

"Bloom's Taxonomies" Cognitive and Affective Domains

Knowing	Dad says "You can not go out." Now you Know .	Thesis
Comprehension	Dad looks you in the eyes and says "Do you understand!" You understand, i.e., comprehend — You had better not go out "or else."	
Application	You, following your feelings of the 'moment,' decide to go out.	Antithesis
Analysis	As dad is taking you to the "woodshed" you now Know how important Knowing (obeying) is, yet, if chastening did not do its job, you might still be <i>dialoguing</i> within yourself, talking to your "self" regarding your desire to go out as well as your dissatisfaction with restraint, i.e., your dissatisfaction with the restrainer. This is the seedbed for 'change.'	
<p>By adding the Affective Domain (the children's "feelings" of the 'moment') to the Cognitive Domain (to Knowing) Bloom takes the class beyond the father's/Father's authority (system), making the students "feelings" (their affection) of the 'moment,' i.e., their "sense experience," i.e., their "sensuous needs" and "sense perception" of the 'moment,' i.e., their <i>opinion</i> of the 'moment,' i.e., their desires and dissatisfactions of the 'moment' the ground from which right and wrong are determined (for the 'moment,' i.e., for that particular situation—called situation ethics). From then on, the children's "super-ego," i.e., their feelings of the 'moment' guide their thoughts and actions and their relationship with one another and the world around them, establishing their "feelings" of the 'moment' <u>over</u> and therefore <u>against</u> the father's/Father's authority (system), <i>negating</i> the <i>guilty conscience</i> (for doing wrong)—which the father's/Father's authority (system) engenders—in the process.</p>		
Synthesis	Removing the threat of the "woodshed," the children are free to feel, think, and act and relate with one another and the world naturally, i.e., to do and say what they feel like doing and feel like saying in the moment, i.e., to go out when they want to go out, verbally and physically striking out at or disregarding anyone who tries to stop them. They are free to do what comes naturally to them without having a <i>guilty conscience</i> (for doing wrong). Done in a "group" setting, using the <i>dialoguing</i> of <i>opinions</i> —there is no father's/Father's authority system , i.e., absolute right and wrong in the act of <i>dialoguing opinion</i> —to a <i>consensus</i> , i.e., to a "feeling" of oneness with one another, and putting it into action, i.e., into social action, i.e., into <i>praxis</i> , social unity i.e., "worldly peace and socialist harmony," i.e., <i>synthesis</i> is engendered in the children's feelings, thoughts, and actions, and in their relationship with one another and the world, <i>negating</i> that which divides them from themselves and from the world, i.e., the father's/Father's authority system , in the process.	Synthesis
Evaluation	From then on the children Evaluate what they can or can not do according to their "feelings" of the 'moment,' i.e., according to their desires of the 'moment,' making them subject to the situation of the 'moment' which stimulates their "feelings" (making themselves subject to the facilitator of 'change'—who, by <i>manipulating</i> the situation of the 'moment,' i.e., only allowing "appropriate information" to be brought into the so called "discussion," is able to <i>seduce</i> and <i>deceive</i> the children, thereby gaining control over them for his or her own gain) rather than the children Evaluating themselves, others, and the world from their dad's (the father's/Father's) standards, i.e., evaluating themselves, others and the world according to his commands, rules, facts, and truth. Thereafter Knowledge becomes subject to "human nature" only, i.e., subject to the child's "sense experience" only, 'liberating the child from the father's/Father's authority system and from having a <i>guilty conscience</i> for doing wrong, i.e., for disobeying. "Higher Order Thinking Skills," now used on (and by) the children for "relationship building," establishes the law of the flesh, i.e., the law of sin as the foundation from which all laws are to be established, making all laws subject to continuous 'change.'	