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# PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM  
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI





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# Introduction

This issue of *Pegasus* carries forward our recent explorations of fundamentals – asking where is solid ground on which our human communities can stand with self-confidence, pride and hope, as they live and die, play and get angry, fear and rejoice?

Without some reliable foundation, moral capitalism and moral government are just normative narratives of what might be. The German philosopher Jurgen Habermas pointed out that we live in a realm of normativity – a reality in our own minds only – and in a realm of facticity – the physical world which we can touch and see; a world which, whether we like it or not, does not respond to our wishes, but only to our actions.

As a late friend always used to ask to my frustration: “Steve, does it move the needle?”

I would sometimes retort by asking: “Which way do you want the needle to move?”

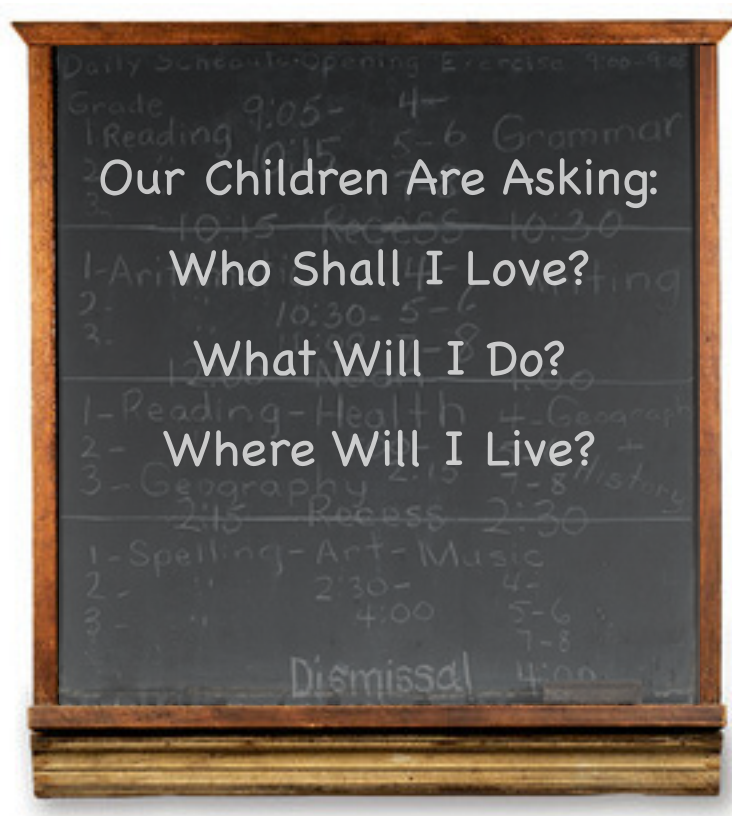
Which comes first – the normative or the factual?

What is factual and shapes our perceptions of normativity is that adults start out as children. What happens to children shapes our histories, personal and cultural and so causes us to be happy or sad, smart or stupid, wise or foolish, kind or cruel.

Michael Hartoonian, an educator, contributes an essay probing these eternal fundamentals of humanity. His recommendations for action remind me of the advocacy of Mencius, who focused on *renyi* – mutuality, reciprocity, in humaneness of relationships. Mencius, for me, easily complements Aristotle, who grounded his action recommendations on the fact that we human persons are social and political beings, created for each other and for community.

When we propose laws and best practices for moral capitalism and moral government, let us never forget the children.

*Stephen B. Young*  
*Global Executive Director*  
*Caux Round Table for Moral Capitalism*



***“What we call our future  
is the shadow that our past projects in front of us.”***

***-Marcel Proust***

## **Part I**

### ***The Most Important Questions of Being Human***

**Michael Hartoonian**

#### **Introduction**

This essay, presented in two parts, first asks three eternal and universal questions that confront every young person in every culture and secondly, offers a conceptual framework for a curriculum that links human dignity with three other questions:

- 1) How do we come to know anything?
- 2) How should we conduct ourselves?

### 3) How should we be governed?

This is an inquiry that offers to contemporary adults a starting point of three seemingly ironic propositions that must be addressed with a society claiming democratic and free market foundations:

- The metaphor of machine or the second law of thermodynamics makes no sense when applied to humans or human systems.
- A moral society absent from ethical individuals is impossible.
- A culture and a school unwilling to teach children why and how to embrace the full meaning of being human is problematic to survival, despised by its own citizens and irrelevant to children.

Before making a deeper inquiry into these more eternal questions of being human, let's be upfront about the contemporary global concerns that are atrophying the hopes of the young and sensitive people everywhere. Below is a partial list compiled by Michael Wright, CEO of Intercepting Horizons.

We should understand that Wright's list is interconnected and forms a downward synergy of anxiety, meaningless and hopelessness, not the least of which is manifested in the world's largest human migration ever known.

- Heightened anxiety and eco-grief.

A 2020 study by the American Psychological Association found that 70% of young people are "extremely" or "very" worried about climate change.

The term "eco-grief" was coined by climate psychologist Dr. Renee Lertzman to describe the emotional pain caused by the loss of nature and the threat of ecological collapse.

- Lack of faith in institutions.

A 2019 poll by the Pew Research Center found that only 28% of Americans believe that the government is doing a good job of addressing climate change.

A 2020 poll by the Edelman Trust Barometer found that only 33% of global respondents trust businesses to act responsibly on climate change.

- Increased calls for action.

In 2019, the youth-led Sunrise Movement organized a wave of climate strikes that shut down financial institutions in cities around the world.

In 2020, the youth led Zero Hour movement organized a global climate strike that brought millions of people to the streets.

