

**Montessori & A Global Vision for Educating the Whole Child:
A Missing Global Blueprint for Integral Studies & Education**
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Overview: Deep Dialogue & The Global Essence of the Montessori Paradigm

In this essay I attempt to re-situate the concerns and challenges of Integral Studies, Integral Understanding, Learning and Education in the more expansive context of the global philosophy of worldviews which probes more deeply into the universal common ground of diverse worlds as they have evolved through the ages. This global space in which widely diverse worldviews (cultures, religions, ideologies, cosmologies, disciplinary narratives...) meet and interact opens new horizons and frontiers to explore the philosophical, logical and ontological foundations of Integral Intelligence. It will become clear that at its core the Montessori vision and paradigm is deeply rooted in this global blueprint for educating whole persons. And she herself spoke of a “cosmic education”.

The Introductory part of this essay (Part I) seeks to uncover and bring to light the global foundations of human reason which is found to be essentially integral, holistic, non-dualistic and dialogic in nature. In this Prologue I distill key themes from four of my books which present the results of research in this area over the past forty years, and which have direct relevance to the present inquiry. The first two volumes- *Meditative Reason: Towards Universal Grammar* (1994), and *Between Worlds: The Emergence of Global Reason* (1997) appeared in the Peter Lang *Revisioning Philosophy Series*. The second two volumes - *Meditations of Global First Philosophy: The Quest for the Missing Grammar of Logos* (SUNY Press) and *The Awakening of the Global Mind*, will appear soon. These volumes seek to open global space for philosophy in general and more specifically to uncover the fundamental logic and universal grammar of natural reason that is the common generative source of diverse worldviews, of human experience, and the diverse narratives and disciplinary languages that pervade the human condition.

It is found that when we stand back from any one cultural, philosophical or disciplinary orientation and cross into the global perspective where widely variant worldviews originate and intersect, striking patterns emerge that are not as readily seen from more localized narrative forms of life. In this global space of diverse cosmologies and grammars of reality it is found, for example, that diverse worldviews through the ages have gravitated to some Ultimate First Principle or Presiding Reality that is the source of its form of life.

One striking theme in this perspective is that the more mundane forms of thinking, of processing information, of minding and worldmaking are not suitable to approach the Primal Source which is found to be Unitive, Holistic, Infinite and beyond the habits of mind of everyday egocentric experience. Indeed, a recurrent theme across worldviews, east, west and other, is that egocentric or monocentric patterns of thought that arise from a primal separation of the thinker from the objects of thought and experience inevitably distorts Reality and de-forms the integral and holistic flow of natural reason and intelligence, indeed, disfigures our very human essence.

Diverse cultural and philosophical traditions concur that how we humans conduct our thinking, our minding, is a life and death matter that makes all the difference in the quality of our life, in the authenticity of our knowledge and encounter with Reality. Here it appears to be a global insight that egocentric (dualistic, monocentric, objectifying, reductive) habits of thinking are a primary cause of human and rational pathologies, while the integral, holistic, non-dual and dialogic patterns of minding are more in keeping with the flow of natural reason, with the dynamics of the Unified Field, and is a primary factor in producing genuine wisdom and understanding, deeper meaning and human flourishing. It appears that diverse wisdom traditions through the ages are in consensus that when our conduct of mind flows with the deepest natural laws and patterns of Reality itself human flourishing results. In this respect, the technology of minding makes all the difference for the human condition.

Yet one striking theme in this global perspective is that the diverse traditions have not yet matured sufficiently to converge on a common and fundamental global or universal grammar to express the Primal Field of Reality. And one of the main challenges in the inquiry of my books has been to seek to uncover and develop the missing global grammar that both generates and is implied by the diverse narratives and worldviews that have evolved through the ages on a global scale. In this I have sought to build of the most advanced insights and breakthroughs of the evolving eastern and western traditions of logic, ontology and philosophy. And here too there have been marvelous and perennial attempts through the ages to tap the missing fundamental Logic and Universal Grammar of the Unified Field that has been the eclipsed, though presiding, blueprint of all evolution, and continues to be the missing blueprint for the future evolution of inquiry, education and cultural development.

So when we morph our minds through the appropriate technology of thinking into the powerful global space of the Unified Field it becomes more apparent that every aspect of our human condition has always been under the sway of the potent forces and dynamics of this Universal Field. Here it becomes clear that there is and has been a deeper evolutionary drama unfolding through the ages.

And in building on the advances of our diverse cultures and traditions I found it vital along the way to introduce simple notation to help us become more self conscious and mindful of when we are crossing into the holistic technology of minding, as well as to become more keenly aware of when our thought processes are dominated by egocentric and dualistic habits of mind.

