

## **Introduction: What Can Integral Do for Education?**

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### **Why read *this* book?**

As educators, we have been motivated to some degree by the desire to enable younger generations to have better opportunities in life. This motivation, which can be or feel like a calling, takes us down the road of educating ourselves in order to learn appropriate pedagogical skills, subject matter expertise and the host of other skills that teachers require to do their job. But what kind of approach to this education will serve us best?

It is the experience of the contributors to this book that an *integral* approach to education has served them best, and in the following pages we will aim to describe what we mean by this. To get us started, a first pass description of an integral approach to education is one where all perspectives are acknowledged, organized and drawn upon in a manner that has integrity with the educational situation. (How this might differ from other modern or progressive approaches to education will be fleshed out later).

In this introduction I will provide you with ideas about what we mean by an integral approach to integral education, briefly describe the journey from the various educational philosophies we may have been brought up with to an integral one that those of us here have taken, and survey the contents of the book. My intent is to provide you with a foundation from which you can get the most out of the chapters that follow. If it all comes together as intended, the answer to the question above will shine through clearly. *This* book offers you the possibility to have your horizons expanded, heart inspired, and hands eager to try out something new.

### **What is meant by *integral*?**

So to begin, our aim with this book is to enable a broad audience of educators to get a taste of what those of us contributing have experienced and come to label as integral education. We do not claim to be experts in this, but more like pioneers out exploring new territory. We realize that many of you will come to the book because of a familiarity with integral ideas, and for you some of what follows will be repetition, but hopefully with some framing that can contribute new insights. For the broader audience of educators new to integral ideas, I will aim to provide a succinct overview of what can at times be an overwhelmingly complex meta-system of ideas.

Part of this complexity is evident in how our current world situation is often described. Most, if not all of us are by now familiar with the realization that our world is changing, evolving or even transforming in ways that we could not have imagined only a short while ago. There have been plenty of descriptions of this, complete with strong calls to action based on a given author's current interpretation of what it all means. The emergence of so many new perspectives on this situation adds to the complexity, and even to the confusion. Attempts to integrate these complexities, and the many perspectives, into a coherent whole is not a simple task. Yet, when done well, there is often a quality of simplicity evident in the result that resonates deep within us. It is this simplicity on the other side of the complexity that integral claims to rest in.

The idea of integral is not new, (some scholars see traces as far back as pre-Socratic thinkers, or early Indian or Asian philosophies) but it has manifested more recently in a form that has gathered interest and support from a number of people. Various scholars have identified authors who are seen to have initiated the use of the term integral in a manner reasonably aligned with the specific form this book will focus on. In particular, the

names of Rudolf Steiner, Sri Aurobindo, Jean Gebser and Ken Wilber are most associated with the term integral. These thinkers were all comprehensive in the scope of their work and have all left legacies (Wilber's being the most recent and in progress) that include educational philosophies and or systems (such as Waldorf schools).

What appears common among these thinkers is that there is a mode of consciousness available to us that is qualitatively different from our common, ordinary, rational, everyday consciousness. The goal for each model is also to develop or evolve into this being normal for us. There are characteristics that set integral consciousness apart and form a difference that makes a difference. This integral consciousness allows one to perceive, conceive and make meaning in ways that go well beyond how we are trained to do these things in our society today. It allows us to cut to the heart of matters while also attending to the wholeness of things. It gives us the capacity to find the simplicity amongst the complexity.

This view that emerges is not merely cognitive. It explicitly engages head, heart and hands, or truth, goodness and beauty, to name two variations on this integrative theme. There is a theme of transcendence as well, particularly around going beyond the limitations of rational thought. There is also an integration of what were previously considered as paradoxes, a capacity to see previously disparate perspectives as interconnected. All of these point to broad generalizations of the qualities and characteristics of integral consciousness.

We see signs and symptoms of this new consciousness in various ways. Within many if not all disciplines there appears to be what might be called a set of "new paradigm" ideas. In addition, there is a growth of multi-, inter- and transdisciplinary discourses emerging.

One can even talk about contemporary research that *identifies* new stages of consciousness and those that *enact* it without necessarily describing it as such.

