Truth, Love and Justice:
A New Paradigm for Education and Its Reform

Rodney H Clarken

© June 6, 2012 Edition
Dedicated to
John R and Ethel M Clarken,
my parents and first teachers.
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Acknowledgements

Many people have helped me over the years. The list is long and I will only touch on a few here. First, I dedicate this book in memory of my mother and father, Ethel M. and John R. Clarken. They gave me the gift of my life and helped set the foundation of my character. They were my first teachers. I honor and respect them. My dad died in 1988 and my mom in the midst of my writing this book: October 25, 2011.

Second, thanks are due to the caring and committed teachers I have had throughout my many years of schooling. They were dedicated and helped me find my way. I have striven to exemplify the virtues they imparted and this book honors the service and sacrifices of teachers everywhere. Third, I thank those family, friends and community members who have assisted my becoming who I am today. Fourth, thank you to the many colleagues in education I have worked with over the last 40 years. They have enriched, informed and inspired me.

Fifth, I thank those who have reviewed this book and helped it along in its progress, giving me suggestions for improving it and encouraging me to publish it, including Derek Anderson, Willow Harth, Christina Labij, Bill Huitt, Yan Ciupak and, especially, Frances O’Neill. Sixth, Gerald Waite edited my work and helped craft it into what you read in its present form. In this process, he has exemplified the virtues of truth, love and justice, the principles discussed in this book.

In addition, many educators and scholars have helped shape and influence the thoughts shared in this book. Finally, I have been working on several of the ideas in this book for many years. Parts of this book have been adapted from previous work, much of it posted on my website at rodclarken.wordpress.com/. You may go to these sites to see these and other things I have done, including courses, presentations and webcasts. As with these materials, I have decided to put this book online, making it more freely and readily available to all. In the spirit of truth, love and justice, I hope it will contribute to the strengthening of these values in you, and that you in turn will do the same for others.

It is also important to acknowledge the role the Bahá’í Faith has played in my thinking and my life. The Bahá’í writings have been the primary source for refining my own practice and understanding of truth, love and justice for over four decades. I have found in the Bahá’í teachings the most convincing answers for addressing the needs of my life and our modern world.

In closing, though I have striven to produce a book that exemplifies the ideals of truth, love and justice, I have many faults and limited abilities for which I alone bear blame. I take full responsibilities for any errors, omissions and other weakness or faults you may find in this book. I am not claiming anything I have written here is completely new or original. I suspect most of what I am have to say has been said before, but I hope my effort to share what I believe to be true, loving and just will be a worthwhile contribution to you. When known and appropriate, I
have cited the pertinent sources. As this book was published electronically, I am able to incorporate corrections and suggestions for improving it into future revisions. Please send them to rclarken@nmu.edu. I hope future editions will reflect our collaborative effort to enrich the conversation concerning improving education.
Preface

I have been interested in the big questions for as long as I can remember: What is the meaning of life? What is good? What is truth? How do we realize our potential? What should I do with my life? I had limited resources growing up on a tenant farm in Iowa, but a deep desire to know. My local school gave me a good foundation for learning and the library in the nearby town of Spencer gave me access to other worlds. In search of answers, I would question anyone, anywhere I could.

When I was 16 years old, I went to the Iowa State Fair with a classmate who was showing a pig there. While there, I visited all of the religious booths engaging in conversations with those willing to entertain my questions. The last one was a religion I had never heard—the Bahá’í Faith. It was the first time I had found something that gave such clear, reasonable and convincing answers to my questions. It has remained an ongoing source of insight and inspiration in my life.

The next year I left for Mississippi to attended university and get more involved with civil rights. The university did not satisfy my desire learn and grow, so I left after two quarters to live and study in an ashram. When I felt I had learned what I could in the ashram, I sought answers living off the land. The draft and a drought ended my back-to-nature episode so I went back to college, attending six in five states earning five degrees and becoming a teacher.

I have taught in a rural elementary school with Indian children in central Wisconsin, a YWCA sponsored secondary school for girls on the slopes of Mt. Kilimanjaro, a government primary school with children from different tribes and nations in northern Tanzania and a Danish international training center for volunteers working in Africa. I have taught in urban and rural, black and white, religious and secular, public and private, and state and international colleges and universities in the United States, Virgin Islands, Botswana, China and Switzerland.

My education, teaching and faith have helped me to find answers and meaning and to move beyond my limited self-interests and thinking. I have tried to do the right thing and to become a better person. I have hoped for similar things for my students. In this process, I have found three guiding ideals particularly helpful and powerful—truth, love and justice. I believe these three principles are instrumental for effectiveness when working with and transforming individuals, communities and institutions. They are especially powerful when employed by those in leadership positions to promote the well-being of individuals and society.

In this book, we will explore truth, love and justice and how they might change our perceptions, rhetoric, assumptions and claims about education and its reform. I think truth, love and justice are essential tools for understanding education and evaluating reform proposals. I am present my three-way test of true, loving and just as a solution to our problems, not only in education, but in our lives. You get to apply your faculties of truth, love and justice to decide for yourself.
Chapter 1. Truth, Love and Justice

Human Capacities

When we refer to human nature, we generally are referring to our ways of thinking, feeling and acting that distinguish us from animals. We have a body with its animal nature and traits, but have also been endowed with greatly increased capacities to know, love and choose how we will behave. These capacities make us human.

Where these capacities come from and what their characteristics are have been among the oldest and most important questions in human thought. Philosophy and religion have explored these questions to better understand the meaning of human life and guide human behavior. The arts and literature have also given expression to these capabilities and to what it means to be human. More recently, the sciences have been studying humans to gain more knowledge about who we are and the character of our thinking, feeling and being.

The qualities to know, love and choose are faculties of our minds, hearts and wills. These three capabilities have an immaterial or spiritual nature that some call the soul. The soul is defined as “the complex of human attributes that manifests as consciousness, thought, feeling, and will, regarded as distinct from the physical body” (Encarta Dictionary). In other words, the rational soul is the power behind our minds, hearts and wills to manifest conscious thought, feeling and will. Attending to all three faculties is important in developing potential.

Our minds, hearts and will, which are the seat of our thinking, feeling and choosing capacities are best actualized through the powers of truth, love and justice. Only as we recognize and cultivate these virtues are we able to overcome our animal natures and free ourselves from the debilitating ideologies that constrain our thinking and behavior. These principles bring out the best of human nature. If our thinking, feeling and will are not guided by the principles of truth, love and justice, we can bring untold harm on others and ourselves.

Because of our varying personalities and backgrounds, we socially, psychologically, emotionally and morally respond to and interpret different things and situations in diverse ways that heavily influence how and what we think, feel, choose and do. In addition, we make our choices on how we see, feel and choose according to varying circumstances, motivations and inclinations. Most of these processes happen automatically and unconsciously.

These various cognitive, affective, moral, social and motivational frameworks combine in powerful, unconscious and still little understood and studied ways to determine what we think, feel, choose and do. Science is helping us become aware of how our thinking is often erroneous (Kahneman, 2011). These capacities, based on many interconnected and complex factors influenced by the interaction of our natures and our environments, are being investigated with new methodologies and technologies.
Why Truth, Love and Justice?

Truth, love and justice represent the actualizing states and conditions for our thinking minds, feeling hearts and choosing wills. Human development can be explained and understood as the interaction and realization of these natures operating through the three basic faculties of mind, heart and will that possess the thinking, feeling and choosing powers or capacities for developing human potential, epitomized in the principles of truth, love and justice. When we judge the value of any educational reform, we should use the standards of truth, justice and love. Is it based upon facts? Is it motivated by genuine concern for others? Is it fair to all? Simply, does it meet the three-way test: 1. Is it true? 2. Is it loving? 3. Is it just? (See Figure 1).

![Figure 1. The Three-Way Test.](image)

These questions are not easy to answer, and it is not likely that everyone will agree upon the same answer, but decisions should be made based on a full and frank consideration of these principles. All three principles should be weighed in making decisions and in living our lives. When used together they bring about wisdom, prosperity and unity.

True education involves valid knowledge (truth), service (love), and morality (justice). Each requires power: “the ability, strength, and capacity to do something” (Encarta Dictionary). Paul Tillich, says that love, power and justice
appear in decisive places in the doctrine of man, in psychology and sociology, they are central in ethics and jurisprudence, they determine political theory and educational method, they cannot be avoided even in mental and bodily medicine. Each of the three concepts in itself and three in their relation to each other are universally significant. (1954, p. 1)

Imbuing our choices, feelings and thoughts with truth, love and justice is the greatest power we can have.

As we build unity in the diversity of expressions of truth, love and justice, our communities and institutions, as well as the individuals within them, will flourish. Combining truth, love and justice can be one of the most powerful methods of informing and transforming our educational systems.

All individual and collective development can be explained and understood as the interaction and realization of three basic systems of mind, heart and will that possess the thinking, feeling and doing powers or capacities for developing human potential. Our thinking capacity is directed toward knowing truth, our feeling toward valuing love and our doing toward choosing justice. They are influenced by our inner beliefs, stories or models as we strive for higher constructs of truth, love and justice in our interactions with our reality.

We can effectively interact with our world to the degree our inner subjective models of truth, love and justice accurately reflect reality and causality. If our paradigms are inadequate or faulty, we will suffer (Hatcher, 1998). When our knowing, loving and willing faculties are misdirected, perverted, frustrated or harmed in any way, healthy growth and development are impeded, so that mental, emotional and motivational imbalances and disorders occur. When well developed, they manifest the virtues of truth, love and justice.

**Some Expressions of Truth, Love and Justice**

These three faculties, capacities and principles can be found in most of the wisdom traditions, world religions and great philosophies of the past. For example, the three elements of mental, emotional and moral can be found in Aristotle’s habits for realizing human potential: 1. mental activity, such as knowledge, which leads to the highest human activity, contemplation; and 2. practical action (moral virtues conforming to the golden mean) and emotion, such as courage (*Nicomachean Ethics*).

Our capacity to think is empowered by truth, to feel by love and to choose by justice. Our knowing potential requires truth, loving potential love and willing potential justice to be fully realized. These are all capabilities or faculties of the mind, heart and will respectively which we sometimes associate or symbolize with the head, heart and hand. People tend to favor one over the other causing them to favor and be labeled as thinkers, feelers or doers. In psychology, the related respective domains are the cognitive, affective and conative and the associated
Intelligences are the cognitive, emotional and moral. A main task of each is to differentiate, integrate and transcend.

As we develop these capacities and qualities, we become more authentic, altruistic and autonomous. As we abide by and pursue truth, we gain clarity. As we develop love, our care for others grows, and, as we seek justice, we engender courage. Collective expressions of these three principles are found through shared consultation, compassion and creation, which lead to increased understanding, unity and peace. The primary domain and validity claim of truth is science, of love art and of justice morals.

In Steiner’s pedagogy, we relate truth to the thinking head, love to the feeling heart and action (justice) to the willing hands. In humanism, they are expressed in the ideals of reason, compassion and courage and in philosophy in logic, aesthetics and ethics. Kant referred to them in his three critiques as pure reason, aesthetics and practical reason and Plato in the ideals of truth, beauty and good. These three virtues also simplify, strengthen and sharpen the popular four-way test adopted by Rotary International—Is it the truth? Will it build goodwill and better friendships? Will it be beneficial to all concerned? Is it fair?

When human purpose is expressed spiritually or religiously, it is mostly stated in terms of knowing, loving and obeying God or some higher power. Knowing God is considered the highest form of knowledge and truth, loving God and the highest love and submitting our wills to God’s will and obeying God’s laws the greatest expression of goodness, rightness and justice. These three principles are also reflected in three primary religious paths to salvation. The truth path is to acknowledge the truth of the teacher and teachings, the love path is to love and accept the love of the teacher and teachings in your heart and the justice or will path is obey the teacher and teachings in your life. Some refer to these as the way of knowledge, the way of feeling and the way of action. They are also seen in Aurobindo’s threefold path of the yogas of knowledge, love and action.

Several false replacements for truth, love and justice are found in such things as ideology, romanticism and legalism. A summary of examples of different expressions of these three guiding principles of truth, love and justice in various aspects of our language and life that may be helpful in thinking about and applying them are given in Table 1 below.

<table>
<thead>
<tr>
<th>Guiding Principles</th>
<th>Truth</th>
<th>Love</th>
<th>Justice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Human capacities</td>
<td>Think</td>
<td>Feel</td>
<td>Choose (to act)</td>
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<tr>
<td>Human potential</td>
<td>Knowing</td>
<td>Loving</td>
<td>Willing</td>
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<tr>
<td>Capability of</td>
<td>Mind</td>
<td>Heart</td>
<td>Will</td>
</tr>
<tr>
<td>Related body part</td>
<td>Head or Brain</td>
<td>Heart</td>
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<tr>
<td>Individual types</td>
<td>Thinkers</td>
<td>Feelers</td>
<td>Doers</td>
</tr>
<tr>
<td>Main task of</td>
<td>Differentiate</td>
<td>Integrate</td>
<td>Transcend</td>
</tr>
<tr>
<td><strong>Psychological domains</strong></td>
<td>Cognitive</td>
<td>Affective</td>
<td>Conative</td>
</tr>
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<tr>
<td><strong>Intelligences</strong></td>
<td>Cognitive</td>
<td>Emotional</td>
<td>Moral</td>
</tr>
<tr>
<td><strong>Human condition when practiced</strong></td>
<td>Authenticity</td>
<td>Altruism</td>
<td>Autonomy</td>
</tr>
<tr>
<td><strong>Related quality</strong></td>
<td>Clarity</td>
<td>Care</td>
<td>Courage</td>
</tr>
<tr>
<td><strong>Collective expressions</strong></td>
<td>Consultation</td>
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<td>Creation</td>
</tr>
<tr>
<td><strong>Collective outcome of</strong></td>
<td>Understanding</td>
<td>Unity</td>
<td>Peace</td>
</tr>
<tr>
<td><strong>Domains and validity claims (Habermas)</strong></td>
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<td>Arts</td>
<td>Morals</td>
</tr>
<tr>
<td><strong>Pedagogy (R. Steiner)</strong></td>
<td>Thinking/head</td>
<td>Feeling/heart</td>
<td>Willing/hands</td>
</tr>
<tr>
<td><strong>Humanism</strong></td>
<td>Reason</td>
<td>Compassion</td>
<td>Courage</td>
</tr>
<tr>
<td><strong>Philosophy</strong></td>
<td>Logic</td>
<td>Aesthetics</td>
<td>Ethics</td>
</tr>
<tr>
<td><strong>Faculties (Kant's Critiques of)</strong></td>
<td>Pure Reason</td>
<td>Aesthetic Judgment</td>
<td>Practical Reason</td>
</tr>
<tr>
<td><strong>Greek Ideals (Plato)</strong></td>
<td>Truth</td>
<td>Beauty</td>
<td>Good</td>
</tr>
<tr>
<td><strong>Rotary Four-Way Test</strong></td>
<td>Is it the TRUTH?</td>
<td>Will it build GOODWILL and BETTER FRIENDSHIPS?</td>
<td>Is it FAIR to all concerned? Will it be BENEFICIAL to all concerned?</td>
</tr>
<tr>
<td><strong>Yogas (Aurobindo)</strong></td>
<td>Knowledge</td>
<td>Love</td>
<td>Action</td>
</tr>
<tr>
<td><strong>Roads to spirit</strong></td>
<td>Way of knowledge</td>
<td>Way of feeling</td>
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<tr>
<td><strong>Divine purpose</strong></td>
<td>Know God</td>
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<tr>
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<td>Love of the teacher and teachings</td>
<td>Obedience to the teacher and teachings</td>
</tr>
<tr>
<td><strong>False expressions</strong></td>
<td>Ideology</td>
<td>Romanticism</td>
<td>Legalism</td>
</tr>
</tbody>
</table>

Table 1. Some aspects and correlates of truth, love and justice.
**How Do Truth, Love and Justice Develop?**

The power of our thought is actualized in pursuing and practicing the principle and ideal of truth, as is our feelings in developing love and our will in abiding by and pursuing justice. Our growing consciousness or awareness of these potentialities and principles allows us to develop them. The practice of truth leads to greater authenticity, love to altruism and will to autonomy. All of us have different innate, inherited and environmental possibilities for manifesting our potentialities of mind, heart and will. Whatever our inborn capacities and character, unless they are trained and developed, they will not develop to their fullest capacities.

The mind, heart and will each need to be trained and their capacity gradually increased. These capacities can be referred to as intelligences, a term that is being used to describe more than cognitive knowledge and skill. As such, mind, heart and will are associated with the cognitive, emotional and moral intelligences.

