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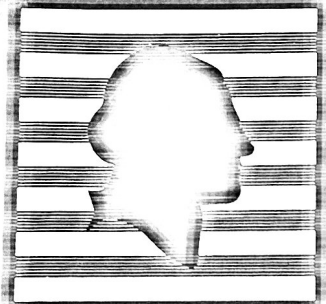
## Book Notes

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by DICK LOCHTE

In 1981, psychobiologist Roger Sperry of Caltech won the Nobel Prize for his studies involving "split-brain" functions. His findings indicated that the left hemisphere of the brain is the center of communication, memory and time sense, while the right is used for more fanciful purposes—imagination, intuition and artistic ability. This prompted a number of books about right-brain potential, the latest being "The Right-Brain Experience" (McGraw-Hill: \$15.95) by Marilee Zdenek, whose expertise has been heralded by such notables as Stevie Wonder and authors Paula Nelson and Jacqueline Briskin. Another tour of the old think tank is detailed in David Loye's "The Sphinx and the Rainbow" (Shambala: \$17.95, hardcover; \$8.95, paperback). Dr. Loye, formerly of the UCLA Medical School and currently at the Institute for Future Forecasting in Northern California, delves into both brain halves, then moves on to the frontal lobe, which he considers the source of precognition. Mention should also be made of Gabriele Lusser Rico's "Writing the Natural Way" (Tarcher/Houghton Mifflin: \$9.95), a softcover published earlier this year, which offers a writer's course in developing right-brain techniques. With any luck it will result in books that deal with matters other than gray.

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# Thomas Jefferson Research Center

Source: may have found...  
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...of...

Herbert Keller

**THE PRICE OF FREEDOM IS RESPONSIBILITY**

Number 217

May - June 1985

1143 North Lake Avenue, Pasadena, California 91104

## SCHOOLS AND CHARACTER

by Gary L. Bauer

It is my great pleasure to be with you today to talk about American education. Now, any American who has been reasonably attentive in the past two years since the release of the National Commission on Excellence Report, *A Nation at Risk*, has no doubt heard several major addresses on education and certainly read numerous major articles. I will forgive you if the prospect of listening to another seems less than exciting. The fact is, however, that much is left to be done in education reform and too much of what education is really about has not received the attention it should.

There has been a tendency over the last two years to discuss American education only in terms of economics. Reformers contend we must teach our children more math and science so that our Nation can compete with Japan and the Soviet Union. We must raise test scores we are told so that the gross national product will continue to outstrip that of our competitors. These assertions are true of course as far as they go. Education must train the work force for the technologies of the future and clearly an expanding economy with jobs for

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everyone is something education should help make a reality.

I would suggest to you, however, that education at its core is something greater than this. It is more than SAT scores and more than the size of budgets. Over the last four years, the President has on occasion addressed this larger purpose and Secretary Bennett did so this week before the National Press Club and will do so again. Let me try today to suggest to you my thoughts on what that larger purpose is and whether we have been successfully pursuing it.

First, education should teach our children character and values. Now, I know many will say, "The modern school is and must be value free." But it is not possible to teach without teaching values. Every time an adult is with a child, values are passed on for better or worse. Every assignment made, every book read or unread, every lecture given, passes on to children something about what an adult thinks is important and what is not. In some classrooms, particularly in the 60's and 70's, we taught our children that all opinions and all life styles had equal validity. We engaged in relativism when it came to content because we could not agree that some things were worth knowing more than others. Even now, we hear from some that it is no longer possible to reach a consensus on significant thoughts and compelling ideas that all students should know. Contemporary

American culture, the argument goes, has become too fragmented and pluralistic to justify a belief in common learning.

But if, in the name of pluralism, we tolerate everything and insist on nothing we send a message to our children that no thought has more to commend it than another. Does it not make a difference if our children believe all men are children of God? Of course, it makes a difference. Does it matter if they don't appreciate liberty? Of course, it matters.

Virtue does not consist merely in being open to every life style. A society that believes and teaches happiness is mere pleasure based on instant gratification, acknowledges no authority higher than you or I. Pluralism is not moral relativism, however much some would have us believe it is. In fact, as Michael Novak recently observed, "More than half of all good education especially of education in the use of liberty, is in learning how to say no. It is not true that 'anything goes,' even in free societies within which virtually everything is possible.