Thus it can be useful to have a good map that enables us to distinguish the characteristics of all of the abovementioned ways of describing integral. The territory we are traversing has many riches awaiting us if we are able to have them pointed out. In this context, the chapters of this book aim to describe some of this territory as it has been experienced by the authors. What I will aim to do here is provide a rough and ready map to give you some bearings along the way. In order to do this, I will draw on the particular formulation of integral that is the focus of this book, that of Ken Wilber. It helps that he explicitly frames his work as a map-making project, so it is an appropriate choice for this purpose.

### **Integral as AQAL**

Ken Wilber is a modern American philosopher whose many volumes over the last three decades have explored the range of human consciousness in many forms. Through his work, Wilber came to formulate what he described as an integral map, framework, theory or meta-theory. The particular approach he took led him to map out the territory of an integral view of human experience in five main categories: quadrants, levels, lines, types and states. Thus AQAL is shorthand for all quadrants, all levels, (as well as including all lines, all types and all states). Through mapping out all of these domains of experience, Wilber gives us a framework for understanding the context of any given perspective and how it can be related to other perspectives. It is this capacity of the AQAL model that takes it a step beyond the postmodern view that, while recognizing the existence and value of different perspectives has a hard time understanding the relative merit of different

perspectives, leading at times to a problematic relativism. Thus an integral or AQAL framework enables us to make sense out of the at times bewildering complexity of our current world.

### Quadrants

To look a little more closely, let's go over each of the five major components of the model in a bit more detail. What is meant by quadrants? Well, in many disciplines, it is quite common to take two pairs of factors and arrange them so that you get a two by two matrix. In this case, Wilber looked at a vast range of human discourse in a comprehensive list of sciences and noticed a pattern emerge. He saw that you could arrange these as to where they fit along two axes; individual to collective on one, and interior to exterior on the other. From this you get individual interiors, collective interiors, individual exteriors and collective exteriors. (There are other similar terms that can be used, but they pretty much describe the same things). If you lay these out, you get a figure like the following.

<b>UPPER LEFT</b>	<b>UPPER RIGHT</b>
Self and Consciousness	Brain and Organism
<b>Interior-Individual</b> <i>Experiences</i> Subjective <b>Truthfulness</b>	<b>Exterior-Individual</b> <i>Behaviors</i> Objective <b>Truth</b>
I	IT
WE	ITS
<b>Interior-Collective</b> <i>Cultures</i> Intersubjective <b>Justness</b>	<b>Exterior-Collective</b> <i>Systems</i> Interobjective <b>Functional Fit</b>
Culture and Worldview	Social System and Environment
<b>LOWER LEFT</b>	<b>LOWER RIGHT</b>

These four quadrants (leading to the commonly used term “the four quadrant model”) provide a framework that enables us to map out the various domains of truth that different discourses disclose. It enables us to understand that any given discourse in itself will disclose a true but partial view of the world and our experience within it. We can more readily see the boundaries or limits of the truth claims of various disciplines. As well, we can then also use this to see that in order to more fully study or understand a given topic we should think about addressing how it looks in each of the four quadrants. (There is a further explication of this model into eight, with each quadrant being looked at through its interior and exterior, but that is beyond our needs at this moment). Thus the four quadrant model provides us with a handy tool to make useful distinctions, and to help us pay attention to the wholeness of any given subject.

### **Stages or Levels**

Yet the four quadrants are only one slice of the integral map. There are also stages or levels of existence. These show up differently in each quadrant. The general pattern is one of going from simpler to more complex and more comprehensive. So for instance one can go from elementary particles to atoms to molecules to cells to organisms and so on up the chain. In parallel, one can follow the stages of inner development along say cognition, using Piaget’s understanding of stages of cognitive reasoning and extending it into more recently mapped out post-formal stages. Another commonly used version is to talk about moral reasoning going through levels of ego-centric to ethno-centric to world-centric.

The principle that is used here is one of transcend and include. Each successive stage goes beyond the previous ones in identifiable ways. At the same time, each stage includes the qualities and capacities of those before it. You cannot have molecules without atoms,

but atoms alone are not capable of having all the properties of molecules. A child of 4 may utilize a pre-operational mode of reasoning that can be characterized as magical and mythical. They are not yet ready for formal schooling, one example being that arithmetic reasoning is not firmly grasped yet. (This generalization does not include the recent programs to teach younger children reading and arithmetic skills. It can be argued that how they learn these tasks is still not fully at the concrete operational level). A child of 8 can learn arithmetic, but not yet be ready to learn algebra. A 12 year old can incorporate the concrete operational logic to do arithmetic and begin to use abstract reasoning (or formal operations in Piaget's terms) to understand the principles of algebra successfully.

