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DETERMINANTS OF DEVELOPMENT IN CHILDHOOD FROM AN INTEGRAL EDUCATION PERSPECTIVE*

Introduction: The childhood period is characterised not only by robust quantitative and qualitative developmental dynamics, but also by significant vulnerability to disintegrating factors.

Research Aim: The aim of this paper was to present an “intellectual tool” for an integral understanding of development (the cognitive aspect) and its stimulation (the practical aspect) during childhood, while identifying opportunities and risks associated with this stage of life.

Evidence-based Facts: The text presents an intellectual tool – Ken Wilber’s 4 quadrants model. It can be used to recognise the area of disintegration in the upbringing process (the cognitive aspect), but also to design integrative activities (the practical aspect). The authors discuss the problems of coherence between interior-oriented and exterior-oriented, as well as between individual-oriented and community-oriented approaches to an individual. Furthermore, they present the problematic of integrating civilisation and nature, culturalism and naturalism, direct and mediated experience, and inner and outer consciousness.

Summary: The presented article analyses issues related to one of the strategies included in the integral approach: the strategy of coherence. More broadly, it should be supported by a strategy of accessibility based on knowledge of theories of human development. These theories distinguish stages of development characterised by different increasingly complex competencies in terms of grasping reality.

Keywords: development, education, integrity, Ken Wilber’s 4 quadrant model

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INTRODUCTION

Childhood is a special period of very robust biological and cultural development. Through upbringing and socialisation, a child implements its biological programme, learns how to live in a society, as well as discovers and uses the culture, and eventually contributes to its creation.

Childhood is characterised not only by a great development potential, but also by susceptibility to negative transformations in multiple areas. Providing effective support, care and optimal and integral environment for development activity is of crucial importance during the childhood period. At the same time, minimising hazards while teaching resilience is also important (Hanson, 2020). This approach makes it easier for a child to find its way in an increasingly changeable and diversified world, affected by consequences of the syndemic. These phenomena are still accompanied by people's perception of the world stemming out from Cartesian dualism, to a great extent affecting their lives and activities (Wilber, 1996). The most common of them are still classifications into matter and spirit, romanticism and rationalism, intellect and intuition, order and chaos, nature and culture, body and mind. Unfortunately, also education often fixes them, frequently antagonising binary components and establishing new limits instead of eliminating, bridging and attempting to integrate them (Esbjörn-Hargens, 2007; Murray, 2009).

The dualism of body and mind is a typical approach in educational thinking, which then translates into educational practice: the two aspects of *I* are recognised as two separate beings (i.e. in accordance with this approach, the obverse and the reverse of a coin should be treated as two separate objects, where once we pay with the obverse and once with the reverse!). The negative consequence of dualistic thinking in education is prioritising intellectual competencies at the expense of bodily ones (Błajet, 2006, pp. 56–68). Such an attitude does not support creation of the optimal and adequate environment for development, also during childhood. The integral education, which enables multi-sided and integral human development from an early childhood, represents a certain antidote to this situation (Przyborowska, 2013, pp. 110–245).

RESEARCH AIM AND QUESTION

If the integrated development strategy is to be pursued in upbringing, it must tackle effects of disintegrating factors, frequently associated with fixed divisions present in the today's reality. Thus, certain questions arise: how should complex assessments of opportunities and risks to development during childhood be treated? Is the integral approach a proposal for showing conditions for development during childhood? The aim of this paper was to present, on a basis of the previous knowledge on this subject, an “intellectual tool” for an integral understanding of

development (the cognitive aspect) and its stimulation (the practical aspect) during childhood, while identifying opportunities and risks that are associated with this stage of life. The said tool is Ken Wilber's 4 Quadrant Model (2006).

