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INTEGRAL VALUE-BASED EDUCATION
FROM BEHAVIOURISM TO JUNGIAN/
TRANSPERSONAL PSYCHOLOGY; FROM
MATERIALISM TO A HOLISTIC WORLD
VIEW**

DR ALBERT FERRER

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EDUCATION FROM BEHAVIOURISM TO JUNGIAN/ TRANSPERSONAL
PSYCHOLOGY; FROM MATERIALISM TO A HOLISTIC WORLD VIEW**

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Message from the Desk of Editor

It gives me immense pleasure to welcome all to explore/publish/ comment in/on our journal, The International Journal of Indian Psychology (IJIP). There are a lot of challenges which the growing psychological face in the realms of basic necessities in life. Psychological thoughts can play a very distinct role in bringing about this change. One of the key objectives of research should be its usability and application. This journal attempts to document and spark a debate on the research focused on psychological research and ideas in context of emerging geographies. The sectors could range from psychological education and improvement, mental health, environmental issues and solution, health care and medicine and psychological related areas. The key focus would however be the emerging sectors and research which discusses application and usability in social or health context.

We intended to publish case reports, review articles, with main focus on original research articles. Over objective is to reach all the psychological practitioners, who have knowledge and interest but have no time to record the interesting cases, research activities and new innovative procedures which helps us in updating our knowledge and improving our treatment.

Finally, I would like to thank RED'SHINE International Publications, for this keepsake, and my editorial team, technical team, designing team, promoting team, indexing team, authors and well wishers, who are promoting this journal. With these words, I conclude and promise that the standards policies will be maintained. We hope that the research featured here sets up many new milestones. I look forward to make this endeavour very meaningful.

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ABSTRACT

In this article, Dr Albert Ferrer outlines the development of educational psychology in order to offer a psychological foundation for integral or holistic education, which has not been invented by modern educationists but is as old as mankind. However, the modern world requires and actualization of this perennial pedagogy through a modern mindset and vocabulary and also through scientific research. That is why integral education does need an educational psychology together with an educational philosophy. Some holistic pedagogies have been openly esoteric or just superficial, which makes the psychological foundation even more crucial today. Through this scholarly presentation, Dr Ferrer emphasizes the importance of cognitive/ developmental psychology and the direct connection between integral education on the one hand and Jungian/ Transpersonal Psychology on the other hand. He also analyzes affective neuroscience while he elucidates the pedagogic consequences of this kind of research. Ultimately, Dr Ferrer shows that science is not neutral; it is based on a world view – which is an ideology or a philosophy-. Whereas Behaviourism is related to mainstream materialism and mechanism, Jungian or Transpersonal Psychology are the translation of a more holistic world view.

Keywords: *Educational Psychology, Theories Of Learning, Educational Philosophy, Integral/ Holistic Education, Education In Human Values/ Value Education, New Paradigm/ Paradigm Shift*

It is generally accepted that R. Steiner and M. Montessori have been the godparents of integral education in Europe while J. Dewey would be the godfather of progressive education in North America. Although Dewey was a pragmatist and Montessori was a physician and worked out a scientific method after Itard and Seguin, integral or progressive education has been traditionally weak from a scholarly point of view and often attacked for not having a proper scientific or psychological foundation. The openly esoteric facet of Steiner has not helped in that respect, and the absence of developmental psychology in the Montessori Method neither; we must remember here that Montessori developed her valuable method for small children only and never developed it for the older age-groups, which implies a deficiency in terms of developmental psychology and pedagogy that has not been favourable to the acceptance of integral or progressive education. In this paper we try to bring a humble contribution in this direction and provide a psychological foundation for integral or progressive pedagogies –in other papers we have tried to put forward a philosophical and even a scientific basis for the same-.

In this horizon it is crucial to understand the connection between psychology and the deeper issue of the paradigm or world view. Not only psychology but even what we call science or pretends to be science is ruled by non-scientific or pre-scientific ideas that constitute a certain world view or paradigm. It is evident that behaviourism is not a neutral or a purely scientific approach that in fact does not exist anywhere; from the Observer Effect of quantum physics to the philosophical criticism of science it has become clear that neutrality or objectivity as it has been postulated through the modern age is not only an illusion –or an ideology- but more

specifically a philosophical fallacy scientifically groundless. The psychology of Behaviourism, for instance, is but the translation into the psychological field of something else, more profound and often unconscious or at least not acknowledged, which is a certain world view that we may respect but must also respect in its turn that there are other world views. The underlying paradigm for Behaviourism is obviously the prevailing materialism and mechanism of the modern age, whereas Jungian and Transpersonal Psychology may be the psychological foundation for what we call integral education because they stem from a world view that is truly holistic.

The Indian scholar, S.S. Ravi, reminds us that:

“Indian thinkers have placed special emphasis upon the development of the spiritual aspect of education.”¹

Another Indian scholar, R.N. Sharma, still adds:

“While Indian philosophy emphasizes harmony between man and the world, the Western philosophers have made too much of man’s desire to overpower nature.”²

In the traditional world view of Indian civilization, the vision of reality is holistic and spiritual, and modern scholars from the Western world such as behaviourists must have the humility to acknowledge that their “science” stems from a particular world view whereas there are others which are much older, venerable and much wider in scope and depth.

From the modern Western world, Ch.E. Skinner writes:

“Psychology is the science of behaviour and experience.”³

This does not constitute a universal definition of psychology –which epistemologically does not exist by the way-. This corresponds to the understanding of psychology for Behaviourism; Jungian psychology has a different conception of psychology; it would not speak of behaviour but rather consciousness.

Skinner continues:

“The individual is observed as any other phenomenon is observed, and only conclusions which may be scientifically verified are thus accumulated.”⁴

Quantum scientists would totally disagree with this statement arguing that this is the fallacious assumption of materialistic science or rather scientism in the modern age. After the Observer Effect of quantum physics it is scientifically evident that the modern notion of an objective reality independent from a neutral observer is but a fallacy and an ideology.

1 Ravi S.S., 2011, p 8.

2 Sharma R.N., 2011, p 22.

3 Skinner Ch.E., 2008, p 6.

4 Skinner Ch.E., 2008, p 7.

Not by chance it is an Indian scholar, R.P. Pathak, who reminds the Western materialistic psychologist that psychology has been understood from different points of view corresponding to various world views. Following Pathak, psychology has been understood as the science of behaviour, the mind, consciousness and even the soul.⁵

Each school of thought may bring its honest contribution. The problem arises when a particular school of thought adopts a predominant position, which modern materialism has certainly done. And the problem still worsens when this predominant world view does not acknowledge to be this, a world view, but pretends to be what it cannot be, some pure neutral scientific truth that has never existed and will never exist. The scientific method is not implemented through neutral objectivity; it is implemented through human minds that have a certain world view, some ideas or pre-conceptions that precede the scientific method itself and direct it. There is no problem about it when we are honestly aware of it and deal with it. It becomes a big problem when we deny it; then it becomes an ideology.

In this paper we will go beyond the intrinsic limitations of behaviourism and its underlying world view to open psychology of education to other schools that correspond to another world view, more holistic and hence coherent with integral education.

Educational psychology: from behaviourism to gestalt, developmental psychology and transpersonal psychology.⁶

From materialism to a more holistic paradigm.

Modernity has been dominated by materialism and mechanism, and this predominant ideology of the age of Industrial Revolution has arrogantly despised any other kind of paradigm –in the West or in other civilizations-. After the advent of quantum physics and new science, the absolute reign of this ideology has been questioned in depth and its fallacies have become more evident, although a historical inertia persists preserving materialism and mechanism in many spheres of the academic and scientific world.