When, for example, in the encounter of certain classical meditative texts, such as the *Bhagavadgita* (Hindu script) or the *Dhamapada* (Buddhist script) or the Zen meditations of Master Dogen, it is immediately apparent that the voice of the text is speaking from a primal meditative space which presents itself as essentially integral, self-coherent, non-dualizing, holistic and dialogic in the deepest sense. And it is equally clear that the primary teaching of this voice is focused on helping the listener awaken to his/her mental habits which are lodged and suffused with egocentric patterns that spawn artificial divisions, fragmentation, alienation and human pathologies. In helping students truly encounter such texts I found it most helpful to help mark these contrasting "mentalities", forms of minding, or technologies thinking or use of language.

In my quest to help clarify the fundamental logic and grammar of this Unified Field I began to see striking patterns across cultures, worldviews and philosophical traditions. It became quite apparent across diverse worldviews or ideologies that egocentric habits and patterns of minding were pervasive, east, west or other. Indeed, the essential task in the Hindu or Buddhist teachings, for example, was to help the struggling "student" become aware that she was somehow stuck in egocentric habits of mind which were generating existential disorders of all kinds, and to enter disciplined and powerful transformations into the integral and holistic technology of minding which brings us into the space of genuine knowing, understanding, and encounter with Reality.

It thus became apparent in this global drama that all humans, all cultures, all philosophical and educational traditions equally faced the challenges of egocentric minding, whatever its worldview or ideology may be. Any worldview, cosmology, or ideology may be processed in the mentality of egocentric patterns, so this was a deeper, structural dimension of the human condition that presided every aspect of our existence. Likewise, all persons, whatever may be the worldview, cultural tradition or disciplinary orientation, east, west or other, needed to face the challenges and opportunities of engaging the integral and holistic patterns inscribed in natural reason and the Unified Field of Reality. So one of the striking findings in this global perspective is that humanity has been lodged in the midst of these two great evolving technologies of mind and discourse, and the continuing struggle of human and cultural evolution was precisely this deepest individual and corporate transformations

from egocentric habits of heart and mind to the more mature integral and holistic patterns of natural reason.

In this experimental spirit I found it most helpful to mark the egocentric patterns of minding - the egocentric mind and voice and language technology- with single brackets: /.../

Any word or thought or experience processed in the egocentric technology is explicitly marked (as if it were a kind of quotation device): /X/

to remind us and make us keenly aware that we are speaking, perceiving, minding in the egocentric space, consciousness, signs, language, experience - whatever may be my worldview, culture, discipline, ideology...

By contrast, when we encounter language (thought, consciousness, experience) that is performed is the integral, holistic, dialogic mentality of the Unified Field- we mark this with double brackets: ((...))

So these two technologies of mind/language/discourse are marked off in this contrast between /language/ vs ((language))

Thus, in reading the dialogue of the *Bhagavadgita*, it would be appropriate to read the voice of ((Krishna)) in ((...)), as well as to recognize that the struggling warrior, /Arjuna/, is precisely in a crisis of /ego consciousness/.

Now, introducing this notation of discourse turned out to be a potent pedagogic devise to help students, researchers, listners...accelerate in their critical and experimental encounters with these constrasting technologies of mind. The /Egocentric/ mentality produces dualities, artificial distinctions and separations, objectifies and reduces whatever it thinks, perceives or experiences to its /monocentric/ perspective. Whereas the profound transformation into the ((integral mentality)) brings the ((thinker)) into direct communion and dialogic encounter with whatever is in its ((presence)). The clarification and contrast between these two technologies of minding and discourse greatly accelerates our transformation into ((global or integral awareness)).

It is impossible to exaggerate the importance of the clarification of these contrasting technologies of consciousness for the human condition. For once we are clear that /egocentric consciousness/ cannot adequately approach or express the ((Integral Unified Field)) of "Reality", it becomes more apparent prcisely why humanity has lacked the adequate technology of minding- lacked the ((universal grammar)) with its ((logic)) and ((rational dynamics)) -to encounter and process the ((Unified Field of Reality)).

And it becomes more apparent why diverse attempts to /name/ ((What is First)) have resulted in even more divisiveness, contention and obfuscation. In fact, the development of the ((Grammar)) of the "Integral Field" - the Global Grammar of ((Natural Reason)) made it possible for me to propose a global ((primal name)) - ((**Logos**)) - as a candidate for ((What is First)). In this ((context)) it becomes clearer that this ((Infinite Primal Principle)) - let's say ((Logos)) - "is" the ((Unified Field)), the ((**Logosphere**)) wherein all ((things)) are in profound and dynamic ((interaction)) and ((interrelation)). In this way we now begin to see that it makes all the difference whether we are "thinking"and"speaking" and "experiencing" in /.../ or ((...)).

