilber's work in the field of Education.

Now, a few quick observations from Figures 1-4.

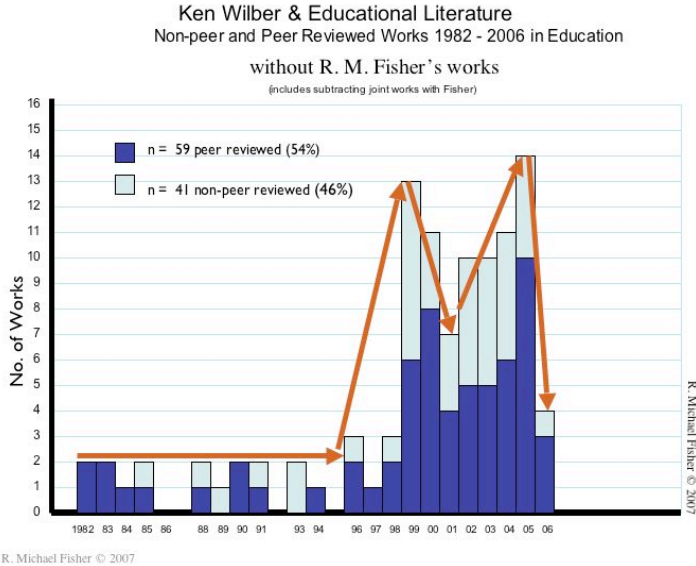
Figure 1



¹⁷ Phase 1- 1973-1977 writing, Phase 2- 1978-1983, Phase 3- 1983-1994, Phase 4- 1995-2000, Phase 5- 2001- to date (see Reynolds, 2004, 2006 for details). Reynolds, B. (2004). *Embracing reality: The integral vision of Ken Wilber: A historical survey and chapter-by-chapter guide to Wilber's major works*. NY: Jeremy P. Tarcher/Penguin.

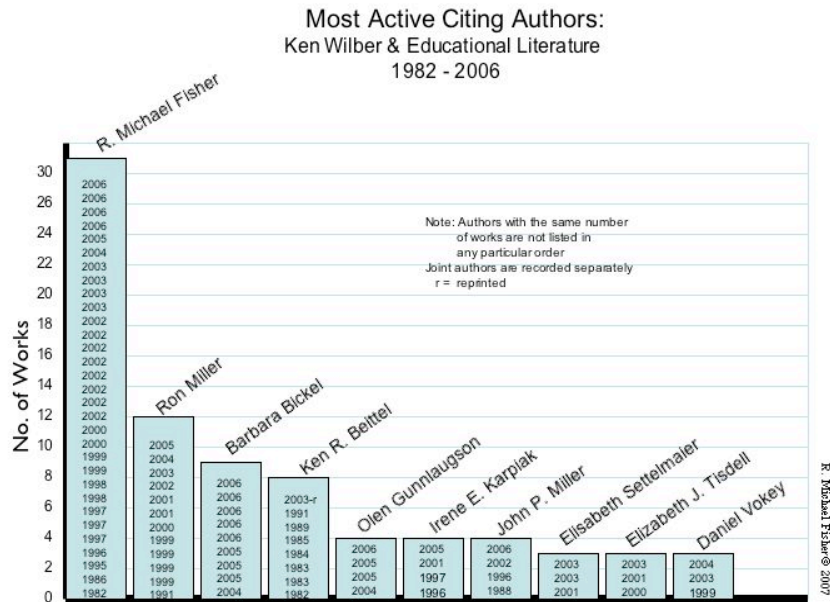
Figure 1 indicates that a small number of works citing Wilber appeared fairly regularly since 1982 and in 1996 an increasing popularity of citations happened, with a major rise after 1998, with 75% of the total works citing Wilber appearing between 1999-2006.

Figure 2



In Figure 2, the works of R. M. Fisher are taken out because of their high number, so as to get a range more accurate to the general field of authors. The up and down trend remains the same, the peaks are lower and virtually 1999 and 2005 are about the same number, indicating that works citing Wilber have not really increased steadily since 1999 but on average (except for one year-2005) are less than the number in 1999, with a dramatic decline in 2006. The dark shaded portions show that 54% of the works are peer-reviewed, with a slight indication that the percentage of peer-reviewed works are increasing with time. Albeit, it ought to be remembered that still there are rare few articles in mainstream Education journals or books that cite Wilber.

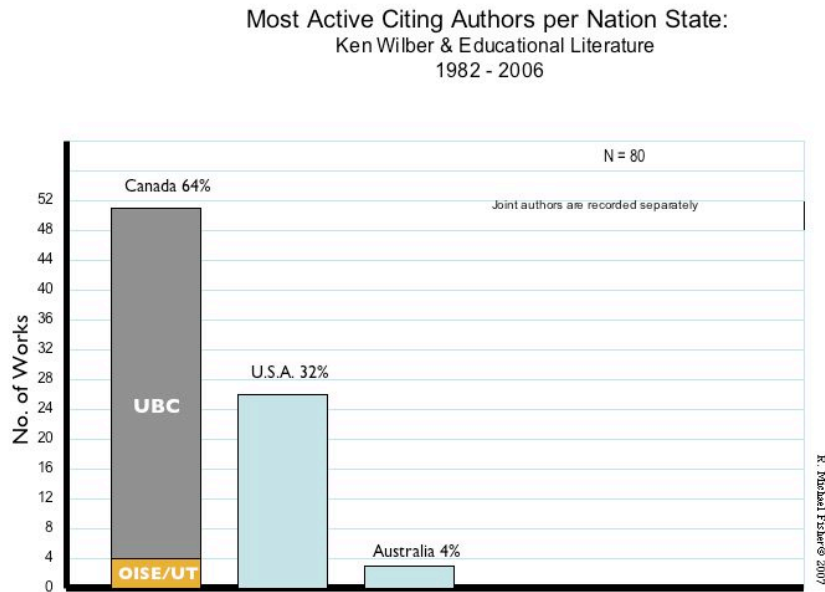
Figure 3



R. Michael Fisher © 2007

Figure 3, rather self-explanatory gives a sense of the activity of citing authors in various works from the bibliography. This of course is numbers only, and not an indication necessarily of quality of works. It does however give a sense of who is who (and who has been) re: spreading of the 'word,' so to speak, about Wilber and his work in professional and academic educational circles.

Figure 4



R. Michael Fisher © 2007

Figure 4, perhaps most significant amongst the preliminary analysis, indicates that 64% of the works/authors are from and/or have been working within Canada; primarily at The University of British Columbia or have been at UBC. A small percentage of works are from the Ontario Institute of Studies in Education/ University of Toronto. The West-East 'divide' of sorts, is interesting, and it makes one wonder why there is not much action in between or on the East Coast of Canada. Lots of room for speculation. The point of this diagram, derived from data in Figure 3 (only), is that the most active citing authors of Wilber's work are working in Canada, which is certainly, somewhat surprising and ought to raise questions about the near entire focal point of the Integral Education movement overall, which tends to be largely an American 'consciousness' and 'network.' Basically, Fig. 4 suggests Canada (Canadian authors) ought to be taken more seriously by international counterparts (and take themselves perhaps more seriously) than they currently are in their contribution (and potential leadership) in the development of Integral Education, spirituality in education, and Wilber's work in the academy and professional educational circles.

No date (date unknown)

Eggleston, C., & Gehring, T. (n.d.). An explanation model of North American correctional education. Retrieved from <http://www.epea.org/9thconf/WS4.pdf>

The second author, well-known apparently for utilizing Wilber's work for several

years in correctional education, has co-authored this short article. After outlining five levels of North American correction education, by years and authors, they propose Wilber's (1995) integral quadrant theory to interpret the five levels. They offer diagrams of Wilber's model and place the various levels of correction education within it. The author noted that "Level 5 has been experienced intermittently. It is based on an integrated view of the work [i.e., corrections education], in which Wilber's view of change is emphasized (progress is almost inevitable); classroom reciprocity (teacher as student and student as teacher); integral or balanced attention to the subjective, objective, social, and cultural; and universal/worldcentric citizenship (we are all in this together). There is a vast, hidden literature on Level 5 youth and adult correctional education at facilities in the U.S. and Canada" (p. 18). Notions of include and transcend, the authors point out, are essential in their approach and they noted, "Wilber referred to this subsume and transcend relationship as a 'nested hierarchy' (1995)" (p. 19). Under a subtitle: "Leaps of Consciousness" the authors wrote: "What inhibits us from 'making the leap' to Level 5, the only reason we are constrained by our self-fulfilling prophecy, is that we expect prisoners to act in clever, evil, manipulative ways. So did Level 5 leaders—except, they also intuitively knew that, when trusted as a group, the same inmates would rise to the occasion. Why? Perhaps because they were each capable of much more than was traditionally expected.... This all quadrants/all levels model can be applied to increase clarity of thought about our work.... Many of us find we are in a seemingly hostile environment toward education and learning, so even a little clarity can go a long way..." (p. 21)

[Gehring: Prof. of Criminology, Cal State San Bernardino College of Education, California State University, U.S.A., tgehring@csusb.edu]

Heinberg, R. (n.d.). Schooling: Liberation for mind control. *New Dawn Magazine: A Journal of Alternative News and Information*. Retrieved from <http://www.newdawnmagazine.com>

See Armstrong's (1985) critique of Wilber's view below.

In press (forthcoming)

Fisher, R. M. (in press). Invoking 'Fear' Studies. *Journal of Curriculum Theorizing*.

The author introduced the need for a transdisciplinary approach to the study of fear ('fear') and fear management education. He argued "fear' is not what it used to be and a critical integral approach to the topic would be most useful (a la Wilber's "all possible perspectives"). Wilber (1995, 1997, 2000) is cited as providing 'Fear' Studies with a "... critical integral model (not eclecticism).... Wilber's 'four quadrant all-level' model, too complex to go into in detail here ... nurtures the growth of integral consciousness, dialectical consciousness, and basically a good balance of knowledge derived from the subjective world, the objective world, the individual world and the social world, not privileging one over the others. At the same time Wilber's developmental model challenges us to be critical of applying the appropriate analysis with the appropriate intervention. Apply that to fear management and I think there would be something profound to come" (p. 22).

[Fisher: Adult Educator, Public intellectual, Integral Human Development Consultant, Fearologist, Vancouver, BC, Canada, rmfisher@shaw.ca]

Fisher, R. M. (forthcoming). Ken Wilber's integral approach: A critical review of

applications in education toward a “Wisdom Culture.” In J. M. Gidley & G. P. Hampson (Eds.), *Integral education: The Good, the Beautiful and the True*.

Some of the contents of this chapter are described in the introduction to this technical paper. The current Abstract (in press) reads: “For over 30 years, contemporary American integral philosopher, Ken Wilber, has challenged all of us to critically examine how biased, if not distorted, our current forms of thinking and knowledge are, and what kind of education ought to be developed in order to build, what he refers to as a future “Wisdom Culture.” To date, no critical synthesis of Wilber’s work and its relationship to the field of Education has been attempted. The chapter offers three real classroom vignettes demonstrating the application of Wilber’s integral approach, set within an opening fictional narrative. The remainder of the chapter synthesizes an extensive search of Educational documents, and provides a critical review of 16 professional educators, from both schooling and adult education, who have published writing on applications and potential of Wilber’s philosophy, toward laying the groundwork for future educational engagement with the integral approach. The findings of this literature review focus on the common attractions and omissions, as professional educators attempt to represent and apply Wilber’s ideas. Some distinctions between *integral education* and radical, humanistic, holistic, spiritual, new age, futures, transformative and transpersonal educational approaches are indicated. The chapter serves as a scholarly baseline for professional educators and researchers looking to study how other educators, from diverse backgrounds, have been utilizing Wilber’s integral theory and models. The author cited Wilber (1977/82, 1980/82, 1981, 1984, 1984, 1995, 1997, 1998, 1999, 2000, 2000, 2001, 2002, 2002, 2003) throughout the text.

2007

Fisher, R. M. (2007). A guide to Ken Wilber and the Education literature: Annotated bibliography. Technical Paper No. 27. Vancouver, BC: In Search of Fearlessness Research Institute.

This is a first edition, of what is conceived to be an ongoing publication, which acts as a data base for all educators interested in Ken Wilber’s integrally-informed work, in terms of philosophy, theory and applications. The author, an educator, has been studying Wilber’s work off and on since 1982, the same year that the first educator cited Wilber in a refereed education publication. Twenty-five years later, over 129 professional works in education have cited Wilber, yet, his work is virtually without impact in mainstream Education to this day.

Fisher, R. M. (2007).¹⁸ Education and the culture of fear: A review. Technical Paper No. 25. Vancouver, BC: In Search of Fearlessness Research Institute.

Based on years of research of the literature on “culture of fear,” the author is convinced that educators as a group are far behind the study of the “culture of

¹⁸ I have many technical papers (since 1995) published under In Search of Fearlessness Research Institute (a registered Canadian publishing house), most of which deal with Wilber and integral theory related to fear management education which I have chosen not to list here because of their educational specialization around “fear education.” The ones I have listed above are representative of how I use Wilber’s work in this specific area on the topic ‘fear’ (and fearlessness). See my website “Publications” www.feareducation.com or contact me directly for an updated list (mfisher@shaw.ca) and/or copies.

fear” done by other disciplines. This has to be corrected and soon; living in a post-9/11 world has surely brought this forth, and evidence is presented that the “culture of fear” has emerged in research documents and books for the public mostly within the past 13 years, thus making the idea relatively new and more research is required. Using Wilber (1981), the author back-ups current terror management theory (Pyszczynski et al.), which argues that every “culture” has its embedded defense mechanisms against the fear of death (mortality), and this is fundamental in creating susceptibility to the current “culture of fear” crisis (pp. 8, 22).

Fisher, R. M. (2007). *Curricularizing a critical emotionology: Understanding fear management education as ‘hidden curriculum’*. Unpublished paper.

The author discusses his own work on ‘fear’ as part of the educational research and writing on emotions in education (e.g., Boler), introducing the critical concept of emotionology (from history studies), as a useful framework of analysis in education. The author searched 35+ years of indexes in the *Journal of Curriculum Studies* finding that the world emotion and fear are rarely ever utilized in article titles, indicating that educational discourse in the mainstream is still largely biased toward rational and non-emotive language. The author asks curricularists to *curricularize* emotion on a broader perspective than has been the case. Wilber’s (1998) “integral” interdisciplinary, sometimes transdisciplinary, framework is introduced as postmodernist philosophy and one means to deal with emotionology as a potential study in education. The author introduced Wilber and his work in the footnotes and cited Wilber (2006) as a latest update “... of the evolving conceptualization of integral theory and a post-postformal cognitive lens on where he thinks we ought to be heading in terms of an ‘integral methodological pluralism’ in the 21st century (see pp. 33-38)” (p. 18).

Mayes, C. (2007). *A holarchic approach to the classification of curriculum*. (paper under review at *The Curriculum Journal UK*).

The author, an educator and Jungian therapist, has launched his relatively new career *via* applying transpersonal theory to education (curriculum and pedagogy). His main focus in teacher education is on self-reflectivity and growth, including a full-spectrum approach (*a la* Jung and archetypes, Wilber and levels of consciousness). This paper (albeit, the only citation in this bibliography in the submission stage) is so important to the field of mainstream education and has been submitted to a like journal. The article is a short summary of his book in 2003, where a holarchic curriculum is developed. The author wrote, “In this article, I would like to present an approach to the classification of curricula that honors its various physical, psychological, social and spiritual purposes. Using Ken Wilber’s (2000) transpersonal model of phenomenological development, I shall argue that various types of curricula which seem to stand in opposition to each other are, in fact, often merely operating at different phenomenological levels, which, although distinct, are also potentially consonant. For, each stage in Wilber’s psycho-spiritual paradigm is enfolded in its super-ordinate stage(s). Such an approach to classifying curricula is more inclusive than approaches that create mutually exclusive categories” (p. 1). The author traces out the essentials of holarchic developmental theory and argues that the holarchic approach of Wilber is consistent with “postmodern pluralism” (p. 2). He noted that in reality, evolution is not as clean and clear-cut as this model. Nine categories are used, as the author constructs his levels of curriculum using Wilber’s (1) sensori-physical, (2) phantasmic-emotional, (3) representational, (4) rule/role, (5) formal-reflexive, (6) vision-logic, (7) psychic, (8) subtle, and (9) causal. The most impressive contribution is that the author ties in several mainstream curricula and pedagogical approaches (and their authors) into these categories in a

convincing way. Albeit, this nine level system is basic and not the latest model of Wilber-5, and lines and types, etc. are not included in Mayes's model. The following works are cited: Wilber (1983, 1993, 1996, 2000).

[**Mayes:** Assoc. Prof, Educational Psychology, McKay School of Education, Brigham Young University, Provo, Utah, U.S.A., cliff_mayes@byu.edu]

Miller, J. P. (2007). *The holistic curriculum*. Toronto, ON: University of Toronto Press. [revised and expanded 3rd edition]

Apparently, according to the author, he has reworked his earlier edition and thus updated the material on Wilber in the book. [I have it on order]

[**J. Miller:** Prof. of Education, Ontario Institute of Studies in Education/ University of Toronto, Toronto, ON, Canada, jmiller@oise.utoronto.ca]

VanderWeil, E. (2007). *Accepting a ring of fire: Stories of engagement with fear in transformational adult learning*. Unpublished dissertation. Spokane, WA: Gonzaga University.

This dissertation presents a positive view of "positive fear" in creativity and transformative learning in adult education. The author, not utilizing an integral or Wilberian perspective on education (although interested in spirituality and education), noted that contemporary cultures have been heavily influenced by major "... patriarchal, ualistic religions and spiritual values" (e.g., Judaism, Christianity, Islam, Buddhism, Taoism, Confucianism, and Hinduism). From a largely pagan-feminist view, the author challenged transpersonal theorists like Walsh for overly-emphasizing how essential the above traditions are to understanding spirituality and culture. She critiqued several authors, including Wilber (2000) "... in their efforts to 'globalize' spirituality. Efforts to reduce and/or eliminate fear dominate this discourse" (pp. 98-99).

[**VanderWeil:** Doctoral candidate, Faculty of the School of Professional Studies, Gonzaga University, Spokane, WA, U.S.A., evanderw@gonzaga.edu]

2006

Bickel, B. & Fisher, R. M. (2006). *Presence and precedence: Staying close to ground zero in art/research/education*. Unpublished paper [under review with *Visual Arts Research*].

The authors draw heavily on the art, research, and teaching philosophy of the late Ken Beittel. Fisher has led the way with an indepth *a/r/tographic* inquiry into Beittel's work utilizing a series of paintings he created to 'capture' Beittel in an arational modality. The paper is written as a montage of quotes from Beittel, as well as art works by Fisher, and poetic responses by Bickel to that art and text. A diagram has been originally created to juxtapose William Pinar and Madeleine Grumet's notion of *currere* in educational theory with Beittel's "art of qualitative thinking." The authors argue that Beittel's work is clearly a forerunner of *a/r/tography*, albeit, he had begun his work long before *a/r/tography* was invented as a means of inquiry in art education and arts-based research. The authors noted Beittel's influence from Wilber's work in the early 1980s, and they also note the great influence Wilber has had on their lives and work, especially Wilber's notion of the evolution of self/consciousness (an E-W.

integration). They cited Wilber (1995) and noted Gebser's "arational aperspectival worldview" as an important context of inclusion, which Beittel was an advocate for in his lifetime, where diverse modalities of knowing were all embraced. Wilber (1998) is also cited in reference to getting beyond a personalistic and egoic lens as part of both art and education's purpose for the authors. Wilber (1997) is also cited.

[Bickel: Doctoral candidate, Department of Curriculum Studies, Faculty of Education (Art Ed.), The University of British Columbia, Vancouver, BC, Canada, radicaltrust@shaw.ca]

Bickel, B. & Fisher, R. M. (2006). Disciplined Spontaneity: Art, spirituality and education. The Faculty of Education Research Day. The University of British Columbia, Vancouver, BC.

