# Beyond Character Education: Creating a Taxonomy for the Ontological Realm

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The purpose of this study is to reveal a philosophical taxonomy for the ontological and moral realm. In fueling this approach, we hope that such a taxonomy can provide ample evidence of an alternative approach to the work being done in the field of character education, which has relied heavily on behavioristic outcomes.

We have come to believe that behaviors cannot be the driving force for a complete approach to moral education, but rather only for a purposeful approach to a moral training, pleasing to the needs of our society. Indeed, we see moral education as having been co-opted by the forces who seek to train in behavior rather than those of us who hope to educate in ideals, or more specifically, to educate the heart.

The taxonomy is inspired by a search through wold literature and philosophy. It is tested by a healthy dose of analytic philosophy. It appears to hold up because of the strong evidence of three direct application: an augmented ratings system for the arts, an improved leadership model for the military and a progressive instrument for the evaluation of student-teachers.

In the end, we hope this work will have begun to shape a framework for describing, in a holistic (but nonetheless powerful) way, a student's moral development as intelligences to be gained through all of life's experiences.

## BACKGROUND: THE ORIGINS OF THIS INQUIRY

Each of us began this path of inquiry personally more than two decades ago. Plato's famous line, that "the point of a true education is to become smart and to become good" had impacted both of us in our 20's. As each of us began careers as teachers, we sometimes looked towards our own sense of decency, sometimes to our own religious convictions, and most of the time to our own desires to offer far more than being technicians "delivering the goods" in our own inimitable styles. As this century closes and we see an ever-increasing need for teachers to resist the call to be only in the business of "downloading" information, we find ourselves even more seriously engaged with Plato's comment that a complete education, one worth pursuing, one that has been spliced into two parts needs to be fused. The former typically described as intellect, the latter mostly described as student's behaviors.

We have come to believe that behaviors cannot be the driving force for a serious approach to moral education, but rather only a for a purposeful approach to a moral training. As teacher educators, we are painfully aware of the difference between training and education. The former seems to be highly preferred by students, instructors, and future employers, demanding that we "deliver the goods" so that these senior undergraduates will be able to survive the torrid pace of student teaching and with such success, be able to enter into the job market soon thereafter. On the other hand, the latter seems to be most desirable by those of us in this profession who seek the "drawing out" rather than the "pouring in" of education - to us, representing a truly liberal education rather than a parochial training, good for "nothing in particular and everything in general". Likewise then, we see moral education as having been co-opted by the forces who seek to train in behavior rather than those of us who hope to educate in ideals, or more specifically, to educate the heart.

This work is about the principles of teaching and learning, rather than reporting any particular practices of teaching and learning. In the future, we see theory linked not to practice, but to principles that will remain significant long beyond the days of effective classroom teaching and learning.

The purpose of this study shall be to reveal a philosophical taxonomy for the ontological and moral realm. In creating the frame, we hope that such a taxonomy can provide ample evidence of an alternative approach to character

education, which has relied heavily on behavioristic outcomes (see for example in Kappan, (February 1998) articles by Glanzer, Benninga and Wynne, Etzioni, and Lickona, pp. 434-454). But, more importantly, by grounding this work in philosophical foundations, we have uncovered three fascinating applications: an augmented ratings system for the arts, an improved leadership model for the military and a progressive instrument for the evaluation of student-teachers. In pursuing these various types of applications, we believe that our taxonomy will be able to stand up to the scrutiny through its heavy use, and will be able to contribute significantly to the elusive search for a uniquely American approach to the age old question of the how not only to acquire but to apply knowledge and virtue.

## REVIEW OF THE LITERATURE: SEEKING ROOTS FOR THIS INQUIRY

Reviewing the literature finds a litany of voices in the last two decades crying for finer behaviors to be evident alongside an otherwise academic education. But character education usually comes from something far deeper, more of a religious education. Thus, this part of the review of the literature draws not only from the scholarly journals and books but also from voices within more explicitly religious forums, with the express hope that this broader scope will assist us in gaining a clearer picture of this topic.

### THE 1980's

Harold G. Shane (1981, p. 355) reported on what professors and senior university administrators felt about "what young learners need to understand, not merely to survive in the years ahead, but to live humanely as well." In his pre-Nation At Risk article, he wrote,

> ". . . in no past era that I know of has a given culture been able successfully to maintain its moral character through education without the sustaining force of widespread individual belief in something greater than oneself, i.e. without some form of decent, widely accepted values or religious belief. They are needed to counter the raw self-interest and savagery that lurk beneath the thin veneer of 20th century civilization in much of the world. . . Without such inner strength, I doubt that our era will fare very well in providing educational reform that both reflects love and respect for young learners and the courage needed to cope with a turbulent planet seemingly bent on ecocide."

Neal A. Maxwell, an apostle in the LDS Church, spoke on "The Education of our Desires" (1983) in which he said that "we must heighten our spiritual literacy." He wrote that the word "desires" meant "our very inmost feelings which call the cadence for our thoughts and deeds. . .that our desires control the tilt of our souls. . . and that we become the composite of our desires." He concluded with the admonition that "some people will rage against the good. . . [and that] there is no pain-free way that natural man can be realigned."

"Moral education", wrote Kevin Ryan (1986) is what the schools do to help the young become ethically mature adults, capable of moral thought and action. Very little of the moral education that inevitably occurs in the schools is formally recorded in lesson plans, curriculum guides, or behavioral objectives. Many aspects of moral education are part of the hidden curriculum, instead. And though there are no "Moral Aptitude Test" scores to verify this fact, students do learn."