Where this trajectory gets really interesting is when we get to the post-formal stages of consciousness. While Piagetian formal operations is generally considered the norm for being a mature adult, recent advances in neuroscience and adult developmental psychology have shown that while our bodies may stop maturing by the time we are about 20, our minds can continue to grow. As we move into post-formal stages of consciousness, we can eventually come to what Wilber calls vision-logic. This level of consciousness enables a qualitatively different kind of reasoning that goes beyond the rational, analytical kinds of thinking we normally employ. One of the characteristics of this consciousness is its ability to *integrate* multiple systems, seeing to the essence of them and weaving connections where at previous stages none may be perceived to exist. This is what I referred to near the beginning of this introduction as characterizing what appears in common to thinkers describing integral consciousness.

Thus an understanding of development, or evolution is central to the integral model. This also helps us make a distinction between having, coming from or embodying an

integral consciousness (referring to this specific level of consciousness) and using an integral map, framework or model as a tool from whatever level of consciousness we might be at. Of course it makes it easier to fully use the framework if you have access to the level of consciousness. But it can also be used from a wider range of levels of consciousness with great success.

### **Lines**

The next step in understanding the AQAL model is that the development through various levels described above is not simply a generic occurrence. It is a basic observation of human nature that we are more developed in some areas and less in others. These can be seen as lines of development. The notion of multiple intelligences such as social, emotional, kinesthetic and so on allow us to recognize that there are many areas possible for us to grow in. We also recognize that we cannot really hope to be equally well developed in all categories. Thus we have lines of development.

While we can easily enough see that the diversity of lines (Wilber has identified up to 24 such lines) helps us understand the diversity of human growth, we also know that some things tend to hang together. As well, some things seem to be prerequisites for others. In this way Wilber talks about a set of lines related to the self. These include cognitive, moral, emotional and ego lines of development. Our growth in these areas will tend to roughly hang together. As well, Wilber proposes that in our society today we tend to lead with the cognitive line. The development of cognitive faculties is seen to enable other closely related lines to develop.

In a similar fashion, we can see how for instance societies grow in various lines of development such as economic, cultural, political and others. The basic principle of



different aspects or lines evolving through different levels or stages is both a common enough understanding (think of Darwinian evolution) and as part of the larger whole of an integral view, essential to be understood in context. So in the AQAL framework we can make the further distinction around lines of development that occur within the various quadrants of our experience.

### **Types**

At the same time, there is another aspect to the diversity of human experience. We have different types of religions, types of entertainment, body types and so on. There are many aspects of who we are and what we do that are not the product of levels of development. In psychology we find a number of theories and assessment instruments that can help us categorize ourselves. Things like the Myers-Briggs, Big Five, Enneagram and a host of others identify ways to make distinctions about how we show up in the world.

What is distinct about the notion of types is that they are what we might call horizontal (in contrast to “vertical” development described as stages or levels) areas of growth. We can become better at being who we are without going through the vertical movement to a higher level of development. We can fill out a particular area of development at a given level. In doing this, we see that what distinguishes types from lines or levels is that we can be any given personality type (introverted or extroverted, kind, choleric etc.) at any level. Thus types enables us to see aspects of our experience that represent qualitatively different ways that are different from the kinds of distinctions made in the category of levels of development.

### **States**

The last of the five main categories in the AQAL model aims to describe those aspects of our experience that are independent of lines, levels and types. We experience different states of consciousness on a regular basis. We can make a broad distinction between waking, dreaming and deep sleep states. We can also distinguish a range of affective states such as happy, sad, angry, excited and so forth. We can talk about non-ordinary or altered states of consciousness. We can talk about a state of being present or grounded versus one of being scattered or flighty. There is an entire domain of such aspects of our experience that come under the category of states.

While we can experience various states of consciousness as mentioned, what the AQAL model points out is that we will interpret what those states mean according to where we are in relation to other aspects of the model. We know that it is easy enough for two people to have the same experience and yet describe it as if they were talking about something totally different. A good example that we sometimes see today is that people will have experiences of non-ordinary, altered or transcendent consciousness. They will then filter that experience through a given belief system. Further, within that belief system they will further filter it according to their level of cognitive development. To go on, they may act on it in various ways depending on their level of emotional or social maturity. In an extreme case, someone might claim that God spoke to them and told them to convince all their friend and neighbors that they need to radically change their lives in some manner to fit with how this person interprets their experience.