EVIDENCE-BASED REVIEW

Sources of the model, and the integral approach model

The importance of a broad approach to development conditions was already noted by Dewey, who in his works emphasised a need for integral perception of inner mental, external behavioural, individual, and social aspects (Błajet, 2010, pp. 23–25). Without pursuing a deeper understanding of integrity, in this paper we assume that “integration” is a term defined as a combination or fusion of two or more elements to form one whole unit, without reducing one to the other, while “integrity” means wholeness or coherence. It can be used in relation to completeness of a system or a structure. It can also be used in relation to the integrity of a person, meaning that the said person is integrated emotionally, spiritually, and physically. In such a case, integrity can be interpreted as a sense of well-being and good functioning at every stage of a human life, including during childhood (Błajet, 2008). Whereas integral education is based on a developmental and proprietary approach of the All Quadrants All Levels (levels of consciousness) – AQAL model, which includes the following components: four dimensions of human activities and experiences, consciousness levels, development lines, and states and types of consciousness. They are used in different spheres of life to create integral programmes, concepts of work, and organisation of systems, including educational ones. All this creates a specific map or matrix, and fits into four areas: experiences, behaviours, culture, and social system. Those four areas refer to a subjective perception of the world, objective behaviours, the subjective cultural space, and the external, material and institutional dimension of the community life, respectively, thus, forming a multidimensional, horizontal and vertical vision of education (Wilber, 2006). The research conducted by Kielar is also accompanied by the vision of integral education. In her works, she emphasises its importance in the context of its use in the education (especially creative one), in the social studies methodology in the analysis of post-conventional development, or in the shaping of an integral education leader. She also highlights in her works that “a vision of education creating development conditions stimulating the development motivation and resonating with an evolutionary growth of an individual to the highest levels will not come true if it is detached from a practice of taking perspectives, which is an important instrument for development of the individual's awareness throughout their life” (Kielar, 2018, p. 57).

An integral perception of the development and education during childhood requires an insight into multiple areas, fields, and scopes of one undivided world

of education. We understand integrity as a situation when representations of reality created in a mind fulfil three main principles: appropriateness, accessibility, and coherence (Havighurst, 1981). The appropriateness principle means that the representations of reality should accurately reflect the real data. This means that our perception, understanding and interpretation of the world should be consistent with the external reality. When we create mental representations, they should be compatible with what we observe and experience in the external world. When our representations are consistent with real data, we are more certain that our understanding of the world is correct and adequate. The accessibility principle refers to the representation suitability for a level of individual's development. This means that our representations should be accessible and understandable to our minds at a given development stage. Every person has a different level of experience, knowledge and skills, therefore, representations of reality should be suitable for our individual abilities to understand and process information. When representations are accessible and adequate for our development level, we can better understand and use them. The coherence principle concerns an ability of using representations of reality concurrently. This means that our representations should be coherent and consistent with each other. When different representations are contradictory or inconsistent, this may result in confusion and hinder our effective processing of information. The concurrent use of representations enables our integral understanding and functioning in the world, and this contributes to better orientation and making more efficient decisions. All those aspects of integrity are important for our perception and understanding of the world. By ensuring that our representations are appropriate, accessible, and coherent, we can create more integral and reliable picture of the reality in our minds. Without coherence, appropriateness in the cognitive and practical spheres cannot be achieved. Here, the case of an educator that notices only the behavioural aspect of their pupil, without attempting to understand their interior, can be mentioned. When the accessibility principle is overlooked, all influences will not meet the appropriateness principle, because they will fall into the competency void of a pupil. In other words, they will be incomprehensible to them.

Due to publishing limitations, in the following analyses we will focus solely on coherence of the educational process. This process is affected by numerous tensions that may pose a hazard to its coherence – integrity, and in consequence, its effectiveness. The integral approach in education also uses a model of four quadrants based on the important theory of consciousness development of Wilber (AQAL). The four quadrants model is a tool that aims at capturing different dimensions of reality and understanding of their mutual relations. It consists of four quadrants representing four basic perspectives (Figure 1):

1. The intentional quadrant (individual subjective, I): This quadrant concerns the inner experiences of an individual, their subjective states of consciousness and point of view. It includes thoughts, feelings, intents, convictions, values, emotions,

