

An Integral Approach to Affective Education

Frank Marrero

The author uses twelve AQAL dimensions of education as described by Sean Esbjörn-Hargens to approximate a “report card” for evaluating any curriculum with an affective focus. This completeness is not just an academic exercise but shows the practicality and advantage of an Integral approach in the real world. Four affective educational models will also be examined using Integral perspectives. The features of these programs will be measured using an example of an Integral assessment of their strengths, foci, and weaknesses.

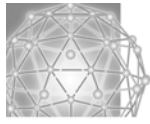
Introduction

I was disheartened in my youth by the superficiality of my education. I both read and heard stories of heroic and initiatory cultures and peoples, yet it seemed to me that my popular culture delivered a fake version of the real education I was hoping to find. This led to decades of religious and cloistered life, devoting myself to personal growth and spiritual studies.

While in my seminarian and religiously renunciate years (1978-1988) of spirited education in the ashram of Avatara Adi Da, I served in the educational sphere as teacher, principal, curriculum developer, and priest. I was simultaneously a student of Adi Da and a teacher of children—and I observed the pedagogical transmission from both directions.

Avatara Adi Da led me by intense loving and simplicity of being into a radical responsibility and inherent happiness, and I was party to the great blessing of caring for, educating, and pastoring almost three hundred children to adulthood. A quarter century later, they are impressive friends and their maturity is evidenced by their praise of the upbringing they received. Avatara Adi Da’s genius, together with the depth of feeling I observed in those children, have always inspired me to create ways of bringing religious wisdoms into the secular world of public school. For twenty years, I developed and experimented with a curriculum on character development known as *The Royal Games*. While I received moving praise from scholars, educators, parents, and children, teachers were reluctant to take on “another!” curriculum.

Three years ago, I took up teaching in the inner-city of Richmond, California. This school was under extreme duress in many ways, the worst of which were their poverty, penurious state support, cultural violence, and the pressures made by the 2002 No Child Left Behind legislation of the Bush administration. The brutal environment affected every decision I made in curriculum development. Every instruction was evaluated as to its effectiveness in these harsh learning conditions. This ability to be effective at the lowest-common-denominator level actually empowered my decisions. My theory was that if my pedagogy and curriculum worked in the harshest environment, it can work anywhere.¹



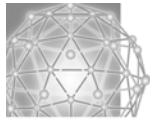
Through the intensity of spending every day “in the trenches,” I came to agree with my critics. Teachers (at large) cannot take on another curriculum. (They need less work, more help, and a real salary.) Therefore, for the past three years I have striven to mold the curriculum into a writing program, addressing all the quadrants of the Integral model. In addition, this curriculum serves the growth of individual authenticity and emotional fluency, and is aligned to the California State Standards and State writing requirements. This way it would blend into what teachers were already doing. By these pressures, *The Royal Games* morphed into *Big Philosophy for Little Kids*.²

Emphasizing that any (new) curriculum needs to blend in and help, the aim of my present and future work is to relieve teachers of extra work and provide them with a meaningful and powerful theater wherein to exercise reading and writing standards and techniques. To this end, *Big Philosophy for Little Kids* exercises the most important Language Arts standards that are accounted for on the yearly state California Standardized Testing and Reporting (STAR) test (as well as my district’s three writing assessments). By addressing these practical, academic standards, along with personal and social issues, this curriculum moves toward an Integral approach.

In *Big Philosophy for Little Kids*, the sophisticated use of myth, the writing requirements, and the California State science standards of the curriculum give it (in its present form) a gravitas at the fulcrum of the concrete operational stage as it emerges into the early formal operational stages of development, usually in the fifth and sixth grade levels. However, I used it successfully in my distressed, inner-city school setting at the fourth and fifth grade levels. It is scalable across the elementary and middle school grade levels. Combining myth together with authentic writing fosters the “concrete” early grades’ maturation from exterior-rule to interior-role and also strengthens the early formal operational use of metaphors (grade 5+). By such artful nurturings and challenges, the individual is accelerated in evolutionary development.

Over the last twenty years, I have engaged versions of *Big Philosophy for Little Kids* from inner-city schools to religious ones, from middle-class campuses to privileged institutions. It is designed to exercise a rich variety of California language arts and science standards while acting as an évocateur for affective issues. Addressing the needs of the day, *Big Philosophy for Little Kids* is designed to raise test scores, writing and expressive arts, and emotional intelligence. Within my classes, I see marked advancement, sometimes miraculous (top scores moved from 3% “Basic” to 68% “Advanced” and “Proficient” over the year). My classes have consistently outpaced similar classrooms in data from standardized tests in both language arts and mathematics. These data are not only local to the school but also within my district. (A most recent math assessment revealed my class to have produced more than twice as many students at the Advance and Proficient levels than the District norm.)

To promote any curricula (and particularly an affective curriculum), we must situate it within a framework of education and pedagogy, within a spectrum of psychology and philosophy, and within a social and cultural context. This is no small task and especially difficult in emotional,



religious, and spiritual arenas that frame affective education.³ Fortunately, the latter phases of Ken Wilber's work (1995-present) gives us just the kind of integrating clarity that defuses conflicts and allows the brightness of every intelligence to shine forth. Wilber's AQAL model is like a Rosetta stone, making it possible for many languages from different quarters and altitudes to communicate easily.

It is the proposition of this article that societies do not need to flee modern superficiality and return to pre-modern or traditional belief systems to inculcate and inspire our progeny. Rather, humanity can move forward and critically re-construct the genius of our heritage in an inclusive and rational manner. This allows us to set the traditional, modern, and postmodern sensibilities within a broader growth whereby we appreciate and inherit the best practices of those three epochal voices, even as we jettison their limitations. We accept and winnow; we inherit the goodness of each voice and continue to grow. Because the Integral model is based on a spectrum of developmental growth and in all major faculties of human development, the Integral framework allows us to conduct a much more clear conversation about pedagogy. In giving our children the many inheritances of feeling, emotion, wisdoms, and spirit, we can validate their own understanding even as we loosen the crippling grips of provinciality, modernity, and postmodernity and allow for new perspectives.

The Integral framework provides us with an interdisciplinary language whereby we can clearly communicate about the controversial and often confusing issues surrounding the interface of cultural history, social systems, developmental psychology, pedagogical philosophy, and affective education. The AQAL model is not the only "integral" model, but I find it to be most useful (in spite of its intellectual challenge).