Benninga (1988) reminded us that "the...debate about how to teach morals, ethics, values, or good character in the schools really comes down to a competition between the product desired and the process by which that product is to be achieved. A decade ago, with the lens of "curriculum" squarely in place, there was not yet room for a third possibility, beyond product or process; that being, getting a pulse on the child rather than getting a handle on furthering curriculum development.

### THE 1990's

In Educating for Character (1991), Thomas Lickona reminds us of the need for "respect and responsibility [as well as for] honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation and courage". Edwin Delattre's piece entitled "Schooling, Moral Principles and the Formation of Character" (1993) also tries to point us in the direction of securing the moral component for a more complete education. "The character of teachers matters profoundly because children and youths do not acquire the habits of good

character merely from academic study. . .For the cultural climate of the entire school to provide an ethos supportive of moral life, there must be adults who are fine people." But, what, it appears, these kinds of comments argue for is about qualities not so readily available, with little instruction as to how we teacher-educators might go about preparing undergraduates to possess such particular virtues, or even to become such people. But this set of desired moral behaviors left us wanting. We had to press further.

In "The Disparity Between Intellect and Character" (1995), Robert Coles reminds us about a lecture given by Ralph Waldo Emerson at Harvard in which he concludes that "character is higher than intellect" and then goes on to say that the talk of connecting intellect to character is daunting, that "students will respond seriously if we make clear that we really believe that the link between moral reasoning and action is important to us.

Certainly the philosopher-president Vaclav Havel (1995) in his "Commencement Address at Harvard University" (as well as in many of his speeches to the West during the earlier part of this decade), continually pressed for the need on our part to pass along values beyond our successful institutions so that the emerging Eastern European nations could succeed with democracy. He laments about the decaying moral environment of many Western countries, where "virtue is viewed as an anachronism".

In The End of Education, Neil Postman (1996) warns us that, indeed, "educational theory today does not contain the necessary transcendent values to create a sense of continuity and unity. . ." "To give school meaning, he believes there must be a reason for learning. And this reason is described by the term "gods" or narratives. Determining the reasons for public education in America, he finds that this century has witnessed the steady decline of ideas of civic participation and melting pot and in its place we find market economy to have become the new god. "The purpose of schooling is to prepare children for competent entry in the economic life of a community. It follows from this that any school activity not designed to further this end is seen as a frill or an ornament - which is to say, a waste of valuable time." (28-9) While money is a powerful force, it does not inspire or strengthen the spirit which any respectable god must do. (emphasis added) Postman concludes that the void left by the past gods and the crumbling new gods of economic utility and consumerism has left the United States with a "crisis in narrative," as "this narrative vacuum has led to the inclusion of two relatively new gods, one misleading yet essentially benign (the god of Technology) and the second more divisive and ultimately destructive (the god of multiculturalism)."

Russell Osguthorpe (1996) in his Education of the Heart points out that, "in current educational usage, readiness refers to the preparation of a child to enter school or to learn to read." But this common meaning of readiness - cognitive or physical development - misses another readiness - a readiness of the heart. "This kind of readiness determines whether we are prepared to receive truth. It is a desire for wisdom, a yearning for virtue. (86) He also points out that "the more we have sought self-fulfillment, self-actualization, self-awareness, and self-esteem, the more we have distanced ourselves from the ones who can teach us who we really are." Referencing Parker Palmer's To Know as We are Known: Education as a Spiritual Journey (1991) he lays out that "just as the education of the heart can take place only when we are in community, so our hearts can be ready to learn only if we open ourselves to others and to God. (87).

Steve Bailey (1997), educator at Israel's Bar-Ilan's Lookstein Center offered several conclusions in a piece entitled "Moral Education: Whose Responsibility?" The first three are striking for us teacher-educators. The first is that "although the ultimate responsibility for character development is on the parents, schools are in a better position to influence the developing child's moral qualities. . ." The second is that "administrators and teachers and the child's models for ethical thought and behavior, intentionally or unintentionally". How educators relate to the child daily becomes the real teaching tool for the child's ontological and moral sense. The third is that "any moral education program must be comprehensive". This further begs the development of a taxonomy in which teachers and students are able to identify, much more than the actions, the behaviors corresponding to one's moral development. Now for the purpose of identifying more over-arching progress in the arena, I propose an identification of one's general station through the affective domain, through a multi-faceted description of one's desires.

This then is the purpose of our work - not a search for an effective compliment to the god of the late 20th century, but for a complex barometer which carefully demonstrates the need

for thinking about a new god so as to ensure a successful education in the 21st century. Our century has been almost silent regarding this type of research; indeed, in trying to find anything in the area of taxonomy and moral or character education, we were led to only one modest work by Murray Thomas, from some nine years ago. Thus, before we introduce our methodology, we need to review far more ancient works that directly address the composition, the complexities and the character of a ontological/morally exquisite education.

## A NEW METHODOLOGY: HOW TO APPROACH THIS TOPIC

What we set out to do was to construct a series of taxonomies which could assist any interested party in determining where on a "moral barometer" one may reside. The problem, as it turned out, was that this barometer was not exactly easy to construct. While numerical values may instruct us as to atmospheric pressure, we soon realized that we would certainly have to use a far more complex set of terms so as to determine our moral pressure.

