

*final
after presentation*

THE SHAPING OF AN EDUCATED HEART

**Address
by
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During a lecture at ~~State University~~'s Downstate Medical Center in 1966, Arnold Toynbee ^{said} ~~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."

Toynbee

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.

*IRONIC - ADM. PICKOVER - A LIFE TIME OF NUCLEAR DEFENSE
 HUMAN RACE - BLOW ITSELF UP.
 WHAT DIFFERENCE DOES IT MAKE?*

Toynbee's warnings hang over us like a chilling cloud. In addition to the 'rape of physical resources' he warned of the "crisis of the human spirit."

*SOME NEW
 WISER
 SPECIES
 WILL REPLACE
 US.*

Today there is spread across the land, a vast uneasiness one can almost feel and touch. It's like a kind of 'prickly ball' in the pits 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."

- here is Calver -

Today we begin an unusual conversation. 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 shallow, even sentimental. And yet I am constrained to say those of us in education - must somehow confront more systematically than we do, the ethical and moral crisis of our time and consider ways to strengthen such 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? *It can't be said from here.*

Let me suggest three steps that might focus on qualities of the human spirit and help strengthen the moral fiber in ^{our nation's} new life.

I.

First, I suggest ~~that we should~~ ^{- in the curriculum -} 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

"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 ^{introduce students to} study all questions except those that matter most.

And while we ^{our schools and colleges do quite well in} ~~are doing well the essential business of~~ transmitting ^{"bits"} fragments of information, there is another obligation that is substantially ignored - ^{we often fail to help students} ~~searching out and~~ ^{search out} 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~~ ^{frustration} disappointment. ~~and~~ frustration.

and to the conclusion that schools are irrelevant to their deepest needs.

- o Somerset Maugham in the "writer's notebook" ~~writes~~ ^{tells} ~~poignantly~~ of the mountaineer / who struggled to reach the top of the highest peak only to discover that instead of seeing the sunrise ~~he~~ ^{he} found only fog, ~~at which point~~ ^{whereupon} the writer ~~says~~ ^{suggests} "he wandered down again."

It was Tolstoi who, as a young man, identified ^{the} ~~the~~ ^{transcendent} issues that ~~seem~~ ^{bothered} relentlessly to press in, and the list ^{is} ~~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 transcend it?"

These are heavy question- FACED BEST PERHAPS IN HOME • CHURCH

~~Where in the programs of our schools can such ^{longer} ~~important~~ questions be asked? How ~~can~~ ^{can} students develop ~~the art of wise decision-~~ ^{can explore the larger human issues} making which ~~is better~~ ^{That} ~~Walter Dillipson says~~, "cuts across all specialities." - as Walter Dillipson says?~~

IT IS APPROPRIATE TO ASK

^{7 days}
 This sort of wisdom ~~transcends the disciplines, for again in~~
 Lippmann's ~~words,~~ ^{says}

"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."

The point is clear enough. We must, through ~~what is~~ ^{general education-} help students understand that they are not only ^{aut}onomous individuals but also members of a larger community to which they are accountable.

Such inquiry puts our own lives in perspective - and helps us discover in a most fundamental

At a recent meeting of the American Association for the Advancement of Science, ^{observed} Dr. Lewis Thomas, ^{some- who are} acknowledging that "these are not the best of times for the human mind," ^{went on to} ^{ob.}

observes say that

"I cannot begin to guess at ^{ob} 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."

The Curriculum should help provide this layer vision

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Next I turn to "climate"

II.
 seconds, in our quest ^{search for quality meaning} ~~for values in education~~, the climate and the process of education must be improved. In our relation with ^{in their day-to-day procedure} ~~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, ~~we~~ ^{with} 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.

And as we pigeonhole, we distort. ~~And~~ the schools become less humane. We lose sight of the fact that we are engaged with "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 ~~came to mind.~~ I then tried to focus on the great teachers and I remembered ^{3 or} four-- ~~and~~ I thought ~~about~~ Miss Rice and Mr. Wittlinger and Professor Tade ~~and Dr. Wilson~~ it seemed clear that what made them great ~~was~~ not their mastery of the discipline--although they were all scholarly and well informed. These teachers were outstanding because they were "truly human," revealing not only the facts but ~~their~~ feelings. They dicussed ~~not~~ not only what they knew but what they didn't know, as well.