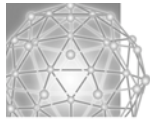
To his credit, Wilber is adamant that the map, as bright and clear as it may be, is not the territory:

One thing is important to realize from the start. The Integral Map is just a map. It is not the territory. We certainly don't want to confuse the map with the territory—but neither do we want to be working with an inaccurate or faulty map. Do you want to fly over the Rockies with a bad map? The Integral Map is just a map, but it is the most complete and accurate map we have at this time.⁴

No matter how accurate the map, we must explore the landscape directly. With as clear a view as we can gather, we must then work within the fields of pedagogy. At this critical time in human history, it seems crucial that we re-construct a pedagogy of affective development in our homes, in our places of worship, and even in our public schools. I hope to contribute to this effort and inspire others to do likewise.

An Examination of Affective Issues

The affective capacity is found at every level of development: from infants, toddlers, pre-schoolers, and elementary-aged children to teens, adults, and beyond. If we survey Wilber's full-ranged description of affective levels across the spectrum, we easily find similarities to many



other developmental systems. In accord with the concentrations herein, let us focus upon the delineations of development that constitute the public education years, even as those years are framed in a wider light.⁵ This framing and focus will prepare us to evaluate the range and implications of pedagogical approaches to affective education.

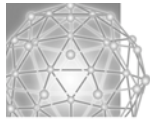
Looking at “The Evolution of the Affect” in *Integral Psychology*, we can see sections of the affective line that correspond to the pre-school to early college years.⁶ It is worthy to note in these years how Wilber delineates four levels of “emotion”: protoemotion and three more degrees of emotion, ranging from wishing and anxiety to belongingness, love, and compassion. While there are affective stages delineated before and beyond these four, the focus of educational endeavors is in these four stages, especially Wilber’s specifically “emotional” stages within the evolution of affect; essentially, grade 1 to early college (pre-school and kindergarten are “magical” stages, constituting the proto-emotional level.) This stage-informed approach to the affective dimension will allow us to discern different emphases in different stages, and thus clarify what works when and where and why.

Every stage has a focus or emphasis and specific capacity, and it is most useful to understand these concentrations and abilities (and liabilities) in each stage when considering pedagogy. Then we may compare stage-appropriate apples to apples, so to speak. Let us not confuse the affective instruction of kindergartners with that of “elementarians” or teens.

While affective strengthening may be appropriate and necessary at every stage of development, I will argue that a pointed emphasis should be afforded to one particular stage of affect: the elementary years, where emotion concretizes behavior, nurtures the limbic brain, and paves the way for higher thought. To justify this emphasis, let me highlight this middle grand stage of childhood (ages 7-13), first with Avatara Adi Da’s modern refreshment of traditional stage descriptions, and then survey the developmentalists’ views of these years.

Viewing childhood in three great stages is useful (approximately 0-6, 7-13, 14-21) for a broad contextual understanding; and there is much precedent for understanding childhood development in these three large phases. Within these grand phases, the more delineated levels of cognition, needs, and embeddedness fit well. We must be attentive to both developmental nuances and “big view” understandings. In *Look at the Sunlight on the Water*, Avatara Adi Da summarizes and enlightens the traditional Vedic view and is worth quoting at length:

[The first] stage basically occupies us from conception to seven years of age (or the beginning of true socialization and complex relatedness). It is the period in which we must adapt to our physical individuality and basic physical capacity. Thus, it is not only a period of physical adaptation, but of physical individuation. That is, we must gradually adapt to fully functional physical existence, but we must achieve physical individuation, or physical (and thus mental, emotional, psychic, and psychological) independence from the mother and all others. When this stage is complete, we will not exist in isolation but in a state of conscious relatedness to all others and the world of Nature. Thus, the fulfillment of the first



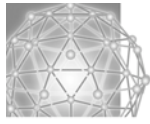
stage of life is marked by the beginnings of the movement toward more complex socialization, cooperation with others, and sensitivity to the total world of Nature.

The second stage of life is the early stage (particularly occupying us during the second seven years of life) of adaptation to the etheric dimension of our manifest existence. The etheric dimension may be functionally described as the emotional-sexual dimension of our being, but it is in essence the dimension of energy, nerve-force, and direct feeling-sensitivity to the conditions of existence. Since the second stage is the primary stage of socialization, we can say that it is the stage of moral or right relational development. But the primary adaptation is to feeling, or sensitivity to the energy inherent in one's person, and which is in all others, and which pervades all of Nature. Thus, this stage is not merely the stage of conventional socialization, but it is the stage in which feeling sensitivity is developed relative to one's own etheric dimension (or energy field), that of others, and that which is everywhere. When this feeling-sensitivity is exercised, one learns that one is more than merely physical, but one is also a field of energy that extends to others and communicates emotional, mental, psychic, and physical states to others as well as to the natural world.

The third stage of life involves forms of adaptation that should basically occupy us during the third seven years of life. It is the period of adaptation to the lower astral dimension of the manifest personality. Thus, it involves development of the will, the thinking mind, and the mind of the psyche. The individual should already have developed as a physical, feeling, and moral character, fully in touch with the Living Force of existence. Thus, in the third stage, this personality must develop the will to rightly and fruitfully use the Life-Force in the context of psyche, mind, body, and relations with others in the natural world.

This stage clearly involves development of mental faculties in the form of reasoning power and the capacity to observe and understand self, others, and the world.⁷

These three grand structures of childhood hold further delineations. The second stage emerges from narcissistic embeddedness in the first person to include "emotional" sensitivity to others—the inclusion of the second person. Then the "etheric," emotional, elementary years must be seen in two overlapping phases: the first four to five grades can be described as "concrete operational," even as the emotional life is more or less embedded in the Oedipal/Electra/cultural context that surrounds us; the second phase (of stage two) begins with the advent of early formal operational cognition (beginning around fifth or sixth grade), where the emotional issues of membership and socialization become disclosed via the new cognitive understanding. (Consider the title of the popular book on sixth grade girls: *Queen Bees and Wanna Be's*.) Both phases are "emotional," with issues of feeling and membership. Both phases correlate with the activation of the limbic system and foster new connections for higher brain functions. With enough supports



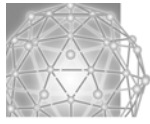
and challenges, full formal operations can flower during the late high school years. However, the first, sociocentric phase sets the stage (via imprinting) for the second phase, where metaphors are understood as metaphors, not just their concrete elements. This is also where socialization and the development of “feeling-sensitivity” matures into a fully socialized pre-teen, with mutuality and consideration for the feelings of others (ideally!).⁸