As our first and guiding assumption, our work seeks to empower and inspire, because we believe the work of teachers, who are really called upon to be judges, is just that. Rather than just the work of transmitting and of eliciting (the pouring in and the drawing out), this type of work must be fueled by far different outcomes than the traditional findings of "this is how I do it well!"

We began the search for an effective barometer from both our heads and our hearts. As the head seeks to be fed with evidences of data, of reason, the heart seeks to be fed with evidence of intuition, of revelation. This education calls upon different research tools than we have used for the education of the mind. How to engage in such inquiry leads us back to seeking questions that are not necessarily answered with traditional responses. Research in this manner, then, must step beyond that which is provable to that which is believable.

Osguthorpe (1996, p. 86) points out that, "in current educational usage, readiness refers to the preparation of a child to enter school or to learn to read." But this common meaning of readiness - cognitive or physical development - misses another readiness - a readiness of the heart." This kind of readiness determines whether we are prepared to receive truth. It is a desire for wisdom, a yearning for virtue. We are not calling for a Kuhnian paradigm shift, which expresses the need to see differently. Instead, we are calling to open additional floodgates in which to think and feel, to sense and to intuit, in short, to know differently. Osguthorpe continues, "While we value the analytical approach to knowledge, we also value intuition and inspiration. We seek 'wholesightedness' in our research. . ."

In the end, it is up to our audience as to whether or not to allow for this approach and accept that we utilized both analytical and intuitional, that we sought learning and creating this taxonomy by analyzing scores of terms with our heads and our hearts, that we consciously sought inspiration so as to construct the most "air tight" taxonomy possible. We actively struggled and believed we accomplished "seeing with both eyes". Thus, we dare to suggest that our work is believable and in fact, may come to be seen as a new tool for moral educators as well as for a general audience interested in identifying moral progression and not just in shaping moral behaviors.

## HISTORICAL REVIEW, ANALYSIS AND INTERPRETATION (1ST HALF)

If our communications have now been properly synchronized, we are ready to describe our taxonomy, as we use our intellects and our

Table 1

The Complete Taxonomy

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|---|---|---|---|---|---|---|---|---|---|
| Truth | Beauty | Virtue | Humility | Wisdom | Joy | Faith | Love | Liberty | Life |
| Knowledge | Esteem | Integrity | Loyalty | Vision | Happiness | Understndg | Affection | Agency | Voice |
| Ignorance | Vanity | Vice | Pride | Apathy | Pain | Fear | Passion | Power | Silence |
| Darkness | Malice | Corruption | Cowardice | Deception | Misery | Despair | Lust | Delusion | Death |
| Blasphemy | Desecration | Depravity | Enmity | Hypocrisy | Agony | Horror | Mockery | Bondage | Damnation |

affections. This taxonomy is a series of ten window-shades, each with five levels of draw that report how the person is faring under the weight of mortality, with all its possible challenges (see Table 1).

Before we begin to describe the taxonomy in large chunks, it behooves us to mention that we began the construction with a search for tier one terms only. At first, this proved to be rather terrifying, as it challenged us with locating those terms which would best represent ideals that would stand up to the scrutiny. Bill began to review his search through the philosophies of the ancients, the literature of the moderns that he had toyed with over the past several decades. Martin began to think about his understanding of cultures, his informal theories on the influence of geography and climate. By using both head and heart, reason and intuition, we came up with our top tier. These terms remained as a single strand for a few months, until we felt ready to flesh out other terms that represented levels of aspiration not as ideal, not as worthwhile, not as enjoyable as the first tier. Working first with a thesaurus, then with the *Oxford English Dictionary*, then with scores of undergraduate students who were allowed to make input, we came up with the taxonomy in the form it is in. Tweaking and retweaking took the better part of one year.

How did we decide upon the ten terms at the top? This was done independently by the two authors, who then compared notes and, much to our amazement, were strikingly similar. Bill had decided to search the philosophy and literature for its "best" while Martin decided to search sociologically and analytically and find what their "best" was. (1) Truth and (2) Beauty, (3) Humility and (4) Virtue, (5) Wisdom and (6) Joy, (7) Faith and (8) Love, (9) Liberty and (10) Life were our final selections based upon our finds.

## Truth

In philosophy today there is still much debate about what truth is. In *The Republic*, which Alfred North Whitehead calls the master work to which all other writings in philosophy are mere footnotes, Plato introduces the allegory of the cave. In the allegory he describes men being liberated from a dark and dreary cave. The men in the cave only see shadows of objects from the light of the fire. As they are liberated they see the shadows of objects caused by the light of the fire, the sun, and. finally they see the actual objects forming the shadows on the wall of the cave. One might ask what is real---the walls of the cave, the shadows on the walls, the fire, the light of the sun, the actual objects reflected on the wall, or the men themselves? In our view, they are all within the realm of reality and truth. It is only the connection of all of these things which presents truth. In other words, truth is the knowledge of things as they are, as they were, and as they will become, i.e. truth is the integration of events in time as one approaches more and more light.

Gottfried Wilhelm Leibniz, a noted German philosopher and intellectual from 1646 to 1716, felt that knowledge was changeable, but truth was not. He believed that knowledge could change from truth to falsehood and vice versa. On the other hand, he believed that there were universal truths that were true in any circumstance or in any part of the universe. An unattributed but noteworthy poem captures this idea.

### Truth Never Dies

Truth never dies. The ages come and go.
The mountains wear away, the stars retire.
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,

Truth never dies.
Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
It even stands, uplifted by the wise;
And never dies.

