

Making the Grade:
Teaching as an act of love

(Dennis) Feng Yue

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(Dennis) Feng Yue

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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of university or other institution of higher learning.

Feng Yue

ETHICAL APPROVAL

This research is theoretical. Scholarly literature will be analysed. Due to the fact that no participants are required for this research thesis, ethical approval will not be required.

ACKNOWLEDGEMENT

Before I start, I want to do an honourable mention of Nelson Mandela who passed away during the duration of this thesis. Nelson Mandela has been mentioned multiple times in this thesis for the purpose of his remembrance as a being of love. It was not his anger or righteousness, but endless love that brought his people freedom and transformed humanity. As a being of love, he has always been an inspiration to me, frequently mentioned in many of my writings. There is an old Chinese saying that “a true hero treasures heroes”. With his commitment to love, human liberation and freedom, Nelson Mandela is, and always will be regarded by me, as a man of greatness, respected comrade, an authentic reflection of love, and a shining example of what is possible through love.

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ABSTRACT

Love has been recognised as a significant educational force by educators such as Paulo Freire, Parker Palmer and bell hooks. This study aims to investigate the significance and power of love in teaching. Various philosophies of love from both the Eastern and Western perspectives will be examined through a critical, in-depth analysis of historical and contemporary texts. The concepts discussed in the literature will be deconstructed and used to inform an investigation into the relationship between love and education. This thesis explores love as a way of empowering students and effecting change in educational practice from a pedagogical standpoint that teaching, as an act of love, has the potential to transform the educational experience. The findings will be used to inform further research on developing an approach to teaching from love as a way of enhancing teaching practice.

CHAPTER 1

THESIS OVERVIEW

1.1 Background

Freire (1972) believed that love is an integral part of human existence and the human relationship with the world. He said “the naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love” (p. 70). In his writing, Freire repeatedly stressed that love is the foundation of education and human liberation (Darder, 2002). Freire believed that love is the key to transforming a society, and education needs to be the vehicle that spreads love to every corner of the world. Love transforms the world by transforming every classroom. hooks (2003) wrote that:

All meaningful love relations empower each person engaged in the mutual practice of partnership. Between teacher and student love makes recognition possible; it offers a place where the intersection of academic striving meets the overall striving to be psychologically whole (p. 136).

Love brings connection, understanding and care to every party involved in the love relationship. Touched by love, the classroom is no longer a place for mere information transfer, but a human phenomenon in which both educators and students grow and develop as a result of learning and teaching through love.

Indeed, love and its significance in education have been discussed repeatedly by past and present educators from both Eastern and Western civilisations (Aristotle & Crisp, 2000; Confucius & Lau, 1992; Darder, 2002; Freire, 1972, 1998, 2005; Hanh, 2006; hooks, 2000, 2003; Laozi & Hohne, 2009; Palmer, 1998; Plato & Griffith, 2000). However, even with their efforts in making educators aware of love, love in education has not been widely researched in relation to its significance in day-to-day educational practice. How to apply love to education in ways that maximise its transformational power in the classroom seems to be rarely mentioned. With a commitment to human liberation and high quality education, this research aims to investigate the significance and power of love in the context of education,

with the intention of discovering how the transformational power of love can be harnessed in teaching.

Various philosophers who spoke about the significance of love did not discover love by seeking love. Aristotle was developing and seeking goodness (Aristotle & Crisp, 2000), and Buddha was seeking happiness and enlightenment (Baehr, 2009; Hanh, 2006; Huttar, 2009). These philosophers discovered love as a result of having reached the highest point in their development. Similarly, coming from a background of personal development, training and coaching, through my growth as well as helping others to acquire happiness and success, recognition of love is also an inevitable result of my personal development. I came into education because I recognised the key to truly creating a loving society is not through establishing personal development companies or professional training organisations, but through transforming people in mainstream education. I believe that when teachers have transformative power and the tools to create love and happiness in their lives, they can educate and transform the lives of every student in every future generation. As a result, the transformation of the society will be unstoppable and more permanent than any leader or organisation has ever achieved.

Working in education, I recognised that there are many great educators who talked about love (Freire, 1972, 1998, 2005; hooks, 2000, 2003; Palmer, 1998). These educators are also commonly studied by many teachers. However, with the short time I have been in education, and almost a life-time as a student, love was rarely experienced by me in my education. Thus, I suspect that even with the information available, love is still, somehow, not employed in teaching in practice. In recognising of the importance of love, how love's power can be maximised in education, and with the intention of figuring out why it is not effectively used in practice, I have come to this topic of teaching as an act of love.

1.2 Thesis organisation and structure

This author has identified two key aspects to this question of how to teach from love and the thesis is organised into two sections in order to address these.

The first aspect is about love as a concept; without understanding love, it is impossible to identify what words and actions can be considered as legitimate expressions of love. The first

priority of this thesis therefore is to form a clear understanding regarding the concept of love. The characteristics of love, and love's power and impact need to be understood in order to distinguish and identify love in teaching.

Love is not a topic that belongs exclusively to either Eastern or Western philosophy; it is a significant topic for all humankind. This research will study and analyse the philosophies on love from both Eastern and Western perspectives for the purpose of understanding the concept of love.

In this thesis, there are initially two literature review chapters on the philosophies of love. The Eastern philosophy of love chapter studies four significant philosophies of love from Eastern civilisations, and the Western philosophy of love chapter studies four important philosophies of love from Western civilisation. After all eight philosophies of love have been discussed, all the data on love is gathered to form an understanding of the concept of love in the next chapter – the philosophy of love.

After an understanding of the concept of love is explored, the second part of this thesis revolves around how love relates to teaching. In this part, literature on love and its impact in education will be studied and analysed to gain an understanding of the impact love has on education, and how it affects teachers and students in a classroom. In this part, data from the literature of various educators who recognise the significance of love in education will be gathered.

After the concept of love is understood, and love's significance in education is ascertained, what it means to teach as an act of love can be fully understood and this is discussed in the findings chapter. In the findings chapter of this thesis, the literature on love and education is analysed to understand love's impact in education, and how love can be applied in teaching. Once an understanding of love is acquired, the literature on love and education can be appreciated, not only at face value, but from the perspective as in which characteristic or nature of love's various key concepts is identified. Love, its power, impact and its application in education can be understood thoroughly.

By understanding love, and how different parts of love can impact various areas of education in multiple ways, insights into how love may be used to maximise its power in education can

be gained. Thus, recommendations for educators who are committed to student empowerment and to teaching from a place of love can be made. The recommendations for teaching from a place of love will be offered in the last chapter which also concludes the study.

1.3 Notable feature

One of the most distinct and significant features of this study is that it recognises the importance of understanding love before speaking of love in education. Only when the concept of love is understood, can its power, impact and expression in education be recognised. As a result, the starting point of this thesis is on the literature about love. Literature on love in educational contexts are only studied after love as a concept has been fully investigated.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Methodological approach

The methodological approach to this thesis is centred on the key question of how teaching can be an act of love. There are various ways to carry out this research; methodologies such as grounded theory, phenomenology, and narrative enquiry could have been used to carry out this research.

Discovered by Glaser and Strauss, “grounded theory is the discovery of what is there and emerges. It is NOT invented” (Glaser, 1998, p. 4). It is most commonly used to distinguish themes, patterns, and discover new theories. If little is known about the area of study, grounded theory can generate knowledge for the researcher and disregard the lack of knowledge on the topic from previous studies. When the researcher seeks to generate a theory from a research with explanatory power, grounded theory is also the appropriate approach to use. As the topic of how to apply love to teaching is not yet well researched, grounded theory can be used to form understanding on how teaching from love can be achieved.

Unlike most other research methodologies that collect data based on understanding acquired through the study of existing theories, in grounded theory, “theory as the product of the investigative process is the hallmark of grounded theory research. This theory is directly abstracted from, or grounded in, data generated and collected by the researcher” (Birks & Mills, 2011, p. 16). Without the restriction and limitations of existing theories in the background, this way of doing research opens up space to discover brand new theories. Thus, even though there have been few instructions on how love can be reflected in teaching, grounded theory does not need to rely on the existing information, it can create understanding and develop theory by focusing on gathering relevant data through the investigation process on the topic. By interviewing various students, educators, and other interest groups in education, and asking questions regarding the topic of love and love in education, themes may occur regarding experiences recognised as love, and experiences regarded as loving teaching. Depending on the themes that occur, by repeatedly analysing, distinguishing and re-

distinguishing themes, and interviewing and re-interviewing on the newly distinguished themes, the understanding of what love means in this society, what its powers are, and how it can be implemented in teaching may be discovered.

However, there are also limitations to grounded theory. As it is grounded in data, grounded theory can require tremendous amounts of data gathering, constant analysis and reanalysis, and can be extremely time consuming with no guarantee of results. Glaser (1998) said that

It expands constant comparison and theoretical sampling. The briefest of comment to the lengthiest interview, written words in magazines, books and newspapers, documents, observations, biases of self and others, spurious variables, or whatever else may come the researcher's way in his substantive area of research is data for grounded theory (p. 8).

With the huge range of data, it is easy to get confused and misled during the research. Without theoretical guidance to base on, data may be overlooked, and the selection of data of importance may or may not be accurate. Glaser (1998) explained that in grounded theory,

There is a great opportunity for misrepresenting what is grounded, that is, saying a hypothesis is grounded when it is not. The researcher may be lying or forcing while under the pressure to know beforehand or to say what is expected (p. 3).

As a result, grounded theory can create confusion in its process, and can be extremely time consuming. The primary reason why grounded theory was not used in this research is because even though the process of applying love to teaching is not an extensively researched topic, there is considerable literature that have already recognised the characteristics of love and its powers. Data gathered from participants in this research may have accurately reflected what love means in today's society, which may or may not be aligned with the characteristics and powers of love mentioned by existing literature from philosophers such as Aristotle, Buddha, Spinoza, and educators such as Freire, Palmer, hooks. But the interest of this research is not in the meaning and power of love reflected in current society. The intention of discovering how love's power can be reflected in teaching is based on the powers of love described in

existing literature that current society may or may not recognise. As a result, grounded theory was not chosen as the most appropriate methodology for this research.

Phenomenological methodology may also be used to carry out this research if the experience of love in a classroom can be regarded as a phenomenon. Titchen (2011) said that “phenomenology is the study of lived, human phenomena within the everyday social contexts in which the phenomena occur, from the perspective of those who experience them” (p. 121). The father of phenomenology is Edmond Husserl. Phenomenology discovers the nature of things through learning of the lived experiences. If phenomenology is used as the research methodology to carry out this research in answering the question of how teaching can be an act of love, the focus would be on the students’ lived experiences of love in the classroom.

According to Tarozzi and Mortari (2010), phenomenological research is carried out “based on the ontological assumption that the essence of a thing discloses itself in its manner of appearing” (p. 23). Every lived experience of a phenomenon represents the nature of the phenomenon in its own way. Phenomenological research is aware that different subjective minds may create diverse experiences even by experiencing the same event, but by studying various lived experiences of the event, the nature of the phenomena can be discovered.

Lichtman (2013) explained that phenomenological research does not only study to acquire the descriptions of a phenomena, it also studies the experience, emotions, and feelings the participants have about the phenomena from the way they lived it. The researcher’s purpose in the phenomenological research is not only to understand, sympathise, and experience the phenomena from the participants’ eyes, but to study and analyse the underlying message and the commonality these experiences have about the phenomena to better understand and discover the ‘essence’ of the experience. Marion (1999) explained that “the difference between phenomenology and other science is that, in general, scientific research is concerned with ‘proving’, while phenomenology is concerned with ‘showing’” (p. 24). Because the goal of phenomenology is to discover and display the nature of a phenomenon instead of evaluating and criticise it, phenomenological approach allows the researcher to gather a large amount of data with the least bias. To carry out this research, various students who claim to have encountered experiences of love in learning in classrooms would have been selected as the participants. By collecting their experiences of love in classrooms, their emotions and

love's impact on them, what teaching with love means, and how it impacts students could have been discovered.

One recognised potential weakness of phenomenological research is the question of whether a description of a past experience is an accurate representation of the experience at the time. Wagner (1984) raised a valid concern that a person's description of a past experience may be the representation of what the subject has thought about the experience after living the event instead of as how they experienced it at the time. As phenomenological research relies on the description and experiences of the participant to reconstruct an event, it is dependent on the interviewer's skill in making the participant feel comfortable and willing to share personal and perhaps vulnerable experiences with the interviewer.

The biggest obstacle to carrying out this research with phenomenology is that love can be a confusing concept that has a lack of definition. It is highly likely that participants' ideas of love would be different from one other. As a result, their ideas of power of love and acts of love may also be different. Even if the participants' concepts of love were the same, with regard to the participants' experiences of love, and love's impact on the participants, the research would still only represent the meaning of love, and the impact of this meaning of love in current society, which may not reflect the power of love as it is discussed in the literature which this research is derived from and intends to harness. Therefore, phenomenology was also not a preferred methodology in this research.

Narrative research can also be used in this research. According to Andrews (2008), narrative research initially rose as a humanist approach after the Second World War. It was then further integrated and developed by various structuralists, poststructuralists, postmodernists and deconstructionists. The contemporary narrative research is said to have been developed "through the work of Althusser, Lacan and Foucault, film and literary critics and feminist and socialist theorists" (p. 3). As narrative research is a person-centred research, it values subjective experiences and approaches stories in detail. By learning every aspect of an experience in depth, Webster (2007) explained that "narrative allows researchers to present experience holistically in all its complexity and richness. Narrative illustrates the temporal notion of experience, recognizing that one's understanding of people and events changes" (p. 2). As a result, narrative research is often used as self inquiry and reflection, or in understanding experiences as well as one's relation to a social circumstance.

Narrative research posits that “meaning is not inherent in an act or experience, but is constructed through social discourse”(Wertz, 2011, p. 225). Seemingly insignificant background information may be linked to or caused by the experience. Andrews (2008) explains that “narrative research offers no overall rules about suitable materials or modes of investigation, or the best level at which to study stories”(p. 1). However, large amounts of data may need to be collected because narrative researchers cannot determine the relevance of any data without analysis. Because of the quantity of the data, and lack of clarity in its relevance, many misinterpretations, and frequent cases of overlooking significant data can occur in this form of research. With few rules, the analysis may rely highly on the researcher’s critical analysis and skill at recognising connections.

As love is a subjective experience, an experience of love in educational contexts could be understood by studying the stories of those who claim to have such experience. With narrative research, a detailed and in-depth understanding of the participants’ experience of love may be disclosed. However, like all other research methodologies described in this study, the researcher is aware of that even though love is considered as a powerful and transformational tool for mankind by various philosophers and educators (Aristotle & Crisp, 2000; Confucius & Lau, 1992; Darder, 2002; Di, 2006; Freire, 1972; hooks, 2000; Huttar, 2009; Laozi & Hohne, 2009; Loreman, 2011; Palmer, 1998; Plato & Griffith, 2000; Benedictus de Spinoza, 2001), in popular culture, love can also be seen as a cause for pain, suffering, or an emotion to avoid. As a result, even though all research data that involves participants or narrative descriptions may provide accurate descriptions of the participants’ view and experiences on love, this data may not enhance or create understanding of the notion of love and its power that the philosophers such as Aristotle (2000) and Freire (1972) talked about. Rather than involving participants who may or may not fully understand love and/or its power, studying literature on various concepts of love from philosophers who recognise the power of love seemed to be a much more direct and effective approach to understand, recognise the significance, and harness the power of love. Therefore, in order to understand love’s power and its significance, this research will be carried out with a theoretical approach solely concentrated on relevant literature.

2.2 Philosophical concept analysis

This research will be carried out from the theoretical approach of philosophical concept analysis. Philosophical concept analysis is a pure theoretical approach that studies academic literature on philosophical concepts. The intention of this method of carrying out research is to gain direct understanding of concepts through academic literature. This research studies the literature on love from various philosophers who wrote about and recognised the significance of love. It also studies the literature about love in an educational context by scholars who recognise the power of love in education.

Philosophical concept analysis has many similarities to content analysis. Cole (1988) said that “the essence of content analysis research is to extract the appropriate data from the message to answer the research question (s). Since the intent is to make inferences, the information must come from the message itself” (p. 54). The purpose of this research is to extract information on love as well as love in education from the existing literature on these topics. This also determines that the understanding of the concept will be acquired through information drawn from within the literature. Elo (2008) said that “content analysis as a research method is a systematic and objective means of describing and quantifying phenomena. It is also known as a method of analyzing documents” (p. 108). As a theoretical approach, the way this research discovers meanings of love, and love in education is through examination of the detailed descriptions of meanings and features revealed in the literature.

According to Hsieh (2005) in content analysis, “text data might be in verbal, print, or electronic form and might have been obtained from narrative responses, open-ended survey questions, interviews, focus groups, observations, or print media such as articles, books, or manuals” (p. 1278). In philosophical concept analysis, text is strictly academic literature. Even though content analysis may use books and articles as data for analysis, according to Elo (2008), “the analysis process has been little discussed in literature, possibly because content analysis has in the past been criticized for being an overly simple method” (p. 113). Content analysis can be ineffective in analysing literature because content analysis is a hypothesis orientated research method. Unlike philosophical content analysis, which solely focuses on the acquisition of understanding, in content analysis, understandings on concepts are acquired for the purpose of testing hypothesis or expanding theories. As a result, Allen-Meares (1985) explained that “content analysis can be undertaken only when the problem

under consideration can be formulated as a worthwhile hypothesis that establishes the categories to be studied” (p. 55). While hypotheses are usually developed based on literature, new discoveries, development and further expansion of theories, are more convincing when researched and tested in a practical manner. This is a significant difference between content analysis and the philosophical content analysis that is used in this research.

The data in philosophical content analysis is used for the sole purpose of gaining understanding on the topic. Literature on the concepts of love studied in this research is philosophical in nature. Unlike most theories in social studies, concepts of love from philosophies such as Christianity and Buddhism are complete philosophies. Their concepts of love are regarded as a philosophical concept that is part of a whole philosophy instead of an independent theory or hypothesis. Philosophical concept analysis focuses on gaining a holistic understanding on the topic of love through the study of different philosophies of love.

Another difference between these two ways of doing research is that in this philosophical concept analysis, literature on love and education are also used to understand various features of love that can be reflected in education. Its focus is on identifying themes in order to gain understanding on the topic. It is not to form hypothesis or test validities.

Philosophical concept analysis enables a critical analysis on what has been written about love and provides opportunity to draw conclusions on the implications for education, and in particular for examining the place of love in teaching practice. In examining the literature, this thesis does not intend to define love in an overall universal sense, but because the aim of this study is to investigate the power of love in educational contexts, it is necessary as part of the background to the study to provide an overall philosophical approach to love. With this understanding of love, the researcher can gain insights on how to help educators to teach from a place of love in ways that maximise love’s power.

2.3 Data

Two types of literature will be examined in this research. The first will be literature on philosophical concepts of love. This type of literature will be drawn from philosophers such as Plato (2000), Aristotle (2000) and Spinoza (2001) who have attempted to define love and distinguish what love contains. These sources of literature will be analysed to investigate love

as a philosophical concept. Various philosophical concepts are selected as data for analysis in this research. The concepts of love from Plato, Aristotle, Christianity, Confucius, Buddhist and Taoist philosophies are selected in this thesis because these philosophies are household names that have impacted human society and the development of philosophy and science in the East and the West for over a thousand years. Plato and Aristotle are important figures in Western philosophy, like Confucius and Lao Tzu to the East. Christianity is the belief that ruled the Western world for over a thousand years, and is still one of the most popular religions in the world. Similarly, Buddhism has been the most widespread belief in the East for over two thousand years. The impact these philosophies have had on human civilisation are significant, and their concepts of love also hold significance in human understandings of love. Mo Tzu, often considered as a rival of Confucian philosophy and an initiator of his own military state, also believed in the power of love (Crookes, 2008; Loy, 2006; Soles, 1999). His concept of love is also studied in this research for his distinct view on love that legitimizes military actions as acts of love. Benedict de Spinoza's concept of love is also selected in this study, as love seems to be a big part of Spinoza's philosophy, from basic human reactions to external forces to the highest level of enlightenment, every step of human development in Spinoza's philosophy seems to be linked to love. Spinoza lived in the seventeenth century. As all other philosophies of love studied in this research are over one thousand five hundred years old, his philosophy can represent and signify changes in meanings and understanding of love since Plato and Aristotle. Many philosophers who spoke about love are not studied in this thesis. Philosophers of love not studied in this research are not a reflection of the lack of significance of the value of their views on love, but due to the limitation in time and word count of this master's level thesis it was not feasible to include them all.

The second source of literature pertains to love and its power in teaching practice. The authors from this source of literature are mostly educators such as Freire (1972), Palmer (1998) and hooks (2003), who recognise the importance of love in an educational context and write about love's power in education. This source of literature will be examined with a focus on the function, implication and/or impact that love can have in education. These educators were selected for this study because they constantly speak of love in their literature. With the assumption that one who constantly speaks of love must recognise the significance of it, the researcher believes that the study of literature by these educators who recognise and

constantly stress the importance of love can disclose the power of love recognised in education today.

2.4 Data analysis

In order to understand love, literature from both the Eastern and Western philosophies will be analysed together. The analysis will mainly be examining the data to look for commonalities and related themes from the literature studied.

The way analysis is carried out in this study also has many similarities to content analysis. Hsieh (2005) explained that

All approaches to qualitative content analysis require a similar analytical process of seven classic steps, including formulating the research questions to be answered, selecting the sample to be analyzed, defining the categories to be applied, outlining the coding process and the coder training, implementing the coding process, determining trustworthiness, and analyzing the results of the coding process (p. 1285).

Like the process in content analysis research, in this research common themes discovered in the analysis of the literature will be identified into categories. This analysis will especially be focused on identifying the themes and similar views on love between the Eastern and Western philosophies, with the assumption is that if the views from two seemingly very different and opposite philosophical backgrounds both discover and/or distinguish the same themes about love, these themes are highly likely to be an accurate representation of characteristics or natures of love. Cole (1988) explains that, after the categories are identified in content analysis, “the researcher develops the coding sheet which serves as a record on which to document and classify observations into the previously identified categories” (p. 55). Because this research is studying complete philosophies on concepts of love, most coding in each category is already identified by the philosophers according to their own discipline. For example, Christian belief has clearly coded forgiveness as an expression of their concept of love, just like compassion for Buddhists. Because the nature of this literature,

the coding of data into categories such as characteristics of love, power of love and expressions of love should be fairly straight forward in this research.

Elo (2008) said that

Successful content analysis requires that the researcher can analyse and simplify the data and form categories that reflect the subject of study in a reliable manner. Credibility of research findings also deals with how well the categories cover the data (p. 112).

This is also an area to be aware of in this research. The identification of categories directly impacts the clarity of the analysis. The purpose of this research is to gain understanding on philosophical concepts such as love, and love in education. If the researcher cannot categorise the data in ways that clearly represent various aspects of love, the understanding of the concepts this research intends to acquire may not be achieved.

Hsieh (2005) suggested that

The success of a content analysis depends greatly on the coding process. The basic coding process in content analysis is to organize large quantities of text into much fewer content categories. Categories are patterns or themes that are directly expressed in the text or are derived from them through analysis (p. 1285).

Since the coding in philosophical concept analysis in this research is straight forward, it is more important to present diverse data in a sizable quantity. It is an important reason why, despite limitations on word count as well as time, eight philosophies from diverse philosophical disciplines, historical contexts and social background were selected to enrich the diversity and wholeness of the data range. Only with a wide range of data, can the findings represent the philosophical concepts holistically.

Elo (2008) stated that “excessive interpretation on the part of the researcher poses a threat to successful content analysis” (p. 114). This is also a valid concern for this research. However, it seems that all qualitative methods of analysis share risks when it comes to the subjective interpretation of data. It is also possible that “study results developed through content analysis often display signs of an incomplete analysing process. The researcher has not abstracted the data, or has included too many different things in a single category” (p. 114). This result can be caused by the researcher’s lack of critical skill in identifying themes and categories of data. This issue is one that the researcher needs to be highly aware of when carrying out the analysis in this research.

2.5 Conclusion

The research methodology and data analysis method in this research may seem unorthodox, but through a concentrated selection process, the researcher has chosen a way of carrying out this research in a way that enables direct engagement with knowledge on the various key elements of this research – love, its power, and its link to education. The study of literature from philosophers who recognise love’s significance gives the researcher a most direct access to the understanding on the topic of love, its power and impacts for human civilisation as well as in education. Even though participant research may have created possibilities in understanding love in various social and professional contexts, the ultimate goal of this research is not necessarily to discover the meanings, views or opinions about love that are prevalent in today’s society. What this research essentially aims to achieve, is to fully understand the power of love, which may or may not be reflected in the people of current society. This is what made participant research less relevant for the researcher. As a result of having understood the power of love, this research can potentially benefit education and human society by harnessing love’s power and transform people’s lives with the power of love in daily teaching in every classroom. Through an education that exudes love, the world can be impacted by love, and transformed by the power of love, so that eventually everyone in the world can experience love in their daily lives and harness its power. As a result, this research chose a direct learning approach to love by studying literature on love, and love in education from many of the greatest and most impactful philosophies of love in human civilisation. It is with the intention of discovering love’s power in education, the researcher starts this research.

CHAPTER 3

WESTERN PHILOSOPHIES OF LOVE

3.1 Introduction

This chapter introduces four philosophical views on love from the Western perspective; the philosophies of love from Plato, Aristotle, Spinoza and Christianity. The main features of these philosophical views of love will be discussed, including the characteristics of love, its purpose, and its influences. The analyses of these philosophical views on love will help set the foundation for the views on love for this study.

Plato, and Aristotle are considered by many to be the fathers of western philosophy (Cooksey, 2010; Dziob, 1993; Gordon, 2012; Gould, 1968). To study a philosophical concept such as love in the Western context, it is important to examine the writings of these prominent ancient philosophers. The purpose of this chapter is to introduce the ideas of love as espoused by Socrates, Plato, and Aristotle. To conclude, the chapter will also consider ideas on love by Spinoza, and love from a Christian perspective.

After considering the ideas on love in a Western philosophical context, four concepts of love will be presented, including the characteristics of love, the purpose of love and ideal love. In addition, within these categories, there will also be discussion on the notion of self, knowledge, and goodness. The chapter will conclude with a review of Western views on love, as found in the philosophies mentioned above by examining love, what love means within a Western framework and for Western society, the overall picture of how Western people interpret love and use the word love in living, as well as learning and teaching.

3.2 Plato

Plato (428-348 BC), a major Greek philosopher, was the founder of the Athenian Academy, arguably the first institution of higher learning in Western culture (Chambliss & Credo General, 1996). He was a pupil of Socrates and teacher of Aristotle. Living most of his life in

Athens, Plato contributed to many areas of philosophy, and he exerted a multi-faceted influence on Western social thought, including political science, and theories of education.

Plato's view on love was chosen for this study is because Plato was one of the earliest key players in Western philosophy. Cooksey (2010) wrote:

the broad thematic centre of Plato's Symposium is eros and the nature of love, how love shapes our moral character, informs our ethics, raises questions of being, contemplates the forms (especially the Beautiful and the Good), and drives the philosophical enterprise (p. 13).

Investigating Plato's view on love is an important part of this study, for both the influence his philosophical dialogue has in Western philosophy and the significance of his view on love for the Western thinking.

3.2.1 Plato on love

The love that appears in the philosophy of Plato is often referred to in English as erotic love (Gordon, 2012). This type of love originated from, and is interpreted from, the Greek word 'eros'. Greek philosophy is tightly bound to Greek mythology and mysticism. Plato (2012) believed that "love is the most ancient of the gods, the most honoured, and the most powerful in helping men gain virtue and blessedness, whether they are alive or have passed away" (p. 165). To understand eros, it is necessary to understand its mystic origin through the story of the young god, Eros. According to Balint (1938), as a god, Eros is conceived of only as a child, who is always playing and treats all tasks as games. He said that "Eros is never conceived of as a grown man; he is the constant companion of Aphrodite" (p. 199), who is the Greek goddess of love.