So one of the striking findings of the ((global perspective)) is that the ((Ultimate First Principle)), ((Logos)), is the ((Infinite, Unifying, Force)) that ((situates, incorporates and pervades)) all "existence". This ((global fact)) follows immediately from the ((logic)) of the ((Infinite Principle)). And the implications of this ((elementary)) point are astounding. It "means" that whatever ((exists)) is immediately and directly ((situated)) in this ((logosphere)), and under its ((Infinite)) sway. And here the ((irony)) is that all ((evolution)), all "human" and "cultural" has been ((unfolding)) as a direct expression of the ((Infinite Force)) of ((Logos)). This means, of course, that every ((step)) in the ((evolutionary drama)) is a step in the ((emergent, self expression)) of ((Logos)).

Indeed, the evolutionary development of /egocentric minding/ must itself be situated within this ((boundless dynamic field)) of the ((Logosphere)). Any and all /worldviews/, /perspectives/, /narratives/. /disciplines/...are essentially ((situated)) in the ((universal context)) of the ((Unified Field)):

For example, however I process my "self" when "I" say /I/..."I" am always nevertheless situated within the ((context)) of ((I): and this may be expressed as ((.../I/...)). And so too with any word, term, phenomenon, event, worldview... This simple formulation, for example, captures succinctly a great global spiritual insight - that whatever /narrative/ or /egocentric identity/ you may give /yourself/...there remains a ((higher self)) in the ((Integral Field)) that is ever-present beyond all egocentric /constructs/. And the great awakening of the ((higher self)), which is ((global enlightenment)) is revealed in this formula: ((.../I/...)) which makes clear the ((I)) is always already ((present)) in any /ego identity/.

The most relevant point for us here is to recognize in entering this ((global drama)) that every step in the evolutionary advancement of cultures - whether in spirituality, in ethics, in religious life, in politics, in technology and science, in the arts...are best understood as advances towards the ((awakening)) of the ((global

mind))- as the evolutionary self-expression of ((logos))...of ((...)). For this awakening ((technology of minding)) is the rational consciousness wherein the ((thinking subject)) directly encounters its ((other)) it's ((object of thought)) in an immediate deep-dialogic intimacy:

((Self====Other)); ((Subject====Object)), for in the ((logosphere)) all ((beings)) are in profound ever-dynamic ((interaction)) and ((interrelationship)), which is the deepest form of dialogic encounter. It is the ((epistemic)) space in which the ((knower)) most authentically and globally encounters the ((known))

((Knower====Known))

And here we can see more clearly the contrast, for example, that Buber was drawing between the /I/ vs /It/ mode of relation and the ((I====Thou)) ((relation)) of ((being in dialogue)).

The egocentric space of /reason/ and /knowing/...is the dualizing /space/ in which there is always pathological distance between

/knower/ vs /known/; between /subject/ v /object/; between /my worldview/ vs /your worldview/, etc.

In this way it becomes more apparent why the ((rational/epistemic)) space of ((...)) is the convergence of the ((integral)) ((holistic)), ((nondual)), ((meditative)) and ((deep-dialogic)). The ((logosphere)) the ((Unified Field)) is the ((universal context)) in which all that ((exists)) is ever in dynamic ((interaction))- and this is the ((Integral Nature)) of Reality itself. This ((Infinite Force)) of the Field of ((Reality)) is what presides in every ((moment)), in every ((event)), and surely in every advance of ((civilization)).

Nevertheless, it is abundantly clear, despite the great advances of our noble traditions, that our present cultures, religious and political forms of life, personal relations, cultural relations, institutions, educational practices...continue to be dominated by the dysfunctional patterns of /egocentric minding/. And here it is also clear that the single most potent pragmatic transformer of the human condition is our individual and corporate evolutionary advance in civilizing the technology of ((...)).

If, for example, we look at the evolution of science and scientific method in this global drama, it is immediately clear that the essence of the experimental and scientific method of investigation is an advance towards the ((epistemic praxis)) of ((...)) - the ((scientific spirit)) is precisely the ((deep-dialogue virtue)) of standing ((open)) in my inquiry to the ((phenomena)), to the ((other)), to the

((object)) of investigation. If, however, I remain /monocentric/ and /reductive/ in my /theoretical paradigm/, unable to accomplish the ((rational, critical turn)) of experimental self-questioning...then I /reduce/ the /object/ unilaterally to my /perspective/, my /worldview/..and in a profound sense violate the ((phenomena)).

