Using Integral Theory in the Classroom

Jack Crittenden

This brief article discusses the need for the application of Integral Theory, a postdisciplinary model, to university and academic culture. It suggests that the academic culture must leap from an interdisciplinary or multidisciplinary model to a postdisciplinary view. By making such a leap, not only are various disciplines connected, they are also brought into an effective problem-solving relationship through the use of the four quadrants of Integral Theory.
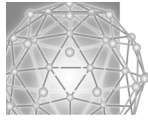
Introduction

Anyone who is paying attention today to developments on college and university campuses, especially on the campuses of research universities, will see a groundswell of change. More scholars and administrators are talking about interdisciplinarity. While they refer to this in different ways—"interdisciplinarity" or "multidisciplinarity"—the direction is the same: away from discrete disciplines and toward projects and perspectives that combine, if not transcend, disciplines. This is certainly the case at my home institution Arizona State University (ASU). Over the past three years, ASU has created two new schools—the School of Life Sciences (which includes biology, botany, bioethics, science public policy, and other once-thriving departments now melded into one School) and the School of Global Studies (which involves international relations, religious studies, the Center of Religious Conflict, sociology, and much more). These Schools, as well multiple centers, are merging departments and programs. All of this is due to an emphasis on interdisciplinarity.

Whether this movement is a fad or a significant reform, a fashion or a transformation, remains to be seen. What is undeniable, however, is that the academy now realizes that many problems facing us as nations and as a species do not fall neatly, if at all, into discrete disciplines. If, for example, we wish to understand global environmental changes and how those will affect us, then we might start with climatology, but we need to take into account geography, geology, biology, chemistry, physics, politics, economics, anthropology, history, sociology, medicine, as well as recent hybrids such as biophysics, bioethics, biochemistry, and ecology. Scholars who study any problems of magnitude, and by that I also mean "significance," cannot be content to sit in their academic silos adding whatever small piece to the puzzle they can. Instead, they need to get into serious academic conversation with scholars looking at the same phenomenon from different perspectives. Those perspectives then need to be integrated into a common evaluation of what is happening and how to proceed.

Some scholars like to think of this multidisciplinary approach as "connecting the dots." We connect chemistry to biology to ethics to economics to politics to computer science so that we can understand what is involved in cloning. When we step back, we find that we have many angles on the issue. The "blind men" (not to cast aspersions on my academic brethren) have felt the elephant, but instead of arguing for the correctness of their exclusive view, they converse and consider the broad picture of that issue.

Yet connecting the dots, while important, is just the beginning. We should not really expect more at this stage from colleges and universities. They are taking a vital first step. But beyond the first

step, we can see that each problem is itself part of a larger pattern. This is the view from a postdisciplinary perspective, which includes and embraces disciplinary, cross-, multi-, and transdisciplinary approaches to inquiry while also providing a unique set of distinctions that can be used in any of those contexts.[1] Global climatic change is one example of how we view life and how we live on our planet. The physical manifestations of that view manifest in all sorts of ways: how and what we manufacture and produce, how we treat our livestock, crops, ecosystems, and the like. Besides those concerns there are others that must be taken into account: *Why* do we manufacture in this way? *Why* do we treat animals, crops, and ourselves this way? *What* are we like as a species? How different are we from other species? And on and on the questions go. This might seem insurmountable; it might seem that there is no end to the kinds of questions that inquiry will produce. That is so. It is our history of human wonder and exploration. The difference is our desire to understand how the questions fit together. Indeed, for those interested in postdisciplinarity (not simply interdisciplinarity or transdisciplinarity) and integral theories, that is as important as trying to answer the questions themselves.

So the integration necessary is not simply of disciplines interacting with and connecting to other disciplines to solve a problem. It is also a broader view in which we seek to understand how the problems interact with one another. This is Integral Theory. But Integral Theory also examines why we think of these phenomena as "problems." Why are *these* problems? What about *those* over there?
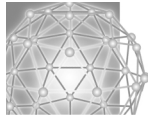
When we undertake a new experience, journey, or exploration, it is important to consult with those who have undertaken it before. It is important to at least consult maps in order to gain not simply an orientation but also some perspective. That is certainly why I "consulted" the work of Ken Wilber when I created the curriculum for my undergraduate seminar on Politics and Human Nature. No one has more experience with integrating and transcending disciplines than Wilber. He has created a model of postdisciplinarity that takes as its mission the integration of as many fields of knowledge as possible.

In political theory, which I teach, a conception of human nature not only underlies every ideology but also deeply informs every ideology. As James Madison observed in Federalist No. 51, government is nothing but "the greatest of all reflections on human nature."[2] And if we know what human nature is, then we can, as Edmund Burke suggested, adjust our politics to it.

But political theorists, as is true of virtually all philosophers, have various and conflicting views on human nature. When you examine those conflicting views, you realize, as I did, that our politics and political theories are just as diverse as our psychological and religious theories. When you look at all such theories from a distance, then "diverse" might be a polite term for "chaotic." For when our philosophy of human nature changes, then, as psychologist Abraham Maslow commented:

> Everything changes, not only the philosophy of politics, of economics, of ethics and values, of interpersonal relations and of history itself, but also the philosophy of education, of psychotherapy and of personal growth, the theory of how to help men [and women] become what they can and deeply need to become.[3]

I appreciated what Ken Wilber has done and what integral scholars are attempting to do now: organize the chaos. Integral theorists take note of the diversity and step back from the pieces to understand the whole puzzle. In my seminar we examined the four most irreducible perspectives
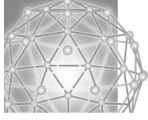
of human nature, recapitulated in the four forces of modern psychology (psychoanalysis, behaviorism, humanistic, and transpersonal), to try to come to some understanding of human nature, or what humans are and what they can become. With these four perspectives as the base of our knowledge, we then explored the shape that our politics has taken because of—or in relation to—these four perspectives.

Most exciting to me and to my students was then using Wilber's four-quadrant model as a way to understand how these four perspectives of human nature might fit together. For my students this became more than a mere academic exercise. They used Wilber's model as a way to explore where politics might be headed. They could do that because the four perspectives of human nature gave them some understanding of where politics had been—that is, how the perspectives of human nature inform, shape, *and* limit politics.

Of course, my students had to include politics and psychology in this seminar. But they quickly came to see, as they pursued their own research topics in the course, that they also needed to understand religious views and have an appreciation for literature, history, economics, social structures, and cultural practices. In short, their own educational experience taught them that they needed to have a postdisciplinary view to address questions about human nature and politics. Wilber showed them how to integrate their multidisciplinary parts into a postdisciplinary view. Without that guidance, we (they and I) were truly the blind men feeling the elephant.

So where our academic institutions are currently vis-à-vis interdisciplinarity, Wilber has already been. His work is suitable to any discipline because his model organizes all major disciplines. While it remains for disciplinary scholars to connect the dots between their fields and other fields germane to their ever-expanding perspectives, it is Wilber who has already demonstrated that any perspective, however large, is also but one part in yet another larger perspective.