According to ancient Greek mythology, during a celebration of Aphrodite's birth, Poros the God of plenty or resourcefulness, who was prone to becoming incompetent on nectar, got drunk and went into the garden of Zeus. Poros fell asleep in a drunken state. Penia, the Goddess of Poverty, was also in the garden of Zeus. She supposedly seduced Poros and they conceived a spirit called Eros (Secomb, 2007).

The child had the likeness of both of his parents, “true to his mother's (Poverty) nature, he always dwells with want” (Mortley, 1980, p. 50), having an endless desire for more. “Like Plenty, his father, he desires knowledge, seeks beauty and value, and has courage, impetuosity, and energy, enabling him to successfully pursue his goals” (Cobbs, 1970, p. 11). The character of love incorporates both lacking and richness.

The word eros is commonly interpreted as an erotic love, and is a crucial part of Plato’s philosophy. The story of Eros represents the nature of this type of love. Erotic love is paradoxical, it is a mediator between the divine and human world. This love “stands poised between the endowed and the bereft” (Mortley, 1980, p. 51) and it “is a middle ground between ignorance and knowledge, between ugliness and beauty, need and fulfilment, mortality and immortality” (Cobbs, 1970, p. 11). Both Cobbs (1970) and Mortley (1980) said that as a type of love, the nature of eros “entails that it will always remain unsatisfied. It is a state of permanent longing, occasionally tantalized by glimpses of that essential reality toward which it reaches” (Mortley, 1980, p. 51). Eros is neither beauty nor wisdom but a seeking of beauty and wisdom. From this description, we can see that Plato’s erotic love is somewhat different to the ordinary everyday love we speak of between lovers.

Even though eros may include the sexual desire and attraction of the everyday love, it denies the emotions, such as pain and sorrow, as components of love. Love is not in itself good or bad; it does not have a fixed status, it mediates both mortal and divine, and it facilitates ignorance and knowledge. Love is paradoxical in nature; according to Secomb, “love is a mediation moving between opposite terms but never reaching a static conclusion and always in a process of becoming” (p. 14). Love is human desire and the pursuit of immortality. Inspired by love, good, beauty and wisdom are different manifestation or versions of the same divine qualities. These qualities are what love inspires us to possess.

Even though eros is erotic and sexual in nature, its goal is to achieve what is beyond. Sexual desire is simply a step one takes in order to progress in one’s pursuit of good. Love continuously drives the desire for beauty, good and immortality from a lower form of desire, like sexual intimacy, to a higher form of being and enlightenment, even though the desire seems to be pointed toward different objects. Human immortality and enlightenment is the only end to all the desires inspired by eros. This relentless pursuit of desired objects is the

nature of love in Plato's philosophy. However, eros is different from the love of pure desire. Eros, according to Plato (2000), is driven by desire but is much more than just desire.

Wagoner (1997) wrote, "The essential point in Plato's idea of love is that love is not an end in itself but a means to an end" (p. 19). Fulfilling a desire can cause an end for a desire and can also change the state of lacking, as with Narcissus, who according to Greek mythology fell in love with his own image and was uninterested in anyone else other than himself. Eventually drawn by his own reflection in the water, he fell and drowned in a pool.

Plato's writing associates love with sexual desire, and as such, Plato's eros has often been viewed as a sexual love. Even though it is true that the possession of physical beauty and desire for sexual intimacy are all features of eros, on the other hand, the desire for physical beauty is not the purpose (or end) of eros. Plato (2012) clearly described this in his Symposium:

This is what it is to go aright, or be led by another, into the mystery of Love: one goes always upward for the sake of this Beauty, starting out from beautiful things and using them like rising stairs: from one body to two and from two to all beautiful bodies, then from beautiful bodies to beautiful customs, and from customs to learning beautiful things, and from these lessons he arrives in the end at this lesson, which is learning of this very Beauty, so that in the end he comes to know just what it is to be beautiful (p. 195).

The pursuit of physical beauty is a stepping-stone, or the first step, towards the recognition of a higher level or more fundamental type of beauty. Because the sexual desire is a strong desire and physical beauty is easy to recognise, Plato uses this sexual desire "as a starting point for the understanding of passion of all kinds, but in particular that directed towards the pursuit of the beautiful" (Mortley, 1980, p. 46). Only after the recognition of physical beauty, eros reveals beauties of other forms; Plato (2012) said:

That's why I say that every man must honour Love, why I honour the rites of Love myself and practice them with special

diligence, and why I commend them to others. Now and always
I praise the power and courage of Love so far as I am able (p.
196).

Love is a desire for beauty, it reveals what is beautiful, and through the beauties we recognise and experience, love desires to take us on a journey of recognising all that is beautiful.

It can be said that Plato's erotic love is the vehicle that enables human beings to see the world through the eyes of the divine. As the purpose of erotic love is to seek, and learn to recognise, all forms of beauty, the highest state of being or divinity is one that has the ability to recognise the beauty of everything on Earth the way it is.

3.3 Aristotle

Aristotle (384-322 BC) was a Greek philosopher who studied under Plato at the Athenian Academy. After Plato's death, he tutored the young Alexander the Great. Aristotle influenced European thinking extensively in the development of natural science, political science, and above all in philosophy. Lewis (2011) said that "Aristotle was equally a philosopher (including an economist) and early scientist, and remains one of the greatest minds of world history" (p. 14). The importance of Aristotle to Western thinking is epitomised by his view on love. Love, as an important element in his philosophy, and can be seen in how Aristotle constructs his world and cosmic relationships. In addition, the study of philosophical concepts like love would not qualify as representative of Western perspectives, without key philosophers such as Plato and Aristotle, who set the benchmarks (Ierodiakonou, 2011; I. Liu, 2010).

3.3.1 Aristotle on love

Aristotle essentially espoused a belief in self-love, a form of love that aims to empower one's self. Aristotle's notion of love consists of his belief that "every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim" (Aristotle & Crisp, 2000, p. 3). The feeling of love in Aristotle's philosophy is an indication of the good one recognises in

the beloved, and “since not everything can be loved, but only what is good” (p. 226), if one loves, the beloved must be somewhat good or embody some form of good, for no love can occur in what is not good.

Virtue was considered by Aristotle as objectively good, and self-love is the key to becoming a virtuous person. Homiak (1981) wrote, “Self-love is best seen as the cause of virtuous behaviour and not the end for which virtuous actions are done” (p. 640). Aristotle distinguished between a person’s actions and moral characteristics. He saw the moral characteristics as the cause of action. As the result, self-love is the required moral characteristic for a person to be virtuous. Self-love is seen as the highest state of being; for a person with self-love, the virtuous actions are simply the natural reflection of his or her being. For Aristotle, the one can have persistence in performing virtuous actions only when one has the compatible moral characteristics that cause these actions, in this case, one has to be a self-loving person for be a virtuous person

A virtuous man lives life solely to express his or her feelings; therefore he performs virtuous acts with consistency, for he or she acts virtuously without needing anything in return or any other purpose, other than for the sake of the act itself as self expression. As stated by Ierodiakonou (2011), such a man:

Is after good targets and acts accordingly for his own sake. He is not changeable in his likes and dislikes. He can have a pleasant behaviour towards a friend, but he is also satisfied if alone and feels pleasure whenever in company with himself. He can even suffer, as well as rejoice by himself, since he is a realist and sees things as they are, following permanent criteria (p. 144).

When self-love is this person’s natural state of being, the only intention of this person’s action is to express love, for that it is his or her natural self-expression. When such a person is caring for or about, or loving someone or an object, it is not for the matter of how deserving or great this person or object is, but is only the reflection of this self-loving person’s feeling and self-expression. In other words, the person’s loving actions are reflections of his or her own moral characteristics, instead of reflections of the value or worth of the beloved object.

To become a person of self-love is considered by Aristotle the highest state of being; such a person's actions express love, his or her mental state is filled with joy and happiness, and life is generally pleasant for this person. How to become such person? According to Aristotle, it is through the pursuit of good.

Even though Aristotle believed we naturally desire and pursue good, not everyone acquires good in the end. The reason, according to I. Liu (2010), is that "life, according to Aristotle, is naturally and objectively good, but it is not always perceived or *experienced* as such" (p. 588). This misperception of reality according to Aristotle (2000) is caused by the inadequate understanding one has of the nature of one's beloved objects. Aristotle (2000) explained that good is pleasant to us, in our daily activities, we naturally seek pleasure and avoid pain. However what is seen as pleasant and as painful differ from one individual to another. I. Liu (2010) explained:

According to Aristotle, our capacity to experience pleasure and pains is both malleable and strongly influenced by social factors. The most obvious and significant example of social influence comes in the earliest years, when those who are charged with moral education teach us which pleasures are good and which pains are worth enduring through exposure and habituation (p. 591).

With different perceptions, people experience pleasure and pain differently. One may perceive an object as loveable while others do not. In fact, what one perceives as loveable may actually be harmful to others as well as to oneself. Even though everyone essentially loves what is good, not all beloved objects are objectively good, and as a result, not all love produces what is truly good in the end. Aristotle (2000) explained:

Now for most men their pleasures are in conflict with one another because these are not by nature pleasant, but the lovers of what is noble find pleasant the things that are by nature pleasant; and virtuous actions are such, so that these are pleasant for such men as well as in their own nature" (p. 17).

Aristotle believed that what is truly loveable and objectively good is virtuous.

Virtue is considered as the representation of the “chief good”. Because of the diversity of perceptions, Aristotle explained that many forms of good are pursued, not for themselves but for other ends. For example, ‘peer pressure’ describes one who performs what is considered as the ‘right’ actions, or speaks the ‘right’ words, not for the righteousness of these actions but for the purpose of being accepted by the peer group. To Aristotle virtue is pursued for its own sake and is therefore final. Virtue is considered as naturally pleasant and good by nature, “for Aristotle the virtuous life is the best human life, the fullest expression of human nature” (Dziob, 1993, p. 786). Being a virtuous person is the highest form of being, and to Aristotle, a virtuous person is also a self-loving person.

Aristotle believed that becoming a virtuous person is no easy task; it requires practical wisdom to be able to recognise and love the pleasantness of virtue. Practical wisdom is a distinct term introduced by Aristotle. He said that practical wisdom “is concerned with things human and things about which it is possible to deliberate; for we say this is above all the work of the man of practical wisdom, to deliberate well, but no one deliberates about things invariable, nor about things which have not an end, and that a good that can be brought about by action” (Aristotle & Crisp, 2000, p. 146). Different from other types of wisdom, practical wisdom is not focused on the aimless enrichment of knowledge; its sole focus is on one’s moral development for self-love and the actions one can take for further development. Through practical wisdom, one gains the capacity to recognise what Aristotle called the “chief good” that a self-loving person naturally exudes.

Aristotle (2000) stressed that virtue cannot be predicted merely by one’s actions, even though practical wisdom focuses on the actions one takes towards good; but an action itself isn’t a valid reflection of one’s practical wisdom. It is because virtue cannot be measured solely by one’s actions. An action is not virtuous because of the act itself; what truly determines the action’s nature is the reason for the action and its purpose. Homiak (1981) explained that “to be virtuous, we must not only act; we must also understand why we act the way we do. We must see our actions within the context of our view about the nature of human good, and we must be able to explain our actions in terms of our conception of human good” (p. 635). Even though practical wisdom’s focus is on the actions one can take towards good, an action does not reflect one’s practical wisdom. It is the wisdom concerning human good that one

discovers through the action that reflects one's practical wisdom. Homiak (1981) concluded that "virtue is a matter both of being knowledgeable and of having one's emotions and desires properly organized" (p. 634). With the right moral character, one who is a virtuous person performs virtuous acts solely because they are pleasant to such a person. As the result, one performs such acts with consistency. Homiak (1981) stressed,

The virtuous person must have practical wisdom, and his feelings must be such that he enjoys doing and wants to do what his good deliberations urge him to do. The rational and desiderative parts of his soul are in harmony so that the virtuous person must have practical wisdom, and his feelings must be such that he enjoys doing and wants to do what his good deliberations urge him to do (p. 634).

Being virtuous is a state of natural being and cannot be achieved through pressure from external forces, but rather by developing one's internal character. When a person is practically wise, he or she deliberates on the objective good in every situation as a natural choice for his or her actions.

Virtue is considered as a final good, and a virtuous person is a being who reflects on such objective good. Since we love what is good, a virtuous person is inevitably one who loves himself the most, for he represents all that is good. Therefore a virtuous person is also a self-lover. Homiak (1981) stated, that "being virtuous is feeling the way the person with self-love feels and acting in accordance with those feelings" (p. 650).

Having discussed the role of love in Aristotle's philosophy, and considering the highest form of love it is necessary to understand Aristotle's concept of self-love, and to do so we must also understand Aristotle's notion of self.

Aristotle's notion of love ultimately aims to empower one's self. To Aristotle, the key to being virtuous and happy lies in the quality of one's self. Self-love is the highest form of this self-development. Because Aristotle's belief that the reality is good in nature, it is a person's ability to recognise the good in all forms that limits his or her own happiness. I. Liu (2010) wrote "to appreciate life as good, say, suggests being in the position of experiencing one's

life *as a whole*” (p. 585). Therefore, the only thing one should be truly focused on developing is one’s self. To achieve self-love is the goal of this development.

Aristotle believed that because of the limitations of our own perceptions, a person cannot become fully self-aware by him/herself. One may have been exposed to the certain aspects of goodness and not others, or one may also be misled causing one to be blind to other aspects. Dziob (1993) explained that “human awareness of self can only be satisfactorily obtained for Aristotle through the awareness of a friend and his activities” (p. 784). This is why Aristotle suggested that self-love is developed through one’s interpersonal relationships with others. In Aristotle’s view, interpersonal relationships are merely the tools to develop one’s love for the self. Friends are used by Aristotle to overcome the limitations of his own perceptions and experiences. In Aristotle’s friendship, one’s friend is used as a mirror to enable one to recognise one’s full self by witnessing one’s other self in the mirror. The self is the sole focus of interpersonal relationships. The other party is used as a tool for one’s development. From this view, Aristotle proposed that the best form of interpersonal relationship for developing one’s self-love is a mutual friendship whereby both parties learn from and contribute to each other on their journey of self-development.

For Aristotle, one’s love for everything external originates internally. As a result, love is a natural expression of a loving being. Aristotle’s love for others is for its own sake, it does not ask anything in return; for it is not love for Aristotle, if it is done for any reason other than as the natural expression of one’s self.

3.4 Christian love

Christianity claims to be the religion of love and Christians declare that their God is, in fact, love (Burch, 1950; Cobbs, 1970; Johnson, 1951; Lillie, 1959; Q. Liu, 2007; Wagoner, 1997). One who believes and follows the Christian God believes in love. Thinking in this manner, Christian love is seemingly simple, for if one can know God, one inevitably can know love.

Christian love can be a complicated matter to study. Christianity as a religion has more branches and denominations than any other major religion. According to Wagoner (1997), “not only is Christian love difficult to comprehend, but it comes to us refracted through many

different sources” (p. 4). Various gospels and literature from different origins and backgrounds create many barriers to interpreting the meaning of Christian love. The fact that “the Christian idea was often misunderstood and even more often subverted to serve the purposes of political power” (Wagoner, 1997, p.4), makes the Christian idea of love contradictory and logically inconsistent in many ways.

Due to these factors, this study does not intend to examine Christian love or Christian religion in its entirety, but rather will investigate the main characteristics and concepts of Christian love, with the intention of understanding the nature of Christian love and its impact on the Western view on love.

According to Lillie (1959), “all Christian love has its source and exemplar in the love of God” (p. 225). In other words, God is the central focus in Christian love. All types of love from a Christian perspective are a different manifestation of God’s love. Because of the common Christian belief that God is love, love is essential to Christian beliefs, but only because that is what God is, not because of the value that the concept of love can bring to an individual. Burch (1950) explains, “For the Christian, therefore, God is the source, rather than the goal, of his loving” (p. 414).

The first description of Christian love came from the Hebrew language. According to Cobbs (1970), “there are two expressions of the Hebrew root ‘-h-b, ahabah and chesed. Ahabah refers to the election-love of God, whereas chesed emphasizes love within a covenantal relation” (p. 23). Because there is no direct word for love in Hebrew, the root ‘-h-b almost always refers love.

Ahabah is generally translated as the election love and is the closest Hebrew term for love and the Greek word agape. In fact, according to Cobbs (1970), “because of the similarity in the meanings, the oldest Greek version of the Old Testament Septuagint is the first to use Greek word agape to stand for the Hebrew ahabah” (p. 35), and preached the Christian love as agape.

Ahabah generally describes the love of God. Christians claim that God is love and if this is the case, love is therefore the expression of God’s self and what motivates this love would simply be God’s own needs for self expression. Burch (1950) stated:

The motive of God's love is in God himself. It is not, therefore, in the loved object. God's love is radiated from God, not attracted by an object. The object's goodness or beauty or lovableness is irrelevant, and God loves saint and sinner equally. God does not love us because we are good; he could not, since prior to his loving us we are in a state of utter depravity. He does not love us because he recognizes himself in us; we are his creatures, but substantially distinct from him. He does not love us because he sympathizes with us as fellow sufferers, or because of any human instinct he possesses; the incarnation is a consequence, not the cause, of his love. He loves us because he is love (p. 415).

God's love is not driven by desire; it is not caused by a kind of lacking. God's love also cannot be a pursuit of something else, but only God's self expression; because love is all that God is, he loves simply because when God expresses himself, there is nothing else to express other than love. Johnson (1950) explained:

That divine love is a spontaneous expression of God's nature, not called forth by anything outside itself. It appears to him that God is indifferent to human merit; he loves the sinner as much as the righteous, not by reason of either's condition but by his own loving nature (p. 17).

God's love does not judge the worthiness of the object; God loves all creatures and objects. Lillie (1959) further stated that "when it is said that God loves man, this is not a judgment on what man is like, but on what God is like" (p. 227). There is a resemblance between this description of God's nature and Aristotle's account of being virtuous. Aristotle explained that a person is virtuous only when he or she has virtuous moral characteristics, and as a result, this person performs virtuous actions as the reflection of his or herself. In the Christian description of God as love, it seems that because God is love intrinsically, his actions are also acts of love for they are reflections of his loving nature. Therefore, the purpose of God's love in Christian ideology is simply an expression of God's self.

The Hebrew word *chesed* is another word for love and it is referred to as covenant love. *Chesed* in the Hebrew Bible mainly describes men's love of God through fellowship. Covenant love is a relationship between God and men. Stuart (2010) explained that "covenants were a way of creating family-like relationships beyond the natural family (p. 205). In this relationship, God is the father and people are his children, he expresses his love for men by planning salvation for them, and in return, he demands love from men. However, this relationship was not always satisfactory. According to Gillis (1964), God "simply stated, He was to be their God and they were to be His people. But this Covenant was not to be fulfilled completely except in Christ" (p. 1). Jesus fulfilled all his duties and moral obligations in this covenant loving relationship, and he sacrificed himself to repent the sins of others for the purpose of continuing this covenant relationship between God and men. After experiencing the acts and fellowship of Jesus Christ, covenant love becomes available to be expressed in communion and through fellowship. This covenant love became the origin of the early form of Christian fellowship.

Covenant love is very closely related to the Hebrew understanding of God's justice (*tsedeq*), Cobbs (1970) explained that "a covenantal love, and the *chesed* of God sets the standard for the measure of love men are to give the covenant, in the same way the *tsedeq* of God should be the measure of true justice for all human justice" (p. 38). In other words, if we interpret that God's justice is the judgment of a Christian's behaviour, then the covenant love is what evaluates a Christian's moral characteristics.

Because of the close relationship between the covenant love and justice, covenant love was established as laws in the second book of Hebrew Bible, Exodus, with the intention of ensuring that the community becomes the reflection of love. Cobbs (1970) commented that Hosea denies this law by saying that "when the covenant is love, it is impossible to satisfy it or even to fulfil it by doing works of the law and fulfilling formal obligations" (p. 41). Hosea explained that the law is fixed, but God, and most importantly the expressions of love, are spontaneous. If Yahweh who is the son of God is willing to love a murderer or a criminal that is judged by the law, because no human law represents covenant love more accurately than Yahweh, and in that case no law can really make one a good Christian.

It would appear that all Christian love has God at its core, and that love is in fact a godly quality that we only experience through God. As Wagoner (1997) wrote:

This kind of love, in other words, is free from possessiveness, either of the other or of oneself. I can act freely, without either envy or resentment. I can cherish the freedom of the other because my own freedom is not in doubt” (p. 43).

This Christian love combines both God’s love, and men’s love and fellowship to God. God transforms people with His love. Through God, men love, forgive and are able to unit with others, the nature of man is transformed by this love in this covenant relationship between God and men.

There are also significant inconsistencies and controversies in Christian love. Liu (2007) suggested that this love of God “may potentially be responsible for setting off those religious conflicts and wars launched by Christianity against other religions, since it sets the Christian against the non-Christian with sword *for the sake of loving God*” (p. 689). Christian love is also difficult to define and predict from the actions of the Church. Benedict Spinoza, who will be discussed in the following section, was excommunicated by the Christian Churches for blaspheming, and later was perceived as a truth telling Christian philosopher (Benedictus de Spinoza, 2001). Different Christian branches, such as Catholic, Protestant, Anglican, and Restoration, all vary in their practices, rules and interpretations of the Bible. The authenticity of Christian belief and a clear definition of Christian love are difficult to realise. Regardless of the controversy and inconsistency, all Christians believe that the ideal of Christian love is caring, kind, forgiving and consistent. In ‘1 Corinthians 13: 4-8’, the Bible described:

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.

This biblical quote contains many of the characteristics of Christian love; it represents the Christian ideal of love and its power, and is perhaps the clearest definition to be found on what Christian love is.

Even though there are many controversies regarding Christian philosophy, the Christian philosophy is about exuding love, following love, experiencing love in one's being and sharing love with others. One may have done many harmful things in the name of love, but I believe that it is impossible to experience and feel love while harming another. But I believe that, as one of the most wide-spread religions in the world, it is difficult to keep the authenticity of a belief that is replicated and reinterpreted by millions of people, due to factors such as adaptation to different cultures, and translation errors, and especially the quality of the educators.

3.5 Spinoza

Baruch or Benedict de Spinoza was a Dutch philosopher of Portuguese Jewish origin. Revealing considerable scientific aptitude, the breadth and importance of Spinoza's work was not fully realised until years after his death (Hampe, Renz, & Schnepf, 2011). Today, he is considered one of the great rationalists of 17th-century philosophy, laying the ground work for the 18th-century Enlightenment and modern biblical criticism. By virtue of his magnum opus, the posthumous *Ethics*, Spinoza is also considered one of Western philosophy's definitive ethicists (Benedictus de Spinoza, 2001). His doctrine of intellectual love of God, as the ideal end for Spinoza's philosophy, influenced many great minds, including Albert Einstein. According to the book "Works of Benedict de Spinoza" (Benedict de Spinoza, 2010):

Albert Einstein named Spinoza as the philosopher who exerted the most influence on his world view (Weltanschauung). Spinoza equated God (infinite substance) with Nature, consistent with Einstein's belief in an impersonal deity. In 1929, Einstein was asked in a telegram by Rabbi Herbert S. Goldstein whether he believed in God. Einstein responded by telegram: 'I believe in Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with the fates and actions of human beings' (p. 687).

Love as the core of Spinoza's philosophy has had significant influence in the development of world science, as well as philosophy, and his doctrine of love represents a way of thinking that signifies the development of modern philosophy, as well as religion.

3.5.1 Spinoza on love

Love for Spinoza is not only a positive feeling or the pursuit of good, it is more importantly what keeps our beings in existence in this world. Spinoza's view on love is a direct reflection of his belief about human nature and our relation to everything on the planet (Benedict de Spinoza, 2010).

Spinoza distinguished three types of love in his philosophy; one is a passionate love, one is love as an active effect, and the other is the intellectual love (Benedictus de Spinoza, 2001). All types of love are related to the human essence of striving for perseverance, however, they are distinct from each other in terms of their powers and effects.

Spinoza considers passionate love as a passive effect because this type of love is caused by an external object. As such, one is placed in a position as the victim of the external object; one is unable to control one's emotion or behaviour when one is passionately in love. One also has the need to cling onto the beloved object in order to retain the passionate loving experience. This passionate love is the love that people commonly describe, and speak of, on a daily basis. Bicknell (1995) called it "common love". He explained that it "is the most general type of love and is applicable to an almost limitless range of external objects" (p. 3).

Spinoza believed that because we are finite beings, we are constantly being affected. A common description when we are in love, is that we cannot help ourselves or we are not in control of our emotions. According to Spinoza, we feel this way because we are in effect of the beloved object. This passionate love is the natural reaction that occurs when we engage with the beloved object. In such a state, we do not have free will and react to it as victims of the effect of the object. It is in Spinoza's view, an inevitable phenomenon for all finite beings.

Spinoza believed that free will is an illusion; it is caused by lack of understanding about the cause of one's own actions. People who desire things or perform certain actions without

being able to explain the reason behind it are, in Spinoza's view, ignorant to the affects of the external objects that impact them. The same is applicable the common saying that love cannot be reasoned with. Bicknell (1995) explained that "we believe our actions to be undetermined because we are conscious of these actions, yet ignorant of the causes by which we are determined to them" (p. 6). Passionate love is without free will, so one becomes a victim of the beloved object and reacts to such an object without power to resist, or without understanding why. We only perceive an action as one of free will when we are unaware of the external cause of a reaction. Bicknell (1995) suggested that "emotions which Spinoza includes under the rubric of "love" we might be more likely to call, say, infatuation, fondness or approval, depending on the intensity of feeling and the nature of the object to which it refers" (p. 1). Therefore, passionate love is considered a passive effect of love, for the beloved is the passive recipient of external forces.

Spinoza (2001) said that "by good, I understand that which we certainly know is useful to us" (p. 164). Passionate love motivates us to take action, it energises us and brings us joy. Passionate love is useful and considered good. However, an object perceived as useful does not necessarily produce useful affects; to Spinoza, knowledge is the key to understand what is truly good and to the experience of highest form of love.

There are three types of knowledge mentioned in Spinoza's *Ethics* (2001): imagination, reason, and intuition. With these three types of knowledge, three types of love are identified.

Passionate love is the product of imagination. Singer (1988) explains that "imagining is having the idea of any external body present to the mind" (p. 7). Imagination only requires one party, it can be created by the mind alone. Hoos (2000) explained that:

If we imagine something, Spinoza suggests, we consider it as present involving a sensory image. If something that we imagine or consider as present is in fact non-existent, then we still consider it as present, at least, until we imagine or consider something else which excludes the existence of the first thing (p. 130).

It is the same in the case of passionate love. One does not need the presence of the beloved object to be in passionate love. One can be in love that is one-sided and one can be in love by oneself. This is because “imagination is ideas of bodily affections that signify to us as present objects which affect our body” (Hoos, 2000, p. 132). The mind has power to create images that affects our power of striving for perseverance, therefore one can be in passionate love purely by through one’s imagination. Of course, the external object that the mind is imagining is the true cause of such affect, but the mind can establish the link between the object and us; we can take the effects from the external object without its presence. Hoos (2000) explained:

The imagining of something merely accompanies our being affected by an object, but does not cause it. Given the parallelism of mind and body, the mind’s imagination of something that accompanies an increase in its body’s power also constitutes an increase of its own power (p. 136).

Spinoza (2001) believed that imagination is also the cause of all misinterpretations. He stated, “Knowledge of the first kind alone is the cause of falsity” (p. 81), even though passionate love increases one’s power of action in striving for perseverance, it is dependent on an external object. Therefore, if one wants to keep experiencing passionate love, one has to be attached to the beloved subject. However, one cannot control or choose to be impacted by one external object and not another. One is exposed to all other external stimuli simultaneously. In the case of passionate love, according to Spinoza (2001) hate is its opposite: “to hate someone or something is just to imagine that someone or something as a cause of sorrow; while to love someone or something is just to imagine either one as a cause of joy” (p. 8). If one exposes oneself to an object that causes love, as a passive receiver of feelings, it is inevitable that one is also exposed to the objects that cause the feeling of hate. The increase of power from passionate love is not guaranteed, nor is it permanent. Passive effect also contains an element of luck. One cannot control when love happens nor can one avoid hate when it comes. Spinoza (2001) also commented that the human body is complex and contains many parts; the passive nature of passionate love can also result in the increase in striving for certain parts of our body while there is a decrease in other parts. It does not promote our striving for perseverance for the human body as a whole.

