

**THE ROLE OF FAITH IN MULTICULTURAL-INDIVIDUALISM:
IMPLICATIONS FOR EDUCATION – Ngozi Udoye**

Abstract

One of the behavioral processes ontological to humans is learning. Systematized and formal learning such as done in school, recently, is almost becoming a biogenic component of human culture. Tangential to the above truism is the general understanding that the mind/brain is the pivotal base for human thinking, reasoning, judgment, decision-making, problem solving and creativity. The implication, therefore, is that the more the human mind is purposefully developed and enhanced, the greater the ability to, more sophisticatedly cognate, create or destroy products, and create or solve problems. Meanwhile, experience and research have shown that only about 10% of the human potentials is harnessed and used.

When a child is empowered from the early stage in life, chances are that such a child will actualize greater percentage of his/her potentialities and capabilities. The possibility of multisensory faith development lies within human power. The questions are: “What contributes to this multisensory development. Can this be actualized in the educational bi-ctivity of teaching/learning?” Both the family and the school have become the two basic social institutions assigned and trusted to adequately provide such favorable meaningful experiences and the learning that contribute to the motivational values needed by the child for his/her multisensory and extra-sensory development. In this age of evidence based method of learning the researcher attempts to propound a scientific model of learning that targets at developing a faith that is multisensory.

There are five components in the human multisensory paradigm – **EPCAS**. The learner's **environment (E)** includes all that is *other* than the learner, which can be observed or felt in the senses directly or otherwise. The **physio-biological (P)** includes the biological and the physiological aspects of the individual entity as he/she lives and/or engages in human behaviors. It incorporates the behaviors and the chemical responses of the senses and the neurons. When we speak of the **cognitive (C)** self we address that aspect of the individuality that employs the processes of the human mind and mental resources in thinking, reasoning, judgment and decision-making. The **affective (A)** individuality involves the responses and the interactive behaviors that human beings adapt as expected media for the receptions and expressions of feelings, emotions and every other affective behavior that may be unique to a given culture. The **spiritual (S)** self is the other end of the model that includes all the individual uniqueness and inexplicability. If the environmental self includes all the immediate and remote observable and felt realities learned in the senses, the spiritual self includes the direct and the indirect realities learned in the extrasensory regions. It is simply known. Its power, energy and force (PEF) have been directly or indirectly, but indisputably though not yet lab-scientifically proven, accepted by different fields and disciplines.

The purpose of this study is twofold, namely to provide an understanding related to the role of faith in the development of multicultural-individualism, and to provide an information needed for the possibility of a purposeful instruction and training of learners to become multicultural-individual achievers.