- Reassessment of life plans.

A 2020 survey by the University of Oxford found that 60% of young people are less likely to have children due to climate change concerns.

A 2021 study by the University of British Columbia found that climate change is leading young people to delay or forgo major life decisions, such as buying a home or getting married.

- Support for sustainability.

A 2020 poll by the Yale Program on Climate Change Communication found that 70% of Americans support policies to reduce greenhouse gas emissions.

A 2021 poll by the Pew Research Center found that 67% of Americans believe that the government should do more to address climate change.

- Wariness about technology.

A 2020 poll by the Pew Research Center found that 63% of Americans believe that social media is having a negative impact on society.

A 2022 report by the World Economic Forum found that 72% of young people believe that technology is creating more problems than it solves.

*“These are just a few examples of the ways in which the knowledge of existential threats is shaping the perspective of young people today. These threats are having a profound impact on their mental health, their views of the future and their values. It remains to be seen how young people will respond to these challenges, but their choices and voices will be crucial in determining how humanity responds.”* (Michael Wright, 2023)

Our children are asking about their survival and the deeper questions of love, work and a place to live. Our children know that ***the future leaves footprints in the present*** and these footprints are clearly seen by anyone who cares to look. These children are experiencing a deep fear of being alone and asking:

## Why am I here?

In the end, we know that people are at odds with one another, which is abundantly clear today and it is truncating human dignity. But when people are in moral relationships one with the other, cultures become beautifully dressed in serendipity and truth. While the contextual structures of time and place are necessary players in comprehending life, sufficiency is dependent upon an ability to perform aesthetic, moral and rational evaluations about the tensions within and across these relationships. We need to take seriously the findings of Wright and begin the inquiry with the dynamic structures of time and place. Without this dual context, comprehending our present situation would be impossible.

## Living in a Time Between the Times

Occasionally, a radical break appears in the continuity of time that shakes the foundations of society and its traditional values, declaring those values irrelevant to the vagaries of the present. Those breaks in time are the “times between the times,” one of which we are entering now and trying to decide if we should embrace the historical fracture with all its fears and opportunities or ignore it, even at great peril.

Minor breaks in time and value orientations are often related to changes in technology and demographics. Major value transformations and breaks in time, however, are related to changes in relationships. As an example of the latter, consider the time in Western history at the beginning of the 16<sup>th</sup> century. This period saw the high point of the Renaissance, the birth pangs of the Enlightenment and the start of the modern global age. Innovative technologies and migration patterns began to point Europe in a different direction, complete with its old set of questions that suddenly needed answers in a new reality. The different and separate worlds of Europe/Africa/Asia and the Americas started to move



together in awkward, yet irresistible patterns, as food, dress, government, church and business began to change in form and function. All of this notwithstanding, the break in history that produced this time between the times was the realization that questions had to be raised about relationships and their attending values. Consider the questions:

- What is human dignity?
- What is my relationship to God?
- What is my relationship to the state?
- What is my relationship to my mother? Father? Children?
- What is my relationship to Earth (the environment)?
- What is wealth? Knowledge? Justice?
- What is a state?
- What is a church? What is a school? What is a family?

When these or other relational or moral questions are posed, we can be assured that a philosophical epoch is about to end. Before a break in time, the questions need not be raised, for everyone tacitly knows, at least within a few generations, the answers and raising questions would be seen as heresy, deviant behavior or worse. And now, five hundred years later, with anomalies such as the 1950s and 1960s, that epoch is ending and we find ourselves entering a new break in time. The old, yet contemporary relationships that we once created with the Earth, with the state, with God and with each other and their attending ethical claims, have long receded and simply are not working. And we are so afraid that we are turning our minds and lives over to demigods impersonating some messiah. Many, many people believe and act on such nonsense. Fear creates great numbing and dumbing. There is, however, much to worry about, but more important, to act on.

Our well-being, wealth and happiness are in jeopardy and we don't know why or what to do about it. We watch as our social systems seem to be breaking down. They aren't working, not because the questions, ethical claims or relationships are inappropriate. Not at all. The questions must be asked again, but we need to understand that the knowledge needed for their answers is so different from that time five hundred or even fifty years ago, that a whole new conversation or civic discourse must be started. That discourse might start with issues of energy, healthcare, immigration, war and jobs, but the conversation and debate must



focus on relationships and value claims. If we can't do that, republican government and free markets will not get through this uncertain time. If we can debate and act on these questions in a way that will reclaim our moral authority, we will emerge with our principles and lives intact. Consider, again, what our children are asking:

- Who shall I love?
- Where will we live?
- What will be our life's work?
- What is truth?
- What is "the good" life?
- What is happiness?

These six inquiries are not just philosophical questions that would be nice and interesting to discuss in a classroom, in the media or over the internet. These are necessary questions that will determine our children's future. The first three questions, particularly, demand a careful study and reset of both democracy and capitalism.

We must establish a relationship where the government is the realm of order and the people the realm of justice. Or put another way, the state advocates legality, while the people champion ethics. The scholar-senator, Daniel Patrick Moynihan, restated this tension, saying that the, "...central conservative truth is that culture, not politics, determines the success of a society, while the central liberal truth is that politics can change a culture and save it from itself." (Zakaria, 2008, p. 63-64)

At this time, culture and attending civilization need refreshing and the virtues that can save us from ourselves are in our present, put there by the history of human knowledge, which is little understood. It is little understood because it is defective, as all history is. We would like certainty, as well as purpose from history and carry those feelings into the future. For some time now, our sense of reality has been fading as we give up, not only on the past, but on our future – our children. The only reality seems to be the business ledger and a deep sense of loneliness. And so, we act as though the impersonal reality of the market is reality itself. However, we should understand, even from our defective history, that the market is just an intellectual construct, liable of being misinterpreted no matter how hard we present the market as the one truth. The end of the epoch comes

with the realization that our understanding of any historical moment is basically wrong and thus, we have little grasp of the present. What we seem to feel currently is a fear that even our one truth – the market – is elusive or even a lie.