Now some think this is a new concept, but a look at our history will show Americans have always believed that the development of intellect and character should go hand in hand. Three very different but quite persuasive authorities are worth noting. First, that most famous Virginian, Thomas Jefferson had a

clear view. Listing for the citizens of his day several basic requirements for a sound education: he wrote not only of writing, calculation, and geography, but also of the importance of what he termed "the improvement of one's morals and faculties."

Second, two hundred years later, there is the Gallup Poll. Last year Gallup found that Americans in overwhelming numbers want schools not only to teach students math, English and history, but also to "help them develop a reliable standard of right and wrong."

And finally, there is Patricia Graham, Dean of Harvard's School of Education. She recently said that "the primary responsibility for our schools should be to nurture and to enhance the art and the character of the young." Thomas Jefferson, the American people, and Harvard's Dean of Education are a pretty convincing threesome.

Our schools must teach character which Webster defines as "strength of mind, individuality, independence, moral quality." We could, of course, include much more in a definition. When I say we must consciously nurture character in our young, I mean we must nurture such qualities as thoughtfulness, fidelity, kindness, honesty, respect for the law, standards of right and wrong, concern for other people, diligence, courage, fairness, self-respect, self-discipline. The list could go on and on.

How are such virtues transmitted and inculcated? Many of our schools seem to have forgotten the answer to that question. Ironically, although we have not overtly intellectualized the curriculum, we have tried to intellectualize moral development. In the recent past, many have turned to a whole range of "values education" theories. Their goal was to guide children in developing their own values by discussion, simulation, and role playing.

Much of this material, often referred to as values clarification, failed miserably because it attempted to teach moral reasoning while insisting that nothing be taught as right or wrong.

Let me give you one example. In one

of the values clarification exercises widely used in schools around the country, including Virginia, children were asked to consider the following dilemma:

Your husband or wife is a very attractive person. Your best friend is very attracted to him or her. How would you want them to behave?

- Maintain a clandestine relationship so you wouldn't know about it.
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In these options, "...the spouse and best friend are presented as having desires they will eventually satisfy anyway. The student is offered only choices that presuppose their relationship. All possibilities for self-restraint, fidelity, regard for others, or respect for mutual relationships and commitments are ignored."

This is not, need I say, what Jefferson meant 200 years ago when he insisted the schools be charged with "the improvement of one's morals and faculties." It is not what parents mean today when they ask that their children be taught reliable standards of right and wrong.

Aristotle knew, and social scientists still tell us today, that it is habit which develops virtues, habit shaped not only by precept but by example as well. It is by exposing our children to good character that we will transmit to them good character.

Secondly, the schools and our textbooks must pass on our culture and our history. Back in the 50's, textbooks were criticized for emphasizing only the good things in our past. As Albert Shanker, President of the American Federation of Teachers, has pointed out, this teaching of absolutes came under attack, no doubt with some justification. But if the old absolutism was not entirely good in our textbooks and our schools, we should carefully examine what has replaced it and ask ourselves whether

the new approach is equally bad—or even worse? If at one time there was only one correct point of view, are we now teaching that there is nothing correct or as Shanker put it, "nothing better...nothing worse? Only different? And, equally valid?"

America has its blemishes, but in a world of killing fields and jackboots of boot people and dictators, we have much of which to be proud. As former United Nations Ambassador Jeane Kirkpatrick put it, we must teach our children the truth about our society no matter how pleasant it may be. And they also must be told the truth about the world—a world in which half of mankind is still in chains—a world in which liberty is always but one generation from extinction.

Our children should know who said "I am the state," and who said "give me liberty or give me death." They should know who said, "I regret I have but one life to lose for my country," and who said "I have a dream." They should know about Abigail Adams and the Wife of Bath and why there is a Berlin Wall. They should know what the Sistine Chapel looks like and what great music sounds like. They should have a sense of what Lincoln meant when he spoke of patriot graves that were bound together by mystic cords of memory. They should know what happened on Missionary Ridge at Bunker Hill and on Onatla Beach and they should know how their liberty was born and nurtured in those places. They should know of Jonathan and David and Ruth and Naomi. We must teach them about faith and courage and loyalty. We must teach them to love the things we love and to honor the things we honor.

We must not shy away from proclaiming some truths to our children about competing cultures. If we insist all traditions are equally valid, then the message we send is that none is ultimately compelling. If we insist no meaningful distinctions can be made between values, then what we teach is that nothing crucial is at stake in the struggle between East and West. And if we suggest one system of government is as good or as bad as another, then the

struggle between free societies and unfree societies, between democratic nations and totalitarian states—amounts to nothing—and many have died in vain. The crosses on Flanders Field mean more than that, and the most educated among us must explain to each new generation why that sacrifice was noble and justified and why because of it we breathe the sweet air of liberty.

