Book Notes

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作者-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.
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 you are not among the few who are not interested in the subject. But I think it is important to recognize that education is really about much more than just what we read in the papers or hear on the news.

There has been a tendency over the last few years to discuss American education only in terms of achievements in reading and math. 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 and make our schools better than those 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 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 can 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. Very different but quite persuasive authorities are worth noting. First, that most famous Virginian, Thomas Jefferson had a
SCIENCE AND WORLD PROPORTIONS

In today's world, the interconnectivity of science and technology has become increasingly evident. With rapid advancements in various fields, the boundaries between seemingly unrelated disciplines are blurring. This trend is particularly pronounced in the realm of scientific research, where interdisciplinary approaches are essential for tackling complex challenges.

One of the key areas where these developments are most noticeable is in the field of climate science. As the Earth's climate continues to change, scientists from diverse backgrounds are coming together to study the intricate mechanisms that drive climate variability. This collaboration is crucial for developing effective strategies to mitigate the impacts of climate change.

Another area of significant interest is the impact of technology on society. The rapid pace of technological innovation has led to a situation where the development and diffusion of new technologies often outpace our understanding of their implications. As a result, there is a growing need for interdisciplinary research to address the social, ethical, and economic challenges associated with technology.

In conclusion, the interplay between science and technology is shaping the future of our world. As we continue to explore new frontiers, it is essential that we maintain a commitment to interdisciplinary collaboration, ensuring that the benefits of scientific advances are shared equitably and responsibly.
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."

**CENTRAL 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, 1965, 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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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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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 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 I 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.

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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 enhance and to enhance the wit and
the character of the young." Thomas
Jefferson, the American people, and
Harvard's Dean of Education are a
prevailing 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 ques-
tion. Ironically, although we have not
over-intellectualized the curriculum, we
have tried to intellectualize moral de-
velopment. 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 coun-
try, 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?

a. Maintain a clandestine relation-
ship so you wouldn't know about
it.

b. Be honest and accept the reality
of the relationship.

c. Proceed with a divorce.

In these options, "...the spouse and
best friend are presented as having
desires they will eventually satisfy any-
way. 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 igno-
red."

This is not, need I say, what Jefferson
meant 200 years ago when he insisted
the schools be charged with "the im-
provement of one's morals and facul-
ties." 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 charac-
ter that we will transmit to them good
character.

Secondly, the schools and our text-
books 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 cor-
rect or as Shanker put it, "nothing
to be...nothing worse? Only different?
And, equally valid?"

America has its blemishes but in a
world of killing fields and jackboots of
boat 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 al-
ways but one generation from extinc-
tion.

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 that 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 they should know that 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 Omaha
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 proclam-
ing 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 ulti-
mately compelling. If we insist no mean-
gingful 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
SCIENCE AND MORAL PRIORITY
Reviewed by Frank Goble

Dr. Roger Sperry holds the Hixon Chair as Professor of Psychobiology 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 contemptuous 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 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 in 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 devastating statement 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 minor 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 . . ."
In addition to his extensive business experience in advertising, radio and television, Mr. Jefferson spent 15 years in public service as a Director of Public Affairs for the Public Broadcasting System, which he joined in 1971. He is a graduate of Princeton University, where he was a member of the faculty of the School of Public and International Affairs. Mr. Jefferson serves on the Board of Directors of the American Society for Public Administration.

In his capacity as a public service organization, the Thomas Jefferson Research Center is committed to promoting the use of public service as a career choice. The Center offers a variety of programs, including workshops and seminars, to help individuals explore the field of public service and its potential career paths.

The Center encourages individuals to consider careers in public service and provides resources and support to help them make informed decisions about their future careers. The Center's mission is to promote public service as a viable and rewarding career choice for individuals interested in making a difference in their communities.

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