As rests the Sphinx amid Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blessed
When men shall turn to it with great surprise.
Truth never dies.

We contrast this ideal and the almost ideals with an healthy dose of analytic philoso-

phy. Here, of course, one attempts to shed light by making distinction between closely-related but not identical terms for the purpose of arriving at taxonomy. We went to the Oxford English Dictionary (1897) for the express purpose of securing a variety of shades of meaning for each term, in an effort to avoid being blindsided by our century's use of the terms. The year the chosen definition was first seen according to the dictionary shall be placed in parentheses. Thus, we offer the top shades of light as triplets, a set of ten, which comprise our first snapshot of the full taxonomy. The bottom two will be revealed and analyzed later on in this paper.

**Truth/Knowledge/Ignorance.** Ignorance is "having no knowledge of, hence unconscious of, innocent of (c. 1483), or "an act due to want of knowledge" (c. 1425). Knowledge is "the acquaintance with fact. . . the state of being informed or aware (c. 1375). Truth is "a fixed or established principle" (c. 1380). The second definition centers on the person viewing the object, the third on the object itself, the first not having neither in sight.

Ignorance is an absence, knowledge is a possession, truth is the observation from beyond. Knowledge is generated by cognition, truth by something greater. Generally, ignorance does not condemn, rather only describes unsatisfactory action. Knowledge begets informed action, but misses the mark of satisfaction. Thus, we are left to attain truth in order to find such satisfaction.

## Beauty

Socrates believed beauty is a thing that "slips in and permeates our souls." Again Plato, one of Socrates' greatest students and philosophers, in the allegory of the Cave illuminates how man slips by beauty. Chained men in an underground cave see only the cave's walls and are prevented from seeing the entrance of the cave and the light that glows ever so brightly beyond. For them reality and beauty are only the shadows on the wall. As the men are liberated from the bondage of self, and approach the fire at the entrance of the cave they are warmed by the light, and see that the shadows on the wall are mere reflections of reality and beauty. Later, truth and beauty become the entire integration of their experiences as they approach the light. This simple poem on beauty depicts the spirit of the cave, and how man can approach the light of charity to perceive beauty and truth.

### Beautiful

Beautiful faces are they that wear
The light of a pleasant spirit there;
Beautiful hands are they that do
Deeds that are noble, good and true;
Beautiful feet are they that go
Swiftly to lighten another's woe
---Author unknown

**Beauty/Esteem/Vanity.** Vanity is "defined as "that which is futile or worthless, that which is of no value or profit" (c. 1230), emptiness, lightness, or the state of being void or empty (c. 1400), whereas esteem is "to estimate the value of, to assign a value to (c. 1475) or even "to regard as valuable or to think highly of (c. 1530). Beauty "consists of unity and gradual variety; or unity, variety and harmony; . . . perfection unmodified by a predominating expression (c. 1827).

The first suggests lack of value, the second, the ability to find value, the third the assurance of great value. Or consider the metaphor of the television: If vanity is the "off position", and esteem the "on position", beauty is the realization that there is color, rather than black-and white on the screen. Perhaps vanity is what is missed, esteem is what is found and beauty is what is of great worth. For students and teachers, esteem so clearly misses the potential of what would make us most happy. This trilogy most aptly captures our gradations.

## Virtue

Throughout the ages man has talked much about virtue, but has had a difficult time cultivating virtue in his life. To the Greeks virtue was everything, at least theoretically. Socrates believed that the search for virtue was a search for one's soul. He believed that the pursuit of virtue could help you to not only identify laws to govern man by, but could afford you the obedience to follow such laws.

The ancient prophet, Moses, has inspired us to pursue virtue. His words, brought to his people after descending from Mt. Sinai, are one of culture's most definitive statements on where to start with the Ten Commandments: "I am the Lord thy God. Thou shalt have no other gods before me; Thou shalt not make unto thee any graven image; Thou shalt not take the name of

the Lord thy God in vain; Remember the Sabbath day, to keep it holy; Honor thy father and thy mother; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness against thy neighbor; Thou shalt not covet."

Virtue can also imply the power of self-regulation, the marrow to be found in one's bones, the pleasing quality of oneself in the eyes of one who adores you. While these commandments may seem to most familiar to us as do's and don'ts, we can be quick to remember that the overarching purpose of this list is to allow a people to attempt to walk the road towards virtue.

**Virtue/Integrity/Vice.** Vice is, as expected, "depravity or corruption of morals, wicked habits or conduct, indulgence in degrading pleasures or practices (c. 1297) but also "a faulty, defect, blemish or imperfection" (c. 1386). Whereas integrity speaks of " the "condition of not being marred or violated" (c. 1450), or possessing an "unimpaired moral state" (c. 1561), virtue is "a special manifestation of the influence of moral principles in life or conduct (c. 1225), even so much as "the power or operative influence inherent in a. . .divine being" (c. 1250).

We find the first as a description of lacking, the middle as possessing, and the last as possessing with particular uses therein - vice as the absence, integrity as an existence, virtue as the essence. In short, integrity becomes describes the noble attribute, but virtue speaks of nobility.

## Humility

According to the world's definition, meekness (or humility) means weakness. One religious scholar has coined the phrase "meekness means poise under provocation". Humility is about overcoming our natural tendencies - towards pride and away from meekness. Our favorite poem on this topic comes from one of the great writers of the 19th century, who put it best in the following hymn.