The affective line stretches from infantile to enlightenment, but it is in the elementary years that the focus is on socialization and feeling itself. Here, especially, we begin to “have” emotions, as opposed to emotions “having” us. Likewise, we eventually emote with others, as we emerge from the embeddedness of the etheric, feeling-energy. In that second sub-phase, we emerge from being embedded in a context of feelings, felt needs, etheric sentiments, nascent self-discovery, and the energetic intertwining of feelings, mythical understandings, and the socialization process. Kegan summarizes:

Developmentally, children from the age of six or seven until adolescence are in the process of learning to take charge of their own impulses, to exercise control over themselves so that they can pursue their own goals with a new measure of independence and self-sufficiency, so that they can take pleasure in the competent exercise of social roles (child, peer, pupil) and participation in social institutions. A child at this age may be greatly in need of inclusion and recognition in social institutions that he or she experiences as fair, committed to some shared purposes, and above all, lead by persons who are models of the executive command that is first on the children’s own psychological agenda.⁹

In these two phases of “feeling-sensitivity,” we discover that we are a girl or a boy (or some combination thereof) and we adapt to and enjoy energies of all kinds. In these years, we emotionally prepare the limbic and middle brain for higher brain functions.¹⁰

Reviewing the stages of growth or “altitudes” of these elementary years, we find Maslow’s importance of safety as the foundation for belongingness; Kohlberg expressing the conventional values of “my” tribe; Loevinger calls us to notice the conformist; Piaget describes the concrete operational and nascent early formal operational; and Wilber shows the early representative (“magic”) mind blossoming into the magical-mythic rules and roles self-identity. Forming the foundation to the rules, feelings, belongingness, we rely upon the concrete-images of myths. This is not “mythic” in the early formal operational, metaphorical manner, but the concrete predecessor, whose concrete lessons are transcended to become “myth as metaphor.” In the latter phase of the elementary years, this capacity for metaphor coincides with the development of early formal operational cognition, which allows the concrete lessons to be tied into a larger life-lesson—the *parable*. Parables are the perfect example of early formal operational cognition and how it fosters the development into Amber views—each discrete concrete lesson placed in a story is for the first time understood as a whole, as the elements of the story are “seen” simultaneously for the first time. Concrete operational consciousness cannot do this, but it can understand the concrete rules that are *also* contained in myth. Thus, myth is a natural



evolutionary vehicle that humans have unselfconsciously used for millennia to foster the development from concrete operations into early formal operations.

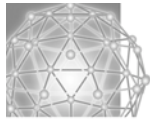
Avatara Adi Da emphasizes that at the second stage of life (approximately 7-14, including both the concrete and early formal operational stages of cognition) the affective is intertwined/immersed with the etheric, feeling dimension. In the arc of this phase, this feeling dimension is felt both personally and socially and, across the arc, the individual breaks out of the embedded narcissism of egocentrism and ethnocentrism. The elementary years prepare the individual for socialization, but we cannot address behavior only and think this will produce emotionally mature and socially adept individuals. With an Integral perspective, we can shift affective education to include more than just the UR exterior quadrant, addressing only behaviors that are socially oriented. We will include the UL, the emotional, cognitive, and identity foundations for fostering overall development. We will include the LL cultural contexts for shaping specific lessons, such as the myths that we use, and we will set them in the LR environmental and social contexts that also help co-create policy at the civic, regional, state, and possibly national level.

The intelligent use of myth allows children to readily discover and authenticate personal feelings and values, the feelings and values of others, and universal feelings and values. An elementary affective program not rich in myth needs to artfully add classic stories. The myths at the concrete operational level function as a guiding orientation, imprinting higher order structures, which serve to accelerate maturation.

At this point, let me touch upon a distinction Integral Theory makes between states and stages. In short, states are temporary experiences of greater *freedom* into subtle, causal, and nondual awareness; temporary views that can become stable realizations. In this dynamic between temporary states and stable state-stages, we find poetry and wisdom, myth and metaphor, insight and maturation, education and acculturation.

In that context, this article argues that the storied wisdom of mythology imparts a temporary understanding and mediated experience that informs the person on the direction of wise stability. That is, through the wise use of wise stories, we can efficaciously help our children mature to free their feelings in harmonic authenticity. And by stabilizing the translations of any structure or altitude, we provide the foundation for continued growth into measured rationality.

In our present mix of premodern values, modern rationalities, and postmodern relativities, affective education can be confusing. Because this subject has been the province of religious institutions in premodernity, modern and postmodern approaches step upon some pretty sensitive toes in discussing “values”—and so character education has been essentially left out of the educational conversation. Where it is included or attempted in the public sector, it is usually limited to remedial behaviors of social cohesion, leaving the interiority of individuals to occasional resorts of psychology.



Historically, premodern belief systems constructed meaning with magical-myths and “revelations,” interpreting their tribal apprehension and beliefs in protective and exclusive terms. Fortunately, the inability of religions to understand their own provinciality and arrogance is addressed by the democratic separation of church and state. We do not allow premodern belief systems to dictate affective education in a modern society, and we must work to relieve the fixation on mere mythic understanding.

And complicating matters further, modernity itself struggles with myths and beliefs; “myth” even means “falsehood” in rational parlance. If we should teach values with myths, whose values do we use? Worldcentric modernity and formal operational cognition seem strangled by this ethnocentric question and makes the error of using next to none. In the clash of absolutisms, modernity’s call to maturation is weak and we are left, by default, with ethnocentric fundamentalisms.

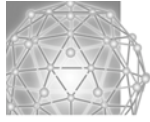
But our attitude to values education is changing. The question “Whose values?” “has been settled by a consensus throughout our society—a widespread, tacit agreement that all children should acquire the core values of civilized living that responsible adults cherish.”¹¹ But we are still struggling how to do so. How do we use the myths without promoting mythic-mindedness?

Moving forward into re-emphasizing values and socio-emotional education, we must first be careful not to slide into provincial injunctiveness and modern naiveté (e.g., “Be good.”). Indeed, these errors have already made their mark:

Let me get straight to the point. What goes by the name of character education nowadays is, for the most part, a collection of exhortations and extrinsic inducements designed to make children work harder and do what they’re told. Even when other values are promoted—caring or fairness, say—the preferred method of instruction is tantamount to indoctrination.¹²

Because beliefs and the inner world of individuals are insubstantial by nature, in education we usually abandon the UL, feeling dimensions to occasional psychologists, and in the classroom concentrate our affective education on the exteriorization of those feelings in UR behavior (e.g., trustworthiness, respect, responsibility, fairness, courage, and citizenship). Thus, most character educational systems focus on good principles and socially conducive behavior rather than feelings or wisdom—for the good reasons of avoiding politico/religious conflicts and provincial narrowness (which can get violent). Unfortunately, character education, because it has so much gravitas in the mythic and emotional stages, has been “taken over” by ethnocentric and traditional voices. Worldcentric and modern voices have not supplied the same moving, affective potency.