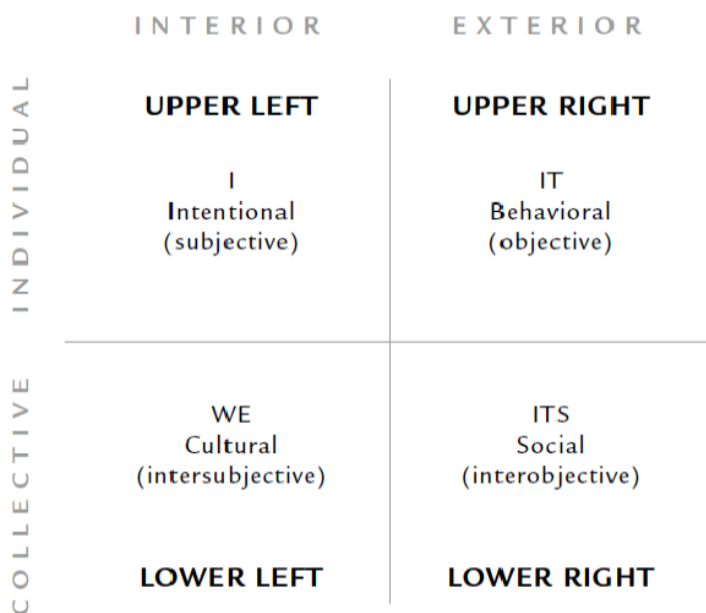
and similar. It concerns individual experiencing within the individual's interior (Upper Left – UL).

2. The behavioural quadrant (individual objective, IT): This quadrant refers to external observations and measurements that can be made on the basis of objective facts and phenomena. They include scientific research, material observations of the reality, physical bodies, brain, social behaviours, economics, politics, and similar. In this quadrant, we focus on objective aspects of the external world (Upper Right – UR).

3. The cultural quadrant (intersubjective, WE): This quadrant concerns relations between individuals and communities. It focuses on interactions between people, social structures, norms, culture, shared values, communication, interpersonal relations, and similar. In this quadrant, we analyse social aspects of our experience (Lower Left – LL).

4. The social quadrant (interobjective, ITS): This quadrant refers to structures, systems, social frameworks and institutions that influence our lives. They include, for example, law, economy, social organisations, or religious institutions. In this quadrant we analyse social and institutional frameworks influencing our experiences (Lower Right – LR).

Figure 1.
Four quadrants



Source: (Collins and Hines, 2010).

Wilber says that those four quadrants should form a part of every comprehensive analysis of the reality. Each quadrant is of the same importance, and the entire reality cannot be understood if we focus only on one part. The aim of this model is to provide a holistic approach to the studies on human experience and world, while considering different points of view and dimensions (Wilber, 2007).

Human development during childhood can also be analysed and described in the context of four quadrants. Let us analyse how child's development can be presented in a context of each of the above-mentioned quadrants:

1. The Individual-Exterior Quadrant (I – Objective): this quadrant concerns observable external aspects of child's development. It involves physical development of the body, such as growth, brain development, and development of motor, cognitive, and language skills. It focuses on external development indicators that can be observed and measured.

2. The Individual-Interior Quadrant (I – Subjective): this quadrant concerns internal experiences and child's emotional development. It covers emotional, intellectual, and cognitive development, as well as development of consciousness. It focuses on internal states, thoughts, feelings, convictions, and values that shape child's development.

3. The Collective-Exterior Quadrant (We – Objective): this quadrant concerns the influence of the social environment on child's development. It includes interactions with parents, siblings, caregivers, age peers, teachers, and other members of their community. It focuses on social (systemic) standards, values, behavioural models, and social structures that influence child's development.

4. The Collective-Interior Quadrant (We – Subjective): this quadrant concerns internalisation and child's identification with social groups, culture, values, and convictions. It includes development of social, cultural and ethnic identity, and development of social perspectives. It focuses on child's inner experiences and belonging to social groups.

The analysis of child's development in the context of the four quadrants facilitates holistic understanding and description of a comprehensive process of human development during childhood. Synergies and mutual interactions between these four quadrants shape a child both in an individual and in a social dimension.

Coherence between quadrants

UL-UR Integration

Our overall mood, good functioning, and personal development depend on integration between our behaviours and inner experience. We feel greater harmony and authenticity when our actions are consistent with our values and inner convictions. We can achieve a greater satisfaction, as well as our objectives, when we act with greater confidence and motivation. This means an ability to identify, understand, and effectively control own emotions in different situations. Emotional

control helps us to make more informed decisions and behave in a more positive way. Personal experiences and behaviours are constantly linked with each other. This may require striving to truly express oneself in different areas of life, and development of stress control skills and self-consciousness.

