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NEW DRAFT

THE SHAPING OF AN EDUCATED HEART

Address

by

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for the Advancement of Teaching

Conference on Values

Maryland State Department of Education

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During a lecture at State University's Downstate Medical Center in 1966, Arnold Toynbee observed that we have conquered nature and now our great unfinished task is to conquer self. "Man," he said, "is our most formidable enemy. He is more formidable than wild beasts (man's earliest foe) and more formidable than disease, which for the most part we now control."

"The time has come," Toynbee said, "for mankind as a whole to unite against the enemy in itself."

He noted in conclusion that the greatest irony of our time is that man may be destroyed, not by his madness but by his carelessness, by his wanton disregard for himself and his special relationship to the planet Earth.

Toynbee's warnings hang over us like a chilling cloud. But in addition to the rape of physical resources ^{of} ~~of which~~ he warned, ~~we are~~ ~~with increased urgency beginning to encounter a new crisis--~~ the crisis of the human spirit.

Today
~~For~~ there is spread ^{across the} ~~abroad, in this~~ land ~~of ours~~, a vast uneasiness one can almost feel and touch. It's like a kind of prickly ball in the pit of our stomachs telling us something is not right.

And the daily news makes us alternately angry and depressed.

More than fifty years ago, Josiah Royce described the conditions of his time in terms that are shockingly prophetic of our day as well.

- o Royce said of an earlier day that we have become "more knowing, more clever, more skeptical, but seemingly we do not become more profound or more reverent."

Today we begin an unusual ^{conversation} ~~convention~~. We have left our schools to talk about the place of values in education--a topic this is so painfully difficult, precisely because it is so urgent. ^{I'm troubled that my own remarks will sound to them as using} ~~Let me~~ ^{shallow, even sentimental, and yet I am constrained to say} put my own convictions on the line. I am convinced that education ^{is somehow} increasingly must confront the ethical and moral crisis of our time and confront ^{considerable ways to strengthen} more systematically than we do such old-fashioned virtues as truth--and justice--and integrity--and human decency. But just how ^{can our schools} do our higher institutions seek to instill and ~~keep alive~~ these conditions which our grandparents would have called the qualities of the human spirit?

Let me suggest three ^{steps} ~~obligations~~ ^{that might focus on qualities of the human spirit and} which I believe our Nation's schools must more seriously assume if we are to help strengthen the moral fiber in our national life.

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I.

First, I suggest that--as a moral obligation--the time has come for us to underscore the unity of life on this spaceship Earth.

Some years ago William Arrowsmith declared that education is

- o "unconsciously helping to create a new and special modern chaos in which the environment as a whole is nobody's business and bears nobody's design--a conglomerate whose total disorder is exposed by the ruthless unrelatedness of the parts."

There is some truth to this charge. For, with all of our academic subtleties and our countless categories of knowledge, we frequently study all questions except those that matter most. And while we are doing well the essential business of transmitting fragments of information, there is another obligation that is substantially ignored--searching out and highlighting the interlocking threads of human knowledge.

The fact is that students come to school at a time in their lives when the biggest questions press in on them, and yet rarely in the academic programs are these transcendent issues met head on. And this leads, for some at least, to acute frustration and disappointment.

- o Somerset Maugham in the "Writer's Notebook" writes poignantly of the mountaineer who struggled to reach the top of the highest peak only to discover that instead of seeing the sunrise he found only fog, at which point the writer suggests "he wandered down again."

It was Tolstoi who, as a young man, identified the issues that seemed relentlessly to press in, and the list is relevant yet today. Tolstoi troubled himself with such questions as:

- o "Why live at all?"
- o "What is the cause of my existence and of everyone else's?"
- o "What is the meaning of the cleavage into good and evil which I feel within myself, and why does this cleavage exist?"
- o "What should be the plan of my life?"
- o "What is death, how can I transcen^t it?"

Where in the programs of our schools can such universal questions be asked? How can students develop the art of wise decision-making which as Walter Lippmann says, "cuts across all specialities."

