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REFLECTIONS

Consciousness education: Reimagining teaching and learning through interconnectedness, experience, and transformation

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ABSTRACT

The educational system in most cultures today uses the materialist or reductionist worldview as its basis for generating and sharing knowledge. This worldview understands materiality as a fundamental characteristic of the universe, with subatomic particles being the foundation of reality, and consciousness being solely a product of brain activity. In this article, we propose that an alternative worldview, in which consciousness is considered the ground of reality, with the material universe arising out of the creative dynamism of consciousness, is not only equally valid scientifically, but also creates an educational milieu which is more creative, nurturing, and transformative for both students and teachers. We reflect on preliminary findings from a collaborative inquiry project designed to explore approaches to teaching about non-materialist perspectives on consciousness. Early observations suggest that consciousness education may promote transformation in learners' worldviews, well-being, and senses of interconnectedness.

Introduction

Education is never neutral. Whether acknowledged or not, educational systems are grounded in assumptions about reality, knowledge, the human person, and the purpose of learning. In many contemporary contexts, these assumptions are shaped by a broadly materialist worldview: the view that reality is constituted by matter, that consciousness is produced by the brain, and that reliable knowledge is primarily generated through objective, measurable, third-person inquiry. This worldview has made invaluable contributions to science, technology, and many areas of human understanding. At the same time, when it becomes the largely unquestioned basis of education, it can narrow what counts as knowledge, marginalize first-person experience, and limit how learners understand themselves, others, and the wider world.¹

The Consciousness Education Project, described below, begins from the premise that education needs to engage more directly with questions concerning the nature of consciousness. These questions are not only philosophical or scientific; they are also ethical, ecological, and spiritual. If consciousness is understood only as a private by-product of brain activity, this leads to one set of assumptions about teaching, learning and human potential. If, however, consciousness is understood as more fundamental, relational, participatory, or non-local — as suggested by

scholarship in consciousness studies, transpersonal psychology, philosophy, contemplative traditions, and postmaterialist science^{2, 3, 4} — then the implications for education are profound. For readers interested in the evidence supporting these perspectives, see Kelley et al.⁵

By “Consciousness Education” we mean educational inquiry that explores perspectives on the source and nature of consciousness, and their implications for ways of being, knowing, teaching, and learning. Given that there is no conclusive evidence for any single agreed upon theory regarding how consciousness works^{6, 7}, CE is about “forbidding a premature closure of our accounts with reality,” as psychologist William James cautioned.⁸ It is also about opening our minds to different ways of knowing and diverse worldviews. The classes involve encouraging critical reflection on our assumptions about consciousness whatever they may be. This does not involve replacing one fixed worldview with another, nor does it require learners to adopt a particular metaphysical belief system. Rather, it invites critical, experiential, and dialogical engagement with foundational questions that are often absent from mainstream educational settings. These include: What is consciousness? Is consciousness produced by the brain, or might the brain emit, transmit, or permit consciousness?⁹ What kinds of knowing become possible when subjective, embodied, intuitive, and spiritual forms of experience are taken seriously? How might education change if learners are

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understood not as separate, isolated individuals, but as participants in wider fields of interconnection?

The project described in this article emerged from a collaborative inquiry involving educators working in diverse contexts, disciplines, countries, and age groups. Participants shared a concern that the dominant educational paradigms often fail to address the meaning and purpose of human life, and the possibility that consciousness may extend beyond the individual brain. Consciousness Education is not simply about adding contemplative or mindfulness activities to existing structures. It is about examining the worldview that shapes those structures, and asking how education might be re-envisioned if we question the assumption that consciousness arises from the brain.

This article introduces the Consciousness Education Project, describes a preliminary theoretical framework that emerged from an informal collaborative inquiry group, and shares two examples of consciousness education projects. We first outline the methodology, before presenting seven principles generated through dialogue, reflection, and analysis across the participating projects. These principles are not intended as a prescriptive framework, but as a provisional articulation of common ground among educators exploring consciousness in relation to teaching and learning. We then offer examples in practice, including projects that work with university students and children through transformative, embodied, and nature-based pedagogies.