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.~~ *both the administrative & the pedagogical functions*

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.

o Indeed it is here--at this very point--that our rebirth must begin.

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The School must be
~~And the classroom is in my opinion~~ a place where integrity ^{is}
~~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.

my THIRD suggestion deals with **PROCESS**

III. *a goal*

~~I now turn to my third suggestion, one that seems even more~~ *exclusive.*
~~exclusive.~~ *exclusive.* In exploring values in education we ~~consideration~~ *what be more than models.*
~~students transfer not be~~ *students to accept alternative*
~~students can be~~ encouraged to make responsible judgements, to
 form convictions, and to act boldly upon the values ~~we~~ *that they* hold.

- o It is not enough merely to ~~see the world wholly and~~ *have a good curriculum in which*
~~sensitively.~~ *sensitively. see the world a whole*
- o It is not enough ~~simply~~ to have a climate where integrity is valued.
- o We also ~~must~~ *must* have classroom experience where students can develop and refine the capacity to achieve "what is good and what is best."

I understand that when ~~over~~ a discussion finally turns to ^{teaching} values we ~~clutch~~ 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~~ *to students* by suggesting that they can be responsible people/without ever taking sides, without expressing firm convictions about fundamental issues. *is - of course -*

a frightening delusion.

KEVIN HUNT

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

"A decent tentativeness is a wholesome expression of scholarly humility. We seem to have a sort of dogmatic tentativeness^{*} which suggest that (in matters of moral judgment, at least) it is intellectually indecent to make up your minds."

It is true, I suspect, that wer are too often caught up in the thich of thin things, and confused by all of the confusing signals.

but
~~But I also believe there is a hopeful side to all of this. We now realize that, as George Steiner has reminded us, a man who is intellectually advance can at the same time be morally bankrupt.~~

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

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- o "What grows up inside literate civilization," Steiner asks, "that seems to prepare it for the release of barbarism?"

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.

READ HUNT
BY JAMES

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IV *but just how do we proceed?*
 All of this is well and good. ~~Everyone is for values in the~~
~~abstract~~ ^{exactly} But whose values does the school espouse? And how
should they be taught?

Without begging the question, I conclude that what ~~is called for~~ ^{we need is an attitude}
~~is a process in the classroom 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 makes
 honorable the quest.

This is not to suggest a program of indoctrination that
 suffocated the spirit, neither does it mean theory courses that
 become only speculative and remote. Indeed, the process I have
 just described can take place not necessarily in a special course
 called "value" but in a study of MacBeth, or Plato's Apology or
 John Osbornes play Luther or Thomas Paines, The Crisis or
 Thoreau's Civil Disobedience or The Rebel by Comus.

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 and
 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 New Haven and the students discussed Oliver Twist. I repeat the shaping of values is a process that teaches all along the line.

INSECT BOOK

NUTS QUOTE

The point is this: 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.

o 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 capacity to live a wise, productive life.

(14)

Richard Hunt of Harvard -
 - in an article in the New York Times
 described at length a disturbing
 encounter he had with his students
 over what he called the "no fault" view
 of history.

The experience came out of
 a course about ^{Nazi} ^{Germany} Germany.

Though the students were not
 indifferent to oppression, many seemed
 to hold "a despairingly deterministic"
 view of the present & the past.

These things "just happen"
 Hunt said.

I believe now my course became
 for some students a kind of projection
 screen for their own moral struggle
 and dilemma." In his view
 the reaction was part of the trend
 toward a "no fault" guilt free society.

(15)

Don't conclude:

Next time I ~~hope to~~
~~show more strongly~~

I have to convey
 the meaning of moral lessons.

More important, I want
 to point out that single acts
 of individual and strong stands
 of institutions - make a difference.

Don't throughlessly
 "no-fault history"

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can not

IV.

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

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

o 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 loft ideals but they are still, I am convinced, within our grasp as we

o as we shape a curriculum that reflects the interdependence of our world. as we affirm the interdependent native, known existence

o as we create a climate where we think known relationships are affirmed

o and as we encourage a process in which issues of consequence are consciously examined and the implications of value choice are thoughtfully explored.