Indeed, the social admonition of measured behavior alone lacks depth (e.g., “Just say ‘no!’”). And as noted above, even “scientific” behavioral approaches are often tainted with indoctrination. In affective areas, we suffer both premodern arrogance and modern impotency. Attempting to expose our children to a world of stories is one solution and advance, but it is the



position of this article that this approach tends to suffer a postmodern idealism of pluralistic egalitarianism: “All views are equal.” It seems that the postmodern ear tends to hear the sublime or developed voice as just another opinion and reduces features of depth to a flatland of modernistic and relativistic interpretation. Therefore, what is often presented in affective curricula tends to be a superficial mish-mash of this and that feel-good story from different cultures. Missing from the pluralist view is depth of consideration, outstanding and universal principles, as well as the voice that calls us to re-construct the practice of harmonious living, courageous citizenry, and continuous growth. We need both the caring, pluralistic acceptance and the principled, spectral, injunctive call.

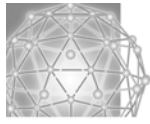
Depending on how it is measured, it is estimated that 25-40% of the American culture operates from a premodern or ethnocentric orientation. Yet, because of the superior nature of rationality, Western society’s center of gravity (60-70%) is in the mental rational.¹³ Because of these majorities, we must heartily allow for provincial appreciations and rational principles in our affective curricula. Our challenge is to be sensitive to religious beliefs, provincial literalisms, modern psychologies, scientific understandings, social cohesion, and the democratic ideal of separation of church and state. We can do this.

An Integral Toolbox

With high standards, penetrating discernment, and all-aspect, inclusive, integral appreciation, let us look at three current addresses to affective education. Our inclusive approach makes room to show that every character education system, values teaching, moral development, emotional intelligence, contemplative inquiry, and affective transmittal “works” to some degree. All have value. All will help our children. It is our task to actually engage the affective line, then discern what works best, when, where, and why. As we learn and participate in a host of approaches, we fill our Integral “toolbox” with an array of tools.

An Integral approach to affective education would be adroitly sensitive to the context wherein it is arising, serve social cohesion, skillfully call students to an attractive human maturity, and serve the community and world as prime directives. To do this, an Integral affective curriculum would be skilled with many tools, and consciously sensitive to all levels and developmental sensibilities.

First, let us consider an Integral approach to education as outlined by Integral educator Sean Esbjörn-Hargens and his AQAL educational “checklist” (see figure 1).

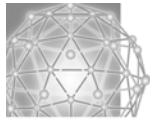


<p style="text-align: center;">UPPER LEFT (I)</p> <p style="text-align: center;"><i>Educational Experiences</i></p> <p style="text-align: center;">Contemplative Inquiry Critical Reflection Experiential Knowing</p>	<p style="text-align: center;">UPPER RIGHT (It)</p> <p style="text-align: center;"><i>Educational Behavior</i></p> <p style="text-align: center;">Skillful Action Practical Application Empirical Observation</p>
<p style="text-align: center;">LOWER LEFT (You/We)</p> <p style="text-align: center;"><i>Educational Culture</i></p> <p style="text-align: center;">Ethical Participation Perspectival Embrace Connective Encounters</p>	<p style="text-align: center;">LOWER RIGHT (Its)</p> <p style="text-align: center;"><i>Educational Systems</i></p> <p style="text-align: center;">Global Dynamism Social Sustainability Ecological Flourishing</p>

Figure 1. The Twelve Ways of Knowing

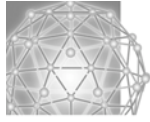
These twelve modes of knowing and education constitute an overview and one half of a “report card,” which is completed and made specific by including affective tools and aspects of the developmental line that concerns affective issues such as the following.

- *Myths and stories*: rationally and skillfully presented. (AQAL address: LL, especially Wilber’s levels 3-4.) Again, due to the mythic nature of the membership years, archetypal stories fit affective lessons very, very well. While myths and classic stories have particular applicability to elementarians, children of all ages easily glean wisdom from myths and stories. Using myths helps students strip narcissism from their magical and mythic embeddedness. In the public sector, we would not be asking the children to “believe” the myth, but understand them in simple ways, depending on their developmental capacities. Prominent in these stories would be classic myths from around the world and also real-life examples; real heroes, and exemplars—especially in arenas of personal achievement and social service. The public sector can leave religious heroes out of the curriculum and still pass on a world of wisdom. Each home and community can then easily add their own favorite way.
- *Explicit principles* (e.g., respect, equality): Support and challenge to foster cognitive development. This could be described in AQAL as UL,



cognitive line, with emphasis on upper elementary and teen years. Through cognition, children can discern the moral of the story and recognize how the metaphor applies to real living, presaging the injunctive call. This is especially true with a skilled teacher.¹⁴

- *Proverbs, maxims, sayings*: Rhythmic, poetic, or prophetic-like wisdom phrases which have come to us from distant times easily give individuals access to the direction of human maturation (e.g., “You reap what you sow,” “All things must pass,” “The unexamined life is not worth living,” “Nothing in excess”). Although the full depth of most maxims, proverbs, and deep sayings is available only to adults, there is still abundant understanding in the elementary and teen years. Even the youngest children can glean a bit of the wisdom by such “Laws of Life.” It can be said that this proverbial avenue of affective education is useful across the educational spectrum, with particular emphasis in the teen and early adult years.
- *Affirmations*: Like proverbs, maxims, and sayings, affirmations (e.g., “I think can, I think I can”) and the power of positive thinking (“You can do it”) provide a simple and literal access to more mature levels. (AQAL addresses: UL, LL, especially levels 4-6.) Modern in its approach, affirmations often translate the premodern and proverbial wisdoms into plain talk and egoic usefulness.
- *Personal and social application*: (AQAL address: UL, every level, with UR behavior modifications and LR social expectations, especially through levels 6). Every classroom can co-develop a code or agreements of social frameworking, and every child can reflect on what it is to grow up.¹⁵
- *Service in community*: community building, citizenship. (AQAL address: LR, especially levels 3-6.) In accord with the prime directive to social cohesion, every affective curriculum should address the matrix wherein the maturing individuals arise. Here we can praise Martin Luther King Jr., Mahatma Gandhi, Abraham Lincoln, John Muir, Cesar Chavez, Mother Teresa, Franklin D. Roosevelt, John F. Kennedy, Václav Havel, Aung Sung Suu Kyi, Nelson Mandela, the Dalai Lama, _____, _____, _____, and the local heroes in the family, school, neighborhood, and surrounding communities. And *Service to the environment*: This will often range from ecological studies and letter writing to creek and neighborhood clean-ups, and helping the family change to more efficient light bulbs and recycling.
- *Injunctive calls to social conformity*: (AQAL address: UR behavior, LR, and all levels). This has applicability across the ages even at the earliest