Passionate love is largely based on imaginations which are considered the more inadequate form of knowledge. Passionate love can have disastrous results even with the most positive hopes and intention. Passionate love can also be difficult to sustain, as the love ceases to be when one increases one's knowledge resulting in a changing opinion about the beloved object. On the other hand, the intellectual love through adequate knowledge unleashes human beings from the bondage of such passive status and assists us to strive for perseverance on a different level.

According to Spinoza, our love for God is the result of our pursuit of adequate knowledge. Spinoza proposes that what we truly love is God. God is infinite, and absolute good, and he maximises our striving for perseverance in every aspect. Every finite being exists to express God's power; therefore, each finite being is an expression of God's nature. All things exist because they are necessary to God or nature, only by such reasoning, one can truly recognise the necessity of all things. The more adequate the knowledge one gains, the more one gains love for God. Gabhart (1999) explained that "since the necessity of things is identical with the necessity of the eternal nature of God, by regarding things as necessary, the second kind of knowledge reaches the knowledge of God, which, according to Spinoza, is the foundation of intuitive knowledge" (p. 90). This type of knowledge enables people to view the world in its totality, as God does. By viewing things with totality, Hoos (2000) suggested, "love is no longer presented as increasing our power of acting. What the mind understands in intuitive knowledge is nothing less than the eternity of things and it is this understanding that is said to give rise to a form of joy identified as blessedness" (p. 181). God is the only substance that is worth loving, for He is everything and existence itself. Spinoza called this type of love, the intellectual love of God.

Hoos (2000) explained, "Intellectual love no longer constitutes an increase in our power of acting. As a form of love that arises out of intuitive knowledge it is eternal insofar as the latter is eternal" (p. 220). Intellectual love of God is based on adequate knowledge; as we understand the world with reason, God's attributes, and truth start to be revealed to us, through these attributes of God. A wise man, according to Spinoza, eventually forms an understanding of God and His essence. Hoos (2000) explained:

When we have this form of knowledge, we are not only convinced based on reasons as when we have true beliefs.

Instead, we know insofar as we are directly “aware of and enjoying the thing itself. It is the love that arises from this intuitive grasp of a thing that is said to be love in the true sense, meaning it is love that arises from an intuitive understanding of the goodness of the thing (pp. 16-17).

Intellectual love of God is, in Spinoza’s view, the highest form of love. It perceives everything holistically, understands and respects every finite being on Earth as God does. Bricknell (1995) wrote that “the intellectual love of God encourages the very best in human behaviour: it cannot be tainted by envy or jealousy, but is fostered as others are similarly joined to God” (p. 3). By understanding the essence of God, one is no longer limited to one’s bodily affections, even though these bodily affections may still exist, but one is no longer enslaved to them. Hampe (2011) saw intellectual love of God as that “which conceives mind and body as two descriptions of the same thing, as it were, the mind cannot triumph over the affects” (p. 202). A person who has the intellectual love of God lives a peaceful life, without being dictated to by external objects. Hoos (2000) wrote, “As the intellectual love of God, love is treated as a direct expression of the mind’s eternity. It is this form of love that for Spinoza constitutes the highest expression of our ability to understand the eternal power of things” (p. 2). When one sees the world in its totality, one sees that every being has its purpose and plays a part in God, because God, Himself, is eternal, one who can truly understand God’s essence does not perceive any part of God as unnecessary.

However, Hoos (2000) stated, “at no point are we told what we have to do to develop adequate ideas of our passions” (p. 188). We are only given clues for interpretations and imaginations. Hoos (2000) understood it is a form of love that “is linked to our ability to establish a connection between our bodily affections and the idea of God” (p. 185). To possess such ability, we need to “form clear and distinct ideas of all our bodily affections” (p. 185) and this can only “be established within the scope of the particular attribute ‘thought’” (p. 217). Hampe (2011) discovered another clue that “this love of God comes about as a result of the cancellation of the contraposition which the bad affects imply. Although it marks the sovereignty against the affects, it also marks this as the end of a conflict” (p. 289). Even though Spinoza has determined his highest state of love and the highest form of knowledge, how to acquire such knowledge and attain this form of love are unclear to many scholars.

3.6 Summary

The four western philosophies of love discussed in this chapter represent the foundation of the Western view of love and its development.

For Plato, love is a journey; inspired by love, we desire immortality. For Aristotle, our capacity to love determines the quality of our lives. To live a life of happiness and immortality one needs to have love for one's self. Christianity sees love as given by God. One is capable of loving because of God, for God is love and love is something humans do not naturally have until knowing God. As a result, disobeying God brings suffering, and obedience to God brings happiness and peace. Because God is love, Christians express and exude love for the purpose of honouring God. Spinoza believed that love is essential to our existence, it gives us power for our striving for perseverance, for one to have the highest power for striving for perseverance, one needs to learn to see everything for its purpose and love everything for what it is.

Even though these forms of love are distinct, from Plato through to Spinoza we can deduce that love is considered a transformative power to a better life. Plato (2000) explained that only through love do we progressively learn to recognise, and are capable of, more love. Only through the love of others, can one learn about oneself and finally acquire Aristotle's ideal of self-love (Aristotle & Crisp, 2000). In Christian ideology, one's whole life is spent on learning about love, for God is love; the more one learns about love, the more one recognises the presence of God. Only when one understands and constantly learns about love, can one express it and become a good servant of this God of love (Burch, 1950). Learning is essential for Spinoza's love; it is the key to our survival, to immortality (Benedictus de Spinoza, 2001). Only through learning, can one be free of being enslaved by passive emotions. Through learning, one can love. In fact, the more knowledge one has, the more one is capable of loving. Eventually, through learning one is capable of loving everything on Earth for the way it is. These perspectives suggest the key to love is learning. One's capacity for love is determined by the knowledge one holds; if one does not feel love or has insufficient love in one's life, it is not a result of lacking in external objects, but lacking in one's knowledge of love. For learning is the key to love because true love isn't a passive effect caused by external objects. What love essentially is about, according to these philosophies, is "*growth*"; love

encourages growth. Therefore, anything that does not encourage growth, such as pity or indulgence, based on the understanding of these philosophies, is not true love.

CHAPTER 4

EASTERN PHILOSOPHIES OF LOVE

4.1 Introduction

There are four significant philosophies which form a broad Eastern view of love. This chapter presents these four philosophies of love from the Eastern perspective. They are; the most wide-spread and respected Eastern philosophy and religion of Buddhism, Confucianism, the most influential philosophy in China, which dominated for over two thousand years, Mo Tzu, whose philosophy of love gave birth to his very own military state, and the most mystic and inclusive of all, Tao, the origin of Yin and Yang. These philosophies represent the essence of Eastern views on love.

Buddhism is one of the oldest and most wide-spread belief systems in Asia, and many Asian countries are still considered as Buddhist countries today. Chinese philosophies, such as Confucianism and Taoism, are widely studied and have been adopted by various Asian countries, such as Japan and Korea as well as many South East Asian countries neighbouring China, and these philosophies have become part of their cultural identity.

This chapter will outline and discuss the main features of these philosophical views of love including the central ideas and characteristics of love. The purpose of this is to gain an understanding of love from an Eastern philosophical perspective. By reviewing all four philosophies of love separately, the Eastern views on love can be interpreted more accurately to assist in gaining an appreciation of what love means, and its role in people's lives in the East.

4.2 Buddha

Gautama Buddha (Sanskrit: गौतम बुद्ध), who lived from 563 BCE to 483 BCE, and born as Prince Siddhārtha (Sanskrit: सिद्धार्थ), was a spiritual teacher from the Indian subcontinent on whose teachings Buddhism was founded. Gautama is the primary figure in Buddhism, and accounts of his life, discourses, and monastic rules are believed by Buddhists to have been

summarised after his death and memorised by his followers. Various collections of teachings attributed to him were passed down by oral tradition and first committed to writing about 400 years later. Buddhism has spread all over Asia, and countries such as Nepal, Indian, Thailand, Burma, China and Japan, all practice Buddhism. Buddhism is one of the most significant belief systems that has helped shape thinking in the East.

4.2.1 Buddha on love

For Buddhists, love is the inevitable result of one's recognition of the true nature of reality. An enlightened person (or Buddha) is simply one who recognises experiences and lives this reality. Huttar (2009) wrote, "In Buddhism love is not an emotion. It is an attitude, a state of being. It is the state of being at which one arrives when experiencing the interdependent nature of reality" (p. 78). That is to say that one who is able to experience the true nature of the reality, becomes a loving being who naturally sees love, breathes love, experiences all things as love and also exudes love from his or her being. Buddha's love is not an emotion. It is not even an act, nor is it a moral value. Buddha's love is the natural state of a being who experiences the true nature of the reality of things. For Buddha, "there was not a single thing in this world that did not consist of love or was not created by love. Nor was anything not sustained by love" (Huttar, 2009, p. 153). This love is what Gautama Buddha experienced at his enlightenment. Unlike Western philosophy, love is not an assumption or intellectual understanding; for Gautama the Buddha, it is his reality and his experiences. Buddhist philosophy is based on Gautama's teachings to help people to become enlightened beings.

For Buddha, the ultimate reality of all things is love. Buddha's love is unconditional, impartial and all-inclusive. Such love not only applies to human beings but to everything on this planet. Makransky (2008) described this as:

In the moment of unconditional love it is not the ego-centered self that is viewing but the power of love viewing through you. In that moment you are surRendering 'your own' point of view to the Buddha's - as if you were a window for the Buddha's unconditional love to shine through you. Such love feels as if it comes from beyond ourselves while also, paradoxically, from most deeply within (p. 377).

Buddha love is not only the true reality of things, a state of being; it is also wisdom that can be acquired. Because this love is wisdom, Hanh (2006) stressed that, “understanding is the essence of love. If you cannot understand, you cannot love” (p. 2). Thus, love, requires work and wisdom.

Hanh (2006) suggested that Buddhism has four elements of love, also commonly known as four turning wheels of Dharma (Huttar, 2009). The first element is metta which is commonly translated as loving kindness:

Loving-kindness is not the desire to make someone happy, to bring joy to a beloved person; it is the ability to bring joy and happiness to the person you love, because even if your intention is to love this person, your love might make him or her suffer (p. 2).

In Buddhism loving intentions in themselves are not considered love. Buddhists believe that once the true reality is recognised, all suffering ceases to exist, and love is the only thing that remains. However, with loving intentions one can still cause suffering to oneself as well as others. Parents may intend to protect their children from getting hurt but restrain them from growing. Parents may intend to ensure their children live the greatest lives that the parents can imagine, but force the children to live the lives the parents want instead of their own. The world can be filled with loving intentions, but when the children’s growth and happiness are repressed, people may not take responsibility for their actions because they did everything out of love. From the Buddhist perspective, the intention to love differs from love in that one may not be able to love even with a full intention to do so. Love only exists in the cessation of suffering. Love is not about intentions but the actual ability to benefit others.

After the loving kindness of metta, the second element of Buddhist love is compassion. Karuna, like Metta, it is not the desire to eliminate pain, but the ability to do so. Razzino (1981) explained that compassion “is a quality that understands the suffering of others, creates sympathy for them, and drives one to help alleviate their suffering” (p. 98). Compassion is built on an important Buddhist doctrine – emptiness. Unlike the common notion of emptiness from Western interpretations, in Buddhism, emptiness means the emptiness of the fixed being or fixed self. Proved by the sciences of biology and physics, all

things in nature are impermanent; nothing is absolute and nothing exists independently (Lipton, 2005). Emptiness describes the interrelationship and oneness between all beings. The intellectual understanding of this concept may not transform one's life, but one who experiences this emptiness is free from personal identities and egos. Huttar (2009) wrote that by "realizing our innate Buddha-nature, we experience absolute love and enduring happiness by realizing we are all one" (p. 57). People who experience emptiness have nothing but love for all beings, in that all are one and all are interdependent. Baehr (2009) said that, "realizing compassion is acting openheartedly from present awareness and inner love, instead of reacting through old patterns. This process is an expression of the basic Buddhist goal, to end suffering" (p. 108). For the person who has an understanding of the impermanent nature of the universe, and experiences the oneness with his or her environment, compassion becomes the natural reaction towards others who are suffering, for the suffering in one is the suffering in all.

The third element of love in Buddhist philosophy is joy, known as *Mudita*. Nanh (2008b) wrote "if there is no joy in love, it is not true love. If you are suffering all the time, if you cry all the time, and if you make the person you love cry, this is not really love – it is even the opposite" (p. 3). Joy from a Buddhist perspective is only available in the present moment. One's intelligence and knowledge are irrelevant to one's ability to love, because if one cannot stay in the present, one cannot experience joy and cannot bring joy to others. The ability to stay in the present is known as mindfulness by Buddhists. Tep (2004) stated that "mindfulness means being aware of what is happening in the present moment" (p. 49). From a Buddhist perspective, love lives in the moment, and one can only experience love when one is being in the present moment, because the notion of future and past brings suffering. Bien (2010) wrote:

The future is never here. You can't be happy in the future any more than you can enjoy tomorrow's glass of water. If you don't know how to be happy in this moment, you won't be happy in the future either (p. 15).

Buddhism asserts that the universal nature of things is impermanent. Future and past are merely concepts; the only thing that is real and true is what is present in this moment. Only when you are being in the present, are you the real you, for in the next moment, some things

have already changed. Hanh (2008b) said “we must not lose ourselves either in the past or in the future; and the only moment in which we can touch life is the present moment” (p. 83). In the present moment, the only thing that exists is the uniqueness each moment of life brings, and all the experiences it offers. In the moment, there is only loving or not loving, there is only expression of love. The present moment is the only reality and this is why love and joy can only exist in the present; except that when we don’t live in the present, we justify our love with mere intentions and can say that we love someone, even when we don’t express this love. As Hanh (2006) puts it, “the most precious gift you can give to the one you love is your true presence” (p. 5). If you love someone and think that this person deserves all the love you have to offer, the only real thing you can give is a hundred per cent of you at every moment. In every moment, the one you love either feels your love or doesn’t because in every moment, you either express your love or you don’t. Nothing else is real and nothing else really exists.

The fourth element of love in Buddhism is upekkha (equanimity or freedom). Hanh (2006) explained:

When you love, you bring freedom to the person you love. If the opposite is true, it is not true love. You must love in such a way that the person you love feels free, not only outside but also inside (p. 3).

Equanimity is this freedom Buddha speaks of. Equanimity is a state of having gone through enlightenment and Razzino (1981) described such a state as:

A balanced state of mind wherein without false ideas of self, without ego, without desires and attachments, one can view all beings, including oneself, with equal dispassion and detachment. One seeks the good of all beings, whether it is oneself or another without priority (p. 241).

One who intends to acquire the state of equanimity, must first understand the nondualistic nature of all things on an experiential level. Buddhist’s teaching recognises that:

The fundamental problem of human personal existence is the dualistic consciousness that is inherent in self-consciousness and the resulting separation between one's self, oneself and the other, oneself and the world. As long as this configuration of subject and object impinges on one's life, no relief, no 'salvation' is possible. The obvious solution then is to rid oneself of the configuration (Alldritt, 1991, p. 157).

Experiential love is blocked by one's insistence on viewing the world dualistically. Suffering accompanies every insistence on one-sidedness and discrimination to the opposite side. Huttar (2009) explained:

If one speaks and thinks in terms of 'it is' or 'it is not,' one will suffer, because one clings to things and situations as 'really real' or 'really not real,' rather than abiding in 'it is not this' and 'it is not that' (p. 166).

A popular Western saying that 'there is an exception to every rule' is a perfect demonstration of the non-dualistic nature of the reality. The greater significance with which one holds the absoluteness of a rule, the more devastating one will be when the exception appears. Bien (2010) said "the idea that we can eliminate all sad thoughts is just an idea. It only makes us feel even more like a failure, causing more sad thoughts and depression, continuing the vicious cycle" (p. 24). The non-dualistic nature of reality requires us to eliminate our infatuation with the side we consider 'should be', and also stop discriminating against the opposite side as what 'shouldn't be'. Nahn (2006) explained:

Suffering helps us to understand, that it nurtures our compassion, and that for this reason it is vitally necessary for us. So we must know how to learn from suffering, we must know how to make use of it to gather the energy of compassion, of love, of understanding (p.70).

As the non-dualistic nature of everything is recognised and experienced moment by moment, love appears. I believe that negative emotions and feelings of suffering are our most effective

teachers. Negative emotions are very strong and easy to recognise. They can be used as a beacon to indicate our dualistic view. Whenever one is suffering, one is seeing things dualistically. Negative emotion signals that there is the opposite side of the situation that one is not recognising or is ignorant of. When one returns to the non-dualistic view of things, one returns to a state of joy and love again. Negative emotions can be the most effective teacher for one's self awareness and wisdom building. As a result of equanimity, suffering ceases and love pours out of all places where there was none. Tep (2004) stated that "equanimity is the balance of consciousness and mental factors in their respective functions. The balance prevents deficiency or excess and therefore achieves impartiality and neutrality. This state is a further development of tranquillity" (p. 78). That is also to say, one who learns from suffering and confronts negative emotions, leads a life of learning, loving and happiness, and one who avoids confrontations and focuses on building comfort or an environment where confrontation doesn't exist, lives a life of lifelong suffering.

Buddhists believe that love is everywhere, and that "we are surrounded by miracles, but we have to recognize them; otherwise there is no life" (Hanh, 2006, p. 16). Life is love. One only needs to be in a state of being to recognise it, and this state of being is Buddha's state of enlightenment. As a result, Buddha recognised that:

Nothing could be created without love as its foundation.
Nothing could be maintained or sustained without love. Every
fork, spoon, plate, bowl, oven, table, candle, towel, bicycle,
teapot, cup, car, garden, garbage can, hat, chair, rug, computer,
book, phone, and signpost—*everything was made from the seed
of love*, even if people were not aware of it; it was love that
made the world go around (Huttar, 2009, p. 154).

Love in Buddhism is the truth, and all who are suffering find that, "when the energy of compassion and love touches us, healing establishes itself" (Hanh, 2006, p. 53). Unlike Western philosophy, which focuses on intellectual challenges, assumptions and proposals to seek truth, Makransky (2008) explained this "impartial love knows and reverences the intrinsic sacredness of beings, their inner dignity, their Buddha nature. This love is the relative aspect of pure perception" (p. 374). Gautama Buddha acquired enlightenment

himself, and his teachings are focused on helping others to acquire what he has already discovered.

4.3 Lao Tzu

Lao Tzu (600–470 BC), whose real name was “li er”, was the founder of Taoist philosophy. He was also the teacher of Confucius. Lao Tzu lived in China and witnessed the decay of the Zhou Dynasty and the beginning of The Warring States era. As Lao Tzu was leaving the Zhou Dynasty, he was begged by a general to leave a trace of his wisdom behind for the people. In response to this request, Lao Tzu composed a 5,000-character/word classic, *Dao De Jing* (Shi, 1988; Sima, 150 B.C./1994; Wing, 1986), after which he was never seen again (Y.-T. Lee, 2003, pp. 68-69).

Lao Tzu’s view on the universe, and everything it involves, is the basis of the Chinese world view. All Chinese inventions, medicine, architecture and construction are related to, or based on the universe Lao Tzu constructed. Lao Tzu’s view on love represents an important part of the Eastern world view on love.

4.3.1 Lao Tzu on love

Tao, also known as Dao (the Chinese way of spelling), is the core of Lao Tzu’s philosophy (Watts & Huang, 2011), however, the meaning of Tao is a mystery even to the philosopher himself. It seems that Tao cannot be defined, and even the name “Tao” is only its temporary name (LaoTzu, 1988). Tao is not created by Lao Tzu; Tao exists independent of human opinions, (Wang, 2011).

The word “Tao”, or “Dao” in Chinese, translates directly as “the way” or “path”, because the non-being nature of Tao, Lee (2003) proposed that in Lao Tzu’s writing, “Dao can mean a road, a path, the way it is, the way of nature, the Way of Ultimate Reality, the Rules/Laws of Nature” (p. 68). Either way, the meaning of the word “Tao” is far too broad and spiritual to be translated into the English word the “Way”. Roberts (2012) wrote that “Tao is not a metaphysical entity, or a single specific ‘way’. The sum of all particular ways is not itself a tao or way” (p. 945). To translate the concept of “Tao” accurately into English requires more than the direct word for word translation. Fleischer (1998) found that:

To translate the concept of Tao for the Western mind what is needed is a common Western word for the ultimate and ever-present Reality that transcends religiosity yet is as equally inexpressible, mysterious, inconceivable, paradoxical, impersonal, wondrous, indefinable, awesome, unifying, transdualistic, and essential as Tao is in the East. There is only one word, only one concept, in the Western language that fits this criteria: it is Love (p. 57).

Fleischer justified his proposal that the word “love” is equivalent to the grandness of Tao, by positing that many descriptions of love in English literature, including in The Holy Bible, are also very accurate descriptions of Tao. The words “love” and “Tao” are interchangeable in these descriptions and readers are encouraged to read the word “Tao” as “love” from this point on in this section, for a more direct understanding on Lao Tzu’s love. Scholars such as Chen (1974), and the famous Buddhist sage Osho (2012), also clarify that even though the word love is not used in Tao Te Ching, all it reveals is love and what true love is. Tao as the core of Lao Tzu’s philosophy and Tao Te Ching is the description of love, its nature, its features and the way love functions.

Watts (2011) explained “the Tao is most certainly the ultimate reality and energy of the universe, the Ground of being and nonbeing” (p. 69). As a phenomenon, Tao is considered as non-being, and can only be recognised and discovered by observing nature and beings around us. From this perspective, Tao as love is emptiness. It is not emptiness in the sense of a feeling, but love is empty because it is formless and cannot be held or harvested by any physical force. The Tao of love teaches that formlessness and form are two parts of the same coin, only together, they create harmony and peace. Taoists often like to explain Tao by giving examples such as, while people may call an object a “cup” by pointing at the clay that made the cup, it is actually the emptiness in the middle of the cup that contains beverages, which gave the cup its purpose. One may point to the square shapes that are formed by timber and call it a house, yet it is the emptiness inside that shelters life. Taoists believe that when there is emptiness, there are possibilities; when a cup is already full, there is no possibility left. A womb is empty, and only from this emptiness, a life can be created. Solid forms have no life, they are dead. In a world that only recognises beings by their form, formlessness is

the origin of the world of all forms. Taoists believe that if there is emptiness, there is Tao, and as Tao is everywhere, so is love.

Lee (1996) expanded that as emptiness, Taoists believe that:

Tao is the source of every being. Tao is the beginning of all changes and the ultimate reality which generates the process of all changes in the universe. Tao is the home to which all things return. Tao is everywhere and is always. Tao existed before the universe and exists in the universe. As long as the universe exists, Tao is there (p. 16).

To a Taoist, love is everywhere. Lee (1996) proposed that “the appearing world is traced to the hidden Tao. In other words, Tao, as the womb of all beings, is the origin or the source of all beings” (p. 20). Fleischer (2011) wrote:

As the Way of human life, Love is simply the Reality of our lives. Regardless of our awareness, Love is all there is and there is nothing else. Love is not abstract philosophical truth or spiritual ideal, but is the transdualistic, circular, and unifying Way of ultimate Reality and of nature with which we choose either to harmonize or conflict. This is the level that is the central focus of Taoism (p. 64).

From the emptiness of Tao, Yin and Yang are created, and from Yin and Yang, all forms are created. Le (1995) wrote “Yin and yang are components of Tao. They are the two principles of all existence” (p. 52). In other words, love gives birth to Yin and Yang, and only when both Yin and Yang are together, love appears. Osho (2012) simply calls Tao the totality, for it is not defined by either one-sidedness of Yin or Yang, “love’s essence is constancy and it is equally present in growth and decay, birth and death, pain and pleasure” (Fleischer, 1998, p. 63). This unconditional nature of the reality forms the basis for the Taoist understanding on love.

For Lao Tzu, love does not strive or pursue, it is the representation of the peace and harmony of the Yin, Yang forces. Yin and Yang are two opposites that make the perfect whole, and create the experience of love. Taoists believe that the universe itself is in harmony; Yin and Yang are working together in perfection to make the world the way it is and make the love constant. Taoists believe that suffering, as well as the lack of experience of love, are caused by dualistic views. The resistance to change from one side to the other is, according to Taoists, disrupting the natural harmony of reality, and as a result, no experience of love can appear. But love, on the other hand, embraces all opposites; love for Taoists is unconditional.

For a Taoist, the way to experience love is to be in harmony with one's self, others, and everything the Earth contains. Harmony is achieved by following the very principle of reality, the way of love. Thus, to imitate the way of nature is the key to one's experience of love. According to Taoists understanding, nature does not force, it does not strive, it does not attach to ends, and yet, nature leaves nothing undone, just like water. Lao Tzu (1963) said that, "highest good is like water. Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way" (p. 11). For Lao Tzu, water exudes love, no living force on earth can live without water, but water's only purpose is to represent its authentic being. Water never forces when it is weak, and it is never reluctant in giving full strength when it is strong; all that water ever does is represent what it is in every moment. The most important element of acquiring love for Taoists is to be one's authentic being at all times. This way of being is called "Te".

Te, commonly translated as virtue, represents the expression of love. Watts (2011) explained:

Te is the realization or expression of the Tao in actual living, but this is not virtue in the sense of moral rectitude. It is rather as when we speak of the healing virtues of a plant, having the connotation of power or even magic, when magic refers to wonderful and felicitous events which come about spontaneously (p. 143).

Te, is the manifested love in a person, even though love as a phenomenon is non-being, Te is reflected in one's being. As the expression of love, Te, cannot be recognised or evaluated purely by a set of actions or words; any rule only limits the expression of love, it cannot

exude love. As a result, Taoists believe that love can only be expressed through naturalness, spontaneity and authenticity of one's being. Fleischer (1998) suggests "Te may be conceived of as the expression of the universal Love at the phenomenal level, or manifest love, or embodied love. Perhaps the most suitable translation of Te for the Western mind would be simply loving" (p. 69). Loving for Taoists is a way of being. This being is the highest enlightenment state for a Taoist, as a result of imitating love, and exuding love, a Taoist sage is the pure reflection of love in his or her very natural being. Slingerland (1998) proposed that a Taoist sage:

Is impartial in the same manner that the Way is impartial: he gives to the people and yet asks for nothing in return, holding fast to kindness and discarding the sort of sternness which would demand a quid pro quo (p. 157).

A Taoist sage only fully expresses his or her self in every moment; he or she is independent from people's views of good or bad, right or wrong, but as a result of fully embracing all parts of their selves, the sages exude love, they don't hesitate to express themselves or give one hundred percent of themselves at every moment.

The way love functions is called Wu-wei . Wu-wei 's relationship with Tao and Te according to Lee (1996) is that:

Tao, Te, and Wu-wei are different names of the eternal Tao. That is, Tao represents the ultimate reality which is the source of all beings. Te is the manifested Tao in nature. Wu-wei is the action of Tao. Thus, Tao, Te, and Wu-wei are one in essence, but three in existence (p. 13).

In other words, while Lao Tzu sees love as the ultimate reality of things, Te is the expression of this love through a being; and Wu-wei is the description of how love functions and the technique of how to return to love. Taoists believe that love never forces; it accepts everything and everyone as the way they are. According to the description of Wu-wei , the way love functions is being natural, acting naturally and allowing the love to appear naturally. Le (1995) said "the natural way is like the rotation of day and night. The natural

way is “Wu-wei” – inaction, action without action” (p. 56). Love does not have desire, it does not prefer the day to last longer, it does not force night to leave faster, it embraces the whole of all beings. Wu-wei is letting things run their own cycles, letting things follow its natural harmonious flow. Slingerland (1998) explained that the way of love is:

Being free of value judgements, free of intentions and desires, free of conventional knowledge—are thus designed to make room for the functioning of an internal, spontaneous force which returns the common people and the world to its primordial state. This force is Laozian naturalness (p. 171).