The consciousness education project

The Consciousness Education Project developed in response to a need for educators to engage more explicitly with the implications of consciousness studies for educational theory and practice. While consciousness is increasingly explored in neuroscience, philosophy of mind and parapsychology, it remains marginal within mainstream educational discourse. Where consciousness does appear in education, it is often framed in terms of mindfulness, attention, social-emotional learning, or wellbeing. These are important developments, but they do not necessarily address the deeper ontological question of what consciousness is, nor how different understandings of consciousness shape educational purpose, pedagogy, curriculum, and relationship.

The project brought together educators already working, in different ways, with expanded or non-materialist understandings of consciousness. Some were teaching university courses; others were working with children, community groups, arts-based learning, spiritual education, ecological education, or professional development. Their contexts differed, but they shared a commitment to exploring how education might be transformed when consciousness is understood as more than an individual cognitive function. This informal collaborative inquiry group offered a space for educators to reflect together on their practice, identify shared principles, examine differences, and begin to articulate Consciousness Education as an emerging field of inquiry.

A key feature of the project was that it did not begin with a pre-existing theoretical model imposed on participants. Instead, it developed through a participatory process in which theory and practice informed one another. Participants reflected on their own educational initiatives, shared accounts of their work, listened to others' experiences, and inquired into common themes. In this way, the project sought to honour the principles it was exploring: relationality, participation, lived experience, reflexivity, and openness to emergence.

Collaborative inquiry methodology

The methodology informing the Consciousness Education Project was collaborative inquiry, grounded in Heron's¹⁰ concept of cooperative inquiry. Collaborative inquiry is particularly appropriate for research that seeks not only to study a phenomenon from the outside, but also to engage participants as co-inquirers in a shared process of meaning-making. Rather than treating participants as subjects from whom data are extracted, collaborative inquiry recognizes them as

active contributors whose experience, reflection, practice, and interpretation are central to the generation of knowledge.

This methodology was chosen because Consciousness Education is itself an emerging and participatory field. The project was not designed to test a fixed hypothesis or evaluate a standardised intervention. Instead, it explored a developing educational movement from within, asking what educators are doing when they teach from a wider understanding of consciousness, what assumptions guide their practice, what values they hold, and what kinds of transformation they observe. Collaborative inquiry allowed the group to generate knowledge grounded in practice, while moving toward a more coherent theoretical articulation of the field.

The inquiry began with a series of three webinars hosted by the authors and advertised to educators who were interested in exploring ideas about consciousness in their classes. Fifteen educators were selected from this group, working across varied formal and informal educational settings, in different countries, with different age groups and across different disciplines. The participants shared descriptions of their projects, pedagogical approaches, theoretical influences, experiences with learners, and reflections on the challenges and possibilities of teaching about consciousness. While this was not a formal research project, these accounts became the basis for collective reflection and analysis. Through sustained dialogue, the group identified a "golden thread": the recognition that these projects were all concerned, in different ways, with fostering experiences and understandings of interconnectedness.

This awareness led us to develop a guiding question for our collaborative inquiry: "How can we foster the experience of interconnectedness through Consciousness Education?" Through a process of sharing our experiences of developing and delivering Consciousness Education programmes, which involved careful reflection, dialogue, and analysis, we noticed several recurring themes across the different contexts that we then identified as seven core principles. We offer them as guides rather than prescriptions. They describe an approach to education that emerges from and contributes to a non-materialist paradigm for understanding consciousness, while remaining open to further shaping by those exploring Consciousness Education in different contexts and cultures.

A further factor that influenced our choice of collaborative inquiry as research method was that it is also congruent with the worldview being explored. If consciousness is understood as relational, participatory, and interconnected, then knowledge about Consciousness Education cannot be generated adequately through detached observation alone. It needs to include first-person experience, second-person dialogue, and critical reflection on theory and data. The inquiry therefore sought to hold together subjective experience, intersubjective meaning-making, and scholarly analysis.

This approach also brought challenges. Participants came from different intellectual traditions and used different language to describe consciousness, spirituality, transformation, and education. The collaborative process required patience, humility, and careful attention to language. Rather than eliminating these differences, the inquiry treated them as a resource. The resulting principles reflect not uniformity, but a shared field of concern expansive enough to include multiple perspectives.