At the same time, we have a freedom to experience any given state at pretty much any time. This separates states of consciousness from levels or stages of consciousness. What can happen is that a transitory experience of a higher state of consciousness can open up a

window of possibility for us, and motivate us to make it a more stable and accessible place to come from. This can lead to developmental growth along one or more lines, eventually allowing us to have as everyday what was once a peak experience.

Thus these five categories aim to cover the full range of our experience and to enable us to recognize the different aspects of them and how they might relate to each other. This brief overview only provides a small sample of what is possible applying the model in full. But it should give you an idea of the basic contours and how it aims to integrate in a systematic and comprehensive way the full range of human experience. Now, on to the focus at hand – how does this apply to education?

### **Integral and Education**

There has always been a tension in education between conserving forces, philosophies and pedagogies that aim to keep doing what works and progressive pedagogies that aim to reform education, progress it into new areas. From within one perspective, the other side appears as wrong, uninformed and so on, leading to reactive battles over educational policy decisions, pedagogical practices and how teacher education is structured. Large amounts of time, energy and seemingly endless seesawing back and forth go on as one side or the other gains the upper hand in these arenas.

While the current model of integral being described and drawn on in this book is a more recent take on how to address this tension, it is not the first. Early use of the term integral education can be found in the approaches of a few French and Russian socialists as far back as the early 19<sup>th</sup> century. Also during the 19<sup>th</sup> century, there developed strands of Catholic education that described an explicitly integral approach. In the early 20<sup>th</sup> century the work of Sri Aurobindo led to an explicitly integral form of education to go along with his integral

yoga. Similarly, the work of Jean Gebser produced a brand of integral education in the mid 20<sup>th</sup> century. As mentioned above, Rudolf Steiner's work inspired the Waldorf school movement. These educational experiments and movements all described their approach in ways that would not be out of place in the context of this current book. While some are still alive others were too far ahead of their time, or too dependent upon a founding figure to carry forward the work in a sustained manner.

At the same time, there have also been voices of integration within American education. These aimed to recognize the positive contributions of each perspective and limit their weaknesses. John Dewey's approach can be seen as an example of taking a less embedded perspective and working towards an integration that takes the whole conversation to a higher level. In our current educational context, it is not always clear how to sort out the strengths and weaknesses of not only the traditional polarity of conservative and progressive strands of education, but also of the many variations and subtle gradations that also have emerged. It is in this context that the integral map can address this complexity.

The above brief overview of the AQAL framework can give an indication of how the multi-faceted complexities of educational systems can be contextualized. In this process the unique contribution of each educational theory, process and philosophy can be situated and linked to the educational environment to see what will really best serve the interests of the students. It is possible to find multiple right answers or pathways to this end, opening up ways to allow for the diversity of preferences and capacities that we bring as educators.

It is not only in this mapping capacity that integral makes its contribution. It can also serve as a methodology for all phases of the process. The training of teachers could be designed to take into account the five different domains mentioned above. This could

happen in both the way the training of teachers itself is undertaken and in the methods that teachers are given to use in the classroom. Thus as a methodology, integral can shape the way we approach education in substantial ways.

In order to do this, a community of practice is necessary in order to test out the steps along the way. It is certain that taking an integral approach to education is not going to result from a weekend seminar. Within a community of practice we can have the space to learn from others' efforts, get feedback on our own applications and steps as well as keep current with the evolving nature of understanding how these ideas can actually work in practice. A community can also lend credibility to the work, keeping us from being a lonely voice in the wilderness.

As well, one of the desired results of all this work is to enable teachers (as well as students) to enter into this stage or level of human consciousness. While there are huge benefits that can be derived from using the map to help understand and navigate the territory, applying the model and participating in a community of practice around this, there is yet a fuller stage of realization that can be gained when the course of our personal growth enables us to internalize all of this and come from an integral consciousness. The opportunities that emerge when one begins to operate from this level of consciousness are enormous. Being able to take a meta-perspective on complex systems, being able to reframe and recontextualize concepts, experiences and interpretive frameworks so that others can glimpse something in a new way is a powerful capacity for teaching on many levels.