This sort of wisdom transcends the disciplines, for again in Lippmann's words,

- o "it can be possessed by anyone who has an imaginative feeling for what really matters to human beings, whether they travel in jet planes or walk on foot--whether they are craftsmen in little workshops or hired hands in an automatic factory run by a computer."

through what we have called general education.

The point is clear enough. We must, I repeat, find ways which ~~introduce all students to help students understand that they are not only~~ will enable us to see the wholeness in life. The learning of our ~~anonymous individuals but also members of a larger community~~ time must engender respect, not just for the physical ecology of ~~to which they are accountable.~~ this planet, but for the delicate balance of our social ecology as well. Unity, not the fragmentation of knowledge, must be central to ~~our search.~~

INSERT LEWIS THOMAS QUOTE P. 21

QUEST FOR COMMUNITY
LEWIS THOMAS

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II.

values in education

Secondly, in our quest for ~~renewal of the human spirit, the~~ *significance of the process* ~~process of education must underscore the dignity of life and~~ *be improved. In our relation with each other we* ~~must underscore the point~~ *deepen the convictions that people are important.*

This statement is so simple, it borders on the sentimental. Yet in our busy world of increased emphasis on technology, of pressures and problems on every side, of almost hourly crises, one of our most difficult tasks still remains--that of dealing humanely with one another.

- o Surrounded, sometimes even mastered, by our inventions, it becomes all too easy to put people into categories. We tend to speak of "engineers," "professors," "bus drivers," the "middle-class," the "silent majority," and on and on we go.

and the schools become less humane. how?

And as we pigeonhold, we distort, ~~losing~~ *we are engaged with* sight of the fact that we are talking about people--individuals who laugh, who love, who have unique talents and deep aspirations, who grow old and lonely, who have fears and doubts in the dark of night.

We live out Eleanor Rigby--popularized in the Beatles' tune.

Eleanor, as you'll recall, waited at the window "wearing the mask she keeps in a jar by the door." We, too, wear our masks, acting out our roles as two-dimensional people, wearing a "face" we keep in a jar by the door.

There are, of course, great teachers and great administrators who touch the lives of students.

Some months ago I tried to recall all of the teachers I had had.

Several dozen come to mind. I then tried to focus on the great teachers and I remembered four--*or I thought about Miss Rice & Mrs. Willings* and what made them great was not *& Prof. Fode & Dr. Unborn* their mastery of the discipline--although they were all scholarly and *it* well informed. These teachers were outstanding because they were *seems clear that* truly human, revealing not only the facts but their feelings. They discussed not only what they knew but what they didn't know, as well.

values are to be taught they must be lived
The point is this. If we are truly concerned about our Earth home, *And you mean a climate of condole & integrity and honesty in the schools.* we must demonstrate that we are depending upon one another, struggling together, living and dying on a single globe, and we must reach out to one another to support our common cause.

For to talk of saving our Earth while we destroy ourselves is sad mockery indeed. Make no mistake: if we dehumanize ourselves in the process, we spiritually denude our earth.

physical
It seems to me that the sickness of our environment is, at last in part, a mirror of *the* sickness in ourselves--a reflection of the pervasive notion that life is cheap. *and an unwillingness to be more self revealing.*

- o Indeed it is here--at this very point--that our rebirth must begin. ~~at the time.~~
- o ~~And the classroom is - in my opinion - a place of where~~
~~Respect for life - all of life - must be a bedrock~~
~~In integrity must be demonstrated every day - in the assignment~~
~~principle if we are to rebuild the physical and~~
~~growth, in the environment and in the respect extended to every~~
~~social and spiritual environment in which we live.~~
~~in the standards we maintain,~~

~~This then is the objective to which liberal learning must be~~
~~dedicated~~

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III.