How do all of these perspectives fit together? That is the genius and promise of the four quadrants and the Integral model. This is not simply the wave of the future in the academy. This is the vision already before it that the academy needs in order to inform society at large.
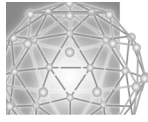
Notes

1 See Esbjörn-Hargens, "Integral teacher, integral students, integral classroom: Applying integral theory to graduate education," this issue, nt. 13.

2 Madison, "Federalist no. 51: The structure of the government must furnish the proper checks and balances between the different departments," 1788

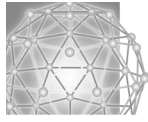3 Maslow, *Toward a psychology of being*, 1962, p. 177

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Integral Character Education

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The following article examines the need for and current status of character education. It uses the AQAL framework to outline an Integral Character Education, which not only includes inculcating values in an individual but also the requisite behaviors associated with those values, as well as the need to anchor them in social interaction and a common ethos. The article culminates in a discussion of how to make schools more democratic in order to encourage further development in students.
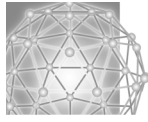
Introduction

Consider these facts from William Kirkpatrick's book, *Why Johnny Can't Tell Right from Wrong*: in 1940 the most serious problems in school cited by principals were children talking out of turn, chewing gum, making noise in class, running in the halls, getting out of line, wearing improper clothing, and not using the wastebasket. In 1990 teachers reported that the most serious problems were drug use, alcohol use, teenage pregnancy, suicide, rape, robbery, and assault.[1]

How serious are these recent problems? Six out of 10 students in high school admit to using illicit drugs; nine out of 10 admit to using alcohol; 40 percent of today's 14-year-old girls will become pregnant by the time they are 19; over the last 30 years suicides among teenagers have risen over 300 percent; one in seven teens say that they have tried to commit suicide; and an estimated 525,000 attacks, shakedowns, and robberies occur in public schools each month.[2]

This seems like nearly overwhelming evidence that something is seriously wrong with our youth. But it is not just our youth. Our morals *as a society* seem in decline, because we see bad behavior at all ages and socio-economic levels. Washington lobbyists have contaminated our senators and representatives with the taint of bribery; thousands, maybe millions, of citizens cheat on their income taxes; an airline will not fix a jack screw on a plane's horizontal stabilizer, which may have contributed to a horrendous crash; a car company hesitates to recall cars with exploding gas tanks; tobacco-company executives lie to Congress about nicotine addiction; teachers and parents help students cheat on tests; an award-winning history professor persistently lies (for over 10 years) to his students about serving in Vietnam, protesting the Vietnam War, and participating in the civil rights movement; scandals involving criminal behavior rock the Catholic Church along with some of our largest and richest corporations.[3] The problem then is not just with our kids. Our schools, good and bad, are a reflection of our entire society.

The conclusion is not that we as a society are now clueless about what proper moral behavior is or entails. On the contrary, the examples above do not show that the whole values system needs fixing. We know that the behavior of those persons is wrong. Our system of values should always be open to interrogation and negotiation. But when we establish what good or proper behavior is, then the problem is getting people to adhere to those values.

Of course, we cannot require adults, even miscreant adults, to take character education programs, and we certainly do not want a governmental morality police making sure that we all follow

certain codes of conduct. Thus many politicians, pundits, and academics suggest, if not insist, that we simply begin the crusade with character education programs in our schools.

Yet common sense tells us that no character education program in our schools can succeed unless we include parents and the community in it. How do we involve those who have responsibility, however remote, for raising our children in character education itself? Without a broad sweep that includes such "community members" as faith institutions, families, law-enforcement officials, community-based organizations like the YMCA, we cannot succeed in teaching proper values and character to our young. This is because the character we seek to instill is both philosophical and institutional, both individual-centered and community-based. So while we might begin the crusade with character education programs in schools, it is not the case that we can write off or ignore older generations.

No one, to my mind, has done more to emphasize the necessity of this broad approach to human development, this need to be inclusive and integrative, than Ken Wilber. To establish and stabilize character, and to affect character education, requires taking into account all four quadrants associated with stable growth. These quadrants, as Wilber has laid them out, involve both the interior dimensions of persons/groups and the exterior behaviors and social institutions that give shape and reflect those interiors.[4] The Left-Hand quadrants represent interior dimensions of persons; the Right Hand, the exterior dimensions. The upper two quadrants represent individual aspects of persons; the lower two, the collective aspects.
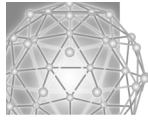
Therefore, in addition to inculcating values in our students (the individual interior or Upper-Left quadrant [UL]) and the requisite behaviors (individual behavior or the Upper-Right quadrant [UR]), we need also to attend to the institutional settings and methods used to effect this inculcation (the collective exterior or Lower-Right quadrant [LR]). Such institutions will need to include not only the family but also the community and neighborhood in which the schools exist. Thus we as reformers and activists need to attend to the ethos found within the schools as well as the ethos (the cultural worldview or Lower-Left quadrant [LL]) that permeates the children's entire collective or communal life.

Throughout this article I shall point out what I see as the integral nature of my proposal for character education, but it is obvious even at the outset that any program in our schools for character education will involve the thinking (UL) and behavior (UR) of individual students as they interact within the social institution called a school (LR) with their peers and with adults, all trying to live in accordance with what they consider a flourishing or good life (LL).

Developmental Character Education

There is currently a push for increased character education in our public schools. Advocates seem to think that character education can redeem our fallen nation (e.g., William J. Bennett and George W. Bush); invigorate our democracy (Richard Battistoni); and, as Dr. Laura Schlessinger, that noted virtuoso of galimatias, tells us, even diminish violence, especially among the young.

Yet educating for character has never been simple. Should our teachers teach a prescribed morality, often closely linked to certain religious ideas and ideals? Or should they teach a form of values clarification in which children's moral positions are identified but not criticized? These two approaches appear to form the two ends of a moral education spectrum. At one end is

the method of indoctrination, but here some citizens express concern about just whose values are to be taught or, to some, imposed. So if we inculcate in our children to always to tell the truth, then what do they do when fascist storm troopers pound on their door, looking for Jews in hiding? Let us say they know that the neighbors are harboring a Jewish family. Do they tell the truth, since they have been told that telling the truth is the right thing to do?

At the other end of the spectrum is values clarification, but this seems to be a kind of moral relativism where everything goes because nothing can be ruled out. In values clarification there is no right or wrong value to hold. Indeed, teachers are supposed to be value neutral so as to avoid imposing values on their students and to avoid damaging students' self-esteem. But such a position leaves the door open, many would argue, for students to approve racism, violence, and "might makes right."