Here we see that the potential advances of ((scientific minding))...which is one exemplary form of ((deep-dialogic rationality))...becomes undermined and impeded by atavistic pre-((scientific)) idols of the /mind/ which eclipse the ever deeper realities of ((phenomena of Nature)). Whereas, when "scientific praxis" matures into the ((critical rationality)) of also being ((experimental)) in the self-revisioning of one's own /conceptual models/...in response to the ((presence and speaking of the phenomena))...then ((scientific minding)) takes another major step towards truly encountering the ((Unified Field of Nature/Reality)). The same may be said for our /religious life/, our /moral life/, our /political forms of life/, for our /human relations/, and certainly for our /educational praxis/.

Now it is easier to see why attempts to situate ((Integral Studies)) in the older, artificial spaces of /Egocentric Reason and Culture/ must be futile. Indeed, even our models and programs for "integral education" continue to be undermined by the dominant forces of /Egocentric Culture and Education/. This is why /Integral Studies/ and /Inter-disciplinary/ strategies seems to be universally marginalized in /academies of higher learning/. We suggest that the very heart of ((education)) is fundamentally ((Integral)) and flows from the ((Integral Dynamics of Natural Reason)) and ((Reality)) itself. It would be interesting to ((imagine)) what a transformed ((ecology of education)) might look like in this ((global light)) of ((Natural Reason)).

In Part II of this Prologue we will sketch out a ((Unifying Vision)) of the ((ecology of education)) in this light of this ((blueprint)).

Part I - Prologue on the Missing Blueprint

In recent decades there have been diverse attempts to open space for integral studies, learning and education. But it is important to remember that such initiatives are expressions of a perennial quest for integral forms of life that have been evolving through the ages across cultures and worldviews on a global scale. And when we stand back from more localized narratives, models or visions of "integral studies", or strategies for "integrative" education, and take a more global perspective across worldviews certain striking patterns in this quest come into relief.

Entering a global perspective

For when we stand back from any one cultural or disciplinary perspective and truly encounter the remarkable diversity of worldviews that have evolved through the ages our perspective dilates and it becomes evident that a vast evolutionary drama has been unfolding. In the early dawning of diverse cosmologies, before the separations of philosophy, religion, spirituality and science, early cosmologies were ineluctably drawn to name and express some ultimate First Principle or Force that must be the generative source and organizing principle of all reality.

Diverse names for "What is First"

Whether, for example, this is named *Tao*, as in the classical Chinese first philosophy, or named *Aum*, as in the early Hindu Vedic tradition, or again, *Yahweh*, as in the Judaic Biblical tradition, or the *Logos* of early Greek thought...there is a clear recognition that there must be some Ultimate First that both generates and organizes the vast diversity of the Universe and holds things together in some kind of order or coherence. And there is a clear consensus across worldviews that this Primal First Principle is a Force Field that must be the source of rational light, making it possible for consciousness to exist, for language to work, for experience to be possible, for there to be worldviews, and thus for the possibility of our making sense of things, for there being meaning and truth in the first place.

Ultimate First Principle- An Infinite Forcefield

Diverse traditions of "First Philosophy" - narratives of "What is First" appear to concur that there must be some Ultimate First, that "it" must be boundlessly Infinite, that it must therefore be a Unitive and Unifying Force outside of which nothing can be posited, hence it must be an all-encompassing Infinite Forcefield that is the domain of Reality itself. We cannot and shall not here go into the subtleties and intricacies of Global First Philosophy, but it is essential in inquiring into the roots of Integral Intelligence and the ground of Integral Education that we at least open up here some of the profound recurring themes and insights of the perennial traditions of the Science of What is First.

We are as we mind- technology of minding

Here in this global perspective we find two remarkable themes. On the one hand there is a striking convergence across worldviews through the ages that we humans participate directly in co-creating our living realities, in shaping our worldviews through the conduct of our mind- through our deepest habits of interpretation and world making. Whether in the depths of eastern meditative traditions or in the distilled insights of the evolving European traditions - it is clear that "we are as we mind" - that our methods and habits of thinking and processing reality directly shape our living realities and experience.

We humans inhabit worldviews, and we make our worlds through our deepest habits and patterns of minding. And one of the great themes of Global First Philosophy is that in our evolving technology of mind human cultures have tended to become lodged or stuck in certain egocentric or monocentric patterns of processing reality which distort the true nature of natural reason, and which produce deep incoherence, fragmentation and rational pathologies in the human condition. More on this in a moment.

Must the "First Principle" be one and the same?