I now turn to my third suggestion, one that follows logically from ~~some even more elusive. In exploring values in education we must trust~~
~~the last. Somehow we must weave into the fabric of education the~~
~~students can be encouraged~~
~~capacity to make judgments, to form convictions, and to act boldly~~
~~upon the values we hold.~~ ~~consider how~~

- o It is not enough merely to see the world wholly and sensitively - it is not enough simply to ~~respect our~~ ~~have a~~
~~followman.~~ ~~climate where integrity is valued.~~
- o ~~Rather we must continue to develop and refine the~~ ~~also have classroom experience where students can~~
~~capacity to achieve "what is good and what~~
~~is best", - to confront seriously the problem of values."~~

I understand that ~~finally~~ we all clutch up a bit.
 Whenever a discussion turns to values, a strange embarrassment
 seems to overtake us all. ~~And yet~~ ~~cannot~~ ~~one student by suggesting~~
~~believing that they~~ ~~Somehow we have deluded ourselves into~~
~~can be responsible people without every taking~~
~~sides, without expressing firm convictions about fundamental issues.~~

> The topic seems at once both
 timely and out of date

On our campuses we frequently seem ready and willing to talk about any and all subjects, except those that matter most.

In his penetrating book, Faith and Learning, Alexander Miller commented rightly on this curious timidity when he wrote:

"A decent tentativeness is a wholesome expression of scholarly humility.

We seem to have a sort of dogmatic tentativeness which suggests that (in matters of moral judgment, at least) it is intellectually indecent to make up your minds."

It is true, I suspect, *not confused by all of the confusing signals.* that we are too often caught up in the thick of thin things, *I also believe* ~~But~~ there is a hopeful side to all of this.

~~we are becoming perhaps more honest about the potential~~
We now realize that, as George Steiner has reminded us, a man who is intellectually advanced can at the same time be morally bankrupt.

- We now realize that, as George Steiner has reminded us, a man who is intellectually advanced can at the same time be morally bankrupt.
- We now know that such a man can listen to Bach and Schubert at sundown, he can read Goethe in the evening, and the next day go to his daily work at the concentration camp to gas his fellowmen.

° "What grows up inside literate civilization,"

Steiner asks, "that seems to prepare it for the release of barbarism?"

~~Steiner's comment not only highlights our dilemma but also dramatizes the disillusionment that has taken root in our midst.~~

to put it very simply
We are beginning to understand that education does not inevitably humanize.

We are losing faith in the childish notion that all education, regardless of its quality or thrust or purpose, will lead to virtue.

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IV

Everyone is for

All of this is well and good. ~~We're all for values in the abstract. For education the issue is more complex.~~ *But where* What values does the school espouse? *conclude* Without begging the question, I suggest that ~~if we in education are to exercise a moral force in society, then the process of education must take place in a moral context.~~

What is called for is a ~~special climate--a framework of inquiry into~~ *in the classroom* ~~lives important questions.~~ a process in which the wrestling with big issues and complex values is made fully legitimate--a place where the climate does not push for particular conclusions, but ~~rather~~ makes honorable the quest. *?* This is not to suggest a program of indoctrination that suffocates the spirit, neither does it mean theory courses that become only speculative and remote.

(over) →

Indeed, the process I have just ^{not necessarily in a}
described can take place in a ^{specific case}
study of Macbeth, or Plato's Apology
or John Osborne's play Look Back in Anger or
Thomas Paine's The Crisis or Thoreau's
Civil Disobedience or The Rebel by Comins.

Students might examine the ethical
implications in public policy decisions.
Consider for example the decision of
President Andrew Jackson to remove
the Native American population from
Georgia & the other Southern states.
How was the decision made? What
social forces shaped it?
Several weeks ago I saw values being
taught in a junior ~~high~~ school in ~~Connecticut~~
in New Haven on the student demand Alvin Toffler.

The point is this: I repeat the shaping of values is a process that touches the curriculum all along the line.

When all is said and done, we must have schools and classrooms committed to developing within each student the capacity to judge wisely in matters of life and conduct.

- In no way do these imperatives replace the need for rigorous study in the disciplines.
- But neither must this need destroy the human yearning for an education that leads to a reverence for life and a *capacity to live a wise, productive life,* ~~high regard for the dignity of man.~~

IV.