Is there a middle of the spectrum that would neither impose nor merely clarify values? Perhaps the closest we can get is to offer something like teaching the skills of critical thinking. Here students can think about and think through what different moral situations require of persons. With the fascists, I lie; about my wife's new dress, I tell the truth (well, usually). Even critical thinking, however, requires students to be critical about something. That is, we must presuppose the existence, if not prior inculcation, of some values about which to be critical.
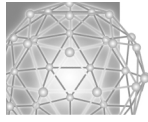
What we have, then, is not a spectrum but a developmental sequence. Character education, in this view, begins with the inculcation in students of specific values. But at a later date, character education switches to teaching and using the skills of critical thinking on the very values that have been inculcated. Thus character education can be viewed as a process that occurs in two developmental phases, which is also in keeping with the four-quadrant model.[5]

Which values do we inculcate? Perhaps the easiest way to begin is to focus first on those behaviors (UR) that all students must possess. In fact, without first insisting that students "behave," it seems problematic whether students could ever learn to think critically. Every school, in order to conduct the business of education, reinforces certain values and behaviors. Teachers demand that students sit in their seats; raise their hands before speaking; hand assignments in on time; be punctual when coming to class; refrain from attacking one another on the playground, in the hallways, or in the classroom; and be respectful of and polite to their elders (teachers, staff, administrators, parents, visitors, police, etc.). The teachers' commands, demands, manner of interacting with the students, and own conformity to the regulations of the classroom and school establish an syntax (LR) of behavior—a way of conducting oneself within that institution.

These behaviors are practiced over and over; the lessons are taught and the behavior is expected long before the students are old enough, willing, or able really to scrutinize why and whether these behaviors are important. The theory behind the practice of these behaviors is that practices influence character. As Aristotle wrote in the *Nichomachean Ethics*, if we want to be honest, we must undertake honest acts; if we want to be brave, we must undertake brave acts. Character is the result of practicing the required virtuous behaviors so that they thereby develop into lasting habits.[6]

Such behaviors and habits are reinforced through the use of such texts as William Bennett's *Book of Virtues* or other collections of stories with morals that can be discussed by the students. Even at the earliest ages, students can discuss the stories; teachers do not have to tell them what

the morals of the stories are. Indeed, each story may have more than one moral. Reading, writing about, and discussing such stories or even real-life incidents will activate the students' thinking about what is right and wrong (UL and LL).

Another set of values to inculcate at this early stage is that associated with "democratic character." Here the lessons are more didactic than behavioral, more Upper-Left quadrant than Upper Right. One point of public education is to raise free and equal citizens who appreciate that they have both rights and responsibilities. Students need to learn that they have freedoms found in the Bill of Rights (press, assembly, worship, and the like), but that they also have responsibilities to their fellow citizens and to their country. This requires teaching students to obey the law, not to interfere with the rights of others, and to honor their country's principles and values. Schools must teach those traits or virtues that encourage democratic character: cooperation, honesty, toleration, and respect.
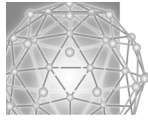
So we inculcate in our students the values and virtues that our society honors as those that constitute good citizenship and good character. But if we inculcate a love of justice, say, is it the justice found in our laws or an ideal justice that underlies all laws? Obviously, this question will not arise in the minds of most, if any, first graders. As students mature and develop cognitively (UL) however, such questions will arise. So a high-school student studying American History might well ask whether the Jim Crow laws found in the South were just laws simply because they were the law. Or were they only just laws until they were discovered through argument to be unjust? Or were they always unjust because they did not live up to some ideal conception of justice?

By junior high school we introduce Phase Two of character education: education in judgment. Judgment, adverting again to Aristotle, is based on weighing and considering reasons and evidence for and against propositions. Judgment is a virtue that relies upon practical wisdom; it is established as a habit through practice. I see judgment, or thoughtfulness, as Aristotle did—the master virtue from whose exercise comes an appreciation for those other virtues listed above as democratic virtues: honesty, cooperation, toleration, and respect.

Wilber points out, following developmental psychologists such as Piaget, Kohlberg, Gilligan, Perry, Gardner, Loevinger, and others, that only at a certain level of cognitive maturity is such moral judgment or thoughtfulness available.[7] Only at a certain level of cognitive development (UL) can one inhabit the perspectives of real and hypothetical others and consider those perspectives as if they were one's own. As a result of this "perspectivism," one is able to decide whether a situation or decision is just: How does this situation or decision affect others? If I were in their shoes, would I want this outcome?

Of course, this is not to say that early elementary-school children, for example, cannot make moral judgments because they cannot deal with hypothetical situations. They certainly can make moral judgments, but those judgments are limited in important ways to a first-person perspective. That is, they are limited by the students' preoperational cognitive abilities to making judgments concerning only what they themselves see, say, and do.

As perspective-taking abilities expand into concrete-operational thinking, children now have the potential to make moral decisions based more fully on a second-person perspective, something that children at the preoperational stage could not do. The unfolding of concrete operations enables these children to take up the perspectives of real others with whom they are interacting.

They can put themselves in the position of another person, but that perspective is limited to concrete others with whom they are engaged. A student at this stage, for instance, can put herself in the position of another student sitting across from her.

With the unfolding of formal-operational thinking, the student can take up the position of a hypothetical third person not party to the engagement or conversation of the other two persons. Indeed, the third person can be totally invented. This could take the form of wondering "what someone might say if he thought…or when he saw….or should she ask…or if she pretended that…."
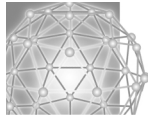
In teaching for character, especially democratic character, the goal must be to get students to think beyond simply themselves. At the least, we want to move students from an orientation of "me" (preconventional) to one of "us" (conventional). This we attempt to accomplish by Phase One.

Proponents of Phase One, such as William Bennett, may well balk at the suggestion of moving beyond Phase One to Phase Two. At Phase Two, when scrutinizing roles, rules, values, principles, and beliefs is the standard, one will surely lose unconditional loyalty to authority and to one's country. That does not mean that one no longer recognizes a duty to help neighbors, to fight for freedom, or to protest injustice. But that duty to help others might well be directed against one's own group or nation. Negated at the postconventional level of moral judgment is the idea of "my country right or wrong." Why, for example, is the proper virtue to fight for one's country rather than to protest injustice or to rally support against military intervention in a country (such as Iraq)? In Phase Two students are asked, perhaps even required, to judge when and whether to intervene, when and whether to protest.

At first, specific virtues such as patriotism need to be established to stabilize or solidify the conventional level of development. The focus at this stage is always on the need to consider other people in our thinking. This is to help solidify students at, or move students toward, the sociocentric level.

Those readers familiar with Wilber's work will identify the two phases of character education as, first, an education based on concrete-operational thinking and on the conventional level of moral development and, second, an education based on formal-operational, or dialectical, thinking and on the postconventional moral level. Phase One, inculcation of specific values and virtues, is characterized by ethnocentrism and sociocentrism—that is, respect for the authority of and loyalty to one's community, group, school, teachers, and family. Phase Two, the development of judgment through critical thinking, is characterized by the ability to take up multiple perspectives, especially perspectives beyond or different from the conventional perspectives of one's community or collectivity (LL), and to consider them as one's own.