While the vision of taking all this in may seem far off in the distance, the reality is that we are all taking steps along the path all the time. In the chapters that follow, you will hear

from many educators who are at various places in their own journey of applying integral to education. You can think of integral as having its own line of development. One might begin as an enthusiastic novice, eager to apply ideas that while resonating deeply, also are still primarily being held as an intellectual map with plenty of emotional enthusiasm. This can end up making one a kind of proselytizer for integral (annoying everyone you come in contact with as well). One can move on to a more measured and rational relationship to integral where some more settled discernment arises. This can enable one to work in a more sustained way with the ideas, applying them over a longer period and in a more systematic manner. Eventually, one can move on to reaping the deeper benefits of sustained work with the integral model and even move more into the integral consciousness.

### **Chapter Overviews**

Each of the authors contributing to this book are at various places along this journey. We have approached integral and education from a wide variety of starting places. Our lives have led us through a similarly wide variety of attempts to make sense of and improve our ability to educate. Finally, we are also at various stages with respect to different aspects of the journey. Together, it is our hope that you can find voices that resonate with you and provide insight, inspiration and ideas for application. In this section of the introduction, I will give you a brief survey of the territory that follows. The first two chapters give in-depth explanations, overviews and insights into two core issues – what makes integral education actually integral, and what does it take to get there? The next section of the book is a collection of shorter chapters where the authors focus on specific applications of integral education in their own teaching, a “Teacher’s Greatest Hits.” The third section,

Conscious Teaching Practices, offers more detailed descriptions of specific areas such as assessment, curriculum and program development, engagement and transformation and integral practices. The book closes with a look to the future.

The opening chapter is from Tom Murray and asks the question *What Is the Integral in Integral Education?* Tom describes the similarities between progressive and integral education as well as delineating the differences between them. To show what integral can offer beyond the range of progressive educational approaches, Tom describes several facets of integral methodology and the skills that result from the use of these methods. This includes using several hallmark areas of the integral framework to shed light on the importance of their consideration, such as; systems thinking, cultural evolution, and individual development. The chapter takes some of the distinctions made in this introduction and expands on them in sufficient detail to give a clear picture of how integral can offer something genuinely new to education.

In *What Does It Take to Be an Integral Educator?*, Miriam Mason Martineau and myself dialogue about the value, role, and importance that personal development plays in integral education. We discuss the growing awareness of the interior and exterior dimensions of teaching, with consideration for students' capacities along various lines of development. Personal qualities such as humility, openness to learning, and the willingness to fully engage in co-facilitating students' development is discussed. We draw on personal experiences that have shaped our journey to illustrate how we have evolved towards this integral approach.

The section on **Teacher's Greatest Hits** opens with a chapter from the editor and torchbearer for this book, Willow Dea. Willow does something neat about what is involved

in embodying awareness. She describes several ways to understand embodiment, and invites you to try a few of these methods on.

In *Mrs. Feldman and Her Students Learn About Love*, Lynne Feldman demonstrates the power and intensity of deeply applying an integral framework and awareness in service of building student's capacity to understand love. Lynn does a masterful job of showing how something as simple as a Hollywood movie can be used as a pedagogical instrument to reveal the depths of human experience and love.

Next we have *Botany in All Dimensions: The Flowering of Integral Science* by John W Gruber. In this chapter John describes how he put together a botany curriculum based on eight elements of integral practice. This leads to a case study description and John telling what this work has enabled him to do as a teacher.

My own contribution to this section is *Classroom Conversation: How to Move Beyond Debate and Discussion and Create Dialogue*. In this short piece I outline the distinctions I see between debate, discussion and dialogue, grounding them in some theory and describe a structured process I have used in the classroom for enabling students to experience a taste of the kind of dialogue that can open new conversational horizons.

*High Upon a Mountaintop: Teaching, Doing, and Being* is by Jamie Wheal and describes an experience he had of balancing the tension between Rightness and Effectiveness. His context is teaching while on a backpacking adventure in the Colorado Rockies, engaging the students in the wonder of nature in real time while simultaneously helping them reflect on the personal and collective illusions about such engagement with their worlds.



With *A Frothy Edge*, Andrew Suttar takes us on a journey to see the world through the eyes of bubbles. His life's passion of using bubble making as an educational practice shows how integral ideas can be perceived and used in pretty much any modality.

In *The Cradle of Education*, Miriam Mason Martineau focuses on the impact of relationships on education. Before anything can be learned, we need to establish a relationship with our students. By also drawing on her experience as a parent, Miriam enables us to see the often overlooked and yet profoundly impactful ways in which we are always creating relationships. She also provides practices to sharpen our awareness of how we co-create these relationships.