The fallacies of modern materialism become even more shocking in the field of educational psychology, where the school called Behaviourism has played a major role, ruling over the academic arena, especially in Anglo-Saxon countries, and fiercely rejecting more humanistic or spiritual approaches under the terrible accusation of not being “scientific”.⁷

Behaviourism lays stress on the observable behaviour. In the educational field, it tries to explain the learning process by studying observable changes in behaviour. Basically, this school of psychology observes connections between stimuli and responses in any person or organism. In fact, this kind of thought understands human and all living beings as machines –

5 Cf Pathak R.P., 2012, p 1-3.

6 For a general overview of the major schools of educational psychology, cf Roberts Th.B., ed., “Four Psychologies Applied to Education. Freudian, Behavioral, Humanistic, Transpersonal”, 1975. Cf also Santrock J.W., “Educational Psychology”, 2003, chapter 1.

7 Cf for instance Skinner Ch.E., 2008, p 6-11.

the major metaphor of the predominant ideology of modernity, radically questioned by quantum physics and other branches of new science that have responded that neither the human being nor the cosmos are machines-.

The inherent limitations of this mechanistic approach to learning and the psyche become even more evident when we put in plain sight the fact that Behaviourism has supported its theories upon experiments with animals. Even a small child could respond to Behaviourism that a human being cannot be reduced to an animal –neither to a machine-.

The different branches of Behaviourism in Educational Psychology.

The Trial and Error Theory of Learning by E.L. Thorndike, which compares children or human beings to cats.

The Theory of Classical Conditioning by I. Pavlov and J.B. Watson, according to which children are supposed to behave like dogs.

The Theory of Operant Conditioning by B.F. Skinner, where students would be like rats and pigeons. Here, what is conditioned is the operant behaviour and not the respondent behaviour –as in the case of classical conditioning-.

The Contiguous Conditioning Theory by E.R. Guthrie, a stimulus-response theory of association by contiguity.

The Reinforcement Theory of Learning by C.L. Hull, postulating that some kind of reward or other reinforcement is necessary in order to establish the stimulus as signal.

Cognitive Theories of Learning have developed as a clear response to behaviourist mechanical machine-type approach to learning and hence children. 8

Gestalt's Theory by several authors: Ch. von Ehrenfels, M. Wertheimer, W. Koehler, K. Koffka, and others; this is mainly a psychological theory from the Berlin School, with roots in Kant and Goethe's thought.

With Koehler's experiments, children are upgraded from rats or cats to chimpanzees. Beyond concrete experiments, this psychological school has brought a more profound approach to the human psyche and the learning process as compared to the mechanism of Behaviourism.

To start with, this school apprehends the brain and psyche as something holistic, which is obviously coherent with integral education. The whole is greater than the sum of its parts; the human brain and mind seize the whole before analysing the parts.

Gestalt means in German "configuration"; it can also be understood as an organized whole, or the essence or shape of an entity's complete form.

Not surprisingly, profound similarities between Gestalt Psychology and quantum physics have been pointed out.

8 Cf Pathak R.P., 2012, p 51-80.

According to this theory, while learning the learner tries to perceive things as a whole; it analyzes the different relationships and then makes a proper decision in an intelligent way. One of the Gestaltists, Koehler, used the term “insight” to describe such type of learning in his experiments with chimpanzees. That is why the theory is also called Insightful Learning. Koehler could scientifically demonstrate that chimpanzees do not resort to blind trial-and-error mechanism; hence, chimpanzees are not simply machines.

The Field Theory by K. Lewin, which studies the reorganization of one’s life space or field to bring changes in one’s cognitive structure by using cognitive abilities.

The Theory of Sign Learning by E.C. Tolman, which considers learning as a process involving complex cognitive abilities, instead of the simple mechanistic stimuli/ responses connections of Behaviourism.

Cognitive Developmental Psychology by J. Piaget, somewhat connected with Naturalism among the schools of educational psychology, and which brings meaningful inputs to education.

Cognitive Developmental Psychology by J.S. Bruner.

Cognitive Theories of Learning, especially with Piaget, represent already a clear improvement compared with the mechanism of Behaviourism, especially if we think of education in more humanistic and holistic terms.

Jean Piaget and Developmental Psychology.⁹

Jean Piaget (1896- 1980) was a Swiss developmental psychologist. He placed great importance on the education of children and designed a whole theory of cognitive development. One particular statement of his has become quite popular: “Only education is capable of saving our societies from possible collapse, whether violent or gradual”. This statement lies at the very core of integral education as defended by the author here.

Piaget’s four developmental stages. Coherent with Freud’s phases of sexual development and cultural anthropology. (Not applicable to the child prodigy.)

⁹ Within the vast bibliography of J. Piaget cf in particular:

“The Psychology of the Child”, 1972,

“The Science of Education and the Psychology of the Child”, 1971,

“Development of the Child”, 1977.

Cf also Adler, Fordham, Read, eds, “The Development of Personality”, 1954;

Elliott, Littlefield, “Educational Psychology. Effective Teaching, Effective Learning”, 1995;

And Santrock J.W., “Educational Psychology”, 2003, chapter 4.

Sensorimotor stage (from birth to 2): children experience through the senses and movement. They are egocentric; they cannot perceive other's points of view.

Preoperational stage (from 2 to 7): magical thinking predominates (something stressed and utilized by Steiner); it is the time for fairytales, Saint Nicholas or the Three Wise Men. This means that young children cannot use logical thinking. Acquisition of motor skills is very important together with playing. Egocentrism gradually weakens while evolving towards peers relationships.

Concrete operational stage (from 7/ 8 to 11/ 12): coinciding with the end of early childhood till the outburst of puberty, this stage develops logical thinking, though in concrete ways; that is why the big disappointment comes at home: Saint Nicholas or the Three Wise Men do not exist, it was daddy/ mum. In school terms, the stage 7/ 11 corresponds to primary school. Children are no longer egocentric and deeply need social relations/ friendship and community life –the beginning of scouting for instance with cub scouts-. Elder children also need after 8 the adult role model –especially within the same gender-, which constitutes an anthropological condition for a balanced process of growing up encompassing the following period from 11 on.

Formal operational stage (from 11/ 12 onwards), often divided into two sub-stages: 11/ 12 to 14/ 15 and 14/ 15 to 18/ 21. The first period corresponds to middle or early secondary school; it is the golden age of scouting, very well grasped by Steiner too in its innermost spirit. The second period corresponds to higher secondary school. Already from 11/ 12, the human being develops abstract reasoning and has all the basic capacities of the adult; younger or elder adolescents from puberty onwards can think logically and can also produce moral judgement; there are geniuses aged 11 or 14, especially in music. Moreover, their autonomy as subjects consolidates; although this fact can shock the over-protective mind of the modern world, adolescents from 11/ 12 onwards can live by their own, which may be beyond imagination in a middle-class district of Western Europe or the USA, but constitutes a daily reality in India or Asia.

Reflections about the developmental process. R. Steiner and age groups.

It is well-known that the eminent educationist, R. Steiner, founder of Waldorf Schools and Anthroposophy, defended an original chronology to be applied to his schools, based upon three main periods divided as follows:

Early childhood: from birth to six/ seven; mainly based on sensory-training and play-way methods through the magical/ mythical world of young children; Elementary level: from seven to fourteen; developing very especially imaginative capacities and emotional intelligence together with creativity and intuition (instead of forcing homogenized students into fixed moulds); Adolescence/ secondary education: from fourteen to eighteen; where the school should develop conceptual/ analytical thought and also the moral dimension.

Since the third period could last until twenty-one, Steiner's system would divide human growth and education in three sections of seven years.