But as the conventional morality of Phase One gives way to higher, postconventional morals, then an important distinction arises. The virtue of patriotism shifts from an indoctrinated feeling of exaltation for the nation, whatever its actions and motives, to a need to examine the nation's principles and practices to see whether those practices are in harmony with those principles. The first requires loyalty; the second, postconventional judgment. We teach the first through pledges, salutes, and oaths; we teach the second through critical inquiry.

So while persons at the conventional level can take the roles of others who are in their group, those at the postconventional level can take up third-person perspectives and multiple perspectives all at once—not just "my group" but any group, even *all* groups. This also leads to a greater capacity for care and compassion.

Still, we seem to have evaded a significant problem when we teach students to judge values, standards, and beliefs critically. Won't this approach lead to students' contempt for authority and tradition? Students need to see and hear that disagreement does not necessarily entail disrespect. Thoughtful, decent people can disagree. To teach students that those who disagree with us in a complicated situation like abortion or affirmative action are wrong or irresponsible or weak is to treat them unfairly. It also conveys the message that we think that we are infallible and have nothing to learn from what others have to say.
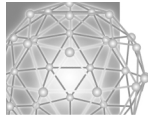
Will parents abide such an education? Will they abide their children questioning their families' values and religious views? Yet the response to such parental concerns is the same as that to any authority figure: Why do you think that you are always right? Are there not times when parents can see that it is better to lie, maybe even to their children, than to tell the truth? This, however, presupposes that parents, or authority figures, are themselves willing to exercise critical judgment on their own positions, values, and behaviors. This point underscores the need to involve other social institutions and persons in character education.

Integral Character Education

Wilber's position is that healthy growth requires not simply the development of persons up the levels within each quadrant, as we have suggested is the case in Phase One and Phase Two of character education. His position is also that healthy growth requires development *across* the quadrants. We have seen that the introduction of developmental character education, as outlined in this article, rests on all four quadrants. To inculcate values, to cultivate democratic character, requires getting students to think about and work with moral ideas, ideals, principles, and beliefs (UL). Part of that inculcation, and a prelude to inculcation, is the practice of virtuous behavior (UR): raise your hand, sit quietly, be on time, let classmates speak, don't talk back to adults. This turns the capacity to think in moral terms into functioning morally: taking what students *say* and turning it into how students *act*. Such behaviors and inculcation depend upon an ethos (LL) that values character education or moral development within schools and classrooms (LR) that offer the institutional structures, laws, and codes to carry it out.

Successful character education, or moral development, at Phase Two is more complicated, as we might expect. Here the coordination across quadrants is just as important but more difficult to pull off. It is not a matter of "all or nothing"—either we have full coordination across quadrants or else character education fails. Rather, the situation is that the more coordination across quadrants and the more development within each quadrant, the more successful character education will be. What follows, therefore, is a model, an ideal, of what integral character education could and should be. Yet if we were to fail to meet this level of integration across quadrants, we have not thereby failed to offer our students and future citizens a quality character education.[8] Still, the closer we can come to it, the better.

Developmental Character Education is a part of a greater whole: Integral Character Education. To implement Phase Two successfully, therefore, requires additional or different settings within the schools. But it also requires integrating what goes on in those settings with what goes on

within the school-at-large and integrating the school-as-community with the wider community outside school boundaries. This implies that there might be quite a lot in Integral Character Education that is different from more commonplace proposals for character education. Let us begin by looking at what students in Integral Character Education will do.
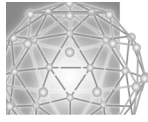
Real problems, and not hypotheticals or academic exercises, are, John Dewey argued, always of real concern to students. So in addition to activities of writing and classroom discussion, typical of today's public schools, students should engage in "active inquiry and careful deliberation in the significant and vital problems" that confront their communities, however defined.[9] We can see immediately that such deliberation could engage students in the problems of their neighborhoods, communities, and nation (LR). One community about which students are often concerned is the school itself, and yet book lessons and classroom discussions rarely connect with decision-making on issues that affect that community. One logical, and practical, possibility is to let the students make, or help make, decisions that directly affect some of the day-to-day operations of the school. Make the school itself part of the curriculum.

Dewey thought of schools as "embryo communities," "an institution in which the child is, for the time…to be a member of a community life in which he feels that he participates, and to which he contributes."[10] We need not become sidetracked in questioning just what Dewey means by, or what we should mean by, "community" to grasp the sense that he is after. Because students spend much of their day in school, we can think of it as a place where they live as well as learn. Indeed, students spend more time in school during the school year than anywhere else, except sleeping. Therefore, it is not surprising that Dewey wanted to give students experience in making decisions that affect their lives in schools. What is surprising is that so little democracy takes place in schools and that those who spend the most time in schools have the least opportunity to experience it.

To implement Integral Character Education, schools first need to be more democratic. As I envision it, a democratic school (LR) is any school that has a democratic component such that students engage in the practice of deliberative decision-making that controls some aspects of the functioning of the school or the classroom. In other words, a democratic school is one in which students participate in deliberative democratic structures and processes not simply to provide them with democratic experiences as propaedeutic to future democratic participation, but also to enable students to make actual collective decisions that affect some aspects of their lives in school. Such decisions will thus affect some of the behaviors of students (UR).

The significance of this democratic decision-making—the making of actual decisions through democratic means—cannot be overstated. Developmental psychologist Lawrence Kolhberg found through his "just community" experiments in prisons and schools that certain conditions enhanced moral growth: 1) holding open discussions in which participants 2) take up the perspectives of others and in which participants 3) can contribute to making actual rules or decisions that guide their daily lives in those communities.[11]

Of course, not everything in school should be decided democratically. There are some areas in which decisions require expertise—a combination of experience and knowledge—that rules out students as decision-makers. Chief among such areas is pedagogy. Because the teachers and administrators know more about the processes of education and about their subjects, and because they have intimate knowledge of the range and nature of abilities and problems of their students, they and not the students should make pedagogical decisions.

Since many students are still children, the decisions that they are to make should be age-appropriate. Not all democratic procedures or school issues are suitable for all ages. Differences in cognitive, social, and emotional development, especially at the elementary-school level, complicate open democracy. While all students may have the same capacity as potentiality, activating those capacities requires development, as we have seen in discussing Phase One and Phase Two.