On the other hand, it is also striking that diverse traditions of First Philosophy (which, of course include narratives of Sciences and Religions) are so diverse and proceed with such diverse strategies and understandings of "What is First"- that it is not at all apparent that they are approaching or articulating one and the same First Principle. Indeed, in certain Buddhist grammars it appears that "What is First" is called "Sunyata" or Absolute Emptiness, and in no way appears to be like a Living God of the Biblical traditions, or the Infinite Consciousness of Brahman in the Hindu tradition, not yet of the conjectures of the ultimate stuff of the Universe that we get in various scientific narratives or accounts of the "Big Bang" that we may find in the cosmologies of Astrophysics. The narratives, grammars and strategies of "What is First" appear to be so widely variant that it is not at all clear that they are (or must be) co-expressions of the same fundamental reality.

A missing Universal Grammar and Logic

Nevertheless, as diverse as these first narratives may be, the reflections of Global First Philosophy make clear that "What is First" is and must be the very same Infinite Force that generates all possible worldviews, narratives and disciplinary languages. This follows immediately from the primal or transcendental Logic of the Infinite Principle that comes forth in the global perspective. Indeed, diverse traditions of first philosophy concur that that the more customary habits of mind of egocentric or monocentric thinking cannot approach or gain access to Primordial Field.

To pick up the earlier theme of the technology of mind- (we are as we mind)- it may be said that the great traditions all stress that coming into direct encounter with the Primal Source, which is found to be the driving force of human life, calls for the overcoming of egocentric patterns of minding which are found to be the primary cause of fragmentation, dis coherence, alienation and rational pathologies in the human condition. And it is apparent that if we attempt to approach the Unified Field of Reality from egocentric or monocentric methods of minding the universal logic and grammar of the Primal Field would be eclipsed, deformed, reduced and inaccessible.

Indeed, as diverse as the traditions of First Philosophy may be, the global perspective helps to clarify that the great traditions were keenly aware that egocentric patterns of objectifying thinking had to be overcome, and that the key to the awakening of wisdom, integral reason, knowledge and the direct encounter with Primal Reality involves a dramatic transformation in method of minding which flows in the holistic dynamics of the Unified Field. This radical shift in the technology of minding is of the utmost importance in clarifying the origin of Integral Understanding, Learning and Education. In this global perspective it becomes evident that a Universal Grammar for investigating, clarifying, formulating and expressing the fundamental Unified Field is still wanting. And it is equally clear, despite the persistent efforts of the great global traditions, that the fundamental Logic of the Unified Field awaits further excavation and clarification.

The Universal Grammar and Logic of Logos

In my earlier books, essays and lectures I have introduced notation to help clarify this missing Primal Logic, and proposed a fundamental global name- Logos - to help bring out the missing Universal Grammar of the Unified Field.

Part II - A Blueprint for Integral Education in the 21st Century: Capturing the Montessori Vision of Development of Whole Persons

It has become increasingly clear in the last decades of the 20th Century that one of the greatest challenges facing contemporary cultures, and of course all levels of education, is coping creatively with the powerful forces that arise when diverse worldviews and perspectives encounter one another.

It is now more widely recognized that the most chronic, intractable and devastating problems facing cultures today center on the breakdown of human relations in the collision and confrontation of worldviews and differences in all aspects of our lives. The personal and corporate awakening dynamics of Deep Dialogue were developed as the most effective way to creatively transform our personal, inter-personal and corporate life. It advances and renovates the educational process at its core.

The Unifying Force of Integral Education

The vision of Integral Education comes with the discovery and recognition that Deep Dialogue is a core human competence that functions at the foundation of all human life and experience.

Dynamics of the Deep-Dialogue Global Paradigm

This key advance comes from the enduring global insight across cultures and worlds that Reality itself is a dynamic unified field of inter-relations - a profound dialogic process in which all things are dynamically inter-connected. And one distilled lesson that emerges from the wealth of cultural experiments through the ages is that human reason is dialogical at its core- our natural powers of reason is the way we humans remain in touch with Reality (with Self, Others, Nature, Ecology...) and move with the dynamic dialogic flow of existence. Deep Dialogue is the heart of our rational capacity to negotiate Reality, to be in touch with the ever changing worlds around us - it is vital in the art of being human.

The insight that the dynamics of dialogue permeate our life in every way comes with the perennial finding that we humans play a vital role in co-shaping our living realities. The most advanced research has made it clear that humans inhabit worlds which they shape (and which reciprocally shape them) through their thought processes. Humans inhabit worldviews which we make through dialogical processes of conceptualization, interpretation, imagination, construction, revision - all of which are integral to the rational enterprise.

In this way every aspect of our life, our experience, the world around us...arise in the context of a worldview or complex of lifeworlds which we inhabit and which inhabit us. And it has become clear that at the core of this human art of world-making which shapes all our experience there is a fundamental dialogic dynamic between the self or subject and the realities that surround us. At the very foundation of our life we are situated in an inter-relational structure of self and other (subject and object) which always involves modes of dialogue and interpretation.