A correction in cultural direction demands that we construct a new covenant with ourselves and our children. This covenant, which is always conditional, is renewed each day through teaching the young about our ethical identity, so the

dynamics of life and landscape will bring forth a civilizing harvest of ethical judgments. This will demand a coalescing of principle and practice into the golden mean. That is, the uniting of ends and means where it is impossible to distinguish between what we do and who we are. This will also demand that people are engaged as citizens, understand the tensions in our fundamental democratic values and enlightened enough to debate and alter our cultural



path. These few enlightened citizens, not the many subjects, may be the only people who can provide safe passage for our children through this time between the times. That is the inconvenient truth of this passing epoch and that has been the consistent story of other passages.

Since every epoch is characterized by its questions and the ways in which those questions are presented and answered, an epoch ends when no new questions are proposed or when existing questions are treated with contempt because of deficiencies in contemporary knowledge and in our case, deficiencies in common historical wisdom. However, new knowledge is created either from a whole set of new questions or by revisiting old questions with new respect. Those questions, old or new, must satisfy the curiosity of children within the context of their lives and provide them with meaning. The questions above can do that if we can only change our perspective to focus on the knowledge of most worth and how should that knowledge be “allocated” to ALL people? It is not class or race or geography or training that separates us. It is the unequal distribution of rationality and virtue. To the degree that we cannot diminish ethical and philosophical

ignorance in all of us, to that same degree, we go unarmed into this new epoch. Without these virtues, knowledge and practices – these means – we will not be able to debate issues and advance policies that question our culture in civil and respectful tones. On the other hand, if we can understand our identity as citizens and work accordingly, we will champion ethics and the values and arguments that define a free people.

Today, we are in a time between the times and our most important work is to debate and act on what elements of culture we should throw away, what we should keep and what we should build anew. This work, by the way, is also appropriate and applicable to our personal lives. The task is not about absolving ourselves of history, but to understand the veracity of the past, knowing that the opposite of one profound truth is another profound truth. And so, our children ask of us and of themselves: Who shall I love?

### **Who Shall I Love?**

While it may seem a simple question, the experience of love is altogether spiritual, physical and yes, even rational. We are often confused about love's essence. This is the case because we are confused about the essence of (human) life. Life and human life are different realities. An individual human is required to adhere to all of nature's laws. He is susceptible to all the conditions of nature – gravity, heat, pain, sex, hunger, etc. But these conditions do not render the individual a moral human being. Indeed, all animals live under the same conditions. Morality is transcendent of nature and so is love because love is morality in relationships. Love is not transactional. Animals have sex; humans make love. Animals feed; humans dine. Animals die; humans pass on their character, good or evil, into the future. One relies on transactions, the other on moral relationships. However, contemporary narratives regarding virtues such as love, trust and responsibility, have caused an infection of confusion among all of us and particularly among the youth. That makes it problematic to make ethical and aesthetic judgements. Within this climate, it becomes impossible to understand and to act on any of the attributes necessary in creating the good society or the good life. In fact, the ideas of “good” goes missing from one's mind, replaced by style and comfort.

Let's see why this search for love is so ubiquitous, yet fleeting in the minds and realities of the young. Some points of consideration:

- A global democratic recession. That is, a decline in civic literacy.



- A deep pessimistic outlook on life: politically, economically and socially.
- No memory of strong, competent and functioning institutions like family, church, business or government.
- There is little or no generational covenant with generations past or those to come.
- There are fewer human interactions, replaced by social media and disruptive AI.
- A great deskilling brought about by atrophying identity, meaning, purpose and character.
- The replacement of aesthetics with style and courage with bullying.

It may seem strange that these points have anything at all to do with love, but it's always about context. Within the Christian Bible (New Testament), love is defined in 1 Corinthians 13:4 – 8a (ESV) as “patient, kind, without envy or boasting, arrogance or rudeness. It rejoices in truth.” In Buddhism, the word in Sanskrit – Maitri – meaning wanting others to be happy. In the Quran, love is conditional, defined with faith and obedience to God and to the act of “...spend your wealth for the cause of Allah and be not cast by your own hands to ruin; do good, as Allah loveth the beneficent.” (Quran 3:118 – 119). These definitions are contextual to time, place and the relationships that sustain a meaningful life. The question “Who shall I love?” is without meaning outside a spiritual and community framework. Remove the intellectual, spiritual and social frameworks and the search for love is lonely, exhaustive and fruitless. However, the question must be asked. In truth, absent ethical structures, the question becomes a desperate inquiry.

## **What Shall I Do?**

To know, to do, to be. Of the three, **to be** is the most important. But the context and content of our culture confuses us and truncates our ability to put first things first. All three verbs are necessary for any work to be meaningful. Meaningful has everything to do with the care and responsibility you have for your work; your vocation. That work or calling is always a function of excellence. If you are digging ditches, dig ditches of quality. Use that notion of excellence to apply to whatever you do next. The secret of any work is to create a degree of aesthetic quality in that work, so it becomes your creation. It's called good work and in doing it, you sleep well. Work, thus defined, develops personal meaning and identity and that identity creates responsibility. This is true of the line worker

and the CEO. It is the true way for the line worker and the CEO to understand that aesthetic work embraces all the others you touch – directly and indirectly. This is a cultural context that sheds light on the moral behavior that is the essence of the developed human being.