Concluding, UL and UR coherence means simultaneous effectiveness of taken activities and feeling both satisfaction with and joy in undertaken actions.

UL-LL Integration

A process of harmonious fusion of our consciousness, i.e. understanding of self, others and the world around us, with different components of our culture, such as values, convictions, traditions and social norms, is a precondition for an ability to fully use our own potential, as well as the potential offered by the culture. It enables communication and cooperation with people of different cultural backgrounds, and provides us with an ability to accept and respect differences, as well as with an ability to use these differences for enrichment and mutual development. It also means an ability to identify, understand, and think about cultural influences, convictions, and prejudices that influence us. We can be more open to different perspectives and challenges associated with cultural diversity, increasing our cultural awareness.

In today's global world, in which increasingly often we encounter cultural diversity, the integration of consciousness and culture is particularly important. Opening to different cultures, values and points of view may help us to understand different ways of thinking and behaving. Integration may lead to greater empathy, tolerance, and intercultural cooperation. Integration of consciousness and culture is a dynamic process requiring adaptation and openness. It may involve gaining knowledge about different cultures, participation in intercultural experiences such as travels, interactions with people of different cultural background, as well as continuous reflections and conversations about culture and diversity. Integration of consciousness and culture does not mean losing our own cultural identity. One can be proud of their cultural heritage and yet open to other cultures, creating a society that is rich and diversified.

Concluding, coherence of UL and LL, feeling both satisfaction with and joy in undertaken actions, and the use of different areas of culture also contribute to enrichment of culture.

UR-LR Integration

It is understood as a process of harmonious integration of our behaviours, attitudes and values with social requirements and norms applying in a given community. It involves an ability to express own authenticity and integrity while adapting to social expectations. Our social functioning, relations with other people, and health depend on integration between behaviours and the social system. We feel

a greater sense of belonging, social acceptance, and readiness to cooperate when we behave in a way consistent with social norms. The integration of behaviours with a social system depends on having necessary social competencies. These skills include empathy, understanding of other people, interpersonal communication, conflict solving, and cooperation. Social consciousness is one of metacompetencies. It means an ability to recognise and understand a social context, customs, rules and hierarchies prevailing in a given community. Social consciousness helps us to better understand expectations of others, adapt our behaviour, and make informed decisions in a social context.

However, the integration of behaviours and the social system does not mean thoughtless subjection to all social norms and expectations. This needs to be emphasised. Healthy critical attitude, understanding of own convictions and an ability to communicate and make social changes are also important. Finding an equilibrium between adapting and expressing own true self is crucial for integration of behaviours with the social system. This results in formation of social interactions based on understanding and cooperation.

Concluding, the coherence of UR and LR means simultaneous effectiveness of undertaken activities and consistence with systemic requirements, and in some cases, improving of the system.

LL-LR Integration

Integration of culture and the social system is a harmonious combination of different components of culture, such as values, norms, customs, language, and tradition, with requirements and structure of a community in which a given person lives. It is a process in which cultural diversity is respected and considered, while integrity and cultural values are maintained with simultaneous adapting to social rules and expectations. This enables creation of communities that are harmonious and well-balanced. This also means accepting and respecting different cultures, promoting intercultural dialogue, and using cultural diversity for mutual enrichment. To achieve integration of culture and the social system, different cultures existing in the society must be recognised and understood. This requires studying values, customs and views of different ethnic, religious or social groups. Cooperation, sharing experiences, and intercultural discussions may help in understanding and integration between different cultural groups. However, integration of culture and the social system does not mean losing our own cultural identity. Individuals and cultural groups may maintain and express their traditions, identity, and values, provided they do not violate basic social rights and principles.

Concluding, coherence of LL and LR means the simultaneous use of different areas of culture and contributing to its enrichment, as well as meeting system requirements, and improving the system in some cases.

Coherence – integration within quadrants

Apart from tensions that may exist between four dimensions of reality, **conflicts within each of the aspects** may also exist. Hence, integrating activities are extremely important.