In addition, all our students should

## SCIENCE AND MORAL PRIORITY

Reviewed by Frank Goble

Dr. Roger Sperry holds the Hixon Chair as Professor of Psychology at the California Institute of Technology. His pioneering split-brain research has received worldwide attention and in 1981 he shared the Nobel Prize in Medicine/Physiology for providing "an insight into the inner world of the brain which hitherto had been almost completely hidden from us."

Space does not permit me to list the many honors that Dr. Sperry has received. He has been awarded honorary degrees by five colleges and universities including Cambridge University in England.

His research challenges some of the most basic assumptions of modern psychology and all of the behavioral sciences. Ever since the start of the behavioral sciences at Leipzig University, Germany, in the latter part of the 19th century, behavioral scientists have been conceptions of ethics, morals and religion.

This value-free "scientific" point of view has greatly influenced our entire society, especially our schools and colleges. It is a major reason that educators in recent decades have neglected what was formerly a high priority in American education—character development.

Now, Roger Sperry, a distinguished scientist with impeccable credentials, says that recent brain research points to the conclusion that ethical principles have a scientific basis.

"Both science and philosophy," he writes, "have long taught that no proof for any of our most prized values can

know our Nation's ideals and aspirations, what are they? Well, we, the people, believe in liberty and in equality, we believe in limited government and in the betterment of the human condition. These truths underlie our society, and though they may be self-evident, they are not spontaneously apprehended by the young. Our students should know these ideals, and they should know that a large part of the world thinks and acts according to other beliefs.

ever be demonstrated by the scientific method. It is claimed that the same set of scientific data can be used to support directly opposed values, that it is logically impossible to derive subjective values from objective facts, or to logically infer what ethically ought to be.

Dr. Sperry's thesis is that the materialistic theories that have dominated the social and behavioral sciences for many years are seriously flawed, and that a synthesis of science with moral values is now feasible and scientifically sound. Human values, he points out, have tremendous power to mold world conditions—"human values stand out as a universal determinant of all human decisions and actions."

"Until very recently," he says, "science has been dominated in Western and Communist worlds alike by the belief that man and his behavior, along with everything else, can be fully accounted for in terms that are strictly material without resorting to any kind of non-physical force or agent."

This point of view caused scientists to disregard thoughts, hopes, feelings, ideals, and anything spiritual or religious. "The objective, materialist movement in psychology, early influenced by the work and ideas of Pavlov in Russia, and pioneered in this country by Watson under the name behaviorism, has been identified almost as much with the promotion of the conditioned response as it has with the demotion of consciousness . . . The whole idea of genetic inheritance of behavior patterns came to be

forcibly renounced. The term 'instinct' became highly discredited in professional circles. . . . Science tells us free will is just an illusion . . .

"Thanks to Freud . . . science can be accused further for having deprived the thinking man of a Father in Heaven, along with Heaven itself. Freud's devaluing statements is said by many to have reduced much of man's formalized religion to little more than manifestations of neurosis."

When an interviewer asked what discoveries support his point of view, Sperry said that split-brain research led to the realization that "The higher levels in brain activity control the lower . . . mind and consciousness are in command." In other words, it is mind over matter.

Those familiar with the work of Abraham Maslow and other "Third Force" psychologists will quickly see the similarity between Third Force theory and Sperry's criticism of value-free science. What is significant is that Dr. Sperry's Nobel Prize was for his work in physiology—one of the "hard" sciences.

"The new interpretation," he says, "involves a direct break with long established materialistic and behavioristic thinking that has dominated neuroscience for many decades." He admits that this is still a minority point of view and that most brain researchers "up to some 99.9 percent of us, I suppose" still think that conscious mental forces can be safely ignored.

What is needed now, according to Roger Sperry, is a crash program to develop a global ethic. We need to "bring together science and religion and other value disciplines" in order to better understand human value systems. "I want to include here also any empirical knowledge that is as reliable as that garnered by the scientific method, for example, verified historical facts . . ."

"None of this," he continues, "is to suggest that authority for society's values be turned over to science or to scientists as individuals. The suggestion, rather, is for a fusion of science with ethics and religion that would open our value-belief systems to free scientific inquiry and empirical examination in general. . . .

"Rising disaster" trends around the

world are traceable primarily to misguided human value priorities, and the most effective prescribed remedy is to bring our value systems more into tune with this-world reality."