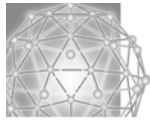
cognitive years (e.g., “Do be a doo bee, don’t be a don’t bee”— the “Romper Room” mantra). There is the necessity to submit to the law as the foundation of social liberty. This ranges from “I’m the mom, that’s why” to Abraham Lincoln’s call:

Let every one remember that to violate the law is to trample on the blood of their parents, and to tear the charter of their own and their children’s liberty. There is no greater issue we may attend to other than the education of our children.¹⁶

In the West, we find this traditional directive style of moral education with its roots in Aristotle and Moses (e.g., Nicomachean Ethics and the Decalogue). Here, our predecessors’ will challenges the will of the children to *willfully* co-respond to the stories’ meanings and to serve the principle of the will itself. While this injunctive UL expression has applicability to all levels and quadrants, let us note that in many developmental schema, the will is most pertinent to the teen years of individuals.

- *Inquiry*: (AQAL address: UL, especially the upper elementary and older children). Here we find the dialectical dilemmas of Kohlberg and questioning of Socrates. Inquiry is self-authenticating, neither injunctive, nor merely storied, nor provincially principled. The teacher here is explicitly not injunctive, but acts as a facilitator in their students’ own discoveries and understandings. With a foundation in wisdom, restraint and release, inquiry opens up to the transrational, postconventional and higher stages of human development (Wilber’s levels 4-9).
- *Emotional fluency*: (AQAL address: UL, especially levels 4-6). Every curriculum needs to develop the vocabulary and recognition of emotions, emotional disclosure, and the arts of emotional energies. Indeed, basic emotional fluency should be a fruit in any curriculum. (“I feel ___”). Every behavior is rooted in a matrix of feelings and those feelings need recognition and expression. Here, the arts, music, and athletics can enable and empower the cognitive and literary expressions of feelings.
- *A teacher who is a learner*: (AQAL address: all quadrants and growing in levels). That is, an integral teacher is committed to their own evolution (in every quadrant with sensitivity to many lines), thus personally transmitting (by body language, inflection, and confession) the necessity and joy of continual growth to their students.

A curriculum may include other traits not specifically included above, but these ten features—together with Sean Esbjörn-Hargens’ AQAL descriptions—constitute a simple



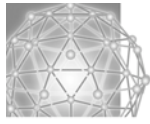
checklist or basic “report card” for grading models of affective curriculum.¹⁷ This checklist/report card can be a more informative assessment if we not only check to see if our items are present or not, but also to what degree (see figure 2). Thus, at the risk of interpretive errors, I propose a four-point scale of absent to 3, with no mark indicating “absence” or very minimal presence, “1” indicating notability, “2” indicating “clearly present,” and “3” indicating “strongly developed.” To repeat, this is based on Sean Esbjörn-Hargens’ tri-level view of the quadrants of Integral Education *together with* ten salient features from the Integral toolbox.

Quadrant Check	Developmental Line: <u>Affective</u>
<p>Upper Left (I):</p> <p><input type="checkbox"/> Contemplative Inquiry</p> <p><input type="checkbox"/> Critical Reflection</p> <p><input type="checkbox"/> Experiential Knowing</p>	<p><input type="checkbox"/> Myths and stories</p> <p><input type="checkbox"/> Explicit Principles (Restraint___)</p> <p><input type="checkbox"/> Proverbs, maxims, sayings</p> <p><input type="checkbox"/> Affirmations</p>
<p>Upper Right (It):</p> <p><input type="checkbox"/> Skillful Action</p> <p><input type="checkbox"/> Practical Applications</p> <p><input type="checkbox"/> Empirical Observations</p>	<p><input type="checkbox"/> Injunctive Calls</p> <p><input type="checkbox"/> Personal and Social Application</p> <p><input type="checkbox"/> Service to Community and Environment</p>
<p>Lower Left (You/We):</p> <p><input type="checkbox"/> Ethical Participation</p> <p><input type="checkbox"/> Perspectival Embrace</p> <p><input type="checkbox"/> Connective Encounters</p>	<p><input type="checkbox"/> Inquiry</p> <p><input type="checkbox"/> Emotional Fluency</p> <p><input type="checkbox"/> A teacher who is a learner</p> <p><input type="checkbox"/> Ages appropriate; gravitas at ages ___</p>
<p>Lower Right (Its):</p> <p><input type="checkbox"/> Global Dynamism</p> <p><input type="checkbox"/> Social Sustainability</p> <p><input type="checkbox"/> Ecological Flourishing</p>	<p>Commentary:</p>

Figure 2. Affective Curriculum Checklist or “Report Card”

Sample Reports on Four Models

To see the first example of how this report card could be used, let us first look at the great work of Daniel Goleman and his bestseller, *Emotional Intelligence* (and the consequential work *Self*



Science).¹⁸ While Goleman's appreciation of the affective line of human expression surveys parts of four quadrants, his gravitas is in the scientific, behavioral, and social sciences (mainly UR, but also including LR). He first emphasizes what he considers to be the two main aspects of emotional intelligence, impulse control and empathy:

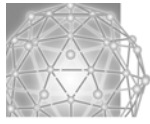
Those who are at the mercy of impulse—who lack self-control—suffer a moral deficiency: The ability to control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others: lacking a sense of another's need or despair, there is no caring. And if there are any two moral stances that our times call for, they are precisely these, self-restraint and compassion.¹⁹

Goleman goes on to elaborate upon these “two moral stances” and lists Yale Dean Peter Salovey's five descriptions of emotional intelligence that these imply. Salovey explains, “I view emotions as organizing processes that enable individuals to think and behave adaptively.”²⁰ Scientifically refreshing, Goleman follows the traditionally immaterial principles in modern material biology and in sociology and elaborates upon Salovey's five principles: 1) Knowing one's emotions, 2) Managing emotions, 3) Motivating oneself, 4) Recognizing emotions in others, and 5) Handling relationships.