LR: integration of civilisation and nature

In the case of educational influences, it is important to understand that a conflict between civilisation and nature does not have to be acute. In the process of upbringing, those two areas can complement each other, although each has its own characteristics. Civilisation is a social structure that carries values, customs and knowledge required for functioning of a community. A child is introduced into different areas of life, such as technology, art, science, morality, social relations, and other. In this case, civilisation provides children with structures, principles, and tools they need to find their way in the society. On the contrary, “nature” refers to the natural environment surrounding us and all activities occurring within it. By introducing a child to the world of nature, we help it to develop respect and understanding of the environment, as well as its observational skills, creativity and empathy. The contact with nature may also help in developing a healthy lifestyle and advantageous habits, such as outdoor physical activity. It is important to ensure in child’s upbringing that those two areas are connected with each other. This means that children need to have access both to natural and to civilisation experiences. This can be achieved by observing sustainable planning that covers the time spent in the society as well as outdoors, in contact with nature. For example, you can plan a family trip to a park, mountains, a forest, or to a beach, where children can discover and enjoy nature. However, it is important to provide children with access to schools, libraries, museums, and other places where they can gain knowledge and skills, and develop social networks. Finally, children should be taught respect for nature and responsibility for its protection. You can discuss with children issues related to protection, such as waste, climate change, and the environment. They can also be involved in simple tasks, such as energy saving, waste sorting, or tree planting.

Concluding, upbringing during childhood should consider a direct contact with nature and culture alike. This may influence a comprehensive development of the child, as each of these areas is associated with its own values. Children will understand the world better and feel integration with the surrounding world to a greater extent, if they are in contact with nature, as well as are educated in mankind achievements.

LL: integration of culturalism and naturalism

Similarly, naturalism and culturalism do both have to be in opposition. In child’s upbringing, culturalism states that culture plays an important role in shaping a person. In accordance with this approach, parents and caregivers should teach

to their children cultural values, norms, traditions, and competencies. Cultural upbringing involves introducing a child to different areas of culture, such as literature, art, religion, customs and language. Children should not only receive knowledge about their own culture, but also be taught respect, acceptance, and understanding of cultural diversity. On the other hand, naturalism in child's upbringing focuses on child's development in a context of nature and its environment. Naturalists are of the opinion that children should be provided with opportunities to experience and explore nature for their harmonious development. Taking the naturalistic approach into account, it is thought that maintaining contact with nature is beneficial for child's physical and mental health. Therefore, outdoor activities, observations of nature, playing in a natural environment, gardening, and other nature-related activities are encouraged. Finding a balance between naturalism and culturalism is necessary in the process of child's upbringing. This means that the process of upbringing should consider components of nature and culture alike. A child should have an opportunity to explore and appreciate its own culture and the natural environment. This can be achieved by providing a child with cultural experiences and time spend together visiting museums, exhibitions, theatres and walks in parks, botanical gardens and nature sanctuaries, to name but a few practical examples.

UR: integration of direct and indirect experiences

Two crucial components in child's upbringing are indirect and direct experiences. Both of these experiences have different advantages and influence on child's development. A direct experience means a direct contact of a child with the cultural reality and the environment. It is an experience gained by the child through direct interactions with objects, people, places, and events in its surroundings. Experiments, studies, exploration, social interactions, and experiencing different activities and situations in a real world are examples of direct experiences. Direct experiences enable children to gain knowledge and skills directly, and develop many competencies. Indirect experiences, on the other hand, include experiences received by a child through indirect measures, such as observations, reading, watching films, listening to stories, and use of various types of media. Indirect experiences help children to develop their imagination and curiosity, and learn from experiences of others. Reading books, watching documents, using educational applications, participation in online workshops, and other forms of indirect access to information and stimuli represent examples of indirect experiences. To be integral, child's development requires both indirect and direct experiences. Direct experiences enable children to explore, discover, develop social skills, and solve problems themselves. On the contrary, indirect experiences can provide a child with inspiration, knowledge, perspectives, and an opportunity for reflection.

It is important to provide children with options for discovering the world and using different media and messages, to maintain a balance between these two types of experience. To ensure a comprehensive shaping and optimum development, these experiences should suit child's age, interests, and needs.