[paper and media presentation based on the above article for *Visual Arts Research*]

Bickel, B. & Fisher, R. M. (2006). Presence and precedence: Staying close to ground zero in art/research/education. Multi-media and paper presented at the American Association for the Advancement of Curriculum Studies. San Francisco, CA: University of California Berkeley.

[paper and media presentation based on the above article for *Visual Arts Research*]

Bickel, B. (2006). From artist to a/r/tographer: An autoethnographic ritual inquiry into writing on the body. *Journal of Curriculum & Pedagogy*, 2(2), 8-17.

The author described her masters thesis research emphasizing arts-based inquiry (specifically a/r/tography) as a way to access the arational dimension of experience. Art(s), the author argued, using Wilber (1996) for support, has been differentiated in modernity from religion and sciences, to a large degree. And for a postmodern educational curriculum it is important for art to come back into an integration with religion (morals) and sciences (the true) (p. 13).

Esbjörn-Hargens, S. (2006). How integral theory informs teaching, learning, and curriculum in a graduate program. *ReVision: A Journal of Consciousness and Transformation*, 28(3), 21-29.

The author, a serious student of Wilber's, professor of integral psychology, and specialist in integral ecology, has made a commitment to the best quality of integral pedagogy (applied to graduate education). In this paper the author distinguishes "Three Kinds of Education: Conventional, Alternative, and Integral." His interest is: "How can educators artfully integrate the best of conventional and alternative approaches to education: honoring each and yet transcending the limits of both? This article explores that question in the context of one approach to integral education inspired by the work of Ken Wilber and his colleagues" (p. 21). The author is critical that "... most of alternative education, pits itself against traditional education, often overlooking the strengths of traditional models and failing to see its own blind spots" (p. 21). The author is careful to include other forms of "integral education" (e.g., Ferrer, et al., p. 28) with his own Wilberian version, and wishes to see them all as complementary rather than oppositional (as is sometimes too often the case). He lays out the basics of Integral Theory (a la Wilber) very nicely, delineating the basics of AQAL and the five elements

(quadrants, levels, lines, states, types) and three dimensions (objective, subjective and intersubjective)—to the latter, he pointed out that “... one of the key principles of integral education is the recognition that these three dimensions can be seen in how the teacher, students, and classroom all co-arise and develop together” (p. 23). He recommended, “Integral teachers should strive to simultaneously attend to: (1) their own subjectivity and the hard work of vertical transformation through such practices as self-inquiry, meditation, shadow work, and embodied experiences; (2) their student’s intersubjectivity with them and amongst each other through such practices as reflective dialogue, collaborative exercises, perspective taking, and providing presence while others speak; and (3) their classroom through such practices as arrangement of seats and tables, use of space, opening windows, structure of each class, use of visual aids and handouts, assignments, and length of breaks” (p. 23). The author then goes on to outline 10 practices he utilizes in the integral psychology program at JFKU and various aspects of curriculum, “integral journaling” and “Seven Commitments of Integral Education.” All citations are in the “Notes” at the end of the paper. Some critical comments are made comparing Ferrer’s “participatory vision” of integral education with AQAL post-metaphysical (p. 28), where the author emphasized that the Wilberian “... integral model is much more fluid and dynamic than is often recognized by educators” (p. 28). Although Wilber is not cited directly in the text, the References section shows the Wilber works cited as follows: (Wilber, 1995, 1997, 1999, 1999, 1999, 1999, 2000, 2000, 2000, 2000, 2000, 2000, 2001, 2003, forthcoming).

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Fisher, R. M., & Bickel, B. (2006). The mystery of Dr. Who?: On a road less traveled in art education. *The Journal of Social Theory in Art Education*, 26, 28-57.

The authors re-introduced the thinking of the late Ken R. Beittel, artist/researcher and educator from Pennsylvania State from 1950s-late 1980s. Beittel, largely attracted to Zen philosophy and art had read Wilber’s early writing and was substantially influenced by Wilber’s work on consciousness evolution. The authors argued that Beittel brings spirituality into the art education field and is important today, although, the definition of “spiritual” is complex and needs distinctions, of which Wilber (1995) offers at least a dozen different meanings (p. 51). The authors suggested Wilber (1998) for a good review of Wilber’s integral theory, in regard to bringing science and religion together (p. 48), as Beittel did. Commenting on Beittel’s opus, the authors wrote, “We hear a vision, a manifesto, his spirit working to ‘heal’ a ‘split’ and create more freedom, answering Wilber’s (1981) view that spiritual politics is fundamentally a calling and response to: ‘why men and women are not free?’ (p. 331)” (p. 41). By implication the authors insinuate that there may be a connection to why Beittel has been largely ‘disappeared’ from the art education literature, especially in the poststructural postmodernist take-over of the academy (in education and humanities). It may be relevant that Wilber was one of Beittel’s main influences, and thus neither of them is very ‘visible’ or popular today in academic (educational) literature.

Gunnlaugson, O. (2006). Exploring an integral approach to generative dialogue as a means for bringing about transformative learning in groups. Unpublished masters thesis. Vancouver, BC: The University of British Columbia.

[not yet seen]

[Gunnlaugson: Doctoral student, Dep. of Educational Studies, Faculty of Education, The University of British Columbia, Vancouver, BC, Canada, gunnlaugson@hotmail.com]

Miller, J. P. (2006). *Educating for wisdom and compassion: Creating conditions for timeless learning*. Thousand Oaks, CA: Corwin Press/Sage.

A well-seasoned holistic and spiritual educator, the author cited Wilber once in this book: "More recently Ken Wilber (1997) has written extensively about the perennial philosophy. In my view the perennial philosophy contains the following [five] elements..." (p. 16).

2005

Bickel, Barbara (2005). Embracing the arational through art, ritual and the body. *Proceedings of the Third International Conference on Imagination and Education*. Imagination Education Research Group (Simon Fraser University). Vancouver, BC. <http://www3.educ.sfu.ca/conferences/ierg2005/papers.php>

Abstract (excerpt): "This multi-media presentation (paper and video) draws upon the presenter's autoethnographic and a/r/tographic thesis and art, entitled "From Artist to A/r/tographer: An Autoethnographic Ritual Inquiry into Writing on the Body." The presentation foregrounds arational places of knowing, revealed through art making, personal narrative, ritual and the body. Rational discourses of knowledge have marginalized the arational as a site of valid knowledge, often mistaking it for the irrational. Arational knowledge emerges largely from the body, emotions, senses, dreams, intuition, imagination, creation-making, the mystical and relational, alongside the rational.... Arational knowledge has been kept alive in the world and within educational systems, predominantly through the arts and spiritual teachings. This presentation is the beginning articulation of the arational as a way of knowing and learning [cited Wilber, 1998 to support that arational integrates rational ways not dissociates them]. It will address the question How can education, supported by the practice of a/r/tography, embrace the space of the arational as a site of imaginative learning and knowing?" The author wrote: "Gebser coined the term "integral a-perspectival," where no perspective is privileged and a fluid wholistic worldview is sought. He contrasted this with formal rationality, which he called "perspectival reason," a monological perspective with a narrow (egoic) lens (Wilber, 1998, p. 131), relative to an integral lens. Gebser's theory includes the rational with the arational. The arational viewed from the hegemonic Western rational (cognitive) perspective, has most often been confused with the irrational, thus disqualifying it from being seen as a valid and significant site of learning (Tarbensen, 1997). This limited dualistic reading has kept arational forms of knowing marginalized, often pathologized and excluded from traditional educational systems. The arational, has historically been acknowledged within the mystic traditions, and by artists. As an artist-educator, I would like to expand the use of the arational beyond this marginalized positioning."

Bickel, B. (2005). Writing on the Body: An A-rational Pedagogy of a/r/t. Video & paper presentation, Canadian Society for the Study of Education, ARTS-SIG, Univ. of Western Ontario, London, ON.

Similar to the above paper, the author cited Wilber (1998, 2000).

Bickel, B. (2005). Writing the Body/Resistance/Endurance: A/r/tographical Inquiry.

Video & paper presentation at the American Education & Research Assoc. (AERA), University of Montreal, Montreal, PQ.

The author reviewed some of her masters research and how a/r/tography had become important as an inquiry approach. She wrote, "To practice an art form and to inquire a/r/tographically in one's life can lead to an increased ability to wear multiple lenses. This can open up new channels and endless strategies for responding creatively and authentically to art, curriculum, art students, life and the world.... Allowing the differentiated categories of art, education, ritual, research, and curriculum to intermingle and blend, contributes to the reforging and expanding of the divided realms of religion, science and art (Wilber, 2000)."

Ferrer, J., Romero, M., & Albareda, R. (2005). Integral transformative education: A participatory proposal. *Journal of Transformative Education*, 3(4), 306-330.

The authors, led by Ferrer as the more well-known (at least in North America) transpersonal theorist, wrote in their Abstract: "An increasing consensus is emerging among holistic educators about the need for an integral education that incorporates all human dimensions—body, vital, heart, mind, and spirit—into learning and inquiry. Most contemporary attempts at implementing this vision, however, fall back into 'cognicentrism' in that they essential focus on the use of the mind and its intellectual capabilities. This article introduces a participatory approach to integral transformative learning in which all human dimensions are invited to cocreatively participate in the unfolding of the educational process. The metaphor of the four seasons is used to illustrate this multidimensional approach and to suggest concrete ways in which learners can support the various stages of the integral creative cycle. After identifying three central challenges of integral education—lopsided development, mental pride, and anti-intellectualism—the article concludes with some reflections about the importance of reconnecting education with its transformative and spiritual dimensions" (p. 306). The implicit soft critique of Wilberian integral education is implied in this work [as Ferrer is a long-time published critic of Wilber's work], and although Wilber's publications are not cited in this paper, he is referred to briefly on p. 310 as providing integrative frameworks "... (e.g., using Ken Wilber's four quadrant model as a lens to study the various theories of art interpretation)" and "... or Wilber's 'vision-logic,' some of which are considered fundamental stepping stones toward transpersonal and contemplative ways of knowing)."

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Fisher, R. M. (2005). Critical integral 'Fear' Studies: Basic organizational framework. Technical Paper No. 19. Vancouver, BC: In Search of Fearlessness Research Institute.

The author, a fearologist, has been utilizing for several years the basic integral framework of Wilber to study 'fear' (primarily the discourses of fear). In stating several assumptions behind his work in this paper, he wrote, "6. I agree with integral philosopher Ken Wilber that a "fearless shallowness" (a pathological postmodernism) is everywhere today the most serious 'threat' to the gains of modernity and evolution of consciousness and human ethics; yet, the good news is there is considerable evidence that evolution is driven by and toward an impulse of true fearlessness—albeit, it is critical to distinguish between 'individual fearlessness' and 'historical fearlessness'" (pp. 2-3). No specific work of Wilber's was cited.

Gallant, A. (2005). The tools of rationality will never dismantle the myth of a three dimensional world. Unpublished paper. La Trobe University, Victoria, Australia.

This paper was produced as part of a post-doctoral research project, where the author, using primarily a Gebserian framework of “integrality” (and concomitant “four dimensional reality” beyond our current three dimensional world), offers a new integral methodology (she calls “amethodological”) beyond current ones that can assist adolescent voices in the classroom. The author noted, “Integrality requires us as educational researchers and practitioners to be mindful not mindless. In other words, integrality is about what I have termed as being consciousness-filled, not conscious-less.... The new perception is the unfolding structure of integral consciousness [a la Jean Gebser]” (p. 1). The author preferred a Gebserian ‘non-hierarchical’ “integral classroom” (also she called an “antifoundational approach,” p. 20), and is implicitly critical of Wilber’s model of consciousness, although she does support Wilber (2004) and his development of an ‘integral scientific method’ (p. 20). Important to integral researchers in education are her comments as follows: “According to Gebser a fear of not being in control is a characteristic shared by the deficient magical and rational thinking [consciousness structures]. Integral research will be viewed with fear as it is unknown—in magical terms it is a stranger and in rational terms it cannot be controlled. The stranger (integral) will evoke hostility, ridicule and denigration in some research circles” (pp. 7-8). [No reference to the Wilber citation is given at the end of the paper]

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Gidley, J. M., & Hampson, G. P. (2005). Some integral perspectives on school educational futures. In S. Inayatulla, I. Milojevic, C. Chang & M. Bussey (Eds.), *Educational futures: Neo-humanism and transformative pedagogy*. Taipei: Tamkan University Press.

The authors, specialists in integral education futures, explore schooling education, transformative pedagogy futures of school education, and in particular Ken Wilber’s use of the term “integral.” They also will present an exemplary case study of how the Four Quadrants (a la Wilber), as a component of an integral framework, has been utilized to the “...present state of play of futures education in schools” (p. 2). They argue that the “spirit of integral” can be seen to “... have formed part of the leading edge of human consciousness for over 2000 years” but it surfaces and recedes depending on sociocultural conditions (p. 2). They noted that Steiner schools are integrally-informed and are part of this spirit and intent in evolution but they believe all such approaches need to be critiqued as part of a healthy “integral education” movement. Some comparisons in Steiner’s and Wilber’s philosophies are compared. The authors provide a detailed description of the Four Quadrants and other elements of the AQAL model and then relate this to futures concepts. They noted: “... the beauty of an integral model such as this is that it makes the gaps more obvious” (p. 12). They note the amount of divisiveness that still pervades educational change and transformation movements and schools, and brings forth the further need to bridging these as they wrote, “The importance of Wilber’s valorisation of the process of ‘transcending and including’ can help facilitate such a bridging” (p. 12). Among many questions they ask their readers, the authors close with “What is the significance of Ken Wilber’s integral framework for educational transformation globally?” Cited works by Wilber (1996, 2000, 2003).

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Gunnlaugson, O. (2005). Toward integrally informed theories of transformative learning. *Journal of Transformative Education*, 3(4), 331-353.

The author noted that "... a wide diversity of paradigms and fields of knowledge inform existing transformative learning (TL) frameworks within the literature.... postmodern theory has played a formative role..." in shaping various views and theories of TL. The author presents arguments and resources that open possibilities for "... advancing beyond the shortcomings of deconstructive postmodern perspectives..." (p. 331). Introducing Ken Wilber's "integral meta-theory," [AQAL] according to the author, can inspire future "integrally informed" theories of TL. He offered 4 recommendations for this. After outlining very well the basics of Wilber's AQAL meta-theory, the author noted that "Educators affiliated with the Integral Education Domain (I-ED), a future center of Integral University, are presently undertaking integrally informed conceptual and empirical research at several alternative schools and adult education settings. To date, emerging research by integrally informed educators and scholar-practitioners affiliated with I-ED draws largely from Wilber's seminal work. Yet critical interpretations have been advanced to serve the process of addressing the field-specific issues that arise when bringing integral approaches to contemporary educational projects" (p. 336). The author concluded, "As the field of TL fills out in breadth and depth, scholars advocating integrative, holistic, and integral perspectives within the literature would do well to consider the merits of Wilber's integral approach.... it is my sincere hope that by introducing Wilber's AQAL metatheory, addressing the shortcomings of deconstructive postmodernism, integrating 'phase'- and 'stage'-based developmental frameworks, bringing forth an expanded account of rationality, and weaving together more comprehensive cosmologies, this article will serve as a catalyst in advancing integral projects of possibility within the field of TL" (p. 349). The author cited Wilber (1995, 1996, 1999, 2000, 2000, 2003, 2003, 2003, 2003).

Gunnlaugson, O. (2005). Generative dialogue as a transformative learning practice in adult and higher education settings. *Journal of Adult & Continuing Education*, 11(1).

[not yet seen]

Karpiak, I. (2005). More than artistry: The integrative aspect of autobiography. *Canadian Journal of University Continuing Education*, 31(1).

The author, from within the field of adult and continuing education, encourages educators to utilize an interdisciplinary approach to life writing and autobiography, narrative and self-reflection as important to a creative and growthful practice. She noted the literary and artistic domain generally has been overlooked for its value to educators and professionals. In order to bring autobiography forward, the author insists on an "integrative" approach, utilizing the basic 'Big Three' that Wilber (1995) has offered in his analysis of history and epistemology. She considered three related aspects to autobiographical practice: "artistic/personal" ('I'), scientific/theoretical ("It"), and "philosophical/moral" ('We'). She noted how these three aspects can be seen and analyzed in students work as well. Regarding autobiographical writing of her students, the author wrote, "In order to look more closely at the personal and developmental significance of these processes, I draw on the work of developmental theorist, Ken Wilber (1995), who

provides a valuable framework that may serve for analyzing personal narratives. Throughout the past two decades Wilber has devoted his attention to the theme of lifespan growth of consciousness toward greater personal integration and complexity. Taking first an historical, societal perspective, Wilber observes that whereas modernity contributed to the differentiation of science, art, and morality, it is the present task of post modernity to re-integrate them. The needs and challenges of a global society are of such a complex nature as to necessitate a worldview that would bring together what was earlier differentiated, a worldview that integrates.... Wilber applies this same imperative to individual development. In Wilber's view, to develop is to go deeper into experiences, or knowledge, or consciousness, to go broader so as to widen our contextual frame, and then to integrate the two (the depth and the breadth).... Accordingly, an integrative worldview on the part of the individual would bring together the exterior span of the sciences, the interior depth of art, and the community of philosophy.... This sort of integration approaches the post-conventional, integrated, stages of development that Wilber refers to as 'vision-logic'" (pp. 11-12). The author then describes each of the three realms in detail and utilizes Wilber's qualities or criteria of validity for each.

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Lemkow, A. F. (2005). Reflections on our common lifelong learning journey. In J. P. Miller, S. Karsten, D. Denton, D. Orr, & I. C. Kates (Eds.), *Holistic learning and spirituality in education: Breaking new ground* (pp. 17-25). Albany, NY: State University of New York Press.

The author discusses general consciousness planet-wide (mentality) as that of "... separateness, divisiveness. It parallels the too-narrow self-identity—the truncated self-image I've [p. 21] been discussing. Houston-Smith describes this mentality as 'tunnel vision.' Ken Wilber names this limited out-look 'flatland.'" (p. 20). [no cited reference given for Wilber]

Mayes, C. (2005). *Jung and education: Elements of an archetypal pedagogy*. Lanham, MD: Rowman & Littlefield Education.

The author, an educator and Jungian therapist, well steeped in transpersonal writing, especially Wilber's (see his earlier 2003 book on curriculum), has been a relatively unknown trailblazer in solidly linking mainstream educational theories with Wilber's and Jung's work. Following Jung's transpersonal psychology lead, and his fundamental principle of "... a certain sanctity in the teacher-student relationship" (p. 175), the author then utilizes educationists like Parker Palmer to also support that education must be spiritual and therapeutic where the teacher finds they have to bring their whole being into the teaching process, with an awareness of historical, cultural, archetypal, and political contexts. The author suggested: "Education can be spiritual in pedagogically powerful and legally appropriate ways" (p. 119). The author cited Wilber (1983) in re: a "fourth level of consciousness" to access as intuitive cognition where "actual spiritual insight" (p. 162) may occur for students, albeit, he acknowledges every teacher may not be so interested, or may even be interested in higher levels, e.g., "transrational" (he cited Wilber, 2000); the point of the author's book is to lay out the territory of possibilities (and representative) archetypes that are guides to each level. The author lays out the archetypes for the teacher in a hierarchical order of larger and larger embrace and liberative potential with "teacher as spirit" as the last level, "... the teacher as an archetype of an *evolving* spirit—one whose professional growth is intimately related to his and his students' overall intellectual and spiritual progression" (p. 172).

Miller, R. (2005). Philosophical sources of holistic education. *De erler E* [Turkish Journal of Values Education], 3(10). Retrieved from http://www.pathsoflearning.net/articles_Holistic_Ed_Philosophy.php

In describing the holistic educational roots within major ideas of many thinkers, the author wrote, "Other holistic thinkers, like Ken Wilber, use the term "holarchical," indicating that reality is essentially comprised of wholes within wholes within wholes (Wilber, 1995). Nothing exists without some context, nothing is merely a disjointed, disconnected piece."

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Pielstick, C. D. (2005). Teaching spiritual synchronicity in a business leadership class. *Journal of Management Education*, 29: 153-168.