**God of our Fathers**

The tumult and the shouting dies;
The captains and the kings depart
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.
---Rudyard Kipling

**Humility/Loyalty/Pride.** Pride is a "consciousness of feeling of what is befitting or due oneself or one's position which prevents a person from doing what he considers to be beneath him or unworthy of him (c. 1297), whereas loyalty is "the faithful adherence to one's promise, oath or word of honour (c. 1400). Humility is "the quality of . . .having a lowly opinion of oneself; meekness, the opposite of haughtiness (c. 1315), unpretentiousness (c. 1623).

Pride is about altitude, loyalty about attitude, humility about ardour. Pride inhibits service, loyalty demands it, humility offers it. While loyalty is a fine trait worthy of possessing, humility is a difficult state worthy of attaining. The first is a position to seek not, to serve not, the middle is a decision to have and to hold, the latter a process to become, to emulate.

## Wisdom

Anciently, philosophers saw themselves as lovers of wisdom. Philosophy itself has been a pursuit to state what is wise for all mankind. It has sought to make meaning out of our ideas, dreams, and passions. In the Old Testament days of Solomon, people from all the known world came far and wide to hear his wisdom. In the most well known story about him, Solomon employs both mind and heart to determine to whom a child rightfully belongs. "Bring me a sword that I may divide the child in two, and give each mother half a child. One mother quickly retorts, "O my Lord, give her the living child, and in no wise slay it." The other woman says, "Let it be neither mine nor thine, but divide it." (Book of First King, chapter 3) With that response, Solomon is able to reveal who the rightful Mother is, returning the child to the one who tried to save the babe.

Thomas Jefferson's Declaration of Independence for the newborn United States of America also commands such power as to be noted in a selection on wisdom: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness - That to secure these rights, Governments are instituted among Men, deriving their just powers form the consent of the governed." And throughout the Book of Mormon, wisdom is sought after, counseled for, found precious in dozens of settings. ("When men are learned, they think they

are wise", "those who hearken to the Lord's counsel shall be wise", "learn wisdom in thy youth", etc.)

**Wisdom/Vision/Apathy.** Apathy was at one time "freedom from or insensibility to suffering (c. 1603), but also "indolence of mind, indifference to what is calculated to move the feelings (c. 1733). Vision is "the action or fact of seeing or contemplating something not actually present to the eye" (c. 1382), while wisdom is "having the ability to perceive and adopt the best means for accomplishing an end" (c. 1000).

Apathy is to feel poorly, vision is to see clearly, while wisdom is to see and act clearly. Apathy arrests, vision begins, wisdom commands. Apathy clouds, vision clears, wisdom creates.

## Joy

Socrates taught that we should seek knowledge that would allow us to achieve the good, virtuous, and just life. He believed that joy could be achieved by pursuing virtue in our life. Cicero, likewise professed that only ethical choices could lead human beings to true joy, which is true harmony with self. W.T. Stace believed that true joy was achieved by being both moral and altruistic. In other words, when we strive to help others attain joy we ourselves discover joy.

**Joy/Happiness/Pain.** Pain has been defined as "distress caused by fear of possible evil" (c. 1668), or "the trouble taken in accomplishing or attempting something; labor, toil, exertions or efforts (usually used in the plural sense) (c. 1528). Happiness is "the state of pleasurable content of mind, which results from success. . .(c. 1591), while joy is "a vivid emotion of pleasure arising from a sense of well-being or satisfaction. . . an exultation of spirit" (c. 1225).

Pain finds the effort but without security over the feelings surrounding the accomplishment. Happiness is centered by the outer accomplishment , while joy derives from inner accomplishment. The first is about trying to stand, the middle is about standing at the top, the latter about standing at the back. Pain focuses on the body, happiness on the heart, joy on the spirit. Pain finds its center in the effort, happiness finds its center in winning, joy its center in being. Pain describes possibilities, happiness probabilities, joy the sure thing. Pain duration is in hours, happiness is measured in days, joy in moments, and sometimes in seasons.

## Faith

William J. Bennett of our generation, said "A human being without faith, without reverence for anything, is a human being morally adrift." With regard to the manifestation of faith, George Washington said "No people can be bound to acknowledge and adore the invisible hand, which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency." Saint Augustine believed that faith enabled one to seek understanding or truth (fides quaerens intellectum/credo ut intelligam). The following two poems help us understand, perhaps capture, deeper qualities of faith:

### I Never Saw A Moor

I never saw a moor,
I never saw the sea;
Yet know I how the heather looks,
And what a wave must be.
I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.
---Emily Dickinson

### A Psalm of Life

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
---Henry Wadsworth Longfellow

Dickinson writes of her faith in God and in heaven. And in the same generation, Longfellow writes of his faith in a soul and a life beyond the grave. Faith here is not to be confused with an assuring confidence, as we might say today "I have faith in you". Rather, we mean to use this term as a faith in that which is not mortal, nor bounded by the laws which govern this world.

**Faith/Understanding/Fear.** Fear is defined as "a mingled feeling of dread AND (emphasis added) reverence towards God, or any rightful authority but also "to regard with reverence and awe (c. 1400). Understanding in the late 1300's was defined as "the faculty of comprehending and reasoning.", while faith was "attestation, confirmation, assurance", "intelligent, capable of judging with knowledge (c. 1428), even "to apprehend clearly the character or nature of a person (c. 1587). Faith was the quality of fulfilling one's trust (c. 1250), and then "the power to produce belief. . . convincing authority (c. 1638).

