

The Educated Person

by Ernest L. Boyer

As we anticipate a new century, I am drawn back to questions that have, for generations, perplexed educators and philosophers and parents. What *is* an educated person? What *should* schools be teaching to students?

In searching for answers to these questions, we must consider first not the curriculum, but the human condition. And we must reflect especially on two essential realities of life. First, each person is unique. In defining goals, it is crucial for educators to affirm the special characteristics of each student. We must create in schools a climate in which students are empowered, and we must find ways in the nation's classrooms to celebrate the potential of each child. But beyond the diversity of individuals, educators also must acknowledge a second reality: the deeply rooted characteristics that bind together the human community. We must show students that people around the world share a great many experiences. Attention to both these aspects of our existence is critical to any discussion of what all children should learn. What, then, does it mean to be an educated person? It means developing one's own aptitudes and interests and discovering the diversity that makes us each unique. And it means becoming permanently empowered with language proficiency, general knowledge, social confidence, and moral awareness in order to be economically and civically successful. But becoming well educated also means discovering the connectedness of things. Educators must help students see relationships across the disciplines and learn that education is a communal act, one that affirms not only individualism, but community. And for these goals to be accomplished, we need a new curriculum framework that is both comprehensive and coherent, one that can encompass existing subjects and integrate fragmented content while relating the curriculum to the realities of life. This curriculum must address the uniqueness of students' histories and experiences, but it also must guide them to understand the many ways that humans are connected.

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Some schools and teachers are aiming to fully educate students, but most of us have a very long way to go in reaching this goal. Today, almost all students in U.S. schools still complete Carnegie units in exchange for a diploma. The time has come to bury the old Carnegie unit; since the Foundation I now head created this unit of academic measure nearly a century ago, I feel authorized to declare it obsolete. Why? Because it has helped turn schooling into an exercise in trivial pursuit. Students get academic "credit," but they fail to gain a coherent view of what they study. Education is measured by seat time, not time for learning. While curious young children still ask why things are, many older children ask only, "Will this be on the test?" All students should be encouraged to ask "Why?" because "Why?" is the question that leads students to connections.

In abandoning the Carnegie unit, I do not endorse the immediate adoption of national assessment programs; indeed, I think we must postpone such programs until we are much clearer about what students should be learning. The goal, again, is not only to help students become well informed and prepared for lifelong learning, but also to help them put learning into the larger context of discovering the connectedness of things. Barbara McClintock, the 1983 winner of the Nobel Prize for Physiology–Medicine, asserts: "Everything is one. There is no way to draw a line between things." Contrary to McClintock's vision, the average school or college catalog dramatizes the separate academic boxes.

Frank Press, president of the National Academy of Sciences, compares scientists to artists, evoking the magnificent double helix, which broke the genetic code. He said the double helix is not only rational, but beautiful. Similarly, when scientists and technicians watch the countdown to a space launch, they don't say, "Our formulas worked again." They respond, "Beautiful!" instinctively reaching for the aesthetic term to praise a technological achievement. When physicist Victor Weisskopf was asked, "What gives you hope in troubled times?" he replied, "Mozart and quantum mechanics." Most schools, however, separate science and art, discouraging students from seeing the connections between them.

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How, then, can we help students see relationships and patterns and gain understanding beyond the separate academic subjects? How can we rethink the curriculum and use the disciplines to illuminate larger, more integrated ends?

Human Commonalities

In the 1981 book *A Quest for Common Learning*, I suggested that we might organize the curriculum not on the basis of disciplines or departments, but on the basis of "core commonalities." By core commonalities, I mean universal experiences that make us human, experiences shared by all cultures on the planet. During the past decade and a half, my thinking about this thematic structure has continued to evolve. I now envision eight commonalities that bind us to one another.

1. The Life Cycle.

As life's most fundamental truth, we share, first, the experience that connects birth, growth, and death. This life cycle binds each of us to the others, and I find it sad that so many students go through life without reflecting on the mystery of their own existence. Many complete twelve or sixteen years of formal schooling not considering the sacredness of their own bodies, not learning to sustain wellness, not pondering the imperative of death.