Some educationists and scholars have questioned Steiner's periodization, arguing that it does not follow the traditional division between primary and secondary school, though it may be coherent with the normal pattern of human development described by Piaget and conventional psychology (birth/ 2/ 5/ 8/ 11/ 15/ 18/ 21 years). In any case, we must be open to the deepest meaning of other pedagogies like the humanistic and holistic educational system designed by Steiner. Without denying the scope for more orthodox schemes, Steiner wants to stress what should be the pedagogic philosophy in different stages of human growth. We must acknowledge that his proposals incorporate profound insights that should not be ignored. Instead of indulging in the petty hyper-criticism so common in the Western World, it is more fruitful to learn from Steiner's pedagogic innovation, which outlines a solid framework of integral education for the West. Integral education should take into account interesting pedagogic contributions such as Steiner's, in particular this meaningful evolution from magic, playing and sensory-training towards creative thinking, imagination and emotional intelligence, and finally, conceptual, abstract, analytical thought with ethics and values –the whole educational journey being imbibed with genuine spiritual sensitiveness and inquiry-.

The Indian scholar, G.A. Mohan, makes it clear that human growth must be considered in a global perspective that integrates all the dimensions of the growing child: certainly cognitive –as stressed by cognitive psychology- but also physical, sexual –still often object of taboo-, even affective/ emotional –traditionally overlooked-, moral, social, etc. Only this integrated perspective will help educators to wisely accompany the educational process in parallel to the child's growth and maturation, which means that only by offering this integrated vision can educational psychology be really useful for teachers, educational authorities and parents.¹⁰

Let us examine below some other important contributions of educational psychology and in particular cognitive psychology to the educational field in terms of theories of learning.

General Theories of Learning.

The indigenous tribes in the past knew very well how to educate their children –without neuroscience, educational psychology or scholarly learning theories-. We can assert through anthropology and the contacts established in the early period of colonization –before these cultures were distorted or even massacred- that they did not face the typical youth problems that have become massive today –especially among boys-. Moreover, there is something truly astonishing for modern scholarship: these archaic peoples designed a model of human growth through age groups that is deeply coherent with Piaget and developmental psychology. Why? Because they were human like us and had the same intelligence than us –probably more because they did not devastate the environment as we have done-. They also practised the basic method of science through empirical observation and experience.

¹⁰ Cf Mohan G.A., 2008, p 33-89. From the same author, cf also Mohan G.A., 2007.

I parallel terms cf Rao S.N., 1990.

The arrogance of modern civilization and science must be lowered down. The deepest pedagogic method –ignored or misunderstood today- is thousands of years old: the Socratic dialogue that lies at the core of the Upanishadic Gurukula in India, and needless to say, that was utilized by Socrates and other Greek educationists.

As Kant emphasized, education is a historical process. Only the blindness of modern technocracy could over-stress the role of educational neuroscience and raise mediocre scholarly presentations while dramatically erasing the wisdom of thousands of years of human experience.

And as Prof. R. Panikkar stressed, the cultural imperialism of modernity has fed all the evils of modern societies, which will never be able to solve their problems in depth through the same arrogance, cultural imperialism and technocracy. The modern world must rediscover humility and the wisdom that has been buried below false scientism and technocratic mirage. Modern education could overlook many mediocre theories that have become so trendy nowadays, whereas it should learn important lessons from this accumulated experience of thousands of years and these treasures of wisdom present in all cultures.

The major Learning Theories in the modern world. (Not necessarily incompatible).¹¹

Cognitivism and Developmental Psychology. J. Piaget, J. Anderson, etc.

Learning is based upon 3 stage processing: sensory memory/ short-term memory and long-term memory. We can still differentiate other kinds of memory: semantic/ episodic/ and declarative/ procedural.

Students learn through mental processing: how information is processed.

Hence the teacher must design strategies for students to process information; he/ she must also model thinking tools to challenge students. It is very important to set up a positive rich environment for learning.

From the teacher's point of view, it is crucial to attain and maintain the learner's attention, and produce positive changes in the student's mental patterns through various ways, such as: repetition, rehearsal, review, summary, visual, creative assessment, etc. The active role of the student is fundamental.

Piaget designed a whole theory of cognitive development through four developmental stages -examined above-: sensory/ motor (from birth to 2)/ preoperational (from 2 to 7), concrete operational (from 8 to 10) and formal operational (from 11 to 21 with a turning point around 14/15 in terms of consolidation rather than substantial new development).

11 For cognitive psychology and learning theory with practical inputs to be applied to the classroom, cf Eggen, Kauchak, "Educational Psychology. Windows on Classrooms", 2007.

Cf also Elliott, Littlefield, "Educational Psychology. Effective Teaching, Effective Learning", 1995.

Cf also Mowrer-Popiel, Woolfolk, "Educational Psychology", 1994;

Santrock J.W., "Educational Psychology", 2003, chapter 7.

And Schunk D.H., "Learning Theories. An Educational Perspective", 2008.

Piaget's developmental theory is fundamental in education; it is the basis for the successive school stages: kindergarten, primary, middle school and higher secondary. It is also coherent with Freud's phases of sexual development and comparative/ cultural anthropology.

R. Steiner proposed a mature frame for integral education that does not contradict developmental psychology, but rather utilizes it in innovative terms in order to unfold all the potential of education in a holistic vision.

Behaviourism. E.L. Thorndike, I. Pavlov, J.B. Watson, B.F. Skinner, etc. Behaviourism lays stress on the observable behaviour. Behaviourists insist on the scientific nature of their discipline, which has been denounced as "scientism" rather than science by more prescriptive theories and critical thinking. In the educational field, it explains the learning process through observable changes in behaviour while registering the connections between stimuli and responses, inputs and outputs. Learning occurs through expected responses to definite stimuli. More concretely, students learn through practice and experience, repetition and reinforcement while re-shaping what they learn. Practice is the key to learning. The teacher's role is to prepare a learning process through successive steps with clear goals and tools. The teacher's task is basically that of a supervisor. He/ she must foster desired behaviour. Learning is observed by a change in behaviour. Feedback becomes crucial for the teacher. This theory emphasizes the reward system that operates behavioural change, though skills, drills and practice are also welcome.

Social constructivism: Learner-centred. L. Vygotsky, J. Bruner, etc. Students learn through construction of knowledge, socializing and self-lead. This learning theory is closely connected with student-centred learning. The teaching process must be centred upon the child rather than the teacher and his/ her pre-conceptions. Learning also means building knowledge by doing: Hands on learning. The teacher must give questions rather than answers, and encourage team work through relation and cooperation. He/ she is basically a guide and facilitator.

This theory encourages projects, group discussion and other tasks where the student is active rather than passive. Educators should guide students in problem solving and supervise individual and group projects. The goal of education is to stimulate life-long learning beyond the short-term memory poured down into mechanic tests.

Connectivism.

This theory regards the learning process as a creative path through which students connect information and wish to know more. Interconnectedness is the key to learning. Today, students may learn a lot through informal, networked, technology enabled environment.

The theory stresses the decision-making from a student-centred perspective, which means that students decide what to learn. Primarily, they must be able to produce something by their own: learning through actuation.

In parallel to Social Constructivism, the teacher's role is seen as a facilitator; he/ she can stimulate connections and encourage the student's creativity.

All these are descriptive theories answering to two questions: What is learning? How does it work? Which involves both the role of the teacher and the student. These are proper Learning Theories.

There are other theories which are prescriptive, answering to another kind of more philosophical questions:

What should we teach? Which values should we convey?

What is the purpose of education? Which again imply teacher and student.

These are more exactly philosophies of education.

Integral value-based education corresponds to this category, though it must also utilize learning theories and the third kind of theory –instructional-.

In between both descriptive and prescriptive theories we still have instructional theories designing methods for education to foster learning from one perspective or another. For instance: Gardner, Bloom, Krathwol, Kolb, etc. Instructional theories depend on both prescription –What kind of education do we want?- and description –How does education work?-.