As a result, Taoist philosophy does not have strict ways to practice love, one just needs to learn to observe and train one’s own mind and awareness to see, to identify and recognise the Yin and Yang of everything. Lee (2003) explained that “it is the flow or well-being that allows one to be in harmony with all things or people” (p. 70), Taoists believe that learning to recognise reality holistically is the key for experiencing love in one’s being. Fleischer (1998) explained that “it is through letting go of striving, trying, efforting, and controlling that unconditional love arises. This most profound love nourishes, matures, completes, rests, rears, supports, and protects self and others” (p. 121). Lao Tzu encouraged people to see the world holistically; he believed that the experience of love is the result of not insisting, not resisting, and being one’s authentic self and embracing all parts of one’s self at every moment.

As one of the oldest Chinese philosophies, Fleischer (1998) concluded that:

A Taoist psychology reveals that healing from the limiting dualistic perceptions of Self and Reality, and transforming the experience of Self into an expression of Love, comes through cultivating unconditional loving. Love is reality and being unconditionally loving naturally heals by harmonizing with reality (p. 124).

As a result, Lao Tzu’s view of love had a significant impact on the development of Chinese civilisation. It can be said that, through Lao Tzu, love has given birth to many Chinese

inventions, in diverse industries such as architecture, medicine, acupuncture and Feng-Shui, and even many forms of martial arts and Chi-gong, especially Tai Chi. In fact, Taoist teachings are widely used in Buddhist teaching; the creation of “Zen” Buddhism, as mentioned by Buddhist sage Osho (2012), was the creation of Buddhism interpreted through the Tao. Tao, as love, is one of the most important discussions of love in the study of the Eastern philosophy of love.

4.4 Confucius

Confucius' family and personal name respectively was Kong Qiu (孔丘 Kǒng Qiū). In Chinese, he is most often known as Kongzi (孔子, literally "Master Kong"). Recognised as a great educator, thinker, and founder of Confucianism, Confucius (551-479 B.C.) is widely regarded as the man who had the greatest influence on the development of Chinese culture (Huang, 2005; Roberts, 2012; Tan, 2007). He was said to have had 3,000 students and 72 disciples, with whom he traveled the vassal states in ancient China for 14 years. His thoughts and doctrines had a profound influence on the subsequent generations, and he is still revered today. A humble and sympathetic man, Confucius developed his moral theories based on the benevolence of humankind (S. Kim, 2008).

Emperor Wu, of the Han dynasty (141-87 B.C.), was the first Chinese Emperor to adopt the Confucian philosophy as the national philosophy and code of ethics. Even since the Han dynasty, Confucian philosophy has always been regarded as the official philosophy of China by all the emperors throughout Chinese Feudalist history. Confucian philosophy can be said to have governed China for over 2000 years. From rulers to scholars, Confucian concepts of Ren and Xiao became the identity of China and were seen as cultural values, rather than mere philosophical concepts (Huang, 2005; S. Kim, 2008; Tan, 2007). It could be said that every Chinese person was the product of Confucian philosophical thinking, both consciously and unconsciously. Confucian thoughts on love are at the core of the most crucial philosophy for anyone who wishes to understand Chinese thinking and Chinese understanding of love.

4.4.1 Confucius on love

Ren, is at the centre of Confucian philosophy and it often implies love. Many descriptions of Ren are presented by various scholars for the purpose of describing this type of love accurately. According to Huang (2005), “the most fundamental meaning of Ren is to love” (p. 39), Höchsmann (2002) explained that “Ren is love in the sense of respect, beneficence, good will, or benevolence” (p. 98). Kim (2011) believed that Ren “simultaneously involves love with discrimination and concern for all humans” (p. 50), and Li (2012a) stressed that “most importantly, to be Ren is to love others and to care for others” (p. 40). Confucius (1992) said that “the firm of spirit, the resolute in character, the simple in manner, and the modest are not far from Ren” (p. 131). A person of Ren is one who can “broadly extend one’s benevolence to the common people and assist all” (p. 54). Ren is most frequently translated as “benevolent love”. However, in the Confucian classic “The analects”, the word Ren is expressed in two different senses. Chan (1993) explained that;

Taken narrowly, it means the particular virtue of benevolence. Taken broadly, it refers to the comprehensive virtue or the basis of all goodness. Hence, the broad sense of Ren includes all other virtues such as filial piety, loyalty, courage, wisdom and propriety. Sometimes Ren has also been identified with sincerity (p. 32).

Höchsmann (2002) wrote that Ren represents the “love between parents and children, rulers and people, and good will in the broadest sense” (p. 100). Kim (2011) explained:

In relation to this broader sense, Ren has been understood as an all-encompassing moral attribute that is ascribed to someone who fully realizes the Confucian spirit. In line with this understanding, the claim may be made that Ren in its broader sense refers to an attribute that includes both other Confucian traits and Ren understood in its narrower sense (p. 52).

Therefore, for Confucius, this benevolent love is the origin of all virtues; one can be loyal, courageous, and even wise, simultaneously as the result of one being Ren. Chan (1993)

concluded that all other virtues “should only be seen as constituent parts of the virtue of benevolence” (p. 46). Thus, the Ren in a broad sense in ‘The Analects’, is the Confucian ideal of moral virtue; it should be seen as the goal of Confucian doctrine and practices. Therefore, the Ren as benevolent love in the narrow sense, is the method of practicing and training to acquire Ren as the origin of all virtues.

Even though Confucian love is all inclusive, Confucius believed that different people should be loved differently. Huang (2005) explained that,

the reason that Confucianism wants to make distinction or discrimination is not to decide whom or what we should love or love more and whom or what we should not love or love less; it is rather to decide how to love everyone and everything in ways most appropriate to the person or thing (p. 39).

Therefore, this Confucian love with discrimination should be understood as the description of how to love different parties in ways that are appropriate for them. Huang (2005) explained, “love, Ren, and affection should not be understood as three different degrees of the same love, but as three different kinds of love, appropriate to three different kinds of moral patients: things, humans, and parents” (p. 39). Confucius believed that people with different social and political roles, genders and ages, communicate love differently. As a result, Confucius formulated a series of rules for actions in all life encounters and human interactions, that he could distinguish, that are considered as appropriate expressions of love. These series of actions is called Li.

Thus, Li is the expression or evidence of Confucian love. Fan (2012) wrote:

Confucian concept of the virtues includes a clear external dimension, namely ritual (Li 禮), a series of ceremonial or quasi-ceremonial activities that has been established, commonly accepted, and practiced in the Confucian tradition. In this tradition, a virtuous person is one who pursues human flourishing by learning and observing proper rituals.

Accordingly, unlike love conceived primarily as an internal property, virtue is the unity of the inner and the outer (p. 82).

Thus, unlike Lao Tzu's approach of being natural, love for Confucius is expressed accurately, effectively and appropriately only through the right series of actions. Höchsmann (2002) explained that "Li is the set of rules governing the appropriate expression of Ren. The meaning of Li in ancient China was wide, signifying everything from courtesy to right conduct in political and social institutions (p. 110). Only when love is expressed through Li, is it authentic Confucian love. As a result, Confucian philosophers regard one's feelings of love is of less significance; they see that one's capacity to love is determined by one's ability to express love through Li.

However, as Fan (2010) suggested, "to become excellent in the performance of Confucian ritual requires a long process of learning, practicing, and accumulating personal experience" (p. 82). Li is complex and concerns all life events and situations, such as appropriate actions towards different people, from lords to servants, parents to children, single men and women, brothers and sisters, husbands and wives... Confucius values learning greatly; without learning, there is no understanding of love. Learning in the Confucian context involves not only learning of the wisdom of benevolent love, Ren, but also the expressions of love, Li.

An ideal Confucian sage is one who lives his or her life by the principle of Li; as a result, he or she becomes a person of benevolent love, and is considered as a person of love. This type of person is called Junzi.

Junzi as the ideal Confucian person of love is described as "resolute, decisive, straightforward, and reticent" (Confucius & Lau, 1992, p. 131). Chan (1993) wrote "a man of Ren loves people and, if circumstances allow, actually brings benefits to people" (p. 33). For Confucius, Junzi is the role model of all beings; no matter what social or political role a junzi is in, he or she brings benevolent love to empower everyone around him or her. If a junzi is the emperor or ruler of a kingdom, the country flourishes and his or her subjects live happily as a result of his or her virtue of benevolent love (Zhang, 2000).

Unlike Buddha, who acquired love through meditation, or Plato or Aristotle through philosophy and reasoning, Confucius specifically stressed that the all-inclusive love of Ren

cannot be acquired without practicing love through family life (Y. Li, 2012b). Höchsmann (2002) wrote, “In the Confucian ethics, affection between parents and children provides a model for the ruler and the ministers” (p. 111); the relationship between authority figures and followers, such as teacher and students, emperor and subjects, are modelled after the right father and son relationship. This ideal relationship is called Xiao.

For Confucius, love for one’s parents requires both the feeling of love and the actual benefits. Therefore, a mere intention to love is not Xiao, nor are the acts solely to provide for the parents. Xiao is the loving intention to benefit one’s parents’ lives, plus the actual evidence that the parents’ lives are benefited. Xiao is not a virtue that can be evaluated by oneself for oneself, because this love for one’s parents is ultimately evaluated by the beneficiary of the love – the parents. This love is not judged by any material evidence, or one’s intention, or words of love, but the benefits that parents actually experience and are satisfied with. Confucius (1992) said a son of Xiao is one who “no one can find fault with what his parents and brothers have to say about him” (p. 97). A person can only know that he or she is Xiao when the parents’ sincerely confirm that he or she is. Therefore, Ren, the benevolent love, is a love that is acquired through practicing one’s love for one’s parents at home, Confucius believed that this love for one’s parents expands to the community, to society, and eventually becomes the benevolent love to all.

When Confucian philosophy was adopted by Emperor Wu of Han, it became the core of Chinese philosophy. Confucian philosophy can be said to be the philosophy that governed China for over 2000 years. As the most widely studied and influential philosophy in China, the Confucian approach to love has had a significant impact on the understanding and moral considerations of what it means to be loving and how love is expressed in Chinese culture.

4.5 Mo Tzu

Mozi or Mo Tzu [墨子 ; Mòzǐ, also Mo Tzu, Latinised as Micius; originally named 墨翟 Mo Di] (c. 470 BC – c. 391 BC) was a Chinese philosopher during the Hundred Schools of Thought era, in the early Warring States Period. He founded the school of Mohism and argued strongly against Confucianism. Mohism was actively developed and practiced in many states, but fell out of favour when the legalist Qin Dynasty came to power. During that

period, many Mohist classics were destroyed when Qin Shihuang burnt books and buried scholars, and the importance of Mohism further declined when Confucianism became the dominant school of thought during the Han Dynasty (Becker, Becker, & Credo General, 2001).

However, Mo Tzu's relentless pursuit of an ideal society where everyone can love each other, made a significant difference during the Warring State era. Zhang (2007) wrote that "the Mohist doctrine of love without discrimination helps to equalize the subordinate social relationships, and lays the ground for the minimum dignity to be accorded to every single human being" (p. 245). Thus, the Mohist philosophy of love is considered a significant feature of Chinese philosophical and political development. Because of Mo Tzu, and the uniqueness of his *jian ai* (impartial love), Zhang (2007) believed that "the Mohist doctrine about the will of heaven and love without distinction makes Mohism the most egalitarian theory in the classical Chinese philosophy" (p. 245). Mo Tzu and his doctrine "*jian ai*" (impartial love) is chosen in this study, not only for the significance of Mohist philosophy but also for his understanding and description of the power and impact love can have on people, society, and the world.

4.5.1 Mo Tzu on love

Jian ai 兼爱, commonly translated as 'universal love', "impartial love" or "inclusive caring", is often considered as the core of Mo Tzu's philosophy. Defoort (2013) wrote that "almost every exposition on Mohist philosophy begins with a claim to the effect that *jian ai* is the corner-stone of the system, Mozi's core and quintessence, its unifying principle of morality" (p. 35). For Mo Tzu, love represents a moral value instead of an emotion or a state of being. Crooks (2008) explained that "while each human being is deserving of respect, the word love (*ai*) is chiefly about one's moral conduct and not one's actual being" (p. 32). Because Mo Tzu believed that every human being deserves to be loved and cared for, whether one is a king or a slave, his love promotes the equalities of people, and love without discrimination in every social class, as the ideal moral virtue.

Mo Tzu lived in China during an era called "the era of Warring States" (481-221 B.C.). Loy (2006) said that "the available evidence suggests that it was a period of great social and

political dislocation” (p. 2), and this era lasted for over two hundred and fifty years. Defoort (2013) said that Mo Tzu believed that the disharmony in the society was caused by “the failure to care for each other (xiang ai 相愛) because people care only for themselves (zi ai 自愛); hence, they benefit themselves to the detriment of others” (p. 46). Mo Tzu saw jian ai as the key to ending this chaos and restoring harmony in society once again.

According to Mo Tzu, the chaos and disharmony of society is caused by “bie”. Bie usually describes individuality and how different someone or something is from others (Loy, 2006). Mo Tzu believed that bie causes disconnection between people, and people stop caring about others and focuses on themselves. According to Mo Tzu, discrimination, lack of caring and harming each other are only possible and normal in a society when people are disconnected from each other and focused on their own egoistic individuality. Loy (2006) explained that with this observation, Mo Tzu was convinced “the cause of the world's chaos to be people conducting themselves according to bie in their interactions with each other” (249). Mo Tzu saw that the origin of chaos didn’t exist in the external world but originated from within people. War was merely a reflection of this bie people identify themselves with. Therefore, to Mo Tzu, jian, commonly translated as inclusive or impartial, and as the opposite of bie, needed to be valued. Thus, in jian ai, “all people are viewed equally because jian ai excludes no one in moral consideration” (Chiu, 2013, p. 429). Mo Tzu saw this impartial love as the key to end the chaos and restore harmony to society.

Mo Tzu’s jian ai is considered the biggest rival to Confucian philosophy (Chiu, 2013; Flanagan, 2008; Zhang, 2007). Confucian doctrine’s ‘graded love’ divides the society in a hierarchical order; ‘graded love’ encourages people to show different level of respect, act and speak differently to others according to this hierarchy. Mo Tzu opposed this graded love. According to Chiu (2013), “Mohism proposes that everyone should be treated equally and no preference should be given to one’s family members, or to members of one’s group” (p. 425). Therefore no father is necessarily wiser than the son; no authority is necessarily more evolved or insightful than the public. Zhang (2007) also suggested:

In the Mohist view, various social actors are equally prone to pursuit of selfish interest and neglect in extending mutual love to each other (in violation of the will of heaven). In this respect

the parents are not naturally superior to the children, and the king stands on an equal footing with his subordinate officials (p. 246).

Because as a practical solution to the chaos and disharmony of society, Mo Tzu saw that parents could be the cause of chaos as well as children. There is no difference between parents and children in their ability to love and bring society harmony and peace. Thus, for Mo Tzu, “society should function as a collective, with the contributions of all members at their respective levels” (Crookes, 2008, p. 31). Zhang (2007) explained that Mo Tzu’s “doctrine of love without distinction or discrimination under the will of heaven carries an inherent tendency of reducing social distinctions and equalizing subordinate relationships” (p. 240). Thus, the Confucian ideal of “graded love” is seemingly the direct opposite to the idealised society of Mo Tzu.

Even though impartial love seems like a mere ideology, it is not mere philosophy but the practical solution to social problems for Mo Tzu. Mo Tzu (2006) believed:

If everyone in the world will care impartially; states not attacking one another; houses not disturbing one another; thieves and robbers becoming extinct; emperor and ministers, fathers and sons, all being affectionate and filial - if all this comes to pass the world will be orderly (p. 115).

Even though Mo Tzu dedicated his whole life to filling every corner of society with love, respect and harmony, history showed that Mo Tzu’s attempt failed. Mo Tzu’s impartial love favoured common people rather than rulers; as a result, no ruler at the time adopted Mo Tzu’s philosophy. However, with his strong belief and his popularity among the people, Loy (2006) said that “rather than an 'academic school' as we might understand the term, Mozi founded a highly organized quasi-religious and military community with considerable geographical reach” (p. 4). Mohists tend to take divine justice into their own hands and help common people to be treated with justice and dignity. However, Loy (2006) explained that “the Mohist community as a paramilitary organization probably did not survive into the Qin (the state of Qin conquered the other contending states to establish the first unified Chinese Empire in 221 B.C.)” (p. 6). Much Mohist literature was lost during the burning of books and killing of

scholars by the emperor “Qin Shi Huang”, who united China by ending the Warring State era. From that time Mohism had been extinct from the mainstream Chinese philosophy for two thousand years, until it resurfaced in China during the Second World War.

Even though Mo Tzu’s philosophy failed to transform society at the time, his awareness of the significance of love, and the power of love in transforming a society, and ending wars and chaos, made his an important philosophy of love to study in the East. His commitment to love everyone equally made him extremely popular among the common people; the fact that Mo Tzu is beloved by many, and his philosophy resurfaced after two thousand years, also strongly demonstrates the power and impact of Mo Tzu’s love.

4.6 Summary

Based on the philosophies of love presented in this chapter, love is a significant theme in the East. Both Buddha and Lao Tzu recognised love as the nature of reality, the end of suffering and the key to happiness (Bien, 2010; Laozi & Hohne, 2009). Although Confucius and Mo Tzu had seemingly conflicting ideas on how love should be expressed and acquired, like Buddha and Lao Tzu, they also dedicated their lives to creating an ideal society with love.

The Eastern philosophies of love are not assumptions and proposals about truth and what love may be or might do. Philosophies of love from the East are based on teachings from beings who acquired enlightenment or their ideal being. These philosophers appear to experience and live their doctrines of love in their lives, moment by moment; their philosophies are teachings to help others acquire the state of being that they themselves acquired.

Eastern philosophies of love are tightly connected with society. The purpose of all Eastern teachings presented in this chapter for the benefit of others, society and the world as a whole. A philosophy is only legitimate in the East when it can make practical difference to the self, the people, and the countries as a whole (Bien, 2010; Chen, 1974; Crookes, 2008; Huang, 2005). Therefore, Eastern philosophies are filled with role-models and focus on educating people about themselves, teaching them how to acquire peace, love and happiness and become the ideal beings.

The wisdom of love from the East is described differently to Western philosophy. In pursuing love, philosophers from the East did not emphasize the significance of knowledge and intelligence like the Western philosophers. This is because philosophers in the East saw the wisdom of love not as new or unknown knowledge to be acquired, love all around us, everywhere in every moment. According to Eastern philosophy, acquiring love does not take high intelligence, it takes awareness, sensitivity to one's environment and understanding the principles of the universe. These characteristics make Eastern philosophy of love significantly different from the philosophy in the West.

CHAPTER 5

THE DISCUSSION ON PHILOSOPHIES OF LOVE

5.1 Introduction

The previous two chapters presented various philosophies for the purpose of understanding the concept of love. However, the philosophies of love presented in this study, from both the Eastern and Western philosophical approaches, describe seemingly unique and very different concepts of love. Therefore, it is no wonder that love can be a confusing topic for many and a difficult concept to define. Based on the philosophies of love studied, this chapter aims to understand the nature of love and its significance in education by focusing on emergent themes on the meaning of love, human desire for love, and the characteristics of love that appeared in these philosophies. Furthermore, this chapter offers clarification on the meaning of love, why love is relevant to education, and its relationship with educators.

5.2 Themes about love

By identifying the emergent themes in the various philosophies studied, what it means to follow love and exude love in one's being can be clarified.

One theme is that love appears to represent the harmony of an ever changing reality. Taoist philosophy proposes that love is the harmonious balance of opposites or yin and yang. This balance represents the wholeness of the reality. Buddhists also understand the ever changing and impermanent nature of reality. Hanh (2008a) explained in detail that:

Before the cloud manifested as a cloud she was something else—the water in the ocean, the heat produced by the sun, water vapour. The cloud has not come from nothing. The cloud has come from something, from many things. The moment of the so-called birth of the cloud is only a moment of continuation (p. 16).

Therefore, the true nature of reality is not fixed; love, for both Buddhists and Taoists, is the result of the harmonious balance of an ever changing reality.

Also in Christian beliefs, God is hardly one-sided. Liu (2007) clearly identified that “on the one hand, God certainly loves everyone on the same basis without favourites, for he has created everyone by love; on the other hand, God will surely pour out his fury on those who do not love him” (p. 690). Although this description of God may seem contradictory, the nature of God represents the harmonious balance of both nurturing and challenging sides that forms the reality of love. Both Taoist philosophy and Buddhist philosophy disclosed that the nature of reality is impermanence, and love both nurtures and challenges. The Christian God seems no different. With the nature of love, He nurtures and challenges everyone simultaneously. I propose that it is possible that the notion of God’s anger is created by the dualistic view of a human mind, with the discrimination against, or towards the challenges of reality. In this interpretation, the nurturing part of love becomes God’s love, and challenges are interpreted as God’s anger. But for God, there is only love, and as love, He both challenges and nurtures. Love represents wholeness, to love is to recognise the harmonious balance of both yin and yang, and the impermanent nature of reality, not to praise one side and discriminate against the other.

Another emergent theme is that love is all inclusive. In Christian philosophies, God’s love is for all beings, as all beings are creatures of love. Burch (1950) explained that:

God loves saint and sinner equally. God does not love us because we are good; he could not, since prior to his loving us we are in a state of utter depravity. He does not love us because he recognizes himself in us; we are his creatures, but substantially distinct from him. He does not love us because he sympathizes with us as fellow sufferers, or because of any human instinct he possesses (p. 415).

God loves every being and loves the world as a whole. Spinoza (2001) suggested that when we can finally understand the intellectual love of God, we are no longer superficial in what we love; instead, we are capable of loving all things the way they are, because all things are necessary for God. Slingerland (1998) wrote that Tao, as love “does not discriminate between

injury or kindness and choose its response accordingly, but nourishes equally all of the myriad things” (p. 157). Buddha was also said to be “capable of complete happiness – totally free from suffering – due to his infinite love of all beings” (Huttar, 2009, p. 204). In other words, the unconditional nature of love is what ceases suffering, transforms beings and facilitates enlightenment. Therefore, we understand that love represents the wholeness. We can also say it is when we recognise the wholeness between people, objects and ourselves, that we feel connected and we experience love.

One of the most important aspects of love discovered, is that loves expresses its authentic being or exudes its full self at every moment. In Christian philosophy, God loves because love is His essence; it is to say that the love of God felt or experienced by us, is nothing but God’s self-expression of His essence (Johnson, 1951). Spinoza (2001) also understood that God’s power and essence are one and the same. Since God’s essence is love, love is also as the power of God. Thus, love is expressed through the authentic self-expression of God’s self at every moment. Taoists believe that:

To cooperate with the Tao means to do what is natural. The natural way is like the rotation of day and night. The natural way is ‘Wu-wei ’ – inaction, action without action. Wu-wei does not mean not to do, but to follow nature, to act spontaneously, effortlessly, in harmony with the Tao (Le, 1995, p. 56).

Wu Wei is considered in Taoist philosophy as the way love functions; it means that the way of love always authentically expresses one’s true self. Therefore, only when love comes out of the natural expression of one’s self, is it truly love. Aristotle (2000) wrote that a virtuous person takes pleasure in being virtuous; it is the natural choice of a virtuous person to act virtuously. “Virtuous actions are noble and done for the sake of the noble” (p. 80), because he or she enjoy virtuous actions for its own sake. Virtue, as the expression of love, needs to be the authentic self-expression of a person.

5.3 The meaning of love

Love, in Spinoza and Christian philosophies, is said to be the nature and essence of God (Lillie, 1959; Benedictus de Spinoza, 2001). In both these philosophies God is considered the representation of the ultimate reality. We might say that love, as the essence of God, is the true nature of reality. Tao is the name that Lao Tzu gave to the true nature of reality, and “Taoists believe that Tao is the mother of the universe, the source of all things, the vital force of life for guiding all things in harmonious development” (Le, 1995, p. 51). Fleischer (1998) said that the description of Tao, as the ultimate reality, is the description of love. “Without naming Love, the Three Classics (of Taoist philosophy) are essentially attempts to describe what the Way of Love is, and is not” (p. 59). Buddhist philosophy also shares this concept. Enlightenment is the ultimate goal of Buddhists, and Huttar (2009) wrote that enlightenment is the state of one’s awakening to the true reality of things. At one’s enlightenment, one recognises that “there was not a single thing in this world that did not consist of love or was not created by love. Nor was anything not sustained by love” (Huttar, 2009, p. 153). Therefore, it is clear that the ultimate reality Buddhists are practicing towards, and awakening to, is in fact, love. Thus, through an understanding of these philosophies, from both an Eastern and Western knowledge base, whether as the nature of God, or as an unnamed phenomenon, love is considered the ultimate reality of all things.

What is worth noting here is that neither Spinoza, nor Lao Tzu, or Buddha were actively seeking love. Spinoza was seeking immortality, Lao Tzu was seeking the ultimate principle of the world, and Buddha was seeking enlightenment or the end of suffering. However, love was the inevitable result of their highest level of development, enlightenment or self-actualisation. Based on this understanding, all education that is focussed on a person’s self-development is, in effect, the education of love. According to Plato (2000), philosophy in its essence, is learning towards love. Therefore, it could be said that love and education are inseparable. Love inspired learning, and learning about love, is learning about the true nature of reality and is the development of one’s self.

5.4 The desire for love

Both Plato and Spinoza claimed that the pursuit of love is caused by a desire that all human beings share. Plato came to be aware of a fundamental human craving for love at a very early

stage of the development of Western civilisation. Plato (2000) defined it as a feeling of lack that drives learning and inspires education towards love.

However, before we talk about this human desire, we must first understand Plato's concept of 'eros'. Plato's 'eros' is often translated as love; it is commonly known as erotic love and also as the Platonic love (Mortley, 1980; Nussbaum, 1994). However, with the understanding of love acquired through this study, I propose that eros is not love or a type of love, but the description of one's desire for love and the one's journey of self-development towards love. Even though eros has been widely studied as Platonic love or erotic love, scholars such as Warner (1979) and Gordon (2012) have exposed the inaccuracy of eros' translation as love. Warner (1979) explained:

The word 'love' here deserves some comment, for it is both inevitable and unsatisfactory as a translation of eros; there is no better English equivalent, but it is too broad. Eros is normally love of a thing in that sense which involves desire for it, hence it is particularly associated with sexual love though not limited to it; purely disinterested love, whether contemplative or altruistic, is not normally covered by the term (p. 330).

In this description, Warner clearly identified the difference between eros and love, as well as the difference between love and desire. Warner understood that that eros is a distinction that is of loving in nature, but not love itself. In addition, Gordon (2012) wrote that:

Eros is most often translated as "love", but this does not truly capture what Plato has in mind, and it can be misleading in some instances, especially because eros is not an emotion, but love is, or at least it is commonly taken to be by most English speakers. Nor is eros one of the appetites in Plato's psychology, so it must be treated distinctly from epithumia. In short, eros signals the divine, epithumia does not. I make a case against identifying eros with either of these in the course of the book's argument. The closest term to Plato's broad use of eros is "desire," though it is a particular kind of desire (p. 6).

Therefore, eros is not love and the description of eros is not a description of love. Eros, is in fact a desire. Wagoner (1997) wrote that eros “is the most basic desire of the soul to overcome its contingency and unite with what is really real” (p. 25). Mortley (1980) suggested that eros is a philosophy of lack, the desire of eros starts from a place of lack and seeks reality. It is inspired by love because love is the reality it seeks. Spinoza (2001) also described this same desire in his philosophy. He stated that “each thing, in so far as it is in itself, strives to persevere in its being” (p. 105), this strive for immortality or persistence in our being, is the desire that drives us towards love. Thus, I propose that Plato’s eros and the nature of striving for perseverance identified by Spinoza are essentially the same desire. This striving for perseverance, acts as the desire in Spinoza’s philosophy, inspires us to learn and develop ourselves, to acquire adequate knowledge, and eventually to experience true love. Gordon (2012) understands that in Plato, “eros is the engine of what we call philosophy, and philosophy is a coping mechanism for the human condition in which we find ourselves suspended between divine origins and a mortal fate, always mediating between the two” (p. 6). Therefore, eros and Spinoza’s striving for perseverance both come from a place of lack, and seek adequate knowledge. It can be said that eros, as well as Spinoza’s notion of human striving for perseverance, describe the same natural desire for love that is instilled in all human beings.