Why are we so confused about work? About human identity? About responsibility?

Part of the answer is the result of a society that replaced philosophy with psychology. Part of the answer is the result of putting consumption over production. Part of the answer is putting quantity over quality. Part of the answer is replacing character with style. Most of all, much of the world and all the cultures therein, by modeling, stopped teaching manners and ethics to their children and the moral relationships that allow all institutions to strive. We are settling for the baser behaviors of putting oneself before the other. Believing, as it were, that capitalism and freedom are about individualism when, in fact, they are about moral connections. Without these connections, the market becomes expensive, sluggish and corrupt. And freedom morphs into anarchy. Absent morality, there is no free market, no democracy, no meaningful life – only boredom, loneliness, meanness, victimhood and suicide. Since the 1960s, social trend data have confirmed this. Without the direct instruction of ethics and morality, the numbers will get much worse.

What kind of education is necessary for any human vocation?

The architects of American public education believed that the republic could not endure without educated citizens. These beliefs rested on pilgrim and puritan conceptions of the relationship among individual responsibility for divine revelation, freedom and literacy. In the New England colonies, in the Land Ordinance of 1775



and in the many debates across the northern regions of the nation, education was already seen as universal and the characteristic or quality of being among the “elite” was based not on wealth, but education. From this beginning, public schools would, by the late 19<sup>th</sup> century, be the primary forum to spread the values of the republic and to unify disparate political and cultural groups. In theory, public education was designed to develop basic literacy and foster civic values, equality of opportunity and social mobility. The implementation of these aims was and is still a struggle that most often diminishes learning. We should remember that public education (should be) has been an indispensable force in the service of democracy to any society brave enough to implement it. For all its flaws, remarked historian Lawrence Cremin, “Popular education is one of the most radical ideas of the (Western) world.”

We often point to other nations as a standard for achievement and ask why countries like Finland, for example, score so much better than the U.S. on international assessments. Well, for starters, there are no private schools in Finland. Secondly, their teachers are paid a competitive salary and the entrance level to the profession is (at least) a master’s degree. Perhaps they also think of all the nation’s children as a precious and necessary resource for the future. Looking at our national conversation on education, however, you would think that we are living in a society devoid of history, philosophy and fundamental common purpose. Today’s topics of discussion include such things as achievement gaps, grade inflation, school to work training, social efficiency issues, technology and even core standards. All of this without any thought of a deeper purpose for public schools in the first place. We seem unable to put first things first or to accept the truth of the fundamental and common purpose of education – becoming a full functioning human being. That is, developing moral beings by addressing: how should I conduct my life? Who should I love? What should I do? Where should I live?

We have lost the ability to address such questions because we have replaced philosophy with psychology; the search for wisdom with the search for excuses.

## **Where Shall I Live**

We start with the fact that our planet is precious and we must have an ethical relationship with it if we are to survive as a species. We also understand another fact. Most of the Earth is uninhabitable by humans. It is three quarters water. Most other areas are too hot, too dry, too cold, too high, too filled with unethical



people and immoral institutions and simply beyond our ability to turn these spaces into something we can build and call our home. Then, we have a dynamic climate system that has, over millions of years, caused many good and not so good results, like the cooling of the earth and its impact on our pre-Homo sapien ancestors, who simply disappeared from the Earth.

So, it is a perfectly reasonable question to ask: where shall I live? The history of humankind is the history of turning few of Earth's spaces into even fewer places. We move to a space or experience a new space simply because of the passage of time and we work to make that space our home; our place. We build with a new aesthetic. We change the landscape. We hang pictures and so forth, until it becomes ours. But in today's world, it is harder to create a home because of demographics, economic anomalies, settlement patterns and a deep disrespect for the relationship between home, morality and what I have called the generational covenant. That is, the care of our older generations and the ones to come. Absent this covenant, there will be nowhere to make a home.

All of this is tied to other relationships, such as between freedom and unity, between education/learning and falling victim to demigods and lies and between taking the responsibility of citizenship or living under the yoke of totalitarianism. The foundation for addressing all three questions is education. That is, we must intentionally teach the search for wisdom so we can create human dignity in love, in work and in the creation of home. What would be the essence of such an education?

## **Part II**

### ***A Curriculum for Human Dignity***

#### **A Rationale**

Today, our schools are still organized referencing the framework established by Otto von Bismark and his general corps officer's handbook, complete with illiberal concepts such as objectives, flow of information, line/staff organization, need to know doctrine and win/loss mindset. By the late 19<sup>th</sup> century, these ideas were copied by industries, introducing notions of mass production and piece work. Of course, our schools followed with curricular assembly lines, evaluative quality control and hierarchical management structures. An authoritarian framework pretending to be democratic was and is simply nonsense. And for what purpose? Primarily to produce little workers and people who can follow

orders given by self-serving fearmongers. This was all justified by behavioral psychologists/efficiency managers, the architects of “modern” education. Indeed, a common practice was to have schools run by “businessmen” devoid of any understanding of the cultural wisdom of civilization and innocent of pedagogy. Now we wonder why children are ignorant of disciplined thinking, with no idea of what they should know, how to conduct their lives and how they should be governed. This is all problematic to democracy.