Gardner's Theory of Multiple Intelligences:

- Bodily/ kinaesthetic
- Intrapersonal
- Interpersonal
- Verbal/ linguistic
- Visual
- Musical
- Logical/ mathematical

Bloom's Taxonomy on Learning:

- Remember
- Understand
- Apply
- Analyze
- Evaluate
- Create

Krathwol's Taxonomy on the Affective Domain:

- Characterizing
- Conceptualizing
- Valuing
- Responding
- Receiving

Beyond the diversity of psychological schools differentiated above, Standard cognitive psychology differentiates various types of learning.

Perceptual-motor learning, when perceptual stimuli induce motor responses.¹²

This kind of activities includes:

Speaking, reading, writing, dancing, playing an instrument, using tools, driving, swimming, etc. Since modern life requires a high level of skill in perceptual-motor activities, a good educational system must adequately train children in perceptual-motor learning.

Both maturation and training –or practice- influence the development of perceptual-motor capacities.

Associational learning.¹³

Association is the process of relating experiences to each other, and using these relationships in thinking and conduct or action. Quite obviously, experiences become more meaningful when they are related to previous experiences. Through the process of association, present experiences recall past experiences, and then the present experiences acquire new significance. Needless to say, memory constitutes an essential part of associational learning.

Associational learning may be of three types –which may overlap-:

- Automatic association
- Concepts
- And Generalization.

In the educational process, associational learning is mainly verbal, abstract and symbolic – considering that words or numbers are also symbols-. The development of associational skills requires that words, numbers or other symbols are invested with meaning. From empirical observation, we can realize that initial learning is slow, although later progress is made at a more rapid rate. Also, we must take into account that associational learning is closely related to the social and cultural environment of the learner.

Reflective thinking.¹⁴

From psychological research, it has been observed that two methods are inimical to the development of reflective thinking: rote learning and abuse of artificial problems. The overwhelming rule of rote learning in Indian/ Asian educational systems is synonym of dramatic erosion of reflective thinking. The obsession to teach facts and the evaluation through mechanical tests will also erode the development of thinking capacities. Even in Western countries there is still too often an overemphasis on facts and subject matter mastery. All this results in a stultifying type of education.

¹² Cf Skinner Ch.E., 2008, p 254-269.

¹³ Cf Skinner Ch.E., 2008, p 270-292.

¹⁴ Cf Skinner Ch.E., 2008, p 293-313.

It has been suggested that the very physical arrangement of the standard classroom induces to passive absorption of facts rather than reflective or creative thinking. Instead, a humanistic educational process may stimulate reflective thinking through problem-solving, projects, dissertations/ essays, etc. Facts are important, but they must be linked to a problem-solving approach and creativity methods.

Creative thinking.¹⁵

Educational psychology has stressed the vital importance of the creative and expressive aspects of the educational process. Experimental research has shown that young children have great skills for creative imagination. But the mainstream school system, with its emphasis on fact-learning and drill lessons, or even worse, with the robotic rote learning and mechanical tests, has eroded the creative and expressive capacities of children instead of enhancing them. Integral child-centred pedagogies will explore how to nurture and develop the innate creative and expressive capacities of children. From this perspective, creative imagination can be stimulated in many ways.

In order to nurture creative and expressive capacities, the school or the teacher :

- Must encourage students to look for new solutions to problems;
- Must stimulate the expression of new ideas by the students;
- Must give to students ample opportunities to express themselves;
- Must help students to find adequate media to express their ideas;
- May organize cooperative endeavours and the sharing of discoveries.

Cognitive Developmental Psychology has been enriched by other academic schools or lines of research which bring a more direct support for integral value-based education; namely, these would be:

Apart from Gardner's Theory of Multiple Intelligences (examined above)
Goleman's Theory of Emotional Intelligence
Zohar/ Torralba 's Spiritual Intelligence

Jungian Psychiatry –based on C.G. Jung-
And Transpersonal Psychology, with main authors such as Wilber, Maslow, Grof, etc.

Due to their significance for an academic support of integral value-based education, we analyze below in more detail all these scholarly trends.

Especially important would be Wilber's work, "The Atman Project", where this major author of Transpersonal Psychology blends the most significant schools of Western psychology with the major traditions of spiritual philosophy through a theoretical framework of human consciousness and its timeless evolution and aspiration towards higher stages –the Atman-.

¹⁵ Cf Skinner Ch.E., 2008, p 314-331.

Before him, Carl Jung made a decisive contribution towards a more humanistic psychology that can endorse integral value-based education. Beyond Freud's negative unconscious, made of repression, Jung defined a Collective Unconscious made of Archetypes, which is somewhat grasped by spiritual traditions through mythology and symbolism. Another important concept in Jung's work would be Individuation, that is, the process of integrating the opposites, like conscious/ unconscious, etc.

Furthermore, Jung clearly postulated that life has a spiritual purpose beyond material goals. Our major task, he believed, is to discover and fulfil our inner spiritual potential –the major aim of Philosophical Idealism and integral education on spiritual grounds-.

These schools or lines of research are coherent with new scientific disciplines such as epigenetics, affective/ aesthetic and spiritual neuroscience, the mind's new science, sophrology, etc, and among all of them, quantum physics, which constitutes a collective multi-disciplinary movement, sometimes called "new science", that brings further scholarly support for integral value-based education.

Carl Gustav Jung (1875 – 1961) was a Swiss psychiatrist founder of a school of psychology and psychotherapy on humanistic and spiritual grounds. To some extent, he can be considered as the godfather of Transpersonal Psychology.¹⁶

As a practicing clinician and scientist, universally recognized, he explored the areas forgotten by mainstream science –inherently materialistic and mechanistic-, such as Western/ Eastern mysticism, literature and art, and even astrology or alchemy. His academic interest in mysticism and the occult was based upon a personal quest, and he has been regarded by many as a mystic himself.

Jung met Freud, and they undoubtedly influenced each other. Nonetheless, Jung withdrew from Freudian psychoanalysis, which he considered to be too materialistic, and promoted a more humanistic and spiritual kind of psychiatry and psychology, that would certainly nurture Transpersonal Psychology.

16 Within the vast bibliography of C.G. Jung cf:

"Analytical Psychology. Its Theory and Practice", 1970,
"On the Nature of the Psyche", 2001,
"The Development of Personality", 1991,
"Modern Man in Search of a Soul", 1955,
"Psychology and Alchemy", 1980,
"Psychology and Western Religion", 1984,
"Psychology and the East", 1978,
"Psychology of the Unconscious", 2003,
"The Archetypes and the Collective Unconscious", 1981,
"Synchronicity. An Acausal Connecting Principle", 1973,
"The Red Book. (Liber Novus)", 2009.

Main contributions of C.G. Jung.

Individuation: the psychological process of integrating the opposites, primarily the conscious and the unconscious, or the masculine and the feminine, though the opposites still maintain some relative autonomy. According to Jung, individuation would be the central process of human development.

The Collective Unconscious. Jung's disagreement with Freud stemmed from their differing concepts of the Unconscious. From Jung's standpoint, Freud conveyed the Unconscious in exclusively negative and repressive terms. This may constitute a certain Personal Unconscious. But Jung was convinced of the existence of a second form of Unconscious, far deeper and underlying the Freudian notion. He termed it the Collective Unconscious.

This Collective Unconscious is made of Archetypes, which are represented in mythology and symbolism in all the spiritual traditions of mankind.

This means that the Collective Unconscious is intimately connected with deeper spiritual layers of reality, and also with their cultural expressions through the myths and symbols of spiritual traditions. Therefore, Jung also made important contributions to dream analysis and the study of symbolism.

The Persona would be a consciously created personality out of the collective psyche through socialization and experience. Originally, the "persona" in Latin implies the mask which the actor bears. Jung's Persona is like a mask for the collective psyche that pretends individuality and plays a role in society.

From Jung's point of view, the human psyche is by nature spiritual; hence, he made spirituality the focus of his profound and invaluable research.

He travelled to India, where he avoided a contact with the famous yogi and spiritual master, Ramana Maharshi.