A framework for effective development and education depends upon a proper balance and realization of these three human domains. Psychologists use the terms cognition, affection and conation when referring to our thinking, feeling and acting capacities. Cognition is related to knowing, thinking, intellect and logic as is affection to loving, valuing, emotion and aesthetics and conation to willing, striving, volition and ethics. Knowing, loving and willing relate to a tripartite model of human behavior that involves the cognitive, affective, and conative constructs and domains respectively. These constructs are expressions of our thinking, feeling and choosing potentials for truth, love and justice and can serve as a new model of human development and education (see Figure 2). This conceptualization of human potential finds support in philosophy, psychology and religion.
Figure 2. Capacities, intelligences, domains and faculties related to truth, love and justice.

Goleman’s (1995) definition of emotional intelligence, “to refer to a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act” (p. 289), also includes all the above domains. These cognitive, affective and conative aspects influence and are influenced by one another. Together, the faculties of mind, heart and will expressed through our knowing, loving and willing capacities serves as a framework for analyzing and evaluating our individual and collective education so that we might create a more effective approach. They moderate one another and need to be used together.

The distinction between cognition, conation, and affectation, is convenient and historically well-founded in psychology though it should be regarded as a matter of emphasis rather than the partition. All human behavior, especially including school learning and achievement, involves some mixture of all three aspects. (Snow & Jackson, 1993, p. 1)

The three guiding principles of truth, love and justice are correlated to the tripartite model of cognition, affection and conation to enable us to accomplish the greatest good for the greatest number (Clarken, 2006). The highest and guiding principle for our knowing or cognitive capacities is truth, for our loving or affective abilities is love and for our willing or conative potential is justice. These cognitive, affective and conative faculties are the dynamic focal points for effective interactions between our environments and us, and are key aspects of learning. Individual, community and institutional well-being and welfare depend upon these faculties being properly nurtured, developed and harmonized in each of these agents of change. Current reform proposals of education often fail to address these areas adequately, especially the affective and conative domains.
There is no such thing as too much truth, love or justice; however, if truth is not balanced with loving kindness and fair-mindedness, it is possible that it can be harmful. The same is true with love and justice. They must be used in harmony with one another and their skillful and artistic application and expression refined in our daily interactions. In many ways, they are like the three primary colors that can be combined in different proportions to create all other colors. We are like artists who paint the unique and beautiful canvases of our world with the many virtues that can be derived from applying the three primary virtues of truth, love and justice in different combinations and ways.

We use knowledge, feeling and will power together to develop. Knowledge can modify our feelings, skills or will to act, but if our feelings and will are not also transformed, little actual alteration in our behavior will occur. Even when knowing right and wrong is clear, the valuing, willpower and moral commitment may not be sufficient to translate that knowledge into action.

As young people grow in competence, they are able to take increasing responsibility for their own process of development and becoming, using their unfolding capacities to realize even more of their potentialities. Those who have not developed the necessary skills to succeed are more likely to do poorly in school and life. The loss to those individuals and society is incalculable.

The development of truth, love and justice is needed to help create a healthier individual and society. These principles help develop well-balanced and healthy individuals, communities and institutions. They work regardless of the context and challenges. Individuals and society suffer from the lack of balance in the denial of these aspects of their reality. Smart, eloquent, powerful and attractive people who only pretend to honor the principles of truth, love and justice, have been the cause of much harm. The world is in dire need of leaders at all levels of society who possess the values, beliefs and will necessary to guide their communities and institutions in these difficult times.
Chapter 2. Truth

*Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it.*

Islamic Hadith

**What is Truth?**

Truth is defined as conformity to fact or actuality, a statement proven to be or accepted as true, sincerity, integrity and fidelity to an original or standard. It is related to sincerity, integrity and fidelity to an original or standard. Truth is that which is considered to be the supreme reality and to have the ultimate meaning and value of existence (American Heritage Dictionary). Truthfulness is considered the foundation of all virtues (‘Abdu’l-Bahá cited in Shoghi Effendi, 1990, p. 26).

Truth seems to be the principle upon which we can most likely come to some agreement, as our society has certain standards of truth that are commonly accepted. We also have a language of truth seeking and speaking. We drastically need an unbiased and independent investigation of the truth surrounding education. Our cognitive search for truth should be freed from our prejudices, superstitions, traditions and politics. The principles that might make right and that those in power determine the rules need to give way to objective, scientific and verifiable fact-finding guided by principles of morality, justice, unity and the compassionate consideration for the rights of all people.

Our perception of truth is heavily influenced by the individuals, institutions and communities with whom we interact. Because we each develop a unique perception of reality that we construct from our experiences (cause and effect relations), we must continually renegotiate our understanding of truth. We can also become more aware of some errors we are prone in our ascertaining truth. Kahneman (2011) discusses and illustrates many of these problems of our thinking using scientific evidence, including the following.

- links a sense of cognitive ease to illusions of truth, pleasant feelings and reduced vigilance
- distinguishes the surprising from the normal
- infers and invents causes and intentions
- neglects ambiguity and suppresses doubt
- is biased to believe and confirm
How Do We Know Truth?

Psychologists and neuroscientists are uncovering the many ways we make mistakes in thinking. Many popular books by such people as Gilbert, Gladwell, Kahneman, Levitt, Pinker, Seligman and Taleb have demonstrated errors in our thinking. The basic ways of knowing or determining truth can be put into four categories:

1. Senses and experience
2. Reason, logic and empiricism
3. Tradition and religion

Each of these ways is limited and fallible as both experience and science can show. Let us briefly explore each to see why they cannot be relied upon, though we do so all of the time.

Firstly, our senses perceive illusions and mirages as true, tell us the world is flat and that the sun revolves around the earth. Further, we perceive selectively, often based on what we are looking for, and we remember our perceptions in a very unreliable manner. Our perceptions and experiences are both limited and biased, heavily influenced by our environments, especially our cultures and our memories. They are highly subjective and unreliable. Our experiencing self is different from our remembering self (Kahneman, 2011). A good deal of research supports the problems of using our perceptions and experience as standards of truth. An example that has been extensively studied is eyewitnesses’ accuracy.

Indeed, there is no area in which social science research has done more to illuminate a legal issue. More than 2,000 studies on the topic have been published in professional journals in the past 30 years.
What they collectively show is that it is perilous to base a conviction on a witness’s identification of a stranger. Memory is not a videotape. It is fragile at best, worse under stress and subject to distortion and contamination.

The unreliability of eyewitness identification is matched by its power. (Liptak, 2011)

Secondly, the limitations of reason, logic, empiricism and rationality have been extensively exposed by postmodern analysis. The problems with human reason are further exposed by modern psychologists (Kahneman, 2011). Reason and rationalism not only are limited, they can actually be used to undermine the truth.

It is curious that the position of extremist rationalism, as represented by the myth of total reason, leads to the same repressive and antihumanist political consequences as are encouraged by the irrationalism of fundamentalist religion….extreme rationalists must resort to emotional generalizations in the guise of reason. The results are empty propositions, simplistic generalizations, and ideological fantasies dressed in the mantle of rationality. The myth of total reason, in other words, destroys reason and replaces it with substitute gratification and irrationalism. (Saeidi, 1987, pp. 20-21)

Scientific and logical conclusions are often based on assumptions, statements or theories that are abstract and not verifiable. For example, it may be logically true that if all A is a B and if C is an A, then C is a B, but statements that use this logic may not be true and are often misused.

Although the statement “if I believe something to be right, then he whose opinions differ from mine must be wrong” passes the tests of formal logic and although it is applicable in countless situations, its usefulness vanishes once the object of discussion becomes relatively complex. It is not that “A” and “not A” can both be true, but that the vastness of truth does not allow most matters of belief, if there is any depth to them at all, to be reduced to such comparisons. The only options this simplistic posture finally leaves open are either religious and ideological fanaticism or the brand of relativism that does away with faith, embraces scepticism, and idolizes doubt. (Arbab, 2000, p. 151)

It is clear that scholars, scientists and philosophers often disagree on what is true, even when they are looking at the same data and facts. Their current understandings are meant to be replaced or modified by truths that are more accurate and encompassing. Basic questions about the workings of our universe and environment remain contested. However, science does offer methods for verifying truth that allow us greater reliability than other approaches, and should be used whenever possible. It is mostly at the margins that scientists differ; however, they agree on many established theories and findings.

Thirdly, our truths based upon traditions and religions vary. Their veracity has been seriously challenged and undermined by both science and postmodern philosophy. What was accepted for truth by previous generations may later be seen as false and prejudiced. On what standard do we privilege one tradition or religion over another? As our understanding of religion is also based upon our limited reason and tradition, and we have shown the limitations of these, their interpretations of the “truth” of their holy scriptures must necessarily also be limited. “The
The historicity of reason is built on the idea that both the objective reality of the divine Word and the subjective reality of the human mind are constantly changing and developing” (Saeidi, 1987, p. 10).

Fourthly, though inspiration and intuition may be convincing to the person who receives them, they will also vary from person to person and time to time. We have all had experiences in which intuitions did not prove to be true, and we may have had instances in which individual intuitions differed. It seems we are seeing that played out in many of the education reform agendas being put forward, as people are responding as much to what they feel is true as anything else. Many fallacies of intuition are uncovered in science (Kahneman, 2011).

The more of the above approaches we can use, combining both scientific and moral values to validate our claims of truth, the more we can rely on them. These limited ways of knowing can become checks on one another. For example, science is a powerful tool for validating the first two ways of determining truth, senses and reason, and religion the last two, tradition and inspiration.

Science and reason provide powerful tools for exploring physical reality whereas religion and philosophy can be useful for exploring non-material reality. If we balance and use these tools wisely, recognizing their strengths and limitations, we can avoid the fanaticism, absolutism and fundamentalism to which they are susceptible. A scientific approach to investigating the claims and interpretations of religion and a moral and spiritual approach to our science will be essential for each to be constructive.

Science and Religion

Science and religion are the two broad categories of truth claims that can be effectively used and balanced in our search for truth. Each by themselves is powerful, but liable to misuse and abuse, as we have seen. Together they serve as counter-balances to one another to help us in “(1) developing our inner resources to respond appropriately to unexpected events or to actions by the environment on us, and (2) learning how to initiate positive and productive interaction with the environment” (Hatcher, 1998, p. 38).

Using reliable and trustworthy sources and methods of science and religion together offers a more balanced approach to and standard of truth. However, it is a challenge, especially in the realm of religion, where so much superstition, dogma and fanaticism has crept in over the centuries of interpretation and perversion. A scientific approach to investigating the claims and interpretations of religion will be essential for determining the authenticity of the truth of statements made. W. Hatcher claims, “religion, like science, is most correctly viewed as a knowledge-generating enterprise, rather than a belief-affirming or rule-making enterprise” (Hatcher & Hatcher, 1996, p. 122).

The so-called hard or narrow sciences explore physical data that can be experienced via the senses. The softer or broader sciences study social and psychological realities through
empirical observations. The spiritual sciences, which have been practiced for millennia, investigate the more abstract reality of the spirit via practices and evidence derived from accepted paradigms. All three science share three common features to ground their truth claims—1) they are based upon a paradigm (injunction), 2) they require some empirical evidence (experience) and 3) they can be confirmed (validation) (Wilber, 2000). In other words, using certain methods we can have direct experiences that can produce evidence that can be verified by a qualified peer group.

In religion, we are given laws and teachings related to our physical, psychological and spiritual natures. Rather than having to find these “truths” through a long and slow scientific process, they are revealed to us through inspired sources. However, these “truths” can be and should be verified scientifically as much as is possible. The teachings regarding physical, psychological and spiritual matters have been the cause of the progress of humanity, and it has only been gradually, often after centuries, that the wisdom behind these injunctions have been validated by science. Religion can tell us what is good long before our science can verify it with empirical evidence. As what is true, loving and just evolves along with new developments in our physical, psychological and spiritual realities, so too must religious teachings.

In our model of truth, love and justice, true science is the best, most reliable source of truth, and true religion of love and justice. Science is best equipped for exploring and explaining material reality, whereas religion gives unique insights and inspiration into spiritual reality. Science is an effective way of checking the subjective interpretations of beliefs and interpretations of scripture. Religion is essential for providing moral import, guidance and meaning to scientific findings. A scientific thinking process helps us better determine truth from error, more accurately investigate material and spiritual reality and lessen distortions or inadequacies of knowledge, whereas religion guides us in the righteous, purposeful, loving and equitable use of that knowledge.

Part of the problem is that we compare new vital science with old corrupted religion. Religion, like science, evolves, and old theories are replaced by more complete and accurate understandings. For example, if we compared the current science of medicine with the old science of medicine, we would consider the old practices primitive, based on ignorance and superstition. We must look to the latest expressions and understandings of sacred scripture for a more complete, accurate and up-to-date description and explanation of life and reality and use that as we seek to reconcile science and religion. I have found the Bahá’í writings provide that guidance.

Therefore, while we need religion we need to look to the authenticated and reliable texts of the original teachings, not their corrupted forms, for our sources. Look at the teachings of all religions for common themes and insights (Clarken, 2010), and explore how their essential truths unfold overtime along with their social teachings and moral applications which are suited for the time and people in which they were revealed. A broad range of recent verified scientific findings are more reliable and advanced than a single study or earlier ones.

Though neither spiritual nor physical reality has changed, our capacities to understand and interact with them have. As science advances, so does religion. Religions are revealed
according to the capacities of the people to whom they were given. As the people advance and conditions change, so must the spiritual and social guidance. The essential spiritual teachings are reinstated according to the growing understanding of the people, and the mutable laws and ordinances are adjusted to meet the requirements of the time. As with science, the most recent religion should incorporate all of previous knowledge plus the latest insights and applications.

At different times, religion, reason and science have all been used as authoritative sources of truth. Our history and experience have shown these were not reliable by themselves, as we discussed earlier. The pre-modern era was dominated more by religion, the modern by reason and science and the postmodern period by relativism. The post-postmodern period will find a healthy balance and harmony among these approaches.

In our search, though we cannot know the essence or reality of anything, through science and reason, we have powerful tools for exploring physical reality. Similarly, in religion and philosophy, we also have powerful tools for exploring non-material reality. If we balance and use those tools wisely, recognizing their strengths and limitations, we can avoid the fanaticism, absolutism and fundamentalism to which both science and religion are susceptible, leading to reductionist materialism and superstitious dogmatism respectively.

Within each of these domains, earlier views have been transcended by understandings that are more expansive. For example, in physics, Greek views worked well enough, but Newtonian insights proved more adequate. They both remained accurate and useful in certain contexts; however, the later relativity and then quantum theories each extended our insights and understanding further.

Like the various religions, each valid and essential in its own right and context, were followed by religions which brought advanced theories of living and reality that expanded upon the earlier ideas and practices in ways that increased human well-being and understanding. It is not that one is truer than another is; it is that their truths unfold according to our understanding and are better suited to certain domains and circumstances.

The discovery of the true meaning of a text or a work of art is never finished; it is in fact an infinite process. Not only are fresh sources of error constantly excluded, so that the true meaning has filtered out of it all kinds of things that obscure it, but there emerge continually new sources of understanding which reveal unsuspected elements of meaning. (Gadamer, cited in Lample, 2009, p. 182)

The creative dialogue between science and religion is an objective, profound and practical source of truth and knowledge generation. Each offer a perspective and together provide a more comprehensive view (see Table 1).

<table>
<thead>
<tr>
<th>Science</th>
<th>Religion</th>
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<tbody>
<tr>
<td>Linear</td>
<td>Nonlinear</td>
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<td>Minimalist</td>
<td>Maximalist</td>
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<td>Bottom-up</td>
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<td>Part</td>
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Table 1. Some comparisons between science and religion.

**Developing our Minds to Know Truth**

Using the above knowledge sources allows us to expand systematically our frameworks for determining truth. Developing the mind in unfettered search for knowledge and independent investigation of truth is essential for human development and realizing our potential. The minds guiding principle and actualizing virtue should be truth. As we develop our unique perceptions of reality constructed from our senses, experiences and limited knowledge, we must continually revaluate and renegotiate our understandings of truth with the other people, organizations and communities with whom we interact. A key goal of the mind and object of truth is to know and understand ourselves. Knowing our strengths and weaknesses and developing our potentialities are fundamental tasks for each individual.

The skill of knowing is a process of understanding of reality as it really is, rather than as how we imagine it to be. Those who understand reality are able to interact with it more fully, happily, effectively, honestly and successfully. Those who do not know the fundamental laws and principles of life are bound to suffer because of their ignorance. Divorced from the guiding principle of the search for truth, as well as emotional principle of love and the moral standard of justice, the mind can be dangerous to both the individual and society. Knowledge is as a ladder that allows one to ascend to higher comprehension of life.

The faculties of the mind are related to the capacities to think, rationalize, remember, and comprehend along with other cognitive functions that help us to know and distinguish truth from falsehood. Accurate thinking requires a disposition towards truth and is related to what is generally referred to as intelligence, defined as follows.