In devising a curriculum that understands education as an end in itself and friendly to democratic principles, demanding of intellectual rigor and articulate

in aesthetic judgement, we need to consider the wisdom of culture writ large and the appropriate and research guided development of children and people in general. Within the democratic DNA, learning must also provide a counter force (a built-in lie detector and historical perspectives) to the changes in political preferences of the public, technologies, economic trends and lifestyle tastes



of the day. However, as Alfred North Whitehead suggested, you must preserve order amid change and change amid order.

So, what should a curriculum look like within a conceptual framework of moral illumination and rational aesthetic judgements?

The following framework is based on learning/teaching wisdom from Socrates to Kant, Confucius to Confucius and from Mann to Martin Luther King, Jr. Of most importance here is the attention given to the rebirth of classical education brought to light through the work of Irish and British religious scholars (monks), first through the trivium (grammar, rhetoric and logic) and then with the quadrivium (arithmetic, music, geometry and astronomy). These seven disciplines, which started in abbey schools, by the 12<sup>th</sup> century in Europe gave birth to the first true universities in the West. At the time, these were the first

liberal arts universities outside of China and the few in the Muslim world. What is of note here is the need to respect the learner and the discipline and joy of the enlightened search for the knowledge and wisdom to live a good life in community. And again, education was/is understood as an end in itself. It has no direct object. It is good to be educated, period. It is good to be ethical, period. It is good to be an interesting person, period. This education is also the most practical education you can earn, particularly given the vagaries of contemporary global ideological persuasions, as well as our ongoing economic and moral chaos.



### **Education as an End in Itself: *A Curriculum Framework of Love, Joy and Discipline***

This curriculum design assumes that education, by definition, is the essence of character, not image. Character is destiny. Image is mercurial. Character is doing what is right and often hard. Image is following the path of least resistance. Character is asking what I can do for family, school, firm and community. Image is a belief that family, school and community exist for your benefit. Character means governing yourself – a necessity in a free society. Image means following others and mimicking behavior and taste – a condition in a controlled society. Character means citizen, while image is the defining attribute of a subject. This tension between character and image, so clear in the larger society, is not debated in our schools. For the most part, society's expectations for education and the marriage of our institutions of higher learning to the market suggest that they have become nothing more than glorified vocational schools. Rather than debating the appropriateness of character driven institutions and the sustainability of the republic, our education systems are most attracted to image, believing that image attracts students, money and celebrity.



Of course, all of America is a school. Our schools have simple-mindedly followed what the media tells them to follow. School administrators are not educators, but high paid clerks, who have given up all pretense of quality and have given into public relevance (ignorance). To be fair, schools are at a disadvantage because we educate ourselves and our children every time we walk down our streets, turn on our TV or computer, use social media, attend a movie or visit a park. The culture teaches. The key question is what is our culture teaching? Is there any counter force to social pathology?

Our culture is teaching us to embrace personal image and consumption. Thus, our public schools and universities fulfill only marginally their public role in the sense that they no longer consider character and civic purpose within their mission, nor the development of being a rational and moral being. Although breathtakingly unsupportive of teachers and the profession, our business and public officials hold tight to the corrupt objective and attending policies that the purpose of our schools is vocational and self-oriented. We are graduating “elites” from our “best” universities who cannot speak a second language, are innocent of their country’s and their world’s histories, ignorant of economics, devoid of aesthetics, art, music and literature and illiterate in mathematics and science. It is altogether too common to deal with graduate students at our research universities who cannot write a comprehensive paragraph. All international evaluations show this to be the case. But the picture is even bleaker in the U.S. when you consider federal surveys and state data on graduation. Thirty percent of our children do not finish high school and many who do only function at a knowledge and skill level that is no higher than the eighth grade. This is not an endorsement for democracy. So, what is needed? Perhaps a truthful conversation on education.

### **A Different Design and Definition for Education in Any Society Claiming Democratic DNA**

Before a discussion about curriculum, it is appropriate to comment briefly on instruction: How do we learn to be self-governing citizens?

Citizens of a fully functioning democracy need to continually question their own claims to truth by listening to divergent opinions and claims on the belief that they may become persuaded of an opposing truth. This, of course, demands a high value on (honest) free speech – not ideologies – in the exploration of all claims. It is not enough to think that you are right. You must know why you are right, at least in the light of present evidence and logic. The citizen must come to

learn the veracity of his or her own opinions. These opinions are what drive our actions. This freedom of thought also requires freedom of discussion. Discussion or shared discourse is the centerpiece of instruction, which we should understand as “education for its own sake.” Of course, these abilities need the more fundamental skills of phonics-driven reading and cursive writing.

If we recognize the human being as a moral being (rational and ethical in essence), then educated means being interesting, sensitive, wisdom-seeking and competent in the civic arts. These attributes are necessary in all of life’s endeavors, be they learning, working, playing, worshiping, loving or building communities simply because an individual must be competent in addressing questions of knowledge, conduct and governance.

The intellectual virtues of respect, thoroughness, industry, honesty, patience and shared duty to search for truth come to the forefront in this mode of education, where students understand that as they prepare and participate in classroom learning, they produce the commonwealth of knowledge, which, in turn, enhances their own private wealth of individual learning.

The general design of this scope and sequence delineated below is intended to serve as a conversation starter on the nature of that pedagogical knowledge that is of most worth to democratic societies. The elements presented here are seen as necessary learning components of rational and moral competence and help define the shared and reinforcing identities of citizen-scholar-artisan.

## **A Conceptual Framework for Speaking Wisdom**

**Ages: 4 – 6**

### **Curriculum Elements**

- Narratives (stories) of the several histories/cultures of the world; highlighting the heroic script of the culture; stories that discuss the most important cultural values and their inherent tensions, such as Aesop’s fables. (for some examples, see Appendix A). Attention is also placed on learning letters and reading words, always within the stories. This is the beginning of comprehension – vocabulary in context.