Jung's work, scholarly sound and deeply humanistic, can always be used in support of integral value-based education.

Transpersonal psychology can be defined as a form of psychology that studies the human mind and psyche from an integral or holistic perspective that includes the transpersonal, transcendent or spiritual aspects of human experience. Hence, transpersonal psychology is interested in higher states of consciousness beyond the common mental states, and also in the highest potential of man beyond the conventional views prevailing with the mechanistic model.

The most recent transpersonal psychology from the last decades owes many things to Carl Jung, who was deeply concerned with the spiritual domain; it is also intimately linked to modern forms of humanism in Western thought. Apart from Carl Jung, we should mention William James among the precursors. Later important figures would be Ken Wilber, Abraham Maslow, Stanislav Grof, Roberto Assagioli, Anthony Sutich, etc.

Ken Wilber (born 1949) is a North-American author commonly considered as one of the major figures of transpersonal psychology. He has also developed some interest for integral education from the point of view of a holistic theory. Wilber's holism has become one of the key concepts of transpersonal psychology. Wilber developed the idea of the holon from Arthur Koestler's work, according to which every entity shares a dual nature: I. as a whole in itself, and II. as a part of another whole. He is also well-known for his AQAL Theory (All Quadrants All Levels); only such an account can be called integral. AQAL would be one suggested architecture of the Kosmos.

Individual Interior Intentional	Individual Exterior Behavioural
e.g. Freud Psychoanalysis	e.g. Skinner Behaviourism

Collective Interior Cultural	Collective Exterior Social
e.g. Gadamer Hermeneutics (the collective consciousness of society)	e.g. Marx Economics/ sociology

Wilber has also popularized the Pre/ Trans Fallacy, warning against the confusion between pre-rational –childlike or primitive- and post or trans-rational states –which is true mysticism-.

Other contributions of Ken Wilber to Transpersonal Psychology that may support integral value-based education.¹⁷

¹⁷ Within the vast bibliography of K. Wilber cf in particular:
"Quantum Questions. Mystical Writings of the World's Great Physicists", 1987,
"The Holographic Paradigm and Other Paradoxes. Exploring the Leading Edge of Science", 1982,
"A Brief History of Everything", 1996,
"Up from Eden. A Transpersonal View of Human Evolution", 1981,
"Sex, Ecology, Spirituality. The Spirit of Evolution", 1995,
"No Boundary. Eastern and Western Approaches to Personal Growth", 2001,
"The Spectrum of Consciousness", 1977,
"Eye to Eye. The Quest for the New Paradigm", 1982,
"A Theory of Everything. An Integral Vision for Business, Politics, Science and Spirituality", 2000,

The three eyes of knowledge. While restating mystical philosophy, Wilber proposes that there are three epistemological modes or eyes of knowledge: the sensory, the intellectual and the mystical.

Modern materialism has committed the epistemological error of reducing the three eyes to the senses and intellectual understanding only, and finally denying the existence of the third epistemological mode.

The Spectrum of Consciousness. According to Wilber, Consciousness is like the spectrum, whose bands of colours are composed of a single underlying reality, light. Likewise, he suggests that human consciousness presents a spectrum of levels or states, in deep coherence with Bohm's interpretation of quantum physics and the traditions of mystical philosophy – both describing a cosmos made of various layers-.

Wilber points out that different schools of psychology or philosophy refer to different levels of the spectrum; hence, all these different schools are not necessarily contradictory but complementary.

This is exactly what we defend in this book in relation to the different schools of educational philosophy.

The Atman Project outlines a theory of developmental psychology integrating major authors such as Freud, Jung and Piaget together with Eastern sources.

This transpersonal developmental model covers the full spectrum of human growth from infancy to enlightenment.

Up from Eden. Here Wilber turns his attention to human evolution in terms of consciousness: the evolution of human consciousness.

The different stages of evolution have been marked by different predominant states, which are reflected in culture, religion and society.

The general trend, however, would be a gradual development and freeing of consciousness. This process includes the identification with the body and the various components of the human mind.

Wilber's theory is cosmological, and it is obviously linked to perennial philosophy and Eastern traditions like Indian philosophy. Through involution, consciousness descends into matter, and then it evolves through successive levels –physical, mental and spiritual- towards self-recognition or self-realization. Here, we can draw a parallelism between Wilber's Up from Eden and the evolution of consciousness as described by Sri Aurobindo or Theosophy.

In this human/ cosmological process, Wilber identifies two complementary lines of evolution: that of the average or collective consciousness, and that of pioneers, such as mystics, sages, philosophers, artists, etc.

"The Atman Project. A Transpersonal View of Human Development", 1980.

Abraham Maslow (1908- 1970) is another major figure of transpersonal psychology. Born in New York, he collaborated with Alfred Adler, one of Freud's colleagues. He was also acquainted with Gestalt psychology. He finally became one of the world's leaders of humanistic psychology, writing extensively about the hierarchy of needs, peak experiences, human potential, etc.¹⁸

His Humanistic Psychology, as he himself called it, postulates that every human being shows a strong tendency to realize his or her full potential, which is called "self-actualization". Human beings are not simply reacting to situations, but try to accomplish something greater. Maslow's Humanistic Psychology evolves a psychological understanding of the millenary message of Philosophical Idealism.

The Hierarchy of Needs is closely connected to self-actualization, since it depicts a pyramid of levels of human needs, both physical and psychological, from lower to higher. When the human being ascends the steps of the pyramid, he or she reaches self-actualization.

B-values constitutes another attempt to provide a scholarly psychological comprehension of the mystical experience and spiritual life by studying accounts of Peak Experiences and hence identifying Being-values, such as wholeness, completion, love, joy, beauty, goodness, truth, etc. Here Maslow brings into the academic arena the fundamental message on human values of great spiritual masters of India such as Vivekananda or Sathya Sai Baba.

Stanislav Grof was born in 1931 in Prague, and later moved to the USA. He has been a pioneering researcher of non-ordinary states of consciousness and studies of LSD and its effects on the psyche. Ultimately, he would outline a whole cartography of the human psyche. He also discovered through meditative techniques that the states of mind produced by LSD could also be reached through natural ways like breathing exercises, meditation, etc.¹⁹

Grof has distinguished two modes of consciousness: hylotropic and holotropic. The hylotropic refers to the common everyday experience of empirical planes through the normal

18 Cf "The Psychology of Science. A Reconnaissance", 1966,
"Towards a Psychology of Being", 1998,
"El hombre autorrealizado. Hacia una psicología del ser", 2007,
"La personalidad creadora", 2008,
"The Farther Reaches of Human Nature", 1971,
"Religions, Values and Peak-Experiences", 1964.

19 Cf "The Holotropic Mind. The Three Levels of Consciousness and how they Shape our lives", 1992,
"Realms of the Human Unconscious", 1975,
"The Cosmic Game. Explorations of the Frontiers of Human Consciousness", 1998,
"When the Impossible Happens. Adventures in Non-Ordinary Realities", 2006,
"The Transpersonal Vision. The Healing Potential of Non-Ordinary States of Consciousness", 1998.

senses and intellect with well-known emotions. It corresponds to the Indian concept of nama-rupa (the realm of name and form). The holotropic refers to other states beyond the common mind, usually experiencing wholeness, unity, the totality of existence and profound ineffable feelings of love, joy, beauty, etc. It is the field of the mystical experience or meditative states. It corresponds to the Indian concept of Atman- Brahman. Some of these mystical traits can be experienced in artificial psychedelic states produced by drugs like LSD or natural plants like ayahuasca.

Grof's understanding of higher states of consciousness transcends the traditional prejudice of modern psychology considering Atman- Brahman as pathological/ psychotic. His contribution has been therefore decisive to open the narrow-minded reductionism of modern materialism and mechanism.