*Presencing the Optimal We: Evoking Collective Intelligence in the Classroom* is Olen Gunnlaugson's contribution. Here Olen draws on his research and teaching to describe how we can better cultivate the collective "we" or intersubjective space. In addition to some theoretical aspects, he presents techniques for facilitating the opening of this kind of space.

Kyle Good has contributed *Creating Community in Class* where he opens with two stories exemplifying the benefits of creating a solid sense of community in the classroom. From these stories, he then points to the goals of this work and some expectations for students to support it. He lists a number of helpful tools and techniques teachers can use in building the community of their own classrooms.

The issue of *Homeschooling* is explored by Chris Nichol. In this chapter Chris aptly described the joys and challenges of living the dictum that we teach who we are. In her experience of homeschooling she covered a deep array of issues in how to consciously raise her children and educate them in ways that supported their best growth, even when that meant letting them attend regular school.

*The Invisible Children. A parable in which the invisible become visible, and the visible invisible* is by Sue Stack. Sue tells the story of how a groups of teens took on a project that led to a number of “teachable moments.” The challenges of being present to student needs, one’s own needs and those of student teaching assistants are all described with a depth and dexterity that provide insights for everyone.

As the book enters the third section on **Conscious Teaching Practices**, we open with *Cultivating an Integral Perspective in the Classroom* by Willow Dea. This chapter’s goal is to help the reader actively apply the integral model to current issues, questions, or themes in the educational setting. By this we mean an integral analysis for working out the answer to particular questions. A series of inquiries designed to support the reader to ask missing questions is provided. The aim is to support the reader to cultivate an integral perspective while teaching.

This is followed by *Learning from Assessment* by Nancy Davis. This is an area of specialty of Nancy’s and her experience in applying an integral framework to the topic lends great strength to the chapter. By acknowledging and valuing the multiple purposes of assessment while also understanding that students bring varying perspectives of assessment to the learning environment, we, as educators, can develop skilful means that can help us align our intentions with our practices as we consider how the learners are interpreting what we do. We can act with compassion as we use the wisdom we gain from looking at our own practices and our students’ conceptions of those practices through integral lenses. This chapter tells the story of Nancy’s ongoing journey of understanding of assessment as a tool, a skilful means to be used to enhance development.

Terri O'Fallon brings a lifetime of experience at almost all levels of education to *Integral Curriculum and Program Development in a Technical World*. Her chapter foregrounds the often hidden benefits of the online classroom and explains how to design curricula that takes advantage of these benefits. Infusing integral programs with an online focus can add benefits to learning that face-to-face experiences alone cannot deliver. It is critical to engage the world of technology because this is the primary platform for learning for young people today.

Shayla Wright is a long time teacher of yoga and personal development. Her chapter on *Mutuality, Engagement, and Transformation* asks questions essential to the support of learning the lessons of value in life – what is the source of long-term commitment and engagement in our students, and how do we draw forth this capacity? How do we evoke their innate courage and intelligence, and support them in nourishing these fundamental aspects of their being? Shayla uses a case study to describe her way of engaging these questions and the impact of coaching from a non-dual perspective.

*Integral Practices: The Personal in the Professional* brings us a taste of Patricia Gordon's sustained inquiry into how to use one's self as an instrument of teaching. (She has also provided two appendixes to give even more detail to these issues). Her chapter is an invitation to a series of personal and professional practices aimed to help us inhabit an integral worldspace in our teaching. Personal and professional practices are entwined, creating a seamless way of embodying integral in our lives and of lighting up the many facets of Being. Patricia invites the reader to explore these practices as part of an evolutionary process.

We close with *Future Horizons* where Miriam Martineau explores the future trends of integral education, programs in development, notable research, technology, and key areas in which integral education could enhance the quality of education at large. How the community of practice emerging around integral education can evolve to support these trends is also examined.

It is our sincere hope that this book opens up new horizons, inspires and engages you in the journey of being a teacher. All of us contributing have taken journeys similar to yours, in that we have wanted to teach as a way of making a difference in the world, enabling the students of today grow in the best ways possible into the citizens of tomorrow. The path we have taken has brought us together in a loose community of practice around learning our way to being integral educators. It is our hope that some of you will want to join us and contribute your own journey and learning to the ongoing collective journey.