A very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings—"catching on," "making sense" of things, or "figuring out" what to do. (Gottfredson, 1997, p 13)

We learn through our and others’ experiences to develop an understanding of life. Being able to think critically, constructively and creatively to comprehend reality and solve the problems of life are an important capabilities. We should use scientific methods to help validate what our senses, reason, traditions and intuition tell us. Each of these ways of knowing can help
“to initiate positive and productive interaction with the environment” (Hatcher, 1998, p. 38), but used together, they provide a surer foundation upon which to ascertain more certainty.

Thinking and knowing relate to cognition, which is defined as “an intellectual process by which knowledge is gained from perception or ideas” (Webster's Dictionary). Cognition is one of the most studied areas in psychology and education. The taxonomy of the cognitive domain (Bloom, Englehart, Furst, Hill, & Krathwohl, 1956) divides knowledge into ascending levels of complexity that can be related to truth and education. These levels, ordered from lowest to highest, are recall, comprehension, application, analysis, synthesis and evaluation.

Recall means to remember or recognize, comprehension involves understanding, and application requires the ability to make use of knowledge in practical situations. Analysis requires the ability to break down knowledge into its component parts, synthesis is the bringing together of parts of information to gain new understanding, and evaluation is the ability to judge the value of the relevant facts and issues. Creativity has been added as a level that transcends the others. All levels can be applied to four kinds of knowledge: factual, conceptual, procedural and metacognitive (Anderson & Krathwohl, 2001).

An example of the taxonomy of the cognitive domain applied to truth follows:
1. Recognize and recall truth.
2. Understand the truth.
3. Apply truth.
4. Analyze truth.
5. Synthesize truth.
7. Create truth.

Developing reasoning and powers for unfettered search for knowledge and independent investigation of truth are essential to thinking for oneself and true learning.
Chapter 3. Love

What is Love?

Loving is a force of attraction and in the physical realm manifests as the glue and energy that holding all of creation together. In human interactions, it is a force for healthy individual and collective development. In loving relationships with physical, mental and spiritual entities, our affective capacities expand to transcend ever higher and larger levels of competence. Love has played a central role in the philosophies of Empedocles, Plato, Augustine, Pico, Hegel and Schelling, as well as in existentialism and depth psychology (Tillich, 1954, p. 4).

Augustine says the "order of love" (ordo amoris) is the "brief and true definition of virtue." According to this order, the human person must love everything in creation according to its proper relationship to God, which means loving God above all creatures and not inordinately loving any creature as the human person's ultimate end. (Cahall, 2005, p. 117)

The emotions of happiness, sadness, anger, fear and disgust can also be viewed as different expressions of our loving capacity. For example, happiness can be described as an emotion that results when an object or entity that is loved is near or treated in a way that brings pleasure or satisfaction. Sadness can result when what we love is removed or hurt. Anger may occur when the object we love is unjustly mistreated or threatened, and fear when the loved thing is being threatened without our ability to do something about it. Finally, disgust can be triggered when what we love is somehow violated or threatened in revolting ways (Diessner, 2002).

Love is the vital and potent releaser of the heart’s potential. Loving relates to affect, “a feeling or emotion as distinguished from cognition, thought, or action” (Webster's Dictionary). Emotion is defined as “an intense feeling; a complex and usually strong subjective response, as love or fear” (Webster's Dictionary).

In spite of all the misuses to which the word love is subjected, in literature and daily life, it has not lost is emotional power. It elicits a feeling of warmth, of passion, of happiness, of fulfillment, whenever it is used. It brings to mind past or present or anticipated occasions of loving or being loved. Its root meaning, therefore, seems to be an emotional state which like all emotion cannot be defined, but which must be described in its qualities and expression and is not a matter of intention of demand, but of happening or gift. (Tillich, 1954, p. 3)
However, love is more complex and deeper than and emotion or feelings of emotional warmth. As a principle, love can be defined as an active force of attraction, and, as such, can be considered the most elemental force in the universe holding together and harmonizing all matter and spirit. In relationships, it involves acceptance and concern. Acceptance without concern is tolerance and concern without acceptance is criticism or conditional love (Hatcher, 1998). It is considered a vital and basic aspect in all of the world’s religions. Love gives us energy and directs our actions. On the highest level, love is the attraction to good, beauty and truth.

Love has the potential and power to overcome the repulsive forces of conflict and hate. It causes us to be altruistic: acting for others’ good and giving priority to legitimate needs of others over our own needs. We engender love when we encourage beauty, happiness and the best in others’ and our own lives. Love is an attractive and constructive force that operates according to measurable laws and principles. In the physical realm, we can measure these abstract forces, such as gravity and electromagnetism. In the social and spiritual realms, love is less easily subjected to empirical investigation, though great progress can be seen in the last decades.

Love is vital to any successful educational endeavor. Any reform effort that is not motivated and guided by the principle of love will be limited or harmful in its effect. The greatest teachers are inspired by love. Love is a potent force for learning. If teachers love and care about their students, and students and parents respect and honor their schools and teachers, education will flourish. That attitude will help to create a love for learning and be a vital force in the acquisition and expansion of knowledge.

Religion and Love

For truth, we discussed how science and religion both contributed in its realization. For love, religion has been and continues to be the primary defining and directing force. We will use Christianity as our example here to understand better love and the role religion has played and can play in its development. Jesus Christ clearly identified love as the essential law of life, religion and wellbeing.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:37-40, KJB)

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. (Matthew 7:12, KJB)

Jesus enlarged and deepened the accepted understanding and practice of love to include loving our enemies and turning the other cheek. As St. Paul elaborates, Jesus saw love as patient, kind, bearing, believing, hopeful and enduring; not envious, boastful, irritable, resentful, self-insistent or rejoicing in wrongdoing (1 Corinthians 13:1-13). This love makes all things possible.

Further, it is made quite clear that those who do not do right or love are not of God:
This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother. (1 John 3:10 NIV)

With such lofty sentiments and clear instructions supported by powerful examples, narratives and parables, why is not this one teaching of love, which can be found at the core of all of the world’s religions, more prevalent in our world? Why are these teachings on love, which serve as a great antidote to the selfishness, narcissism and entitlement we find growing today, not the central guiding principle of our lives, as well as our schools?

Several reasons for this failure go beyond the scope of our present theme, but one I think is pertinent to our discussion here: the corruption of religion. This is an important theme, because I am encouraging us to look to religion as a vital source for guidance in understanding truth, love and justice. In doing that we have to discern true religion from that which calls itself religion, but which has ignored or perverted the central principles of its scriptures. Likewise, we have to distinguish true science from pseudo-science. Both religion and science can be and have been corrupted and misused by ideology and self-interest.

Let us again use Christianity as our example. The true religion of Christianity is focused on love as evidenced by the words and life of its founder Christ; however, most of what we see practiced today in the name of Christianity is focused on doctrines introduced into it centuries after Christ, many of which contravened the teachings given by its founder. In some ways, church leaders have focused on these dogmas and their faulty interpretations of Christ’s teachings to the extent that Christianity today is more associated with ideologies and doctrines than with love. Christians have killed and fought with fellow Christians more than they have with non-Christians. The introduced rituals, dogmas and doctrines, which are not even mentioned in the New Testament, have caused division, dissension and enmity, not love (Hatcher, 1998, p. 8-11). Similar corruptions have occurred in most other world religions.

Science and Love

The influence of emotions in development is a vital aspect of the application of the principle of love. Though love and emotions are receiving greater attention in the social sciences as being important for development, they have been less explored in scientific literature or treated in policy than knowing and cognition.

A growing body of scientific evidence demonstrates that emotional development begins early in life and is closely connected with the emergence of cognitive, language, and social skills. Early emotional development lays the foundation for later academic performance, mental health, and the capacity to form successful relationships. Despite this knowledge, most policies related to early childhood focus exclusively on cognitive development as it relates to school readiness, neglecting the importance of such capacities as the ability to regulate one’s own emotions and behavior and to manage
successful interactions with other people. As a result, many of our nation's policies, such as those that regulate child care provider training, availability of early childhood mental health services, and early identification and treatment of behavioral disorders, overlook emotional development as a focus of evaluation and intervention. (National Scientific Council on the Developing Child, 2004, abstract)

Sternberg’s (1986) theory suggests that love it has three elements. The first, intimacy, encompasses feelings of closeness and bondedness; the second, passion, reflects physical drives, and the third, decision, relates to commitment. The kind and amount of love depend on the values and interactions of our knowing and willing capacities (Clarken, 1986).

Love is related to the affective domain, which is divided into five hierarchical levels with several sublevels (Krathwohl, Bloom & Masia, 1964). The lowest is receiving, which merely requires the person to be aware, accept the input, and control attention. Next is responding, displaying new behavior from experience; then valuing, being involved or committed; organization, changing the value system to accommodate new values; and finally, characterization by value, behaving consistently with the new value. The affective domain centers on attraction to values and various manifestations of love.

Using the affective domain to develop love might include the following:
1. receiving and showing awareness of love
2. reacting and responding to love
3. valuing and developing a commitment to love
4. operating within a system of values that relate to and accommodate love
5. showing a consistent pattern and framework of love

Love also relates to emotional intelligence, "the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions and to regulate emotions to promote personal growth" (Mayer & Salovey 1997). Goleman’s definition, “a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act” (1995, p. 289), includes four main competencies of self-awareness, self-management, social awareness, and relationship management (1998). Mayer, Roberts & Barsade state that emotional intelligence “concerns the ability to carry out accurate reasoning about emotions and the ability to use emotions and emotional knowledge to enhance thought” (2008, p. 511).

Emotional development “has been tied to cognitive functioning (Isen, 2008; Lazarus, 1999), conative development (Buckley & Saarni, 2009; Saarni, 1997), social development (Goleman, 2006), moral development (Hoffman, 2000), spiritual development (Guela, 2004), and self-views (Hamachek, 2000)” (Huit, 2010). The National Scientific Council on the Developing Child (2004) states,

the core features of emotional development include the ability to identify and understand one’s own feelings, to accurately read and comprehend emotional states in others, to manage strong emotions and their expression in a constructive manner, to regulate one’s own behavior, to develop empathy for others, and to establish and sustain relationships. (p. 1)
Any effort not motivated and guided by healthy emotions and the principle of love will be limited or harmful in its effect. Emotional intelligence and affective development are the foundation of progress in individuals, institutions and societies. They are the foundation of unity, motivation and learning, which can overcome conflict and hate through self-sacrificing and selfless actions for others’ good.

All the processes of change, imagination, and learning ultimately depend on love. Human caregivers love their babies in a particularly intense and significant way. That love is one of the engines of human change. Parental love isn’t just a primitive and primordial instinct, continuous with the nurturing behavior of other animals (though certainly there are such continuities). Instead, our extended life as parents also plays a deep role in the emergence of the most sophisticated and characteristically human capacities. (Gopnik, 2009, p. 15)

Feelings are engendered by affection in relationships requiring love, harmony and unity that lead to moral behavior. Affective development should lead to happiness of the individual and others. Understanding these as affective forces can help us to regulate and direct their influence in ways that are more beneficial to others and ourselves. We must overcome lower attachments, desires or passions and cultivate higher loves and attractions that lead to interconnectedness, service, reciprocity, caring and cooperation.

As we can see, love is needed in life. It is the foundation of healthy relationships and societies. It is the generator of unity. We sorely need it in our schools and in all our affairs. However, we do not talk about love in such public affairs, nor do we acknowledge its role in our institutions and policies. Further, it is not an easily measurable or definable construct. As science matures, it will lead us to a greater understanding of love.

**Developing our Hearts to Feel Love**

Teilhard de Chardin suggested that since humanity had developed its brain, we now need a heart for “the ultimate wholeness of its powers of unification” (1959/2004, p. 172). The Greeks considered the courage of the heart a necessary essence of soul (Boadella, 1998, p. 9; Gidley, 2007, p. 113).

There are several definitions for heart, generally referring to its physical and emotional character. Here we are talking about the heart defined as “3. basis of emotional life, 4. character, 5. compassion, 6. affection, 7. spirit” (Encarta Dictionary). Definition number three describes the heart as “the source and center of emotional life, where the deepest and sincerest feelings are located and a person is most vulnerable to pain” (Encarta Dictionary). The capacities of the mind are generally associated with the physical brain, as those of the emotional and spiritual heart may be associated with the physical heart; however, they are different.

We traditionally have seen the heart as an important part of our natures, and many everyday expressions, such as to give or take heart, demonstrate its role in our lives. Modern
science is providing evidence to support that the physical heart is connected to our emotional and metaphysical heart. We have come to learn that the organ of the heart does more than pump blood. It communicates neurologically, biochemically, electromagnetically and hydrostatically with the rest of the body. HeartMath is one such research-based approach to use scientific data to identify and develop the capacities of the heart and describe how they are regulated by love (Childre & Martin, 1999).

Those interested in developing human capacities should first purify their own hearts with love so that the mind and heart, reason and emotion and thinking and feeling can work together effectively. The heart manifests an affective state of consciousness, distinguished from cognitive and volitional states. The heart is influenced by the mind and will, and it influences them. Emotional health, morality and spirituality affect the ability to attach effectively to others, regulate emotion and moods, cognitively process and act responsibly (Stillwell, 2002).

What are some tools that help develop the heart? Traditionally used were prayer, meditation and reading and living according to sacred scripture. Serving others, overlooking their faults and giving priority to the legitimate needs of others over our own needs them are also encouraged. HeartMath recommends consciously disengaging from mental and emotional reactions while focusing on the area around your heart and positive emotions such as love, locking in to the hearts power and cutting through distorted feelings. These tools have been shown to improve physical, mental and emotional health (Childre & Martin, 1999).
What is Justice?

The guiding principle of will is justice. Our willpower must be used in the interest and promotion of justice. Justice is defined as fairness or reasonableness, especially in the way people are treated or decisions are made (Encarta Dictionary) and as the quality of justness, righteousness, equitableness, or moral rightness (Dictionary.com). Exercising will requires the capacity to strive, initiate and sustain action to develop our powers for justice and good.

The principle of justice encourages us to strive for love and truth, seeking to eliminate prejudices and inequity from our environments and our selves. Justice requires courage and generates greater intentionality. Through its application, we develop autonomy, the capacity to make independent moral decisions and act on them, and positively transform our inner lives and those around us, creating a cycle and culture of safety and well-being.

Since earliest times justice has been symbolized in myth and poetry, in sculpture and architecture. Nevertheless, its meaning is not unambiguous. On the contrary, its legal and ethical meaning seem to be in conflict with its religious meaning. Legal justice, moral righteousness, and religious justification seem to struggle with each other. (Tillich, 1954, p. 9)

The distinction between legalism and justice is important to consider, as legalism is often substituted for authentic justice and morality. Legalism is defined as “strict adherence to a literal interpretation to a law, rule, or religious moral code” (Encarta Dictionary). In short, limited legalism is often substituted for the hard and purifying process related to the more powerful concept of justice. For example, though we may abide by a moral code or a law, we may do so with malicious intent or without integrity. If justice is not combined with a pure, loving motive and based on honesty and trustworthiness, it can become mere form without substance. Justice has its subjective and objective as well as individual and collective aspects that all need to be considered for a balanced perspective.

Plato's (1991) dramatic dialogue on justice, *The Republic*, one of the most influential works of all time, concludes that justice is preferable to injustice and that a just life is better than the unjust life (Allen, 2006). In this dialogue, Socrates says justice causes and perfects the three other cardinal virtues of temperance, wisdom and courage. John Rawls (1971), in his seminal work on political philosophy and ethics entitled *A Theory of Justice*, stated,
Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant and economical must be rejected or revised if it is untrue; likewise, laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. (p. 1)

Justice, like truth and love, is experienced subjectively, and, as such, is prone to error. Let me give two examples to illustrate. The first involves experiments where participants were to apply equal amount of pressure to each other’s finger. Though they thought they were exerting the same pressure as they were given, it typically was about 40% more than they received. This escalation is the result of a cognitive error that perceives the pain we receive as greater than the pain we produce (Shergill, et al. 2003). The second set of experiments had two participants play the role of world leaders who were to respond to one another concerning whether to initiate a nuclear strike (Swann, Pehlman & Roberts, 1987). Later, when show one of their own statements, they remember what had led them to say it, but when shown a statement from the other participant, they remembered how they responded to it. This selective and self-serving remembering suggests that our reasons are biased by our points of view. Together these two experiments and others show how our subjective experience led us to imagine that we experience pain and injustice in an unfair way, believing our actions and motives as justified, while experiencing those toward us as more palpable than those we give.