Transpersonal Psychology and Education: Transpersonal Education.

Although Maslow's works seldom discuss education, D. Rothberg has advocated that education constitutes one of the major fields of application of Transpersonal Psychology. Still, Transpersonal Education, as it has been called, has been dormant in relation to the school system, probably due to the conservative nature of the school system and its reluctance to change and adopt more integral and humanistic patterns.

General principles of Transpersonal Education.²⁰

According to B. Moore, transpersonal education should combine the cognitive, affective and psychomotor domains, so that the mind and body should no longer be considered as separate entities. Such mind/body integration is similarly promoted by Th.B. Roberts/ F.V. Clark. Rothberg goes beyond the previous authors, and defends that transpersonal education should unite the aforementioned domains while also integrating the spiritual realm.

For transpersonal education, the pedagogic process must accompany the growing child through the ascending pyramid of Maslow's Hierarchy of Needs, bringing the growing child from Jung's Persona to Self-actualization and Transcendence; Which implies an awareness of the Collective Unconscious with its Archetypes and a process of Individuation and awakening to B-values and Peak Experiences. Transpersonal education must cover the full Spectrum of Human Consciousness as clarified by Wilber, from infancy to Enlightenment. Transpersonal Education implements Wilber's Atman Project while integrating the Three Eyes of Knowledge.

Such a holistic attempt to integrate the various domains of human personality supports Maslow's assertion that the purpose of education is for the child to become a self-actualised – or self-realized- adult. To promote this kind of transformation, Maslow always stressed the

²⁰ Cf Buckler, Castle, 2013, 2.8/ 2.9,
And Buckler S., 2013.

need for parents and teachers to transform themselves too; otherwise, their old patterns of thought and behaviour will still be conveyed to the children.

Specific principles of Transpersonal Education.

The self-discovery of the inner depth of the human being.

To promote an appreciation of awe and beauty.

To awaken the sense of interrelation of all things, what Maslow terms a “unitive experience”.

Hence, to awaken the feeling of oneness of everything.

An aperture to experience –experiential methods-.

A pragmatic approach linking theory and practice.

Pedagogic Methods of Transpersonal Education.

Beyond the proper academic curriculum

And also beyond the arts and humanities:

Relaxation, meditation, mindfulness, etc;

And other transpersonal practices based on perennial philosophy.

Apart from the proper schools of educational psychology, there have been various academic approaches to value education –which is an intrinsic part of integral education-. Let us examine these different scholarly theories on value education, being aware that each one of them corresponds again to a certain underlying world view –as usual in human knowledge-. Whereas the cognitive/ developmental and the historical/ sociological approach are connected with the prevailing modern paradigm, the emotional intelligence approach and even more the traditional approach open the scholarly arena to a more holistic paradigm coherent with integral education.

From an academic standpoint, value-based education has been apprehended in different ways by several schools of thought.²¹

The cognitive/ developmental approach stresses intellectual thinking in front of moral issues. This scholarly trend opposes blind faith as it has been so common in the past. This school of thought is also called “developmental” since it takes into account the different phases of growth allowing the child to progress through successive stages of cognitive development and moral reasoning.

In this perspective, moral education should facilitate a transition from lower to higher stages of cognitive/ moral development –in terms of reasoning and always respecting the freedom of the child or human being in front of any form of imposition or alienation-.

Among the teaching techniques, moral dilemmas and unfinished stories will prevail.

Hence, the goal of the pedagogic process and the major objective of moral education should be the moral autonomy of the subject. We can easily feel an influence from Kant and Enlightenment in this cognitive/ developmental approach.

21 Cf Brady L., “Strategies in Values Education. Horse or Cart?”, 2008.

For instance, this school of thought emphasizes –like Kant- the universal principles of morality and the dignity of the human being –together with his or her autonomous subjectivity-.

Integral value education on spiritual grounds will never dismiss the cognitive/ developmental approach and will certainly integrate it. However, it will complement its reasonable contents with other tools and perspectives, like meditation and the inner realm, making it clear that there is no contradiction but complementarity.

An integral philosophy of education must show that there is no contradiction but complementarity and dialogical relation between Philosophical Idealism and Enlightened Philosophy, between the Idealistic pedagogy and other pedagogic schools such as Naturalism, Pragmatism and Realism.

The historical/ sociological approach, certainly strong in the Western world, reveals how values and ethics are relative to place and time, history and geography, varying according to cultures and historical periods. For this, it has also been called the Values Clarification Approach, since it clarifies the historical/ geographical context of values and ethics.

Needless to say, this school of thought concludes that values are subjective and relative, which Philosophical Idealism will not deny to some extent, since some values are certainly subjective and relative, and the cultural expression of any value will always share these characteristics. However, Philosophical Idealism will prudently suggest that there is another dimension of humanity, an inner realm, from which fundamental and universal human values unfold beyond subjective/ relative terms. This can be corroborated by the comparative study of mysticism, manifesting that human values like love, compassion or peace are experienced from within by mystics and sages from all the traditions through all the periods of history.

From a pedagogic point of view, the Values Clarification Approach will obviously favour tools derived from social studies and philosophy.

This school of thought will ultimately enable students to freely make meaning by their own, and consciously choose their own values and build their own frame of reference.

Therefore, this approach gives freedom of choice to the individual in order to build his or her own system of values and autonomous subjectivity –a space of interaction with the Cognitive/ Developmental School-.

Emotional Intelligence and Role Play.

After the success of Gardner's Theory of Multiple Intelligences and Goleman's Emotional Intelligence, it has been widely agreed in the Western world that the cognitive/ developmental approach is valid but not exhaustive, which means that educators should not overlook the emotional dimension of the human being and the growing child.

In terms of moral or value education, this kind of approach will encourage the role play method, evolving children's emotions while playing the part of characters in value-based/moral plays.

The traditional approach.

The traditional approach, present in most of the ancient cultures of mankind, will basically teach values and ethics to children through story-telling and the example of inspiring characters or biographies. That is why it is also called the Moral Biography Approach.

In this cultural horizon, the elders usually feel the responsibility of passing on to the younger generations a cultural, spiritual and moral heritage. In this kind of society or culture, the educational process will be strongly value-based and moralistic, since one of the major functions of education will be the cultural transmission of this profound heritage.

In terms of pedagogic tools, the traditional approach will use not only story-telling and biographies but also the Socratic kind of dialogue. Moreover, the adults will create an adequate environment imbued with this moral culture encouraging children to emulate heroes or heroines. In other terms, the adults will try to plant some seeds in the mind and soul of the children that will be later fortified through good character.

Quite obviously, integral value education on spiritual grounds will totally share the vision of the traditional approach. In fact, Philosophical Idealism has historically evolved through this kind of ancient or traditional culture.

Nevertheless, the open spirit of integral education should always emphasize the complementarity of different approaches, in the sense that they all bring their own contribution, they all keep their own meaning, and they all constitute like different windows opening to the same vast reality, which, by being so vast, can be apprehended through various ways that will stress distinct aspects. For this reason, we may defend Philosophical Idealism towards integral education in dialogue with new science and also open to the dialogue with other schools of thought, assuming that everybody has something to say and that we are all complementary in a deeper unity or harmony.

The integral approach of holistic education in human values:

Will certainly agree with the traditional vision and its Moral Biography. But it will not neglect the role of the intellect and its development through stages as defended by the Cognitive/ Developmental School. In its holistic vision, it will not overlook Emotional Intelligence either. It will even acknowledge the historical/ sociological dimension of ethical life. But it will put forward the deepest levels of humanity, that inner realm unfolding through meditation, from which the other dimensions can be integrated through a middle path and a spirit of dialogue and aperture.