Plato (2000) believed that philosophy is the learning towards love that is inspired by eros. However, this desire for knowledge cannot be translated as love. The desire for love is not the same as love, because it is used in Plato’s philosophy as a method of training and practicing to expand one’s knowledge on beauty and philosophy, to eventually find love. The function of eros as a desire, like philosophy, is to help us grow towards love. Mortley (1980) explained that, inspired by eros, “we begin with the contemplation of beautiful bodies, but we note that the beauty therein is related to that which we perceive elsewhere, and we conclude that the beauty of all particulars is the same” (p. 50). In Spinoza’s words, by recognising the beauty of bodies, one acquires an adequate knowledge. By expanding this recognition of beauty to all bodies, one sees the necessity of all bodies as God does, and therefore one attains the intellectual love of God and loves all bodies the way they are. The description of eros in Plato involves sexual tension because eros is desire, not love. We can say that sexual tension is the recognition of a particular form of beauty. Eros is desire and its way of pursuing love is through the pursuit of beauty in all forms. Even though sexual attraction may be a fundamental desire for human beings, it is the human’s striving for physical immortality

for both Spinoza (2001) and Plato (2000). However, sexual attraction is a desire, and like eros, it is not love. Plato (2000) clearly stated in ‘Symposium’ that eros is not itself beautiful, it is the desire for the beautiful. I propose the same applies to love, that eros is also not love, but the desire for love. Spinoza wrote that “desire specifies what it means for human beings to strive to persist in existence” (Hoos, 2000, p. 104). What desire does is that it expresses “our natural disposition to produce effects and expressing it under the condition that there are things external to us, desire specifies what it means for human beings to strive to persist in existence” (p. 104). Both Plato and Spinoza clearly understood that desire is what inspires growth, or the ‘strive to persist’ in one’s existence. A desire is not an end, and cannot be a description of love. Spinoza (2001) clearly identified that, even though desire determines emotions such as joy and sadness, once the true love of God is acquired we are no longer affected by desires.

I propose that this fundamental desire, described by both Spinoza and Plato, is exactly why education and love are inseparable. It was clear to Plato (2000) that learning in its essence, is the seeking of love, and the purpose for the existence of philosophy, is to acquire love. This desire for love that Spinoza and Plato described is, in fact, the driving force and reason for the existence of philosophy, learning and reasoning. All types of learning, training and practices that aim at one’s personal growth and development are the learnings of love and about love. I believe that it is eros that drives a Xiao person into a Confucian sage of Ren, and it is also eros that drives Mo Tzu to want to love all beings impartially. As a fundamental human desire, eros is in everyone; it is the desire that makes us want to love and seek knowledge every day. Therefore, regardless of the subject of one’s studies, if one’s purpose is, or relates to, the development of one’s self, or seeking to understand reality, it is the learning of love that inspired by eros.

Because of the misunderstanding of eros as love, many misinterpretations of the notion of love were made. Because eros is desire, by translating it into love in English, there was a huge misunderstanding that love is desire. One’s desire for another person’s beauty or acceptance or usefulness has been considered as love. Translated as love, the characteristic of eros as desire becomes a confusing description of love; in changing the word eros into love, it not only creates an extremely inaccurate description of love, but also creates huge confusion about the concept of love.

5.5 Confusion about love

Throughout the literature review of the different philosophical concepts of love, two significant causes of confusion, or lack of clarity, on the topic of love have been revealed. The first one is the issue caused by the translation of the English language.

The study found that the literature on Western philosophical approaches to love often trace back to languages other than English. In other words, many concepts of love that we speak of in English are not rooted in the English language. Therefore, to study a philosophical concept such as love in the English language, we are largely dependent on accurate translations of the literature from other languages. This study on the Western philosophy of love examined four Western philosophical concepts of love and three out of these four (Plato, Aristotle and Christian concepts of love) have their roots in the Greek language. According to Cobbs (1970), unlike in English, there are at least four words for love in the Greek language. The Penguin series is one of the most popular literary sources used for philosophical study, however, Gould (1968) proposes that:

Most of the philosophical volumes in the Penguin series are bad. Some very bad indeed. Since Plato and Aristotle are the most read philosophers in the world today, and since some of these Penguin translations are favourites among professional philosophers in several countries, this amounts to a minor crisis in the history of philosophy (p. 427).

Without an accurate translation, studies that are built on one's understanding of the philosophical concepts of love would have no meaning or accuracy. Unfortunately, it seems to be an inevitable fact that we are the victims of the translations, and so is love.

In the study of the Eastern philosophies of love, the 'Ren', 'Xiao', 'hao' in haoxue (love of learning) and 'ai' are all translated into seemingly different types of love. From an English speaker's perspective, there are many words in other languages for the one English word 'love'. However, from the perspective of the speakers of languages such as Greek and Chinese, it appears that many distinctions that are loving in nature or love-related in the Greek and Chinese languages, morph in translation into one vague English word 'love'.

Translating eros as erotic love, or Ren as benevolent love, doesn't provide any other interpretation for English speakers; it provides scholars with no option but to interpret them as different types of love instead of distinctions that are loving in nature. Many distinctions about love that do not exist in the English language have been translated as some kind of love. But none of those words describe love, they only describe the distinctions themselves. Many of these words cannot even be put into a sentence that represents the meaning of 'I love you'. One cannot say I love you with eros, Ren or Xiao. How a word is put into a sentence to express love is a simple, but effective, way to discover the accurate word for love in other languages. In Chinese, the phrase 'I love you' is pronounced as 'wo ai ni'. 'Ai' is the word for love and is put between the words I – 'wo' – and the word you – 'ni'. Thus, 'wo ai ni' forms the sentence that is the accurate translation of the English phrase 'I love you'. It is clear that the Chinese word 'ai' is equivalent to the English word love, while others words that have been translated as different types of love are not love. 'S 'agapó' is 'I love you' in Greek. Agapo, as the verb form of agape is, with accurate translation, the Greek word for love. Therefore, only agape describes love, not eros or other words that are loving in nature. Thus, we can see that some misunderstanding of the word love is caused by translations of literature written in other languages into the English language.

The second confusion revealed in the literature, is that love is said to exist in different states. That is to say, the types of love, such as romantic love, friendship love, or parental love, are all different types of love. However, through an understanding of the Confucian doctrine of 'love with discrimination', I propose that it is a misunderstanding of love caused by the difference in the nature of different types of relationship, instead of the nature of love. Huang (2005) explained that:

the reason that Confucianism wants to make distinction or discrimination is not to decide whom or what we should love or love more and whom or what we should not love or love less; it is rather to decide how to love everyone and everything in ways most appropriate to the person or thing (p. 39).

While it seems like there are different types of love, Confucius understood that it is not the nature of love that is different, but the nature of the relationship. The same love applies to different relationships; the love is not of types but of relationships. Aristotle explained in his

philosophy that it isn't love, but it is the nature of each relationship we have with people in our lives that is different (Ierodiakonou, 2011). He explained that one often relates to the father as the authority figure, and "the mother feels her children are part of herself, the siblings have a common origin, husband and wife are destined to live as a couple, and so on" (p. 115). This clearly describes the different nature of each relationship; therefore, according to Confucius, one needs to apply love to each relationship differently in order to be able to express love effectively with different people. However, one thing must be clear: love, expressed differently in various situations is not the same as different types of love. As the evidence suggests, it appears that it is the same concept of love that is manifested into each type of relationship, but differently according to the diverse nature of these relationships.

5.6 Love as a phenomenon

The literature reviewed in this study has shown that love can be seen in two forms. One form is love as a phenomenon, or as un-manifested. The other form is the manifested love inside a person and expressed through one's being. Understanding both forms of love described in the literature helps clarify the topic of love as well as the education of love.

Love as a phenomenon is considered by Lao Tzu (1963) as non-being. It is because the nature of love as a phenomenon is invisible, formless, cannot be experienced by our five senses. Lee (1996) explained that "Tao, as non-being, is not described as the substance, but rather as the nameless, the formless, or its generative force" (p. 20). Love as a phenomenon only represents its nature; it both nurtures and challenges all beings and maintains the balance of yin and yang in the world. Therefore love as a phenomenon itself is independent of our feelings, joy or sadness. Love on the phenomenal level, resembles the Western notion of God from both Christian philosophy and Spinoza. Even though Christian beliefs says that God is love, the notion of God is still different to the notion of love in some way. Even though God resembles love, God as love on a phenomenal level isn't impacted by its own essence emotionally. In short, the nature of love creates emotions in people, but its own nature doesn't create emotion itself. In Christian descriptions, the notion of God is used in describing love as a phenomenon. Bible statements such as "the Lord [is] good; his mercy [is] everlasting; and his truth [endureth] to all generations" (Psalms 100:5), describes love as a phenomenon which is the everlasting truth. And "with him [is] strength and wisdom: the deceived and the deceiver [are] his" (Job 12:16), describes that love gives us both strength

and wisdom, and it is made up of two of opposite sides. However, God, or love on a phenomenal level, acts or provides for the world regardless of our feelings and emotions. But when the word love is used, it describes love as its manifestation in people. Therefore, the word love is always mentioned with regards to its emotional impact on people. Such as “there is no fear in love, but perfect love casts out fear” (John 4: 18). And “dear children, let us not love with words or tongue but with actions and in truth” (1 John 3: 18). Both of these Bible verses clearly use love as an emotion that relates to how humans deal with living. Therefore, the word love in Christian philosophy, is clearly used as the manifestation of love in a person. In both Christian beliefs and Spinoza’s philosophy, God loves because it is his nature to love, and God is independent of our emotions or our worthiness. Hoos (2000) said that Spinoza understood that “while we are said to experience a form of joy that is connected to an adequate understanding of things and God, God is as free from this active affect of joy as he is from the passive affect of joy” (p. 178). Therefore, God is equivalent of love in every way other than that as a phenomenon, love is not affected by the emotions, it only represents its nature, just like gravity. As a phenomenon, gravity only exudes its nature. Even though people may express emotions about the fact that they cannot fly or jump high, gravity is responsible for what happens; but as a phenomenon, gravity is not affected by it and has no emotion towards exuding its own nature. I propose that this is the reason that, even though God is love, there is still the need for Christians to separate the two; and because it is objective knowledge, love as a phenomenon can be learnt by identifying the characteristics of love and gaining knowledge of what love is.

5.7 The manifestation of love

In Buddhist philosophy, love has been described as “the state of being at which one arrives when experiencing the interdependent nature of reality”(Huttar, 2009, p. 78). I propose that love in this context, clearly refers to love as manifest in a person. It seems that Buddhist philosophy did not name the ultimate reality as God or Tao, but only expressed it with regard to one’s enlightenment, the reality of everything at every level one experiences is love. The manifestation of love in a person is expressed through his or her being.

Taoists clearly identify that love is expressed through a person as Te, and Te appears in the phenomenal world as a person’s way of being. Fleischer (1998) suggests that often translated as virtue, “Te is the Self’s expression of Tao, it is a way of being rather than a static quality

that can be possessed” (p. 69). Therefore, Te, or virtue, is the expression of love in a person, and it is expressed as a way of being.

Virtue is suggested by Spinoza as “one's power at some time and place to effect certain things that can be understood on the basis of one's nature alone, which is to say, to effect those things that are in one's own best interest” (Singer, 1988, p. 9). Therefore it is the nature of a being that expresses love, not intentions or actions. Aristotle (2000) explains that the nature of a virtuous being is love, a virtuous person is a true lover of the self. Thus, “being virtuous is feeling the way the person with self-love feels and acting in accordance with those feelings” (Homiak, 1981, p. 650). Similarly, when describing a Christian role model, Saint Francis, Burch (1950) suggested that Saint Francis didn't love because he sympathised, but “it was because he was so filled with love that he spontaneously poured out love to everybody and everything he met – flowers, birds, and even ugly lepers” (p. 424). Saint Francis' love is a result of the natural expression of his loving being, and therefore, virtue, in Christian beliefs, is also a way of being. The key for virtue to be the expression and manifestation of love, is that it has to be the reflection of one's authentic being.

Aristotle (2000) said that a virtuous person is a true lover of self, and virtue in a person is evaluated by the love one has for oneself. Thus, it can be said that virtue, is the expression of love through a person. However, Aristotle's notion of self love is often described as self-centred or ego-centred love. Irodiakonou (2011) mentioned that Aristotle's notion of self-love “is frequently called Narcissistic-libido, since it is love directed to oneself” (p. 144). Narcissus fell in love with his own image and drowned in a pool of water pursuing that image. He is the extreme example of so called “self-love”. However, based on this understanding of love, as well as the nature of Narcissus, I propose that Aristotle's self-love differs from the behaviour of Narcissus, and that Narcissism is not love.

Narcissus' behaviour is driven by his desire for beauty, and because Narcissus desires beauty, he has a scale of beauty on which thing one is superior to another. This scale and value system exists with desire but does not apply to love. Love is not a desire and love equally embraces all things as they are. Love does not have a scale of who is more deserving than others. Narcissus fell into a pool of water to possess the beauty in the reflection in the water, and it is clear that what Narcissus had was a possessive desire, not love. Therefore, at best, Narcissus' possessiveness can be said to have been part of a process towards the acquisition

of love that is inspired by eros. But Narcissus failed to expand his recognition of one beauty to all forms of beauty. Therefore, I propose that Narcissism in the form of self-love is irrelevant to love. The self-love spoken of by Aristotle is not a desire, and in no way possesses or judges. It is the description of the love that empowers all beings (I. Liu, 2010). Therefore, Aristotle's self-love, is the same love of the Taoist, Buddhist and Christian. It is love that is manifested in one's being, not one's illusory sense of beauty that is superior to others, that is somehow mistaken as self-love. Aristotle's self-love, as the cause of virtue, is the reflection of love expressed in a person. Aristotle proposed that "the presence of self-love will cause one to act virtuously" (Homiak, 1981, p. 650). Christian philosophy believes that all Christian love originated from the love of God (Burch, 1950). As a result, all Christian virtues, such as compassion and forgiveness, are expressions of love (Lillie, 1959). A resemblance is also found in Taoist descriptions; Watts (2011) explained that "Te is the realization or expression of the Tao in actual living" (p. 143), Te, often translated as virtue, is therefore the expression of love in living beings. Thus, it is evident that virtue, based on this study of love, is considered as the expression of love in living beings. The purpose of the education of love, is to acquire a loving way of being or to become a virtuous and self-loving being.

5.8 The learning of love

From the preceding discussions we can see that virtue, or the expression of love in one's being, is what truly makes a difference and transforms our living experience and our lives. However, unlike the learning of love as a phenomenon, as a way of being, virtue may not be acquired through mere linear knowledge. This study has found that, unlike many tools or weapons that affect us externally, the transformation of love occurs from within a person.

Spinoza believed that this transformation "brings a special kind of contentment, and a special kind of love – an elation that is accompanied by the idea of oneself, and also of God, as its cause" (Nussbaum, 1994, p. 939). In other words, when transformed by love, one seems to have a Godly understanding of the world, one is no longer affected by passion, and one has the power to determine one's own joy and happiness. It is as if God is living through the person. Buddhist philosophy also records similar experiences:

In the moment of unconditional love it is not the ego-centered self that is viewing but the power of love viewing through you. In that moment you are surrendering 'your own' point of view to the Buddha's—as if you were a window for the Buddha's unconditional love to shine through you. Such love feels as if it comes from beyond ourselves while also, paradoxically, from most deeply within (Makransky, 2008, p. 377).

A similar experience is described in Taoist philosophy. Li (2011) wrote that “after his return to the Dao, the man who lives in this world is not 'me' anymore; instead, it will be the Dao that walks in the world” (p. 15). Christian philosophy explains this experience as:

When we love, we are doing not our will but God's, and yet ours too, because God's will has become ours. God rules the universe, but he does it through instruments, not by direct fiat. We are serving as his instruments when we love. Or rather, since we are not passive tools but freely willing persons, we are acting as God's collaborators in performing God's own fundamental activity, which is to express his own nature, which is love (Burch, 1950, p. 418).

From these similar descriptions, we can come to understand that love functions within us; when we let love take us over we see the world through the eyes of love, and as a result our lives transform. Love is expressed through us as a way of being. Our words and our actions all reflect love because they are all consistent with our natural being. Therefore, the transformation that love brings to people's lives happens from within one's being. Merely understanding the reality intellectually does not allow a person to acquire love as a being, and one cannot experience the transformation provided by love. The education of love involves the education of reality and personal development. The transformation only comes from the acquisition of a loving way of being, and the knowledge of love can be the only substance that supports the acquisition of being.

Although the various philosophies present diverse ways to help people acquire love in one's being, all their teachings seem to follow the same theme. That is to acquire love, one needs to

follow the way of love and exude love from one's being. Fleischer wrote that, "in a Taoist psychology, healing and transformation come through following the Way of Love with effortless effort" (p. 121). Christians have taken a seemingly straight forward method – follow God, obey God's commandments, and above all, the love of God must come first (Lillie, 1959). Wagoner (1997) proposed that we cannot learn from others who are limited like us, "only the fact that I and the other person are mutually related to God's transcendence enables us to overcome one another's limitations" (p. 35). Through this relationship, Burch (1950) suggests that eventually, "a man is converted from sinner to saint, that is, from an unloving Adam to a loving Christ, through the direct influence of another man, who himself has been converted into a source of love either directly by God or more probably by still another man" (p. 418). Buddhist philosophy suggests that to exude unconditional love, one needs to practice love in the forms of kindness, compassion, joy and equanimity (Hanh, 2006). Through the practice of love, one's heart is purified by love and the true nature of reality is revealed by love. Makransky (2008) suggested that as the result of this development, one eventually becomes a being of unconditional loving.

Therefore, there are two parts to the education of love. The first is learning about love as a phenomenon. This part is consistent with understanding the characteristics of love and how love functions to achieve an intellectual understanding about the reality of love. The second part of the education of love is the imitations of love. After understanding the characteristics of love, one can follow the way of love by practicing in developing one's being and imitate the way love operates. With practice, one can eventually see the world the way love does, and as a result, one exudes love in one's being and reflects love in one's action intuitively. Education that aims to develop a person, or to help them understand the ultimate reality of things, cannot be considered as an authentic education of love without both intellectual understanding, and practicing and experiencing love in one's being. In fact, the purpose of having an intellectual understanding of love is to practice love and acquire love in one's being in daily life, otherwise no transformation will occur in a person without the presence of love in his or her being. Only studying theories doesn't help one to practically implement love in real life; it is not an education of love. Similarly, pure training and practice without knowing why is also inadequate.

5.9 Education of love

The philosophies reviewed indicate that love is acquired through learning. Spinoza (2001) believed that love requires learning and the development of adequate knowledge. Plato stressed the importance of philosophy as a tool to acquire love. Taoists (Laozi & Hohne, 2009) believed that to acquire love, one needs to exude love at every moment of one's existence. Taoists examine the self in every moment for their beings to align with the way of love. Christians (Burch, 1950) focus on learning about love in the form of God, and practice expressing love through Christian virtues. Buddhists focus on practicing love from within one's being. Aristotle also practiced love by learning about the self and practicing virtue. We can see that the learning of love involves not only knowledge but practice. As Spinoza (2001) believed, even though love may be understood by reasoning, true love is an intuitive knowledge. Buddhists (Tep, 2004) and Taoists (Laozi & Lau, 1963) believe that love, when acquired or manifested inside a person, is wisdom not on an intellectual but an experiential level. Therefore, in the education of love, the experience of a reality is always more important than the intellectual understanding of this reality. The acquisition of the experience of reality is the goal of all learning in the education of love.

Education plays an essential part in one's acquisition of love. Whether for Plato, Aristotle, Spinoza, Lao Tzu, Confucius or Buddha (Aristotle & Crisp, 2000; Burch, 1950; Laozi & Hohne, 2009; Plato & Griffith, 2000; Benedictus de Spinoza, 2001; Tep, 2004), love is the result of one's learning and growing in knowledge and wisdom. Philosophers such as Spinoza, Plato and Lao Tzu did not seek love, but the ultimate reality of things. However, love, was their discovery of the mind's eternity (Laozi & Hohne, 2009; Plato & Griffith, 2000; Benedictus de Spinoza, 2001). Whether one seeks love, truth, reality or happiness, one is studying love. No science, philosophy or religion that claims to be close to the truth can achieve that desirable state without pointing to love. For if it doesn't point to love it cannot be close to the truth it seeks. If education does not point to love, value love, put love as its essence and produce educators that represent or exude love, then I believe that education is far from being what people really seek, and as a result, education is far from the adequate knowledge it pursues.

Even though all types of learning that aims at personal development, and learning about reality, is the learning of love, there are people who are aware that they are learning about

love, while others develop themselves without knowing what the end point is. Even though many philosophers may have also discovered love accidentally, at their highest level of personal development, without knowing that one is studying love, the length of one's journey and development can be extended endlessly. One who isn't aware of studying love will not practice being loving or exude characteristics of love in one's practice. Therefore educators of love need to take the responsibility of being the reflection of love for his or her self-development as well as that of the learners. The philosophies of love reviewed in the last two chapters revealed themes that can be used as guidelines for one to practice love, exude love, and follow love in one's development.

5.10 Conclusion

From the literature on love from both the Eastern and Western philosophies studied, this chapter forms a more holistic understanding of love and its bond with education. This chapter explained that the very essence of learning is inseparable from love, for that learning is inspired by love, to seek love and be guided by love. The quality of an education is determined by the amount of love that is present in its practice.

The power of love has been recognised and implemented by educators in the past and the present. However, the potential of love in education has not been fully realised. With an understanding of the power of love in education, the next chapter will look at the use of love by educators and its impact on education.

CHAPTER 6

LOVE AND EDUCATION

6.1 Introduction

In light of the understanding of love, discussed in previous chapters, this chapter focuses on the understanding and implementation of love in the context of modern education. This chapter studies various educators who are aware of the power of love in education, and have written about love in an educational context. By investigating love in an educational context, this chapter intends to discuss in detail how love is manifested and expressed in education, how educators are impacted by love, how they teach with love, and how love affects students within the classroom.

As a result, the keys to developing an education of love, producing teachers of love and helping students to experience love in the classroom can be revealed, for the purpose of maximising the power of love in education.

6.2 Education and love

The significance of love has been recognised by many great educators throughout human history. As well as educators such as Plato, Aristotle, Confucius and Buddha, many educators in modern education also recognise the importance of love in teaching. Freire (2005) stated that “it is impossible to teach without a forged, invented, and well thought-out capacity to love” (p. 5). By being aware of, and being inspired by love, many educators have found various ways of empowering students and other teachers, as well as themselves, through love.

In the previous chapters, we discovered that all learning regarding the pursuit of truth, immortality, happiness, goodness or enlightenment is the learning of love. For a human being, the learning of love is the learning of acquiring love in one’s being (Aristotle & Crisp, 2000; Bien, 2010; Burch, 1950; Confucius & Lau, 1992; Laozi & Hohne, 2009; Plato & Griffith, 2000; Benedictus de Spinoza, 2001). Though all human beings may be on a journey to love, how they learn and how they educate people is crucial to the result they achieve owing to their awareness of love. The philosophies of love studied also point out that to

acquire love in one's being one needs to follow love, imitate love and learn to exude love (Aristotle & Crisp, 2000; Bien, 2010; Burch, 1950; Confucius & Lau, 1992; Laozi & Hohne, 2009; Plato & Griffith, 2000). From the perspective of love, there are two types of education; the education of love and education not of love. On the journey to love, education of love is guided by love; it teaches and learns through love; it loves, nurtures and develops people as a whole, for that love represents totality. However, though other educations may also be on a journey to love, without an awareness of love, they will not follow love, exude love or educate through love. As a result, one may not be able to develop oneself holistically, or worse, one may develop oneself blindly and one-sidedly.

Love represents totality and wholeness. An education that guides a person on a journey towards love also develops a person holistically. Many educators recognise that an authentic education that truly empowers people requires the balance of both the learning of objective information and the development of subjective experiences. Palmer (1998) believes that “reduce teaching to intellect, and it becomes a cold abstraction; reduce it to emotions, and it becomes narcissistic” (p. 4). Without an intellectual understanding of love, one can only act blindly, but mere intellectual understanding cannot create transformation in a person's being. Freire (1998) said that:

I could never treat education as something cold, mental, merely technical, and without soul, where feelings, sensibility, desires, and dreams had no place, as if repressed by some kind of reactionary dictatorship. In addition, I never saw educative practice as an experience that could be considered valid if it lacked rigor and intellectual discipline (p. 129).

Therefore, both intellectual understanding and experiential learning guide one's growth towards love; by understanding love and following the way of love both in one's being and action, one grows holistically and eventually exudes love in one's being.

6.3 Disempowering education

Without the awareness of the totality of love, objectivism in education and its one-sidedness has been recognised by many educators as disempowering and harmful to both the students

and the educators (Darder, 2002; Freire, 1972; hooks, 2003; Palmer, 1998). An education that focuses on objectivity alone may have given birth to Western medicine, biology, physics and chemistry, but there is no evidence that any of these disciplines developed a person's capacity to love, be happy or view the world holistically. Though looking at the world objectively may be a way of seeking the truth, as a way of educating people it cannot bring love to one's being. Freire (1972) recognised that in an objectively-focused education:

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration – contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity (p. 52).

In this style of education, one's subjective view is discouraged; it is seen as what makes knowledge impure. Palmer (1998) recognised that "for objectivism, the subjective self is the enemy most to be feared" (p. 51). As a result, the subjective self is to be denied. One who is considered intelligent, or at the top of the hierarchy of this type of education, is a person who is least in touch with the emotional side of his or her self. As this way of education became the norm:

Popular ideas of what constitutes academic brilliance continue to perpetuate the notion that the critical thinker is unfeeling, is hardhearted. The assumption seems to be that if the heart is closed, the mind will open even wider. In actuality, it is the failure to achieve harmony of mind, body, and spirit that has furthered anti-intellectualism in our culture and made of our schools mere factories (hooks, 2003, pp. 180-181).

By focusing on objectivity in education, "we teach them that the subjective self is unvalued and even unreal" (p. 19). In this type of education, students' emotions, feelings and self are

invalidated and disrespected. It teaches the students that success is not determined by determination, willingness or commitment, but by intelligence, evidence and numbers. In this type of education, one's competency is mostly evaluated by how accurately one received and repeated the objective facts. Darder (2002) explains that, as the result of this objectivism becoming an educational culture, many educators become ignorant of the experience and the emotions of the students. Some were ignorant to the point that they promoted fear as an effective teaching tool to help students achieve results. An education that judges one's competency by objective information produces educators who focus on finding ways to make their students achieve results regardless of what it does to them emotionally.

hooks (2003) clearly stated that "fear-based students doubt that they can accomplish what they need to accomplish. More often than not they are overwhelmed by fear of failure" (p. 132). In an educational culture driven by fear, "students are encouraged to doubt themselves, their capacity to know, to think, and to act" (p. 130). Thus, we produce a society filled with people whose self-worth is not determined by their wholeness, but who are judged by external factors, such as scores, other people and money. As a result, people live with insecurity every day, for that this education creates a self that is defined by external objects instead of by one's self. The invalidation of one's emotions is discrimination against one's self. Freire (1972) stated that with an objective-focused education "immobilizing and fixating forces, fail to acknowledge men and women as historical beings" (p. 65), and that one who is scared of being judged, whose self-worth is in the hand of others, can never live a life of his or her own, for his or her priority is to survive everyone's judgements. Freire labelled this phenomenon as dehumanisation.

The opposite of this type of education, an education of love has been recognised as an act of liberation and a fight for freedom; it is an education that can break the perpetuation of a vicious society produced by an unloving education (Darder, 2002; Freire, 1972, 1998; hooks, 2003; Palmer, 1998). Freire (2005) wrote that "as teachers, we deal with people, with children, adolescents, and adults. We participate in their development. We may help them or set them back in their search. We are intrinsically connected to them in their process of discovery" (p. 62). Therefore, teaching that doesn't approach learning as a whole, that does not prioritise people, is an education that invalidates both the teacher's and learner's self, it discriminates against the whole beings that we are.