While Goleman is replete with anecdotes and the social implications of emotional intelligence (or the lack thereof), the gravitas of his arguments lies within the Upper-Right. Even when other quadrants are considered, Goleman focuses on the individual physiological bases (UR) for emotional intelligence with others. Throughout *Emotional Intelligence*, Goleman emphasizes the individual brain and individual behavior as the fulcrum and focus of emotional intelligence—almost always with a strong UR preference.

In the logical and scientific style of the UR, Goleman emphasizes the importance that emotional intelligence has in constituting a full life. Research that supports this proposition “underscores the role of emotional intelligence as a meta-ability, determining how well or how poorly people are able to use their other mental capacities.”²¹ Positive thinking, optimism, and excellence are all wonderfully discussed by Goleman for their positive values, and in every case, Goleman discusses these traditional wisdoms from a neuro-biological basis. While Goleman's gravitas in the exterior implications of affective intelligence focuses his work in essential, critical, and convincing ways, his focus also belies his weakness in the interior quadrants of human expression. Individual materiality is one (but only one) of the four irreducible quadrants.

Goleman's work provided the inspiration for a curriculum called *Self Science* by Karen Stone McCown, Anabel L. Jensen, Joshua M. Freedman, and Marsha C. Rideout. *Self Science* understands the exterior, LR context wherein the curriculum is being presented and considers it “no more than a catalyst between student and teacher.”²² The ten goals of *Self Science* are stated: “self-knowledge, trust, multi- and layered feelings, communication skills, disclosing thoughts and feelings, enhancing self-esteem, accepting responsibility, aware of major concerns, recognizing behavioral patterns, and experimenting with alternative behavioral patterns, learning



to choose optimism and hope.”²³ I would say that emotional fluency is the most salient feature of this curriculum. Its philosophical assessment of emotional intelligence “includes six fundamental components: 1) Build empathy and optimism, 2) Control yourself and delay gratification, 3) Manage feelings, 4) Socialize effectively, 5) Motivate yourself, and 6) Commit to noble goals.”²⁴

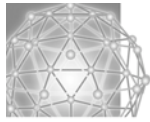
Keeping in mind Esbjörn-Hargens’ AQAL educational model as we examine *Self Science*, we find connective encounters, perspectival embrace, and ethical participation (LL); experiential knowing, critical reflection, and contemplative inquiry (UL); and empirical observation, practical application, and skillful action (UR) throughout the *Self Science* curriculum. It is philosophically mature, clear, and useful. However, it could benefit from being supplemented with LR, ecological curriculum, and filled in with mythological or storied support. In the end, *Self Science* is

based on some very simple assumptions: The more conscious one is of experiencing, the greater the potential for self-knowledge; and The more self-knowledge one gains, the more likely it is that one can respond positively to one’s self and others.²⁵

This emphasis on cognitive psychology lies in the UL (with a gravitas in the late elementary years), and the behavioral orientation accounts for the UR aspects of the human holon. *Self Science* is intended for use across the “first through eight grades, [and] has also been used around the world at all grade levels.” In addition to being strongly cognitive, *Self Science* emphasizes the “confluence” of cognitive, emotional, and behavioral development, implying an integral vision. “All parts of development are interconnected. Likewise, all parts of the brain are deeply interconnected. The result: thoughts, feelings, and actions are inexorably linked and must be balanced.”²⁶

Imagery and short stories are used a bit, but self-discovery and emotional fluency are the focus of these lessons, rarely a universal value or injunctive call. The “student driven content” reinforces this egalitarian approach where the goal is emotional fluency. *Self Science* is strong and well developed in this emotional fluency.

Self Science includes the teacher-learner principle, “You teach what you are.”²⁷ This curriculum fulfills the prime directive of social cohesion by aligning emotional fluency with the greater good. Serving affective education, *Self Science* exercises inquiry, principles, teacher-as-learner, emotional fluency, and personal application. Missing from this curriculum are strong social service, developed stories, exemplars, proverbs, affirmations, and a clear injunctive call (see figure 3). Unfortunately, this excellent curriculum “is best used as a separate course” and suggests groups of children 10 and fewer. This narrows its use to a few privileged schools at this time.

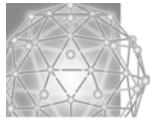


RATING: absent = -3; no mark = absent; 1 = minimal; 2 = clearly present; 3 = strongly developed	
<p>Upper Left (I):</p> <p><u>1</u> Contemplative Inquiry</p> <p><u>2</u> Critical Reflection</p> <p><u>3</u> Experiential Knowing</p> <p>Upper Right (It):</p> <p><u>1</u> Skillful Action</p> <p><u>2</u> Practical Applications</p> <p><u>3</u> Empirical Observations</p> <p>Lower Left (You/We):</p> <p><u>2</u> Ethical Participation</p> <p><u>2</u> Perspectival Embrace</p> <p><u>2</u> Connective Encounters</p> <p>Lower Right (Its):</p> <p>___ Global Dynamism</p> <p>___ Social Sustainability</p> <p>___ Ecological Flourishing</p>	<p>Developmental Line: Affective</p> <p><u>1</u> Myths and stories</p> <p><u>3</u> Explicit Principles (Restraint___)</p> <p><u>1</u> Proverbs, maxims, sayings</p> <p><u>1</u> Affirmations</p> <p><u>1</u> Injunctive Calls</p> <p><u>2</u> Personal and Social Application</p> <p><u>1</u> Service to Community</p> <p><u>1</u> Service to Environment</p> <p><u>3</u> Inquiry</p> <p><u>3</u> Emotional Fluency</p> <p><u>3</u> A teacher who is a learner</p> <p><u>7-15</u> Ages appropriate; gravitas at ages <u>9-12</u></p> <p>Commentary: <i>Other than low marks in LR Service, and Mythology, this is an excellent curriculum. Strong in cognitive abilities and emotional fluency. Flawed by low class size and time necessities.</i></p>

Figure 3. Affective Curriculum Checklist for *Self Science*

Darlene Mannix’s book *Character Building Activities for Kids* is intended for use in the elementary grades, and in the form of its presentation, has a gravitas for third and fourth grade levels, although very useful in adaptation in grades second through fifth.²⁸ To her credit, she avoids philosophical questions and quandaries and uses a “common sense” approach. When in doubt or confusion, her prime directive, “do what is best for the other person” will usually settle any misunderstanding. Using a common sense “grocery list” of principles, her process is cognitive, with a three-folded process for each principle: define the principle, recognize the principle, and understand how to apply each principle. She plants her feet firmly upon the cognitive necessity.