The author noted that "... spirituality is a rapidly growing interest in society, including the business community. Many academic professionals are beginning to engage in related research" (p. 153). The author raises issues of the Church and State and what makes up spirituality content. Then the author looks at how to bring this into a business curriculum at a public university citing source books by Wheatley, Greenleaf etc. A detailed overview is given on defining spirituality, on forms of spirituality (the latter using Wilber's 1984 typology) and distinctions from religion. As well, developmental theorists (Fowler, Kohlberg, Piaget, Maslow) are included and the author wrote "... are all supplemental models that can be used to show parallels or reinforce Wilber's construct" (i.e., levels evolve, include and transcend) (p. 159). The remainder of the paper focuses a discussion on business and spirituality and spiritual practices.

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Subbiondo, J. L. (2005). An approach to integral education: A case for spirituality in higher education. *ReVision: A Journal of Consciousness and Transformation*, 28(2), 18-23.

The argues that there is a rapidly growing interest in "cross-disciplinary dialogue" in colleges and universities today, as highly polarized political times have brought most everyone a sense of the limited applications and advance that is possible in learning (or operating a nation) under those conditions. "Integrative education" of some form or other is very appealing to faculties and administrations of higher education these days. The author has been president of the California Institute of Integral Studies since 1999. He cited several conferences in higher education that indicate the growing interest to integrate academic with spritual perspectives. He then describes the work of Aurobindo and Chaudhuri in building the CIIS framework of integral education and the importance of "nondualistic thinking in working toward world peace" (p .22). He concluded the essay by drawing on Ken Wilber (1998), noting that "Although he respects the work of Aurobindo, Wilber has been an articulate advocate for epistemological pluralism. He asserts ... that there are at least three valid approaches to knowledge: however, he warns about the problems of mixing them..." [i.e., 3 approaches: eye of flesh, eye of reason, eye of contemplation] (p. 23). Wilber's caveat, he noted "... is worthy of our attention as we begin to embark on a theory of integral education" (p. 23).

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2004

- Bickel, B. (2004). From artist to a/r/tographer: An autoethnographic ritual inquiry into writing on the body. Unpublished masters thesis. Vancouver, BC: The University of British Columbia.

The author, a professional visual and performance ritual artist, conducted research on writing on her own body and identified performance ritual as pedagogy, art making as research and curriculum making, and viewed art as curriculum, body as text. She wrote, "Through the use of these arational texts, internalized fear and shame are exposed as unwanted silencing survival strategies within a pathological patriarchal society" (p. ii). She cited Wilber (1995) utilizing his distinction between "pathological patriarchy" and "natural patriarchy" (p. 10). She noted the historical separation of religion, art and science, and although important as it was in modernity, it has "... left modern society bereft of an integrated knowledge that is capable of a full and healthy embrace of the world in all its diversity (Wilber, 2000)" (p. 29). The author uses Wilber (1997) to put forward her own interest in "integral feminism" (p. 44) and she quotes Wilber on the need of feminists and everyone not to '... sink our discussion in an ideological fervor to promote one at the expense of the other' (p. 200)" (p. 44). "Integral" is defined using Wilber (2000). And she mentions the value of Wilber's (1997) four quadrant approach as supportive to an integral feminism view, as well she uses "post-postmodern" from Wilber's work. Also cited Wilber (2002).

- Blekman, I. (2004). Modern consciousness and schools: Implications for educational renewal. Unpublished dissertation. Portland State University.

A "...theoretical dissertation... to develop a model that represents relationships between human consciousness and modern educational institutions, particularly secondary schools." A frame of multiple complex conflict in power relationships in schools is analyzed "... through the notions of consciousness and basic features of consciousness." Central frameworks in the study come from Peter Berger's structural approach, Merleau-Ponty's phenomenological approach, Gregory Bateson's cybernetic approach, and "... Ken Wilber's hierarchical approach to consciousness." Wilber's work is utilized to point out the "arrested development" aspects of consciousness. Holistic and integral worldviews are recommended. [excerpts taken from Abstract ProQuest document ID 765817531; thus, it is not known what actual Wilber citations are used by the author]

- Brown, H. (2004). Action research in the classroom: A process that feeds the spirit of the adolescent. *International Journal of Qualitative Methods*, 3(1). Retrieved from <http://www.ualberta.ca/~iiqm/backissues/3-1/html/brown.html>

This action research, using mostly Kessler's program on "passages" and developing spirituality in adolescents, the author included Wilber (1998) in the references but did not include any particular citation in the text.

- Davis, N. T., & Blanchard, M. R. (2004). Collaborative teams in a university statistics course: A case study of how differing value structures inhibit change. *School Science & Mathematics*. Retrieved from http://www.findarticles.com/p/articles/mi_qa3667/is_200410/ai_n9423286/print

The authors noted that in a rapidly changing and complex world today "... individuals need the intellectual agility, problem-solving skills, and increased interdependence that are not developed in a traditional classroom. Despite years

of reform efforts, little change in practices has been observed. This is a case study of the efforts of a statistic professor who used collaborative learning to prepare his students for the challenges of the 21st century.... analyzed [by the authors/researchers] in terms of their underlying value structures (Beck & Cowan. Conflicting expectations and experiences, particularly with assessment, resulted in dissatisfaction and frustrations for the professor and the students" (p. 1). The authors suggest, theoretically, that the very way purposes of education are conceptualized need to change. "The purpose of education is to assist individuals to evolve in a holistic, integral manner (Wilber, 2000)" (p. 1). The conceptual framework for the study (and this paper) was based on Wilber's (1996, 2000) four-quadrant eight-level model of developmental psychology, as well as Spiral Dynamics (a la Beck & Cowan). In spiral dynamics terms, the researchers found the professor's green way of teaching was resisted by orange-centered students.

Edin, M. (interview with Nick Drummond) (2004). An already victorious position: An impersonal perspective on education. Unpublished paper. Retrieved from www.nordicintegral.com

From Summary: "In this interview, the first in a series, we begin to explore the question, 'What is integral education?' in order to better understand the context of education in Sweden and Scandinavia and the important challenges being faced in the postmodern pluralistic world we are living in. Mats Edin brings to the question more than twenty years of experience in education and work as a school psychologist in Sweden. He gives clear examples of Sweden's very advanced GREEN [v-meme] postmodern culture and some of the caustic effects it has on teaching and education. This experience is then combined with our knowledge of the psychological developmental theories and models such as developed by Andrew Cohen, Ken Wilber, Don Beck, Clare Graves, Carol Gilligan, Lawrence Kohlberg and Robert Kegan.... Mats Edin starts off by making the distinction of needing to recognise that a genuine second tier [integral or above] response should be based on an emotional recognition of what it means to be aligned with the *authentic self* [a la Cohen] in an *evolutionary* context—i.e., the need for a moral compass.... By refusing to recognise it and that, '*We have to align ourselves with it—right now!*' we choose to see ourselves as being separate from it and thus generate more problems than we solve, thus seeing ourselves as being a victim to the events that unfold. A second tier response to integral education is also an awareness for using an integral map [a la Wilber], i.e., a recognition that hierarchies fall into four major classes (the four quadrants.... Our understanding of where we are in our own development will in turn affect what we see and what we do.... It thus implies that we, together with key stakeholders, be genuinely interested in where we are on the integral map so that our actions be as integrated, focused and coordinated as possible in order to facilitate a more integrated mesh like response towards the complex situations we now face" (p. 1). Wilber (2000) is cited in regard to distinctions in "different types of consciousness" re: gender. A model of "teaching style" is given with each v-meme color (a la Beck), and Wilber's critique of "negative GREEN" is discussed (pp. 8-9). The author discusses the "fear of hierarchical judgement" among the Green v-meme system and how it has created worse problems in Sweden. Wilber's work is referred to in a few places directly in the text, but it is overall a major part of the integral framework for this interview and analysis.

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Fisher, R. M. (2004). The future of critical integral education: A thirty-some year reflection. Unpublished [unfinished] paper.

Abstract: "After unfolding the outline of the author's journey in search of an emancipatory education and the freedom from fear's empire, Fisher leaves the reader with the simple logic that constructs a critical distinction between integral education and critical integral education (CIE). If we are to take Wilber's Kosmology seriously, he argues, then we must face the reality that Wilber has put before us in his developmental theory of involution and evolution. The Atman Project (which Fisher re-labels as the 'Fear' Project) is the inevitable motivation and lie that is the outcome of Wilber's developmental theory. Based on that lie, driven by fear, we can then evaluate how well an individual, or collective group of people, have done in terms of living an integral-based quality life (the True, the Good, the Beautiful). Education's pivotal role in the shaping of human beings and their societies now can be understood in terms of fear management theory (FMT)— that is, how well fear (*via* the Atman Project) is managed. The simple, yet complex, outcome of this essay, is that fear and its management are foundational concepts in CIE and education, as described by Wilber's developmental model. Educators, and most every other Wilber fan, critic or interpreter, have sadly mis-read, denied, and distorted the existence of this 'shadow' half of Wilber's Kosmology and thereby added to the violence that goes with any un-integral way of thinking and living" (p. 1) Cited works by Wilber (1977, 1981, 1995, 1997). The author draws on Crittenden (1997) re: critical integral theory (*a la* Wilber) and his own paper in *JHP* (1997) as source for his arguments (see in this bibliography below).

Gunnlaugson, O. (2004). Toward an integral education for the ecozoic era: A case study in transforming the glocal learning community of Holma College of Integral Studies, Sweden. *Journal of Transformative Education*, 2, 313-335.

The author, a former member of Homa College of Integral Studies (Sweden), reflected on his experiences there with their transformative adult education program, and in particular on the changes that were taking place in the educational philosophy from an original vision to a new vision of "integral" held by a wave of younger adults familiar with Wilber's model. The original vision revolved around "holistic education," and what the author interpreted as a short-coming based in a "postmodern epistemology infected with narcissism, hypersubjectivity, and new age thought" and "utopian ideology" (pp. 313-14) [similar critiques that Wilber has had in general re: "Boomeritis"]. He wrote, "... the former utopian vision of HCHS was largely informed by the romantic 'new paradigm' ideology. Like many postmodern inventions, the 'I've got the new paradigm paradigm' (Wilber, 2002) fires the human longing for change and growth" (p. 316). The author discusses Wilber's (1995) critique of how Thomas Kuhn's work is so often mis-interpreted from the 'new paradigmers' perspective. The story of transition for HCHS is quite positive as the faculty and students talking about these issues had come to see "... a legitimization crisis that can only be resolved by vertical transformation—an increase in authenticity' (Wilber, 2003)" (pp. 316-17). The author also cited Wilber (1977, 1996, 1999, 2000). In closing, the author wrote, "... through my comprehensive involvement with bringing about this integral change initiative [at HCHS], I have grown to appreciate the numerous obstacles that threaten the successful emergence of an integral vision. Without the help of these ennobling obstacles in our work as educators, where would the opportunity for breakthrough or lasting transformation present itself? Surely, the obstacles are in disguise, the crude ore of our learning to develop a more skillful and comprehensive depth embrace of one another, humanity, and our Earth.... I hope this case study will serve as a rough template in pointing out the particular issues, risks, and benefits of integrating the theory and practice outlined by Wilber, Beck, Swimme, O'Sullivan, and other emerging integral thinkers" (p. 330).

Ingersoll, R. E., & Bauer, A. (2004). An integral approach to spiritual wellness in school counselling settings. *Professional School Counseling*, June. Retrieved from www.findarticles.com/p/articles/mi_m0KOC/is_5_7/ai_n6121235/print

The authors wrote, "The issue of spirituality in education has received increased attention in the past decade particularly as spirituality has become recognized as a construct distinct from religiosity..." The author review some of the literature to support this and not that some authors are writing of experiences that integrate spirituality into school counseling work with students. The authors noted the problems and controversy of such an integration however they note that spirituality in public schools is likely less controversial when spirituality is seen as a line of development itself innate to humans. They wrote, "There is ample support for understanding spirituality as a normal human line of development like cognition, emotion, or sexual identity... [cited several authors including Wilber, Engler, & Brown, 1986, Wilber, 2003]". The topic of spiritual wellness is addressed. They wrote, "In this article we use the integral model [a la Wilber] to illustrate how dimensions of spiritual wellness ... can be part of a school guidance program. As for theoretical grounding, these dimensions are consonant with humanistic and transpersonal theories of counseling... [a la Rogers and Maslow]". Wilber's (1995) integral model is discussed in some detail and the notion of truth and partial truths; they refer the readers to further works by Wilber (1996, 1996, 1997). Although this article is within counseling, it is school-based, and thus included in this bibliography. The authors assert that the goal of public education and counseling is "to develop well-rounded citizens" and the integral model is useful for this. Distinctions of "spiritual," following Wilber are made, as are the four perspectives (quadrants). They note the importance of the four perspectives to avoid the problem of "category errors" (Wilber, 1995), that is, when counselors can privilege one quadrant or perspective to the exclusion of the others. The concluded: "As Wilber (2003) put it: the goal is to be integrally informed and understand the depth and breadth of issues one is facing."

Javed, S. (2004). Transforming through education-in-literature: A hermeneutics of human be(com)ing. Unpublished dissertation. Vancouver, BC: The University of British Columbia.

The author utilized a few Wilber quotes for inspiration of our spiritual nature and the expansiveness of consciousness.

McKenzie, A.D. et al. (2004). Theory of open system thinking and learning for adult education in 21st century. Retrieved from <http://herdsa2004.curtin.edu.my/Contributions/RPapers/PO34-jt.pdf>

The author, an Australian educator, was interested in the question of what is the best thing we can do for our undergraduate students at the college and university level? Cited Wilber (1995) to suggest that the "... richness of human capability as an emergent holarchy..."

Miller, R. (2004). Educational alternatives: A map of the territory. *Paths of Learning*, #20.

The author wrote, "In the past fifteen or twenty years, a small number of philosophers and educational theorists have been exploring what they variously call an "integral," "ecological," or "holistic" worldview. Essentially, they are trying to describe the interconnected nature of the world and human experience; in this view, all things need to be seen in their wholeness rather than in fragmented and detached ways. Every object, idea, or living being is both whole in itself and part

of an endless series of larger wholes that give meaning to it: Each successive whole is greater than the mere sum of its parts. This perspective has been described at length in the writings of Ken Wilber, and is also found in thinkers such as David Bohm, Alfred North Whitehead, Fritjof Capra, Anna Lemkow, Ervin Laszlo, Gregory Bateson, David Ray Griffin, and Buckminster Fuller, among others. It also reflects the principles of many religious and mystical traditions. In education, a similar understanding was expressed in the writings of the well known teacher Krishnamurti (see, e.g., *Education and the Significance of Life*), who also founded several schools. By the early 1980s, the concept of "holistic education" began to take shape as a recognizable field of study and practice." No specific reference citation of Wilber's writing in the article.

Rinderknecht, D. R. (2004). *Integral pedagogy: Teaching with an open and engaged heart*. Unpublished dissertation. San Francisco, CA: California Institute of Integral Studies.

[not yet seen]

Vokey, D. (2004). *Spirituality and educational leadership: A Shambhala Buddhist view*. In C. Shields, M. Edwards, and A. Sayani (Eds.), *Inspiring practice: Spirituality and educational leadership* (pp. 87-99). Philadelphia, PA: Pro>Active Press.

The author outlines the principles and practices of the Shambhala (*a la Trungpa*) tradition of Tibetan Buddhism, with applications to developing a "moral vision" and cultivation of wisdom and compassion at the "... very heart of genuine leadership." In a short footnote, the author cited two Wilber (1979/85, 1997) texts, as examples, that support an "integrative model of human development" which includes spirituality, and suggested that Wilber's many years of work on this has made the very process of integrative development "... more widely appreciated" by larger audiences than one particular tradition (e.g., Shambhala Buddhism) has or can likely accomplish.

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2003

Araya, D. (2003). *Integrative model of adult education and technology within a post-colonial critique*. *Ken Wilber Integral Education Bulletin*, 6. Retrieved from <http://www.feareducation.com>

The author wrote: "My work in Integral Education is situated within the emerging digital economy. I work as a Web Developer... and have become keenly interested in the development of Web-based learning.... I am interested in the changes that a new knowledge-economy is establishing in the design of learning and in the design of organizations that facilitate learning. In theoretical terms, my focus is in researching and building an integrative model of Adult Education." The author noted that he is developing a public institute for Integral Thinking based on Integral Theory (*a la Wilber*), and he is particularly interested in the effects of racism (*a la Jürgen Kremer*) and the shadow of modernity in the Western world; "... what is needed is a genuinely spiritual civilization established upon universal institutions..." [he used, in part Kremer, in preference to or as a correction to Wilber's writing; and uses Spiral Dynamics theory for some of his analysis] The author noted, "While I do not agree with much of Kremer's thinking, I do not think Wilber has fully responded to his critique. I would go so far as to say that this

[post-colonial] critique [a la Kremer] is (in many ways) the Achilles heal of Integral Studies [a la Wilber] thus far." [No specific reference citations of Wilber's work]

Bai, H., & Vokey, D. (2003). Cultivating nondual awareness: Meditation and Zen drawing. Paper presented at *Provoking Curriculum* Symposium, Vancouver, BC: The University of British Columbia, March.

Bai (Faculty of Education, Simon Fraser University) and Vokey (Faculty of Education, UBC) have collaborated on a few occasions. This presentation has a one page handout describing their interest to draw links between "... experiencing nondualistically and achieving various educational objectives..." of which they both are particularly interested in "moral/personal development" and they cite Wilber (1979/85, 1999, 1999a) as support for the "higher [transpersonal] stages" of such development.

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Beittel, K. R. (2003). Art for a new age. *Visual Arts Research*, 29 (Issue 57), 39-53. [originally published in 1985]

See annotation under the 1985 original publication.

Duerr, M., Zajonc, A., & Dana, D. (2003). Survey of transformative and spiritual dimensions of higher education. *Journal of Transformative Education*, 1(3), 177-211.

The authors surveyed North American universities and colleges that incorporate transformative and spiritual elements in learning. They gathered respondents varied definitions of "transformative learning." Having cited Wilber (2001) they noted: "The prolific writings of Ken Wilber... have characterized the areas of human life and learning according to four quadrants and a set of developmental levels. Our impression [from their survey?] is that Wilber's thinking has been especially important as a theoretical framework in those contexts that embrace transpersonal dimensions of transformative learning.... However, academics within most mainstream institutions of higher education largely look to such sources as cognitive science, Asian and W. spiritual traditions, and their academic peers for a theoretical framework and not to Wilber's synthesis" (p. 179).

Esbjörn-Hargens, S. (2003). An action-inquiry manifesto: Towards an integral pedagogy. Unpublished paper [rough draft].

The author, a serious student of Wilber's and staff member of Integral University, a leader in the field of integral ecology, is also a devout teacher and pedagogical leader of integral education in general. This manifesto was created and used by the author for his graduate classes at JFK University and elsewhere. He stated his mission as a teacher, and his commitment to action-inquiry (a la Torbert). Although Wilber is not mentioned or cited directly, the 4pp manifesto is designed around Wilber's AQAL model and the author's "...version of being 'integral'" (p. 1). The longest section is on his "Intentional Commitments" as an integral pedagogue and he shared his desire "... to experiment with transformative learning techniques across first-, second-, and third- person methodologies. He wrote, "I want to envision the classroom as a crucible for the transformation of consciousness. This will often involve sitting (individually and collectively) in the discomfort, which results from exploring challenging material and striving to bring

self-reflectivity to our presencing. In fact, avoidance of the “sticky” areas is to be seen as an avoidance of our developmental edge” (p. 1). Offered is a “Statement of Inquiry” and “Source List” (references) for students to pursue further as they apply to action-inquiry and transformative learning (e.g., Mezirow) and development (e.g., Kegan). Critical pedagogy of Paulo Freire is included, with politics of the body (Shapiro).

Fisher, R. M. (2003). Fearless leadership in and out of the ‘Fear’ Matrix. Unpublished dissertation. Vancouver, BC: The University of British Columbia.