- Languages – students learn at least one language beyond their first language. Having native speakers of any language become part of the class is a necessary

element here.

- Art/music/creative dramatics...with historic references and cultural commonalities and harmonies, children learn to perform plays, art and to understand music as a cultural staple.
- Non-combative martial arts as a pathway to self-discipline. Here again, outside help is needed by most teachers.

Starting at this age level (4 -6), students would engage the intellectual virtues necessary for citizenship, scholarship, and artisanship. The content/instruction is intended to help students understand their culture, and the concept in general; their values, heroes, and aesthetics, and to begin the process of self-discovery as they study how people relate to time, the land, each other.

### **Ages: 7 – 9**

#### **Curriculum Elements**

At this age level, we continue the knowledge gained above and address the new content (basic concepts and questions) on how the social and natural worlds work and relate to each other. Of primary importance are the questions of: Who (what does it take) can be a citizen? Why? How? What are the proper relationships between humans, social institutions and the environment? How have and should human beings interact with each other, God and their environments? (See Appendix B)

### **Ages: 10 – 13**

#### **Curriculum Elements**

At this age level, we continue reinforcing the knowledge gained above, emphasizing second language learning and addressing new content (epistemologies) and philosophies of the academic areas listed below. **We are interested in their history, their fundamental conceptual frameworks, motive questions and area of study.** And why are there so many fields of study?

- Geography – history, major concepts, inquiry questions

- Science – same
- History – same
- Languages – same
- Mathematics – same
- Art – same
- Music – same
- Literature – same

Emphasis is placed on communication, with impressive attention to writing. What does the history of a discipline tell us about its dynamic nature and the changing conditions of human society? Why are all fields of knowledge philosophical in their methods of inquiry? Here, students engage in the history, concepts and questions related to the disciplines and address the question: What makes a discipline a discipline?

**Ages: 14 – 17**

### **Curriculum Elements**

At this age level, we continue reinforcing the knowledge gained above and study at least one course in each discipline. Then, students use academic disciplines to address persistent personal, social and natural issues. Why/how can the academic fields of study above be used to help address such questions as:

- How can we create healthy and aesthetic homes and communities?
- How can we understand the relationships within and among cultures?
- How should (can) we create and allocate wealth, power and justice in local and global settings?

Developing the understanding that this allocation is a personal phenomenon before it can be social. The synergy is in the pairing.

- Explain why these questions can't even be asked or understood without such (discipline) knowledge?

**Ages: 18 – 21**

### **Curriculum Elements**

At this age level, students study at least four academic areas that address the epistemologies of the behavioral, analytical and synoptic disciplines, along with reasoning procedures in deductive, inductive, analogical, abductive, cause/effect, critical, decomposition and AI logics (see Appendix C). They struggle with questions such as:

- How are social and natural issues identified? What are the ideals or motive concepts of human history presented through art, literature, music and architecture?
- How is knowledge (and wisdom) created, organized, validated, used, falsified, recreated and used to develop, judge and implement personal and public policies that move us to create a better world? What are the limits to knowledge? Can anything be learned absent humility? What is human dignity?

### **Addressing the Three Questions of Love, Work and Place**

Being educated is being human. Not just any human, but a person living a (THE) good life. That is, a life of service, of creating wealth (excellence), of learning and of action. In essence, the good life is coming to embrace the vicissitudes of life and being realistic about dealing with your life's time. In the end, it's about seeing – vision and virtue – to travel life's path with sensitive eyes that behold the fulness of what it means to be human. With this education, the questions (above) will be addressed with completeness and comprehension.

The challenge is to debate this conceptual framework and make wise haste to implement the same, as we are running out of time. The pathologies of irrationalism and immorality seem to have taken over the minds of the people responsible for our institutions of learning. To the degree that this sickness metastasizes, to that same degree we lose our humanity and sink into the abyss of a new dark age made more horrific by our innocent surrender to demagoguery and technology.

### **Appendix A (from sources across the web)**

1. *This is How We Do It: One Day in the Lives of Seven Kids from around the World*, by Matt Lamothe; Chronicle Books, 2017.

In Japan, Kei plays freeze tag, while in Uganda, Daphine likes to jump rope.

While the way they play may differ, the shared rhythm of their days – and this one world we all share – unites them. This genuine exchange provides a *window* into traditions that may be different from our own, as well as *mirrors* reflecting our common experiences. Inspired by his own travels, Matt Lamonthe transports readers across the globe and back with this luminous and thoughtful picture book.

Perfect for kids learning about new cultures and customs; educates children on the importance of similarities and differences; gives kids a unique look into the lives of others across the globe.

2. *Love Around the World: Family and Friendship Around the Globe*, by Alli Brydon; illustrated by Wazza Pink; Lonely Planets Kids, 2020.

Introduce children to the wonderful ways love is expressed in different cultures and countries across the globe. From gifting lunch boxes in Japan, to adorning brides with beautiful henna designs in India, writing someone a loving poem on Sinterklaas in the Netherlands or lighting a lantern on the Chinese New Year, *Love Around The World* shows the ways family and friendship are celebrated around the world. This colorful, 32-page book fully explores the themes of family and friendship all around the world. With beautifully written words by Alli Brydon and exquisite illustrations by Wazza Pink, children will be taken on a journey to a wide variety of cultures and different ways of life. From Wales to Iran to Japan, love is, after all, a universal language.