It seems too much to expect children below sixth grade, for example, to engage in open deliberation with adults, which might be necessary in the democratic assembly (about which I shall say more in due course). There are solid developmental-psychological reasons (UL) for differentiating between the democratic procedures (LL), as well as the topics for deliberation, used in high school and those used in elementary school. While the age-dependent characteristics and details of, for example, the moral stages of Kohlberg or the cognitive stages of Piaget may be in question, there is no general quarrel among developmentalists. As Wilber has pointed out, there are at least three invariant stages of increasing cognitive complexity (from preoperational to concrete operational to formal operational) and moral complexity (from preconventional to conventional to postconventional). As I have argued, following Wilber, what most often characterizes these stages, and accounts for movement from one stage to the next, is the ability of persons to take up the perspectives of others.
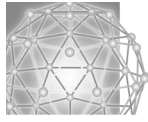
Because young children have difficulty taking up such perspectives, deliberative procedures that require the consideration of multiple perspectives would seem unsuitable for elementary-school children. Additionally, young children are far more reliant on the teacher's involvement in presenting problem situations in which the children's knowledge and skills can be applied and developed. R. S. Peters offers an important consideration in this regard:

> The cardinal function of the teacher, in the early stages, is to get the pupil on the inside of the form of thought or awareness with which he is concerned. At a later stage, when the pupil has built into his mind both the concepts and the mode of exploration involved, the difference between teacher and taught is obviously only one of degree. For both are participating in the shared experience of exploring a common world.[12]

The distinction between those moving into "the inside" of reflective thinking and those already there may seem so vast as to be a difference of kind, not degree. But the difference is always one of degree. Elementary-school students have yet to develop the skills and knowledge, or have yet to gain the experience, to participate in procedures that require perspectivism, or the taking up and considering of multiple perspectives.

Thus, just as there is a holarchy in individual development—with the higher stages transcending but including what is central to the lower stages—so there is a similar holarchy of democratic decision-making. Here as well the higher levels are built of and rest upon the lower. Central to virtually every form of democratic decision-making is the democratic discussion. Every classroom, including elementary classrooms, must have democratic discussions as part of the curriculum so that students have an opportunity to present their ideas, respond to others' ideas, and defend and criticize opinions and positions.

Democratic discussion constitutes the entire deliberative, or democratic, procedure for the lower grades (i.e., K-4). The next level up would consist of democratic discussion plus the democratic

classroom. This combination is suitable predominantly for middle schoolers, fifth grade through eighth grade. By high school, students would continue to use democratic discussion, but the democratic classroom, absent homerooms, would drop out to be supplanted by democratic wards or democratic assemblies. Let us look more specifically at each of these democratic arenas.[13]

Democratic Discussions

What would elementary-school children discuss? In character education we have seen that Phase One involves the use of stories with morals and would involve some discussion. Therefore, discussions would focus predominantly on issues related to the curriculum: on stories, fables, or biographies; on science experiments, math problems, and historical events; on the students' writing or current events. Discussions could even focus on the curriculum itself: how, the teacher might ask, should we study penguins, our next topic in science? How should we decide whose stories to read next week? How should we celebrate your classmates' birthdays?

In such discussions the teacher needs to model both reflective questioning and good listening. He listens carefully to what others say; he mirrors in his summaries what students have said; he looks for reasons and does not settle for mere opinions. Because the dialogue at this level is mostly between the teacher and students (although student-to-student dialogue is to be encouraged), there is strong teacher supervision and strong teacher feedback. Students in these discussions can see and hear and thereby learn what good reflective thinking is.
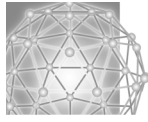
What is democratic about these discussions, and how does that relate to character education? First, everyone must be allowed to speak without being interrupted or harassed. Students learn to listen—one of the reinforced classroom behaviors is to listen to others—and thereby come to hear other perspectives. Although at this stage a student might do nothing more than echo what another student has said, she may be learning that she distorts or misrepresents the perspective of the other student.

In brief, anyone who wants to speak in turn can do so without fear of being interrupted and without concern that her ideas will go unheard or will be distorted. Speaking and being heard accord respect. Mutual respect is shown by the way that others hear our positions and thereby acknowledge us as persons and by the way in which we speak to or address others. The teacher must enforce and reinforce the rule of uninterrupted speaking and the rule of attentive listening. As students mature and move on to higher grades, the students themselves will usually enforce the rules.

Democratic Classrooms

The purpose of democratic discussions at the elementary-school level is to engage students in the practices of giving voice to viewpoints, of hearing the viewpoints of others, and of questioning not only the teacher but also themselves. In the democratic classroom, however, the expectations are higher for democratic discussion. Moreover, dialogue among students is expected; the teacher is less the focal point. While they are expected to be able to echo or summarize other students' perspectives, students are expected to articulate but also to challenge positions and proposals. In short, they are expected to become the Socratic speakers and listeners that the teachers are in early elementary classrooms. Here students will be incorporating and integrating those Socratic skills.

At this level, real conversations take place, potentially with many more perspectives to keep in mind. That complexity engenders rapid intellectual growth. "The experience of veteran teachers

and the evidence from recent research both argue that…intellectual activities are most effectively developed by a dialectical process, by testing and reacting, by *conversation*. What counts is the quality of that conversation…."[14] That quality depends upon standards, and chief among those standards is, according to Sizer, "the willingness of all in the conversation respectfully to challenge incomplete or shoddy thinking" in order to create "a culture that endorses constructive reflection."[15] Here is development in the Lower-Left quadrant.
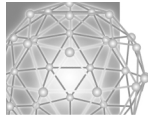
Thus an emphasis on respect continues as students learn to challenge respectfully. To do so students must first demonstrate that they have accurately heard the position and then offer criticisms of it (i.e., reasons or evidence against it). The purpose of democratic discussion at this point, then, is not only to guarantee respectful challenges of different views but also to structure constructive reflection and deliberation; that is, to make use of the reflective and dialectical thinking that is a hallmark of the postconventional level.

Democratic discussions at this level might well involve problems that the students want, or are asked, to solve. In a discussion of this sort, the teacher would lead the students through the elements in the democratic procedures that constitute deliberative decision-making at the adult and young-adult level. I shall discuss these procedures below in detail in the section on democratic assemblies, but the point is to generate multiple perspectives as multiple contributions that might lead the group to an acceptable solution or conclusion. Multiple perspectives can create a healthy tension that requires participants, including the teacher, to rethink and even abandon a position. Such a point of tension delineates a space of regulated confrontation. Clearly, younger students would not be able, or be expected, to recognize or handle such tension.[16]

What also separates democratic classrooms from the democratic discussions, beyond teacher involvement, is the nature of the topics or issues. In addition to those related to the curriculum are issues related to the organization, administration, activities, and operations of the classroom itself. To govern behavior in the classroom, the students might write their own constitution. They could begin by asking themselves, through a democratic discussion, what rules they think are necessary for their classroom. Does everyone have to obey rules? Why do we obey rules? What do we do when students do not obey the rules?

Such questions are in keeping with our desire to move students into Phase Two. Students want rules to live by, but they want more than to know what those rules are; they want a say in what those rules will be. Rules made by those who will live under them have a greater chance of being honored. Why? Because even when a decision is not wholly agreeable, we may be more willing to accept it for having had some part in the discussions which preceded it. At the least, we understand the reasons that led to its being adopted. We may not agree with them or we may feel that other more cogent considerations have not been given the weight they deserve, but we have some appreciation of the force of the arguments which were finally adopted.