The author argues that a new kind of leadership in education is required in the 21st century, particularly in the context of what many critical observers have labeled the “culture of fear” or “culture of violence.” After watching the popular sci-fi action film *The Matrix* (1999) by the Wachowski Bros., the author was led down a long road of heuristic inquiry into the question “What is the ‘Fear’ Matrix?” and how can that question and its answers impact our view of education and ourselves as educators? The dissertation is a transdisciplinary arts-based performative piece of writing, of which about 50 pages involve the author in a fiction dialogue with a historical revolutionary youth in France (1968) and the main topic is Ken Wilber and his integral theory in relationship to “what makes a revolution?” and a good quality revolutionary education today? The author cited Wilber (1979/81, 1981, 1982, 1982, 1983, 1986, 1989, 1993, 1993, 1995, 1995, 1995, 1996, 1997, 1998, 1999, 2000, 2002, 2002), most of these citations appear in the extensive technical Endnotes.

Fisher, R. M. (2003). Report on the status of fear education. Technical Paper No. 15. Vancouver, BC: In Search of Fearlessness Research Institute.

This report offers the first known summary on the status of *fear education* in Western society, and probably the world. The author, a fearologist, defines the context needed for a 21st century good quality “fear education” and part of that context is what he calls the ‘Fear’ Matrix. “The ‘Fear’ Matrix concept is the latest evolution of... theorizing, with a precursor notion of the ‘Fear’ Project (with roots from Ken Wilber’s work on the ‘immortality project,’ ‘Atman project’ etc.... (p. 21). The author also stated that his approach to a “theory of ‘fear’” derives from the integral Wilberian theory of a “spectrum of consciousness,” which this author uses as a “spectrum of fear” (p. 21). Wilber (1995, 1997, 2000, 2002) are cited for more information for readers.

Fisher, R. M. (2003). Epistemological fearlessness: Comparative analysis of Wilber’s 4QAL model with adult education models. *Ken Wilber Integral Education Bulletin*, 4. Retrieved from <http://www.feareducation.com>

The author approached this article around the search for other similar models to Wilber’s 4 quadrants, in adult education. He noted Wilber and critical integral theory are still rare in educational circles. The author noted his interest “... to make it less marginal and more central in all fields, especially education.” The author cited various adult education theorists who have already approached “paradigm” wars in the field of adult education by using quadrant like models and cartographic mapping to include all diverse view points (paradigms). Work by Paulston (1977) and later Boshier and others provided 4 quadrant models to organize adult education literature/ideologies. The author had utilized these in his masters research in adult education as well, with modifications to do discourse analysis. Any attempts to link Wilber’s work with others already in the field of education is likely to help bridge the current ‘gap’ and invisibility of Wilber and his work in the field of Education. The cited Wilber (1977/82, 1979/81,

1997, 2002).

Fisher, R. M. (2003). Steps toward an integral (Wilberian) education and pedagogy. *Ken Wilber Integral Education Bulletin*, 5. Retrieved from <http://www.feareducation.com>

The author reviews some of the background to initiating the *KWIE-Bulletin*, and his overall historical interest in Wilber and education. He noted that Wilber never has cited Paulo Freire, and that integral education ought to be interested in liberational pedagogues like Freire, but that it is hard to even imagine what "... Wilberian integral pedagogy and integral education [would] look like?" (p. 1) The premise of the article is that there is not, and likely will not ever be one and only one "integral education" or "integral pedagogy"—then, the author explores the importance of seeing Wilber's work as "critical integral theory" and not merely "integral" without the critical theory aspect—especially as applied to developing, the author's choice, "critical integral pedagogy" (p. 2). The author traced more of his own history and experience trying to teach an 8 week course on Wilber to adult learners who knew virtually nothing about Wilber and his ideas. Problems with developing the "Education" spoke of the Integral Institute are also mentioned.

Fisher, R. M. (2003). Editorial: The War on Terror(ism) is on. *Ken Wilber Integral Education Bulletin*, 6. Retrieved from <http://www.feareducation.com>

The author noted the current post-9/11 climate continues and the immanent war in Iraq, and how difficult it is to speak out against these things in a pc climate of fear. And when there are dissenting voices, they are anything but "integral." The author wrote, "... I actually would like to hear some new arguments from the Integral Movement and its leaders... like Ken Wilber or Don Beck. Take some risks, would ya. I haven't searched hard but I am not hearing about what they think is best from an integral (education) standpoint."

Gehring, T. (2003). An explanatory model of North American correctional education. Retrieved from <http://www.epea.org/9thconf/ws4.pdf>

[not yet seen]

Mayes, C. (2003). *Seven curricular landscapes: An approach to the holistic curriculum*. Lanham, MD: University Press of America.

Based largely on Wilber's spectrum of consciousness model, the author identified seven (metaphoric) curricular landscapes accordingly (using mainstream education literature): (1) Organismic, (2) Transferential, (3) Concrete-Affiliative, (4) Interpretive-Procedural, (5) Phenomenological, (6) Unitive-Spiritual, (7) Dialectic-Spiritual. This is the first major work in education to apply one aspect of the integral framework (à la Wilber) to classification (taxonomy) of curriculum approaches (albeit, it is highly underplayed in the text—meaning one hardly can find the name Wilber). The authors aim is to show the possibilities for curriculum available and that different educators in different situations could draw upon all of them, as appropriate and as they are comfortable working with. No one of these curricular landscapes is being depicted as better than the others, but there is a hierarchic (holarchic) sensibility to them as unfolding from each other up to the higher spiritual dimensions of (6) and (7). In the Introduction to the book, the author wrote: "... the categories in this study are interactive, each representing what I consider to be a crucial element of human experience and potential. This allows both the theorist and teacher to honor the physical, cognitive, psychodynamic, social and spiritual purposes of education. It also makes it clear

that various types of curricula which seem to stand in opposition to each other, not only can peacefully coexist but can often be mutually enriching" (p. 1). The author tracked through the various curricular theorists in education who have attempted holistic and integrative models, but then outlined how his own approach is unique in a few different ways. The author noted he is an active member of the Church of Jesus Christ of Latter-day Saints, and a centrist, politically. But he also has a philosophy of education that maintains that no students ought to be forced or bombarded to adopt one particular religious or spiritual orientation due to a teachers', or professors' own biased convictions. The author mentions drawing on various developmental psychology theorists (e.g., Piaget, Kohlberg, etc.) to articulate some of the curricular landscapes in the book, but that Ken Wilber was particularly the source for "... later transpersonal developmental [aspects]..." and he noted he is "... deeply indebted [to Wilber] for his groundbreaking research" (p. 7). The author cited Wilber (1983, 1993, 1996, 2000).

Miller, R. (2003). Education for a culture of peace. *Encounter: Education for Meaning and Social Justice*, 16(2). Retrieved from http://www.pathsoflearning.net/articles_Education_Culture_Peace.php

Drawing on multiple thinkers throughout time, the author develops discusses the foundations of holistic education and the worldview of holism as solutions to violence. He wrote, "Holism is the remedy for ideology. Ken Wilber has written extensively and eloquently on this subject. He advocates an "integral" worldview, one which recognizes that there are elements of truth in all theoretical perspectives but absolute Truth in none (Wilber, 1997). An integral or holistic worldview is essential to peaceful resolution of cultural and ideological conflict, because it acknowledges a domain of transcendence within which opposites and paradoxes surrender their tension and hostility toward one another.... a culture of peace.... Education for a culture of peace extends beyond techniques of negotiation and conflict resolution, beyond multicultural and anti-racist curricula, even beyond spiritual practice: It is an education for a new, expanded worldview, an evolutionary leap in consciousness. Although Wilber does not directly address educational questions in a systematic way, his integral philosophy suggests the outline of a profound shift in our understanding of education."

Settelmaier, E. (2003). Transforming the culture of teaching and learning in science: The promise of moral dilemma stories: An interpretive case study. Unpublished dissertation. W. Australia: Curtin University of Technology, Science and Mathematics Education Centre.

The author challenges the notion there is nothing individuals can do about the problems and ethical issues of our time. Her thesis "... presents an interpretive case study, situated in the 7th Moment of Qualitative Research [a la Denzin & Lincoln], which investigated the planning and implementation of a specially designed 'Ethics in Science' curriculum, in the context of national curriculum reform in Austria. [extract from Dissertation Abstracts] Chapter 2 is on her Methodology where she cited Wilber's integral theory (pp. 28-32). The author noted that integral philosophy matches the 7th Moment tenets and create a "sacred epistemology" of which there is a "... recognition of the non-competitiveness of epistemologies. Integral philosophy can be regarded as a holistic philosophical post-postmodernist referent" (p. 28). Cited works are Wilber (1995, 1998, 1999, 2000).

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Settelmaier, E. (2003). Mapping an interpretive researcher's sensitivities toward her subject(s): A critical autobiography. Retrieved from <http://education.curtin.edu.au/waier/forums/2003/settelmaier.html>

The author explored how autobiography can benefit science education research, as reflective researchers can explore and map sensitivities toward their research topic. This researcher explored ethical issues in her teaching. After a review of the literature the author summarized her dissertation research thesis. The author draws on Wilber (1995, 1997, 1998, 1999, 2000) in developing and promoting a "postpostmodernist stance," integral philosophy and vision for research and lists seven main aspects of the integral vision (dialectical world view).

Tisdell, E. J. (2003). *Exploring spirituality and culture in adult and higher education*. San Francisco, CA: Jossey-Bass.

Drawing from her own empirical research (see also Tisdell, 2001), the author noted a theme of "the great spiral" in the spiritual development of women she studied. She cited (Wilber, 2000a, 2000b) to elaborate on Wilber's East-West view, drawn from his study of many theorists (she paraphrases Wilber): "... there are approximately five ways in which spiritual development has been discussed, each which has different assumptions of what spirituality is and how it affects development overall..." (p. 94). After outlining these five ways, she noted Wilber "... takes a more integrative approach..." and he uses "developmental lines" similar to cognitive, moral and psycho-social developmental stage theorists. She began her critique of Wilber's idea that spiritual development can best be understood as a "developmental line" of its own: "I would suggest that it is of course impossible to *completely* separate out one aspect of development from another, since a human being always works as an integrated whole. But it is possible to focus on integration. Perhaps spiritual development is itself that integration.... always informed by the sociocultural context in which it takes place..." (p. 95). She applauds Wilber's "more integrative approach" to "spiral learning," in comparison with Kegan's or Bateson's view of development that leaves out "spiritual development" *per se*. She liked the "spiral process" in Wilber's work (noting that Wilber draws also on research by Graves, Beck & Cowan re: "Spiral Dynamics") and noted Wilber "... ultimately argues that there are eight general stages to our development that include the spiritual [end], but he also makes use of a more fluid definition of stages as more spiral-like. These stages 'are not rigid levels but flowing waves' [quoting Wilber]..." (p. 97). As she progresses with the discussion of Wilber's view on spiritual development and particularly his universal notions of spiritual development in the new millennium, the author becomes more critical and points out Wilber's "...distinctly North American perspective.... his... cultural evolutionary perspective (inadvertently more focused on the white dominant culture), rather than one that emphasizes the connection of one's particular culture to identity or one's work in the world." (p. 134). Her postmodern (perhaps largely poststructuralist) feminist and postcolonial philosophical bias begins to show through and she continued, in a few paragraphs, to moderately attack what she perceived as an objectionable hierarchy and universalism (albeit, she does not explicitly use those terms) and hegemonic ideology and politics (albeit, she does not explicitly use those terms) in Wilber's spiritual development theory and writing.

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2002

Brown, R. E., & Reed, C. S. (2002). An integral approach to evaluating outcome evaluation training. *American Journal of Evaluation*, 23(1), 1-17.

This article "... presents an integral, developmental approach [*a la Ken Wilber*] that links individual and collective attributes" [subjective and objective].... [for the purpose of finding a comprehensive evaluative framework for training in organizations (p. 1). Their holistic context, and approach, are derived from an integral framework (Wilber, 2000). They then outline in several pages the basics of the Wilberian framework and cited various authors from the evaluation field who's work and concepts fall more or less into the Wilberian framework. They apply the framework to an empirical study (survey). The discussion offers "... four ways in which the [integral] framework can also be used to improve capacity-building efforts [in organizations]" (p. 15). A developmental view, that is not uniform, but that allows for different individuals to progress at different rates (*a la Wilber*, 1999) was foundational to their findings.

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Bryant, J. S. (2002). Transcend and include: Integral education philosophy for the 21st century. Unpublished dissertation. Calgary, AB: University of Calgary.

The author, specializing in educational philosophy and using a "form of reconstructive history, or what Wilber himself calls a hermeneutic genealogy" (p. 3), offered an "... interpretive study [that] reviews this progressive development in educational philosophy from tribal groupings, Greek city-states and the Roman Empire, the Roman Catholic Church, to private and public schooling in modern times. Influential teachers and educational philosophers will be highlighted. The study concludes with an extensive discussion of the integral philosophy of Ken Wilber..." as the author attempts to define a contemporary integral educational philosophy that "... recognizes our political and economic interdependence and thereby encourages high degrees of social cooperation, yet honors as well the cultural and creative diversity and promotes and applauds individual agency and freedom" (from Abstract ProQuest 765236301). According to the author, Wilber's "... integration of many world religions [especially from the East] and wisdom traditions, and his freshly modern rendering of the perennial philosophy, endows his work with a spiritual and moral depth of tremendous significance for contemporary education" (p. 10). The author placed Wilber's integral philosophy and "integral vision" along a chronological perspective of major mainstream themes, trends, and theories in W. educational philosophy. He concluded, "Wilber's integral philosophy challenges people to grow in knowledge and capability as well as in compassion. Teachers and students, informed by Wilber's model, can conceive of education as a process of evolutionary developmental growth, a process of actualization and enlightenment, and a growth in care and compassion" (p. 11). This is a very important, first significant piece of genealogical research that includes Wilber's integral philosophy, by a serious educational philosophy student in academia.

Clarke, V. B. (2002). In search of school spirit: The cloud of unknowing in public education. *International Electronic Journal for Leadership in Learning*, 6(10), 1-24. (<http://www.ucalgary.ca/~iejll>)

Abstract: "'Spirituality' and other soulful terms appear in education literature with

increasing frequency in discussions about values, morality, character and leadership. Teachers and administrators tend to agree that they are engaged in modeling, if not explicitly teaching about values, morals and character. As this tacit component of teaching becomes more explicitly acknowledged and examined, teachers ask for a definition of spirituality and its place in the complex context of public education. This paper is a response to these questions, as raised at a teachers' convention following the author's presentation. The paper outlines the debate on spirituality in current education literature, discusses the relationship between spirituality and religion, and concludes with a discussion of spirituality in school practice" (p. 1). The author then contrasted between schools of "toxic cultures" (*a la* Deal & Peterson) and "collaborative cultures" (*a la* Fullan), and also noted that many researchers avoid these topics, especially the role of spirituality in school cultures generally. Goodlad's critique of spirituality, as "self-centered" is reviewed. Drawing in Wilber and Bolman & Deal, the author noted that any self-centered "mindset driven by fear" would be "... in total opposition to the universal and all-embracing spirituality" (p. 4) being proposed. Then Howard Gardner's work on "existential intelligence" is brought forward (and "spiritual intelligence") conceptually. The "perennial philosophy" is discussed (*a la* Huxley) and mysticism. She wrote, "Philosophers and researchers from many disciplines are indeed engaged in a search for integral or coherent theoretical frameworks that would help us make sense of the increasing complexity of our world. Wilber (1996, 2000, 2000) has been working on an integral model of human development for many years. Wilber categorized and did a meta-analysis on all major aspects of western culture..." [she described the four quadrants] (p. 11). She acknowledged such models are highly abstract at first glance but can be "... surprisingly useful to practitioners, if they can put their complex contexts into perspective. For example, even a cursory application of the model to schools will show us that, while the student, parents, and school community (and, indeed government policy-makers) require teachers to provide a holistic education—meaning 'all quadrants,' what students and schools are usually assessed on is proficiency in the Right Hand quadrants—the scientific knowledge.... What is missing is the 'untestable' Left Hand quadrant 'stuff,' which is nevertheless mentioned prominently in all mission and vision statements at all levels of the education system.... the Right Hand quadrant material can be taught by computer programs. One may turn this around and claim that this doomsday scenario in fact confirms teachers' irreplaceability, since computers cannot teach the Left Hand quadrant 'stuff'" (p. 12). The author suggested combining Wilber's model with others to map the contexts within which educators and school function. An extensive and useful map is provided by the author using these combinations of theorists. She also discussed resistance to such spiritual initiatives by stakeholders in schooling education. The author cited Wilber on the notion of 'include and transcend' in growth, and that change in schools need not be just radical and destructive, but rather a change proposed here is one of "... recognizing and building on the ideas that have brought schools this far, and purposefully transcending them" (p. 21). Quoting Wilber's notion of "Spirit-in-action," the author noted that Wilber's view is not "... some nostalgic yearning for a gentler and kinder world of old—indeed it is intended here more as a rebuke: the world of old may not have been kinder, but ours should be.... we will no doubt notice that the efforts directed to the Upper Left Quadrant are disproportionately fewer [in education] when compared with the other quadrants. We need to restore balance and adopt an all-quadrants approach to our collective human development" (p. 22) .

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Fisher, R. M. (2002). Subject index: *Boomeritis: A novel that will set you free* (Ken

Wilber). Self-published document.

This 39 pp. booklet was done by the author who so admired Wilber's *Boomeritis* book and argument, that it was a shame there was no Subject (Author) Index published with the book itself. The book is an excellent teaching tool for Wilber's basic ideas and project, in a fun novel form. To support educators to utilize the book effectively in learning groups or formal classrooms, this very detailed index was created (available from the author in soft cover-hard copy only for \$5 U.S. or \$9 Canadian, includes shipping).

Fisher, R. M. (2002). Editorial: Educational research and innovations. *Ken Wilber and Integral Education Bulletin 3*. Retrieved from <http://www.feareducation.com>

That author described his recent doctoral research process, and going out to many people's homes across W. Canada, to read his dissertation screen play as performative dramatic text and how he was also able to use that to teach some of Wilber's theory and meme theory to folks, many of whom had never heard of Wilber or meme theory. He concluded this short article: "My last thought here, is that I've had a growing curiosity for how various authors/researchers/pedagogues are using Wilber's models of knowledge in various fields of education, health, etc. I have seen a few papers that have first attempted to utilize Wilber's 4-quadrant model. I have been concerned that the 4-quadrant model is easiest and gets the most attention, but it is not complete as Wilber's overall model without adding the all-levels (of consciousness) part to it.... His in depth models, even go further into finer details of development [lines, types, etc.]...". The author poses three critical questions around how the model of Wilber is being used and invites thoughts from others on this topic.

Fisher, R. M. (2002). Integral education in higher education and beyond. *Ken Wilber and Integral Education Bulletin 3*. Retrieved from <http://www.feareducation.com>

The author reviews and summarized the discussion paper Marilyn Hamilton had passed on to him re: "Complex, Adaptive, Spiral, Integral Systems" from 2002. Hamilton provided her own unique synthetic view on what "integral theory" is. The author appreciated this view and thinks it ought to be added to educational discussions of integral education.

Fisher, R. M. (2002). Ken Wilber on his "critical theory." *Ken Wilber and Integral Education Bulletin 3*. Retrieved from <http://www.feareducation.com>

The author wrote: "As educators engage Wilber's work, there is the inevitable engagement with the nature of critical theory itself, the traditions of critical theory and how Wilber takes his own spin from them—I found this excerpt from the Shambhala website (c. 2002), where Wilber shares some of his views (entitled: "On the Nature of a Post-Metaphysical Spirituality: Response to Habermas & Weis")—I found Wilber's words and caution below [excerpted] humbling, and challenges us to not zealously toss around the term 'integral theory' as if it is all a done deal" (p. 4). The author then cited Wilber writing on critical theory and critical integral theory. Wilber wrote [excerpted] "But I should say that I hold this integral critical theory very lightly. Part of the difficulty is that, at this stage, all of our attempts at a more integral theory are very preliminary and sketchy. It will take decades of work among hundreds of scholars to truly flesh out an integral theory with any sort of compelling veracity. Until that time, what I try to offer are

suggestions for making our existing theories and practices just a little more integral than they are now...”.