Will and the Conative Domain

Exercising will requires the capacity to initiate and sustain action to develop our powers for justice and good. The principle of justice encourages us to do our best to eliminate prejudices and hatred. Justice requires courage and generates greater intentionality and autonomy: the capacity to make independent moral decisions and act on them. Acting with justice positively affects our environments and ourselves creating a cycle and culture of safety and well-being.

Of the mind, heart and will, the will has been the least understood and studied. Will has both direction and magnitude. It is referred to as volition in relation to cognition and motivation, and determination and desire in relation to affection. Psychologists refer to this area as conation, “the aspect of mental processes or behavior directed toward action or change and including impulse, desire, volition, and striving” (The American Heritage Dictionary of the English Language, Fourth Edition). Conation refers to our capacity to act and the concept of power. Volition is defined as “the power or faculty of choosing.” Conative capacity is defined as "the enduring disposition to strive" (Brophy, 1987, p.40). People strong in conation are enterprising, energetic, determined, decisive, persistent, patient and organized (Giles, 1999).

Some elements of this domain include making a decision, setting goals, making plans to achieve goals, commitment, perseverance and evaluation of effort. Some subcategories include the developing of will power by thinking, deciding, doing for ourselves, carrying on in the face of difficulties and seeing challenges as opportunities for growth. Discipline, conscience, confidence, trust, faith and love are other areas that will influence one's volition and motivation.
There are several taxonomies for the conative domain. Atman’s taxonomy has five stages—perception, focus, engagement, involvement and transcendence. Using Atman’s five stages, we can describe how conative capabilities might apply to justice.

1. Perception--Have a just purpose and direction that can be applied to experience
2. Focus--Set just goals
3. Engagement--Decide what is just and how to accomplish it
4. Involvement--Take initiative to do the just thing
5. Transcendence--Commit wholly to just behavior, seeing through to completion, transcending obstacles and limitations.

We can also apply Atman’s cyclical twelve steps or sub-stages to justice as well:

1. Recognize need, problem, challenge or opportunity,
2. Set goal,
3. Brainstorm alternatives,
4. Assess risks,
5. Select strategy,
6. Get your act in gear (visualize),
7. Organize,
8. Make it happen,
9. Push on,
10. Wrap it up,
11. Ooo & ah! (Evaluate),
12. Creating purpose and long-range direction. (Atman, 1982)

These twelve stages and steps can be more simply categorized as aspects of planning (steps 2-6), acting (steps 6-10) and reflecting (steps 1, 11, 12). We can start at any place in this cyclical process to develop justice.

Assagioli (1973) has posited six stages of willing that correlate closely with Atman’s five stages: (a) purpose (evaluation, motivation and intention), (b) deliberation, (c) choice/decision, (d) affirmation, (e) planning/programming and (f) direction of the execution.

**Moral Development and Intelligence**

Kohlberg’s stages of moral development are perhaps the most established and tested in relationship to justice. He felt moral development and reasoning was primarily concerned with justice and identified two justice operations—equality and reciprocity. Kohlberg worked from Piaget’s cognitive-developmental approach (1977), which emphasizes the application of thinking skills to develop higher moral reasoning, based on six stages of cognitive-moral development. Morality seems to develop in stages from pre-conventional, to conventional to post-conventional. These three levels and six stages also give us another way to think about and determine our sense of justice.
Level 1 (Pre-Conventional)
1. Obedience and punishment orientation (How can I avoid punishment?)
2. Self-interest orientation (What's in it for me?)

Level 2 (Conventional)
3. Interpersonal accord and conformity (Social norms)
4. Authority and social-order maintaining orientation (Law and order morality)

Level 3 (Post-Conventional)
5. Social contract orientation
6. Universal ethical principles (Principled conscience)

A pre-conventional sense of justice is egocentric seeking to avoid punishment and get its way. A conventional view is more ethnocentric seeking to abide by social norms and laws. The post-conventional justice is more concerned with principles than personalities. As we mature, we respond in predictable and higher levels to ethical dilemmas all based on the principle of justice. This theory has been criticized for its neglect of caring (Gilligan, 1982), which supports the need for a balance of justice based on truth with love.

Will and justice are also related to moral intelligence—“the mental capacity to determine how universal human principles should be applied to our personal values, goals, and actions” (Lennick & Kiel, 2005, p. 7). Lennick and Kiel indicate that moral intelligence is a combination of integrity, responsibility, forgiveness and compassion. Integrity includes four competencies: 1) acting consistently with principles, values, and beliefs, 2) telling the truth, 3) standing up for what is right, and 4) keeping promises. Responsibility’s three competencies are 1) taking personal responsibility, 2) admitting mistakes and failures, and 3) embracing responsibility for serving others. Forgiveness involves 1) letting go of one’s own mistakes and 2) letting go of others’ mistakes. Compassion is defined as actively caring about others.

Borba’s (2001) definition of moral intelligence—the capacity to understand right from wrong, to have strong ethical convictions and to act on them to behave in the right and honorable way—identifies seven virtues—empathy, conscience, self-control, respect, kindness, tolerance and fairness. The Association of Supervision and Curriculum Development (ASCD) Panel on Moral Education defines a moral person as one who respects human dignity, cares about the welfare of others, integrates individual interests and social responsibilities, demonstrates integrity, reflects on moral choices and seeks peaceful resolution of conflict. The above descriptions are also similar to other conceptions of moral intelligence, such as Damon’s (1988) description of morality and other.

Developing our Wills to Choose Justice

As we associate our cognitive capacities with our brains and our emotional faculties with our hearts, our will is often related to our guts, resulting in expressions such as “intestinal fortitude” and “gut reactions.” Gershon (1999) discovered that the digestive tract has more nerve cells than the spinal cord and acts as an independent second brain. It also produces more than
90% of the body’s serotonin and about 50% of its dopamine, both important neurotransmitters that affect mental and emotional states.

Will influences what we will do and purposively strives to accomplish it. It requires training and control of our impulses and desires. We show the results of our choices through our lives, deeds and actions. We should all strive daily for excellence and promote learning and service as we encourage others to reach their highest levels of potentiality and take responsibility for their development.

To develop willpower, individuals should be encouraged in making plans and decisions, setting and achieving goals and in developing commitment, perseverance and self-regulation. By thinking, deciding, doing for ourselves, carrying on in the face of difficulties and seeing challenges as opportunities for growth we develop discipline, conscience, confidence, trust and faith.

Whereas truth should guide us in understanding our world, love should be the central principle in our relationships with one another and justice should be upheld by social institutions for the maintenance of progress, order and unity in a society. While emotions provide affect for our actions, will commits, directs and energizes our behavior and is intimately connected with justice. Will or volition is that part of us that decides what we will do and then purposively strives to accomplish it. It requires training of our impulses, desires, volition and perseverance, especially as we are predisposed to favor our interests over others.

We show the results of our choices through our lives, deeds and actions. We should be encouraged to reach our highest levels of potentiality and to self-assess our progress on a daily basis. Clear and measurable goals are useful to bring ourselves to account. We should all strive for excellence and promote learning and service in ways that we can evaluate on a daily basis. Developing human potential is the process of using will to choose to develop our knowing and loving capacities, and then, to translate them into positive action.

Snow and Jackson’s (1993) provisional conative taxonomy contains six categories of conative constructs, which relate to developing justice and education: (a) achievement motivation, (b) self-regulation, (c) interests and styles of learning, (d) self-related and (e) other-related.

Among the constructs in this category are: several kinds of achievement motivational distinctions, including need for achievement and fear of failure, but also various beliefs about one’s own abilities and their development, feelings of self-esteem and self-efficacy, and attitudes about particular subject-matter learning; volitional aspects pertaining to persistence, academic work ethic, will to learn, mental effort investment, and mindfulness in learning; intentional constructs reflecting control or regulation of actions leading toward chosen goals, attitudes toward the future, and self-awareness about proximal and distal goals and consequences; and many kinds of learning styles and strategies hypothesized to influence cognitive processes and outcomes of instruction. Many other more traditional personality or style constructs, such as intellectual flexibility, conscientiousness, extroversion, or reflection-impulsivity, could also be added.
to the list. And many of these constructs and measures may prove extremely useful in understanding student commitment to learning on the one hand, or disaffection from it on the other. Most may also be relevant to problems of aggression and other maladaptations to school life. (Snow & Jackson, 1993, p. 1-2)
Chapter 5. A New Paradigm for Education

Paradigms

A paradigm is a mental map of the world, a model or pattern and a relationship of ideas to one another. Paradigms help us make sense of the world and allow us to form conceptual frameworks and theorize. However, when paradigms clash, sparks tend to fly, destructive fires often get started and people get hurt. We do not want our worlds to be upset with ideas that challenge who we are and what we believe.

We have competing paradigms of what is good education, as well as disagreements about what is good for education. Different approaches to improving education based on our varying points of view are proposed. Some opportunity to explore and experiment with these ideas and approaches in the spirit of continually seeking better understanding and avenues of improvement is needed. We must avoid both a fundamentalist point of view, in which we are committed not to change, as well as the position that any change in itself is good.

Change in schools often means upsetting established patterns and systems for unproven and unwanted reforms or innovations. These additional requirements and stress to teachers and administrators already demanding days are generally not welcomed. The demands and complexities of educators’ daily tasks in fulfilling their missions are generally not appreciated by those outside of education.

Unfortunately, most educators are not consulted about reforms, policies and changes that are put upon them. Reforms often fail in schools because the educators responsible for implementing them do not understand or buy into them. They do not see the need for the changes and resent being told how to do their jobs. Like most people, teachers value their autonomy. They also value their security and stability—they do not like to be criticized, attacked, threatened, challenged or upset.

Furthermore, we are less likely to change if we have had a long-term adherence to an idea, have a strong emotional attachment to our ways of thinking and have taken a public position in support of it (Gardener, 2011). Many scientists, academics, politicians, pundits and others trying to reform education are in that position, as are many of the school personnel who are resisting these reforms. This situation makes change all the harder.

We must accept that varied points of view exist about what is wrong and right and what should be done. In the absence of mutually agreed upon truths upon which to make decisions, we tend to rely on our own limited and sometimes faulty ideas. We tend to use whatever information and data exist to support our viewpoints and biases.
Even when we are looking at the same thing, we see something different from the other person. It is hard for us to hold more than one perspective at a time. Many optical illusions illustrate this point. The same picture may be seen as a vase or two faces looking at each other (see Figure 3) depending on what you focus upon.

![Figure 3. Vase and faces.](image)

What do you see when you look at the top picture in Figure 4? Now look at the mirror image below it. It may take some time, as it can be hard to see something from a different point of view, especially when we think we know what we are looking at. We need to develop this ability as we look at the problems in education from multiple points of view.
When our viewpoints are faulty, incomplete or skewed, our decisions based upon them are similarly affected. By applying the standards or truth, love and justice, we can explore some of the filters or lenses with which we view education and create a new paradigm for our thinking, feeling and choosing.

Plato’s Analogies of the Cave, Sun and Divided Line

We might look to Plato’s *Republic*, written approximately 380 B.C.E., to understand better the nature of change, paradigms, perspectives and education. In his allegory of the cave, Plato helps us appreciate the difference between the world of appearances and the real world of ideas by describing prisoners who have lived their entire lives chained so that all they can see is the blank wall of a cave. All that these prisoners know of reality are the shadows on the wall that are created by figures and forms of various things being paraded on the heads of people walking on a raised walkway between the wall and a fire.

In that world, the prisoner who could best explain and make sense of the shadows would be considered the most enlightened. If one of the prisoners was to free himself and see the actual objects making the shadows, he would not be able to recognize, name or explain them. He would believe that the shadows are more real than the forms he is seeing with his own eyes. If further, he was to look at the fire, he would be blinded by the light and turn back towards the shadows to which his eyes are accustomed and he has regarded as real for all of his life. Suppose further that someone was to drag this prisoner out of the cave into the sunlight. He would be hopelessly blind and uncomfortable in this new world.

Most likely, he would try to return to the cave and the world he knew and to which he could relate and feel at home. If he remained outside, he would gradually come to realize the sun was the source of light and life, even for those in the cave who had never seen or knew of it. Plato uses the metaphor of the sun as the source of physical illumination to compare it to the
Form or Idea of the Good, Plato’s notion of God or ultimate reality, which sheds light on deeper realities. As the sun both gives light for the eye to see physical objects as well as life to the seer, the Good gives both the light to see nonphysical ideas and provides insight and being to universal knowledge. The sun lights up visible physical objects as the Good illuminates objects of knowledge. Plato compares our perceptions of world to being limited by darkness, and it is only in the world of forms illuminated by the Good that we can see truth and reality clearly through the mind’s eye. Ideas formed from the physical world are dull and shifting, like the shadows, compared to the more real forms coming from the Good, like truth, beauty and justice. Indeed, this Good is also the true originating source of the fire, figures and the shadows in the cave.

However, if this freed prisoner went back to his fellow prisoners still chained to the wall of the cave to free them from their prison, he would have a hard time convincing them to believe him. Firstly, he would no longer be able to fit into or function well in this world of shadows as he had done before. Their ideas of truth, beauty and goodness would be in the form and language of shadows, and he would look ridiculous trying to explain things to them for which they had no conception or belief according to their very constricted worldviews. These prisoners, ignorant and afraid of these new ideas, would probably think the freed man as misled or crazy and would not listen to him.

Further Plato describes four levels of reality—common illusions, belief, reasoning and philosophical understanding, which he compares to a line divided into four parts. As we ascend out of the darkness of limited illusion and experiences, we develop some beliefs about how the world works from the visible, sensible physical objects. The third level of reasoning involves hypothesis and mathematics and the highest level is comprehension of the first principles of the whole and the Good. Each higher level contains more truth.

We might compare these four levels of knowledge to various levels of closeness to or illumination by the sun or as the various stages of insight gained from free ourselves from the caves of ignorance. Our illusions or opinions might be compared to the shadow understandings of physical objects in the cave, whereas we form beliefs about this physical object through such tools as empirical science might be represented by the figures making the shadows. Neither is real, but both reflect some aspects of reality. Our reasoning developed through mathematics and theoretical science may be like seeing with the light of the sun, whereas the sun and its light might be analogous to the Good, the first principles from which all knowledge comes.

Plato’s metaphors of the cave, sun and divided line can help us understand of how and why we understand reality and might see things differently. We are like those prisoners. Our views of reality and our worldviews are created from the shadows projected onto the walls of our imaginations, formed from the constructed images and fancies of the material world paraded before the flickering fire of our limited paradigms. Similar to the freed prisoner, we can come to understand our shadows are but reflections or representations of truth and begin to comprehend through the deeper reality of the “Good”, which constitutes the most authentic knowledge. This book is an attempt to free us from the caves of our imperfect worldviews and shine a brighter light on the problems facing education so that we can be guided by the highest principles in our search for solutions.
Shadows

Though our biased and limited conceptions may be only shadows of reality, they are all we have ever known. We have been taught to accept them as real by our families and culture. In large, we blindly accept and imitate what we are taught. We might question this or that shadow, but we do so within the mindset that the shadow paradigm is the model of reality. If we can free ourselves to search for the truth behind the shadows, we can discover greater truths as we emerge from our caves of ignorance and prejudice.

When we free ourselves from the chains of our ego and ethnocentric thinking, we will realize that the shadows were created by manmade constructions of ideas paraded between a fire and the wall. However, we may then believe that these representatives of actual things are real when they are just the next higher level representation of truth. A much clearer apprehension of reality awaits us as we gradually free ourselves from the darkness of the cave of ignorance that we do not even know we inhabit. However, this is a very difficult process and those still chained to the wall will probably not welcome the news that they and their friends have been wrong all along.

Our experience put us at the center of the universe and sees reality from that narrow perspective. From our constrained viewpoints, reality depends upon our perspective. We do not view the plant we live on as a rotating ball hurling through space. It appears flat and stationary. As we gained a more comprehensive understanding of the earth, we thought it was central to the cosmos and the sun moved around it. This is the view children have and we would have if we were limited to only our visible world. These perspectives can be compared to the cave dwellers limited worldviews based on the shadow knowledge they had. Our language still reflects this thinking in such terms as the sun rising and setting.

Today we accept such earth-centric thinking as irrational, but when heliocentric ideas were first proposed, the originators of them were the ones considered foolish, even heretical. This happened with Galileo who was persecuted and his scientific ideas rejected because they contradicted the accepted beliefs of the day. The religious authorities condemned him to death for suggesting that the sun, not the earth, was the center of the known universe. His condemnation is one of many cases in history. Galileo decided it prudent to wait, like many others who introduced revolutionary ideas throughout history who did not allow their theories to be published until after they had died for fear of the backlash against them. The freed prisoner like Galileo and so many others, may not find his new insights about the universe welcomed by those committed to their shadow dogmas in the cave.