I would say her list of principles reflects her teaching years; they are practical and pedestrian, and best suited to middle-elementary children. These principles are presented in three parts: respect for yourself, respect for others, and having a positive outlook. Her principles are:



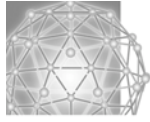
honesty, promise-keeping, humility, responsibility, best effort, personal health, peace-seeking, generosity, compassion, forgiving, understanding others, loyalty, sense of humor, fairness, open-mindedness, taking initiative, being optimistic, and taking risks.

Her lessons are clear and only rarely abstract, full of cartoon-strip “stories” of each principle, with reflective and connotative implications. The lessons are stand-alone and require a bit of freedom on the part of the teacher and school system to be able to engage. She obviously uses the cognitive abilities to access the lesson and leverage its application, and so we find Mannix in the interior (UL); because she focuses on behavior, we locate her pedagogy in the UR. Along with these foci, we find her deficient in cultural and societal expressions (see figure 4).

RATING: absent = -3; no mark = absent; 1 = minimal; 2 = clearly present; 3 = strongly developed	
<p>Upper Left (I):</p> <p>___ Contemplative Inquiry</p> <p><u>1</u> Critical Reflection</p> <p><u>2</u> Experiential Knowing</p> <p>Upper Right (It):</p> <p>___ Skillful Action</p> <p><u>2</u> Practical Applications</p> <p><u>2</u> Empirical Observations</p> <p>Lower Left (You/We):</p> <p><u>2</u> Ethical Participation</p> <p><u>3</u> Perspectival Embrace</p> <p><u>2</u> Connective Encounters</p> <p>Lower Right (Its):</p> <p>___ Global Dynamism</p> <p>___ Social Sustainability</p> <p>___ Ecological Flourishing</p>	<p>Developmental Line: Affective</p> <p><u>2</u> Myths and stories</p> <p><u>2</u> Explicit Principles (Restraint___)</p> <p>___ Proverbs, maxims, sayings</p> <p><u>1</u> Affirmations</p> <p>___ Injunctive Calls</p> <p><u>1</u> Personal and Social Application</p> <p>___ Service to Community</p> <p>___ Service to Environment</p> <p><u>2</u> Inquiry</p> <p><u>2</u> Emotional Fluency</p> <p>___ A teacher who is a learner</p> <p><u>7-11</u> Ages appropriate; gravitas at ages <u>8-10</u></p> <p>Commentary: <i>This curriculum is limited by its narrow application—being mostly suited to mid-elementary years. Its pedestrian and common sense approach make it very useful where it can be used.</i></p>

Figure 4. Affective Curriculum Checklist for *Character Building Activities for Kids*

One of the most prominent emotional educational organizations and curriculum is the *Character Counts!* by Michael and Edna Josephson. *Character Counts!* is strong in principles, service, sayings, and injunctions as presented in its six core ethical values:

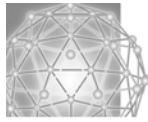


1. Be honest • Don't deceive, cheat or steal • Be reliable—do what you say you'll do • Have the courage to do the right thing • Build a good reputation • Be loyal—stand by your family, friends, and country.
2. Treat others with respect; follow the Golden Rule • Be tolerant of differences • Use good manners, not bad language • Be considerate of the feelings of others • Don't threaten, hit, or hurt anyone • Deal peacefully with anger, insults, and disagreements.
3. Do what you are supposed to do • Persevere: keep on trying! • Always do your best • Use self-control • Be self-disciplined • Think before you act—consider the consequences • Be accountable for your choices.
4. Play by the rules • Take turns and share • Be open-minded; listen to others • Don't take advantage of others • Don't blame others carelessly.
5. Be kind • Be compassionate and show you care • Express gratitude • Forgive others • Help people in need.
6. Do your share to make your school and community better • Cooperate • Get involved in community affairs • Stay informed; vote • Be a good neighbor • Obey laws and rules • Respect authority • Protect the environment.²⁹

Discussion (LL) is a prominent feature of *Character Counts!*, as is service in community (LR). It is behaviorist in orientation (UR) even as it calls for introspection, restraint, and self-motivation (UL). It is my view that that the developmental spectrum of *Character Counts!* is limited, for good reasons, in the conventional framework (see figure 5).

Using the AQAL checklist, we can simply check in with the nascent, proper, and mature forms of each aspect of the human whole when considering our educational frameworks. In affective curricula, this report card ensures that we will not leave out any major aspect of human concern—unless we consciously and explicitly choose to do so for a moment of emphasis.

My own *Big Philosophy for Little Kids* is also revealed by the AQAL checklist to be weak in areas, despite the intent to be as full as possible. As it stands, it is best suited for fifth grade, easily adaptable also to grades fourth and sixth, with some use in grades second through eighth. Intended for public school use, it is compressed in its non-writing exercises and in its environmental and service expressions, and is weak in intra-communication between students. In spite of these shortcomings, it is wide and deep, effective and practical.

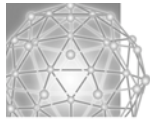


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Figure 5. Affective Curriculum Checklist for *Character Counts!*

The principles *Big Philosophy for Little Kids* addresses are: motivation, self-understanding, long-term happiness, the “golden” circle of behavior and experience, authentic choices, and a framework for understanding their own developmental process. These explorations into “wisdom” of various sorts give foundation and rise to further principles and behaviors such as respect, generosity, and courtesy.

The lessons within *Big Philosophy for Little Kids* stand out by their usefulness and practicality. They are also flexible and easily adapted to different environments. Most of all, *Big Philosophy for Little Kids* achieves one of the goals of affective education: students’ lives are better, even academically.³⁰ *Big Philosophy for Little Kids* seeks to address each quadrant of human expression and make use of all the tools mentioned in the Integral toolbox. Despite my myopia



and its inadequacies, it stands and grows as a fair example of an Integral approach to affective education (see figure 6).

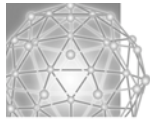
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Figure 6. Affective Curriculum Checklist for *Big Philosophy for Little Kids*

These assessments are intended to serve as a model, whereby we may evaluate other affective curricula. Hopefully, this evaluation will make every curriculum more useable, as well as inspire every current model to widen its reach and deepen its touch.