Fisher, R. M. (2002). Editorial: What’s happening with “Boomeritis?” *Ken Wilber and Integral Education Bulletin 2*. Retrieved from <http://www.feareducation.com>

The author goes into some detail to identify Wilber’s book and argument about “Boomeritis” as being critical to understanding ourselves as integral educators and that this book has great teacherly potential, “... in terms of his [Wilber’s] attempt to use a postmodern fiction (non-fiction) genre of writing to create a performative dramatic text as a pedagogical approach to integral and spiral dynamic theories and their arguments” (p. 1). The pedagogical approach of this work is emphasized in being important to attract young people to the Integral Movement. The author noted that this “Boomeritis” book has seemed to not have taken-off and grabbed attention of fans and others, and that is puzzling in itself. [implicitly the author refers to Wilber (2002)]

Fisher, R. M., & Fisher, V. D. (2002). Interview (excerpt): Vanessa Fisher on education and Ken Wilber. *Ken Wilber and Integral Education Bulletin 2*. Retrieved from <http://www.feareducation.com>

Father interviews 19 yr. old daughter on her recent first presentation of the basic developmental theory of Ken Wilber and Spiral Dynamics to a college intro. psychology class. Several questions in the interview involve Vanessa’s opinion about how Wilber and SDi could improve the scene of post-secondary education in general. [no direct citations of Wilber’s work]

Fisher, R. M. (2002). Editorial: Wilber and the integral movement (philosophy, theory and practice) for educators. *Ken Wilber and Integral Education Bulletin 2*. Retrieved from <http://www.feareducation.com>

The author discussed the call he put out to the Faculty of Education at UBC for anyone interested to discuss Wilber. A handful of people responded, mostly graduate students. He noted that study groups in Canada were rare, compared to in the U.S.A. The various interested people were introduced. He wrote, “Although the *KWIE-Bulletin* focuses on ‘education’ per se, there is lots of room for folks working with integral ideas and practices from all disciplines and non-disciplines of knowing. Ken Wilber is transdisciplinary in his overall approach to promoting integral knowledge and solutions to our world’s problems” (p. 2). [no direct citations of Wilber’s work]

Fisher, R. M. (2002). Ken Wilber and education: A critical review. *Ken Wilber and Integral Education Bulletin 2*. Retrieved from <http://www.feareducation.com>

Abstract: “A new Integral Movement, led by the contemporary American philosopher, Ken Wilber, has provided diverse leaders/educators with a new approach to dealing with the complex and challenging problems of a post-9/11 world. To date, no critical synthesis of Wilber’s work and its relationship to education has been attempted. This article contains a summary of Wilber’s concept of ‘integral’ and its relationship to and transcendence of the limitations of ‘holistic’ concepts. Nine professional educators have written about the potential and applications of Wilber’s work. The strengths and weaknesses of their interpretations of Wilber’s ideas are examined” (p. 2). [this article series was not completed; no direct citations of Wilber’s work]

Hamilton, M. (2002). [Book review of *Engaging Minds: Learning and Teaching in a Complex World* by Brent Davis, Dennis Sumara, & Rebecca Luce-Kapler, Mahwah, NJ: Lawrence Erlbaum, 2002] *Adult Education Quarterly*, 52: 252-254.

The author, a long-time student of systems theory, complexity theory and other fields impacting adult education and leadership, reviews a book on complexity theory with a positive tone. However, she mildly critiqued the authors for their Chapter 4, which presents a short history of worldviews from premodernism to post-postmodernism and how they have influenced "... learner's/teacher's sense of identity," but unfortunately omits "... any reference to Ken Wilber's (1995, 2000) copious writings on the topic" (p. 253).

[Hamilton: Teacher, Facilitator, Researcher, Royal Roads University, Victoria, BC, Canada, and www.integralcity.com marilyn@integralcity.com]

Hamilton, M. (2002). Reviewing, reframing, revitalizing. Unpublished paper.

This internal report was undertaken to assess competencies in the Royal Roads University Masters of Arts Leadership and Training (MALT) Program, as a prelude to its international expansion. "It is suggested that the two views of the MALT Competencies, resulting from these review processes are compatible and have captured different perspectives of essentially the same competency set. A comparable metaphor would be the theory of light, which suggests that there is a particle view (similar to the 4 Quadrant Integral Model [a la Wilber]) and a wave view (similar to Ezekial Model)" (p. 1). The author proposed an "appropriate meta-model for MALT" based on Ken Wilber's (and Integral Institute's)... "Integral Model" (p. 8). The basics of Wilber's quadrants are mapped out and explained, with a discussion of the relationship of the Integral Model to Complex Adaptive Systems; in Table 3 various "systems theorists" and their theories are categorized into the four quadrants (pp. 10-11). Then MALT competencies are also located into the four quadrants. Works cited are Wilber (1996, 1996, 2000, 2000).

Martin, R. A. (2002). Alternatives in education: An exploration of learner-centered, progressive, and holistic education. Paper prepared for American Educational Research Association, New Orleans. Retrieved from <http://www.pathosoflearning.net/library/AERA2002.cfm>

The author argued that "Unfortunately, by uncritically hailing John Taylor Gatto, A.S. Neill, Rudolf Steiner, Daniel Greenberg, or Maria Montessori, parents as well as educators may create other [alternative] systems that are as dogmatic and rigid as the [traditional] system they were leaving.... To create alternatives that are truly nurturing for children and integrated with communities, we must be conscious of the values, philosophies, and beliefs behind the systems and within ourselves. Then, rather than defending one alternative as 'the answer,' we can open to the idea that there is no 'one best system'—just a diversity of systems [of education] that match, or do not match, with the diversity of people in the world. Further, such awareness can also enable us to change our educational systems in more conscious ways that are aligned with how we ourselves are changing" (p. 1). The author noted that little research in Holistic Education as a field of Education is going on to look at these kinds of problems and raise these kinds of questions. In part it seems a larger cohesive framework for such an analysis is missing. The author cited Wilber (1995) to note that education can be examined from a "... perspective of wholes within wholes" and thus no one type of education has to "foreclose another"—Ron Miller's work is also cited as providing "four distinct orientations of education that have emerged in the past century:

transmission, transaction, transformation, and self-direction...". The author noted that philosophers like Ken Wilber, and Aldous Huxley, re: universal evolution and 'perennial philosophy' of humankind have been looked at by some holistic educators.

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Maxwell, M. (2002). What is curriculum anyway? In O'Sullivan, E. V., A. Morrell, & M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning* (pp. 13-22). NY: Palgrave.

The author juxtaposed the technocratic view of progress [and its blinkers] with the transformational view of education (a la Selby, Miller, O'Sullivan) and noted that "Education that is transformational in character is *not* about replacing one set of blinkers with another, more comfortable set. It is *not* about implementing from on high educational blueprints that must be strictly followed in a prescriptive manner. And it is *not* about simply critiquing the blinders... [as is so often found in academic educational circles, the author suggested]" (p. 14). In seeking a more complementary approach than oppositional, the author draws on Wilber's (1995, 1996) "... four-quadrant model, an epistemological map that can be used to locate different strands of thought that have recurred under different guises at different points in time.... Following Wilber... we can identify different thinkers as privileging one or other of the quadrants [see Figure 2.1, p. 15]" (p. 15). The author suggested that a three-dimensional view with the quadrants would be more accurate but that's too complex to illustrate on the page. The author applies the Wilber model to the context of educational thought, past and present and located various educational theorists in various quadrants. The author then described each of several educators of holistic, global, ecological and transformative education using the four quadrants. Offering a relatively objective analysis, this chapter is a marvelous critical contribution to understanding these various alternative educations and their theorists via their distinctions of difference and their overlapping similarities. The author concluded, "All are attempting in their own ways to articulate an educational philosophy that balances the inner and outer, the universal and particular, the ideal and the material. I believe that it is possible to create a balanced curriculum by keeping in mind the dynamics of these four areas—interior and exterior, collective and individual [a la Wilber]—and how they are in constant interaction [and conflict] with each other. The coming decade, I believe, will see a further rapprochement of these radical, transformative educations. It will be exciting to witness this ongoing and dynamic dialogue between those thinkers advocating alternatives to mainstream, technocratic curricula that are embedded in a tired modernist paradigm" (p. 20).

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Miller, J. P. (2002). Learning from a spiritual perspective. In O'Sullivan, E. V., A. Morrell, & M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning* (pp. 95-102). NY: Palgrave.

After noting the increasing interest in spirituality in education, the author goes on to discuss various aspects of learning and teaching from a spiritual perspective, and various spiritual practices. Under the subtitle "Learning Through contemplation" the author cited Wilber (1983) and the three levels of knowing (a la St. Bonaventure, Hugh of St. Victor): "technical rationality, reflection, and being" (p. 97). That latter, is the contemplative [mystical] knowing (beyond duality)

of interest in this section of the chapter.

Miller, R. (2002). "That God in Everyone": The spiritual basis of Quaker education. In J. P. Miller & Y. Nakagawa (Eds.), *Nurturing our wholeness: Perspectives on spirituality in education*. Brandon, VT: Foundation for Educational Renewal. Retrieved from http://www.pathsoflearning.net/articles_Quaker.php

The author looks at transformative education in the Quaker tradition, with a lot of reference to Parker Palmer's writing. He wrote, "In recognizing that spiritual reality could be encountered directly by silencing the ego and allowing a deeper dimension of knowledge to appear, Quaker practice seems to confirm the pattern of spiritual development that Ken Wilber (1981/83) has identified in the history of consciousness."

2001

Mezzacappa, D. (2001). Partners in Philadelphia. *American School Board Journal*, 188(1), 36-38.

The took the common designs of service learning research and located them in a Wilberian four quadrant framework. The author wrote, "Wilber's framework can be useful in studies investigating effective strategies for increasing faculty involvement in service learning."

Miller, R. (2001). A brief introduction to holistic education. Retrieved from <http://www.infed.org/biblio/holisticeducation.htm>

Introduces several important philosophers and thinkers that have given the roots to holistic education, historically. Ken Wilber is listed as one of these. No specific work of Wilber's is cited as a reference.

Miller, R. (2001). Education for personal and cultural transformation. *Natural Life*, 77, 20-23.

Neumayr, E., & Taylor, P. C. (2001). A "cosy bedding" for science education research?: Ken Wilber's integral philosophy. Paper presented at the Mind, Body, and Society Symposium: Emerging understandings of knowing and learning. Melbourne, Victoria: University of Melbourne.

[not yet seen]

Settelmaier, E., & Taylor, P. C. (2001). Wilber's *integral philosophy* and educational research: Fleshing out the seventh moment (and beyond?). Paper presented at the Annual Conference of the Australian Association for Research in Education, Fremantle, W.A.

The author's writing and researching from within the Science & Mathematics Education Centre (Curtin University of Technology), wrote in their Abstract: "Ken Wilber's 'integral philosophy' is described as a spiritual, humanist orientation which provides an excellent theory for conceptualising the connections between science, arts, and religion. In this paper, we argue that Wilber's framework in connection with *seventh moment in qualitative research offers 'space'* to science education research to position itself more comfortably between the so-called

'objective' sciences, including the natural sciences and some schools within the human sciences, and the 'subjective' human sciences without the need to privilege or reject either of them. We refer to a current doctoral study into the teaching of ethical issues in school science to illustrate the potential of an integral perspective on research in science education." The author notes that Wilber's work "... combines apparently incompatible frameworks into an 'integral' philosophy, [and] is an exciting attempt to bring together Eastern and Western knowledge frameworks, especially science and spirituality.... we have found Wilber's work to be a valuable referent for moving towards a more holistic model of education." The article provides a good review of several of Wilber's contributions to epistemological problems. Works cited by Wilber (1995, 1998, 1999, 2000).

Tisdell, E. J. (2001). Spirituality in adult and higher education. *ERIC Digest ED 459370*. Columbus, OH: ERIC Clearinghouse on Adult Career and Vocational Education.

The author, a feminist adult educator and advocate for spirituality, has reviewed the literature in this paper, noting a significant number of "Educators and cultural workers [including some of those in the critical emancipatory traditions] are beginning to break the silence about the connection between spirituality and education... [and its role as] integral to the fabric of community..." (p. 3). Interested in how spiritual development unfolds, the author notes there is no shortage of debate about the evidence and models re: a "... series of linear stages... as Wilber (2000) observes..." and, that debate revolves around how, according to Wilber (2000), one defines spirituality. She summarized her interpretation of Wilber's view: "Writing from a cultural evolutionary perspective, Wilber discusses how, overtime, cultures as well as individuals develop spirituality. He suggests that spiritual development unfolds in overlapping and interweaving levels 'resulting in a meshwork or dynamic spiral of consciousness unfolding' (p. 7). Each level includes and expands on the development of earlier stages and moves to greater integration" (p. 3). The author then relates this "move to greater integration" as empirically sound in her own study (Tisdell, 2000) of women emancipatory educators and their developing notions of identity. The author is decidedly 'neutral' (non-critical at this point) in reporting on Wilber's theory as information.

Vacarr, B. (2001). Moving beyond political correctness: Practicing mindfulness in the diverse classroom. *Harvard Educational Review*, 71(2), 285-295.

The author cited Wilber (1979) to support the value of mindfulness as part of spiritual practice, and assisting in the embrace of diversity.

2000

Astin, A. W. (2000). Conceptualizing service-learning research using Ken Wilber's integral framework. *Michigan Journal of Community Service Learning* (Fall), 98-104.

The author utilizes Wilber's (1995, 1998) books to set forward an adaptation of Wilber's four quadrant epistemological model for the design of service-learning research. This provides researchers with a comprehensive "integral" framework for conceptualizing the full range of service-learning outcomes that might be investigated. "Wilber's framework can also be useful in studies that seek to identify effective strategies for increasing faculty involvement in service-learning" (p. 98). The author noted, "... the principal value of Wilber's scheme in looking at

student, faculty, institutional, and community outcomes is that it reminds us that change necessarily occurs in all four-quadrants, and that we should avoid focusing our attention exclusively on what is happening in only one or two quadrants (usually the [objective-empirical] right-hand ones..." (p. 102).

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Fisher, R. M. (2000). Toward a 'conflict' pedagogy: A critical discourse analysis of 'conflict' in conflict management education. Unpublished masters thesis. Vancouver, BC: The University of British Columbia.

The author, from within conflict theory, analyzed the discourses (*a la* Foucault) of 21 conflict management texts in schools and adult education manuals, using a combination of models from Paulston and Boshier with Ken Wilber's (1995) integral theory and its "three epistemological spheres of 'it,' 'I,' and 'We' (*a la* Habermas) (p. 115). One of the author's 16 recommendations to further develop a 'conflict' pedagogy (and critical conflict education) as an improvement on conflict management education was #3: "... an integral conflict knowledge be formulated (ongoing) that utilizes (at least in part) the 4-quadrant diagrams and spectrum models used throughout this study—as a template, this integral model (*a la* Wilber) is likely the *best* way to ensure inclusion of knowledges but without falling into an eclecticism (or flattening of distinctions, hierarchies, contradictions, and critical analysis)..." (p. 163). Wilber's (1995) "integral vision-logic" (aperspectival cognition *a la* Gebser) is presented as an improvement on eclectic perspectival cognition (*a la* Palys) as "liberating epistemology" (p. 95). The author critiqued the postmodern poststructuralist epistemology in this case (e.g., Palys), as performing a contradiction of its own in claiming to be non-hierarchical (perspectival) but privileges hierarchically its own poststructuralist claim of relativism—a critique Wilber has often argued (p. 95). Also cited in the text are Wilber (1979/81) and Wilber (1997).

Fisher, R. M. (2000) Towards an integrative literature search: Reflections of a 'wild' adult learner. *The Reference Librarian*, 69/70, 407-417.

In autobiographical style, the author shared his love of doing research in libraries over the past 30 years, and how he has continually observed that he finds the "best" references in the most unsuspected, "accidental" and "synchronistic" ways. Writing about "adults as integral learners" using an "integrative paradigm," the author suggested new approaches (rational and arational, ordered and chaotic) to both "hunting" for knowledge in libraries and suggestions for librarians to move beyond rigid, categorized, linear processes when they are assisting researchers. Transformative learning is introduced as well to help librarians remember that researchers are changing as the knowledge they access changes them, and strategies for finding the "best" knowledge, highly unpredictable and diverse, also ought to evolve with the learner/researcher's journey and development. Wilber (1997) is cited for a reference to "integrative theory." A quote from William James on normal waking consciousness as only one kind of consciousness from a spectrum of types of consciousness is taken from the citation in Wilber 1977/82).

Flake, C. L. (2000). Teacher education, spiritual transformation, and child advocacy. In V. H. Kazanjian, Jr. & P. L. Laurence (Eds.), *Education as transformation: Religious pluralism, spirituality, and a new vision for higher education in America* (pp. 285-298). NY: Peter

The author agreed with Wilber (1998) and Wilber's critique of modern 'flatland' science as the dominant view of reality (p. 286), as well, she noted Wilber's argument that even the "holistic vision," perpetrated by so many educators and spiritually-oriented people, is still 'flatland' in its narrow depiction of spirituality. Although she argued that "... levels of the psyche are not developmental in nature... the religious integral level may be latent. Spiritual transformation requires that we access the religious integral level and this can be facilitated through following one of the world's religious traditions available or through developing the 'eye of contemplation' discussed by Ken Wilber" (p. 288).

Karpiak, I. (2000). Evolutionary theory and the 'new sciences:' Rekindling our imagination for transformation. *Studies in Continuing Education*, 22(1), 29-44.

The author summarized this paper in the Abstract, she wrote, "In the past decade transformation has evolved as an educational orientation through the efforts of adult educators and researchers to incorporate personal and developmental dimensions of learning. Still, transformation continues to have its share of skeptics. However, the new biological and physical sciences and the closely related evolutionary theories are pointing to wider possibilities and new practices in transformative education. The 'new science' concepts of chaos, emergence, creativity, and transformation challenge educators to reassess the prominence of transformation in regard to educational goals, educational processes, and educational planning" (p. 29). The author noted that Prigogine & Stengers (1984) research on dissipative structures in systems (new order out of chaos) as influential scientific research that has influenced many other fields including psychology (citing Wilber, 1977, 1981, 1995). She noted that generalizing loosely the findings from the "new science" to education and human development must be done cautiously as Wilber (1997) has advised. Wilber and others are cited to support the notion that a system that is more and more differentiated (complex) is "more developed" and worthy of pursuit. The author wrote, "... Ken Wilber (1977, 1995), a transpersonal psychologist, has performed the significant task of integrating these various capacities [e.g., cognitive, moral, faith, affective, ways of knowing, etc.] into a more encompassing spectrum of consciousness, which he extends to incorporate both Eastern and Western perspectives...". The author noted that it is often hard for most people to accept the evolution of adulthood (citing Wilber, 1989), because people think adulthood (as normally defined) is the final stage. The author wrote, "Most theorists agree that we cannot simply *will* ourselves to transform to higher stages of development. Wilber (1995), however, suggests that we can advance our development by engaging in behaviors and express values associated with the higher stages of development." The noted that "... Wilber (1995) cautions that there is always the possibility [at the societal-global level] that evolution might take the wrong turn." And the point being, that individual development across stages is to a great extent determined by the stage of development of the society in which the individual grows and changes.

Laroche, L. (2000). You were a star once, weren't you?: Non-linear steps into the re-enchantment of science education. Unpublished dissertation. Vancouver, BC: The University of British Columbia.

The argued for a reenchantment of science and science education, as a new vision for the future. Her wish is to see science and humanities emerge in a

postmodern reconstructivist approach (a la David Griffin, and Wilber's "neo-perennial philosophy," p. 266) with a spiritual awareness. She cited Wilber (1998), when he about the re-enchantment of science and use of story with spirituality —thus, a "deep science" with depth and span (pp. 268, 271) beyond mechanistic science which had rejected Spirit, God and Goddess, the sacred in nature and the immortal soul. She wrote, "Ken Wilber, following the philosopher Hegel and the ideas of the theosophical movement believes that the evolution of the world is not limited to an increasing complexity of the material physical world but extends into spiritual evolution, which he calls Spirit-in-Action" (p. 269). Also cited Wilber (1985, 1997).