If done well we achieve what, on another occasion, I called the educated heart.

~~This easy label, the educated heart, means to me a reverence for natural and human life and respect for excellence.~~

The educated heart means the development of an appreciation of beauty,

- a tolerance of others, a reaching for mastery without arrogance, a courtesy toward opposing views, a dedication to fairness and social justice,
- an adherence to integrity and precision in thought and speech, an openness to change, and a love for graceful expression and audacious intellect.

These may be lofty ideals but they are still, I am convinced, within ~~the reach of every person's~~ grasp.

First? report to committee group?
OUR

Ernest Becker in The Denial of Death said that:

"Modern man does not see himself as just a blind glob of idling protoplasm, but as a creature with a name who lives in a world of symbols and dreams and not merely matter. His sense of self-worth is constituted symbolically and is defined in substantial measure by those things he believes are ultimately important."

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our grasp as we

- ① do we affirm the interdependent nature; know nature
- ② as we create a climate where authentic know potentials are offered
- ③ as we And, encourage a process in which issues & consequences are thoughtfully examine and the implications; value choice we thoughtfully

any more

-1-

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I'm troubled that my own remarks will sound to shallow, even ~~sentimental~~ initially. And yet I am constrained to say those of us in education must somehow confront the ethical and moral crisis of our time and more systematically than we do consider ways to strengthen old-fashioned virtues as truth--and justice--and integrity--and human decency. But just how can our schools instill these conditions which our grandparents would have called the qualities of the human spirit?

Let me suggest three steps that might focus on qualities of the human spirit and help strengthen the moral fiber in new life.

-2-

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"it can be possessed by anyone who has an imaginative feeling for what really matters to human beings, whether they travel in jet planes or walk on foot--whether they are craftsmen in little workshops or hired hands in an automatic factory run by a computer."

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The point is clear enough. We must, through what we have called general education- help students understand that they are not only (onomous) individuals but also members of a larger community to which they are accountable. ~~By Lewis notes, Thomas notes.~~

Insert entire
"I cannot begin to guess at all the causes of our cultural sadness, not even the most important ones, but I can think of one thing that is wrong with us and eats away at us: we do not know enough about ourselves. We are ignorant about how we work, about where we fit in, and most of all about the enormous, imponderable system of life in which we are embedded as working parts."

-4-

II.

Secondly, in our quest for values in education, the climate and the process of education must be improved. In our relation with each other we must underscore the point that people are important.

This statement is so simple, it borders on the sentimental. Yet in our busy world of increased emphasis on technology, of pressures and problems on every side, of almost hourly crises, one of our most difficult tasks still remains--that of dealing humanely with one another.

Surrounded, sometimes even mastered, by our inventions, it becomes all too easy to put people into categories. We tend to speak of "engineers," "professors," "bus drivers," the "middle class," the "silent majority," and on and on we go.

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The point is this. If values are to be taught they must be lived and this means a climate of candor and integrity and honesty in the schools.

It seems to me that the sickness of our physical environment is, at last in part, a mirror of a social sickness a reflection of the pervasive notion that life is cheap and an unwillingness to be more self revealing.

Indeed it is ^{here} ~~hear~~--at this very point--that our rebirth must begin.

And the classroom is--in my opinion a place where integrity must be demonstrated everyday--in the assignments given in the standards we maintain, and in the respect extended and in the performance we expect of every student.

III.

I now turn to my thjird suggestion, one that seems even more exclusive. In exploring values in education we ^{comedy how} must now students can be encouraged to make responsible judgements, to form convictions, and to act boldly upon the vaues we hold.

It is not enough merely to see the world wholly and sensitively.

It is not enough simply to have a climate where integrity is valued.

We also have classroom experience where students can develop and refine the capacity to achieve "what is good and what is best."

I understand that whenever a discussion finally turns to values we all clutch up a bit. A strange embarrassment seems to overtake us all. The topic seems at once both threatening and out of date.

And yet we cannot delude or students by suggesting that they can be responsible people without every taking sides, without expressing firm convictions about fundamental issues.

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