This is an important point for Integral Character Education. Kohlberg and his associates found in their "just community" experiments that as students and teachers took part in real-life decision-making, both groups grew closer as they formed a community culture (LL). Each member came to see that s/he was an integral part of the group, with responsibilities to that group. Thus, when someone in the community stole money, the group's concern was not simply with finding the culprit and meting out appropriate punishment. Their concern was also to pay restitution to the

victim *as a community*. In other words, because a member of their community had stolen the money, the group decided that the whole community was responsible for paying restitution.

Another difference that separates elementary-school democratic discussions from those in democratic classrooms is that the older students will be asked to work in small groups as a way of scrutinizing the class itself. In other words, in democratic classrooms the classrooms themselves (LR), the behavior and activities of individual students (UR), the atmosphere and mood within the classroom (LL), and how the students are thinking and feeling about what goes on (UL) become issues for democratic discussion. In short, all four quadrants are subjects of discussion. Small groups allow participants more air time to articulate their perspectives and ideas and permit a sharper focus on the specific perspectives that arise. There is also less pressure to sound smart or to avoid sounding foolish. Small groups, as many studies of collaborative learning have shown, are usually relaxed and promote cooperation, a democratic virtue. Equally important, working in small groups prepares students for the small-group processes that are an integral part of the democratic procedures found in high school democratic assemblies.

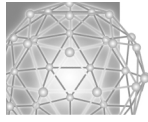### Democratic Assemblies/Democratic Wards

Schools themselves are sites of political concern where rules and conflicts need to be addressed and deliberated about, and where decisions on rules and conflicts need to be made collectively. We might think students at the high-school level are ready for such decision-making. But are they really? Do they have the maturity—that is, the experience and judgment—to think through the possible intricacies of an issue? Can they identify key assumptions? Can they draw inferences and follow implications? Can they hear viewpoints with which they disagree? Can they accept the contributions of those whom they detest? Will they listen; will they speak?

Some of these questions speak directly of character. It takes a certain kind of character, as we have discussed, to listen to others, to respond with reasoned positions and not just with *ad hominem* attacks, to be courteous to others, to understand the positions of others by taking them up as if they were one's own, and to have the courage and honesty to present one's own views.

Will students participate? How much and how often students participate should be determined by the school (maybe even democratically), but surely participation should be part of the curriculum, just as other aspects of character education would be. At the same time, many of the issues that the school is deciding will appeal to the students. Democratic assemblies might decide on physical education requirements: the time that school starts in the morning and ends in the afternoon; the lunch schedule; when the library should be open (on weekends?) and when, and whether, students should staff it; student responsibilities in the cafeteria, such as whether students should prepare the meals; the lunch menus; student dress codes; open-campus policies; whom to invite to speak at the school during the year and at graduation; whether students should be responsible for policing the school premises; whether students should maintain the grounds and buildings; whether an official student responsibility should be community service such as coaching younger athletic, dramatic, or debate teams.

Drugs are endemic in our nation's high schools. Is it not time to draw the students into helping resolve the problem on their own campuses? What about problems of racism, sexism, or violence on campus? Imagine that someone has defaced a school wall with obscene graffiti. It is not a matter for the Discipline Committee, because no one has been caught or has confessed, and no rule exists covering such incidents. How might this matter be handled in a democratic school?

Hold the example in mind as I describe the democratic procedures used to make collective decisions.

Before turning to those procedures, we need to acknowledge what is, as Wilber points out, the most vexing issue surrounding adolescents making policy decisions: they are adolescents.[17] Not many adolescents—in fact, maybe 20 percent *at best*—are going to be reasoning at a postconventional level.[18] Therefore, the decisions they reach are going to reflect a conventional, sometimes even a preconventional, level of morality. Thus the selection of issues about which students can make policy is itself a significant decision. Indeed, this decision is so significant that it might have to be made by postconventional adults. In other words, the decision about the very issues that students can decide may not be a democratic decision and certainly not a democratic decision decided by the students. This is not to suggest that we adults pretend that we are giving students issues to decide when we are not. Quite the contrary. Because they are deciding real issues, we must be certain that we can live with the outcomes. Safeguards such as checks and balances within the schools (which I mention below) can help here. But the decision about what issues are available for students to decide might have to rest with a body or bodies outside of the school itself, say, with the state or local school board. Regardless, schools, public and private, must think very carefully about which decisions on which kind of issues their students can make policy democratically.[19]

Democracy involves making group decisions, and therefore it makes sense to specify the methods or procedures by which democratic assemblies will decide. Whatever the procedures, they should build on the structures of democratic discussions and democratic classrooms. Those earlier structures served as the basis for learning and using deliberation, but in limited contexts. Therefore, one set of decision-making procedures suitable for a democratic school would consist of four stages: 1) pooling perspectives, 2) scrutiny of perspectives, 3) small group conferences, and 4) voting.
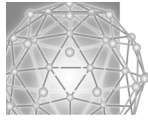
1. Pooling Perspectives
All students in the school are divided into wards or assemblies. This is a new kind of social setting (LR) for schools. The number of students in each ward should be in keeping with the home-room concept: no more students than can be accommodated at one time in a home room—roughly 30 to 35 students.

In the pooling stage, all participants can have their say. For example, participants can make contributions to understanding or resolving the graffiti issue without fear of censure and without having their contributions subjected to critical scrutiny (UR). To encourage such contributions, a school might propose having students initially meet within their wards in small-group conferences (LR) and then convene as an open ward or assembly to pool perspectives.

However a school decides to implement this stage, it is vital that every person recognizes that the pooling is open to any and all contributions (UR). This involves each participant's contribution (UL) and the communal sense to gather and honor such contributions (LL). Moderators of the wards, those appointed to assure that the process unfolds and moves along properly, have the power to ask participants, either before or after they have spoken, to summarize or to echo the perspective of another. This is a way of checking that contributions are accurately heard.

The possibility that one might need to echo another's perspective is important, since all perspectives, no matter how contentious, bizarre, offensive, or seemingly irrational, must be

allowed to enter the pool of perspectives. For what students are doing at this stage is simply gathering perspectives as the data base upon which possible solutions to, say, the graffiti problem, will be based. While not all perspectives will be included in the final solution or decision, since they will be scrutinized critically at the next stage, all must be allowed into the conversation and must be understood. We might refer to this stage as the stage of "hermeneutical judgment," which involves understanding rather than explanation or analysis. The participant opens "himself to the phenomena…. [H]e seeks to penetrate into the actual experiential horizons of those involved in a situation, to gain hermeneutical appreciation of the agents' own understanding of the situation."[20]

The non-discriminatory nature of this stage is vital to the process, for it is illegitimate at this point to rule out any perspective. There is no sure way to know whether, and how, a flamboyant or offensive idea might affect the thinking of others. Such an idea might spark a conceptual breakthrough that transcends or incorporates divergent views (UL) and (LL). To dismiss peremptorily certain views limits the possible solutions available to the ward, solutions that may not be readily visible unless all perspectives are pooled. At the same time, there is no sure way to discriminate between those views that should automatically be excluded and those that should automatically be admitted.
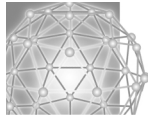
2. Scrutiny of Perspectives

Why "automatic" exclusion or admission of particular views? Surely there are ways to assess perspectives, to challenge those that are palpably misguided, misinformed, malformed, or irrational? Such challenges take place in the second stage, not the first. The second stage, the stage of scrutiny, is the time for critical analysis.