6.4 Teaching and love

Freire (1998) deeply believed that:

What is important in teaching is not the mechanical repetition of this or that gesture, but a comprehension of the value of sentiments, emotions, and desires. Of the insecurity that can only be overcome by inspiring confidence. Of the fear that can only be abated to the degree that courage takes its place (p. 48).

Thus, the purpose of educators of love is to empower all parts of the learner, embrace all aspects of learning and, most importantly, “show that the student who is whole can achieve academic excellence” (hooks, 2003, p. 180). With such belief, these educators’ only priority is their students’ empowerment and development. If information cannot be used to assist students to experience empowerment or to help their growth towards love, then the information is not well presented or has no need to be presented in the classroom. Palmer (1998) believes that the true power of a good educator:

Is not necessarily in the models of good teaching they gave us, models that may turn out to have little to do with who we are as teachers. Their power is in their capacity to awaken a truth within us, a truth we can reclaim years later by recalling their impact on our lives (p. 21).

By focusing on the empowerment of the students, these educators see what education can be for people and society, in a different way from most other educators.

Educators of love don’t educate one-sidedly. It is because that, for an educator of love, knowledge is not permanently objective. To them, knowledge cannot be without people. Darder (2002) wrote that:

Knowledge is always constructed within a historical context.
Who we are and how we come to know the world is profoundly

influenced by the particular events that shape our understanding of the world at any given moment in time (62).

Knowledge cannot be purely objective and be separated from people, “for how we construct knowledge is directly connected to the particular frameworks or set of values and beliefs we use to make sense of the world” (p. 68). Palmer (1998) said that “knowing of any sort is relational, animated by a desire to come into deeper community with what we know” (p. 54). One’s knowledge of an object is the reflection of one’s subjective understanding and experience of the object. Therefore, if one intends to find truth, using dialogues with others to find out about their understanding and experiences is essential in learning. Freire (1972) suggested that “knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other” (p. 53). Only through communicating, sharing and learning from each other about things, phenomena and the world, can true knowledge emerge and can education develop and empower a person holistically. Palmer (1998) suggests that “truth is an eternal conversation about things that matter, conducted with passion and discipline” (p. 104). Teacher and student dialogue is crucial in the education of love.

Darder (2002) wrote that “dialogue is considered the self-generating praxis that emerges from the relational interaction between reflection, naming of the world, action, and the return to reflection once more” (p. 82). Through dialogue, both the teacher and the student’s self are respected and validated holistically; the teacher learns who the student is and the student learns about the teacher as a person. Freire (1998) said that “in this sense, the good teacher is the one who manages to draw the student into the intimacy of his or her thought process while speaking. The class then becomes a challenge and not simply a nest where people gather” (p. 81). Freire (1972) explained that in this education, “the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow” (p. 61). Thus, in a teaching and learning interaction, students not only learn from the objective context that is the subject the teacher teaches, but they also learn from the teacher as a being. Students can be simultaneously inspired by an empowering and limitless approach to life that is exuded by the teacher as a being, as well as the subject he or she teaches. However, it is never the subject as objective information that inspires students, but the teacher’s being. At the same time, the teacher learns about how to inspire students with

different personalities, and how to confront certain personalities with which the teacher is ineffective, and learn to love them by teaching in the classroom. All personalities can be discovered in a classroom, sooner or later. If there are personalities one cannot deal with effectively, one cannot love, ultimately it limits one's experience of love and one's growth towards love. For students, the classroom can be the place to practice loving and becoming more passionate and positive about life. For the teacher, the classroom is a place to practice how to imitate love, to learn to love all different parts of one's self and others. There is no traditional sense of authority and domination in the education of love; with this approach, both teachers and learners are partners on the journey to love.

Even though this type of education does not encourage domination, it does not mean that no authority is necessary. One who is guided by love, always approaches situations holistically. Freire (1972) wrote that:

There is no freedom without authority, but there is also no authority without freedom. All freedom contains the possibility that under special circumstances (and at different existential levels) it may become authority. Freedom and authority cannot be isolated, but must be considered in relationship to each other (p. 159).

People want to learn from leaders who can inspire them and show them the way to a life they want to live and a person they want to be, but after the person has grown, he or she wants to take on the world independently. Love approaches life holistically; both authority and freedom need to be balanced in a person's growth. Freire (1998) wrote that "resulting from the harmony between authority and freedom, discipline necessarily implies respect of the one for the other" (p. 83). Authority in the education of love enables guidance from the teacher, and freedom of the students generates true learning; both authority and freedom together form the discipline that represents love.

6.5 Inherited fears

Freire (1972) believed that "if I do not love the world – if I do not love life – if I do not love people – I cannot enter into dialogue" (p. 71). Therefore, an empowering and

transformational educator needs tremendous amount of love. However, this may not be so easy to achieve. It is not because that teachers don't want to become educators of love, but because many teachers have not experienced the education of love, they do not naturally see education and the world through the eyes of love. Instead, many may have inherited a culture fear from an unloving education in their past. Before a teacher can be a teacher of love in a classroom, he or she must first be aware of the fear and insecurities that past education has left in him or her, so that he or she can confront the traditional view of what education is from within his or her being.

An inherited fear of many educators is the inability to love their selves as a whole. Palmer (1998) wrote that “as we try to connect ourselves and our subjects with our students, we make ourselves, as well as our subjects, vulnerable to indifference, judgment, ridicule” (p. 17). In reaction to this fear, we intend “to reduce our vulnerability, we disconnect from students, from subjects, and even from ourselves. We build a wall between inner truth and outer performance, and we play-act the teacher's part” (p. 17). This fear is valid in the way that many people experience it, but this is also a fear inherited from a disempowering education in the past. In a culture of fear and insecurity, every comment, judgment or instances of ridicule from people defines a little part of one's self. Objectivism in education has long since taught the person to define his or her self by external factors and other people's words. This fear inside one's being is what paralyses one's ability to experience love. Freire (2005) wrote that:

When teachers become fearful, they begin to internalize the dominator's shadow and the authoritarian ideology of the administration. These teachers are no longer alone with their students because the force of the punitive and threatening dominant ideology comes between them (p. 16).

This phenomenon is an inherited and internalised fear that is a side effect of a past one-sided education. Thus, fear in the eyes of love is an inability to see the world through love. By not being aware of love and not viewing life holistically, these educators are limited in the fact that they see their lives as dictated by various external factors, and they are the victims of these factors. Darder (2002) said that in this case, “teachers replicate the same fears, frustrations, and insecurities as their students” (p. 59). Filled with fear, these teachers cannot

see their students as people of greatness such as Gandhi or Nelson Mandela, because these educators, with their limited and disempowering views of the world, cannot understand the birth of greatness. Their inability to recognise the greatness in themselves dictates that they will fail to recognise and inspire the greatness in others. Darder (2002) stressed that “whether we are conscious of it or not, teachers perpetuate values, beliefs, myths, and meanings about the world” (p. 56). With all the fears inside these educators, they exude fear in their beings, instead of liberating or empowering the students. Educators of fear confirm and validate all their students’ fears, if not adding more, and thus, a culture of fear is reproduced repeatedly in a classroom. This is also a reason why there are not many people like Gandhi or Nelson Mandela, for that fear limits people, and educators of fear cannot produce people who are limitless.

Education of love values a person as a whole. In the face of love, people’s disempowering judgments on others as well as on themselves represent the simple fact that these people haven’t been able to see the world holistically; their inaccurate judgments are simply feedback on where and how they failed to do that. An educator of love listens to these comments, and he or she doesn’t feel insecure, because his or her self-worth and value are determined by his or her own wholeness. As a result, an educator of love understands the students’ limitations through their negative views and these views disclose how these students can be helped to develop towards love. However, an educator’s own fear blinds them from loving others, and focuses on one’s fearful self. With fear, one sees negative feedback as a confrontation, meaning that such educators cannot help their students effectively.

The fear in one’s being ensures the lack of experience of love. Palmer (1998) wrote that “if I want to teach well in the face of my students’ fears, I need to see clearly and steadily the fear that is in their hearts” (p. 45). But an educator who is unaware of his or her own fear, sees his or her cynicism and resentments towards people and life as the true reality. “We cannot see the fear in our students until we see the fear in ourselves” (Palmer, 1998, p. 47). In one’s growth towards love, the recognition, and confrontation of fear is crucial. This journey is full of fears to conquer for both the students and the educators. It is okay to be fearful, but one needs to learn to be aware of it and deal with it but not to avoid it, for avoiding fear is avoiding growth, and therefore, avoiding love. Palmer (1998) said “I can have fear, but I need not be fear” (p. 57), one can feel fear, learn to recognise fear when it happens, and can choose to not comply with it. hooks (2003) wrote that “one must not allow oneself to be immobilized

by the fear of not understanding or, by defining the task as impossible to realize, to simply abandon it” (p. 51). By learning to be aware of fear, one has an opportunity to see the dualistic views one has that created the fear. In understanding this, one is separated from fear, and one can choose not to follow fear. Only when a teacher is true to his or her authentic self, facing and accepting all insecurities and fears, can he or she be an educator who respects the students’ wholeness. The totality of love tries to help us understand that we can’t become perfect by eliminating our dark side; we are perfect when no dark side defines who we are; we are perfect because we are whole, and we are whole only when we are being who we are. An educator who can truly love his or her authentic self, is an empowering being. One can empower and give that experience of love to his or her students by being his or her effortless and authentic self.

6.6 Teacher development

Aristotle (2000) clearly explained in his writing that a virtuous being is one who is filled with love in one’s self, and the journey towards love is the development of this self. As a teacher, Palmer (1998) recognised that “knowing myself is as crucial to good teaching as knowing my students and my subject” (p. 2). This is because one is constantly, both consciously and subconsciously, describing one’s view of the world. This is why Palmer (1998) wrote that “knowing my students and my subject depends heavily on self-knowledge. When I do not know myself, I cannot know who my students are” (p. 2). If one’s view on human beings’ power to transform their lives and the world is limited, one cannot see one’s students past these limits. Freire (1998) further recognised that “as a teacher, I cannot help the students to overcome their ignorance if I am not engaged permanently in trying to overcome my own” (p. 89). Similarly, we cannot lead students to a better future if we do not see one for ourselves or humankind, for “we cannot know the great things of the universe until we know ourselves to be great things” (Freire, 1998, p. 110). Therefore, learning about one’s self is the key to empowering others.

For one to develop one’s self as an empowering source for others, as well as a reflection of love for one’s self, the first and most fundamental task is to teach and live authentically and with wholeness. According to Darder (2002), Freire believed that “we must dare to do all things with feeling, dreams, wishes, fear, doubts, and passion” (p. 47). Before we can love all parts of ourselves, we must first face them. Without the ability to at least accept all parts of

oneself, one is not able to accept, nurture or develop these parts of the student's identity. Freire (1972) wrote that "no one can be in the world, with the world, and with others and maintain a posture of neutrality" (p. 73) This is why we can be presented with the same information and produce different thoughts. It is not the objective part of oneself that produces the discovery; it is how one relates to the world, feels about the world and relates to what is possible for oneself that enables one to see information differently to others.

Exuding one's full self includes revealing one's vulnerability. In fact, working with vulnerability is an important part of one's development, because it brings fear to us. I believe that fear represents nothing but our dualistic self image and how we relate to ourselves and others one-sidedly. The only thing that vulnerability shows is that we have not loved ourselves fully yet, and by being aware of our vulnerabilities, we know what area needs developing. Palmer (1998) explained that:

Fear is what distances us from our colleagues, our students, our subjects, ourselves. Fear shuts down those 'experiments with truth' that allow us to weave a wider web of connectedness – and thus shuts down our capacity to teach as well (p. 36).

In the education of love, mere knowledge of fear cannot transform a person, only triumph over the experience of fear is what develops and empowers one towards love. Palmer (1998) wrote that "suffering is neither to be avoided nor merely to be survived but must be actively embraced for the way it expands our own hearts" (p. 85). As we confront and develop ourselves, we grow, less cynicism remains and more possibilities appear. Only as a being of love, can we truly empower and give the possibilities of an adventurous life to our students.

However, there are many difficulties for an educator on his or her development. Darder (2002) explained:

The important issue here is that one of the limitations we have as human beings is our inability to critique fully our practice solely in self-reflection. Such self-reflection is important and necessary, but lacks the dialogical reflection that provides different ways of thinking about our practice in relationship to

our students, communities, and the world and from which transformative action can emerge (p. 85).

Aristotle (2000) stressed in his writing that the key for one's development for the acquisition of love in one's being, is learning about oneself through others, for all reactions one has to people are a reflection of how one relates to oneself. Thus, there is no better place for teachers to learn about themselves than in a classroom. Classes are filled with different personalities; an educator will all eventually meet all the personalities that exist. Instead of blindly avoiding confrontation, or dominating students as one's default response to fear, educators of love can learn about their fears, about the part of themselves that they are insecure about, not proud of... by recognising that these insecurities and that they are the cause of one's dualistic view and lack of love for one's wholeness, one can learn to see oneself holistically and return to love. In such education, teachers and students are truly partners, one helps another to grow. Teachers learn about themselves from the students, and as a result of the teachers' own being of love, students are empowered and see the world in an empowering way.

This is why Freire (1972) recognised that teachers in an education of love are leaders of the people. They are not leaders in the sense of people who are merely in a leadership position and who act as they see fit. Freire spoke of the leader in its original form, as a being who others willingly follow, for this being empowers people and leads them to a life of greatness. Freire (1972) explained that in this leadership:

The revolution is made neither by the leaders for the people, nor by the people for the leaders, but by both acting together in unshakable solidarity. This solidarity is born only when the leaders witness to it by their humble, loving, and courageous encounter with the people (p. 110).

This leader is a being of love; he or she is secure, confident and content in his or her own being. The sole concern of this leader is to create an ideal future that liberates him or herself and others. "In thinking about the people in order to liberate (rather than dominate) them, the leaders give of themselves to the thinking of the people" (Freire, 1972, p. 113). If this being is a teacher, students follow, respect and love willingly, and in return, this being is committed

to nothing but helping the students to experience power, love and a bright and limitless future in the subject they study, the career path they are taking and in their lives. As a result, like many great educators, this educator is the reflection of love, a virtuous being and an inspiring leader.

However, instead of developing a being, many educators are addicted to teaching techniques. Even though they are valid tools, Palmer (1998) wrote that “technique is what teachers use until the real teacher arrives” (p. 5). For as a skill, or something external to a person’s being, it is equivalent to a tool that one can use when needed. One can only use it when one is aware of the need to use a technique, but most of time when one is unconscious of a situation that needs alteration of one’s being, technique is not used. Therefore, Palmer (1998) suggested that “Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher” (p. 10). In a way, technique is like the last twenty five meters of sprint of a one kilometre running race; while the athlete practices and masters this sprint for he believes that it is what wins the race, his ignorance of the fact that nine hundred and seventy five meters is run with consistency in one’s being, and that is what truly wins the race. If some people feel that they never have great opportunities in life to use their technique to get what they really want, it is because their natural being does not support them to obtain what they want using that technique. Lao Tzu (2009) explained that love performs ‘effortless action’, when love and care are in one’s natural being, many actions that are the natural reaction of a person’s being, are considered as techniques by those who do not share the same loving way of being. Technique is ‘effort’; technique is needed because a person does not naturally have the more empowering reaction in his or her being, and technique is, in a way, an acquisition of a more empowering being, but only in a specific situation. Techniques are great tools for one to use to develop one’s being towards love, not by focusing on the action of the technique but the thinking behind it. Techniques can help teachers to understanding an empowering and loving way of thinking. Palmer (1998) suggested that when we use teaching techniques to develop our being, we no longer “use technique to mask the subjective self, as the culture of professionalism encourages us to do. We can use technique to manifest more fully the gift of self from which our best teaching comes” (p. 24). However, one thing that needs to be clear, is that on a journey to love, techniques should not be learnt for their surface value of dealing with situations ‘smartly’.

6.7 Teacher of love

As a virtuous being, an educator of love practices, exudes and trains him or her self in many virtuous qualities. Key to acquiring love is through exuding and following love; an educator of love uses love as his or her pedagogy. Freire (1972) explained that “when one speaks of love as pedagogy, one is referring to the use of love in teaching and learning to attain mutually desirable ends. Activity is purposeful, and takes place against the backdrop of love” (p. 9). Kindness is recognised by Freire as an important quality of love, for “a pedagogy of love can only occur in an environment in which kindness exists” (Freire, 1972, p. 19). Kindness as a quality of love represents caring; it creates connection and brings trust and respect to the classroom. Farr (2010) wrote that “students identify a teacher’s care and concern as the number one factor that influences their learning. Students who feel personally cared for by their teacher are freed up to pursue other needs, like achievement and success” (p. 75). Freire (1972) wrote that:

Using kindness in teaching, like other areas of love as pedagogy, does not simply amount to the employment of a variety of ready-made teaching strategies designed to provide a superficial appearance of love. Rather, it requires the engendering of an atmosphere where kind acts occur between people who sincerely care about one another (p. 17).

Kindness only comes from of a loving being. All kind actions, words or gestures, if not done for their own sake, but as tactics or teaching techniques for gaining acceptance from students, as strategies to be perceived as a caring teacher, or any reason other than the natural reflection of one’s authentic loving being, is not kindness, and therefore is not a reflection of love.

Freire (2005) believed that a teacher of love is courageous, it is one of the most important qualities of love, for it is what helps a person to confront fear and overcome insecurities. However, Freire said that “courage, as a virtue, is not something I can find outside myself. Because it comprises the conquering of my fears, it implies fear” (p. 75). There is no task more fearful, or requiring more courage, than confronting one’s own world view and risking losing a whole life one has created for oneself based on this view. Only through the courage

to remain whole, one can refrain from shrinking back to the familiarity. Palmer (1998) explained that “the courage to teach is the courage to keep one’s heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, require” (p. 11). Only with such courage can one confront fear, can one experience love and fully understand what all human beings are truly capable of. Without courage, transformation of either the teacher or the students is impossible.

An educator of love is humble in his being; “humility is the quality that allows us to listen beyond our differences, and thus represents a cornerstone in developing our intimacy with democracy” (Darder, 2002, p. 48). Humility can be mistaken as being weak, but one who is weak is filled with fear. For an educator of love:

Humility does not flourish in people’s insecurities but in the insecure security of the more aware, and thus this insecure security is one of the expressions of humility, as is uncertain certainty, unlike certainty, which is excessively sure of itself.”
(P. 73)

Humility represents the respect one has for another. On the journey of love, educators will be challenged constantly by students as well as other parties. Instead of reacting to these challenges as a threat and not learning from them, Freire (1998) understood that “What humility asks of me when I cannot react appropriately to a given offense is to face it with dignity” (p. 109). Only with humility, is there learning, respect and an open mind.

An educator of love is also authentic in his or her being; one who never hides him or herself, for when one represents love, one loves oneself holistically. An educator of love exudes openness. Freire believed that “openness to caring for the well-being of my students has to do with my openness to life itself” (p. 125). One, who is full of fear of engaging emotionally with the students, is not one who understands the wholeness of love. As fear is caused by not being able to see oneself holistically, teachers who are not open towards students cannot inspire openness from the students. As a result, teachers of fear both consciously and subconsciously ensure that their students cannot learn to love themselves holistically in a classroom. Freire (1998) wrote that:

As a teacher, I must open myself to the world of these students with whom I share my pedagogical adventure. I must become acquainted with their way of being in the world, if not become intimately acquainted then at least become less of a stranger to it” (p. 122).

By being open to students through your authentic being, and through being with you, the being that exudes love and the possibilities of life, inspiring and transforming students is possible.

The journey of love may take a lifetime; it is not easy, and there are countless confrontations to go through. Only by following love, an education can give both educators and learners the respect and dignity they deserve. Only by educating with love, can one love and be loved for everything they are. When everyone that ever stepped into a classroom is transformed by love, society transforms, violence stops and love flourishes. hooks (2003) understood that “love will always move us away from domination in all its forms” (p. 137), but until the day that we are able to fully love ourselves, and are able to enjoy the perfection of life just as the way it is, “love will always challenge and change us” (p. 137). Love constantly challenges us to “be in the world as our true selves” (p. 183), not the passive reactor to fear, insecurity or any kind of domination, but beings of love.

The education of love is a commitment to humanity and to the greatness of people. Educators of love are people who are committed to developing themselves towards love courageously; they are people who are not bound by limits or restricted by fear, and they are leaders who are committed to helping everyone in their lives experiences love, freedom and the beauty of life. Meixner (2005) wrote that when we teach with love, “we involve ourselves at an emotional level to nurture and strengthen our students’ growth. We believe this willingness to give our students love, something many of them have been deprived of, is an essential ingredient in their success” (p. 32). By being the authentic reflection of love, “we bring students ‘into contact with’ things of goodness, beauty and purity. Love is the natural and right name to give such attention. Its existence in one person may awaken it in another. A teacher can do nothing finer for her students” (Raimond, 2012, p. 769). For an educator who truly loves, nothing makes him or her happier than knowing that a person has been instilled

with love, confidence and an empowering outlook on life through his or her commitment to the student and his or her loving way of being.

6.8 Conclusion

With the understanding of love discovered in the previous chapters, this chapter explained that the education of love is the education that follows, imitates and exudes qualities of love. As opposed to an unloving education, the education of love is what wholeheartedly develops, challenges and loves every party involved in this form of education. As a reflection of love, being an educator of love in this education is not a mere profession, but a way of being that exudes love. Therefore, being an educator of love is unlike a suit that one puts on at work and takes off when work finishes; an educator of love is a leader on the journey of love. An educator of love is one who commits to his or her own wholeness, as well as the empowerment of all people. This educator embraces all parts of him or herself. As a result, he or she encourages and empowers the students to accept who they are and love themselves through this educator's natural being. As a reflection of a true educator of love, Freire (1998) wrote that:

I am a teacher full of the spirit of hope, in spite of all signs to the contrary. I am a teacher who refuses the disillusionment that consumes and immobilizes. I am a teacher proud of the beauty of my teaching practice, a fragile beauty that may disappear if I do not care for the struggle and knowledge that I ought to teach" (pp. 94-95).

He is one who respects all aspects of who he is, loves that teaching enables him to express his love to others, and commits to people's greatness. When this educator steps into the classroom, he or she aims to exude love, and both challenge and empower students with love through the subject he or she teaches.

The classroom is the best place to learn about love. The classroom is a place that is designed for learning. In the words of Spinoza, everything we learn are finite parts of the infinite love; therefore, a fundamental task of an educator of love, is to recognise the love that is within each subject he or she teaches. Educators of love are the guardians of love in the subject they

teach. What the student learns from them is not merely objective information or knowledge of the subject. Through these guardians of love, students get to see floods of love that they have never experienced before in the subjects they learn. Through these educators of love, and through the education of love, students' lives are filled with love after every day of schooling, and they grow towards love every day.

CHAPTER 7

FINDINGS

7.1 Introduction

Using the knowledge and insights on love and education of love studies revealed in the previous chapters as a foundation, this chapter presents findings about love and education that could potentially transform today's education.

The strong connection between love and education will be further discussed, and many key elements of creating an education of love will be identified and examined in this chapter. Finally, these findings will be used to clarify various aspects of a potentially empowering education approach, and how love is and can be realistically and practically incorporated into education.

Before presenting the findings on the general topic of love, this chapter will first return to two philosophies of love in the next two parts. These philosophies of love contain unique features, which although they do not contribute to the overall meaning of love, they have important implications in shaping the modern concept of love in popular culture, and causing various misunderstandings regarding love. The concept of love can be understood more thoroughly through these features, from a perspective of what love is not, and where the popular idea on love came from.

7.2 Spinoza's notion of love

Of the philosophers studied in this thesis, Plato (428-348 BC), Aristotle (384-322 BC), Lao Tzu (600BC – 470 BC), Gautama Buddha (563 BC - 483 BC), Confucius (551-479 B.C.) and Mo Tzu (470 BC –391 BC) lived over two thousand years ago. According to McGrath (2013), Christianity started around 60 AD; thus only Spinoza is from more recent times – the 17th century. This reveals that love was available and achievable without any human inventions, discoveries, or science, in the last two thousand years. The fact that people who study philosophy and love still study the writings of these philosophers suggests that, in the last two thousand years, human society has not necessarily developed itself towards love.

Spinoza is the only philosopher in this study who recognised that one's desire, as the passive effect of external forces, is love. From 600 BC in the East to 322 BC in the West, no philosopher has recognised this passive desire as love. Spinoza (2001) was clear that this passive effect of love is the least valid, as there is inadequate knowledge and cannot be relied on if one is to experience true love. However, as a result of naming this passive effect love, he has changed the meaning of love and how love is perceived and defined in popular culture. The meaning of love in popular culture seems to refer to love exclusively as this passive effect. Thus, love refers to how one person makes another feel; the experience of love is a passive feeling that is the victim of the external force – the lover. To love someone doesn't refer to one's ability to love but to the intention of causing an effect on the beloved.

The experience of love is often described as an experience that is so passive that one has no power to resist, like being swept off one's feet. However, Spinoza (2001) understood that in this type of love, one does not love the other person but the effect the person causes to one's perseverance. When the effect disappears, so does love. This results in the frequent separation of lovers with the claim that their love has disappeared, or that they still love each other but are no longer "in love". Although all of these emotions are valid, according to all the philosophers studied in this thesis, these emotions can be called many things – attraction, infatuation, sexual desire... – but not love, for love, to them is the highest level of one's self development. Love would have been a lot easier to understand if the passive effect was not regarded as love. In that case, none of the emotions described above would have been called love. Because Spinoza identified this passive effect as the lowest form of love, he could identify the true love that other philosophers also talked about as the love of God and the highest form of love. However, regardless of popular culture, this passive effect is mentioned more often by the philosophers of love as the cause of suffering and chaos rather than love. Even Spinoza (2001) explained that this love only causes harm and does not empower a person holistically. In light of this, this study only uses love as passive effect for demonstration of the suffering it can cause, and not as a representation of the true nature of love.

7.3 About Confucian philosophy of love

Many philosophies of love studied in this thesis have been used for understanding love. However, the Confucian philosophy of love has been the least mentioned in the last two

chapters, because even though Confucian philosophy is loving in nature, through this study I am convinced that the Confucian doctrine Ren is not a description of love.

Ren, as a Confucian doctrine, is often translated as benevolent love (An, 2008; Huang, 2005; S. Kim, 2008). However, Confucian Ren appears not to be love. It is correct that Ren exudes many characteristics of love, such as being all embracing, selfless and is exuded from one's being, but, unlike other descriptions of love in this study, Ren is only expressed through restricted rituals and rules – Li. As a result, Ren is not love, for no feeling of love is considered as Ren unless it is expressed through Li. Ren can be said to be more focused on how to express love than one's experience of love. With this understanding, Ren should be considered as an expression of love, which is distinguished in this study as virtue.

Huang (2005) suggested that “the most fundamental meaning of Ren is to love” (p. 39); therefore, it can be said that Confucius intended to use love to express love. However, unlike other virtues such as courage and forgiveness, Ren is also acquired through following the guidance of Li (Yu, 1998). The Confucian virtue Xiao is considered the foundation of Ren. The metaphor Confucian philosophers often use to describe the relationship between Xiao and Ren is that “the virtue of Xiao is the root of a tree, and the virtue of Ren is the branches of the tree. Without the root, the branches cannot grow. With the root being damaged, the branches will die too” (p. 29). However, like Ren, Xiao is also not simply the love towards one's parents; it is also bound by specific ways of treating one's parents. Simply being a loving being and exuding love does not make one a Confucian gentleman; only one who can express one's love specifically through Li, is an ideal Confucian (Yu, 1998). Confucius may have tried to train people to incorporate their feeling of love into Li in everything they do, but Li restricts one's action and expressions of love, it is contrary to the spontaneous nature of love and denies the self expression of a person in his or her way of expressing love. I believe that Confucius' attempt to spread love in society by teaching people to live their lives according to a specific set of ways to express love – ‘Li’ – is at the best a great intention, but this way of training and learning towards love is against the nature of love. Thus, Confucian Ren cannot be regarded as an accurate representation of love, and fails to be an authentic expression of love.