The golden thread and the seven principles

As stated earlier, as a consequence of creating some coherence amongst the diverse educational contexts represented – a 'golden thread' which would connect the different projects – we realized that all the programmes were seeking to foster interconnectedness among parts of systems that are usually considered separate in mainstream education. Self/other, matter/mind, human/nature, head/heart, outer/inner, science/spirituality, sciences/humanities, parts/wholes – education often operates within a dualistic ontological framework. Understanding how these dichotomies interconnect is helping to integrate traditionally

dualistic conceptions.

Following our identification of the golden thread, the seven principles represent further commonalities across our perspectives, priorities, and pedagogies as consciousness educators. Some projects focus more on certain principles than others, and no one project needs to address all seven. Rather, they articulate our common ground and may help guide further development of a theoretical framework for Consciousness Education. The following provides an overview of the seven principles.

Grounded in non-materialist perspectives supported by scientific inquiry

Consciousness Education questions the assumption that consciousness is merely a by-product of the brain. It draws on scientific and philosophical inquiry that takes seriously the possibility that consciousness may be fundamental to reality, while remaining critical, evidence-informed, and open to ongoing investigation.¹¹

We use the term “non-materialist” here rather than “postmaterialist” because there is discomfort with the implication that these perspectives emerged from or followed materialism, when cultures worldwide have long understood consciousness as existing beyond the material world.¹² The rise of scientific materialism, “realism,” and “rationalism” as the dogma of modernism over the last 400 years^{11,13,14} has led many scientists and scholars to dismiss any concept of consciousness as existing beyond the brain or matter as primitive, mythical, wishful, or faith-based. However, empirical and phenomenological research reveals anomalies — phenomena that physicalist theories of consciousness cannot explain.^{15, 16, 5, 17} Consciousness Education draws on both scientific inquiry and diverse spiritual perspectives as legitimate and complementary ways of knowing¹⁸ that help to provide insight into the source and nature of consciousness and reality.

Understands all living systems as holistic, dynamic, and interconnected

This principle echoes language from ancient and modern philosophies that understand the universe as holistic — made of interconnected, not separate, parts.^{2,19} Today’s physics observes this interconnectedness in the form of quantum entanglement: bonded particles maintain an invisible connection even when separated by space. Dynamic means never the same and always changing. Consciousness educators understand that learning takes place within living systems of relationship — between individuals, communities, cultures, and the natural and invisible world. Education is therefore relational and contextual, shaped by dynamic patterns of interconnection rather than linear processes and end results. This emphasis also offers opportunities to introduce consciousness, which is truly transdisciplinary, into educational systems customarily divided into separate subject disciplines.²⁰

Emphasizes experience

Consciousness Education values lived experience. It attends to inner life — awareness, feeling, intention, meaning — alongside action and interaction. Authentic creativity is prized over knowledge acquisition. The teacher is not the expert who knows all the answers, and students are not empty vessels to be filled with knowledge.²¹ Teachers’ and learners’ whole beings are welcomed into the classroom, including experiences outside school. Curriculum is co-created with attention to the whole child or person, cultural context, and shared interest. Consciousness Education emphasizes experiential learning, critical reflection, and relevance to ways of being in the world. Understanding grows through participation, reflection, and engagement, not just through information transfer.

Allows consciousness to teach through us

As consciousness educators, we recognize that a learning field exists. The concept of the learning field is introduced in *The Living Classroom*,²²

which applies Sheldrake’s theory of morphic resonance^{23,24} to explain how a sense of shared mind can form within classes and courses. The learning field is an invisible force of interconnected consciousness that can help to facilitate more profound teaching and learning. There are ways educators can use attention and intention, along with various other tools, to strengthen and work with the learning field.^{25, 26} Teaching is approached as a relational and responsive practice rather than through one-way communication. It becomes less about delivering content and more about creating conditions where insight and understanding can emerge naturally.

Facilitates heart-centered and embodied teaching and learning

Learning is understood as embodied and relational, not just cognitive. Consciousness Education understands the mind and body as interconnected. Students are not just brains on sticks. Neither are teachers. There is wisdom stored and accessed through different parts of the body. Tools for developing the mind-body connection, such as movement, breathwork, visualization, and attention to the embodied quality of experiences, may become part of classroom routines. Consciousness Education values heart-centredness — qualities such as love, care, compassion, empathy, and ethics — as integral to teaching and learning alongside intellectual rigour. Consciousness educators intentionally foster presence, respect, reciprocity, and collaboration rather than competition in their classrooms.