Many of the great revolutions or paradigm shifts in thinking have been the result of people freeing themselves from partial viewpoints and seeing things from a broader or higher perspective. For example, the Copernican revolution was based largely on a shift in perspective from and earth-centered universe to a sun-centered cosmology. This simple change of viewpoint challenged the established knowledge and theories of astronomy. Copernicus’ new theory helped
initiate a revolution in astronomy and science. However, Copernicus could only see so far. His thinking too was incomplete as we discovered later that the sun was not the center of the universe, not even of our galaxy. As we emerge from our caves of restricted knowledge with clearer vision and greater insight, we gain new perspectives that allow us to see our previous understandings as partial. In other words, these earlier theories and views are not necessarily wrong, only appropriate for limited perspective and paradigms. We are in the midst of another such revolutionary process, which some call a paradigm shift.

**Developing New Ways of Thinking**

Our perceptions are formed by the interaction between our environments, our senses and our faculties of understanding. In other words, a combination of experiences and ideas largely determine what we think and feel to be true or right. Our families and communities largely influence what and how we see and value things. We naturally consider these versions of reality as true, good and just, not knowing anything else, and defend them, even when they may be dysfunctional. Over time, these values and views become mindsets and traditions that can become encrusted in our cultures and lives. They can keep us from growing.

As we are generally unaware of these lenses and orientations, we tend to interpret our thoughts, feelings, motivations and actions as reasonable, even common sense. However, what we think and feel is a combination of subjective, relative and selective interpretations of what is real based on paradigms, worldviews or cultural lenses that are generally invisible to us. In other words, our views of reality depend upon the caves and shadows we know.

We primarily feel or sense our subjective reality, perceive or think about concrete reality and conceive or imagine abstract reality. We do not normally separate these processes, but experience them as a seamless whole; therefore, it takes effort and insight to distinguish among them. We do not have spontaneous knowledge of our capacities or an understanding of the structure of objective reality. As we increasingly understand our subjective states, we can better act consciously to increase our knowledge of our true capacities and limitations. Initially, who we are is just as much a mystery to us as any other aspect of reality (Hatcher, 1998).

What we believe about the world is largely the product of tradition, preconceptions, imitation, fancies, biases and prejudices, which combine to create a worldview that affects both what we see and how we see it. We become accustomed to our limited ways of thinking, feeling and acting. It is very hard to change, even when we know it is in our best interests to do so. Take smoking, drinking, overeating and other bad habits as examples. If these visible, physical patterns are so hard to control, how much harder for us to change the invisible thoughts and feeling we have. What are some ways we might do that?

Kuhn’s (1962) work on the nature of scientific revolutions has helped us to appreciate better this idea and the nature of change in thinking and paradigms. Kuhn’s description of scientific revolutions in the hard sciences can help us understand change in education, which should be based on the best scientific knowledge we can get.
Scientists, educators and policy makers each have unique worldviews, with associated assumptions, implication and perceptions. Their respective institutions create and operate according to theories and laws. They pass on their knowledge and efforts to the new generation. They all require structure and stability, but have deal with anomalies. As the anomalies grow, so do the questions and problems, leading to increased stress, which, if not resolved, will come to a crisis. It is generally at this stage where new ideas are tried and old paradigms challenged. We are in such a time in education and the battle of how to solve our problems is being waged.

Like the intellectual attacks in the hard sciences, the paradigm wars in education use empirical, rhetorical, philosophical and ideological weapons. These battles do not tend to be short lived. The famous physicist Max Planck observed, "a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it" (as cited in Kuhn, 1962, p. 150). New ideas and models can demonstrate superiority over the established paradigms by presenting evidence to establish which worldview works best. As much as we may suppose this process happens in a logical and rational manner in the hard sciences, such as physics, history proves otherwise (Kuhn, 1962).

If our paradigms consist of shadows, we will try to make sense of new information according to the shared views of that shadow world. As world problems and global crises deepen and our old paradigms no longer work, humanity will need to discard old ideas, values and behaviors and begin to investigate reality in the sunlight of the principles of truth, love and justice.

I am proposing we need a new ways of viewing truth, love and justice if we are to solve the problems we are facing and significantly improve education. Before we can overcome our current limited perceptions and paradigms, we must understand something about them. We will need to dramatically expand our knowledge, deepen our love and broaden our sense of justice if we are to improve our lives and world. Our current views of truth, love and justice are but shadows and images of the real thing. We need to free ourselves from the prison of these limited conceptions if we are to solve the pressing problems facing humanity today.

Einstein was right: the problems created by the prevalent way of thinking cannot be solved by the same way of thinking. This is a crucial insight. Without renewing our culture and consciousness we will be unable to transform today’s dominant civilization and overcome the problems generated by its shortsighted mechanistic and manipulative thinking . . . The conscious orientation of the next cultural mutation—the shift to a new civilization—depends on the evolution of our consciousness. This evolution has become a precondition of our collective survival. (Laszlo, 2006, pp. 39, 77)

It is important to be aware that we experience our world through our limited subjective lens, not as detached objective observers. Quantum theory, a new way of thinking, also posits that our observations of physical reality affect what and how we see those phenomena. We need to examine phenomenon and our beliefs both independently and collectively. As we fully and frankly explore reality in order to assess it from deeper, truer and broader perspectives, we can grow.
Developing a new theory about the world allows us to imagine other ways the world might be. Understanding other people and ourselves lets us imagine new ways of being human. At the same time, to change our world, our selves, and our society we have to think about what we ought to be like, as well as what we actually are like. (Gopnik, 2009, p. 8)
Chapter 6. Developing and Applying Truth, Love and Justice

How Do We Develop Our Potential?

Development is the process of potentiality becoming actuality, like acorns transforming step by step to become fully grown oak trees. What a plant can become is encoded in the seed; however, it requires proper conditions to realize its potentialities. At human conception, unique genetic potentialities are endowed upon each individual, determined by the DNA of the mother and father. Educators, whether as parents, family, peers or schoolteachers, can assist others to unfold these capacities in life.

We have enormous potential, much of it unrealized and unknown. Our physical, psychological and spiritual capacities continue to develop and unfold as we extend our frontiers of technical, intellectual and moral accomplishments and challenges. How can we help to stimulate that growth in our world and ourselves? First, we need to understand what constitutes human nature and potential, and then how to develop them.

We develop our individual and collective thinking, feeling and choosing potentials through our minds, hearts and wills. We often waste tremendous energy, as well as social, political and economic resources, following beliefs and practices that are not only ineffective, but also counterproductive. We should attempt to help others develop their capacities so they can effectively contribute to their own and others’ welfare and prosperity. We need to become more systematic and thoughtful in our approaches to help others achieve their potential and promote the welfare of the world more effectively.

Developing human potential is the process of using will to choose to use our knowing and loving capacity into positive action. We can do this by starting at any of these three points and combining it with the others. For example, we may start with action: we may be doing something and feel it is not as effective as it could be. As we reflect on why we feel this way and how we might improve, we think about what might work better. In these processes it always helpful to consult with others, especially those involved in the activity, as well as those who might have more knowledge and experience.

The change process must involve all three capacities to be systematic, sustainable and effective. In this process, all participants should be considered as collaborators in establishing clarity of vision, purpose and roles that evolve as needed according to new learning and changed circumstances. Positive power results from combining these three components.

Our thinking, feeling and choosing can be exercised individually, collectively, subjectively and objectively. All three capacities and all four aspects or perspectives should be considered. The importance being guided by truth, love and justice should not be underestimated. Many of the problems in the world can be diagnosed as some imbalance or failure to apply these
three human potentialities among individuals, communities and institutions. Dialogue and agreement using all three principles to regulate and apply our lives and to maintain unity is vital.

Whereas truth should guide us in understanding our world, love should be the dominant principle in our relationships with one another and justice should be the primary standard of institutions for the maintenance of progress, order and unity in a society. Emotions provide affect for our actions and will commits, directs and energizes our behavior. Our cognitive, emotional and volitional capabilities are greatly affected by our social environments, especially in our early years. Though aspects of each of these faculties are influenced by inherited qualities from genetic endowments, they are shaped and developed through the interactions of our thoughts, feelings and actions with the environment.

As we increasingly learn to reason and develop clear and healthy values by exercising decision-making capacities through loving, fair and respectful engagement with others, we develop our potential for service and happiness. Healthy role models and values inspire and help us become more responsible and service oriented (Damon, 1988). By fostering moral awareness and an emotional vocabulary, enhancing sensitivity to the feelings of others and developing empathy for other points of view, we can create a context for growth using virtues to strengthen conscience, guide behavior and foster moral discipline. By establishing a zero tolerance for meanness, prejudice, gossip, fault finding and backbiting and modeling and prioritizing self-control, courtesy, respect and self-motivation, we can help others control their thinking, feeling and choosing before they act (Borba, 2002).

As we create social and cultural contexts to support the development of intellectually, emotionally and morally mature persons through critical thinking, altruistic feelings and moral decision-making and conduct, we affect the climate and policies around us. Until human resource development focuses on the cultivation of character and the development of a moral sense of identity and moral imperative, until it begins to purposefully emphasize models of authentic moral authority and to foster moral responsibility and agency, until it makes central the cultivation of expanding levels of empathy, progressively embracing the human race and until it is willing to entertain an explicit spiritual conversation about truth and meaning in life, it cannot really fulfill its responsibility to human potential. (Mustakavoa-Possardt, 2004, p. 266)
Metaphors and Models of Change

When all three faculties, capacities and principles work positively in together, the individual and society develop and advance. When any of the three are missing or faulty, problems result. For example, acting without love or knowledge or with misguided love or knowledge is generally ineffective or harmful. Those who do not know how to love or act, and who love falsehood and injustice, will bring trouble to themselves and society.

Other metaphors and models might be useful in understanding the dynamic interaction of these capacities and principles. For example, we can use the physical world to understand better the workings of our knowing, loving and willing capacities and the principles of truth, love and justice. Like the human body, these faculties and aptitudes develop as they take in, assimilate and utilize food. Simply stated, the food for knowledge is truth, for feelings is love and for will is justice. Many mistakes and errors will be made in the process of refining ourselves, but these unwise acts or decisions can be helpful if we use them to correct and improve our understanding and judgment. As we gradually improving our thinking, feeling and choosing, we expand and consolidate our capacities.

These three faculties and standards may also be compared to the three blades on a rotor of a windmill, wind turbine or helicopter. As the blades of knowledge, love and will seek greater
truth, love and justice, they develop greater strength and ability to create more power. External pressures or forces cause the blades of our thoughts, feelings or decisions to rotate transforming wind energy to mechanical and electrical energy. These blades can be adjusted to control the amount of energy created and need to be in balance.

These three human attributes can also be considered via mathematical formulations, such as knowing times loving times willing equals potential value (K x L x W = PV) or truth plus love plus justice equals advancement (T + L + J = A). Each capacity can have a positive, negative or zero value. In addition or multiplication, an increased quantity in any skill positively relates to a corollary increase in positive results. If we use multiplication, positive values result when you put two positives together, loving truth or justice, or when two negatives are put together, such as hating lies or injustice. Negative values result when you put a positive with a negative, such as loving lies or injustice, or in hating truth or justice. Zero values for each of the capacities might be described as ignorance, apathy and indecision (Clarken, 2003).

Individuals have different predispositions or strengths that may tend to favor one capacity or principle over the others. If they favor thinking, they may need to align their feelings and choices with their new knowledge or insights. Some might begin the change process by feeling differently, which may require an adjustment in their understanding and choices. Others may start the change process by beginning with some decisions or goals that leads to modifications in thinking and feeling.

Development of any of these human capacities will result in a need to develop the others to maintain equilibrium. Reaching homeostasis, where all the capacities are congruent, balanced and stable, is desired; however, life circumstances will challenge us to keep growing while maintaining a healthy balance, from which we can further develop our capacities by continuing toward higher goals and ideals.

For example, some injustice or wrong may cause hurt (love) and push someone to decide (will) how (know) to best respond. This external event results in internal disequilibrium or upset, causing the person to try to find some resolution by adjusting understanding, affect or determination to respond more productively, thus achieving greater authenticity, altruism and autonomy. It involves effort, courage and faith to develop a greater realization of potentialities.

Interactions between the self and reality are the cause of growth and development, and can lead to true happiness and autonomy. We can exert some control over our responses to the challenges life offers us, but we have little control over the challenges. Every effect has a cause and every cause an effect. To respond effectively requires effort and an internal locus of control. Energy is needed to create a change. As we actualize our potential, we experience cognitive, affective and conative benefits that lead to a cycle of growth.

Truth, love and justice are the catalysts for improving our knowing, loving and willing capacities and reflect the highest ideals of our minds, hearts and wills respectively. As we learn more about these principles and practices, we can apply them to improving our schools. Teachers need to know what these principles are and be able to use them effectively, artistically and conscientiously to help our young people become the most they can.
We need to support schools and teachers as they strive to understand and exemplify these qualities. Teachers, parents, schools and communities who care about their students and are committed to their proper development will do the best for their students within whatever constraints exist.

We yearn for truth, justice and love, and we should do what we can to exemplify these virtues and have them characterize our communities. As we do we will see trust, respect, equity, unity and collaboration grow. Unity and collaboration are discouraged in our current reform atmosphere, which puts a premium on individual achievement and competition. Trust, initiative and respect are eroded when external measures of accountability and testing primarily are used to control and manage teachers and schools.

**Leadership Using Truth, Love and Justice**

As I make many decisions regarding the welfare of the students, staff, faculty, community and institution in the teacher education program where I work, I use what I am currently calling the Three-Way Test—Is it true? Is it loving? Is it just? This test is similar to the Rotary Four-Way Test, but I think these three questions are both more all encompassing and powerful while at the same time being simpler to remember and apply. I strive to apply these principles in myself and with others.
For example, one of the policies I have is no fault finding or backbiting, as these common but destructive practices destroy morale and generally violate the Three-Way Test. If anyone says bad things about someone else or reports something unkind said by someone else, the first thing I generally do is to try to ascertain the truth while expressing my concern and intent to seek justice. We can often solve the problem by distinguishing between what we believe is true and what is true. In an effort to get a clearer sense of the truth, I will ask questions such as what was heard, what was actually said and what was the intent of the speaker. Often what was heard was different from what was said or was misinterpreted. If not, then the three questions help to get at the truth, then to discuss what is the just and loving thing to do.

In one case a faculty member came to me complaining about what another person had said about him so I asked a series of questions to try to determine what was true. How did he know this was true? In this case, someone had told him that the other person had made this disparaging comment. What was actually said? This was different from what he was telling me had been said about him and could have been taken in several ways. How did he know that what he was told was true? He didn’t. It became clear that he was making conclusions based on a lot of second hand and unreliable information—unverified and imagined “truths.” While he was sitting in my office I called the person who supposedly made the offending comment on the phone and asked her if she had. She had not and did not have these feelings at all about the offended professor. She had said something, but it was quite different that what was reported and would not do anything at all to hurt him.

Not only did we solve the problem, but we also developed new insights and capacities to solve related problems in the future. Problems are common in the workplace, but as we learned to treat others with honesty, compassion and fairness, troubles were handled before they escalated. As we enacted and discussed truth, love and justice, they became part of the culture of our workplace.

Is it loving is the second question, but in many ways it is the foundational principle. If we do not feel others love us and we do not love them, then living or working together can be very hard. This love can be expressed in many ways, often subtle, to include such things as kindness, courtesy, compassion, care and concern. I try not only to practice all of those qualities in my relationships, but I also do try to be truly loving and altruistic. I genuinely care about my colleagues and they know it. This authentic concern for the welfare of others cannot be faked for long. It is the hardest of the virtues to be cultivated. Truth and justice are not always easy to give or receive, but love brings happiness to both giver and receiver.

The question is it loving has several components—am I being loving, what would the loving thing to do be, what does love look like to the recipient, what would increase love for all. In answering these questions about love, it is usually helpful to ask questions about truth and justice, as these should guide the appropriate loving response. Any one of these virtues without the other two can be out of balance and harmful. Justice needs to be based on truth and is a foundational for love.
We are most challenged to develop love when we are dealing with unlovable people. When we are dealing with liars and tyrants and those who do not honor truth and justice, our love must not be misinterpreted to condone or allow this behavior. True love should increase truth, love and justice for all. In other words, if we truly love the dishonest, tyrannical and bad people, we will interact with them in ways that will increase the likelihood of their becoming more truthful, loving and just.

Is it just applies not only to the individuals in questions, but also to the greater communities and institutions of which we were a part. In my role as a director and professor in a teacher education program, I served as a trustee of the public, profession, program, university and state. I needed to regard justice from the perspective of all of these entities as well as for the children for whom we were preparing teachers. Were we being true, loving and just to all parties served as a compass for finding our way.

As we apply the three-way test in our daily activities, our lives and those around us will improve. As we apply these principles of truth, love and justice to the challenging problems of education, we will find better ways to improve life for the multiple individuals, communities and institutions affected by this next stage in the advancement of civilization.