Finally, our paper will delve into another realm of research, affective neuroscience, which brings decisive inputs to broaden psychology of education and the school system towards a

more holistic vision as defended by integral education. Affective neuroscience. Scientific understanding of the emotional brain.²²

Affective neuroscience has tried to provide a scientific understanding of emotional life in relation to the brain and nervous system. In a long history of neuroscientific research, P.D. MacLean has become famous for his description of the brain as a triune architecture:²³

The reptilian brain, the oldest and hence the first evolutionary step. The old mammalian brain with the limbic system, also called emotional brain, which constitutes a second evolutionary step. The new mammalian brain, basically consisting of the neocortex and associated with cognitive intelligence, the last step.

MacLean's limbic system concept survives to the current day as the predominant conceptualization of the emotional brain, and the different areas identified by him within the emotional brain have been object of mainstream research in affective neuroscience.

The different areas in the human brain and nervous system directly connected with emotional life. Two parts in particular seem to be especially significant: the limbic system and the autonomic nervous system.

The Limbic System.

It is a complex set of structures on both sides of the thalamus below the cerebrum. It includes the hypothalamus, the hippocampus, the amygdala and other areas. Neuroscience has discovered that it is directly involved with emotional life, and also with the formation of memories.

The hypothalamus.

It is responsible for regulating basic vital functions such as hunger, thirst, pleasure, sex, anger, etc. It also regulates the autonomic nervous system, which in turn controls breathing, pulse, blood pressure, etc. On the other hand, the hypothalamus receives inputs from several sources. The hypothalamus seems to be part of an extensive reward network in the brain.

The hippocampus.

Consisting of two horns that curve back from the amygdala, it appears to be very important in converting short-term memory into long-term memory. If it is damaged, we cannot build new memories.

The amygdala.

The amygdalas are two almond-shaped masses of neurons on both sides of the thalamus at the lower end of the hippocampus. If it is stimulated electrically, animals respond aggressively, and if it is removed, they become very docile and indifferent to various stimuli, including fear and sex. The amygdala is involved with the processing of emotional facial expression and fear, and also in the consolidation of long-term emotional memories.

²² Cf Panksepp J., "Affective Neuroscience. The Foundations of Human and Animal Emotions", 2004.

²³ Cf Harris, Newman, "The Scientific Contributions of Paul D. Maclean", 2009.

The autonomic nervous system.

The second part of the nervous system directly connected with emotional life is the autonomic nervous system, which is composed of two parts. The first is the sympathetic nervous system, starting in the spinal cord and travelling to different areas of the body. It prepares the body for “fight or flight,” that is, running from danger or facing it and hence fighting. The sympathetic nervous system also receives information about pain from internal organs. The other part is called the parasympathetic nervous system. It has its roots in the brainstem and in the spinal cord of the lower back. It basically brings the body back from the critical kind of situation that the sympathetic nervous system has released.

However, the main question for neuroscience would be: how do the different brain regions implicated in emotion interact with each other? Theories of how the functional neuroanatomy of emotion operates systemically.

Ranging from single-system models, according to which the same neural system underlies all emotions; To multiple-system models suggesting a combination of several common brain systems across all emotions.

The conclusion of neuroscience.

A historical analysis of affective neuroscience manifests that many more brain areas than initially supposed are involved in the processing of emotion. Many papers have been published about the role of individual areas of the brain, such as the amygdala, in emotion processing. Nevertheless, there is little consistent research about the interactions of these areas as part of a broader emotion system. This constitutes a challenge for the future of neuroscience.

Repercussion in the educational field.

The mainstream schooling of the modern age has produced a hypertrophy of one of the three brains described by Mc Lean: the neocortex or new mammalian brain responsible for cognitive intelligence. However, it has been academically acknowledged with the Emotional Intelligence and the Multiple Intelligence Theories (Goleman, Gardner, etc) that we cannot reduce humanity and hence education to the cognitive domain; other dimensions involving other areas of the brain must also be integrated. Neuroscience has identified a whole emotional brain, though its systemic functioning is still quite mysterious to science.

Can the educational process ignore the existence of this whole emotional brain and only develop the cortex –the cognitive brain-?

The systemic functioning of the emotional brain is still mysterious, which manifests the limitations of any materialistic approach, and puts forward the conclusions of quantum physics and the Mind’s New Science about human consciousness: that it has a foundational and primordial role and cannot be reduced to the material/ mechanistic *modus operandi*. This foundational and primordial role of consciousness must be at the core of integral value-based education.

Dr D. Servan-Schreiber, for instance, has proved that the cortex cannot cure in depth emotional traumas that can be deeply cured, instead, by the emotional brain. 24

This requires a kind of therapy or pedagogy that surmounts the hypertrophy of the cognitive brain/ intelligence, and unveils emotional intelligence connected with this emotional brain and its still mysterious systemic network. That is why therapies or pedagogies cultivating emotional intelligence will have an important role to play from now onwards. It is clear today that profound processes in therapy and pedagogy do not involve the cortex or the cognitive mind, but other areas of the brain and nervous system and other dimensions of human consciousness. This is what a serious approach to integral education must evolve and bring to the scientific and educational arenas.

Since the modern mind always asks: How (can we do it?) integral education must incorporate a set of scientific, therapeutic and pedagogic developments that bring a broad and open horizon of research and innovation as a question.

We can mention, for instance, the Mind's New Science, the Theory of Multiple Intelligences, the Theory of Emotional Intelligence, Sophrology, new forms of Mindfulness, Focusing, the neuroscientific study of art and meditation, Art-Therapy and the millenary paths of meditation, etc; Together with the experience of more than hundred years of integral education in the West and the East, with Waldorf Schools, the Montessori Method, progressive schools following Dewey or Kilpatrick, the International Baccalaureate, the Ramakrishna Mission, Santiniketan (R. Tagore), holistic schools following Sri Aurobindo, ISKCON schools, Krishnamurti Foundation, Sri Sathya Sai Education in Human Values, etc.

However, genuine holistic education does not pretend to fix up a system closed once for ever. It has not been inspired by one single source either.

It acknowledges a diversity of sources of inspiration both in the West and the East, and it is open to a manifold educational process, flexible enough and with aperture of mind, mirror of the flow of Life itself.

Beyond some oversimplifications, neuroscience has realized that the two hemispheres of the human brain have different styles and see things differently while they clearly manifest structural differences. More than what they do, it is about how they do –differently-. However, language and imagination, thinking and feeling -or art-, imply both, not the left or the right separately or exclusively.

The left cerebral hemisphere.

Develops a rational mind capable of logical connections between cause and effect. Is highly analytical and can easily calculate, categorize or classify. Its approach is essentially linear and sequential, operating from the particular to the general and easily falling into dualistic oppositions between extremes. It works through the space/ time frame and the sense of “I”-

24 Cf Servan-Schreiber D., “Anti-cancer. A New Way of Life”, 2009.

ego-. Basically proceeds by steps –one by one- and can be very efficient. Is naturally inclined towards order and security; it can be very mechanical. Thinks that it knows whereas it is not aware of what it does not know.

The right cerebral hemisphere.

Involves a deeper perception or integral experience –puts into global context-. Recognizes the implicit and the intuitive, uniqueness and the ultimate meaning. Unfolds the deepest meaning of existence, and hence, introspection. Its mode of expression is rather symbolic –though it is also involved in language-. Its connections are of an associative kind. It is synthetic rather than analytical, unveiling the vision of unity and wholeness. It proceeds from the general to the particular and can see the whole picture. Its vision is more relational, multidimensional, integral or holistic. It sees in terms of relations, interconnectedness and interdependence. It can envisage or do several things at once. It more easily transcends the space/ time frame and the ego. Hence, it is open to other deeper dimensions and standpoints. This means that it is more easily open to the spiritual domain. From self-introspection, it can defy external authority and search for freedom.