Fear precludes action, understanding invites action, faith pleads for action. Fear finds an opening of the heart, but still a closing of the mind and a stillness of the body. Understanding finds an opening of the mind and heart but a stillness of the body. Faith finds an opening for all three. Fear incapacitates, understanding thaws, faith empowers. These three demonstrate well the progressive nature of what a true education can offer which goes far beyond mental capacities.

## Love

History of culture and philosophy have been developed through the emergence of fundamental ideas. One of the most significant ideas throughout history is the notion of love. What does love mean and where does it come from? Indeed, these are questions for heart AND for the soul.

We know from C.S. Lewis' *The Four Loves* that this term needs to be sorted out, made clear and distinct: eros, agape, filio have entered our working vocabulary because of his work. In Plato's dialogues (the Symposium and the Phaedrus), eros is defined as both a desire and life force. Although eros had strong sexual connotations for the Greeks, it was also used to describe love or passion for truth, justice, the well being of people, etc.. Plato explains that ultimately eros longs to possess the beautiful and the good.

Aristotle described philia as "wishing for anyone the things which we believe to be good, for his sake but not for our own" (Rhetoric: II, 4). The best translation for philia is friendship or fondness. In Christianity, this idea is captured by the Golden Rule.

The Greek word agape combines aspects of eros and philia to reach the highest form of love. In the *New Testament*, Paul writes to the Corinthians (Chap. 13) his ethereal love is long suffering, kind, submissive, full of love, unselfish, not easily provoked, pursues no evil, but rejoices in truth, and endures all things. The following address seems to express this highest form of love.

**Love/Affection/Passion**. Passion is "the fact of condition of being acted upon or affected by external agency" (c. 1374) whereas, affection finds "a good disposition towards, a kind feeling, a loving attachment" (c. 1382). Love finds "that disposition or state of feeling with regard to a person which manifests itself in solicitude for the welfare of the object. . ." (c. 825).

Passion is reactive; affection is proactive. Affection attaches, but love envelops. Passion stimulates towards emotions, affection stimulates towards praise, while love stimulates with blessings attached. Passion tugs at the heart, affection draws from the heart, but love demands the best from the heart. To seek beyond sentiment, to find beyond feelings, to connect beyond condition, this is love.

## Liberty and Life

In this last century there has been much ado about scientific realism, pragmatism, reconstructionism, existentialism, behaviorism, analytic philosophy, and now post-modernism--the education of the mind. Some song writers, poets, and forgotten people on the streets have echoed the thought that we have lost our soul- our inner person. Others have remarked that the philosophies of the 20th century have fallen short like our educational and societal reforms. Instead of liberty we have perpetuated moral bankruptcy and bondage. Rather than a life of realized dreams, we have created poverty, gangs, and a general milieu of decadence.

We have not learned in this century that the liberation for the mind is to be found in recognizing the voice of the heart, that reason can be balanced with revelation, that rationality must find peace with sentimentality, that when the two find the faith to coexist, and when they are given the liberty simply to "be," then there is power and purpose in life. Indeed, these two forces if mortal now have the opportunity to create a wise and beautiful journey, to seek to gain wisdom and joy, to aim for truth and virtue, to find their way home.

In the framework of Plato's cave, it is time to liberate head and heart, and come out of the 20th century cave into the light of the 21st century, from the tyranny of the head towards the treasures of head and heart. We can ill afford to make decisions based on the reflections on the walls of the 20th century. We must go towards the light of the ontological realm and connect our inner and outer person, even the inner and outer learning. (See Michael Fullan's Change Forces, pp. 139 142) Only through this effort will we discover our souls in the 21st century.

**Liberty/Agency/Power.** Power is the "possession of control or command over others; dominion; rule, influence or authority (c. 1297). Agency is "active working or operation" (c. 1658), "working as a means to an end" (c. 1674), and liberty is "the condition of being able to act in any desired way without hindrance or restraint" (c. 1374).

Power is the force behind the rule, agency is the condition of the ruled, while liberty is the gift of the ruler. Power circumscribes, agency circumvents, while liberty is the circle. Power is the ends, agency is the means, liberty is the gift.

**Life/Voice/Silence.** Silence is "to put down or repress (any expression of feeling) (c. 1647), the fact of abstaining or forbearing from speech or utterance "(c. 1225), whereas voice is "the supremacy or upper hand in a struggle" (c. 1300), or to speak much or highly of , to praise or cry up" (c. 1603). Life is "energy in action, though or expression, liveliness in feeling, manner or aspect (c. 1583).

The former seeks for victory, the middle for triumph, the last for redemption. Silence is the lack of securing the message or the moment. Voice is the crying out, life is the carrying forward. Voice signals the triumph of message, life the triumph of meaning.

The first three levels of the ten window-shades - the window-shade in the fully up, the almost fully-up position and the half-way up position - the top three lines of our five by ten matrix - is, then, the first half of our taxonomy. With these top three lines, we seek to compare and contrast sets of differing pursuits for a meaningful education. The bottom line consists of set of verbal representations of what many educators seek to improve in the lives of their students. The middle line consists of a set of verbal representations of what many educators see as the goal of effective lifting out of the immoral and into the moral realm of their students' lives, the gaining of a meaningful education for the head and heart. The upper line, to review, consists a set of verbal representations of what is of greatest worth aspiring for in the search for a true and complete education for the soul (see Table 2).