3. *Adventures to School: Real-Life Journeys of Students from Around the World*, by Miranda Paul, Baptiste Paul; illustrated by Isabel Muñoz; Little Bee Books, 2018.

In a brightly colored board book, perfect for the youngest child, Newbery Honoree Grace Lin tells the tale of a Chinese American family as they prepare for the Lunar New Year. Each family member lends a hand as they sweep out the dust of the old year, hang decorations and make dumplings. Then it's time to celebrate. There will be fireworks and lion dancers, shining lanterns and a great long dragon parade at the end!

4. *Let's Eat!: Mealtime Around the World*, by Lynne Marie; illustrated by Parwinder Singh; Beaming Books, 2019.

Dig into this fun and informational book that explores foods from 13 countries



around the world. Meet characters from countries including Sweden, Peru, Pakistan, Nigeria and more as they enjoy breakfast, lunch and dinner. Be inspired to try something new and learn about other cultures. Let's eat!

5. *Teatime Around the World*, by Denyse Waissbluth; illustrated by Chelsea O'Byrne; Greystone, 2020.

Let's go on an adventure to discover new cultures and friends through tea! In this fun and lyrical picture book for ages 4-8, kids will learn how tea is enjoyed in Thailand, Japan, Russia, Egypt, Pakistan, Hong Kong, Uruguay, South Sudan, India and more countries! Did you know that po cha, the traditional tea in Tibet, is thick and salty like soup? Or that in Iran, tea is served with a rock (a rock candy, that is!)? Or that afternoon tea was dreamed up in England by a duchess who complained of being hungry between lunch and dinner? With vivid poetry, vibrant illustrations and unique facts about different tea cultures, *Teatime Around the World* tells the delightful story of a beloved beverage.

6. *Pancakes to Parathas: Breakfast Around the World*, by Alice B. McGinty; illustrated by Tomoko Suzuki; Little Bee Books, 2019.

Breakfast varies from country to country, but it's how all children begin their day. Explore the meals of twelve countries in this playful approach to the world! From Australia to India to the U.S., come travel around the world at dawn. Children everywhere are waking up to breakfast. In Japan, students eat soured soybeans called natto. In Brazil, even kids drink coffee – with lots of milk! With rhythm and rhymes and bold, graphic art, *Pancakes to Parathas* invites young readers to explore the world through the most important meal of the day.

7. *Tofu Takes Time*, by Helen H. Wu; illustrated by Julie Jarema; Beaming Books, 2022.

CLICK CLACK WHIRRRR . . . Lin and her grandma, NaiNai, are making tofu from scratch! When NaiNai goes through each step, from blending soybeans with water to molding curd into shape, Lin gradually becomes impatient. But she soon discovers that making tofu not only takes time, but also takes the whole universe! It takes the seed from soil and sunshine, the cloth from thread and fiber, weight and space, books of words and pictures. And most of all, it takes spending lovely time with her beloved grandmother.

In this charming tale by Helen H. Wu, readers will marvel at how patience brings

a whole universe together in a simple dish made by a modern Chinese American family. Perfect for fans of Fry Bread, Drawn Together and Thank You, Omu.

8. *Every Month is a New Year*, by Marilyn Singer; illustrated by Susan Roth; Lee & Low Books, 2018.

In many places around the globe, the new year starts on January 1. But not everywhere! Chinese New Year is celebrated in January or February. Iranians observe Nowruz in March. For Thai people, Songkran occurs in April. Ethiopians greet the new year at Enkutatash in September. All these diverse cultural, regional and religious observances, as well as many others, have deep-rooted traditions and treasured customs. The poems, by acclaimed poet Marilyn Singer and the captivating collage illustrations by Susan L. Roth, take readers to the heart of these beloved holidays. Every month of the year, somewhere in the world people celebrate with joy and good wishes for a happy new year.

9. *Let's Celebrate! Special Days Around the World*, by Kate DePalma; illustrated by Martina Peluso; Barefoot Books, 2019.

Lyrical, sensory nonfiction text and vibrant illustrations invite readers to experience a child's-eye view of 13 special days around the world, such as the Spring Festival, Inti Raymi, Eid al-Fitr, Día de Muertos and the New Yam Festival. Includes a global festival calendar and educational notes about why we celebrate.

10. *Celebrations Around the World: The Fabulous Celebrations you Won't Want to Miss*, by Katy Halford; DK Children, 2019.

It's time to celebrate! From Christmas and Thanksgiving, to Diwali and Halloween, kids won't want to miss out on all the festivities. Embark on an exciting journey through the most interesting and important festivals, celebrations and holidays enjoyed by people around the world. Stunning original illustrations and fascinating facts will inspire and inform children about cultures and religions from the countries of the world. Witness a camel marathon in a celebration of the Sahara Desert and devour some delicious dumplings to celebrate the Chinese New Year. Discover why skeletons dance at the Day of the Dead in Mexico and get messy at Holi, the Hindu Festival of Colors.

11. *What Do You Celebrate?: Holidays and Festivals Around the World*, by Whitney Stewart; illustrated by Christiane Engel; Sterling Children, 2019.

Holidays are FUN – and this entertaining nonfiction picture book introduces kids to 14 celebrations from around the world! Across the globe, every country has its special holidays. From Brazilian carnival and Chinese New Year to France’s Bastille Day and our very own Fourth of July, *What Do You Celebrate?* presents 14 special occasions, where people dance, dress up, eat yummy foods and enjoy other fun traditions that have been passed down from generation to generation. Kids can travel the globe and learn about Fastelavn, Purim, the Cherry Blossom Festival, Holi, Eid al-Fitr, Halloween, Day of the Dead, Guy Fawkes Day, the German Lantern Festival and more. Each spread showcases a different holiday, offering background and cultural context, vocabulary words, photographs and instructions for festive projects.