The left brain understands the meaning of words, but the right better grasps metaphors or the sense of humour. The left brain identifies musical notes, but the right can better perceive rhythm, melody and harmony. The left brain can easily manipulate and try to control and dominate –from the ego-, while the right can more easily feel the communion, harmony and unity of all. According to Dr I. McGilchrist²⁵, the right brain is the real master and the left its emissary, whereas the technocratic modern world has wrongly understood reality -because it has overstressed the products or styles of the left brain within a mechanical and utilitarian world view based on the ego, manipulation and domination-. This might be at the core of many typically modern pathologies. Neuroscience has also realized that the two hemispheres of the human brain are specialized in different directions.

The mainstream of modern education produced a hypertrophy of the left hemisphere to the detriment of the right, making many children suffer who would more naturally develop the capacities of the right hemisphere. Integral or holistic education is essentially multidimensional, which means that its most essential goal must be the harmonious development of both brain hemispheres and their integration -while respecting the natural inclinations of every child, that is, its own genius or vocation-.

The Hemi-Sync Theory (Hemisphere Synchronization) of Dr. R. Monroe has postulated that the harmonic synchronization of the two hemispheres:²⁶

²⁵ Cf McGilchrist I., « The Master and His Emissary », 2012.

Cf also the work of J. Cutting and M. Gazzaniga.

²⁶ Cf the research, publications and activities of the Monroe Institute on Hemi-Sync theory and practice.

Activates special organs like the pineal gland, hence releasing positive processes in the organism and mind. Allows a special flow of Alpha and Theta waves in the brain. (Alpha waves are associated with meditative states, and Theta waves with imagination and dream). Fosters the highest performance of the individual and its own genius. Promotes the deepest creativity in all the fields. Facilitates the awakening of higher states of consciousness.

From the typically modern hypertrophy of the left hemisphere produced by the pedagogy of Industrial Revolution with its intrinsic reductionism and technocracy; Integral education in human values must evolve a harmonious holistic pedagogy towards this Hemisphere Synchronization, which implies the realization of each human being in its multidimensional nature and its own genius or vocation.

Neurological connections between the two brain hemispheres.

Some recent scholarship has tried to minimize or even discredit the differences between the two brain hemispheres. Still, some neuroscientists have insisted that the two brain hemispheres do exist and present undeniable differences just as there are various areas within each one performing specific functions. However, it is also clear that the two brain hemispheres do not work separately but together since there are neurological connections between both. Ultimately there is one brain, not two.

Recent neurological research has realized that the neurological connections are not finalized at birth or at the end of physical growth in strictly biological terms; they can be developed through education, culture and experience –which makes us human beyond mere biological inheritance-. This fundamental acknowledgement enhances the capital role of education once more. A humanistic form of education will harmoniously develop the two brain hemispheres in interdependence, nurturing more balanced and self-realized human beings.

The differences between the male and the female brains in terms of neurological connections. Calling for specific pedagogies for boys and girls respectively and special attention to be given to boys in terms of Hemisphere Synchronization.

A research team from the University of Pennsylvania led by R. Verma has studied the neurological connections in the male and the female brains.

According to the results:²⁷ The male brain shows more connections within each brain hemisphere; While the female brain shows more connections between the two hemispheres.

Only in one area of the brain, the cerebellum, can we observe that men have more connections between the two hemispheres. Although young children from both genders show similar neurological patterns, from puberty onwards the differences between the two genders

²⁷ Cf “Penn Medicine News” and “Science Daily”, December 2, 2013.

Cf Ingalhalikar M., Verma R., and others, “Sex Differences in the Structural Connectome of the Human Brain”, 2014.

become more and more visible –in spite of the predominant school system based on coeducation that denies any difference-.

The female neurological patterns explain why women seem to be more capable than men to deal with several tasks at the same time; While the male neurological patterns confirm that men have higher psychomotor skills and coordination, and can more easily and deeply concentrate on one task. These empirical results drawn from neurological research tend to confirm some traditional images of manhood and womanhood beyond the sharp egalitarian ideology prevailing in the last decades, which tends to overlook any possible existing differences and gives the same standardized treatment to all irrespective of any specific characteristic of each gender.

In future, the legitimate principle of legal equality between both genders and all human beings will not deny the existing anthropological differences, and a sensible educational system will not give an artificial standardized treatment for both genders anymore.

In this perspective, a standardized form of education as implemented by mainstream coeducation seems to be less suitable and scientifically questionable. Since the neurological patterns differ between the two genders, the pedagogic process must take into account these biological differences instead of denying them, and from the acknowledgement of the real differences it must give the needed specific treatment to boys and girls respectively, which means that boys shall deserve special attention in order to build more neurological connections between the two hemispheres.

In the last decades, all the focus has fallen upon girls only and boys have been openly and massively neglected, which has produced the most profound crisis of boys' education in human history. Both public authorities and educational institutes will have to take into account the education of boys too –not only girls- and their specific context and needs.

In the frame of a desirable Hemisphere Synchronicity, the education of boys deserves special attention and care, since male neurological patterns seem to produce less neurological connections between the two brain hemispheres –except in the area of the cerebellum-.

A sensible educational process that takes into account the characteristics of boyhood and its needs will find adequate ways to stimulate a higher Hemisphere Synchronicity for boys, which may require separate educational spaces for boys and girls instead of the artificial standardized system prevailing in the last decades. Coeducation has been imposed on purely abstract ideological principles that have denied any evidence of real anthropological differences between the two genders while they have overstressed the fate of girls and openly neglected that of boys.

Mankind always shifts from one extreme to another; the average mind is like a pendulum and history repeats itself. A humanistic form of education will pay attention to all –not only girls, boys too- and will finally acknowledge the real differences together with the basic equality in legal terms.

CONCLUSION

From behaviourism and mainstream schooling towards integral education and a more holistic paradigm.

We have followed in this paper the evolution of psychology from Behaviourism to Gestalt, cognitive/ developmental psychology and Jungian/ Transpersonal Psychology, showing that the more holistic world view of Jungian/ Transpersonal Psychology constitutes the psychological foundation for integral education whereas Behaviourism was the psychology of the prevailing materialism and mechanism of the modern age and hence the mainstream school system.

We have also outlined the various academic approaches to value education, which again imply different underlying visions or world views. Finally, we have examined the development of affective neuroscience in order to elucidate the consequences for education. Affective neuroscience understands and even more emphasizes the importance of the emotional domain, sharply overlooked by Behaviourism and mainstream schooling. The fascinating discoveries of affective neuroscience –like those of aesthetic and spiritual neuroscience- enrich the inputs of the different schools of psychology of education and broaden the scope for integral education.

The limitations of mainstream schooling and its underlying psychology and world view lie in the reductionism that has been operated through modern materialism and its corresponding scientism –which is something different from science-. Mainstream schooling reduced the educational process to merely cognitive/ intellectual inputs, openly neglecting other dimensions of the human being such as the emotional and the aesthetic –and needless to say, the spiritual-. Recent scholarship like Gardner’s work has questioned the traditional and limited concept of intelligence and proposed a multidimensional vision of human intelligence comprising different forms of intelligence that correspond to different dimensions of humanity. Affective, aesthetic or spiritual neuroscience have made a decisive contribution in this horizon, bringing scientific evidence for the acknowledgement and comprehension of these other dimensions of humanity that were sharply overlooked by mainstream schooling and its underlying modern paradigm. From this point of view, the recent findings of neuroscience directly support the claims of integral education towards an overall approach to the growing child beyond the mere cognitive and intellectual level.

Today integral education has a sound foundation with roots in pedagogy, philosophy of education, psychology of education and even science –through quantum physics, new science and the new holistic paradigm-. This paper on educational psychology –parallel to similar papers dealing with other disciplines- tries to bring a humble contribution in this direction, hoping that educational authorities will gradually acknowledge this paradigm shift going on in the whole word, and will ultimately recognize the need for an integral form of education that educates the whole human being –not only the intellect-.

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