It may be said that humans are dialogical or rational beings, world makers, interpretive beings who directly co-shape and participate in all phenomena that appear to us. In this deeper and expanded sense of the rational enterprise we can see that natural reason is essentially our capacity to shape our lifeworlds, to make our experience, to analytically recognize and clarify differences and cope with multiplicity and diversity, but also to synthetically discern fundamental unities, common ground, to harmonize differences into coherent order, and negotiate complex factors in the forging of our individuality, personal identity and integrity.

These fundamental skills and competences in the art of being a person exhibit diverse dimensions in the dynamics of Deep Dialogue. In this respect the virtues of Deep Dialogue are at work and play in every aspect of our lives- in our passions, emotions, feeling, in our cognition, understanding, judgment,

deliberations, in our relations with self, others and ecology...And in the art of becoming a Person, an integral being (an individual) it is now more urgent than ever for us humans to cultivate core competence in the dynamics of Deep Dialogue. For these skills not only enable us to become whole persons (integral beings) who can harmonize a boundless diversity of worldviews, perspectives and identities into a coherent inner life, but who can also negotiate our outer life in peaceful and nonviolent ways of communion and community with others and the ecology.

Renovating the Foundation of Integral Education

Since the capacities and skills of Deep Dialogue operate at the foundation of all our experience it is the key ingredient in advancement of the educational process. How we conduct our mind is all important in the quality of our life. When we proceed in the ways of Deep Dialogue we promote a more meaningful, coherence and integral life, and when we do not the result is increased fragmentation, turbulence and loss of meaning.

The dynamics of Deep Dialogue affect every aspect of the conduct of mind - our thought process, our understanding, interpretation, judgment, deliberations, reasoning, imagination and every aspect in the use of language.

There is no area of our experience that does not, for example, involve some mode of interpretation: to exist, to be in the world, to experience, to feel...is to be in some form of minding and interpretation.

In this respect, every subject, every discipline in the curriculum, indeed, in life itself, involves the art of minding and interpretation. And since Deep Dialogue skills are at play in every dimensions of minding it is not surprising that these core competences are at work in all dimensions of experience, in every subject and discipline, in every aspect of the curriculum. For this reason we are now able to integrate diverse dimensions of experience and the curriculum that could not be brought together in systematic unity before.

Here we see that "globalization" is directly connected with the dynamics of Deep Dialogue: from the point of view of global dialogue the dynamic of globalization involves the growing encounter of diverse worldviews and perspectives in a shared space. This is why deep dialogue is also *global* dialogue. And the renovation of the space of education in a pluralistic meeting of diverse worlds, cultures, disciplines, perspectives, narratives calls for the innovations of the *global classroom*.

The core competence and skills in Deep Dialogue enable us to re-organize and systematically integrate diverse dimensions of the curriculum, including the following areas of education:

A) Reasoning and Critical Thinking: The Minding Arts

The art of reasoning and critical thinking are taken to deeper and more powerful levels through the virtues of Deep Dialogue - the art of interpretation, of making sense of things, of understanding, of judgment, of inference and reasoning are all expanded in the skills of negotiating between worlds. It is one thing to process meaning and understanding within a given worldview. It is even more challenging to gain access to multiple alternative worlds (diverse and widely variant systems of meaning) and hold them together in dialogical consciousness.

The capacity to negotiate multiple alternative perspectives, worldviews, ideologies, narrative forms, and to think critically between worlds is an area of education that has been underdeveloped and in our dramatically globalizing cultures it becomes urgent to globalize our rational capacities in mastering the Deep Dialogue skills in minding and reasoning between worlds. Here we need to expand and develop the areas of Discursive Dialogue, Deliberative Dialogue, Diversity Dialogue and Integral Dialogue.

Discursive Dialogue develops and augments all areas of discursive reason, within a given worldview and between worldviews. Deliberative Dialogue enhances the skills in deliberating between and amongst diverse perspectives, ideologies...in the art of decision making. Diversity Dialogue augments the analytical skills in being discriminating of real differences, discerning and respecting important differences, within and between worlds. One vital aspect of Deep Dialogue is the capacity to recognize real differences and appreciate true diversity without losing the common ground and unities that hold creative diversity together. So these skills heighten both analytical and synthetic abilities of discursive thought. Integral Dialogue focuses on those virtues of Deep Dialogue which bring out underlying unities, relations, identities and common ground across widely variant differences within and between worlds.