7.4 Love as a way of seeing the world

Various philosophers of love described the experience of love as empowering, godlike or enlightening (Burch, 1950; R. Li, 2011; Makransky, 2008; Nussbaum, 1994). It seems that love appears when one views an object in a way that is aligned with the object's true nature. Spinoza (2001) suggested that the intellectual love of God is a way of seeing the necessity of all things in the world as God does. Thus, love is a way of seeing the reality, and the feeling of love is caused by a way of seeing an object that reflects its true nature. It is this way of seeing things that reflects one's being, and as the natural reflection of this way of seeing the world, all one's words and actions exude love.

Many philosophers of love studied in this thesis have been idolised and mystified by many people. In fact, people like Lao Tau and Buddha are often regarded as godlike and as people who know it all. Huttar (2009) claimed that "Buddha was not just someone who could love everyone; he also knew everything too. He knew everything. He was awake" (p. 85). I don't believe that Buddha or Lao Tzu knew everything, but I don't deny the possibility that these people had the answers to, and could give clarification, to all the situations that seemed confusing to people in their lives. However, it does not take one who knows everything to answer all the questions of a confused person. Love is a way of seeing things and by changing one's way of seeing the world, one's whole world transforms. Life is confusing not because one does not know everything; it is confusing because one's way of seeing life is contradictory to the nature of it. Many great philosophers of love inspire and teach people love by using objects in nature, such as water, trees, and the sun. These philosophers do not need to know more than others do, they only need to see everything through love. As a result of seeing the world through love, they can see the love in everything that other people don't see; this is how they can show people the blessing in every situation and see things from everyone's perspective. Only with a dualistic view, life is full of confrontations and complications, because confrontations only happen when one's view of the world is not consistent with the nature of a situation. When one is able to see things through love, difficult tasks in one's life don't just become less difficult, they may become easy, or even insignificant or not worthy of one's time at all. The way that one measures what is easy and difficult, or what is significant in life, is only valid through one's way of seeing things. When one's way of seeing an object changes, the entire scale changes; for example, various tasks such as carpentry and computer repair are easy for some people but difficult for others. There

are also many things, such as rugby and soccer that are significant to some people and insignificant to others. Love is transformational because it is a way of viewing things that creates a whole new scale of what is possible that is unimaginable to people who have never viewed the world in such a way before.

Therefore, when various philosophers of love stressed that love needs to be learnt, the purpose of this learning has never been about information. It is about learning about a way of seeing the world through love. This study reveals that a view of love is seeing the world holistically; only through an all embracing and holistic view, can love appear. (Huttar, 2009; Johnson, 1951; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001). However, viewing the world dualistically seems to be the natural perspective of the human culture, and seeing things through love needs to be learned. Christians even suggested that “no motive for love can be found in human nature. As a creature, man is substantially distinct from God, that is, from love. As a sinner, he is separated from God, that is, from love” (Burch, 1950, p. 416). The notion of human instincts resembles this view. The BBC documentary series ‘human instincts’ (Winston, 2002) revealed various human instincts, but love was not mentioned as an instinct. An apparent reason is that instincts are inbuilt to help a species to survive, and love is not about survival. It can be said that love is not an instinct that human beings are born with but it is acquired by learning. The only way one can experience love and acquire love in one’s life, is through studying and following love.

Even though love is not a human instinct, and it is learnt, it is undeniable that most people have experienced love in their lives at some time, especially young children. It is commonly believed that children exude unconditional love. So, if this is true, how can we have love at our birth and through parts of our childhood, but lose it? And how can we try to pursue this feeling of love for the rest of our lives without knowing how? Based on the understanding of love acquired from this study, I propose that, even though love is not in one’s instincts at birth, a child is born with a non-judgemental and all-embracing world view that exudes love. It is a child’s view of this world that gives him or her unconditional love. Of course a child is not perfect; he or she is filled with raw human instincts, but his or her ability to love is beyond most adults. Without any prejudice, a child is able to love people for everything they are and love them without holding back. However, survival instincts dictate that a child’s priority is to learn to adapt and survive in human society. Every day one learns about who should be loved and who should be hated; when one deserves love and when one doesn’t; in

what situation one is good enough and sometimes when one isn't... As a highly adaptive species, almost every child successfully adapts to this dualistic way in which people view the world. As the duality of everything in one's life is established, love is lost. Although love may appear in one's adult life many times, love seems significantly less, and it seems to occur only as by accident, for more often than not, a lover is unable to describe how love happened, repeat the process or replicate the same love. Thus, love's way of seeing the world is acquired through understanding and experiencing the true nature of reality. Without knowledge of how love was acquired in the first place, and with strong dualistic views on what is good and what is undesirable, human society often considers the unconditional love of a child as naivety, or an immature world view caused by lack of experience of suffering. However, as we now understand, love is a way of seeing things, and so is suffering. I believe it is because human society is consistent with unloving ways of seeing things that people of greatness, such as Nelson Mandela, Mahatma Ghandi and Martin Luther King Jr, are.

Even though many philosophers of love have written about love and intended to help people with love, we are still learning about these same words after two thousand years. Many great people of love, such as Nelson Mandela and Ghandi, have transformed the world and spread their love to everyone they touched, but it seems that love and transformation of society or the world ends with them. This is why I believe that mere expressions of love, without education of love, is like giving people fish and not teaching them how to fish. It is meaningless to me to be another significant philosopher of love that people learn about after two thousand years. Regardless of how much awareness of love and experience of love one has, without being able to give people the skills to generate love and grow towards love in their lives, I fail as an educator. This is why education is the key to transforming a society. I believe that only when educators have acquired this power, will society be transformed. Educators are like blood in a human body; blood is everywhere in a human body, and it travels to every part of a human being and gives life no matter where it goes. Educators are working with people who are there to learn every day. Many educators may not remember, or be able to count how many people they have taught. When educators acquire love, all teaching becomes an education of love. Thus, everyone in society can have opportunities to acquire love. When educators all over the world become beings of love, there will be people who exude love and are committed to the greatness of others on every street and in every shop, and when every educator is a being of love, the world can be.

7.5 Education of love

Based on the study of various philosophies – Christian (Burch, 1950; Johnson, 1951; Lillie, 1959), Spinoza (2001), Buddha (Hanh, 2008b; Huttar, 2009; Makransky, 2008) and Lao Tzu (2009) – love is totality, it sees things holistically. Everything on earth that plays a part of making the world a whole balanced and as the way it is, plays a part in love. This is why in learning no knowledge is complete knowledge if it cannot communicate love; for if one does not see things through love, one does not see things holistically. As we found in the previous chapters, any knowledge about the universe, truth, happiness and personal development is knowledge of love; therefore, any information on these subjects not incorporated in an experience of love, is not complete knowledge. It is possible for one to have a tremendous amount of information on love but never experience any love in one's life.

In the previous chapters, we identified that there are two types of knowledge on love presented by the philosophers studied: one type is the knowledge on love as a phenomenon, and the other type is love as its manifestation. Love as a phenomenon is information about what love is: this type of knowledge can be acquired by reading, learning theories, memorising formulas, discussions and all kinds of linear learning. However, because love is a way of seeing things, not just mere knowledge about things, this type of knowledge alone does not guarantee one's experience of love. The knowledge on love as its manifestation describes the love that is manifested in a being, and as a result of becoming a loving being, one exudes love in his or her words and actions. This type of knowledge creates actual experiences of love. According to Plato(2000), Aristotle(2000), Spinoza(2001), Buddha (2010) and Lao Tzu (2009), this type of knowledge is acquired through learning and practicing seeing things through love. As far as all of these philosophers are concerned, becoming this loving being is, in fact, the sole purpose of learning, growing and developing one's self. This is why this type of knowledge of love is crucial. The information about love, which includes information about everything, is only necessary when it serves the acquisition of love in one's being. No teaching in an education of love is considered adequate or legitimate unless the learners can experience love, feel empowered or/and acquire a way of seeing the information taught through love.

7.6 Teaching of love

Mere information, theories and mechanics of a subject cannot be considered complete knowledge in the education of love. Teaching that is information orientated, that does not focus on viewing the information in a way of love, is not an education of love. According to Aristotle (2000), no love can be experienced from an unloving being; therefore, one who is not a being of love cannot exude love. Even though one can talk about love and give information about love to students, as a result of this educator's being, he or she is unable to present to students what a loving being looks like in real life. One may teach and learn all about love in a classroom without any presence of love in the beings of either party. One may teach these subjects throughout one's career without understanding the nature of the world, without experiencing love and without being able to inspire others and help them grow towards love. At its worst, regardless of the numbers of year one studies the teaching of mere information may result in no transformation in one's experiences and views of life.

Education of love is not just about teaching the information of a subject such as maths; it is helping people to see maths through the eyes of Galileo or Einstein, people who see the endless possibilities of life in maths. The education of love does not focus on learning the information about a subject and hoping to eventually understand truth or experience love. The education of love helps people to grow and understand a subject through love and as a result of being loving. Therefore, a teacher's ability to see the world through the nature of love is essential to students' growth. Without an inspired teacher, no love can be experienced in a classroom; subjects can be seen as irrelevant and boring to the students. This is not an education of love. It defeats the very purpose of learning spoken about by all the philosophers of love studied in this thesis, which is the acquisition of a loving way of being (Aristotle & Crisp, 2000; Bien, 2010; Burch, 1950; Confucius & Lau, 1992; Di, 2006; Laozi & Hohne, 2009; Plato & Griffith, 2000; Benedictus de Spinoza, 2001). As a result, this is not an education of love.

In an education of love, if a student sees the subject as boring or irrelevant, this is the student's feedback that he or she doesn't see the subject through love. The student's feedback gives the educator a 'map' of where the student is in his or her empowerment, and by knowing exactly how the student sees and feels about the subject, the educator can

understand which part of the student is not yet empowered. This is why dialogue is the key to an education of love.

7.7 Dialogue and communication

Dialogue as an important element in education has been recognised by many educators. Darder (2002) stressed that dialogue “must be central to our teaching, for it is through ongoing participation in dialogue that students begin to discover and experience their sense of empowerment” (pp. 109-110). In an education of love, dialogue is not used in a Socratic way, as its focus is not to form answers through series of questions. In an education of love, the focus of the educator is on student empowerment; dialogue is used as feedback providing information on students’ feelings, impressions and thoughts on the subject taught, as well as life. It is the main source of information for educators on what stage the students are at in their personal empowerment and growth towards love, in order to help them develop. Freire (1998) described “the good teacher is the one who manages to draw the student into the intimacy of his or her thought process while speaking” (p. 81). Through the teacher’s natural loving being, the students acquire a loving way of seeing the subject and the world that the teacher communicates both consciously and unconsciously. This dialogical process is relational. During this process, students get to know the teacher as a human being, and the teacher needs to fully understand students’ feelings and thinking before he or she can empower them. This is why Freire (1972) believed that “dialogue cannot exist, however, in the absence of a profound love for the world and for people” (p. 70), for without love in one’s own being, the educator may not be able to see love in the same areas that students don’t see love. As a result, one cannot help another to see things through love.

This inability to view life through love creates fear in many educators in showing their students their true selves. More often than not, one may choose to avoid this fear instead of confronting it. Buddha (Bien, 2010) recognised this human tendency to escape suffering, but he encouraged people to learn and work through it. Han (2008b) explained that Buddha believed that “if you do not understand the suffering you cannot see the path of transformation, the path leading to the cessation of suffering” (p. 32). One who runs away may escape one situation, but never grow one’s being. As a result, one keeps on running for the rest of one’s life and can never have freedom or experience love in these situation of fear. Nahn (2006) explained:

Suffering helps us to understand, that it nurtures our compassion, and that for this reason it is vitally necessary for us. So we must know how to learn from suffering, we must know how to make use of it to gather the energy of compassion, of love, of understanding (p.70).

I believe that negative emotions, and feelings of suffering, are our most effective teachers. Negative emotions are very strong and easy to recognise. They can be used as a beacon to indicate our dualistic view. Whenever one is suffering, one does not see things holistically and through the eyes of love. Thus, negative emotion is a reminder that there is an opposite side of a situation that one is not recognising or is ignorant of. When one returns to love again, suffering disappears. That is also to say, one who learns from suffering and confronts negative emotions leads a life of learning, loving and happiness, and one who avoids confrontations and focuses on building comfort or an environment where confrontation doesn't exist, lives a life of lifelong suffering. By communicating with students, facing confrontations that are triggered by students, one learns about one's self and one's dualistic views. This is how an educator learns and develops his or her self in a classroom. Aristotle (2000) understood that one's experience of others are merely mirrors of one's self. This means that, with all things in the world, confrontations are not caused by an external trigger a person reacts to. These external triggers are merely the reflection of one's existing insecurity in one's self. This is why Aristotle (2000) recommended that people use friends as mirrors. The classroom is one of the best places for a teacher to learn about his or her self, for there are multiple personalities in a classroom. By communicating with students as equals, all the insecurities of one's self can be triggered in a classroom. By following love, learning to view one's self holistically, and keeping on getting feedback from the students, a teacher has the opportunity to develop him or her self faster than people of many other professions. This is what Freire (1972) meant by "the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach" (p. 61). For this kind of personal development is possible when there are students who can constantly give the educator feedback on what they think and how they feel about the subject and the educator. With such understanding, Freire (1972) said that "authentic education is not carried on by A for B or by A about B, but rather by A with B, mediated by the world – a world which impresses and challenges both parties, giving rise to views or opinions about it" (p. 74). As a result of practicing love, both the students and the educator

develop their views of self holistically, respect and love each other holistically, and approach knowledge holistically in this education. All of these mutual benefits and development are only possible through dialogue and communication.

7.8 Educators of love

However, this education of love is mere ideology without committed educators who represent love. Both Freire (1972, 1998, 2005) and Palmer (1998) are very clear that an education that does not focus on empowering people, also does not focus on producing empowering educators. Palmer (1998) explained that many teachers' training focuses mostly on teaching strategies, techniques and tactics, but many inspiring teachers do not use these techniques. Some may teach using styles that are opposite to, or against, the recommended ways of teaching, but whatever teaching style they use, these teachers are inspiring. Palmer (1998) recognised that "good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher" (p. 10). In other words, teaching that inspires people is comes not from technique but a teacher's being. Palmer (1998) further explained that "good teachers share one trait: a strong sense of personal identity infuses their work" (p. 10). Therefore, good teachers make a difference to students as their authentic selves. In a way, all techniques, strategies and tactics are tools with the intention of replicating the impact of an inspiring being, but none of these techniques or strategies is what truly makes a difference; one's loving being makes a difference. This is why Palmer (1998) concluded that "technique is what teachers use until the real teacher arrives" (p. 5). An education of love trains teachers in their being, in their own empowerment and ability to see life through love. One who truly loves people and the world is much more likely to help people experience love, than one who does not exude love but only tries to copy various seemingly effective actions, hoping that these actions can trigger the experience of love in his or her students. Aristotle (2000) said that what is distinct about a being is that it is consistent, a being of love is consistent in the way he or she speaks, acts and treats people. As a result, a loving being can communicate love both consciously and unconsciously twenty four hours a day. The longer someone spends time with a being of love, the more they experience love. On the other hand, techniques only cater to specific situations. In addition, if technique is used by an unloving being who spends the rest of time unconsciously speaking and acting contrary to love, this inconsistency in one's being may cause the students to be disempowered as well as losing

respect for the educator. Therefore, an education of love focuses on empowering and developing an educator's being instead focussing on techniques and strategies.

7.9 A being of love

To empower people and help them grow towards love, an education of love requires educators who reflect and exude love. As a result of their natural being, people's experience of life transforms by listening to, experiencing life with, and being in the presence of this empowering and loving being. This is why an educator of love is not a job description; it is a being that commits to his or her self development and commits to the experience of love and happiness of everyone else. Thus, an educator of love not only empowers people in a classroom, he or she sparks change no matter where he or she is. Unlike being an empowering person in daily life, an educator of love recognises that he or she can truly accelerate a person's development towards love in a classroom. The classroom is a place that enables an educator of love to help develop and empower people holistically and systematically through the subject he or she teaches for a long period of time. During this time, an educator of love not only empowers the students, he or she also gives the students tools and skills, and helps them to form habits to empower themselves and deal competently with disempowering situations in the future. Forming an empowering being can be the most difficult part of this learning, but one needs to remember that when a loving way of seeing the world is acquired, everything else falls into place as a natural reflection of this being.

In the previous chapter, many qualities of educators of love were identified, but all of the qualities such as kindness, courage and humility are merely the reflections of a loving being. Therefore, the most important part of a teacher's training needs to be about one's commitment to become a loving being. According to Plato (2000), Aristotle (2000), Spinoza (2001), Buddha (Baehr, 2009; Hanh, 2006) and Lao Tzu (2009), commitment to one's self growth to love is the commitment to one's happiness, self actualisation and enlightenment. One, who is not committed to one's own greatness and freedom, is unlikely to understand the significance of love and assist others to develop towards love. One who does not understand love, can only have the best intentions for people, but cannot help them experience or acquire love. Buddha (Bien, 2010) was very clear that love is not merely intentions of loving, it is the actual ability to seize suffering for others. Freire (2005) also suggested that "loving is not enough; one must know how to love" (p. 82). By being committed to learning about love, one

is committed to accurately exude love, express love and inspire others with his or her love. To be an educator of love, one first and foremost needs to have commitment in developing one's own ability to love.

According to Aristotle (2000), one's perception of the world is the direct reflection of the love in one's self. As one develops towards love, one is capable of loving one's self more holistically, and because of this holistic love of one's self, one can love the world more holistically. Students are mirrors for the educator; if the educator does not see the students as loveable or only loveable in certain situations and not loveable in others, this only reflects the educator's stage of his or her development towards love. As the educator learns to love his or her self more holistically, he or she can love various personalities as well as both strengths and weaknesses in people. An educator of love never says that a student has an inability to learn, that a student is incapable of achieving or being great; it is never an educator's place to deny what a student dreams is possible. All of the limitations that the educator perceives as reality only represents his or her own inability to transform his or her own life. These limitations do not help one to live life to the fullest. Therefore, no student deserves these limitations. However, an educator needs to be aware of how easy one's limited perceptions can be imposed onto others. A typical example is the case of people with disabilities. The fact that a person does not have arms or legs is irrelevant to his or her ability to drive, swim, run or achieve. It is no different from the fact that human being can fly without wings. However, most of these people are seen as weak, are being looked after by others, and are never seen as people who can have extraordinary lives or look after themselves. When authority figures, medical professionals, and family members, as well as other people, are all limited in their own beings, and they see people with disabilities as less capable than them, they are likely to tell people with disabilities that many things are not possible for them, because many things are not possible even for people who have all their body parts. This is how a society can limit a person's growth and it may be happening every day. This is how teachers can limit a student with his or her own limitations. An educator of love can never doubt the ability of his or her students, but only his or her own limitations. It is not the job of an educator of love to evaluate the capability of students, but only to help and empower them to grow towards love. To make this even clearer, if an educator cannot see his or her students as potential people with great impact such as Nelson Mandela, Martin Luther King Junior or Mahatma Gandhi, this educator needs to keep his or her focus on developing a more holistic view of the student

as well as life. In the meantime, the least this education can do is try his or her best to not influence the students' growth with his or her own limitations.

One's commitment to helping students acquire a way of viewing the world through love is one of the significant traits that define one as an educator of love. The commitment to educate is the commitment to help one grow towards love; for an educator of love, the sole focus in educating students should be on the personal growth of the students. However, one thing that needs to be clarified is that, being committed to love someone is not about protecting them from emotional pain or suffering. The philosophies of love studied clearly state that suffering is caused by views that do not reflect the true nature of an object (Aristotle & Crisp, 2000; Hanh, 2006; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001). With suffering, one can experience one's own inadequate view, and have an opportunity to learn and grow towards love. Buddha (Bien, 2010), Lao Tzu (2009) and Spinoza (2001) clearly understood that suffering only disappears in the presence of love. One who intends to protect another can only protect the person from experiencing a situation, but not from suffering. Without the experience of a situation, one loses an opportunity to grow towards love through the experience. There are teachers and parents who may protect and prevent the growth of youngsters for their whole lives in the name of love. But without awareness, these teachers and parents have left these youngsters with no capacity for dealing or coping with many situations in life. As a result, these youngsters have never learned to view things holistically; they can be easily traumatised, their dualistic views can cause them a tremendous amount of pain, and they can experience depression and suicidal behaviour in their attempts to escape the pain. It is only logical to protect the people one loves from the danger and nastiness of the world if one perceives the world as dangerous and nasty; thus, one who commits to empowering others needs to grow one's own ability to love. Commitment to others does not involve protecting them from experiencing life. Buddha (Bien, 2010), Lao Tzu (2009) and Spinoza (2001) explained that the concepts of good and bad are not absolute; nothing can exist without both strength and weakness, or the ability to affect others and be affected. Single-sidedness is an illusion. For love is unconditional; it both challenges and nurtures. There is nothing one needs to be protected from, every experience is an opportunity to learn and grow towards love. The commitment of an educator of love to people is a commitment to this growth.

An educator of love who commits to people's growth towards love is unstoppable, because by exuding love he or she is not dictated to by external forces. An educator of love not only commits to the students when the students respond well to his or her teaching, but also when the students refuse to learn, have given up on themselves, or respond negatively to the educator. If an educator is simply positive when people respond to his or her teaching positively, and negative when people respond negatively, then the teacher is at the mercy of external forces, and to an educator of love, it is not commitment but the natural reaction of a passive being. Love represents wholeness; commitment to people is a commitment to the wholeness of a person, not the effect he or she has. Many people who promise to love another for the rest of their lives fail because, even with the intention to commit to something or someone, as a passive receiver and a victim of all external effects, one doesn't have the ability to commit but merely react to external forces. True commitment is not affected, or changed according to external forces. As a result, only a person of love can truly commit to another person. For an educator of love, the commitment to people's greatness and growth towards love is also the promise of an educator that he or she will give all his or her sweat, tears and life for the greatness of people no matter what happens. If one can be a being who truly loves and commits to students' growth, trust never needed to be earned or communicated, for every student will feel the love and commitment this being exudes.

7.10 Conclusion

This chapter reveals that an education of love teaching people to see the world through love, and one's being simply reflects one's way of seeing things. When one sees the world through love, one's words and actions, as well as choices, naturally reflect love. Therefore, an education of love is the education of everything; the only difference is that knowledge about everything is not complete knowledge without combining the experience of love. Since "there was not a single thing in this world that did not consist of love or was not created by love. Nor was anything not sustained by love" (Huttar, 2009, p. 153), information about a thing without the experience of love is not complete knowledge of the thing. This is the focus of an education of love

For such education to be possible, educators of love are the key ingredient. Without people who understand love and exude love, one has no choice but to learn only information of things without love. The role of educators of love is to guide the students in seeing the subject

through love, and inspire them to expand their visions and dreams while learning to see life holistically. An educator of love is one who is committed to the greatness of people, because of the love within; he or she is one who is courageous, kind, and willing to take responsibility for people's growth towards love. People of love, such as Martin Luther King Jr, Nelson Mandela and Ghandi, may be rare in a society that educates without love, but in an education that consists of, and reflects love in every way and at every level, creates nothing less than people who are filled with love and empowering outlooks for life and people.

CHAPTER 8

RECOMMENDATIONS AND CONCLUSION

8.1 Introduction

Based on the findings and the discussions on the topic of love and love's relation to education, this chapter offers recommendations on how to create an education that reflects love, how to teach from a place of love, and how to conceptualise teaching as an act of love. The recommendations will draw on the knowledge on love and education of love gained in this thesis. These recommendations will reflect the author's perspective on what is urgently needed to enable educators to teach from a place of love, and think of teaching as an expression of love. This chapter also concludes the thesis and it is the summary of the whole study and the end of this journey.

8.2 Overview of findings

This thesis discovered that love is the true nature of everything, and as a result, the education concerning everything on this planet, about truth, people, and emotions... are the teachings of love. As such, it can be said that education of any form and on any subject, is an education based in love, even if love was never mentioned in the subject. As the true nature of everything (Burch, 1950; Huttar, 2009; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001), all subjects consist of love, and no knowledge is a complete knowledge without the acquisition of an experience of love that is the nature of the knowledge.

Since the oldest philosophy of love studied in this thesis over was formulated two thousand five hundred years ago, many philosophers have spoken of the power and significance of love. However, love still seems to be difficult to understand and acquire. All the philosophies of love studied show that there is no lack of information about love, but as a way of seeing things, without the experience of love, all this information is interpreted and filtered through a way of seeing the world without love. As a result, love is seen as confusing, controversial and paradoxical. The abundance of information about love causes many endless academic arguments instead of being used as guides to acquire love.

I believe that human civilization has suffered severely on the journey to love in the last two thousand years. It is impossible to teach from a place of love without having acquired a way of seeing the world through love. In the East, the Confucian attempt to help people to experience love through rituals (Li) failed miserably, without a loving way of interpreting Li, as “Li comes to be more and more rigid and inflexible, and moves far from Ren as love. Li was eventually accused, in the May Fourth movement (Chinese anti-imperialist movement, year 1919), of ‘eating man’” (Yu, 1998, p. 341). Without the educators’ abilities to teach from a place of love, Li became mere rules for actions that are irrelevant to love and eventually became a burden to the people. In Western history, Christian’s condemnation, slaughtering and crucifying of disbelievers and blasphemers in the name of love also epitomise the harmful and destructive impacts an education of love can cause without an educator’s ability to teach from the place of love. Liu (2007) said that “astonished by tragic events in history, people—including some Christians—often wonder why Christianity as a ‘religion of love’ could ever have resulted in religious hatred and persecution of non-Christians” (p. 686). The tragic past of Christian history clearly demonstrates that without the ability to teach from a place of love, no love can be experienced in one’s teaching, even if it is a teaching about love. Teaching from an unloving view eventually destroys love, which is the very nature of everything. I believe this is why that even though love is spoken of by various philosophers and leaders, as well as educators in recent years such as Freire (1972, 1998, 2005), hooks (2000, 2003), and Palmer (1998), the application of love in curriculum design, teaching plans and education purposes still rarely reflect love. As a result, the ability to teach from a place of love needs to be the foundation in all that teaching is built on. Only through this can teaching be an expression of love. However, it is impossible for an unloving being to express love, and as a result, a method of training educators to become beings of love is key for them to teach from a place of love, and have their teaching reflect love.

8.3 Implications for teaching and teacher education

The findings of this thesis suggest love is a significant if not essential component in teaching and therefore should be an integral part in any teacher training program. There are two aspects that should be considered when educating teachers. The first is the learning of love, and the second is developing the ability to always teach from one’s true being, the authentic self. The findings of this thesis demonstrate that when love is acquired, it is expressed

through one's being and that without the ability to exude one's authentic self in teaching and learning contexts, no love can be expressed.

8.4 The learning of love

The learning of love includes the information on love but is not limited to it. Love's way of seeing things is holistic (Huttar, 2009; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001), the learning of love is thus the learning of seeing things holistically. Trainee teachers need to acquire the basic information on love such as that it is the nature of the reality, the harmony of opposites, that its permanence lies in its ever rotating nature, and it manifests in a being as a way of seeing things holistically (Aristotle & Crisp, 2000; Baehr, 2009; Burch, 1950; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001). They would also need to know that the lack of experience of love as well as suffering is caused by attachment, resistance to change, dualistic views or any thought or belief that is inconsistent to the nature of the reality (Huttar, 2009; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001). Trainee teachers would need to learn that negative emotions represent dualistic views (Baehr, 2009; Huttar, 2009; Laozi & Hohne, 2009), and that recognising them is a great way of building self awareness. By frequently recognising one's own negative emotions, one learns about one's self, which helps one to look at a situation critically and recognise the cause of unhappiness from within instead of focusing on external forces.