Breaks from cultural norms

Engaging with Consciousness Education involves questioning familiar assumptions about education, such as the emphasis on speed, competition, and teaching to the test. The rise of artificial intelligence is challenging us to rethink the very purpose of education. Acquiring information is easy. Consciousness Education invites us to pause, reflect, and imagine alternative ways of learning that value depth, care, and meaning. Young people might wonder, if AI is smarter than me, what is my value? This moment offers an opportunity to deepen and widen our understanding of human intelligence. We are not just information processors. Consciousness Education invites us to revisit the core assumptions that underlie the dominant cultural worldview, or, in other words, to question the story we are in,²⁶ opening learners to the possibility that they are more than they have been told.

Cultivates transformative shifts and integration

Education shapes how people understand the world and how they choose to live their lives. Consciousness Education brings together different ways of learning — thinking, feeling, and embodied experience — and connects them to personal, professional, and social change. We recognize that Consciousness Education introduces concepts and stories of experience that may challenge the fundamental beliefs which many people hold about reality. Consciousness educators want to help learners work through the ontological shock that sometimes arises when we learn about or experience phenomena that our worldview considers impossible.¹ Sometimes cognitive dissonance occurs, leading to uncomfortable emotions and resistance to new understandings.^{25,27} When transformative learning occurs, learners may experience a sense of alienation and struggle with how to communicate their transformation to others. Sometimes letting go of old ideas is frightening before new ideas are formed.²⁸ Consciousness educators aim to address this by creating supportive classroom communities that can help groups navigate profound, transformative learning together. Then, integrating new understandings into ways of being in the world becomes possible.

In addition to guiding our work, these principles may help distinguish Consciousness Education from initiatives that may be similar, complementary, and sometimes even rooted in non-materialist perspectives on consciousness, but do not necessarily foreground the

objective of critically examining mainstream materialist perspectives on consciousness. Such pedagogical approaches may include contemplative education,²⁹ holistic education,^{19, 30} mindfulness-based interventions,³¹ arts- or nature-based pedagogies,³² and social and emotional learning. These approaches are valuable for promoting wellbeing, transformative learning, and culturally relevant pedagogies, but they are not necessarily doing Consciousness Education in the way that we mean. The core definition remains: exploring perspectives on the source and nature of consciousness and their implications for ways of being, knowing, teaching, and learning.

Positive transformational results from consciousness education projects

Finally, we share the aims, goals, and emerging results from two of the projects that group members have initiated. Ethics approval was obtained from University of Colorado and York St. John University, respectively. We briefly summarize preliminary findings from two of the sub projects underway.

The first, led by project leader Dr. Annie Margaret, involved a seven-week undergraduate course at the University of Colorado in the School of Engineering. The aim of the course was to educate students about perspectives on consciousness beyond materialism. Students came from diverse disciplinary backgrounds, including engineering, design, and social sciences. The course combined short lectures, guided discussions, readings from neuroscience, philosophy of mind, postmaterialist scholarship, and structured experiential practices. Rather than promoting any single worldview, the pedagogical goal was to cultivate epistemic openness, critical thinking, and discernment regarding dominant assumptions about mind and reality.

Each week focused on a thematic progression, first examining materialism and its limits, and then exploring anomalous data and explanatory gaps, alternative models of consciousness, first-person methods, ethics and responsibility, and integration. Dr. Margaret evaluated the course's effectiveness in expanding students' worldviews by asking them to complete a pre- and post-course survey measuring their beliefs about consciousness, using the Beliefs About Consciousness and Reality Questionnaire developed by Baruš and Moore.³³ Students also completed weekly written assignments and final reflective narratives.

The evaluation of the survey responses was encouraging. When looking at the sum of all questionnaire items, 75% of the participants (9/12) showed a positive change, increasing from 18.9 pre-course to 31.5 post-course. The largest mean increases were observed for the categories Antiphysicalism (+4.75), Extraordinary Beliefs (+3.92), and Inner Growth (+3.42). Items concerning whether consciousness can be fully explained in physical terms, whether consciousness is an emergent property of matter, and whether conscious intention plays a role in shaping the universe showed movement in over 75% of participants. In each case, most changes reflected decreased endorsement of strictly physicalist explanations and increased openness to non-reductionist interpretations.