Contrary to modes of argumentation, the key concept in this stage is exploration. Positions must be defended by reference to reasons and evidence; those holding views that are challenged are expected to make the best case for them. At this stage students will clearly demonstrate their critical thinking skills (UL). Yet positions are not scrutinized solely to uncover their weaknesses or contradictions and thereby dismiss them. Instead, they are also examined to ascertain whether anything in them is beneficial or "salvageable" before they are savaged. Positions are analyzed or broken down, and the constituent parts are examined for salutary, suitable, or substantial elements.

3. Small-Group Conferences

Ultimately, participants will judge for themselves, individually and collectively, the cogency and utility of any perspective. This third stage is perhaps the most deliberative of all the stages. The ward will divide into small groups of six to eight participants. The purpose of the smaller groups is to increase the dialogue among participants. The groups discuss the various perspectives or proposals offered. They weigh the evidence and arguments for and against positions; they raise questions about those positions and work through their assumptions, implications, and inferences. Perhaps most importantly, they are invited to notice which arguments or decisions seem more wise and inclusive than others.

While this stage may not necessarily add to the scrutiny of the second stage, it allows for more dialogue and participation. Although many in the ward may have spoken during stages one and two, this stage holds out the possibility of drawing from even more participants. Research shows that the smaller the group, the more likely that participants will speak, will focus on the topic,

will follow the discussion, and will show initiative, cooperation, and an interest in influencing others and in offering solutions.[21]

The purpose of the conferences is not discussion for the sake of discussion but to come to some conclusion or decision as to what should be done about the issue at hand. Each conference group tries to draw or to create from the pool of perspectives a position or decision that seems to accommodate or incorporate as many salutary perspectives as possible. The ideal would be to find a perspective that either embraced all worthy points of view in the pool or transcended the contradictions among perspectives. Although contradictions cannot be resolved or reconciled, they can be transcended by finding or creating a view above or beyond the constituent perspectives. The attempt here, clearly, is to move the group (LL) into a postconventional level of decision-making by challenging the thinking of members of the group (UL).

Such conclusions or decisions are attempted, or accomplished, by exploring and examining perspectives to discover or generate a collective common position or interest. The position or interest is common not because it is made up of all available perspectives in the pool, but because it is made from all and is contributed to by all, including those perspectives that are ultimately rejected. From all the stones available, we build a bridge, but it is not a bridge built of all available stones.
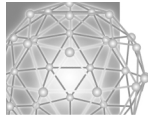
4. Voting

Once the small groups have finished deliberating, the ward reconvenes and takes reports from the conferences on the results of their deliberations. The conclusions or recommendations of the groups would then be scrutinized, with the expectation that the groups will defend, again with reasons and evidence, the results of their deliberations and will argue in a similar fashion against the conclusions and recommendations of other groups.

Having completed this stage of scrutiny and deliberation, or having run out of time, the ward votes through private ballot, show of hands, or some other mechanism decided by the ward, on the surviving recommendations.[22] Votes are counted, and a final decision, made by the entire group, will be reached on a recommendation.

While this recommendation is the ward's decision, it may not definitively resolve the issue. First, the result of each ward is then presented to the Democratic Assembly (LR) consisting of representatives from all the wards. Here the representatives undergo the same democratic procedures, including small-group discussions, to come to a recommendation on the issue. Once a recommendation is made in the Assembly, the representatives return to their wards to discuss, and defend, that recommendation. The wards then ratify or defeat the recommendation. Ratification by a majority of the wards passes the recommendation. Failure to secure approval by the majority requires the Democratic Assembly to meet again, to go through the democratic procedures again, with a special focus on the criticisms of their original recommendation, and to render a new, or to reinforce the original, recommendation. A recommendation cannot be passed into law without support of two-thirds of the wards. In the graffiti example, the wards and Assembly might pass a school-wide rule: anyone caught defacing school property must spend his/her free time over five consecutive Saturdays working on specific jobs related to maintenance of the grounds and the building(s).[23]

When to call a halt to the democratic process is itself a recommendation to be made by the wards through the democratic procedures, as is the ratification process itself. Some schools, for
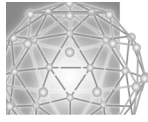
example, might want to extend the ratification process; some might want less or more than a two-thirds majority. Indeed, the democratic procedures themselves should be discussed and decided by the schools themselves. Some schools might want teachers to serve as moderators in the students' wards and then to form their own wards to deliberate later on a particular issue. Some schools might want teachers to be part of the student wards, with moderators picked by lot to serve for a specified time. In some schools, teachers' wards could be the equivalent of the Senate to the students' House. Differences between what the teachers and the students want could be hammered out in a joint committee and then presented to the wards as a joint resolution. The principal of the school might serve as the executive and hold veto power, which the House and Senate can override. Perhaps this makes the school board, then, the Supreme Court.

There is a decided advantage in having teachers serve as moderators in the wards. The entire setup of democratic schools (democratic discussions, democratic classrooms, and democratic assemblies/wards) is educative. One important lesson learned from applying the Integral model is that the best solutions are those that incorporate and integrate the most perspectives. Teachers can reinforce this lesson after the voting by probing students for what they thought the best solutions were, even if those solutions did not carry the day. Students need to think hard about why some positions seem better than others, especially if those better positions lost out.

During such "debriefing," teachers can invite students to evaluate different contributions in an attempt to understand what a wise answer or solution might be. Wisdom is found in the integration of diverse perspectives, and as a further means of moving their thinking up vertical levels, students can be asked, "Did we come up with the wisest answer?"

The settings and decision procedures described above involve all the quadrants, though the context is *within* the school. More difficult for Integral Character Education is involving the wider societal milieu—family, neighborhood, community—that is integral to the lives of our youth but that is more difficult to engage because it lies beyond school boundaries. Every student is not simply an individual, but is an individual within relationships. Fostering character development must involve at least some of those relationships. What I offer here about how to integrate those relationships into character education will be merely a sketch. But some such sketch must be attempted to carry out Integral Character Education at as many levels of development in all four quadrants as possible. In this way we can approach that ideal of stable, healthy growth:

- Parents should be included in the in-service workshops for staff, faculty, administrators, and counselors that address ways of responding to the moral and ethical struggles of their students/children.

- Parents and community members who interact regularly with children—police, firefighters, health professionals, etc.—need to involve themselves in groups at school (presumably at night or on the weekends) to discuss hypothetical and real-life dilemmas relevant to them and the children. These adults need to exercise their own levels of reflective thought and perspective-taking, not just for the sake of their children but for their own development. That development, of course, will have an affect on all quadrants: their own level of consciousness (UL) and
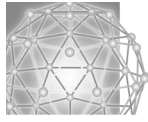
behavior (UR), the ethos of their communities (LL), and the possible creation of additional social structures (LR), such as participatory democratic structures that reflect this kind of thinking and interaction.[24]

- Schools should invite parent volunteers on field trips and into the classrooms and libraries.