UL: integration of internal and external consciousness

Merton stated that the inner self covers personal traits, values, motivations, and desires. This is what we are in our essence, our true nature, convictions, aims, and desires. The inner self focuses on inner factors that influence our attitudes, choices, and actions. However, the outer self relates to social role, expectations, norms, and standards that influence our behaviours and actions. The outer selves focus on how the society defines us, on social roles we are to perform, and on society's expectations towards us. A concept of inner and outer selves can be useful in the context of child's upbringing. Development and support of child's inner characteristics, and its adaptation to external social norms and expectations are necessary.

To help a child in development of its true "I", its upbringing should take into account development of its own characteristics, values, and skills. A child should be encouraged to discover its talents, interests, and values, as well as to develop skills consistent with its inner nature. However, child's upbringing cannot overlook external social factors. A child needs to learn how to function in a society, observe social principles and norms, and adapt to social expectations. Children should be taught fulfilment of different social roles, cooperation, a respect for others, understanding of diversity, and empathy. In fact, child's upbringing should take into account both inner child's needs and development, and external social circumstances. When teaching a child social skills and norms, and adaptation to the society, parents and caregivers should support development of its inner "I". Development of child's personal values and identity, and balancing them with social norms are of paramount importance. Optimum child's upbringing involves supporting its individual development, encouraging it to truly express itself, and teaching it how to live in harmony with the community and the others (Merton, 1968).

SUMMARY

The integral theory developed by Wilber assumes that normal development of an individual depends on simultaneous changes in four quadrants (individual: subjective – UL and objective – UR, cultural – LL, and social – LR), and different levels of consciousness. The presented article discusses issues related to one of the strategies included in the integral approach: the strategy of coherence. More broadly, it should be supported by a strategy of accessibility based on knowledge of theories of human development. These theories distinguish stages of development charac-

terised by different increasingly complex competencies in terms of grasping reality. Wilber emphasises that higher competencies cannot supplant and replace lower competencies. For example, intellectual understanding cannot replace bodily perception, because thinking cannot replace feeling. The strategy of appropriateness, the third component of the integrity strategy, is based on the foundation of sensory cognition and its importance is particularly noticeable in the era of smartphone lifestyle. The strategies of accessibility and appropriateness, due to limited frameworks, have not been discussed here and require a separate analysis.

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UWARUNKOWANIA ROZWOJU W OKRESIE DZIECIŃSTWA W PERSPEKTYWIE EDUKACJI INTEGRALNEJ

Wprowadzenie: Okres dzieciństwa charakteryzuje wielką dynamiką rozwoju w sensie ilościowym i jakościowym, ale też szczególną podatnością na czynniki dezintegrujące.

Cel badań: Celem niniejszego tekstu jest zaprezentowanie „intelektualnego narzędzia” umożliwiającego integralne rozumienie rozwoju (aspekt poznawczy) i jego stymulowania

(aspekt praktyczny) w okresie dzieciństwa z jednoczesnym wskazaniem szans i zagrożeń, które wiążą się z tym etapem życia.

Stan wiedzy: W tekście zaprezentowano intelektualne narzędzie – model 4 kwadrantów Kena Wilbera. Może on służyć rozpoznawaniu przestrzeni dezintegracji w procesie wychowania (aspekt poznawczy), ale też projektowaniu działań integrujących (aspekt praktyczny). Omówiono problematykę spójności między podejściem ukierunkowanym na wewnątrz i zewnątrz jednostki, między podejściem ukierunkowanym na jednostkę i na społeczność. Przedstawiono też problematykę integracji cywilizacji i natury, kulturalizmu i naturalizmu, doświadczenie bezpośredniego i zapośredniczonego, świadomości wewnętrznej i zewnętrznej.

Podsumowanie: Zaprezentowany tekst rozwija problematykę związaną z jedną ze strategii wchodzących w skład podejścia integralnego: strategię spójności. W szerszym ujęciu powinna być wspierana przez strategię dostępności bazującej na znajomości teorii rozwoju człowieka. Teorie te wyróżniają etapy rozwoju charakteryzujące się odmiennymi coraz bardziej złożonymi kompetencjami w zakresie pojmowania rzeczywistości.

Słowa kluczowe: rozwój, wychowanie, integralność, model 4 kwadrantów Kena Wilbera