When Margaret evaluated the students' final reflections, she found several themes that cut across participants with differing initial beliefs and degrees of belief change. Instead of student beliefs converging on a single worldview, their reflections showed an increase in epistemic humility, deepened meaning-making, and integration into ethical and creative life, even among students who remained skeptical. One student said, "Now, I'm left with a lot of questions and uncertainty, and I think that's a wonderful thing. It's better that there's something to explore." Another added, "I'm not suddenly 'spiritual,' but I'm definitely more humble about what counts as 'real.'" This suggests that the course functioned as an epistemic destabilizer rather than a persuasive intervention.

Many students described a conceptual shift away from consciousness as strictly brain-bound toward metaphors of filter, field, or stream. One student commented, "I imagine consciousness now as something that

flows through the brain, rather than the brain creating consciousness." Students also repeatedly identified human experience — especially near-death experiences, out-of-body experiences, and shared testimony — as the most persuasive form of evidence. One student reflected, "Hearing how many people have had experiences of expanded consciousness changed my awareness permanently."

There were also promising shifts in ethical reorientation toward care, reverence, and responsibility. Students wrote: "The world and the people around us are not resources to exploit, but parts of an interconnected whole"; "If consciousness is fundamental, then everything becomes part of a living, sensing network"; and "I consider the ethical impact of human awareness in everything I design now." Finally, many reflections emphasized practical integration, including meditation, creative practice, attention regulation, and more intentional relationships with technology. We were struck by the fact that this was a course in a School of Engineering, and that engineering students incorporated these shifts in worldview into their design projects, questioning assumptions about efficiency, value, meaning, and human experience in technological systems.

The second project, carried out by Adi Vickers, a doctoral student at Alef Trust, is titled "The Hands that Move the Mustard Seed." It is still ongoing; thus, we share the main goals, elements, and preliminary findings rather than a complete evaluation. It is being carried out as part of the *A Place For Us* integral arts and nature-based education project for rurally marginalized children in Neemka, Uttar Pradesh, India. The goal of the project is to allow young participants, ages 5-16, many from lower tribal castes, to explore consciousness in an embodied, meaningful way that is relevant to their context and appropriate to their current level of development. The project aims to help children understand that the material world is impermanent and to challenge cultural norms of rural India, such as being bound by karma or caste, thereby enabling them to envision a better life for themselves, their families, communities, and the surrounding natural world.

The metaphor of the mustard seed — something tiny that grows into something vast — aligns with the view that consciousness is not just a byproduct of the material brain, but something primary that unfolds into tangible reality. The core practice invites children to experience the movement of consciousness from silence, or pure potential, to something concrete, mirroring philosophical perspectives such as those of Kastrup³ and Faggin,² who regard consciousness as fundamental. At the centre of the session is a simple yoga practice, Surya Namaskar, accompanied by the story of the mustard seed.

This is a Hindi-medium project, which means that the story of the mustard seed can be explored by children in their own language, incorporating relevant, age-appropriate, and familiar ideas from Indian philosophy and culture. Hands play an important part in the movements and sequences of postures, acting as another metaphor for consciousness or the Divinity that moves everything. Inviting the children to experience the movements first with their "small" hands and later as the "big hands of the Divine" enables them to feel the contraction and expansiveness of consciousness within their own bodies. The session begins with a heart-centred meditation, which includes conscious breathwork. Pre- and post-session work includes reflective circles and creative artwork such as flower mandalas, drawing, and "dream tree" art.

The project seeks to foster growth at both personal and collective levels. Goals for the young participants include strengthening emotional intelligence and self-regulation; developing focus and presence through child-friendly meditative and contemplative practices; nurturing compassion and heart-centredness through shared reflection and embodied movement; awakening a broader sense of self that transcends traditional boundaries of caste, gender, and social status; building resilience; fostering creativity and intuitive problem-solving through art and the natural world; cultivating a holistic mind-body connection; deepening the experience of interconnectedness with nature; establishing safety, presence, and relational trust; and supporting collective agency.

Preliminary findings, based on the facilitators' observations, suggest that children are showing increased levels of calmness and emotional presence. Even the youngest children "remain engaged for full sessions [45 to 60 minutes] with relaxed faces and smiles." Participants can now sustain focus on a range of tasks despite challenging learning backgrounds. Kindness and compassion are more readily observed in the group, as children spontaneously help one another during "tree play" and flower arranging, and female participants are becoming more confident.