In reshaping the curriculum to help students see connections, I would position study of "The Life Cycle" at the core of common learning. Attention would go to nutrition, health, and all aspects of wellness. For a project, each student would undertake the care of some life form.

My wife is a certified nurse-midwife who delivers babies, including seven grandchildren of our own. Kay feels special pain when delivering the baby of a teenage girl because she knows that she is delivering one child into the arms of another, and that both have all too often lived for nine months on soda and potato chips. Some young mothers first learn about the birth process between the sharp pains of labor.

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Too many young women and young men pass through our process of education without learning about their own bodies. Out of ignorance, they suffer poor nutrition, addiction, and violence. "Maintaining children's good health is a shared responsibility of parents, schools, and the community at large," according to former Secretary of Education William Bennett (1986, p. 37). He urges elementary schools "to provide children with the knowledge, habits, and attitudes that will equip them for a fit and healthy life."

Study of the Life Cycle would encourage students to reflect sensitively on the mystery of birth and growth and death, to learn about body functions and thus understand the role of choice in wellness, to carry some of their emotional and intellectual learning into their relations with others, and to observe, understand, and respect a variety of life forms.

II. Language.

Each life on the planet turns to symbols to express feelings and ideas. After a first breath, we make sounds as a way of reaching out to others, connecting with them. We develop a variety of languages: the language of words (written and spoken), the language of symbols (mathematics, codes, sign systems), and the language of the arts (aesthetic expressions in language, music, paint, sculpture, dance, theater, craft, and so on). A quality education develops proficiency in the written and the spoken word, as well as a useful knowledge of mathematical symbol systems and an understanding that the arts provide countless ways to express ourselves.

Our sophisticated use of language sets human beings apart from all other forms of life. Through the created words and symbols and arts, we connect to one another. Consider the miracle of any moment. One person vibrates his or her vocal cords. Molecules shoot in the direction of listeners. They hit the tympanic membrane; signals go scurrying up the eighth cranial nerve. From that series of events, the listener feels a response deep in the cerebrum that approximates the images in the mind of the speaker. Because of its power and scope, language is the means by which all other subjects are pursued.

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The responsible use of language demands both *accuracy* and *honesty*, so students studying "Language" must also learn to consider the ethics of communication. Students live in a world where obscenities abound. They live in a world where politicians use sixty-second sound bites to destroy integrity. They live in a world where cliches substitute for reason. To make their way in this world, students must learn to distinguish between deceit and authenticity in language.

Writers and mathematicians have left a long and distinguished legacy for students to learn from. Through words, each child can express something personal. Through symbols, each child can increase the capacity to calculate and reason. Through the arts, each child can express a thought or a feeling. People need to write with clarity, read with comprehension, speak effectively, listen with understanding, compute accurately, and understand the communicative capabilities of the arts. Education for the next century means helping students understand that language in all its forms is a powerful and sacred trust.

III. The Arts.

All people on the planet respond to the aesthetic. Dance, music, painting, sculpture, and architecture are languages understood around the world. "Art represents a social necessity that no nation can neglect without endangering its intellectual existence," said John Ruskin (Rand 1993). We all know how art can affect us. Salvador Dali's painting *The Persistence of Memory* communicates its meaning to anyone ever haunted by time passing. The gospel song "Amazing Grace" stirs people from both Appalachia and Manhattan. "We Shall Overcome," sung in slow and solemn cadence, invokes powerful feelings regardless of the race or economic status of singer or audience.

Archaeologists examine the artifacts of ancient civilization—pottery, cave paintings, and musical instruments—to determine the attainments and quality of a culture. As J. Carter Brown (1986) observes, "The texts of man's achievements are not written exclusively in words. They are written, as well, in

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architecture, paintings, sculpture, drawing, photography, and in urban, graphic, landscape, and industrial design."

Young children understand that the arts are language. Before they learn to speak, they respond intuitively to dance, music, and color. The arts also help children who are disabled. I once taught deaf children, who couldn't speak because they couldn't hear. But through painting, sculpture, movement, and rhythm, they found new ways to communicate.