- Schools should foster regular community or Chamber of Commerce days and invite community groups into the schools, not just to speak to the students but to also help out during the day.

- Schools can offer their space to community groups and adult education programs after hours; anything to let students see other adult faces around the campus and anything to bring adults into the social settings where future citizens, even future neighbors, spend much of their time.

- Students should be encouraged, if not required, to undertake at different ages projects and service that put them out in the community. They might do histories of their communities, businesses, or organizations and the people in them. They might undertake to analyze some social, economic, environmental, or practical problem facing the community. There might be mandatory community service as a graduation requirement. Whatever the project, students should engage frequently with members and establishments in their communities.

Part of the appeal of the Integral model, particularly the four quadrants, is that it recognizes and underscores both the personal-subjective-individual dimension of human life and the communal-intersubjective-relational dimension. Integral Character Education challenges students, schools, and communities to see that each person must take individual responsibility for the welfare of not only himself or herself but also the group. Yet the group is also responsible for its individual members. So individual responsibility and collective responsibility are stressed through intersubjective, if not reciprocal, interaction. To establish this integral perspective requires taking into account what goes on inside of students (UL)—the development of consciousness—and how that "inside" is manifest on the outside in their behavior (UR). But it also requires taking into account what goes on inside of the culture in which they live (LL), for that culture develops in, through, and beyond the social settings reflecting it (LR).

To fail to develop all of these dimensions, to fail to recognize the four quadrants, is to fail the young as persons as well as students. It is a failure beyond report cards; it is a failure to recognize interdependence and integration, the hallmarks of healthy life. Character education is not a panacea for all of society's ills. But an Integral Character Education rests upon the realization that no education program can succeed unless it takes into account all the dimensions, and the conditions of the dimensions, in which people live their lives. Integral Character Education, though daunting, is the only interdependent way to start. Once we begin, then all the levels and lines of development will surge within and across the quadrants and will spill out of the schoolhouse door.

Notes

[1] Kirkpatrick, *Why Johnny can't tell right from wrong*, 1992

[2] Statistics from Annie E. Casey Foundation, *KIDS count Data Book, 1998: State profiles of child well-being*, 1998.

[3] Each of these examples, at one time, generated headlines. For this reason I do not provide reference citations. The Commerce Department, for example, found in 2003 that Americans had failed to report a trillion dollars in income, a 37 percent increase from 2000. The faulty jackscrew led to a crash in 2000 of an Alaska Airlines flight and was a problem for over 2,000 MD-80 series airplanes; the exploding gas tank was on the Ford Pinto; the prevaricator was renowned professor of American History Joseph Ellis; and the cheating on standardized tests involved over 43 teachers, parents, and two principals in New York City public schools. The other examples are too recent to surprise anyone.

[4] See Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy* , 2000, and *A brief history of everything*, 1996, for discussions of the four quadrants.

[5] Wilber's model shows development in each quadrant from simple to more complex forms.

[6] *Nichomachean Ethics*, Book 6, Chapter 13.

[7] See Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy* , 2000.

[8] I have not discussed in this article how Integral Character Education fits within the overall curriculum of public schools. Such a topic, though important, is beyond the scope of this article. For my views on the subject, please see my book *Democracy's midwife: An education in deliberation*, 2002, especially chapters five and six.

[9] Dewey, *How we think*, 1910/1991, p. 55

[10] Dewey & Dewey, *Schools of tomorrow*, 1915, p. 174, and Dewey, *Democracy and education*, 1972, p. 88

[11] For discussions of Kohlberg's "just community" work, see Power, "The just community approach to moral education," 1988; Wasserman & Garrod, "Application of Kohlberg's theory to curricula and democratic schools," 1983; Kohlberg, Hickey, & Scharf, "The justice structure of the prison," 1972; and Kohlberg & Higgins, "School democracy and social interaction," 1987.

[12] Peters, *Ethics and education*, 1966, p. 53

[13] I acknowledge that these divisions are largely arbitrary; some middle-school children, for example, might be ready for democratic assemblies. I am simply trying to outline one possible deliberative holarchy by taking into account at what ages students are probably ready to move out of preconventional or conventional moral reasoning and toward postconventional.

[14] Sizer, *Horace's school: Redesigning the American high school*, 1992, p. 89, emphasis in original

[15] Sizer, *Horace's school: Redesigning the American high school*, 1992, p. 89

[16] Young children could role-play problem situations before actually encountering them. Using dolls, puppets, or masks, they could attempt to step into the perspectives of others without feeling as if their own identities are in jeopardy. Taking this step is exactly what Integral Character Education is trying to do at the conventional level or Phase One.
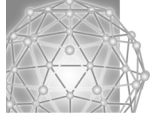
[17] Wilber, personal communication, 2006

[18] Wilber, personal communication, 2006

[19] According to the Integral model, individual development is not uniform. Aspects of a person do not develop at the same time. Thus, a large majority of adolescents can reason at a formal-operational cognitive capacity, but their self-sense or ego development, their moral reasoning, and their values are mostly preconventional or conventional. Their actions, desires, and choices will indeed mostly be less than postconventional. All of this is because there are differences, as Wilber argues, in development of "levels and lines." Since I am not emphasizing levels and lines here, I will direct the reader to Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy*, 2000.

[20] Beiner, *Political judgment*, 1983, pp. 159-60

[21] In addition to the literature on collaborative learning, see also Bass & Norton, "Group size and leaderless discussions," 1951, and Hare, *Handbook of small group research*, 1976. Mansbridge, *Beyond adversary democracy*, 1980, states that small-group research shows that participatory groups attain consensus not only by bringing common interests to the group but also by producing changes in interest when in the group process (p. 282). This is
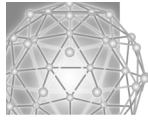
in accordance with de Tocqueville's views on how interests change through participation. In "Fears of conflict in face-to-face democracies," 1982, p. 135, Mansbridge summarizes: "Dividing a large meeting into small groups facilitates perceiving a conflict from another's point of view." See also the *Harvard Assessment Seminars*, First Report, 1990, and Second Report, 1992. Both are available from Harvard University Graduate School of Education and the Kennedy School of Government.

[22] It is certainly possible, and feasible, to have a time limit on democratic decision-making on any one issue, though that time limit may be counted by the number of meetings (over days or weeks) as well as by the number of hours.

[23] School newspapers, a school institution (LR), may take on new significance in democratic schools. Articles could provide information on the forthcoming agenda or could offer point-counterpoint arguments on the issues. After legislation, the newspapers could describe and explain what happened and could offer editorials decrying or supporting the democratic outcome.
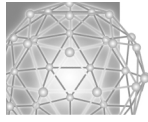
[24] In *Democracy's midwife: An education in deliberation*, 2002, I discuss in detail educational reform within the context of moving toward greater deliberative, participatory democracy.

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