Table 2

Looking Up: The Top Half of the Taxonomy

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Truth | Beauty | Virtue | Humility | Wisdom | Joy | Faith | Love | Liberty | Life |
| Knowledge | Esteem | Integrity | Loyalty | Vision | Happiness | Understndg | Affection | Agency | Voice |
| Ignorance | Vanity | Vice | Pride | Apathy | Pain | Fear | Passion | Power | Silence |

## Historical Review, Analysis, and Interpretation (Second Half)

Now we press to reveal the other half of the taxonomy which will result in a matrix of ten columns of three terms apiece, with the third rung being utilized again, but anchoring a very different story. By offering the bottom three lines, we seek to compare and contrast sets of differing pursuits for a meaningful education. The top line consists of set of verbal representations of what many educators seek to improve in the lives of their students. The middle line consists of a set of verbal representations of what many educators see as the places of the heart to avoid, of falling down from the hopefully moral into the immortal realm of their students' lives, the loss of a meaningful education for the head and heart. The bottom line consists a set of verbal representations of what we would like to remind our colleagues as the death worth avoiding at all costs, that being the journey towards a serious loss of energy for the soul (see Table 3).

In this section, we take from the *Oxford English Dictionary* (1897) and then apply a small workout of analytic philosophy to our second set

Table 3

Looking Down: The Bottom Half of the Taxonomy

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Ignorance | Vanity | Vice | Pride | Apathy | Pain | Fear | Passion | Power | Silence |
| Darkness | Malice | Corruption | Cowardice | Deception | Misery | Despair | Lust | Delusion | Death |
| Blasphemy | Desecration | Depravity | Enmity | Hypocrisy | Agony | Horror | Mockery | Bondage | Damnation |

of three to produce a hopefully clearer picture of contrast.

**Ignorance-Darkness-Blasphemy.** Ignorance is "having no knowledge of, hence unconscious of, innocent of"(c. 1483), or "an act due to want of knowledge" (c. 1425). Darkness is "the want of spiritual or intellectual light" (1340), or "gloom of sorrow, trouble or distress" (1645). Blasphemy is "to utter profane or impious words" (1340), to speak evil of, revile, calumniate" (1386).

Ignorance mismanages, darkness relinquishes, blasphemy renounces. Generally, ignorance does not condemn, rather only describes unsatisfactory action. darkness begets uninformed action, but misses the mark of torment. Thus, we are left to attain blasphemy in order to find such torture.

**Vanity-Malice-Desecration.** Vanity is "defined as "that which is futile or worthless, that which is of no value or profit" (c. 1230), emptiness, lightness, or the state of being void or empty (c. 1400), whereas malice is "the desire to injure another person, active ill-will or hatred (1297), to cherish revengeful or unfriendly feelings on account of some injury (1530). But, desecration is "the deprivation of sacred or hallowed character, profanation" (1717), with the verb indicating "to direct from a sacred to a profane purpose, to dedicate or devote to something evil".

The first suggests lack of value, the second, the inability to find value, the third the assurance of no value. For students and teachers, malice so clearly misses the potential of what would make us most miserable, because malice is from the heart, not the hands; it is cruel but not barbaric; it is possibly overcome with a change of heart, rather than overcome only with a broken heart. This trilogy, just as with the upward trilogy containing vanity most aptly captures our gradations.

**Vice-Corruption-Depravity.** Vice is, as expected, "depravity or corruption of morals, wicked habits or conduct, indulgence in degrading pleasures or practices (c. 1297) but also "a faulty, defect, blemish or imperfection" (c. 1386). Corruption is "moral deterioration or decay" (c. 1340), "perversion or destruction of integrity" (c. 1425), "dissolution of the constitution which makes a thing what it is" (c. 1606). Depravity is even worse: "perversion of the moral faculties" and "viciousness, abandoned wickedness" (c. 1646)

Thus, utilizing the boat metaphor, we find the first as a description of listing, the middle as sinking, and the last as submerged - vice as the tarnish, corruption as the rust, depravity as the ruin. In short, corruption describes the impending loss, whereas depravity decries the loss.

**Pride-Cowardice-Enmity.** Pride is a "consciousness of feeling of what is befitting or due oneself or one's position which prevents a person from doing what he considers to be beneath him or unworthy of him (c. 1297), whereas cowardice is "the want of courage to face danger, faint-heartedness" with moral cowardice being "the ignoble fear of the disapprobation or hostile sentiments of others" (c. 1300). Enmity is "a baneful influence" (c. 1387), "the condition of being, the feelings characteristic of an enemy, a state of mutual hostility" (c. 1400).

Pride is about questionable altitude, cowardice about incorrect speed, enmity about proof of direction. Pride awakens selfishness, cowardice relishes in it, enmity defines it. While cowardice is a position causing anger to some, enmity is a position feared by all. The first is a position of feigned strength, the middle is a suspicion of obvious weakness, the latter a description of near certain loss.

**Apathy-Deception-Hypocrisy.** Apathy was at one time "freedom from or insensibility to suffering (c. 1603), but also "indolence of mind, indifference to what is calculated to move the feelings (c. 1733). Deception is "the action of

deceiving or cheating" (1430), "to allow oneself to be misled (1382), to cause to believe what is false (1320). Hypocrisy is "the assuming of a false appearance of virtue or goodness. . . in a general sense, dissimulation, pretense, sham (1225), while under "hypocrisis" we find "feigning, a false or deceitful show."

Apathy is to feel nothing as it is, deception is to see nothing as it is, while hypocrisy is to act as it is not. Apathy arrests, deception convicts, hypocrisy executes.