Summary

I hope that this article provides a wide avenue for the re-invigoration of affective education into the public school setting—in a way that is free of mythic provinciality, mere abstraction, and pluralistic romanticism. I hope I have explained how premodern, modern, and postmodern



idealisms have all hampered affective education in this time, and how an Integral approach can satisfy these three epochal voices.

I hope I have accurately reflected the wisdoms of Avatara Adi Da, Ken Wilber, and several developmental psychologists (with particular acknowledgements to Robert Kegan) in their depictions of the elementary years and how the educational years fit within a larger spectrum. This kind of overview gives us additional pedagogical clarity—seeing the foci, abilities, and liabilities of each stage. With understanding, our stage-sensitive exercises may become most efficacious and even elegant.

Affective curriculum development is further clarified by understanding that the second stage of life (the elementary years) are the “feeling” years, and, while there is a dynamic intermeshing of feeling and behavior, feeling is the more primary aspect. And, in considering the socio-emotional nature of affective education, we should note again that the second stage of childhood is the role/rule/membership years and easily accessed through myth and story.

Nuanced developmental understanding and quadratic comprehension let us quickly consider the pedagogical features of affective education (through devices such as the proposed Integral “report card”). Hopefully, this kind of evaluation will be applied to many programs so that every contribution to the corpus of affective education can be made as Integral as possible. And I hope I have argued well, both philosophically and practically, for the advantage the Integral approach endows. When theory, developmental potentials, pedagogical practicalities, politics, and academic needs are all filled, then we are truly Integrated. Theory alone is impotent without real world impact.

Public education would do well to include all quadrants and be informed by all lines of human development and maturation, and not be limited to humanistic values, the cognitive facility, and the latest data. It seems to me that in responding to our present educational narrowness, the first aspect of an Integral education that public education should reinstate is the affective domain. This can be accomplished by all the traditional avenues of arts, athletics, by the cognitive exercise of emotional appreciations, and by service to our world and earth. Now that we have Integral frameworks to widen our embrace, we can integrate a host of disciplines, inherit a wide world of wisdom, and leverage our evolutionary moment.

NOTES

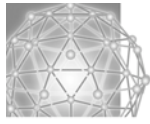
¹ For a full description of this “educational horror,” as I have come to think of it, please see http://www.inmotionmagazine.com/er/fm_crisis.html.

² See <http://www.frankmarrero.com>.

³ For another article on an Integral approach to character education, see Crittenden, “Integral character education,” 2007.

⁴ Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world*, 2006, p. 31

⁵ See Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy*, p. 198



⁶ Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy*, p. 198

⁷ Avatara Adi Da, *Look at the sunlight on the water*, pp. 26-33

⁸ Even though feeling-sensitivity here matures into a socialized human being, there is still then another huge leap necessary to go from an Amber identity to an Orange identity. That move generally *begins* with the cognitive line in late high school and *ends* in late college with the flowering of other developmental lines.

⁹ Kegan, *In over our heads*, 1994, pp. 79-80

¹⁰ As cited in Elias & Arnold, *The educator's guide to emotional intelligence and academic achievement*, 2006, pp. 18-22.

¹¹ As cited by Damon, *Character education*, 2002, p. xiv.

¹² As cited in Damon, *Character education*, 2002, p. 2.

¹³ Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world*, 2006, p. 245

¹⁴ It is the assertion of this article that affective issues fall into two primary domains: one, to modulate and restrain emotions. From Standord's Walter Mischel 1960s famous marshmallow-delayed gratification challenge to four-year-olds (as cited in Goleman, *Emotional intelligence*, 1995), to the philosophical and traditional wisdom of being greater than mere passions, impulses, and unrestricted emotional eruptions that need to be checked for social reasons. Order and harmony are the social necessity; social cohesion is a prime directive. The principle of restraint and impulse control are at the base of this directive.

The other primary domain is the release of feelings. Seemingly contradictory to the (socially-oriented) modulating principle, releasing feelings is also central to the personal path of evolution. Harmony, or the resonant attunement of behavior and interactions, is the prerequisite for the continuing release of feelings. Upon harmonic restraint, feelings are released in socially and personally beneficial ways—with every Rousseauian passion. Thus, the restraint of feelings and the release of feelings are not contradictory, but sequential *and* dynamic within the spectrum of development. The release of feelings not only has implications for a healthier individual but social ramifications as well. If we do not teach our children to release their feelings in positive and harmonic ways, they will be driven to release their passions in unhealthy and exploitive addictions.

Thus, the restraint of impulse together with the release of feelings represents the marriage of Aristotle and Rousseau. This dynamic of the restraint of impulse with the maturation of feeling can be seen in principled saws such as “Follow the Golden Rule,” “Be a good neighbor,” and “Honor your elders.”

¹⁵ Personal reflection empowers the practice of restraint; here we apply our understandings to ourselves and to our interaction with others. We also learn the features attention, failure, and accomplishment, and practice persistence, self-release, and self-motivation. Finally, the social application of affective strength is expressed in service to others and in being trusted by others. (This includes service to family and friends, by physically and emotionally helping, service to the community, and service to the environment.

¹⁶ See <http://www.alincollnassoc.com>.

¹⁷ See Esbjörn-Hargens, “Integral teacher, integral students, integral classroom: Applying integral theory to graduate education,” 2007.

¹⁸ See Goleman, *Emotional intelligence*, 1995, and McCown, Jensen, Freedman & Rideout, *Self science*, 1998.

¹⁹ Goleman, *Emotional intelligence*, 1995, p. xii

²⁰ See <http://www.yale.edu/psychology/FacInfo/Salovey.html>.

²¹ Goleman, *Emotional intelligence*, 1995, p. 83

²² McCown, Jensen, Freedman & Rideout, *Self science*, 1998, p. ix

²³ McCown, Jensen, Freedman & Rideout, *Self science*, 1998, p. 3

²⁴ McCown, Jensen, Freedman & Rideout, *Self science*, 1998, p. 3

²⁵ McCown, Jensen, Freedman & Rideout, *Self science*, 1998, p. 4

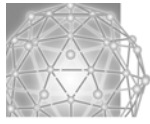
²⁶ McCown, Jensen, Freedman & Rideout, *Self science*, 1998, p. 5

²⁷ McCown, Jensen, Freedman & Rideout, *Self science*, 1998, p. 21

²⁸ See Mannix, *Character building activities for kids*, 2002.

²⁹ See <http://www.charactercounts.org/defsix.htm>

³⁰ *Big philosophy for little kids* is openly published at <http://www.frankmarrero.com>.



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