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Miller, R. (2000). *Caring for new life: Essays on holistic education*. VT: Foundation for Educational Renewal.

Among many scholars, from diverse fields, who have contributed to holistic vision of the world, the author noted, "One remarkable scholar, Ken Wilber, has developed a comprehensive and integrated holistic theory by drawing on insights from an incredible variety of these sources (including Whitehead's cosmology). His conclusions explicitly support the mystics' and theologians' claims that the ultimate purpose of human existence is to further the evolution of spirit. Wilber explains, in fine detail, the holistic nature of reality" (pp. 12-13). The author elaborates on Wilber's holon theory and notions of transformation in development and evolutionary theory, which includes spiritual. "Wilber avoids theological language that personalizes the pull of evolution or renders it mysteriously otherworldly" (p. 13). Levels of meaning, lower and higher are discussed. "And as Wilber has shown in several of his provocative books (particularly *Up from Eden*) human consciousness is not a simple, static entity but has itself evolved through a wide spectrum ranging from primitive to profoundly mystical levels of awareness. 'Spirituality' refers to levels of consciousness that perceive or intuit the vast wholeness and meaning of the cosmos, a wholeness unfathomable.... The world is not ultimately about our own self-aggrandizement but is an insistent call to self-transcendence" (p. 13). The author cited Wilber (1995) for support for many of these ideas above. He cited Wilber on the precarious and conflictual nature of "parts" in Wholes, that resistance to growth and change is common in evolution, and that pathological ways and imbalances do occur, some, like in the form of "paradigm wars" and other violent conflicts can potentially wipe out humanity and many other species with it. "The best we can do is to be receptive and responsive to the call of spirit. If we are to move beyond our inherent resistance to self-transformation, we need to cultivate radical amazement rather than technological arrogance. This is the task of education in our time" (p. 14). See also comments on Wilber, as a "foremost scholar of this holistic understanding of the world" and his "integral vision" and how they might help to "...overcome blind spots inherent in modern rationalism and reductionism" (pp. 108-109). Cited also Wilber (1977, 1997).

Nava, R. Gallegos (2000). Holistic education vision: A multilevel-multidimensional perspective (A model of holistic education). Retrieved from <http://www.neat.tas.edu.au/HENT/world/rngn/multilevel.htm>

The author, one of the best known holistic educational leaders in South America, draws together many theorists to build his "Multi-dimensional Multi-level Perspective of Holistic Education." He wrote, "If we now integrate the five levels of awareness and with the six dimensions of thinking we have an integral model

of kosmic education... generating a holarchic map with thirty educational regions that go from the individual-physical to the kosmic-spiritual. The model [which included Wilber] serves a practical purpose providing a global understanding of different pedagogies.... This model is important in showing holistic education as an integral concept but it should not be seen as a definitive model of holistic education—just a point to begin. The model honours diversity within the unity across the plurality of levels and dimensions and gives a more integral image of holistic education.” Wilber is assessed as providing the expertise on the “Cognitive Dimension” at the higher sixth and last level.

Schmidt-Wilk, J., Heaton, D. P., & Steingard, D. (2000). Higher education for higher consciousness: Maharishi University of Management as a model for spirituality in management education. *Journal of Management Education*, 24: 580-611.

The authors noted that spirituality is becoming increasingly of interest in management education. However, as spirituality draws more attraction there are critical questions to be asked and researched. The authors offer three questions: (1) What is spirituality?, (2) What are model programs for teaching spirituality?, (3) How can one assess the effectiveness of such programs? (p. 581). A long section is devoted to defining what spirituality is, drawing on several different theorists. Wilber (1999) is cited re: ontological and epistemological foundations and the notion of a “Ground of all being” as well as the perennial philosophy. Most of the article examines the Maharishi University program philosophy. Wilber is also cited later to support the value of students in management studying the psychological development models of people like Wilber and others “... to introduce students to the idea that experience of transcendence is within their possibilities and that such an experience would be a valuable source of wisdom” (p. 604).

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Scott, D. K. (2000). Spirituality in an integrative age. In V. H. Kazanjian, Jr. & P. L. Laurence (Eds.), *Education as transformation: Religious pluralism, spirituality, and a new vision for higher education in America* (pp. 23-36). NY: Peter Lang.

The author opens this essay with: “As the end of the millenium approaches, there is a growing movement toward transformation in the world, in nations, and institutions. On the one hand there is hope for a new vision, but on the other hand a fear that time is running out with many serious problems unresolved. The solution to the challenges ahead demands collaborative approaches instead of the extreme fragmentation and competition which dominate much thinking today. The ability to adopt a systems approach integrating different perspectives and ideas will be crucial. While the times we live in are often referred to as the Information Age, or the Knowledge Age, I believe that a better description of the spirit of the new millenium will be—and must be—the Integrative Age. Key to our future will be the concept of the complete individual, with a greater sense of wholeness and connectedness. Education must adopt an integrative philosophy of knowledge.... There are many signs that this transformation is under way” (p. 26). The author noted Kant’s attempt to integrate the ‘big three’ value spheres, which as a result of the Enlightenment [modernity] were beginning to fall apart and then he noted Wilber among others as attempting to integrate the big three again, however, as Wilber pointed out, too many of the holistic and integrative thinkers have fallen into a “pre/trans” fallacy (Wilber, 1998). The author argued

that universities need to take responsibility for dealing with these knowledge domains and their past conflictual relationships and how they are critical in their impact on curriculum, research and pedagogy today. He cited Wilber on the problem of major religions and their apparent contradiction to each other, and that we must search for common core truths in the great religions as well as find a way to bring science and religion together to solve our worst problems.

Tisdell, E. J. (2000). Spirituality and emancipatory adult education in women adult educators for social change. *Adult Education Quarterly*, 50(4), 308-335.

1999

Fisher, R.M. (1999). Critically minding the bodymind paradigm: A Wilberian critique of Eco-camp holistic thinking. Paper presented at the Conference on Body/Mind: Holistic Explorations of Cognition, Action, and Interaction in Education. Vancouver, BC: The University of British Columbia.

Abstract: "Integrating" or "holizing" anything is dangerous work. Body and mind, sense and soul, self and other, are historical and political 'enemies,' embedded in an ancient intractable W. epistemological conflict. Too often the purveyors of holistic thinking or Eco-Camp thinking [a la Wilber] attempt to underplay the significance of this 'battle' of parts within wholes, preferring to emphasize only the harmonious unity and balance that comes from bringing the fragmented (and dissociated) parts back to wholeness again. From a conflict sociological perspective, this paper argues that such an overly consensus theoretical view is inaccurate to the reality of integrating or holizing, and creates its own subtle reductionistic distortions. Drawing on the brilliant work of Ken Wilber, an American transpersonal philosopher, the author offers a critique of the resolutions of 'eco' holistic and enactivist paradigms" (p. 1). Work cited includes Wilber (1995, 1995, 1996, 1997, 1998). The author concluded, as he wrote, "Eco Camp critics like to think they are the only 'real' view. They like to tell others of the danger of 'being in your head.' They wish us all to come to our 'senses,' and our 'body' and 'nature' for the true wisdom. But I have never seen any Eco Camp theorist or practitioner offer a model of how to deal with the conflict-violence going on everyday in the relationships in the Web-of-Life, they paint as so sacred! Wilber's view of the Descenders (Eco camp) only is extreme, but he believes that critique is necessary because their thinking is extremely dangerous as it is caught in the Thantos ['fear'] pattern..." (p. 12).

Fisher, R. M. (1999). Embodying the 'social life' of the classroom: A holistic approach to conflict and violence. [Unpublished chapter was rejected for a book on holistic education]

Abstract: "Utilizing several conflict theorists unique views of *conflict*, this chapter presents a theoretical framework for encouraging teachers to develop new attitudes toward holistic education. The continuing rise of social conflict, violence and terror in our society and schools, especially from the big oppressions of sexism, classism, racism, heterosexism etc., requires a well-conceived holistic approach to diversity and difference. But have our current conceptualizations of holistic thinking and knowing taken into account the reality of conflict and violence? The overemphasis on a biased and partial view of 'holistic,' with its associations of consensus, cooperation, synergy, equilibrium, harmony, and misconceptions of peace and democracy in many classrooms, often leads to a subtle violent repression of the 'invisible' that needs to be made 'visible' in a deep democracy of social caring and learning communities. Based

on the author's developing neo-conflict perspective, several ideas and one recommended classroom activity are provided to assist teachers to ensure they facilitate the embodying of the *Whole* 'social life' of the classroom and not exclude some *parts*" (p. 2). Works by cited by Wilber (1995, 1996, 1998).

Glazer, S. (1999). Introduction. In S. Glazer (Ed.), *The heart of learning: Spirituality in education* (pp. 1-5). NY: Jeremy P. Tarcher/Putnam.

The author's edited anthology of spiritual teachers (mostly not in the field of Education *per se*) is interested in spirituality in education and is rife with important thoughts about higher levels of consciousness and ethics and their role in education; however, Wilber is barely mentioned (cf. Schachter-Shalomi & Smith, 1999 in this volume). Glazer suggested to the reader that the entire third section of the book "Relationship & Community" is "... rooted, to some degree, in Ken Wilber's articulation of 'holon:' the idea being that the world isn't made up of separate things, but rather wholes, which are in turn part of other wholes—all the way up and down" (p. 4). Note specific citation of Wilber's work is referenced.

Miller, R. (1999). Education and the evolution of the cosmos. *Encounter: Education for Meaning and Social Justice*, 12(2), 21-28.

The author began this essay writing, "The heart of my educational philosophy is my conviction that we must replace the reductionist epistemology that dominates the modern world with a holistic understanding of the cosmos. By 'holistic' I mean a worldview that is essentially spiritual, but by 'spiritual' I do not necessarily mean religious. Describing a spiritually rooted education has been a tricky undertaking, easily misunderstood as implying wither some religious belief system, or some 'New Age' retreat from intellectual rigor. The fact is that until the early part of this century, notions of holistic education were most often expressed in religious or theological language, and the emergence of a holistic education movement in the 1980s was boosted by interest in 'New Age' and 'human potential' circles. Those were the languages with which we started—but as our thinking in holistic education has matured, we have found that recent developments in physical science, systems theory, ecology, depth psychology, and philosophy have given us new ways to express the awesome wholeness of reality. Philosopher David Ray Griffin has identified these developments as 'constructive postmodernism' and shows [as does Wilber's writing] how they provide coherent and compelling alternatives to the reductionism that characterizes much contemporary thought. Griffin and his colleagues have drawn their primary inspiration from the process cosmology of Alfred North Whitehead" (p. 21). The author reviewed several important philosophers (Montessori, Krishnamurti) and then includes some of Wilber's (1995) main contributions, noting, with surprise, "... Wilber has little or nothing to say about education anywhere in his voluminous work" (p. 26). Also Cited is Wilber (1977, 1981).

Miller, R. (1999). Transpersonal philosophy and education: An introduction to Sander's "Dharma, karma, and yoga." *Encounter: Education for Meaning and Social Justice*, 12(2), 49-50.

This intro short paper comments on Sander's transpersonal psychology work that is likely very relevant to holistic education. The material came from the Third international Whitehead conference in August 1998. The author quoted Sanders, who addressed "... a systematic understanding of reality that so departs from our normal conscious understanding of existence that it requires radical shifting of one's perspective..." (p. 49). Sander, according to Miller, also "...examines two of the most brilliant thinkers who have made this shift—Alfred North Whitehead and

Ken Wilber" (p. 49). "Wilber is an enormously prolific writer who has woven together research in numerous fields, along with his own experience as an accomplished practitioner of meditation, into a comprehensive transpersonal philosophy. Sanders argues that their approaches complement each other; a theorist (such as a holistic educator) seeking a transpersonal basis for his or her work will find deep insight in Whitehead's ideas and inspiration in Wilber's" (p. 50). Summarizing Sander's explications, Miller points to the limitations of constructs as partial representations of reality, to four quadrants, and emphasis on holons. Wilber (1995, 1997) are cited. The author concluded "Wilber specifically criticizes holistic thinkers (such as deep ecologists) for contending that there is some ultimate whole of which everything else is part; in his transpersonal theory, holism does not refer to wholes but to holons, and this suggests an endless, vastly complex pattern of relationships among all manifestations of existence. In his paper, Sanders explores how Whitehead's ideas support this worldview, despite Wilber's contention to the contrary. The noted that the scholar Aostre Johnson "... has strong reservations about Wilber's model of 'holarchy.' But I think Sanders, along with Whitehead and Wilber, invite us into some rather fascinating and fruitful conversations" (p. 50).

Miller, R. (1999). Holistic education for an emerging culture. In S. Glazer (Ed.), *The heart of learning: Spirituality in education* (pp. 189-201). NY: Jeremy P. Tarcher/Putnam.

The author opened the chapter writing that, "Our culture, as it now stands, is fundamentally hostile to the meanings of spirituality that we have discussed here. There's no way around that. On the other hand, I don't want to discourage you. We are entering a historic period of transition from one dominant worldview to another and it is my belief that the new, emerging culture is going to be radically [better and] different" (p. 189). The contrasts modern schooling with holistic education, and offers basic principles and practices of holistic education. He noted "The work of Ken Wilber, for example, offers a fantastic explanation of this transition to a whole different way of thinking about who we are as human beings" (p. 192). No specific reference citation of Wilber's work is given.

Miller, R. & Snauwaert, D. T. (1999). Education for the good of the world: International Whitehead Conference. *Encounter: Education for Meaning and Social Justice*, 12(2), 2-3.

The author's acknowledge that constructive postmodernism is very important in its role in education today and in the future, and that Whitehead's contribution to this is substantial, having influenced "... later thinkers who are extremely relevant to holistic education, such as Ken Wilber...". (p. 3).

Neville, B. (1999). Towards integrality: Gebserian reflections on education and consciousness. *Encounter: Education for Meaning and Social Justice*, 12(2), 4-20.

The author gives a detailed explication of Jean Gebser's cultural "model of structures of consciousness," comparing aspects with Freud, Jung, and Kegan's, Hillman's models. Each stage in Gebser's model is related to education (i.e., magic, myth rational, and finally integrality). "Theories of child and adolescent development offer some support for Gebser's model, and warn us that there is a sequence in human development which must be respected if teaching is to be effective. However, models of cognitive (Piaget), psychosexual (Freud), psychosocial (Erikson), and moral (Kohlberg) development are firmly rooted in the patriarchal assumptions of the deficient rational structure, which assumes

hierarchy and uncritically privileges cognitive process over relationship, intuition, and feeling. What happens if we detach ourselves from this notion and the myth of progress in which developmental psychology is embedded?" (p. 14). The author addressed the question and probed further into teaching the whole child and implications of Gebser's work to holistic education. The discussion then moved on to "integral education." In a footnote the author cited Wilber (1981) in regard to Gebser's influence on Wilber's earlier writing. However, in distinction with Wilber's more hierarchical (holarchic) model, the author offers Gebser as an alternative perspective to "integral." He wrote, "Gebser himself avoided referring to 'layers' or 'levels' of consciousness, on the ground that the terms are embedded in a spatial, hierarchical metaphor. He argued that his model is not a developmental one, that it was not based on a notion of progress" (p. 19). Also cited is Wilber (1980).

O'Sullivan, E. (1999). *Transformative learning: Educational vision for the 21st century*. London: Zed Books.

The author a pioneer in transformative learning, laid out the context for educational thinking, and his own book, by contrasting "modernity" with "post-modernity." He cited Wilber's (1996) working definition of modernity on the opening page of this book, noting that modernity has both a good side and shadow side (as Wilber has long argued). Then the author moved to discuss the evolutionary transformation going on, and wrote, "Wilber [1996] captures the sense of this transformative [historical] moment [in the 21st century]... 'The coming transformation will transcend and include these features of modernity, incorporating their essentials and limiting their powers...'" (p. 2). The author agreed with Wilber that this transformation will not be merely easy and all wonder (p. 6). Wilber is not found in the rest of the book until p. 260 when comparing various popular books on spirituality: "A more strenuous and rigorous treatment of the importance of the spiritual life in the modern world may be found in the numerous works of Ken Wilber. What I find compelling about Wilber's work, and this can be readily seen in his most recent work entitled *The Eye of the Spirit* (1997), is his integral treatment of spirituality that spans many disciplines and creates a landscape of concern that reopens the question of the centrality and ultimacy of the spirit in our modern world." Also cited Wilber (1995).

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Schachter-Shalomi, Z. [dialogue with Huston Smith] (1999). Spirituality in education: A dialogue. In S. Glazer (Ed.), *The heart of learning: Spirituality in education* (pp. 217-231). NY: Jeremy P. Tarcher/Putnam.

HS: ... we have a conflict. Until the rise of modern science, everywhere, across the world, all the major teachers and prophets saw reality as what has come to be called the Great Chain of Being. This view centers in absolute perfection; and from this perfection issues, because of its infinity, all manner of existences in lessening degree right down to the meagerest forms of existence that barely escape nonexistence. This view has been well articulated by Ken Wilber. Now, as Wilber has said brilliantly, when we think of how ubiquitous that view has been— all cultures, all times, up until the rise of modern science—it is either the greatest mistake the human mind has ever made or it is true. He happens to think it's true; and I happen to think it's true. However, this view has been radically displaced by the scientific view... (p. 219)....

ZS-S: I'm glad that you mention Ken Wilber. And the question, 'We won't be able to do anything until we know who we are.' For me, the issue in spirituality and

education is the issue of formation. Formation was the old word they used to use when a person joined a monastery: spiritual formation.... We as teachers and as a culture have fed a cynical attitude, and that has flattened it [development] all out. As Ken Wilber talked about flatland—yes, things have become flat” (p. 221). [no specific references of Wilber’s are cited]

- Snauwaert, D. T. (1999). Knowledge and liberal education: Representation, postmodernism, and I-You inclusive knowing. In J. Kane (Ed.), *Education, information, and transformation: Essays on learning and thinking*, pp. 41-56. Upper Saddle River, NJ: Merrill.

An educational philosopher, the author is interested in a humanistic liberal education here, one that offers a constructive postmodern view of knowledge and ethics related to consciousness and development. The author provided arguments that challenged the dominating “representation paradigm” of cognitive sciences today in terms of what is legitimate knowledge. He cited several of Wilber’s major books, prior to 1996, and found Wilber’s epistemological theory and perennial philosophy ideas very supportive of his own arguments for a Buberian educational paradigm that ought to replace the representation paradigm dominance. Utilizing Wilberian ideas, the author critiqued nihilism (flatland postmodern ontology), emphasized the importance of subjectivity and consciousness evolution in knowledge-making, supported the three modes of knowing central to the perennial philosophy, and agreed that a vertical developmental schema allows for a transcending theory of critical rationality. To this point, no other professional educational philosopher *per se* had taken up Wilber’s writing, albeit, done only so briefly here. Cited Wilber (1977, 1989, 1995, 1996).

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- Staron, M. (1999). Matching research methodologies with organizational experiences: Making room for head, heart and soul. AVETRA Conference papers. Retrieved from http://www.avetra.org.au/abstracts_and_papers/40_STARON.pdf

The author outlined several major “new” (radical) qualitative research methodologies which were used for the study of organizational experience. This work is sponsored by the Training & Development Directorate, Department of Education and Training, and thus was included in this bibliography for its educational context, albeit, it is mostly about research methodologies. Although Wilber (1995) is cited in the references, there is no citation directly to Wilber in the text.

- Vokey, D. (1999). MacIntyre, moral value, and Mahayana Buddhism: Embracing the unthinkable in moral education. *Educational Theory*, 49(1), 91-106.

Following on his doctoral research in moral philosophy (*a la* MacIntyre) and education, the author brings forward his own study of Mahayana Buddhism (a nondualist view/cosmology) with emphasis on principles and theory of “egolessness of self” (like Wilber’s concept of a Self of “no boundary”) and analogous findings in modern physics. He cited Wilber (1979/85), and paraphrased: “No permanent boundaries or solid building blocks have been discovered anywhere in the universe, not even at atomic or subatomic levels” (p. 99). His aim is to expand educational theories and thinking, with their current

dominating rational and/or scientific models of moral development and education, to include transpersonal (e.g., nondual) spiritual dimensions (e.g., compassion).