**Pain-Misery-Agony.** Pain has been defined as "distress caused by fear of possible evil" (c. 1668), or "the trouble taken in accomplishing or attempting something; labor, toil, exertions or efforts (usually used in the plural sense) (c. 1528). Misery is "a condition of external unhappiness, discomfort or distress; wretchedness of outward circumstances (1374), a "wretched state of mind, a condition characterized by a feeling of extreme unhappiness (1535). But, agony is "a paroxysm of grief" (1386), "the convulsive throes, or pangs of death, the death struggle (1549), "the mental struggle or anguish of Christ in the garden of Gethsemane" (1382).

Pain finds the effort but without security over the feelings surrounding the irritation. Misery is centered by outer frustration, while agony derives from inner failure. The first is about trying to stand, the middle is about falling down, the latter about falling out. Pain focuses on the body, misery on the heart, agony on the spirit. Pain finds its origins in the conflict, misery finds its origins in losing, agony its origins in loss. Pain's duration seems to last hours, misery seems to last years, agony seems to last for an eternity.

**Fear-Despair-Horror.** Fear is defined as "a mingled feeling of dread AND (emphasis added) reverence towards God, or any rightful authority but also "to regard with reverence and awe (c. 1400). Despair is the "action or condition of losing hope" (c. 1325), while horror is "a shuddering with terror and repugnance, a strong aversion mingled with dread, a painful emotion ...of loathing and fear" (c. 1375).

Fear stirs to action, despair envelops in mystery, horror pleads for stillness. Fear finds an quickening within the heart, a struggle within the body, but a trap around the mind. Despair finds a trap around the mind, but a struggle from the heart and body. Horror shuts down all three. Fear incapacitates, despair shuts down, horror poisons.

**Passion-Lust-Mockery.** Passion is "the fact of condition of being acted upon or affected by external agency (c. 1374) whereas lust is "sensuous appetite or desire" (c. 1000), "a strong, excessive or inordinate desire" (c. 1530). Mockery is defined as "a counterfeit representation, an unreal appearance (c. 1599), "a ludicrously futile actions, something insultingly unfitting" (c. 1602).

Passion reacts; lust proacts. Lust is symbiotic, mockery destroys. Passion invites emotions, lust invites the body, while mockery invites the soul. Passion tugs at the heart, not necessarily from the body, lust responds to the heart, necessarily from the body, but mockery demands a blackness within the heart, seeking power from far beyond the body. To connect for the purpose of domination and destruction, this is mockery.

**Power-Delusion-Bondage.** Power is the "possession of control or command over others; dominion; rule, influence or authority (c. 1297). Delusion is "the action of befooling, cheating a person in his expectations (1494), "anything that deceives the mind with a false impression" (1552). But, bondage is the position of condition of a serf or slave (1330), the "subjection to some bond, binding power, influence or obligation (1450), "the condition of being bound or tied up" (1597).

**Silence-Death-Damnation.** Silence is "to put down or repress (any expression of feeling) (c. 1647), the fact of abstaining or forbearing from speech or utterance "(c. 1225), whereas death is "the state or condition of being without life, animation or activity (1000), "the loss or want of spiritual life, the being or becoming spiritually dead, the second death (1000), "the fact or state of being cut off from society or from certain rights and privileges as by banishment, imprisonment for life, etc. (1622). But, damnation is the "fact of being condemned (1300), the condemnation to eternal punishment in the world to come, spiritual ruin, perdition" (1300).

## RESULTS: TOWARDS A BAROMETER FOR THE ONTOLOGICAL REALM

The emotive responses for one's predicament help thrust power away from the traditional behaviorists and towards the new paradigm of

judgment regarding the "good." This may very well be the first crucial step in resolving the dilemma between Alfie Kohn and his detractors as reported in the February 1998 Kappan. In the end, we hope to add to the field of moral education by introducing what we call our "moral intelligences" by the shedding of light so that greater truth may be revealed. We see this work not so much about the practices of education, but more so about the purposes of education.

As developers of this taxonomy, we hope we have prepared the reader or listener carefully enough so that you may be allowed to fully understand both the construct and its potential application in identifying one's standing with one's own creation. With this shedding of light, greater truth may be revealed, greater wisdom gleaned, greater joy received.

If finding common ground for people of all faiths is to become the most important our generation accomplishes (Haynes, 1997), then we hope this work can speed up that search, the search for common ideals rather than for prescribed behaviors stemming from explicit moral beliefs. But, more important for educators of all stripes - teachers, parents, administrators - we hope this work has begun to shape a framework for describing, in a holistic (but nonetheless powerful) way, a student's moral development as we all come to understand the moral realm as intelligences to be gained through all of life's experiences.

In the future, applications derived from this taxonomy will be realized and reported. The first shall connect to the area of visual arts - and how this taxonomy can be directly applied to the construction of a new ratings system which relies, for its gradations, not upon infractions of the flesh, but upon determining shades of light. In a second application, this taxonomy can be directly linked to a greater understanding of effective leadership for the U.S. military, currently undergoing certain growing pains as it seeks to fully integrate its ranks by gender. In a third application, this taxonomy paves the way for the creation of a progressive instrument - one that seeks to employ both the current judgments from the head as to the performance of the teacher with our additional judgments from the heart as to the satisfaction of the student - for a fuller evaluation of the work of student teachers. All three shall be the work of these authors in the immediate future.

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