B) Deep Dialogue in the Language Arts

Wherever there is thought and meaning we find language and the language arts in play. In this respect all of the minding arts specified above are relevant to all aspects of the mastery of language arts. One key area that have been rather neglected in the traditional curriculum is mastering the skills of moving between worlds, between religions, cultures, ideologies and diverse structures of meaning. All of the skills of creative thinking, writing, discussion and conversation are taken to a new level through the powers of Deep Dialogue. In the area of literature where widely diverse narrative forms are involved the capacities of Deep Dialogue enable thoughtful readers to gain ever deeper appreciation of the differences and commonalities between shifting narrative contexts and forms, etc.

C) Cognitive Development and Awakening Scientific Understanding

It becomes immediately apparent that the concern for truth and knowledge is profoundly affected when we are faced with very different worldviews, narrative accounts, conceptual frameworks, divergent paradigms of interpretation and theory making, etc. The older ways of seeking truth and gaining coherent scientific understanding have not been adequate in the scientific search for truth between worldviews and widely variant paradigms of interpretation. It becomes evident that the highest virtues of scientific understanding, of scientific experimental method, are those of the dynamics of Deep Dialogue.

Indeed, the cultural advance to scientific methods of inquiry are celebrations of certain skills of Deep Dialogue. The creative interplay, for example, between forming a theory and experimentally testing it in an openness to ongoing revision is a virtue of Deep Dialogue. But now scientific inquiry and truth seeking between worldviews, between and across divergent paradigms of world making, advances scientific methods to its higher globalized form.

D) Mindfulness Education: Rational Awakening and Becoming Integral

It is more obvious now that as the higher powers of mind are activated through the awakening power of Deep Dialogue the skills in becoming a whole and integral Person are greatly augmented and accelerated. When people are exposed to diverse worlds and perspectives, indeed, when they inhabit multiple worlds and are inhabited by diverse worldviews something profound happens in the structure of their inner life. Their identity and sense of self can become fractured and broken across the diverse world contexts in which they find themselves situated and lodged.

Here it is obvious that the powerful skills of Deep Dialogue enable humans to cultivate inner deep dialogue to negotiate the ecology of experience within. In globalizing the space of the inner self through Deep Dialogue humans are better able to become integral and whole persons. In this respect the skills of Deep Dialogue are essential to human flourishing and well being. We now begin to see the essential connection between rational awakening, personal integrity and moral education.

The classical view of education rightly understood that educating the whole person is essentially tied to the awakening of moral education. Now we see further that this rational awakening is at the same time becoming a more fully aware mindful being with a deeper capacity to enter in full presence into the present moment of life. Thus, to enter this sacred space of Deep Dialogue is to deepen our rational awareness, to activate higher moral and spiritual powers, to

enter a deeper form of cognitive and scientific awareness, to achieve greater well being in becoming a more whole and integral individual.

E) Moral and Political Education: Global Citizenship and Community

Not only with there a deeper awakening of the inner life and personal well being, but this is now seen to be directly connected with the awakening of our outer life in the wider ecology. As the space of culture becomes increasingly globalized multiple worlds encounter one another in a pluralistic marketplace. The core skills of Deep Dialogue are more essential than ever for democratic and civil discourse. The key to good citizenship involves the skills in deep listening and speaking across and between diverse worldviews and perspectives. So the dynamics of Deep Dialogue are at the heart of the quality of our inner life (intra-personal) and outer life (inter-personal). In this respect it is essential that we raise our youth with the skills of Deep Dialogue for this is vital in humanizing our shared corporate space.

In awakening the human skills of Deep Dialogue we tap the foundations of global ethics and open the common ground for genuine communication across and between worldviews. In thus humanizing the space of culture it becomes possible in Deep Dialogue to find the long sought for union of Unity and Diversity. For Deep Dialogue opens the sacred space and common ground in which individual may flourish, in which multiplicity and diversity may be appreciated and respected while at the same time the common origin of our diverse worlds may be honored and celebrated. This is why Deep Dialogue is the key to global ethics, global citizenship and civic democracy.

F) Peace Studies: Coexistence Education: Unity and Diversity Awakening

We may now see more readily that diverse attempts in recent years to help our youth come creatively with issues of Identity, Multiplicity, Diversity, Difference and Unity...all converge on mastering the skills and capacities of Deep Dialogue. Such diverse attempts as "diversity training", "sensitivity training", "tolerance education", "coexistence work", "community building", "peace studies", "conflict resolution"...are all more localized attempts to tap the powers of Deep Dialogue. The capacity to listen deeply to others who inhabit different worlds and perspectives, the ability to recognize and honor genuine difference, the competence to truly enter other worlds and resist reducing the Other to one's own worldview...are all vital in the awakening of nonviolent forms of being a self and being in culture. And by activating the core competence in Deep Dialogue we tap the foundations of the many initiatives to humanize the corporate space of our shared lives.