1998

Fisher, R. M. (1998). Culture of 'fear': Toxicification of landscape-mindscape as meta-context for education in the 21st century. Paper presented at the Comparative and International Education Society, Western Regional Conference. Vancouver, BC, Canada, June 11-13, 1998.

The author wrote in the Abstract: "The paper presents the view that opening up learning beyond school walls and age barriers, although a positive extension of human potential, has left the learners of this open learning to be exposed to the toxic meta-context of a *culture of 'fear'* with its attending violence/hurting that pervade the cultural landscape. Evidence is presented that challenges the current dominating W. psychological conception that 'fear' is a "*feeling/emotion*"..." (p. 1). The author calls for a deconstruction of 'Love' and 'fear' in educational discourse. Wilber (1995) is cited as offering a good critique and contextual framework for the current world crisis. Wilber wrote of "... an exuberant and fearless shallowness that everywhere is the modern danger, the modern threat, and that everywhere nonetheless calls to us as savior.... whose prophets lovingly exhort us to dive into the shallow end of the pool head first" (p. xi). The author wrote, "What is the state of knowledge about 'fear' today? What would be gained by a systematic study of the concept of 'fear' from the ancient religious traditions and popular folk cultures, to philosophy, to science with its investigations of neurophysiology and biology, to psychology, sociology, anthropology, political sciences through to theology and into cyberspace of the Internet? These questions were stimulated by the critical *integral theory* approach to knowledge articulated by Wilber (1997). his theory, has a long background of development within the field of transpersonal psychology and philosophy, by its most eminent spokesperson, Ken Wilber, an American theorist, whom I've been most inspired by to continue this study of 'fear.' Wilber's model encourages a full-spectrum (all levels, all quadrant) approach to knowledge—whereby, the investigator examines the various disciplines as all having their own valid approach to knowing the 'whole' (see Wilber, 1995, 1996, 1998 for further elaboration) of any phenomenon. He challenges us to integrate the various schools of thought... and look for patterns and synthesis—not merely to heap information in an eclectic pile, but to critically examine the limitations of each discipline and epistemology, and to examine critically which disciplines are attempting to exclude other viewpoints..." (p. 6).

Fisher, R. M. (1998). A critique of Mechthild Hart's *Further Perspectives on Emancipatory Education: An initial Wilberian contribution*. Unpublished paper.

The author both appreciated and critiqued the work of the feminist-Marxist oriented adult educator Mechthild Hart, noting that her critique of Mezirow and Habermas as being very useful to the emancipatory project in adult education. She also acknowledged that not all male thinking is bad and has to be thrown out if one is a feminist critic. She did report that too much male thinking has led to a rather "bloodless" rationalist critical theory of late. Utilizing Wilber's theories and an integral perspective (focusing on Ascender vs. Descender battle), the author offers a critical reading of Hart's critique and that it still not integrative enough. The author concluded, "Wilber is a pretty good map-maker and he admits in most all of his writing, that is he tells stories and makes maps and it is then up to people to fill in the details and take what they want and leave the rest behind. Wilber's perspective is one of truly healing the massive fragmentation of

this ongoing battle between the Ascenders [often male-thinkers] and Descenders [often feminist-thinkers]—and an ethically-based theory of authentic integration of both...” (p. 24). Works cited are Wilber (1977/82, 1981, 1993, 1993a, 1995, 1996, 1996a, 1997, 1997a, 1998).

Lauzon, A. (1998). Adult education and the human journey: An evolutionary perspective. *International Journal of Lifelong Education*, 17(2), 131-145.

The author, coming from a conflict perspective in analyzing the major “tension in adult education” (p. 132), draws on Wilber’s evolution of consciousness theory to help. The political battle, according to the author, is between the “cult of professionalism” (p. 133), that is, those who advocate a more modern technocratic adult education that sleeps closely with globalizing economic forces, big business, and neo-conservative and neo-liberal governments vs. “radical adult education,” the latter which focuses on education as a site of resistance to the oppressive modernist forces (also called a postmodern critique). After spelling out these opposing views in brief, the author brings a subtitle in the paper “Evolution of Consciousness” and wrote, “This polarized debate, while a simplistic representation, does reveal the seemingly unresolvable tension that characterizes the field of adult education. I would like to suggest that there is another way of understanding this debate and that is through studying the ongoing evolution of human consciousness” (p. 135). The author discusses cultural evolution and learning, citing several authors besides Wilber (1981). Wilber (1995) is used to understand rationality and its evolution in this historical cultural and evolutionary framework, then he outlines the next stage of “vision-logic” using Wilber (1995). Great emphasis is placed on the emergence of and use of “dialectical thinking” and analysis to assist the problem of dealing with conflict(s). He describes “vision-logic” and its capacities to honor differences and noted that “...integrative education [and its appropriate ethics for our post modern world] is one that needs to move from *learning-to-be* to *learning-to-care*...” (p. 141). The author concluded the paper utilizing Wilber’s (1982) writing on the “pre/trans fallacy” (p. 144) applicable to the tension and battle between the two major forces playing out in adult education today.

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Sherman, L. W. (1998). CSILE (Computer Support for Intentional Learning Experiences) as applied to teaching cooperatively. Paper presented to the 18th Annual Lilly Conference on College Teaching. Retrieved from http://www.users.muohio.edu/shermalw/lilly98_wholepaper2.htmlx

The author describes two postmodern philosophical schools of thought, Constructivism and Deconstructionism, and then more recently cited Wilber (1998, p. 121) on the “three core assumptions” that Wilber has written about to postmodern thought, of which the third one is “integral-perspectival”.

1997

Fisher, R. M. (1997). A guide to Wilberland: Some common misunderstandings of the critics of Ken Wilber and his work on transpersonal theory prior to 1995. *Journal of Humanistic Psychology*, 37(4), 30-73.

This is the first comprehensive study of Wilber’s critics and an analysis of the patterns of why critics so often misunderstand and/or misinterpret his work. The

article also directs some responsibility of this problem to Wilber himself and his style of communication (education). Albeit, this is not an Education article in the purist sense, it is rather more psychological and philosophical, the author has included it here in this bibliography because it is written from an educator's stance, as Fisher is not a psychologist or philosopher. It also reveals many issues that any educator will confront, more or less, when coming into Wilberland and issues of human development. The author made distinctions between human nature, human condition, and human potential, as fundamental to better interpreting Wilber's writings. Unfortunately, these distinctions largely go unrecognized by those who interpret and/or critique Wilber's work.

Fisher, R.M. (1997) IUD's (Issues underlying distinctions): Brief analysis of current conflicts in adult and community education from recent issues of *AJACE*. *Australian Journal of Adult and Community Education*, 37(3), 179-187.

The author pursued a "... stepping back and 'outside' the conflict momentarily..." (p. 179) as a researcher and member of the academic community. He argues that from that location a "meta-conflict" perspective could be gained. After analyzing the discourses from many authors text in journal issues, where various degrees of conflict in positions are obvious, he distinguished boundaries (healthy distinctions) from barrier (unhealthy dissociations) to communication, based on how the various authors stated their cases and debate. Distinctions he argued are conducive to integrating knowledges of difference and their ideologies, whereas barriers are non-integrative (i.e., divisive). He cited Wilber (1977/82) supporting this view of boundaries/distinctions which "create two worlds from one" as necessary to developmental reality. Then Wilber's (1995) holon theory is introduced in the discussion briefly to support parts/Wholes evolving ongoing in the ever expanding consciousness of the which the universe is designed.

Fisher, R. M. (1997). A research resource guide to Ken Wilber's critics. Technical Paper No. 5. Calgary, AB: In Search of Fearlessness Research Institute.

The author, taking no particular bias, reviews Wilber's work and history in brief, then outlines how 32 diverse researchers/critics have engaged his work and how Wilber generally has engaged them. The collection is an annotated bibliography, useful for any educators attempting to get a quick overview of the challenging issues that Wilber's work has brought out in the open in debates since 1981. Many of Wilber's publications are cited by the critics.

Karpiak, I. E. (1997). Change, evolution, and global vision-logic: A gentle challenge for adult development. *The Canadian Journal of University Continuing Education*, 23(1), 81-95.

This paper restates the basic position of the author's 1996 paper (below) with a more cautious, more detailed, and low-key tone ("gentle challenge"). Wilber (1995) is utilized, among other critical global thinkers, to note revolutionary changes or "planetary transformations" are going on already, and adult educators, according to the author, have a role in this, in particular, they have a role to assist students to develop "vision-logic" as an increased capacity to handle chaos, complexity, and diversity of changes with more effectiveness. Wilber (1977, 1995) is cited as a good source to understand "vision-logic" and the future. The author ends the paper with, "Vision-logic, in my view, is an emerging consciousness that offers this broadened view of self and the world, and presents us with both a grand developmental challenge and a bounteous opportunity" (p. 94). Albeit, she wrote of the realistic problematics of developmental significant change, "So, observes Wilber, 'If you want to go beyond the rational, you're on your own. You

have to fight, and work, and struggle mightily' (1989, p. 15). Thus, we are faced, on the one hand with the urging to embark upon such a [transformative] move for its more encompassing, coherent, and integrative outlook, and, on the other hand, with the formidable obstacles to that development" (p. 92).

1996

Fisher, R. M. (1996). Management science's 'new' holistic paradigm dangerously leaking: Is there room for healthy critique? Unpublished paper.

Abstract: "Fisher critically examines the 'new' holistic paradigm-hype in the management sciences under the lens of the brilliant American transpersonal philosopher Ken Wilber. He makes a clear distinction between the 'shallowness' of applications of the holistic paradigm and 'depths' of its real value to our future ways of living and doing business. The focus of this critical article is to introduce some ideas of Ken Wilber as poignant referents for a healthy critique of the holistic paradigm, which is a paradigm sorely lacking in self-critique" (p. 1). The author noted in footnote 7 that, "Before the reader gets all hot and bothered about Wilber's position on hierarchy, I suggest you read his latest works and see that he makes a very clear distinction between 'pathological hierarchies' (pathological patriarchy) and natural hierarchies which are non-oppressive in design" (p. 8). In re: to education in the author's critique, he wrote: "With all good intention the 'new' holistic paradigmers put Learning, Growth and Change as the primary values/virtues. They want to convince us that if we are learning, growing and changing then nothing can be 'good' or 'bad' and everything has a purpose, if we use it positively. Everything does have a purpose indeed, for how could it not? But such 'new' holistic paradigm thinking offers nothing much other than trite statements of faith and hope.... I hear so often the patterning of the old religious paradigm 'believe' and an attempt to Ascend and transcend the 'facts' of this-worldly reality. I for one think most of modern humanity has had its 'head' up in the clouds for too long in faith and hope, meanwhile toxic pollution stains the soles of our feet on Earth and we wonder what to do about it" (pp. 8-9). The author cited works by Wilber (1995, 1996).

Karpiak, I. E. (1996). Beyond rationality to vision-logic: Adult educators (and our future) -in-the-making. *Proceedings of the 15th Annual Conference of the Canadian Association of Studies in Adult Education/CAAE*, pp. 194-200. Winnipeg, MN.

The author, a first in the field of adult and continuing education to use Wilber's integral theory of development, described in her Abstract the aim of her work at the time: "Vision-logic, a complex, coherent, and integrative perspective on ourselves and the world, offers educators a potent outlook to guide our future, as well as a mighty challenge to develop" (p. 194). The author argues that the growing changes and challenges of globalization, technology and diversity are forcing adult educators to question "... narrow perspective limits [on] our scope of understanding, and range of response..." (p. 194) and she began with distinguishing, developmentally rationality and the need to include and transcend it in developing vision-logic, the latter as "... the more encompassing, more coherent, more integrative outlook..." (Wilber, 1995) (p. 195). Further distinctions, using Wilber's epistemological framework, are made re: "outside" and "inside" view of reality and attention to "It," "I," and "We" perspectives. Paraphrasing Wilber (1995), she wrote, "Accordingly, each stage of development evolves through a process of differentiating from the stage we are at, negating it for its partialness, and then re-integrating aspects of that stage to a newer whole or holon. Vision-logic, it needs to be stressed, is more than horizontal expansionism

or a sum of previous parts; rather it involves vertical and creative transformation..." (p. 199). Various complexity theorists and transformative change thinkers are also included as the author encourages readers to "... integrate logos with mythos, and strive toward authenticity... our own transformative change. As Wilber (1995, p. 258) stresses, 'The space of vision logic is available for any who wish to continue their growth and development'" (p. 200).

Miller, J. P. (1996). *The holistic curriculum*. Toronto, ON: Ontario Institute for Studies in Education. [revised and expanded 2nd edition]

See comments in Miller (1988) below.

Walz-Michaels, G. (1996). The spiritual and educational dimensions of the new science movement. Paper presented at the American Educational Research Association Annual Meeting, New York.

One of the rare few presentations of Wilber's work at AERA, the author, an advocate of the "new science movement" of the past decade, cited Wilber's (1995) "holon" concept and its role in bridging new scientific ideas and theories with spirituality and a philosophy of "... education as a process and movement towards learning and healing....[a] dialogical form, between all possible relations...". (p. 11)

1995

Fisher, R. M. (1995). Wilberian critique of the philosophy of emotions. Technical Paper No. 3. Calgary, AB: In Search of Fearlessness Research Institute.

Abstract: "This booklet consists of a letter I wrote to Dr. Robert Solomon, a world-renowned philosopher of emotions. I used the evolutionary schema of Ken Wilber as a context for critiquing much of Dr. Solomon's work on emotions. This is only a brief introductory use of Ken Wilber's model for analysis and is not meant to indicate the [full] extent and value of Dr. Solomon's or Ken Wilber's work.... Dr. Solomon never did acknowledge receipt of this letter. The author's intention was to apply this critique eventually to the applications of emotion in educational settings. The works cited are Wilber (1977/82, 1995).

1994

Scott, S. M. & Schmitt-Boshnick, M. (1994). Integrating the personal and social in transformation theory. *Proceedings of the 13th Annual Conference of the Canadian Association for Studies in Adult Education/ACEEA*, pp. 380-385. Vancouver, BC: Simon Fraser University.

The authors argued that "transformative theory" (*a la* Mezirow) and "transformative education" ought to include both critical social theory and transpersonal psychology. They cited two major transpersonal theorists, one of whom was Wilber (1979). They used one sentence devoted to Wilber, and more or less argued they prefer a less hierarchic-linear model of development than Wilber's and would thus prefer the other transpersonal theorist's work (found in M. Washburn's Jungian theory).

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1993

Huebner, D. E. (1993). Education and spirituality. In V. Hills (Ed.) (1999) & (essays collected and introduced by W. Pinar), *Lure of the transcendent: Collected essays by Dwayne E. Huebner* (chapter 33). Mahwah, NJ: Lawrence Erlbaum.

The author, the late D. E. Huebner, an advocate of bringing spirituality into the educational field, critiqued "The language of growth and development... [and its] rather mundane way of talking about the mystery of participating in the transcendent..." (p. 405). He pointed out that many religions have other ways of talking about growth and development in relation to the mystery and "The work of Ken Wilber has been the most helpful in bringing together the multitude of religious and psychological perspectives" (he cited Wilber, Engler & Brown, 1986).

Huebner, D. E. (1993). Can theological education be church education? In V. Hills (Ed.) (1999) & (essays collected and introduced by W. Pinar), *Lure of the transcendent: Collected essays by Dwayne E. Huebner* (chapter 34). Mahwah, NJ: Lawrence Erlbaum.

The late D. E. Huebner, wrote on the spiritual quest and made evident the importance in any kind of spiritual education to look at the mystics and writers of religious autobiographies, especially in terms of developmental and structural aspects (*a la* Fowler). However, he noted that most of these structural (stage approaches) are rudimentary in comparison with the much "... more interesting form [of description and theorizing] by Wilber" (pp. 426-427) (he cited Wilber, Engler & Brown, 1986).

1991

Beittel, K. R. (with Joan Beittel) (1991). *A celebration of art and consciousness*. State College, PA: Happy Valley Healing Arts.

This major work of the late Ken Beittel's career began in the Foreword to cite Wilber (1977, 1980, 1981) to support the thesis of art's role in the evolution of consciousness on a planetary and cosmic scale. The author noted that the non-dual awareness, of which Wilber articulated, is "... the realm of art *par excellence*" (p. x). The author also utilizes Wilber's model, from his early works, as supportive of different modes and levels of knowing and that deep structures of consciousness exist in nested and hierarchical fashion. The author concluded the Foreword upon a Wilberian sensibility: "The artist as special teacher finds his or her own way to relate such an education to the perennial philosophy and to all the local colorations of artistic media and tradition. The creative process and spiritual evolution are seen as related but separate traditions" (p. xviii). The "centaur" (body-mind) from Wilber's work is cited as well as part of Beittel's philosophy of art making. Wilber (1982) is cited extensively in the following chapter to support the idea of multiple epistemological domains and their various appropriate "problem of proof" (validity), pertaining to levels of consciousness. All this is part of the author's intuitive sense of developing an integral art educational praxis. The author wrote, "To our knowledge Wilber has laid out the clearest map to the various epistemological relationships that we encounter once we pick up

the problem of proof as it plays across the major modes of knowledge: sensory [sensibilia], symbolic [intelligibilia], and spiritual [transcendelia]" (p. 16). The author noted that the value of Wilber's work on consciousness is "... the best and broadest available synthesis of the varying schools and traditions..." but has not made reference to the role of art *per se* and all this helps to lead to a "suspicious" attitude toward the "artist" in much esoteric and mystical and spiritual writing. The author is attempting to bridge this problem. Also cited Wilber (1979).

Miller, R. (1991). Educating the true self: Spiritual roots of the holistic worldview. *Journal of Humanistic Psychology*, 31(4), 53-67.

The author is a pioneering holistic educator, who in this paper, brought forward Wilber's work (1980, 1989, 1990), albeit only scantily, and its significance in the education of the true self. Holism, a postmodern worldview, according to the author, has been gaining influence and recognition in the past 15 years by diverse writers. Holism, goes beyond the "human potential" and "human science" domains to include transpersonal, ecological, radical humanistic economics, ecofeminism, mystical religious traditions etc. (p. 54). "If there is one domain that sharply separates holistic from humanistic thinking it is *spirituality...*" (*a la* Wilber and others) (p. 54). The author, significantly, is one of the first educators to draw on Wilber's critique *via* the "pre/trans fallacy" in much of the spiritual and holistic education literature that overly sentimentalizes the young child and its capacities. The author concluded (in Wilberian fashion) that, "... *all* serious holistic educators recognize that the child's potentials—intellectual, social, physical, artistic, *and* spiritual—need to be nurtured and developed. That is precisely the art of education" (p. 64).

1990

Greenman, C. H. (1990). A transpersonal model of art criticism. Unpublished dissertation. The Pennsylvania State University.

Working in the field of art education, the author used Wilber's model to develop a sequential, pedagogical art criticism model. His work applies more to art, however, than to education *per se* but still provides a bridge between those two fields and is important in that regard.

Hamlin, J. R. (1990). An analysis of transpersonal psychology based on the spectrum psychology of Ken Wilber: Its potential educational implications. Unpublished dissertation. Curry School of Education.