Trainee teachers could begin to analyse negative emotions by considering their past experiences, including when the negative emotion was triggered, what the negative emotion was about, and their feelings and thoughts at that moment. To recognise one's negative feelings and to learn how to transform one's view holistically is an essential component of love, and teaching from love. When trainee teachers are able to triumph over negative or disempowering situations they are more likely to become proud of themselves, feel happy for each other, and be excited to discover new ways of looking at things that empower them. In time, they will become skilful in recognising their negative feelings, and eventually, the holistic view will become their natural way of seeing things.

8.5 Love in a classroom context

To teach from a place of love, one needs to have acquired love on an experiential level (Aristotle & Crisp, 2000; Huttar, 2009). A question that educators commonly ask is: how can I create experiences for various personalities in a classroom simultaneously? This is a legitimate question, but while this issue can be confusing to some, it has been done countless times in the past as well as in today's society.

There are two elements in creating an experience for students in a classroom context. One element is the facilitator element. The fact is that many effective seminar presenters and public speakers throughout human history have inspired hundreds, thousands and millions of people with the same words. A great movie also communicates the same message and impacts upon millions of audience members simultaneously. To impact mass audience with the same message is not new, although individuals are likely to think of it as impossible due to one's own inability to understand and create experiences for others.

The most ancient way to communicate experiences is through storytelling. This form of teaching enables the audience to live/relive an experience through the speaker. Through a story, the audience not only understands everything the speaker says, they also feel, see, and experience every moment of the speaker's experience. As a result, the audience acquires a method of seeing things and experiencing the story through the speaker's eyes. I believe that this is the main reason why people prefer to learn from successful people they look up to; it is not the knowledge that is essential, but learning how to see people, situations and the world through this successful person's eyes that helps them to relate to and deal with situations effectively.

In teaching from love, even though many key concepts may not be in a story form, every key concept needs to be demonstrated by various real-life experiences as examples in order to help people relate to the concept on an experiential level. These examples are preferably the facilitator's personal life events or stories, as having experienced an event personally one tends to describe it in a more detailed and more engaging manner. Personal examples are important also because an educator of love needs every student to know him or her as a real human being, and as a friend who stands by their side (hooks, 2003; Palmer, 1998). By sharing one's personal stories as examples, students can go through the teacher's life

experience with him or her and have the opportunity to see the world through the teacher's eyes. Because the teacher is a representation of love, the students acquire a way of seeing things through love by listening and analysing their teacher's stories.

The other element is the students themselves. The teacher may have limited examples to share with a class, which may result in some students not able to relate to the concept fully. However, there are endless possibilities when it comes to the students' personal experiences. It would be important to have trainee teachers teach a key concept to each other after it has been taught by the teacher. The purpose is not to simply repeat the concept or demonstrate that they understood the concept accurately, it is to help the trainee teachers experience the concept through their own teaching and the teachings of their peers. This involves using the student's own life experiences and stories as examples to demonstrate the concept, and help their peers to experience the concept through the speaker's eyes. As a result, each student would be much more likely to grasp the concept on an experiential level after having learnt to apply the concept to their personal life, as well as learnt how the concept is applied to the lives of their peers.

If you combine these two elements, all important concepts in a training program could be communicated accurately and communicated through a loving way of seeing the concepts. More importantly, a community of close comrades who are committed to love and teaching from a place of love can be formed. By sharing personal experiences with each other and by listening and experiencing each other's lives, students will care, support and become close to each other emotionally. As a result, they will generate a loving environment that reflects their loving beings.

8.6 Training a being

hooks (2003) said that an education of love is one that can reflect that "the student who is whole can achieve academic excellence" (p. 180). The key to educating loving educators is to instil the belief in them that by being the way they are, and being both their strengths and weaknesses, at their best or worst they are good enough for any goal they want to achieve, and deserving of all love and happiness.

Love is a way of seeing the world that is reflected through one's way of being (Aristotle & Crisp, 2000; Burch, 1950; Huttar, 2009; Laozi & Hohne, 2009). In order to exude love from one's being, one needs to be fully aware of one's being. Both Buddha (Huttar, 2009) and Lao Tzu (2009) stressed that a being only exists in the present, and love and happiness also only exist in the present. Only when one is living in the present, can one be aware of one's being. Therefore, to train educators to become beings of love, the priority for any teacher's training program is that it needs to be built for the present. This means that from the moment students start their training, no student should feel that he or she is chasing after an elusive future where they can be called a teacher: they are teachers who are in training to further develop their beings and teaching skills. They should all be seeing, spoken to, trained, and held responsible as teachers.

Darder (2002) said that "whether we are conscious of it or not, teachers perpetuate values, beliefs, myths, and meanings about the world" (p. 56). Every statement represents a way of seeing things, this is why "education never is, has been, or will be a neutral enterprise" (Darder, 2002, p. 56). With that said to be responsible for the values and beliefs one may communicate to students, teachers need to be trained to treat every communication in their lives as a teaching experience. Whether one is speaking to a friend, a family member, a co-worker, or an authority figure, one is teaching the other party a concept. This concept can be one's feelings, opinions, or description of an event. In an effective teaching experience, one is able to communicate any concept in a way that people can understand, feel, and relate to accurately on an experiential level. One's life is one's training ground, and every person one encounters are one's students. All negative feedback and conflict one encounters in life should be treated as mere miscommunication, misinterpretation, or lack of understanding. No mistake of failure is related to one's self worth, is due to incompetency in one's communication skills, which can be improved with practice.

Freire (1972) stressed that an education of love does not dominate people, an education that liberates people encourages dialogue and inspires people to learn willingly for themselves. In daily situations, people have every right to say no, or choose not to listen if one is ineffective with communication. By practicing teaching as communicating concepts, emotions or thoughts on people from different social and family roles one encounters, the trainee teacher would be forced to eliminate any inherited negative ideas or stereotypes regarding teachers as

being above students, or students as having to listen to the teacher even when he or she is uninspiring, incorrect, or irrelevant.

By practicing teaching constantly and consistently, teachers are always in the present. By teaching various people in everyday life, one is not learning to become a teacher, but being a teacher at every moment. By teaching different subjects to different people throughout their lives, trainee teachers are constantly mastering ways of presenting information and expressing themselves effectively and accurately. They will develop skills in creating interest, and teaching and inspiring people of various personalities and social stratus at any time, in any environment. These trainee teachers would learn not to blame students' incompetence in the classroom as a lack of capacity to learn or any negative stereotype regarding a student's limitations or backgrounds. Their only concern would be how to express themselves and their subjects effectively to each student. By practicing teaching to people they encounter in their daily lives, trainee teachers would form ways of relating to all students with respect. As a result, a being that respects students, encourages dialogues and is committed to the effectiveness of his or her teaching is born.

A teacher with a focus on their 'teacher being' could become a master of communication. Their ability to teach others in different situations would be unimaginable to educators who only practice teaching in a classroom context. These teachers would be experienced in teaching students in all areas of their lives regardless of the student's willingness to learn at the beginning, or the environment in which these conversations take place. They would not complain or blame students' willingness, mindsets or ability to learn, they would not need various pre-conditions and restrictions in the classroom settings or student mindsets in order to teach effectively. These teachers could be great educators because teaching is not what they do, but is in their natural being. These teachers are effective communicators: this is why they could produce effective teaching anywhere and in any situation without disempowering thoughts, words or actions directed towards others or themselves.

8.7 Training one's commitment

Freire (1972) said that "love is commitment to others" (p. 70). The foundation in being an educator of love is a commitment to people's acquisition of love, as without being committed to people's greatness, one is not a being of love.

Teachers who abuse, molest, and have sexual relationship with students are reported by media almost every year, showing that just because one chooses to be an educator, this does not mean that one is committed to empowering people. Love benefits people, and as a reflection of love, an educator of love commits to help people to experience love (Aristotle & Crisp, 2000; Burch, 1950). I believe that there is no teaching skill, strategy or ability to inspire people more important than one's commitment. If the commitment to help people experience love is not instilled in a teacher, I don't believe that there is any point in training the person at all, for no one can know whether they will take on the responsibilities of a teacher. In an education of love, commitment to people is not optional; it is the foundation upon which everything about teaching is built on.

As a reflection of love, commitment cannot be forced or taught, but it can be achieved by guiding and inspiring the love and righteousness that is already inside of people. An important part of helping a person realise his or her commitment to others is to help the person recognise why and how empowering people also empowers him or herself.

Freire (1998) said that "whether the teacher is authoritarian, undisciplined, competent, incompetent, serious, irresponsible, involved, a lover of people and of life, cold, angry with the world, bureaucratic, excessively rational, leaving his or her mark on the students" (p. 64). The first step of becoming a committed teacher is to recognise the significant effect a teacher can have on students' lives, both positively and negatively. Teachers need to study in detail both inspirational educators, and uninspiring or bad educators. The impact that great or bad educators can have on student's way of seeing the world, and how these effects can impact a student's life in the long run need to be analysed in-depth. This is to spark strong emotions and help teachers to form a strong ethical stand on the kind of educator they want to be, and more importantly, what kind of negative, harmful, and limiting educator they will never be.

The purpose of distinguishing these characteristics of both good and bad educators is to help teachers to create a declaration of who they committed to be as educators. A declaration of commitment to one's growth, people and society should be the most important part of being a teacher. It represents the purpose, goals and dreams of the person with regard to being a teacher in the world. A declaration is the representation of the teacher's commitment as educator, and his or her promises as a teacher. It directly impacts the quality of the teacher's own life, as well as everyone he or she encounters. Therefore, these declarations should be

detailed, and should include every quality and attribute the teacher is committed to be, and committed to never be. In a teacher training program based on teaching from love, trainee teachers should be seen, treated, and held responsible as these beings, by peers as well as their teacher. The teacher's role would be to help these students to fulfil their personal dreams of who they truly want to be, instead of forcing or imposing values onto them.

8.8 Position of an educator of love in a classroom

Both Freire (1972, 1998) and hooks (2003) believed that teachers and students should be partners who support and help each other in acquisition of knowledge. Therefore, a teacher's role is to inspire, lead and guide the students not by telling them what is right, who they should be, or how they should teach, but by leading the students towards the direction of love, guiding them through disempowering ways of seeing the world, and sparking the love for people and life that are already resting deep inside of them, underneath their fears and suffering. In an education of love, no task, exercise or practice should be forced upon the students. The teacher, as a being that sees the world through love, is the one who helps the students to understand the purpose of every exercise through the eyes of love. Only through a being of love, can the students see things through love. In this way, they will complete all the exercises because they want to, will feel positively about the completion of each exercise, and will be excited about doing them.

8.9 Evaluation

In training teachers from a place of love, it is not the teacher's job to make the final decision on the trainee teachers' competency or progress. Trainee teachers' true competency and ability to empower every day people in the real world cannot be reflected in evaluation from teachers, other academic people or authority figures. Only the recipients of their education can evaluate a teacher's competency in educating them. The evaluations of an education of love should be performed by a focus group of people who are from various backgrounds and are interested in improving the quality of education. If a trainee teacher is not able to express his or her subjects love or commitment in ways that people can understand, feel inspired by, or/and be moved by, then this trainee teacher is not competent as an educator of love. Love sees things holistically; it is never the incompetency of only one party that causes a failure. In this case, both the teacher and the trainee teacher fail. Both the teacher and the trainee teacher

would need to evaluate themselves rather than each other. This is a process of learning to know more about one's self and inadequacies in order to improve one's self as well as one's ability to help others. Both the teacher and the trainee teachers would need to evaluate themselves in areas such as: which parts of them are lacking in love or inspiration; the part of the trainee teacher that the teacher is confronted with due to being unable to communicate effectively or feels lacking in the power to inspire; whether the problem is caused by the lack of love, passion, commitment from the teacher/ trainee teacher, or lack of communication skill in expressing these emotions.

The evaluation of a loving being should ensure that no strategies or tactics are effective, but instead that only one who has acquired a loving being can pass the evaluations. Many people who are unable to exude love tend to project themselves as nice to people. But being nice will not create trust and does not communicate love. Being nice cannot hide all the negative reactions one has during confrontations, and it is irreverent to caring. It is mere manipulation of reactions of others, and it only benefits oneself by ensuring that people don't feel threatened by one's presence. These evaluations should be difficult or impossible to pass for people who have not acquired the loving being, but any training program should be set up in a way that if one trusts the program, focuses on the training and practices as the program has been designed, one's way of seeing the world will transform. As the result of becoming a loving being who cares and is committed to people's greatness, one can pass effortlessly. For when one is such a being, he or she exudes love both consciously and unconsciously, and people in this person's presence will feel his or her love and commitment both with and without words. These evaluations would become passable just by being one's natural self; they can be the easiest tests for one who has acquired the loving being a training program intends to produce. As long as one has this being, one should be able to pass these evaluations effortlessly even if they take the tests again after ten or twenty years without further study. This is because these evaluations test beings, not information.

8.10 Teaching community

All the practices and exercises in a training program on teaching from love should involve peers. Aristotle (2000) explained that love can be practiced through relationships with others. A class that is filled with educators of love should look like nothing less than a loving community where everyone cares, supports and commits to each other's greatness. When

students are practicing and training to teach from a place of love both in and out of the classroom with each other, it generates love between them and helps them to grow close to each other. By living and learning in this environment of love, students can truly experience love, express love, and be committed to people with their love.

In this community of learners of love, all decisions should be made as a group. By making all decisions as a group, a classroom culture can be established where students are empowered as important parts of decision making. Teaching is no longer based on the traditional structure of the teacher as the dictator who makes a rule and forces it upon the students, but instead as the enforcer of the classroom culture. By making decisions as a group, every student has clearly communicated their responsibilities and consequences for every action. Students can no longer resent their teacher for performing classroom disciplinary actions that are agreed on as a group, they can only respect their own decisions. An empowering education gives the students full information and choices, and also values their decisions and promises. An empowering education helps a person to grow and does not indulge students. If a punishment is decided by the group, the teacher will execute the punishment without exception, as it is an act to ensure the continuity of the classroom culture, and for the benefit of the class.

This community could then be expanded from a classroom to a teaching society, a society where every teacher is helping other teachers to grow. Every educator shares their declarations as teachers with each other, shares insights on how to deal with difficult and disempowering teaching situations with love, and support each other in fulfilling their commitments and purposes. This society will represent love in the world, and to the world, and as such it can be a shining example of what is truly possible for our humanity and human civilisation.

8.11 Ideal beings who are trained with love

Only with love, can beings of love who commit to love and the greatness of people be produced. With love, it is possible to produce beings who believe in their students so much that their students have no choice but to start to believe in themselves; beings who are so committed to creating a society that is filled with love, that students cannot help but want to find something to believe in that is worthy of them committing their lives to. It can also

produce beings who never allow students to see themselves as limited, so much so that these students can no longer doubt their abilities to live a life they desire. Only love can transform educators into beings who are capable of teaching from a place of love.

A loving being is the foundation of an educator's ability to benefit people and help them with their acquisition of love. Other courses in teaching should build on the acquisition of a loving being as the core. As such, we will then produce educators who do not only have the intention to love, but the ability and commitment to love, care and ensure their students' experience of love and growth.

8.12 Recommendations

Love is the nature of all things. Therefore, teaching of all knowledge is teachings of love. No knowledge is a complete knowledge without recognising the nature of it. Knowledge without love is knowledge that is not understood holistically. As a result, love is not just a tool educators use on students, it is also an important part of all knowledge. Any teaching that has not helped the student to acquire love, has not taught a complete knowledge. Many educators recognise the importance of love. Freire (1972, 1998, 2005), Palmer (1998) and hooks (2003) all believed that love is what liberates people, empowers people, and helps them to growth both as students and as people in society. In their writings, these educators constantly stress the importance of love in every aspect of teaching. However, without clear understanding and training methods on how to become such an educator of love, the power of love still cannot be reflected by educators effectively, and teaching can never truly become an act of love.

The last two thousand five hundred years of human history contains clear evidence of a constant human struggle in seeking love, enlightenment, and happiness. But with conflicts, war, and destructive behaviours towards others, the world, as well as one's self, it is evident that human society has not been successful in becoming a reflection of love. An education that prides itself on adding endless information to people's same world views needs to come to an end. Information is objective, but one acts according to one's emotions. Information only indulges negative thoughts with more reasons to be negative, and gives destructive thinking more ways to be destructive, and as a result, people can graduate from a university and still feel incompetent, disempowered, and more importantly, with no love for the occupation they have been trained in for years. Without recognising love and seeing things

through love, an education does not help people see that their way of seeing things and how they relate to the world impacts on the way they act and react to every situation. Without this awareness, success, failure, happiness or sadness all become mysteries or supernatural phenomenon that people are mere victim to. As a result, one's happiness is not something that is in one's own hands.

Through the literature studied, a strong tie between love and education is revealed. Consciously or unconsciously, education seeks love, and simultaneously, the presence of love is crucial to education. Even though love and education are inseparable, the importance of love may not have been fully understood and realised in today's educational practice. Without an awareness of love, today's education system may have been developing students one-sidedly.

Most of today's educational practice still evaluates students' competency by judging the accuracy of information the students obtain from their teachers; the scores in an exam represent nothing but the amount of information one has memorised. Without involving love in education, a student's being cannot be developed. At best, this educational practice values one's reflection; reflective essays are sometimes seen as a way to evaluate if the students have understood a taught concept. However, a student's reflection is simply what he or she thinks about the concept being learnt, whether he or she shares the reflection or not, no experience has altered this person, and he or she has not been empowered or transformed. This means if the student feels negative about the information, he or she still feels negative.

A more negative aspect of evaluating reflective essays, is that the teacher cannot comment on the students' opinion, because in this outcome and subject focused education, subjective opinions are taboo, and forbidden to be commented on, for this kind of education cannot measure it. Reflective essays are nothing but an emotionally orientated disguise for an objective outcome-focused education practice. As a result, this education does not enable personal development; it only produces graduates who memorise tremendous amount of information to add to their existing world view.

It is impossible to measure emotion in an education that focus on information. It is impossible to empower a person's being in an education that focuses solely on objectivity. The current education practice is an example of this. But through a study of love, a holistic

approach to education has been revealed. Love sees the world, loves everyone and develops beings holistically. Through love, an education that truly develops a person's being and transforms one's experience of life can be discovered. Educators who realise the power of love spend their life-time encouraging and sharing love. Freire (1972) said that as a representation of an authentic education, "love is an act of courage, not of fear, love is commitment to others" (p. 70). Hooks (2003) recognised that, as the most effective way to know the students, "love for them was far more likely to enhance my understanding of their capabilities as well as their limitations, helping them embrace a new understanding of the true meaning and value of love" (p. 134). Palmer (1998) also understood that as an educational tool, love develops both the educator as well as the student, love brings people together and reveals truth. It is apparent that love has tremendous impact in education, and this power and impact in education will be discussed in detail in the next chapter.

Albert Einstein believed that insanity is doing the same thing over and over again and expecting different results. Without a change in education, and without a transformation in the way of see things, this struggle and suffering may continue for another two thousand years. In order to transform this inherited unloving way of seeing the world, a teacher training programme that focuses solely on developing an educator's being, and helping them acquire a way of seeing things through love is in urgent need. Some educators may not see themselves as people who have the power to transform the world because their teacher's training did not give them an empowering and limitless way of looking at themselves as well as others. This world view needs to change in order to help people to feel limitless. Educators are like blood inside a human body: blood travels through every part of a human body, delivering chemicals that affect the qualities of the body and giving life (Lipton, 2005). Educators have the same power. What educators deliver in each corner of the world can affect the quality of life of every student and every person who has ever been a student in that corner of the world. Helping every educator to acquire love in their beings is equivalent to filling the blood with nutrients, only with educators who are reflections of love, students can be impacted upon by love, can experience love, can generate love for themselves and can spread love to every corner of the world. Being educated with love is where everything starts.

8.13 Links to past researches

There are links between the findings of this theoretical research and other educational research. Parrish's (2008) research is linked to this thesis in regards to how he recognised that love can and is only expressed through one's authentic being. In order to inspire students to learn, Parrish said that

Instructors and designers must to a degree be in love with their subject matter and the process of learning it and be willing to reveal their feelings about it. If they aren't themselves excited about what they are teaching and don't express that excitement to their learners (p. 104).

As a reflection of love, Parrish also encourages these educators to use storytelling and narratives to help the learners to acquire knowledge on an experiential level.

With the belief that "relationships are essential to the experience of education whether they are recognized or not"(Giles, 2009, p. 165), Giles' research distinguished various themes that resemble some elements of love distinguished in this thesis. This thesis distinguished that love is expressed through one's being and Giles (2009) also found that "when the teacher-student relationship matters, this can be seen and felt in each person's way-of-being" (p. 175). Giles recognised the importance of being one's authentic self in order to truly exude love. He said that an inspirational teacher is "not trying to be in a teacher's way of being but appears to be 'who he was as a person', 'a real person'. In so doing the teacher reveals his 'own-most', his most essential, way-of-being" (p. 124). Giles (2009) not only recognised the importance of teaching with love, he also distinguished that love in an educational context is expressed in one's being, and the key to express love is for one to exude one's authentic self at every moment.

Kim (2009) identified in his psychoanalysis thesis that "education has had an important role of preserving and distributing the core knowledge and values of a society" (p. 167). Kim explained that "individual desires and identities – matters in teacher", and "fostering teaching passion has an ethical potential in teaching others" (p. 167). Without the love inside of an educator, no empowerment or experience of love can be acquired by students. Based on this

view, Kim also put emphasis on the importance of teacher education. He said that “teacher education should be able to foster students’ teaching passion and provide a space for self-reflexion and further development of their teacher identity” (p. 169). Only when teachers become beings who empower others, can teaching really make a difference to students’ lives.

These past researches have all touched on the importance of the teacher’s inner world as the key to education. These theses recognise the significance of various inner qualities in being effective educators, and propose change in teacher educations. What is unique about this thesis is that it approached love, its qualities, powers, expressions, and impacts on education holistically. Because of the nature of love and its wholeness, every aspect of human emotion and inner quality is part of, included in or related to love, they can be understood by learning about love. More importantly, these inner qualities and emotions are no longer individual concepts and unrelated ideas that empower education single-handedly. Under the same umbrella of love, all of these inner and moral qualities are linked together as parts of love, and they can work with each other harmoniously and empower education as a whole. By understanding love and how it impacts every aspect of human behaviour, the power of love can be applied to various aspects of education.

8.14 Future research

The implications and research possibilities on this topic are limitless. Two impactful potential research topics are listed in this section of the thesis as topics that should receive further research.

An area can be further researched in detail is a teacher’s training program that focuses on the acquisition of love in a teacher’s being. The important implications of a new and revolutionary teacher’s training program have been stressed repeatedly in this thesis. The program needs to be a representation of love, which means through this program, students need to experience love, having acquired a way of seeing things through love, and are able to express love effectively to others. As a result, the program can produce teachers who represent love, and are the examples of what is possible through love in the world.

Another area that can be further researched within this topic is the creation of a methodology of love. This thesis distinguished that love is a way of seeing things, and through this way of

seeing things, the world can transform from a place of suffering, problems, dissatisfaction or sorrow, to a world of beauty, happiness and love (Aristotle & Crisp, 2000; Baehr, 2009; Bien, 2010; Burch, 1950; Confucius & Lau, 1992; Di, 2006; Laozi & Hohne, 2009; Plato & Griffith, 2000; Benedictus de Spinoza, 2001). Through further research, a methodology of love can be created and the detailed descriptions of love's way of seeing the world can be laid out. This way of seeing things can potentially be a guide or manual on how to see things in ways that generates the experience of love. It can also be applied to various situations in recognising, dealing with and transforming various negative, conflictive and paradoxical situations in human relations, human encounters with the world and mental health. This way of seeing things can also be used as a research methodology for discovering various seemingly confusing or paradoxical research topics regarding human relations and the human psyche.

8.15 Conclusion

Love has been recognised as playing an important role in the liberation of human society, education and happiness by various philosophers and educators both from the past and in present society (Aristotle & Crisp, 2000; Bien, 2010; Burch, 1950; Confucius & Lau, 1992; Di, 2006; Freire, 1998; Fromm, 2000; Hanh, 2006; hooks, 2000, 2003; Laozi & Hohne, 2009; Palmer, 1998; Plato & Griffith, 2000). Regardless of the amount of information available, love still seems to be a confusing topic to many, and love's significance seems to be rarely reflected in today's education. People such as Ghandi and Mother Teresa talk about love as the most powerful force one can possess, others avoid love and claim that love brings them pain and sorrow. With this big contrast in the interpretations of love, I believe that no literature on the topics of love and love in education can truly make the impact it intends to without a clear understanding of love.

By studying and analysing various literature on love from both Eastern and the Western philosophers, love appears to be tightly connected to one's enlightenment or divine state (Aristotle & Crisp, 2000; Burch, 1950; Hanh, 2006; Plato & Griffith, 2000; Benedictus de Spinoza, 2001). Love appears to be the true nature of all things, and by recognising love in everything, one becomes enlightened or reaches the divine state. The true nature of all things lies in its totality, everything has both strengths and weaknesses, masculine sides and feminine sides (Baehr, 2009; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001). Even

though these opposites are constantly moving and rotating, the permanence of this ever changing and rotating phenomenon is the nature of all things.

Some confusion on the topic of love are distinguished in this thesis, terms such as eros, Ren and Xiao are often read and analysed by scholars as love, or types of love. Through learning about these terms and their translations, I am convinced that these terms are simply distinctions in languages other than English that represent something loving in nature. None of these terms is the name for a type of love, and none of the descriptions of these words represents love (Gordon, 2012; Huang, 2005; Ierodiakonou, 2011; Mortley, 1980; Nussbaum, 1994; Warner, 1979). As the English language does not have the same distinctions, when translating these terms into English, the word love is frequently used to identify the nature of these terms, but this results in these terms being interpreted as different types of love by many readers.

When manifested in a person, love can be seen as a way of seeing things holistically. Love is all embracing: when one can see an object in a way that embraces all parts of its nature, love appears. The state of enlightenment or the divine is the state one reaches when one is capable of embracing the entire world and everything in this world for the way it is. In contrast, suffering is created by resistance to change, discrimination against certain parts of one's nature and viewing the world through dualistic lenses (Huttar, 2009; Laozi & Hohne, 2009; Benedictus de Spinoza, 2001). Therefore, an important part of the acquisition of love is to acquire a way to view everything holistically. As a way of seeing things, love is expressed through one's being. Actions and words can merely be the reflection of one's way of seeing things. As a result, in order to grow towards love, one must not only learn to see things holistically, one must learn to exude one's authentic self at every moment.

This thesis distinguished that without a holistic way of perceiving the world, many educators are not able to teach from a place of love. In order to assist educators in becoming beings who can teach from a place of love and help others to experience love, based on the characteristics and attributes of love distinguished in this thesis, various ways of training and developing one's experience of love are suggested as recommendations.

Love is rare for one who sees the world dualistically. In a society that is dominated by a dualistic way of seeing things, every object and person is filtered through the view of right or

wrong, and good or bad. A dualistic view seems to create desire and discrimination instead of love. Only when one's self, people, and the world is seen holistically, one can accept one's self, others and the world for the way they are. Only when one can see the world holistically, can one have the courage to fully be one's authentic self at every moment.

In his autobiography "Long Walk to Freedom", Mandela (1995) said that we were born with love, not hate. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart. Educators need to take on this responsibility in liberating people and help them to experience love. An empowering education does not take a large amount of money, but an inspiring and loving person who can spark the love in others. Educators cannot be just another part of the society, and simply reflect it, educators need to be the shining stars in the dark who lead the way to love and greatness for people. The term 'educator' needs to be a distinction instead of a job position, it needs to be the term for a type of being who is committed to teaching from a place of love, who never gives up on people's growth towards love, and helps everyone to experience love in every subject one teaches. The description of an educator needs to be the description of a being that loves, embraces and inspires all beings to succeed in their goals by empowering them the way they are. When educators become beings of love, they can truly teach from a place of love, and the act of teaching can be said to truly be an act of love. By liberating people as educators of love, love flourishes from every corner of society. Through these educators, people can experience an abundance of love in their lives, and instead of being a rare phenomenon, they can experience love at every moment.

Finally, I hope the result of this research has helped educators to recognise that "It is not what we do but how much love we put into doing it. It is not how much we give, but how much love we put in the giving".

-- Mother Teresa

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