Building Capacity for Truth, Love and Justice

When our thinking capacity is directed toward knowing ultimate truth, our feeling toward valuing altruistic love and our doing toward choosing justice, we flourish. As we build unity in the diversity of expressions of truth, love and justice, through grass-roots efforts and the involvement of all parties, we increase our capacity to inform and transform our communities and institutions. Using and encouraging the assets of all parties is the key to effective development and actualizing human potential.

Thinking, feeling and willing are directly related to the cognitive, affective and conative domains that must be properly nurtured, developed and harmonized for individual, community and institutional health and well-being. These cognitive, affective and conative faculties are the dynamic focal points for effective interactions with our environments, and are key aspects of learning and development actualized in pursuing the spiritual principles of truth, love and justice. Our growing consciousness or awareness of these potentialities and principles allows us to develop our practice of realizing life-enriching authentic, valid knowledge, altruistic, sincere love and autonomous, virtuous will. To be effective, human resource development must practice and be based upon truth and authenticity, love and altruism and justice and autonomy.

Building capacity is an intellectual, emotional and moral endeavor. Mind, heart and will, as well as truth, love and just have subjective and objective, as well as individual and collective aspects that all need to be considered for a holistic understanding. Utilizing our minds, hearts and wills in pursuit of truth, love and justice, is a powerful contributor the advancement of individuals and societies. These capacities enable and encourage individuals to be capable, conscious and conscientious developers of themselves and their communities. If we fail to address the mind, heart and will and to develop each faculty fully, we will not develop the goals,
values and actions essential to making a whole, healthy and balanced person, organization and society. Their development leads to a healthy self-knowledge, self-esteem and self-reliance that can counteract the egotism, narcissism and selfishness that is endemic in modern society.

This is a complex, difficult and lifelong process involving the emotional abilities to perceive, use, understand and manage emotions (Mayer and Salovey, 1997), and of self-awareness, self-management, social awareness, and relationship management (Goleman, 1998). The moral intelligence capacities of integrity, responsibility, forgiveness and compassion (Lennick and Kiel, 2005) and empathy, conscience, self-control, respect, kindness, tolerance and fairness (Borba, 2001), along with the spiritual qualities of critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion (King & DeCicco, 2009), are important for development. As we attend to these so that human potential and motivation are released, happiness, honor, well-being and security will grow. We currently suffer from a lack and imbalance of these qualities.

Our minds, hearts and wills are challenged by our aggressive and alluring materialistic, consumer-driven and narcissistic culture that has corrupted these faculties and their powers. As we consecrate ourselves in service to the greater good utilizing the creative powers of our natures through the application of truth, love and justice, we develop our communities and release our potential. It requires the exercise of our minds, hearts and wills, and develops integrity, prosperity and healthy authenticity, altruism and autonomy. As we strive for excellence in the humble spirit of service, physical, psychological and spiritual well-being will follow for the individual, and the communities and institutions of which they are a part.

The basic challenge and goal is to know, love and serve ourselves and need while we do the same for others. Learning about our strengths and weaknesses so we can deal with them effectively is a fundamental charge to all individuals. Learning from our experiences and those of others past and present helps us develop a framework for life.

Developing our potential will require us to transcend our limiting perceptions and attachments by focusing on higher purposes and capabilities. Our lives are a series of successes and failures in this regard. Every day we are tested. Every day we can manage our affairs and responsibilities based on moral and ethical principles that can transform our world. In our daily affairs, we can take initiative in sustainable, creative and disciplined ways that enables those we work with and for to persevere and overcome the many obstacles that are placed in our paths. We can turn each obstacle into an opportunity.

One obstacle we face is realizing that our truth is currently largely seen though an unconscious lens. In modern societies that lens sees reality as material and what is true is objective, based upon natural and measurable laws. Our culture tends to seek explanations of reality with little regard for things immaterial. By truthfully and fairly looking at options with due consideration for all, we can increase our understanding.
Education as a Scientific, Artistic and Moral Endeavor

Education is a vehicle for developing the knowing, loving and willing faculties of our minds, hearts and wills and of realizing and expressing the ideals of truth, love and justice. We need to understand education’s role and functioning from these various vantage points if we are to improve it. As a corollary to these faculties and principles, education can be seen as a science, an art and a moral activity. Regarding education through only one of these lenses will result in a limited and skewed understanding. Though science and scientific principles are foundational to understanding, improving and reforming education, so are values, morals, and a host of other philosophical, artistic, ethical and spiritual concerns.

If we use the principles of truth, love and justice, then science, art and morals become vehicles for expressing and exploring these cognitive, affective and conative qualities. Science is an important tool for understanding the material world. Scientific thinking is a powerful tool in our search for truth and a sign of a well-trained and mature mind. Art is the creation of beautiful things by humans. It is a manifestation of the creative forces emanating from our hearts seeking to express love and beauty. Morals involve right and wrong according to the standard of justice. Through exercising our wills, we develop our conscience and live our lives according to what is right and good.

Dewey’s concept of education was as the highest expression of science and art conceivable in human experience. He not only saw education as both a science and an art, but as a moral endeavor as well (1897, 1916, 1933, 1938). Some people think that schools and teachers should not teach morals, but there is no way they can avoid doing so. Understanding, appreciating and abiding by principles of right and wrong are necessary for any classroom, school or society to function. The teaching of civics and civility, which used to be a more central focus of schools, is part of education’s moral function, as is the promotion of truth, love and justice in the society.

Education cannot be reduced to facts, understood solely through science or explained merely in simple cause and effect relationships. Education is much more than dispensing and learning information. Science depends on the creativity, originality, inventiveness, imagination and artistic application of knowledge in solving problems. Science not guided by morality and ethical practices can be horribly destructive, as we have witnessed in our lives.
Education also cannot be reduced solely to artistry and an expression of love. Love can be based on unwholesome or unhealthy attachments and prejudices and therefore be harmful and destructive. Artistic creativity can either uplift or degrade and needs both morals and science to be properly channeled for the advancement of civilization, rather than its demise.

Education solely as a moral endeavor also has its problems, as we have seen from past practices that actually promoted falsehoods, hate and injustice and perverted students’ knowing, loving and willing faculties. Such an education can quickly degenerate into ideology, superstition, oppression and fanaticism. Morals need to be applied with love in light of truth if they are to bring about justice and good. The foundation of the moral function of education can be found in the principles of truth, love and justice.

These elements must be combined in scientific, artistic and moral ways to create effective education. It requires science, art and morals to understand and give meaning to knowledge, innovatively engage students to learn it and develop responsible and meaningful relationships with others. Education is a science, art and moral endeavor for the development of thinking, feeling and willing, leading to

the formation of habits of judgment and the development of character, the elevation of standards, the facilitation of understanding, the development of taste and discrimination, the stimulation of curiosity and wondering, the fostering of style and a sense of beauty, the growth of a thirst for new ideas and vision of the yet unknown. (Scheffler, 1976, p. 206)

To paraphrase and simplify the above definition of education, we could say it is the forming of habits, development, elevation, facilitation, stimulation, fostering and vision of truth, love and justice. Even more simply, it is the formation of the habits of being truthful, loving and just. Education deserves the highest care any society can give it in terms of its science, arts and morals, and society will prosper to the extent these tools are applied in the service of education. Education and reform efforts should be judged by how well they meet the highest standards of science, art and morals and promote the principles of truth, love and justice.

For example, scientific communities endeavor to review previous research, form theories, test hypothesis, make accurate observations, share results and verify findings using accepted scientific approaches and standards. Scientific findings are subject to some type of evidence that can be verified. The scientific community well versed in the methods, theories and content under investigation examine the findings, and if found to be valid, incorporate the new knowledge in their field. What is “true” in science changes as new knowledge is discovered and new theories explored. These principles apply whether the science is investigating physical, social or spiritual matters.

**Education and Progress**

As education is not only a science—it is and artistic and moral endeavor as well—we can look to these fields to see how they establish and change their views, values and ways. In the arts
world the standard has traditionally been what is moving, beautiful or creative. Everyone is allowed their opinion, but those recognized authorities in the artistic methods, theories and content under consideration tend to be the arbiters of the quality of art. However, tastes vary and the role of art changes, along with the notion of beauty and meaning. What was uplifting may not be the same at a different time or in a different culture. Much of the renowned art of today was not or would not have been appreciated in earlier times.

Societies and cultures make judgments on what is good, often looking to the religious, moral and legal authorities for guidance. We adjust moral values to the changing conditions in the community. In law, elected bodies set the laws while judges and juries interpret and apply these laws. Certain standards of justice must guide those enforcing laws. If the society does not feel the laws are just, lawlessness will grow along with the need for more enforcement. Authorities and communities will need to change laws that are not effective if they hope to maintain order and advance.

This process of validation to confirm the intersubjective truthfulness, value or rightness of something has been instrumental in the advancement of the sciences, arts and civilization. In a democracy, individuals are given some opportunity to voice different opinions. Systems dominated by fundamentalism, ideology or totalitarianism do not allow such a dynamic process of truth seeking and community building, which is necessary for development.

The idea that truth is multifaceted, that no single approach or form can exhaust the totality of reality, suggests an open dialogue among people with diverse points of view. It tends to give democratic validity to the voice of each individual human being. Both religious fundamentalism and the myth of total reason demand the rejection of alternate points of view and, consequently, the repression of democratic norms. (Saeidi, 1987, p. 20)

Our world and history are filled with examples of the established scientific, artistic and moral institutions not entertaining alternative points of view, and even of actively repressing them. Many examples exist in the sciences arts and in society of more accurate theories, advances in creative expression and new moral standards being rejected because people clung to their outdated and limited conceptions.

Many now famous and revered scientists, artists and moral leaders were demeaned while they lived. Many died without any recognition for their accomplishments. Many early scientists waited to have their theories published until after they died, so they would not suffer condemnation. Many a creative genius died poor and unappreciated and many of the founders of moral systems were severely persecuted. Their works were pronounced a heresy by those in authority.

Not only do those in their respective communities reject new paradigms, but also those who lack background or sufficient knowledge also unfairly judge them. This problem continues with scientists making authoritative statements on artistic or moral matters and moralists making pronouncements about scientific or artistic endeavors for which they lack knowledge.
With our historical perspective, we can see how the sciences, arts and moral system helped establish modern civilization. New insights, innovations and creations have allowed us to imagine reality in novel ways and subsequently to feel, choose and act differently. Many of the great discoveries and advances in our world began with one person having an original thought or creation.

Figure 7. Mind, heart and will; thinking, feeling and doing; science, arts and morals; and truth, love and justice.

Educational Reform

As we compare and contrast paradigms or lenses used to define and explore human capacities and education, how do we determine the best vision among the diversity of perspectives? “Since evidence can be adduced and interpreted to corroborate a virtually limitless array of worldviews, the human challenge is to engage that world view or set of perspectives which brings forth the most valuable, life-enhancing consequences” (Tarnas, 1991, p. 406).

When the family, school, neighborhood, community, region and nation have conflicting worldviews, problems arise: these systems are stressed and their relationships strained. Some basic agreement in thinking, values, intentions and behavior is essential if these entities are to advance. As we strive for unity using the standards of truth, love and justice, our diversity of
views allows us to compare and grow so we are able to act on reality from a new, more advanced paradigm. The systems related to education “need to be revisioned, which means to adopt a new paradigm, rather than reformed, which means to make them function better within a current paradigm” (Huitt, personal communication, October 20, 2011).

The current educational reform efforts seem to be more driven by ideology—certain philosophical, social, economic and political positions—than a sincere search for what is true, loving and just. I question the assumptions and positions of the ideologies supporting many of the policy changes recommended for education. I also resent having what I love, education, being treated unfavorably, unfairly and dishonestly.

When reformers say that they want the best education for our children, this reform will improve our children’s education; and that therefore, they must create policies to see this reform is enacted, we should question each statement for its veracity. Another flawed logic used by some is in the assertion that schools are not doing a good job: this reform is not in our schools; therefore, this reform will make our schools better. The logic may be correct, but if the statements upon which they are based are not true, the conclusions are also not true. An example would be the charges that teachers are not doing a good job, you are a teacher; therefore, you are not doing a good job.

**Challenges of Educational Reform**

Education is the foundation of human excellence, prosperity, joy and glory. Its acquisition is incumbent upon everyone. It is the cause of the progress of individuals and nations. It is a basic human right that should be extended to every person on earth. However, education must be reformed if it is to provide opportunities for all to realize their gifts and talents in service to humanity. Herculean effort will be required to accomplish this needed requirement for the advancement of the best interests of the world. The best and brightest must come together to find the ways and means to reach this noble, needed and lofty goal. However, we shall learn, schools alone did not cause the problems we are facing as a society, and, alone, they cannot fix them.

Can schools, teachers and teacher educators do better? They must. As conditions, circumstances and needs change, education needs to adjust to meet these new challenges. If time-honored and entrenched traditions, approaches and policies no longer work, they must be changed or be discarded. This is a challenge facing every person, community and institution in the world in this time of rapid and dramatic change. However, many of the reform efforts being proposed for formal education in the United States are misaligned in both approach and content.

Some among the politicians, critics and entrepreneurs suppose their experience in making policies, criticism or money equips them also to be qualified in educational reform as well. However, many of their proposals are not supported by either experience or evidence in education. Further, popular business models that seek to quantify and put a price on the intricate and interrelated activities of education are harmfully reductive and defective. Their dominant and unexamined values have been destructive in many areas of society, as we have experienced in recent and ongoing financial crises that threaten the stability of the world. Their ideological
framework and policies threaten to further jeopardize, diminish and devalue education. Societies and governments that put private gain over public welfare will suffer and decline in the end.

Education reform is an extremely complex process, which to some degree affects and is affected by every community and institution in this country. Education influences them and the individuals that compose them, and they in turn influence education. Educational systems have their own internal individual, community and institutional components, which interact in dynamic and multifaceted ways with one another. Without some understanding and control of all these internal and external factors and their interplay, educational reforms that may bring short-term benefits, result in long-term costs, as happened with the industrial reforms and the environmental health of our planet.

Education is facing many problems at present. We should try to face these challenges with a united front. Many questions need to be answered fully and frankly. What are the problems with education? How do we explain and deal with the differences of opinion about what should be done with these problems? What are the pertinent facts related to needed educational reforms? What principles should guide us in our seeking reform? What are some reasonable solutions based upon these facts and principles? How can we begin to reform education in a systematic, sustained and constructive way? How can we ensure that all education programs are held to high and appropriate standards?

Furthermore, how can we identify the best indicators and predictors of good quality teaching? What reliable and valid measures can be agreed upon to improve teaching and learning? What is the evidence that supports the assertions that both teacher education and education in general need to reform and that the recommended reforms will actually help and not harm? Throughout this book, we will explore some answers to these questions in an effort to improve education.

Changing our paradigms of truth, love and justice can serve as a dynamic framework for education and its reform. Through expanding our understanding and application of these three principles, their power to transform education and society will become apparent. Our individual and collective well-being will grow as we engage in discussion and practice of truth, love and justice. They will help us develop and trust our inner core capacities, elicit the best in us and give us a renewing fount of energy. They can serve as a universal standard through which we can transform our behavior and character, begin to resolve our problems and move toward greater unity of thought, commitment and action.
Chapter 8. Combining Learning Principles from Science and Religion

Background

Throughout history, the principles and theories of learning and developing human potential have largely derived from religion. More recently science has come to play a predominate role in furthering our understanding of learning and human development.

Psychologist, philosophers, neuroscientist, and computer scientist are beginning to carefully and precisely identify some of the underlying mechanisms that give us this distinctively human capacity for change—the aspects of our nature that allow nurture and culture to take place. (Gopnik, 2009, pp. 8-9)

The last 20 years have witnessed tremendous advances in theory and research in developmental and cognitive psychology, and on the emotional, motivational, personality, and social processes of individual learners that contribute to the dynamics of the learning process. (Spielberger, 1998, p. ix)

In this chapter, I will focus on learning principles approved by the American Psychological Association (1997) and reviewed by leaders and scholars in education, psychology and other scientific disciplines. They offer a synthesis, foundation and framework of the best thinking on learning and are consistent with more than a century of research on teaching and learning. They integrate research and practice in various areas of psychology; reflect conventional and scientific wisdom; and provide a framework for and lead to effective schooling, positive mental health and a realization of greater potential (McCombs & Whisler, 1997).