This is the first known dissertation devoted to Wilber's work in the field of Education *per se*. Approximately 30% of the dissertation actually engages Wilber's writings directly. A relatively newcomer to Wilber and transpersonal studies, the author offers a non-polemical overview of Wilber's earlier writing along with that from the field of transpersonal psychology/spirituality. The author said he was searching this literature for a "new learning perspective" (p. 2), based on transpersonal research—questioning its epistemological and empirical basis for a revolution ("transcendental paradigm") in education. In general, the author was disappointed with traditional approaches to education. The author discusses the perennial philosophy and examines "trans-science" and the problems of validity in Wilber's thought (pp. 18-19). He looks at Wilber's sociological and political theories of 'man' and 'levels of exchange' (drawing on Habermas) (pp. 127-131). He then pursued a discussion of differences between Michael Washburn's (Jungian) transpersonal development model and Wilber's; the author

wondered if there was any valuable application of these different transpersonal theories but he also applauded Wilber's challenge to the hegemony of "... the Jungian monopoly on spiritual psychology" (p. 207). The author traces through Wilber's notion of the spectrum of consciousness and "transcendentalism" noting that Dewey and the whole W. [American] educational tradition and culture are not likely to be in favor of such. He asked: "... Could thought itself be an obstacle rather than a vehicle to a truer understanding of the world? Should teachers educate for the 'self' or for the 'whole'?" (p. 32)—the author lamented that "... Wilber provides few answers." (p. 31). The author summarizes a couple reviewers of Wilber's books and included a few critics of Wilber, usually they are critical of Wilber's structuralist hierarchical evolutionary model. The author then offered some conclusions and suggestions for further research. He concluded, "On the whole, while Wilber's (Buddhist) approach is novel, fascinating, and internally quite consistent, it is difficult for this researcher to see how much it would fit into American schools in their present form.... Much of Wilber's [non-dual] theory, while containing many potentially useful and relevant concepts, remains largely outside traditional Western thought. The fact that even experts have misunderstood it makes its integration into the American educational system seem even more problematic. In order to render maximum impact, it should be purged of its arcane nomenclature and religious overtones and 'repackaged' in Western psychological terms. Furthermore, unless his theory is studied and understood by a large number of parents, educators, and administrators, it will remain a curiosity outside the American educational system and its classrooms" (pp. 205-206). Overall, the author found Wilber (1981) to be the book filled with the most powerful ideas "... with several important implications for educators" (p. 211) and in general Wilber's work has "pedagogical applications" for the theologian and philosopher (p. 203). Works of Wilber cited (1977, 1979, 1980, 1981, 1982, 1982, 1983, 1986, 1990).

1989

Beittel, K. R. (1989/92). *Zen and the art of pottery*. NY: Weatherhill.

1988

Clarke, R. H. (1988). The highest state of being and knowing. Paper presented at the American Educational Research Association Annual Meeting, New Orleans, LA.

The first known presentation of Wilber's work at AERA, the author, citing Wilber (1983) advances a plea for reconceptualizing the domain of education to include the highest states of consciousness (being and knowing) and stages of development. Comparing the wisdom of the ancient wise ones and current developmental theories like Piaget, Kohlberg and Maslow, the author cites Wilber's work as an important synthesis to expand education's interests and goals.

Miller, J. P. (1988). *The holistic curriculum*. Research in Education/17. Toronto, ON: Ontario Institute for Studies in Education.

[excerpt from an original first draft "'Lightning Up' the Integral..." by Fisher, 2002:]
 "J. P. Miller (1988) argued that there are two strands in the holistic curriculum movements throughout history: (1) personal growth focus (humanistic education) with a strong psychological growth component, including a group who focus more

on spiritual development (transpersonal educators) and, (2) social change focus. Integral education, which Wilber promotes, would integrate all of the above, something which J. Miller suggested had not been often accomplished well in the development of contemporary holistic curriculum (p. 62). As well, holism, the philosophical basis of holistic curriculum, is based on the 'perennial philosophy,' according to J. Miller (p. 17)—this, is the same basis for Wilber's worldview. It is noteworthy, that J. Miller, unlike Wilber, does not foreground (or mention) the perennial philosophy's claim of an essential hierarchical (holarchical) nature to development, consciousness, or reality. J. Miller (1996) [2nd. edition] does, however, acknowledge 'In his later work, Wilber's focus is more on hierarchical growth when one develops through stages...' (p. 45).... In conceptualizing a 'transpersonal self' (or Self) for holistic curriculum, J. Miller (1988) examined several sources, among which Ken Wilber's transpersonal psychology writing (1975-1983)—with particular focus on Wilber's version of the developmental model or 'spectrum (levels) of consciousness,' received five and a half pages of J. Miller's attention (six pages in Miller, 1996). After briefly describing Wilber's early model of levels of consciousness/reality, J. Miller (1988) concluded that, 'Each level of consciousness/reality represents an increasingly narrowed sphere of identity from the universe [oneness] to organism, from organism to ego, and from ego to a part of the ego [shadow vs. persona]. Each level of consciousness narrows or broadens depending on its evolutionary state. Different modes of therapy and education can correspond to the level of consciousness' (p. 39). J. Miller adopts Wilber's level-appropriate 'treatment' model and theory. Wilber has focused a good deal of writing on psychological to spiritual pathologies and their interventions.... J. Miller, takes this one step further, and adds his own 'educational strategy' with the appropriate level of consciousness in Wilber's spectrum conception. This is notably a unique educational contribution, albeit, a very sparse beginning to applying Wilber's work to education *per se*. Unfortunately, J. Miller seems to not have any educators' names to go with the transpersonal and Mind level of Wilber's schema—in contrast with examples [names] he gives for the other less developed levels.... J. Miller reviews Wilber's levels in relation to the developmental stages of Kohlberg's moral levels, Maslow's self-actualization model and Piaget's cognitive model. They have a lot of congruency, except Wilber's model takes human development to higher levels based on his study of mystical psychologies. J. Miller (1988) noted that '...Wilber has developed three stages beyond the rational' (p. 41) and this Miller wants to point out to his W. educational readership, and academia in general, because they tend to make the rational level the highest stage of development. J. Miller concludes his discussion by noting that Wilber's claim of 'three basic ways of knowing' (body, mind, spirit) are parallel categories to J. Miller's own categories of 'positions' (transmission, transaction, transformation) that form the relational base (curriculum-student) of his own holistic curricular model. It is clear in comparing J. Miller's 1988 text with his 1996 updated version, there is little Miller has changed in the original interpretation. It is highly disappointing that Miller (1996) cited Wilber's (1995) major tome but did not address any of its unique and substantial additions to Wilber's earlier theories (for e.g., the 4-quadrant/all-levels model, or Eco-Camp vs. Ego-Camp, or Eros/Phobos and Agape/Thanatos dynamics). As well, J. Miller (1996) misinterprets Wilber's earlier work relative to his later work, when he suggests 'In his more recent work Wilber (1983, 1995) presents a developmental model of consciousness' (p. 48). Wilber, from the beginning, has always written about his philosophy as a hierarchical developmental model. J. Miller appears to skirt around the politically sensitive topic of hierarchy in Wilber's work and Wilber's (1995) blazing critique of a good deal of the theory of holism, holistic writing, and ecological (especially radical social activist) rhetoric (see also Wilber, 2002, e.g., pp. 75, 293)" (pp. 16-19).

Fisher, R. M. (1986). Contemporary education and beauty: Skin-deep or life-deep? Unpublished paper.

Critically examining the "modern experience of beauty/quality," the author utilizes Wilber (1981) to set the context of society in general in the W. as "egoic consciousness." The author wrote, "Finally, there is the transpersonal/existential theorists like (Wilber, 1979, 1981), and Becker (1973, 1975) who trace the contemporary dilemmas of the Western world/mind back to the evolution of the nascent ego consciousness born in 'Dim Eden'" (p. 10). The author cited R. D. Laing and the problems of the "divided-self" which are equated with Wilber's (1979) description of an "alienated 'ego-consciousness'" (p. 13).

1985

Armstrong, T. (1985). *The radiant child*. Wheaton, IL: Quest Books.

[from Book Review by Heinberg, R. n.d.] Armstrong is not attempting to propose that "... babies are bundles of undiluted spirituality," however he does propose that we can look at children from both views: (1) as spirit coming down into flesh, (2) as bodies developing expressive and cognitive abilities. Armstrong then takes on the transpersonal psychologist (Wilber) and his (Wilber's) somewhat well-known critique called the "pre-trans fallacy" as applied to childhood development. Heinberg wrote: "Wilber agrees with Maslow, who believed that 'the child is innocent because he is ignorant'. However, Armstrong points out that if the infant is incarnating from spiritual realms (as he [Armstrong] believes is the case), then some recollection of that transpersonal reality may persist, allowing the child access to genuine and occasionally profound religious experiences for which no groundwork could have been laid in the present life."

Beittel, K. R. (1985). Art for a new age. *Visual Arts Research*, 11(1) (Issue 21), 90-104.

The author, a long-time artist/researcher and post-secondary educator, cited Wilber (1980/82, 1981, 1982) to support the theory of the evolution of consciousness, and that the role of art is pivotal in bringing about a new kind of art education which is "transhistorical," "transcultural," and "transpersonal." He called this "art for a new age." The author explicated Wilber's "pre/trans fallacy," noting there is no "U-turn" backward to a paradise for humankind, but there is, via "active imagination" a way forward hierarchically toward the higher nondual ("no-boundary state," p. 40) re: matured human mind that transcends our "mental-egoic hang-up" (p. 45). This latter, is the place of prophecy and revelation beyond what we normally understand as the rational (p. 40). "Artists are natural lightning rods for prophecy and revelation" (p. 41). Drawing on Bachelard, Ponge, Blake, and Wilber (including the author's own mystical imaginary and experiences), the author suggested we can access a new realm beyond reason: "We are in a transcendent plane, the data of which are real and shareable and which Wilber (1982) calls transcendalia. If we hold back or try to reason this realm away, we conveniently reduce its data to intelligibilia, the data of the purely mental realm this side of the veil, where boundary lines are preestablished. In short, we must get off the separatist mental and material planes to deal with the data of the imaginal realm. Our ordinary language [in contradistinction to the "poetic" *a la* Bachelard] will be inclined to dismiss what I am saying as mere theoretical view..." (p. 47). This author is a forerunner of the movement to bring spirituality into arts and art education and is the only one of his kind to have accessed Wilber's writings (relatively) consistently until his death in 2003.

1984

Beittel, K. R. (1984). Still other alternatives. *Visual Arts Research*, 10(2), 15-21.

The author, an American potter and art researcher/educator, noted his long interest in and publishing on "epistemological pluralism for research in art education" (p. 15). He noted that no knowledge claim is beyond sociological and ideological contexts and critique with all their "political entanglements" (p. 15). He included a brief review of other theorists who have created systems of multiple worldviews (Pepper, Weiss, Habermas) and pointed out the value of a "post-rational eclecticism" (Pepper). He then aligns the work of Heidegger who is pointing toward not "prerational, arational, nor irrational, but... what is transrational..." which is beyond and an improvement on the theorists he has mentioned previously. He is disturbed by "The great divide between modes of knowing" in general in the disciplines (p. 17) and is looking for "intimate knowledge" [see below Beittel, 1983 on phenomenology of the artistic image] where he cited Wilber (1977). Later, he cited Wilber (1982) where Wilber "... makes important distinctions relating levels of consciousness to kinds of knowledge and to the problems of proof attendant upon the various levels. His basic schema is..." Spirit-transcendelia, Mind-intelligibilia, Body-sensibilia. He then elaborates on Wilber's (1982) "three basic strands to valid data accumulation and processes of proof..." which include "instrumental injunction," "intuitive apprehension," "communal confirmation" (p. 18). He also noted Wilber's expansion of the term "science," making it much more inclusive so as to integrate four main realms: "empiric-analytic," "mental-phenomenological," "mandalic" and "noumenological or gnostic sciences." (p. 19). He concluded that "Through Wilber's (1982) broad formulation of both consciousness and knowledge, we have available still other alternatives to those commonly espoused by those inquiring into art" (p. 19). The author utilizes Wilber's schema to show where various philosophers (phenomenologists: Van den Berg, Bachelard, Heidegger) like Bachelard's writing can be located relative to other phenomenologists: e.g., "Bachelard (1969, 1971), on the other hand, begins his phenomenology a little higher on Wilber's hierarchy of consciousness and knowledge" (p. 20).

1983

Beittel, K. R. (1983). The phenomenology of the artistic image. *Visual Arts Research*, 9(2) (Issue 18), 25-39.

The author, an American potter and art researcher/educator, noted his indebtedness to the German philosophers like Husserl, Heidegger, Gadamer, Habermas, and French ones like Bachelard and Ponge, the latter more interested in poetics than pure phenomenology and existentiality. After long discussion of his philosophy and his reliance on ideas of the evolution of consciousness and arts role in that progression, but not a linear progression he noted, "Instead, it [art] enjoys a horizontal extensions and can leap anywhere along the so-called Great Chain of Being: from matter, body, soul, or spirit. It gives no systematic data" (p. 26). In his critical discussion of "perception" and theories thereof, the author cited Wilber (1981) showing that through evolution culturally, perception changes, and right now, historically, we are mostly in a "person-centered, mental-egoic stage of the word, taken in its average usage" (p. 26). Like Einstein's ability to integrate conflicting and diverse ideas and harmonize them, the author suggests Wilber (1979, 1980, 1981) "... has recently done this for consciousness, integrating all the half-truths of developmentalists, Piagetians, structuralists, Freudians, Marxists, cognitive psychologists,

humanistic psychologists, therapists of all persuasions, existentialists, hermeneuts, Hegelians, the Frankfurt School, the perennial philosophies and psychologies of the East and West, and much more, as they say in the hard-sell ads" (p. 27). He then focuses on the primordial ground of "images" in his philosophizing about art and at times bringing in Wilber on ideas of mysticism, hierarchy in evolution (as telos) and notions of Eros and Thanatos (p. 29). He concluded that, "The artistic image comes into being through the conscious play of the imagination, which ignores or relates the barriers which cause our alienation, our fear, our anxiety, our runaway desire (Wilber, 1980, 1981). The image leads an ordinary, autonomous, and vital life of variation and radiation, spinning off—if we will allow the thing and the medium as thing to find their own rhetoric—meanings that add to and renew our groping consciousness. A transcendence is implied, overarching a self-actualization that is actually a death of self and ego and a transformation to a higher level of consciousness (Wilber, 1980, 1981)" (p. 35). He argued that the "artistic image" is only approachable as "intimate knowledge" "... as seen from the vantage point of the Esoteric Tradition or the Perennial Philosophy, manifests itself in three ways: analogically, negatively, and injunctively, that is, as what reality is like, what it is not, and what one must do to get there (Wilber, 1977, pp. 56-58). His view of phenomenology and hermeneutics has been stretched from both theory and practices and must involve not only sensibilia (senses), intelligibilia (mind), but transcendelia (spirit)—cited Wilber (1982) for this argument.

Beittel, K. R. (1983). The empty box: The potter as first violinist. *Journal of Multicultural & Crosscultural Research in Art Education*, 1(1), 7-14.

The author, an American potter and art researcher/educator, opened this paper paraphrasing several key authors he draws upon for his own vision of art education research, which reads: "Research must remain an open term once it is conjoined with art, education, and cross-cultural or multi-culturalist. The artist, it has been argued (Van den Berg, 1967; Bachelard, 1969, 1971), is a natural existential philosopher and phenomenologist. The very ideas of data, methodology, and proof change their meaning—not their truth or vigor—depending on whether we approach the physical, mental, or spiritual realms of experience (Wilber, 1982)" (p. 7). The author goes on to discuss his mentoring under a Sensei pottery master from Japan and a notion of the "Tao of learning" (p. 9). He concluded: "Somewhere between Japan and America lies a great truth—a [transcultural, transdisciplinary] Great Tradition where inspiration and mastery can co-exist, a disciplined spontaneity of hand, eye, mind and spirit responsive to life-world, medium, and place simultaneously.... It is as though I have gone a Japanese way, but without the hierarchy.... Dialogue, love, and art remain of a spiritual country, planetary but non-localized" (p. 13).

1982

Beittel, K. R. (1982). Lowenfeld and art for a new age. *Art Education*, November, 18-21.

Like Madenfort (see below), Beittel too was an art education student of the great Viktor Lowenfeld beginning in the late-1940s. Beittel reinforces the act of art as a "transcendent spiritual calling" (as Lowenfeld knew) (p. 18). The self-reflection on one's historicity is critical to understanding "... the role of art in the evolution of consciousness..." (p. 18), writes the author. The author reviews the strengths of Lowenfeld's teaching and contribution to art education, and noted some epistemological weakness in Lowenfeld's thought: "... was already post-scientific. To some degree, he made the same mistake that followers of Transcendental

Meditation make in order to 'prove' the merit of their method. As Wilber (1982, p. 93) puts it: 'Attempting to ground transcendental truth in brain physiology is about as useful as hooking Einstein to an EEG in order to find out if E really does equal MC^2 ' (p. 19). The author links Lowenfeld's earlier writing of phenomenological and mind-focused aspects as similar to what Wilber (1982) called 'the world of intelligibilia itself'—yet, Lowenfeld could not have used that language in his time. "But I am saying that, intuitively he operated over this entire spectrum of valid epistemological orientations (*a la* Wilber). The author places this "burden of mission" given by Lowenfeld toward a new vision and visionary who can act and change the field of art education which had largely lost such vision across the spectrum. The author, drawing on Wilber's (1981) levels/stages of human development, concluded: "... whole art which is thoroughly art, in all its meanings... *is also an esoteric spiritual discipline toward the evolution of human consciousness*. The big shift, in terms of the average mode of consciousness, will be away from our mental-egoic hang-up and stalemate toward more spiritual ways of being and knowing....into the *centaur*...." and beyond (p. 21).

Fisher, R. M. (1982). *Appropriate education: Education as if the human being mattered*. Unpublished ms.

The author had begun, but never completed, the first systematic application of Wilber's (1981) theory of cultural evolution (a transpersonal view) to building a sane and sustainable education curriculum for all ages, places, and for the future kind of challenging world that he and Wilber had envisioned. After applying E. F. Schumacher's critique of W. developmental inappropriate technology the world over, the author turned to Wilber introducing the importance of examining consciousness historically and evolutionarily. The author reviews "holistic" and "ecological" approaches and principles and their value to contradict the current W. unsustainable fragmented modernist approaches to development and technology. However, Wilber's view extends beyond "holistic" and "ecological," offering a deeper and wider synthesis of understanding what humans have been and where we are going, and it is that perspective that is the author's own for the remainder of the manuscript. The author wrote a following paragraph which indicates the impact Wilber's epistemological framework had had on him already this early in his career and reading of Wilber: "But what is the evidence for this hierarchic path of the future evolution of consciousness? Wilber ties in anthropological and archeological findings of art work and writings from the various historical periods as well as this he has found close correlations of the development of consciousness in humanity with that found in meditation, yoga, mystical experiences, Indian chakras, and the written works of the great sages and philosophers from all religions (Wilber is also a practicing Zen Buddhist). But there is no evidence for the fearful skeptic with a reductionistic, mechanical-scientific mind set. For these skeptics we just ask that they re-read this chapter. We too have no proof that this is in fact the 'Big Picture,' the 'Absolute Truth' about human nature and destiny, but we are not concerned about absolutes. We have already shown the fallaciousness of thinking there are absolutes, or should we rather say, that we can come to know them. We just make the best hypothesis we can from the outer and inner knowledge we have. If our hypothesis is wrong, we will look forward to those that will advance it. More importantly we have a sense of a future and a meaningful perspective that can act to guide our images for the future. We are more than hopeful, we sense thee images are inevitable in the larger context ('Big Picture') of the 'Great Chain of Being'" (p. 94). The author has already shown, implicitly, his thinking on *fear* and *hope*—both of which have occupied his entire academic career up to the present time. Wilber's view gives us no need for hope about the future, it gives us a framework and image with which to work toward advancing evolution as it is meant to be.

Madenfort, D. (1982). Lowenfeld, myself, and the tragic dream. *Art Education*, November, 22-24.

The author, an artist and art educator, wrote of the moments in art-making, and just being when "... our ego has been surrendered and we are standing selfless and open before the world, taking it for what it is and not mediating it with terms and concepts of any sort" (p. 22). A young art education student, with the great Viktor Lowenfeld as teacher in the mid-1940's, the author phenomenologically described the art Lowenfeld encouraged them to make and experience but the author also critiqued Lowenfeld's assumptions and practices that did not allow for or encourage a full selflessness, beyond conventional definitions and meaning structures of the everyday world. He wrote, "Lowenfeld never confronted us with the fact that the individual he wanted to free was something other than the ego.... Art education today suffers the same malady. We all want true wholeness—but only in ways that prevent it" (p. 24). The author invokes the need for a deeper exploration of fear, existential and transpersonal aspects. He cited Wilber (1981) in the references as an implicit support for his case.

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