### CENTER NEWS NOTES

The Thomas Jefferson Research Center is pleased to welcome Edgar M. Gillenwaters back to the Center's Board of Directors after a job-related resignation from the Center's Board.

On January 1, 1985, Ed joined Bank of America as Director of Private Banking, Palos Verdes. Prior to this, he served 10 years with Coldwell Banker Company where his last assignment was Vice President of National Accounts.

In addition to his extensive business



experience in advertising, sales and manufacturing, Mr. Gillenwaters spent 10 years in government. For three years he was Executive Assistant to Congressman Bob Wilson, and then served as Deputy Director of Finance, Assistant to the Governor for Intergovernmental Affairs, and Director of Commerce for the State of California.

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It is an honor for the Thomas Jefferson Research Center to welcome Mrs. Henry A. Braun (Virginia) to the Board of Directors. Few women in Los Angeles can exceed the involvement and dedication to community service of Virginia Braun.

In her years of volunteer service she has worked and held office in the areas of politics, art and theatre, education, handicapped, medicine, research, senior citizens, and youth organizations.

Mrs. Braun brings to the Center invaluable knowledge about administration, community involvement and public affairs.

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If you live in California and give to United Way, you can designate the Thomas Jefferson Research Center to receive all or part of your gift.

An increasing number of friends of the Center are using this painless way to contribute. Why don't you?

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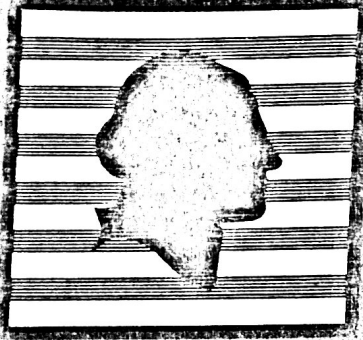
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# Thomas Jefferson Research Center

Science may have found a cure for most evils; but it has found no remedy for the worst of them all — the apathy of human beings.

Helen Keller

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Those familiar with the work of Abraham Maslow and other "Third Force" psychologists will quickly see the similarity between Third Force theory and Sperry's criticism of value-free science. What is significant is that Dr. Sperry's Nobel Prize was for his work in physiology — one of the "hard" sciences.

"The new interpretation," he says, "involves a direct break with long established materialistic and behavioristic thinking that has dominated neuroscience for many decades." He admits that this is still a minority point of view and that most brain researchers "up to some 99.9 percent of us, I suppose" still think that conscious mental forces can be safely ignored.

What is needed now, according to Roger Sperry, is a crash program to develop a global ethic. We need to "bring together science and religion and other value disciplines" in order to better understand human value systems. "I want to include here also any empirical knowledge that is as reliable as that garnered by the scientific method, for example, verified historical facts . . ."

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His research challenges some of the most basic assumptions of modern psychology and all of the behavioral sciences. Ever since the start of the behavioral sciences at Leipzig University, Germany, in the latter part of the 19th century, behavioral scientists have been contemptuous of ethics, morals and religion.

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### ENTIRE NEWS NOTES

The Thomas Jefferson Research Center is pleased to welcome Edgar M. Williamson back to the Center's Board of Directors after a job-related sabbatical from the Center's Board.

In January, 1981, Edgar M. Williamson, Director of Private Financing, Public Utilities, Inc., has been named to work with Industrial Finance Company where he has assignments with Vice President of National Accounts.

In addition to his extensive business

experience in advertising, sales and financial management, Mr. Williamson spent 23 years in government of a three-year term as Executive Assistant to Congressman Bob Wilson, and then served as Deputy Director of Finance Accounts in the Governor's Management Services Affairs and Director of Committees for the State of California.

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It is an honor for the Thomas Jefferson Research Center to welcome Mrs. Betty S. Brown, Virginia, to the Board of Directors. For women in Los Angeles we extend the appreciation and dedication to community activities of Virginia Brown.

In her years of volunteer service she has worked and held office in the areas of politics, art and theater, education, health, social medicine, research, senior citizens, and youth organizations.

Mrs. Brown brings to the Center considerable knowledge about education, health, community involvement and public affairs.

### HOW YOU CAN HELP

If you live in California and give to United Way, you can designate the Thomas Jefferson Research Center to receive all or part of your gift.

An increasing number of friends of the Center are using this purpose way to contribute. Why don't you?

Simply ask your company United Way representative to give you a Donor Designation Card to sign.

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# Thomas Jefferson Research Center

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