I will attempt to combine these learning principles from science with learning principles from religion, focusing on the Bahá’í writings and using the principles of truth, love and justice developed thus far. As such, I will limit my referencing by stating upfront that the key ideas have been drawn primarily from 14 learner-centered psychological principles developed by the American Psychological Association Work Group of the Board of Educational Affairs (1997) and from multiple Bahá’í sources, with emphasis on a compilation on Bahá’í education (Bahá'u'lláh, ‘Abdu'l-Bahá, Shoghi Effendi, & Universal House of Justice, 1991). Both are available online at http://www.apa.org/ed/governance/bea/learner-centered.pdf and http://bahai-library.com/compilation_bahai_education respectively.

This treatment is necessarily very preliminary and superficial as the topic is immensely broad and complex, far beyond my capacity to adequately address. However, it is hoped that this discussion can provide a framework for ongoing exploration and development and provide
further evidence on how the guiding principles of truth, love and justice can serve as a new paradigm for education and its reform.

The Nature and Context of Learning

Understanding our cognitive and metacognitive learning processes is a key to promoting human happiness and well-being. Information and experience are the material we use to construct and generate meaning. One process of learning results from interactions with the environment using our five physical senses to take in knowledge. The outward physical senses receive sensory energy, which is communicated to the brain to be processed.

The internal mental senses or properties that operate through the mind such as imagination, which imagines things transmitted through the senses; thought which thinks about or conceives what is imagined or perceived; comprehension which comprehends what is thought by connecting and constructing understanding; and memory, which remembers what the physical and mental senses have experienced (‘Abdu’l-Bahá, 1987, pp. 210-211).

Learning processes are varied; some simple and others more complex; some unconscious or subconscious while others are conscious. The process of learning and the development of potential increases to the degree we are intentional using our thinking, feeling and willing faculties to be active, goal directed, self regulating, assume personal responsibility and identify and exploit learning opportunities. If we can intentionally use information and experience to develop our capacities and our varied intelligences in good ways, learning and development improves.

Learning occurs in a context; it results from some interaction with the environment. These interactions test our capacity. We can categorize the environments with which we interact into the self, others, objects and unknowns. The first and primary interaction each person has is the self with the self, then with other human beings and objects, concrete or abstract, and lastly unknowns, mysteries and entities we do not comprehend. Most interactions are a combination or collection of the above entities with one or more being dominant. Individuals by interacting in these environments can create movement toward the development of potential in themselves and others.

Teacher to student and student to classroom interactions are potent sources for learning. The teacher plays an important role in creating a good learning environment. Creating contexts to actualize capacities in good ways is the goal of teachers. Teachers have a responsibility to create classrooms characterized by truth, love and justice to facilitate the knowing, loving and willing capacities of their students. The educators' use of these qualities and their own capacities, affect the classroom environment and learning. When the educators’ capacities are properly developed and developing, they can create the energy or force needed to start the students’ learning. Classrooms and teachers characterized by love, fair-mindedness and honesty will engender these qualities in the students.
Some students are so stuck in their limited and low views of themselves that only a great force can get them to move. In these cases, extra caring, acceptance, love and service may help. Sometimes teachers need to be forceful in their love, truth and justice in order to have effect. By having more authentic, face-to-face, relationships with learners, teachers have more chance of influencing them. If we have not actualized our capacities, then we are not in a position to help others do so. This process is synergetic or symbiotic: the more your students grow, the more energy is created, which causes the teachers to grow more as well. The students create a motive force to move the teacher.

We are situated in contexts and affected by them. If students are turned away from learning or going in a different direction, they can limit or disturb the learning of others. Use of technologies and instructional processes can coordinate, focus and extend the learning. Our capacities are essential in the context of learning and in many ways determine the inner context of the learner. As we turn towards truth, love and justice, we prosper, as we turn away from any of these positive forces, our development and happiness will be hindered.

Education can be divided into three kinds—material, intellectual and spiritual relating to the body, mind and soul. Material education is the education of the physical body, intellectual education relates to civilization and intellectual development and spiritual education is the acquiring of virtues. These three types of education all depend on truth, love and justice. Each must be developed. Education should cover all three aspects: the physical, intellectual and spiritual. Each level is progressively more difficult to measure, but standards and assessments can be made for each. Health and nutrition are the primary sources for developing the body; family, schools, and society the mind; and religion and spiritual practice the soul.

Material education is to nurture and strengthen the body and develop bodily soundness and health through such things as proper care of the body, outdoor activities, play and athletics. Intellectual education relates to those activities that distinguish humans from animals, that contribute to the advance of civilization and that are of use and benefit to the world, such as useful arts, crafts, trades and sciences. Spiritual education is more important in that it inspires, guides and regulates all other education in healthy ways. This involves moral education and the acquiring of spirituality, morals and virtues.

The Nature of Goals

Goals affect learning. Our minds, hearts and wills are goal directed. Truth, love and justice should be the primary goals of our minds, hearts and wills and make all other goals positive and powerful. The more we are aware of our goals, define them and consciously work towards them, the more likely we are to achieve them. This process can be learned. It takes time and effort. It is the responsibility of parents and educators to assist their children and students in developing their capabilities to reach worthwhile, long-term and meaningful goals.

The goals we aspire to, we will tend to manifest. If we use our knowing, willing and loving capacities for material ends or lower purposes, we will reflect and move towards them.
Because of our natures, we can become attracted to and pursue selfish ambition instead of justice, prejudice instead of truth, and hate instead of love. We can use our powers and knowledge for harm, arrogance and pride rather than to help and serve. People with selfish, individualistic and materialistic goals can become savage, unjust, cruel and harmful.

We can assist learners to set their goals high, to strive for noble goals and purposes, to control their passions and desires and to avoid frivolous and useless endeavors. Children can be encouraged in this process and taught these skills from the beginning of their lives. Such training will result in high resolve, sense of purpose and personal capability, self-esteem and an internal locus of control. These aspects of will enable them to accomplish things and bring to successful conclusion whatever they undertake.

Goals evolve along with our sense of self. Our first unstated and unconscious goals in life are satisfying our basic needs and desires. They have little to do with loving and doing for others beyond our inner drives. As we grow, our goals move from self to family, and then expand to community, culture, nation, world and beyond. If our goals do not move outward to encompass higher truth, love and justice, then growth will be limited. As educators, we can assist young people to adopt and pursue these healthy goals. We can help them create meaningful and coherent representations of reality, which will require moving beyond limited conceptions based on earlier and less mature views to those that integrate self, family, and ever widening and more inclusive social groups and knowledge into a unified whole.

Goals give meaning to life. They direct our energy towards the things we value. If our goals are positive and healthy, they will take attraction, time and energy away from less worthy goals. Educators can help students value useful goals and work toward them. One reason education is so important and vital, is that children’s success and prosperity depend on it. Success, honor, distinction and prosperity come from service, being the source of social good and the cause of peace, well-being, happiness and advantage to others. These are goals that are worthy of striving for and that give meaning and happiness to life. Unfortunately they are not the goals often promoted in our media. Lofty goals will not indulge unhealthy selfish concerns and interests.

**Constructing Capacity**

We build capacity based on our existing capacities. If these bases are weak, or not well-formed, then additional constructions on them are bound to suffer. As we learn and develop more, broadening and deepening our truth, love and justice, we add to, modify, refine, change and reorganize our existing knowledge, feelings and will. If we do this in a productive way, our capabilities strengthen to face new experiences in more effective ways. Earlier learning based on ineffective or wrong information, motives or behaviors may need to be replaced with more sound and useful constructions.
These three faculties of our minds, hearts and will, which are the seat of our knowing, loving and willing, must be integrated by truth, love and justice to be effective. As educators, we can help students to construct meaning, use it symbiotically and integrate it into their lives. Understanding how earlier constructions may need to be temporary structures or replaced in light of new understandings is vital for growth. Sometimes scaffolds need to be built to temporarily support and construct knowledge. Knowing when, where and how to use these supports will facilitate the learning process.

In terms of construction, not only do we build on what we have, we also build toward what we want to have in the future. Not everyone constructs, organizes or goes about this process in the same way, goes from the same bases of knowledge and experience or desires the same future results. As educators, we can give students the tools and organizers for learning representations and constructing meaning, such as generalization, categorizing and cause-effect relations. Knowledge of these tools allows learners to choose the ones that are best for them. Learning models help construct knowledge about developing human potential through concept mapping and organization and metaphorical, visual and mechanical representations of the learning and development process.

We have innate, inherited and acquired characteristics actualized through interaction with environment. Learning is a proactive and reactive process between the body and the soul. The body is an instrument and vehicle for the soul’s development. Our innate natural capacities are all good when used with good motives, but can be bad when improperly used. These abilities must be disciplined and trained according to laws of development. These competencies require effort for self-improvement.

Developing and realizing our potentials can be considered our purpose in life. The social structure the schools and teachers create will help determine the extent students will be enabled to grow. Teachers are to act morally to create a moral order in their classrooms—to act with truth, love and justice—so both individual and social good are served. As the education and training of children help them realized their potential, they can be considered among the most meritorious services one can perform in the world.

We grow intellectually analogously to how we grow physically: we take in, assimilate, utilize, grow and develop. Not all that we physically take in is good or useful. Like physical growth and health, intellectual growth can be healthy or not. Not all knowledge, love, actions or reactions are beneficial. There are many mistakes and errors made in this process of refining ourselves and helping others. Educators can create environmental influences and guide learners’ responses in healthy ways to develop their individual cognitive, motivational and social faculties. An individual is like steel, which needs the fire of education to help in refining and forming it to be made stronger. Iron left on its own becomes rusted and corroded with desires and ignorance.

Developing human potential is the process of using will to develop and then translate knowledge and love into action. It is only in living our lives with love and knowledge that we can gain a truer perspective of ourselves and reality. As we move away from self-centered views toward more universal understandings of truth, love and justice, we obtain a truer knowledge of self and become a better, healthier and happier people. If we focus on material and selfish
aspects of life, we do not develop the faculties of our true potential. Truth, love and justice must work together for the individual and society to grow, develop and advance. Growth results from creation, expansion and consolidation of capacities.

**Strategic Development**

Understanding the capacity-building process enables us to reflect on and refine our capacities and apply them to new situations to enhance our autonomy and responsibility. Just as craftsmen need to be skilled in their trade and the strategies of their craft, so do learners. As there are many successful strategies to building a house, there are also many successful strategies to learning. These strategies can be taught and learned. Educators can teach, model, assess and develop strategic learning skills such as making associations, connections, inferences, conclusions, interpretations, summaries and decisions.

Consultation with and among learners is one of the most powerful tools for acquiring new knowledge, skills, qualities and dispositions. Consultation involves seeking truth through joint sharing and investigation. It requires some training and self-discipline to be done successfully and effectively. Consultation requires developing the skills of comparing and contrasting. It is a problem solving approach that involves the knowing, loving and willing faculties to evaluate options and identify truth from falsehood, fact from opinion and cause from effect.

Some strategies and skills related to consultation and learning given in research (Marzano, et al., 1997) include being aware of our thinking and resources while pushing the limits of our knowledge and ability. We strive for accuracy, clarity, sensitivity and open-mindedness in our discussions. As we generate new ways of viewing situations using skills, such as questioning, analyzing, comparing, contrasting and evaluating, we should responsibly express our views with moderation, detachment and consideration, always trying to balance the principles of truth, love and justice.

Using the truth can assist strategic thinking and complex learning by helping students develop their own potential. Using justice is itself a form of strategic thinking. Our capacities will be enhanced as we develop and use them in more complex, expanded and unique situations. Understanding which of the knowing, loving or willing modes we prefer can help us to start and facilitate our developmental process. Educators can help students make choices of approaches and activities that will assist in effective learning using strategies such as redirection, probing, reinforcement.

Peer teaching where learners question and help one another to solve learning problems can help develop capacity. Developing reasoning and powers for unfettered search for knowledge and independent investigation of truth are essential to thinking for oneself and true learning. Memorization is a very useful and necessary learning tool that can help students
become successful learners. Meditation and reflection are also effective strategies and valuable learning tools, since encouraging our head and heart to work together can lead to great discoveries and accomplishments in science, the arts and life. Parables, stories, metaphors, analogies, play, recreation, travel, music, the arts, drama and other creative expressions can facilitate learning. As we incorporate several of these strategies to further understanding of human potential, we will advance individually and collectively.

The above thinking strategies help build capacities, especially the knowing and willing. Modeling and providing students with instruction in thinking skills to promote growth makes available ways of constructing and developing the knowing capacity and involve the loving and willing capacities in learning.

**Motivational Factors**

While the cognitive and metacognitive factors above focus more on the mind, the motivational factors deal mostly with the heart and will. Successful learners must use and balance all these faculties. Motivation is dependent on having a purpose in life—no purpose, no motivation.

Maslow’s (1971, 1975) hierarchy of needs is related to the hierarchy of purpose and motivation. These needs in hierarchical order are survival (basic physical needs), security (physical and social protection), belonging (social needs), cognitive (to know), aesthetics (beauty, to love), and self-actualization (to will and do). Later Maslow postulated a self-transcendence (spiritual, to transcend) need. Some people’s purpose and motivation is only to survive, the lowest level of Maslow’s hierarchy. The lower level needs only act as motivators when they are absent. The lower needs represent the physical concerns. Our knowing, loving and willing capacities represent the highest levels in Maslow’s hierarchy. The higher order needs become more motivating the more you have of them—the higher the purpose, the higher and more sustaining the intrinsic motivation. Those who reach self-transcendence are at the stage of united and fulfilled functioning.

Extrinsic motivators, rewards and punishments though needed and useful, are limited and can hinder motivation, especially if one is intrinsically motivated (Shapira, 1976). We should move away from dependence on extrinsic motivators and move toward intrinsic motivations in a deliberate and measured way (Kohn, 1999). Whenever possible and practical, students should be given choices about learning to help develop their volition and intrinsic motivation. If they comprehend the relationship between cause and effect and understand the results of their actions, then they will be motivated to follow the course that optimizes their happiness and well-being. They need to be in charge of their own transformations by making them competent in applying their faculties.

Perseverance is an essential condition to the accomplishment of any task. Motivation is positively related to effort and effort is positively related to relevance. If learners do not see the relevance of learning to their lives, motivation and effort will be negatively affected. School
learning is often perceived as not relevant to the students’ lives. It is our perceptions of reality and of cause and effect relationships rather than reality itself that often determines our actions and motivations. If our perceptions are not reality-based, than adjustments need to be made.

The law of causality is as true in the mental and spiritual world as it is in the physical world. Every effect has a cause and every cause and effect. Energy must be exerted to create a change of state. No effort, no growth. Interactions between self and reality are the cause of growth and development, and can lead to true happiness and autonomy. We can control our responses to the challenges life offers us, but we cannot control the challenges. To effectively respond requires effort and an internal locus of control. As we actualize our potential, we experience cognitive, affective and physical benefits, and are further motivated.

Achievement motivation is related to our knowing and willing, and affiliation motivation is related to the loving qualities. Effort, related to will, is a combination of all the capacities. It starts with love, desire or attraction, goes to knowing how to fulfill our wants, and results in willing to realize the object sought. Accomplishment requires discipline, self-regulation, goal directedness, activity, personal responsibility and other cognitive, metacognitive and affective factors.

Teachers can first work to develop their inner and outer capacities then bend the energy generated toward whatever may foster the education of their students. They should encourage and counsel their students through means based on love and reason. Verbal or physical abuse harm the character and learning of others, especially children. They can teach resolution, endurance, perseverance, constancy, strength, determination, striving, high-mindedness, firmness of purpose and other qualities and traits related to motivation and effort. If we teach them to dedicate their lives to matters of importance and to what will benefit humanity, they will be enabled to accomplish whatever they undertake and become happy and successful individuals.

**Emotional Factors**

Motivations and emotions may have an evolutionary purpose or function related to self-preservation, pain avoidance and gratification. However, if we were chiefly guided by our instinctual motivations and emotions, we would live more like animals. We can raise motivations and emotions above this level by moderating and integrating them with our uniquely human capacities. Developed motivations and emotions guided by love and justice results is such qualities as service, courage, fortitude, integrity, patience, and discipline. Selfish or negative motivations and emotions can greatly limit happiness and health of the individual and society.

Development depends on a level of knowledge, love and will within social structures based on authenticity, altruism and autonomy and can be facilitated by increasing relevance, curiosity, novelty, choice and control, interest, mild anxiety, emotions, challenge and feedback. As we grow in healthy inner love, knowledge and will, we gain in capacity, courage and motivation.
When growth has been rewarded, rather than punished, it releases increased mental, emotional and physical energy. It is natural to avoid pain and suffering, but some will be encountered in the growth process. Hardships need not be avoided as they lead the way to motivation and development. Mental and emotional pain and suffering are often internally perceived and defined based on the values of the culture, not based on reality outside that cultural definition. What one person may see as physical pain and suffering may be seen and experienced by another as fun and rewarding, such as physical or mental exercise. If effort is related to valued goals that are believed to be achievable, some sacrifice is expected and accepted in the process.