12. *A Ticker Around the World*, by Natalia Diaz, Melissa Owens; illustrated by Kim Smith; Owlkids, 2019.

Join a young boy as he hops around the globe, visiting friends in thirteen different countries spanning all six populated continents. Along the way, he introduces us to each friend’s environment and customs and shares interesting facts about each country’s culture, language, food, geography, wildlife, landmarks and more. This informational picture book brings engaging nonfiction content to younger readers by showing them how other children live around the world. Playful illustrations make each locale feel welcoming. *A Ticket Around the World* will leave readers feeling like they’ve toured the globe without ever having left home.

13. *If You Lived Here: Houses of the World*, by Giles Laroche; HMH Books, 2011.

Step into unique homes from around the world and discover the many fascinating ways in which people live and have lived. If you lived in the mountains of southern Spain, your bedroom might be carved out of a mountain. If you lived in a village in South Africa, the outside of your house might tell the story of your family. And if you lived in a floating green house in the Netherlands, you could rotate your house to watch both the sunrise and sunset. With intricate bas-relief collages, Giles Laroche uncovers the reason why each home was constructed the way in which it was, then lets us imagine what it would be like to live in homes so different from our own. Showing the tremendous variety of dwellings worldwide: log cabins, houses on stilts, cave dwellings, boathouses and yurts, this book addresses why each house is built the way that it is. Reasons such as blending into the landscape, confusing invaders, being able to travel with one’s home, using whatever materials are at hand are as varied as the homes themselves.

14. *My Bed: Enchanting Ways to Fall Asleep Around the World*, by Rebecca Bond; illustrated by Salley MavorGrace; HMH Books, 2020.

Delightful rhymes and charming hand-stitched art celebrate the many ways we sleep across the world. Perfect for a baby shower gift and for fans of *This Is How We Do It*.

*My bed rocks on water*  
*My bed sways in the breeze.*  
*My bed's beneath a curtain*  
*My bed's aloft in trees . . .*

In the Netherlands, some beds rock on water. In Brazil, they might sway in the breeze. From Canada to Japan, Afghanistan to Norway, sleep has taken many forms and shapes throughout history. Astonishing, hand-stitched illustrations and a delightful narrative tell the story of sleeping traditions across the world.

All kids will love to travel around the world without leaving home!

## **Appendix B**

### Fundamental Questions in the Study of People, Culture and Nature

#### 1. How do people interact with their environments?

- Why/what do people name elements in nature?
- How do people use and misuse the natural resources around them?
- How/why do people create functional and aesthetic places (homes) in which to live?
- How/why do people continue to construct new knowledge about the natural world and their interactions with the land?

#### 2. What are the relationships between parent and child?

- What role(s) do children play in the home?
- What responsibility do children have for their learning (education)?
- What do they study?
- What kinds of work and play do children do?
- What role does the environment play in the worldview of children?

#### 3. What kind of work do men and women do?

- How does the work of women differ, if at all, from the work of men?
- What role does gender play in decisions made about social, economic and political questions/issues?

-How does gender define work in science and technology?

4. How/why do people worship?

-Do people attend group or formal worship functions?

-In what transcendent power do people believe?

-How do people find meaning in worship?

5. How do people bring beauty to their lives?

-Why/how do people create art?

-How do people use art in their daily lives?

-How does art define the culture?

6. How do people communicate with one another and their culture?

-How do people use symbols in their communications?

-What are the ways in which people speak to one another?

-What role does mathematics, music, art and literature play in communications?

-How do people create meaning in their lives?

-What role does language play in the structure of community and in the creation of meaning?

-How does the formal study of subject fields like science, social studies, mathematics, etc. aid communications and understanding?

7. How do people provide for social order, goodwill and justice in their lives?

-How does geographic location influence how people construct their communities?

-What system of government do people practice?

-What role do all people play in rulemaking and rule-judging?

-How can/do people change their government?

8. How do people deal with time?

-Do people believe in the past and future? How can we tell (know)?

-What kinds of units do people use to describe time?

-Are older people seen as wise because they have experienced more time than younger people?

-How is a sense of the past used to define self and society?

-How is a sense of time related to the natural world?

9. How do people organize themselves to provide basic needs and wants?

- How are goods and services produced?
- What kinds of markets do people create and use?
- What kind(s) of money (exchange) do people use?
- How do people create and maintain economic justice?

10. How does technology alter the ways in which people live?

- How does technology (tools) change the ways people use resources?
- How does technology change the ways people travel, communicate, work, play and understand the world?
- How is technology related to science, religion, philosophy and wealth?

11. How do people treat one another?

- How do people care for one another?
- How do people deal with illness?
- How do people deal with and understand death?
- How do people celebrate (special) events, people, and ideals?
- How/why do people construct systems of laws and ethical principles by which to live?

## **Appendix C**

### **Skill Sets Network**

#### **Operation skills:**

- Search
- Group participation
- Communication
- Quantitative/interpretive
- Social judgement
- Decision-making

#### **Processing skills:**

- Predicting, translating, measuring, inferring
- Hypothesizing, imagining, analyzing

#### **Foundation skills:**



- Observing
- Classifying, ordering (seriation)
- Spatial relationships

*Michael Hartoonian is Associate Editor of Pegasus.*





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Steve Young

Editor-in-chief and Publisher

Michael Hartoonian

Associate Editor

Jed Ipsen

Assistant Editor

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Layout & Design

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