G) Awakening Esthetic Experience: Creative Imagination and The Arts

It should be no surprise that the awakening powers of Deep Dialogue should be also at the heart of our esthetic life. It has become more obvious in the 20th Century that our deepest esthetic creativity and capacity for esthetic experience turns on our openness to ever deeper encounter with works of art in the diverse media. Whether the appreciation of poetics and literature in the language arts, or the esthetic encounter with music or visual arts...the core competence of Deep Dialogue fosters the awakening of our esthetic capacities.

H) Integral Education and the Foundation of the Liberal Arts

It should now be apparent that the proper introduction of Deep Dialogue into the core of the Liberal Arts would have profound implications for revisioning and re-structuring our current educational priorities and practices. For example, it is now more obvious that “inter-disciplinary” education is not a secondary or derivative form of education, but a primary dimension of human understanding. The classical ideal of realizing a truly integral education for whole persons becomes more attainable with the appropriate introduction of Deep Dialogue into our educational life.

Educating the Whole Person

This Deep-Dialogue paradigm for Integral Education thus involves a radical renovation and reorganization of the ecology of education, from the most elementary levels of pre-school and primary education, through secondary education and right to the heart of liberal arts education. This renovation of the ecology of education focuses on how we conduct our mind, our thinking, our processing of information, language, and of Reality. The critical skills of Deep Dialogue are eminently teachable and, as we have suggested, embody the virtues of awakened natural reason. The following is a rough mapping of the skills and capacities of dialogical and integral intelligence that pervade the educational process.

DEEP-DIALOGUE CAPACITIES, SKILLS AND VIRTUES OF NATURAL REASON (INTEGRAL INTELLIGENCE):

1) **MINDFUL CAPACITIES:** REFLECTIVE, OBSERVANT, AWARENESS, BEING PRESENT IN THE MOMENT- (PRESENCE OF MIND), SELF CONSCIOUSNESS

2) **PERSONAL INTELLIGENCE:** TAKING PRIMARY RESPONSIBILITY FOR HOW I CONDUCT MY THINKING; TAKING PRIMARY RESPONSIBILITY FOR SELF MAKING, FOR MY WORLDVIEW, FOR MY EXPERIENCE; FOR MY ACTIONS, FOR DECISION MAKING, MINDFUL DELIBERATION

3) **CAPACITIES OF CRITICAL REASON:** CAPACITY TO PROCESS MULTIPLICITY, DIFFERENCE, ALTERNATIVES, POSSIBILITIES; ALTERNATIVE WORLDS, NARRATIVES, LANGUAGE FORMS, DISCIPLINES, MULTIPLE INTELLIGENCES; MAKING DISCRIMINATIONS, ANALYSIS, DISTINCTIONS; CAPACITY TO PROCESS INDIVIDUALITY, UNIQUENESS IN THE HERE AND NOW: THE CAPACITY TO ENCOUNTER AND PROCESS MULTIPLE WORLDS

4) **CAPACITY FOR UNITY;** FOR COHERENCE, FOR INTEGRATION, SYNTHESIS, SEEING AND MAKING DEEP LINKS, CONNECTIONS, RELATIONS, COMMUNITY, COMMON GROUND; COMMUNICATION

5) **COGNITIVE CAPACITY:** EXPERIMENTAL INTELLIGENCE; CAPACITY TO SEE ALTERNATIVES, TO BE FLEXIBLE, TO REVISE IN THE LIGHT OF NEW INFORMATION; SCIENTIFIC METHOD; CAPACITY FOR CREATIVE HYPOTHESIS

6) **MORAL & CIVIC INTELLIGENCE:** CAPACITY FOR COMPASSION, CARE, SYMPATHY, FOR SELF, OTHER AND ECOLOGY; DELIBERATIVE INTELLIGENCE; CREATIVE JUDGMENT, DECISION MAKING, MEDIATING, MODERATING, ADJUDICATING, NEGOTIATING

7) **ESTHETIC INTELLIGENCE:** CAPACITY TO BE OPEN TO OTHER; APPRECIATION OF THE SACREDNESS OF ALL THAT IS PRESENTED TO AWARENESS

It is being suggested that these Deep-Dialogue Hermeneutical skills and capacities recognizes multiple intelligences and learning differences without sacrificing the unitive and integrative forces of natural reason and integral intelligence that holds the boundless diversity and multiplicity of experience and learning together in holistic unity. In this way we can begin to re-imagine, re-conceive and re-configure our educational ecologies in this global paradigm. We have been suggesting that this ((global blueprint for integral education)) brings out the foundation of the Montessori Paradigm and Vision.

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