If interactions with the environment are seen as opportunities for growth rather than threats to well-being, we are more likely to engage in them. Engagement with learning, effort and motivation are increased if the experience is positive and the learner feels safe and secure. Motivation and effort are also activated by avoidance of unpleasant stimuli, such as negative reinforcements and punishments. Fear, anger and disgust, all aspects of love, can be very motivating emotions and may be used to assist learners to exert needed effort to maximize the positive and minimize the negative emotions.

The five classic emotions accepted by most psychologists are happiness, sadness, anger, fear and disgust. As discussed earlier, these emotions can be viewed as different expressions of our loving capacity. Happiness is an emotion that results from having an object or entity that is loved being treated in a way that brings pleasure or satisfaction. That object is often ourselves or our sense of what is true, loving and just. Happiness increases as we feel those things treasured and sadness results when what we love is being removed or hurt. Anger results when a love object is unjustly treated or threatened and fear when it is being threatened without our ability to help. Disgust occurs when something we love is somehow violated, including our valued sensibilities. Understanding these as forces of love can help us to regulate and direct their influence in ways that are more beneficial to others and ourselves.

If the love is out of balance with our knowing and willing, or not properly associated and supported by them, the ability of the to prosper, be happy, creative, and autonomous is impeded. Similarly, if what we love is not in accord with beauty, unity, truth, goodness, service or justice, then difficulties will also ensue. As explained in the mathematical models above, the positive powers of love combined with negative forces such untruths or injustice results in a negative outcome. On the other hand, negative emotions of love, generally hate but also other expressions like sadness, anger, fear and disgust, when combined with the negatives of falsehoods and oppression, can create a positive motivation if used properly. However, if these negative emotions become intense and are not properly channeled, and if focus stays with the emotion not the accomplishment of a worthwhile task, they can have a detrimental effect on development. General positive emotions such as joy, inquisitiveness and enthusiasm enhance learning and the accomplishment of tasks.

When we know what to do, want to do it and choose to act on it, we have increased effort, mastery and courage. Once in motion, inertia tends to keep us going. Our actions evoke reactions that can increase the likelihood of continued growth and development. These actions and reactions have positive and negative charges and will react to one another to either increase
or decrease growth. The more conscious, deliberate and proactive we become, the more likely we are able to keep growing. We can help students be attracted to good qualities, and repelled away from the bad that may appear attractive, but are actually negative and destructive.

Love is the force that holds all things together, from the atoms to the galaxies. It is also the force that holds groups, societies and civilization together. When this force is missing, disintegration results. If learners and groups of learners feel loved, they will be more likely to realize their full potentials. Therefore, teachers’ ability to teach or motivate students is greatly affected by their own purity of motive and ability to express love in action. Sincerity and purity of motive then is vital to success, because it directs and determines the value of any action. Love gives us energy and where we put that energy and effort most often is toward what we love. If what we love is based on ignorance, self-centeredness and selfishness, we are using a formula for failure, not success.

**Social Factors**

Our first and most primary relationship is with our parents, especially our mothers, and then with our families. Learning is greatly influenced by our interactions with significant others and begins immediately at birth. Other people can cause us to grow more than most other entities. An interaction with others generally involves all three human capacities of knowing, loving and willing. Relating with others helps validate or modify our view of reality and of ourselves, and helps others do the same for themselves.

It is primarily in social groups that love and will are exercised to create unity, service and justice. Relationships that are caring, complementary, collaborative and cooperative are productive. Competitive relationships are destructive in that they are divisive and unjust: they are based on limited views of love, truth and justice. They result in mistrust and alienation. If students are compared to one another and told they are better or less than another, their progress is hindered. They should be encouraged according to their own capability to strive for their highest degree of excellence, not to be superior to the next person, but to be improved so that they may be of better service to others.

Consultation with others is an effective method for investigating reality and gaining insight and understanding. Consultation helps create greater love, fellowship, unity, illumination, happiness, awareness, certainty, awakening and well-being. Having learners ask one another questions and help each other find the answers can further and accelerate learning. Peers can often explain things to one another in a manner that can be more easily understood and accepted and in the process acquire a deeper knowledge themselves. Children can learn many things in play and social activity.

Recognizing each individual’s intrinsic worth can help eliminate harmful social structures. Not all social influences are productive or good. Teachers can encourage and create healthy social influences in their classrooms where the virtues of discipline, order, patience,
Forbearance, understanding, detachment, service, compassion, tolerance, love, kindness, fellowship, righteousness and other interpersonal skills are taught.

To improve social influences in the classroom, we can teach human relations skills, conflict resolution and consultation as ways of solving problems and dealing with differences. As we expand students' loyalty and identity to include all humanity, make and enforce rules that preserve and enrich the dignity of all peoples and encourage positive interaction among people who are different from one another we create the social conditions in which children can flourish. Further, by creating prejudice-free classrooms that do not allow "put-downs" of others' identities, empathizing with others and helping them build healthy self-concepts without developing a sense of superiority, we help them develop characters that can improve the communities and institutions they will be part of outside of school. We should all follow and promote the golden rule and create positive united learning communities that celebrate the uniqueness of all people. The above activities encourage safety, stability, trust, caring, self-respect, sense of belonging, self-acceptance, moral competence, perspective taking, reflection and flexibility in thinking—all vital factors in developing a positive social learning climate.

**Moral and Spiritual Factors**

Students should act with kindness, forgiveness and mercy to one another and not seek retaliation or to punish, but the teachers should see that the rights of all in the community are protected and that wrongdoing is punished and good is rewarded. This punishment is to establish protection, security and justice, needed for unity and peace to exist, and to discourage further wrongful acts. This punishment is a process of education and socialization and must be done with love, care and wisdom. The children need to be so educated that they would not commit a crime or wrong to another, that they would not betray the love and trust of the community. Try to prevent any wrongdoing, but if it occurs, act to prevent its re-occurrence.

The essential and fundamental crisis and challenge of the age is to develop the spiritual qualities needed to move humanity out of its present condition. Spirituality can act as a leaven to affect positively the character of our culture, communities and institutions, but its influence is limited in education because of its association with religion. The full and proper development of capacities is but another name for spirituality or spiritual growth. Morality furthers the advance of that process. Education according to this view is a spiritual and moral process and the highest forms of knowing, loving and willing are knowledge of God, love of God and abiding by the will of God.

As we looked at cognitive, social, emotional, moral and motivational factors and intelligences above, we will very briefly look at the literature on spiritual factors and intelligence here. Spirituality addresses meaning, motivation, vision and value involving existential questioning and the awareness of divine presence. Some qualities of spiritual intelligence are self-awareness, spontaneity, being vision and value led, holism, compassion, celebration of diversity, field independence, humility, tendency to ask why, ability to reframe, positive use of
adversity and sense of vocation (Zohar & Marshall, 2001). The core spiritual abilities and capacities are transcendent awareness, heightened spiritual states of consciousness, sanctifying daily experiences, spiritual problem-solving and virtuous behavior (Emmon, 2000). As we recognize and reflect upon the nonmaterial and transcendent aspects of our lives existence, new meaning and consciousness develop.

Only as we find higher meaning and purpose and seek to live in accord with moral and spiritual principles will we find true contentment and peace, both inwardly and outwardly. The modern day worship of greed, pride, fame, conspicuous consumption and individual expression are contrary to the virtues of truth, love and justice. By focusing on higher purposes and capabilities, the ability to take initiative in a creative and a disciplined way, sustain effort in the face of obstacles and behave responsibly should be enhanced. Developing a spiritual practice of prayer, meditation, study and, service should enable a person to better transcend selfishness and self-centeredness and help develop a healthy and happy life. Morality and spirituality have been endorsed in all of the great holy books and been validated by experience over many centuries.

### Developmental Factors

Development is the process of potentiality becoming actuality. The basic human capacities of loving, knowing and willing seek expression in life. At conception, unique genetic potentialities are endowed upon each person. In nine months that person goes through millions of years of evolutionary development, from a microscopic cell to a fully developed infant capable of living outside the womb. For its development to continue, it must leave the womb and enter this world where it can continue its growth and development process. As educators, we can assist them to develop rapidly through educating their capacities with the accumulated wisdom of the ages. As young people grow in competence, they are able to take increasing responsibility for their own process of development and becoming using their capacities.

Differentiation, integration and generalization are the processes of learning and development, whether it is physically, intellectually, emotionally, socially or spiritually. This process starts at the moment of conception and continues throughout life. Learning in the earlier stages becomes the foundation for and will affect later stages of development. In whatever way a tree is bent, it will grow. Therefore, early growth, development and education are vital to future well-being.

All living things go through different stages or degrees of maturity. At each new stage, new powers and capacities are evident. A plant reaches maturity when it bears fruit, an animal when it is grown and functioning, and a human when the capacities of truth, love and justice are well developed. The different stages that individuals, groups and humanity collectively go through are analogous. The developmental stages most commonly accepted are infancy, childhood, adolescence and adulthood. If we understand these developmental stages, we can better assist others to develop appropriate to their level and to move toward the next.
Infants should receive love, knowledge, rights and responsibilities according to their powers and capacities. As they grow and develop, entering into childhood, further training and education according to their maturity level are needed. In puberty and youth, the limitations of childhood give way to new energies and abilities, calling for new conditions, requirements and education. In adulthood, we continue our growth and development utilizing our maturing powers. It is toward this autonomous, conscious and responsible use and development of potentialities that parents and educators are to be directing young people.

Teachers need to know when, what and how to teach students, to develop their faculties. Educators need to be like doctors diagnosing and prescribing what is needed for each stage of development. If children are not developed, have some bad traits or are lacking in some quality, they should be patiently trained, healed and remedied, not oppressed, criticized and censured. Encourage children to make the greatest progress in the shortest time. Growth and development are not dependent on age, but on the powers and efforts of the person. The more we persevere and strive, the greater the progress and development. An environment where individuals are realizing their potential by developing their capacities is dynamic and energized, thus feeding the ongoing developmental process.

**Individual Differences Factors**

Each person has unique endowments, powers, responsibilities, talents, interests and capabilities based on innate, inherited and acquired characteristics. Inherited characteristics come from our genetic makeup and acquired characteristics come from education as our genetic endowments interacting with the environment. Innate capacities and characteristics are those inborn qualities that make us unique even from those who had the same parents and similar environmental influences.

The combination and interaction of these three characteristics determines individual differences. We cannot change the innate and inherited qualities since they are given to us at birth, but the degree to which we are educated will determine how we will develop and realize our innate and inherited potentialities. The differences education and experience can cause are very great and are the only areas we can significantly influence.

We have all been endowed with many powers such as intellect, understanding, reason and the ability to seek out and investigate reality for ourselves. Blind imitation and obedience are destructive to the individual and society. We are to know from our own knowledge, see with our own eyes and act from our own hearts, not through others.

Educators can help learners to understand, develop and use their talents, interest, capabilities, environments and limitations to their and others’ benefit. Teachers can help their students know themselves, accept themselves, trust themselves and develop themselves by helping them know, accept, trust and develop their capacities. The ultimate authority and responsibility to do this lies with the individual. As part of that process, we begin to recognize our abilities and the limitations of acting on narrow ways of loving, knowing and willing.
Educators can help students understand, accept and work with their unique resources and provide the means, material and methods to develop them.

At this stage, we can look for valid sources of knowing, willing and loving outside of ourselves. When we find them we can use them to augment our own faculties. The process of independent investigation of truth, altruistic love and goodwill requires applying and exercising a healthy balance among independence, interdependence and dependence.

We all have capabilities that are part of human nature. As human beings, we all have been created noble and with intrinsic value. We each have rights and preferences that are related to know, love and will. Individual identity and integrity depend on the faculties and powers being harmonized. Often our feelings, knowledge and actions are in conflict with one another. This can lead to emotional, mental or behavioral disorders of several types.

Our similarities are greater than our differences, but we are each unique. Science confirms the essential oneness and unity of the human race, but also that no two people are exactly alike, even identical twins. We are alike in that knowing, loving and willing are part of our natures and purpose, but each person has unique endowments, experiences and heredity. Our capacities, subjective realities and experiences are unique.

We each bring special talents, abilities, personalities and interests to learning. We need not make our differences a source of disunity, conflict or competition. As in the physical world, the richness, health, well-being and beauty of an individual or group depends upon the principle of unity in diversity. One of the operating principles and goals of the new paradigm of education is unity in diversity. Schools and teachers should always work to appreciate diversity while maintaining unity. Diversity and the differences around us are powerful forces for developing truth, love and justice.

Some falsely fear that diversity will lead to disunity and think unity requires uniformity. Justice, love and truth help create unity in diversity. We can change our ignorance to knowledge, hate to love, injustice to justice, conflict to unity, and violence to peace as move toward truth, love and justice from our various perspectives. We can positively create unity in diversity in our communities, curricula and classrooms, and in the process, make this a better world for all of us.

We should teach according to each individual’s capacity, needs and interests and help learners become aware of their similarities and uniqueness, finding ways they can best develop their unique potentialities. The individual is like a mine filled with rich gems and minerals which education can alone reveal. Though there are basic principles of mining, each mine is different. It has different gems or minerals and different methods to extract the virtues it contains. We can value, find, extract and polish our and others’ virtues, and encourage others to do the same.

Through teaching diversities meaning and value and teaching students to respect the dignity and rights of all persons, even those whose beliefs and behaviors we may disagree with, we teach tolerance. We engender it by instilling an appreciation for diversity, countering stereotypes and not tolerating prejudice. Respect, courtesy and kindness are taught by
demonstrating concern for the welfare and feelings of others. We can teach fairness by treating others fairly, helping them learn to behave fairly and to stand up against unfairness and injustice.

**Educational Standards and Assessments**

Knowledge is like wings for development or a ladder for the ascent of the individual. Students should show the results of their learning through their lives, deeds and actions. All according to their capacity, should be encouraged to reach the highest levels of achievement and taught to self assess their progress on a daily basis.

Many educational standards and assessments are not based on truth, love or justice, and therefore, are discriminatory and harmful. As discussed earlier, the standard of truth can be determined through our senses, reason, tradition and intuition. Each of these assessments is prone to error, but used together can serve as a more reliable source of truth. The sciences and religion considered together also offer a balanced source and standard for assessing truth.

In view of justice and equity, all should be given an education according to their needs and capacities using a universal curriculum and standard. Justice and equity are basic in discussing standards and assessment. Justice depends on altruistic love, fair mindedness and goodwill. Equity is a fundamental virtue and the evaluation of all things depends upon it. The root of wrongdoing is ignorance; therefore, all should receive an education of the highest standards possible.

Most people today tend to be superficial in their thinking, feeling and doing. Part of this is the result of the low standards in our society. Education is a necessity; it is the foundation of human excellence, prosperity, joy and glory. In a loving spirit, we should train students for excellence in whatever endeavor they choose. Each person can be excellent at something and everyone can provide some service to the community. We should all strive for excellence and promote learning and knowledge. Excellence should be the standard for whatever we are developing. Excellence will have both a group and an individual meaning and standards of assessment.

Teachers themselves should exemplify excellence in teaching and high standards in their lives. They should be well educated and refined, well grounded in psychology and pedagogy, and dedicated to excellence and education. Education should be systematic and organized to facilitate this learning. Like medical doctors do for the body, so can teachers so for their students—first diagnose the problem then prescribe and apply the remedy using the highest scientific and ethical standards. Learners need to make ongoing assessments of and adjustments to their learning, just as they do to their health and wellbeing.

The human being is the highest value in our world. All other values are secondary. When society recognizes and abides by this principle, supported by standards that can be assessed relative to truth, unity, and service, we can demonstrate and assess the degree to which our
civilization is developed. Children must be trained to be excellent in knowing, loving and willing.

There is a right and a wrong, a good and a bad. The right things should be taught and encouraged; the wrongs discouraged. However, as we understand them, good and bad are relative terms. Good is the moving toward the developing of truth, love and justice, and bad is what hinders their development. All individuals, schools and teachers should strive for the standard of being the source of good and responsibly assess and be accountable for their progress. This assessment should be honest, compassionate and fair. It should also be systematic and transparent if learning is to progress towards ever-higher standards.

Standards and assessments relate to the discussion on goals earlier. The high and noble standards of truth, love and justice should be our goals. Some practical ideas related to standards and goals are to set specific targets that are measurable so we know when we have achieved them and can reward ourselves. If a standard or goal is too general or long term, we may lose sight of it or feel it is too difficult to achieve. It is good to have general and long-term goals, but it may be helpful to break them down into several specific short-term accomplishable tasks, such as I will be truthful, loving or fair in my next interaction. Decide what you need to do next to move closer to your higher future level. Be prepared to alter or adjust your standards and goals as you grow and gain a better perspective. Establish standards and goals for success, not failure, as this encourages accomplishment.
References