In addition, the combination of energetic play, such as the Raju game and tree climbing, and calming practices, such as Surya Namaskar and breathing, appears to support emotional regulation and mental resilience. Participants are displaying a growing ability to move between high energy and calm presence. They are also becoming more creative, from complex tasks such as creating flower mandalas and dream tree artwork, to simpler ones such as decorating their hair with flowers or striking creative group poses for the camera. They are also better able to solve problems using the simple, natural resources they have around them. It is encouraging that some children, who have poor posture due to spinal problems from birth and a lack of protein in their diet, have shown a visible improvement in posture over the past six months.

The teachers have also noticed that participants who previously had a transactional relationship with nature are now engaging with it differently. This can be seen in the way they reverently hold mustard seeds or flowers in their hands, or hold hands around trees, as if the trees are participants in their play. In summary, participants are beginning to show signs of experiencing physical and emotional safety: they are confident enough to express themselves verbally; they are smiling and laughing more; they are feeling freer to express themselves through movement or song; and they are more likely to take initiative rather than waiting passively for an adult to decide something. These are important signs of their beginning to embody an expanded understanding of their mind-body connections, and their interconnection with others, as well as with the natural world. It is impossible to determine whether these observed improvements in these children were due to aspects of curriculum that were related to consciousness or to the broader engagement of the children with facilitators and with each other, but both are relevant aspects of consciousness education.

Summary and conclusions

The Consciousness Education Project suggests that when education takes the nature of consciousness seriously, it can open new possibilities for teaching, learning, and human development. Across diverse educational contexts, the collaborative inquiry identified interconnectedness as the golden thread linking the participating projects. Whether working with university students in engineering or children in a rural Indian arts and nature-based education project, Consciousness Education invites learners to question inherited assumptions about mind, matter, self, others, nature, and the purpose of learning.

The seven principles developed through the inquiry offer a provisional framework for this emerging field. They point toward an education grounded in non-materialist perspectives supported by scientific inquiry; attentive to holistic, dynamic, and interconnected systems; centred on lived experience; responsive to the learning field; heart-centred and embodied; willing to break from limiting cultural norms; and oriented toward transformative shifts and integration. These principles do not prescribe a single curriculum or worldview. Rather, they provide a shared language for educators who are seeking to explore consciousness critically, experientially, and relationally.

The emerging findings are promising. In the university course, students showed increased openness to non-reductionist understandings of consciousness, greater epistemic humility, and a stronger sense of ethical and creative responsibility. In the Mustard Seed project, facilitators observed increased calmness, focus, confidence, creativity, compassion, bodily presence, and connection with nature. These

preliminary findings require further evaluation, but suggest that Consciousness Education may support forms of wellbeing and transformation that are intellectual, emotional, embodied, ethical, and spiritual. However, we must be cautious in interpreting these preliminary findings, as there may be other challenges and possible negative impact that have not been fully explored. In addition, there may be multiple factors contributing to these positive changes, that may not be accounted for by consciousness education alone. Further research in this field is needed to better understand what really occurs for learners in these different educational contexts.

We therefore propose Consciousness Education as both a field of inquiry and a pedagogical orientation. It asks educators and learners not simply to acquire more information, but to revisit the assumptions that shape what counts as knowledge, who we understand ourselves to be, and how we relate to the living world. In a time of ecological crisis, technological acceleration, social fragmentation, and uncertainty about what it means to be human, such inquiry is not peripheral to education. Our claim is that it is central to its renewal.

CRediT authorship contribution statement

Marjorie Woollacott: Writing – review & editing, Writing – original draft, Project administration, Methodology, Investigation, Funding acquisition, Formal analysis, Data curation, Conceptualization. **Joan Walton:** Writing – review & editing, Writing – original draft, Validation, Supervision, Project administration, Methodology, Investigation, Funding acquisition, Formal analysis, Data curation, Conceptualization. **Laurel Waterman:** Writing – review & editing, Writing – original draft, Validation, Supervision, Methodology, Investigation, Funding acquisition, Formal analysis, Data curation, Conceptualization.

Declaration of competing interest

The authors declare the following financial interests/personal relationships which may be considered as potential competing interests: Marjorie Woollacott reports financial support was provided by Salvia Foundation. If there are other authors, they declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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