Every child has the urge and capacity to be expressive. It is tragic that for most children the universal language of the arts is suppressed, then destroyed, in the early years of learning, because traditional teaching does not favor self-expression and school boards consider art a frill. This is an ironic deprivation when the role of art in developing critical thinking is becoming more widely recognized.

Jacques d'Amboise, former principal dancer with the New York City Ballet, movie star, and founder of the National Dance Institute, offers his view on how art fits into education: "I would take the arts, science and sports, or play, and make all education involve all of them. It would be similar to what kindergarten does, only more sophisticated, right through life. All of the disciplines would be interrelated. You dance to a poem: poetry is meter, meter is time, time is science" (Ames and Peyser 1990).

For our most moving experiences, we turn to the arts to express feelings and ideas that words cannot convey. The arts are, as one poet has put it, "the language of the angels." To be truly educated means being sensitively responsive to the universal language of art.

IV. Time and Space.

While we are all nonuniform and often seem dramatically different from one another, all of us have the capacity to place ourselves in time and space. We explore our place through geography and astronomy. We explore our sense of time through history.

And yet, how often we squander this truly awesome capacity for exploration, neglecting even our personal roots. Looking back in my own life, my most

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important mentor was Grandpa Boyer, who lived to be one hundred. Sixty years before that, Grandpa moved his little family into the slums of Dayton, Ohio. He then spent the next forty years running a city mission, working for the poor, teaching me more by deed than by word that to be truly human, one must serve. For far too many children, the influence of such intergenerational models has diminished or totally disappeared.

Margaret Mead said that the health of any culture is sustained when three generations are vitally interacting with one another—a "vertical culture" in which the different age groups are connected. Yet in America today we've created a "horizontal culture," with each generation living alone. Infants are in nurseries, toddlers are in day care, older children are in schools organized by age. College students are isolated on campuses. Adults are in the workplace. And older citizens are in retirement villages, living and dying all alone.

For several years, my own parents chose to live in a retirement village where the average age was eighty. But this village had a day-care center, too, and all the three- and four- year-olds had adopted grandparents to meet with every day. The two generations quickly became friends. When I called my father, he didn't talk about his aches and pains, he talked about his little friend. And when I visited, I saw that my father, like any proud grandparent, had the child's drawings taped to the wall. As I watched the two of them together, I was struck by the idea that there is something really special about a four-year-old seeing the difficulty and courage of growing old. And I was struck, too, by watching an eighty-year-old being informed and inspired by the energy and innocence of a child. Exposure to such an age difference surely increases the understanding of time and personal history.

The time has come to break up the age ghettos. It is time to build intergenerational institutions that bring together the old and young. I'm impressed by the "grandteacher" programs in the schools, for example. In the new core curriculum, with a strand called "Time and Space," students should discover their own roots and complete an oral history. But beyond their own extended family, all students should also become well informed about the

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influence of the culture that surrounds them and learn about the traditions of other cultures.

A truly educated person will see connections by placing his or her life in time and space. In the days ahead, students should study *Western* civilization to understand our past, and they should study *non-Western* cultures to understand our present and our future.

V. Groups and Institutions.

All people on the planet belong to groups and institutions that shape their lives. Nearly 150 years ago, Ralph Waldo Emerson observed, "We do not make a world of our own, but rather fall into institutions already made and have to accommodate ourselves to them." Every society organizes itself and carries on its work through social interaction that varies from one culture to another.

Students must be asked to think about the groups of which they are members, how they are shaped by those groups, and how they help to shape them.

Students need to learn about the social web of our existence, about family life, about how governments function, about the informal social structures that surround us. They also must discover how life in groups varies from one culture to another.

Civic responsibility also must be taught. The school itself can be the starting point for this education, serving as a "working model" of a healthy society in microcosm that bears witness to the ideals of community. Within the school, students should feel "enfranchised." Teachers, administrators, and staff should meet often to find their *own* relationship to the institution of the school. And students should study groups in their own community, finding out about local government.

One of my sons lives in a Mayan village in the jungle of Belize. When my wife and I visit Craig each year, I'm impressed that Mayans and Americans live and work in very similar ways. The jungle of Manhattan and the one of Belize are separated by a thousand miles and a thousand years, and yet the Mayans, just like us, have their family units. They have elected leaders,

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village councils, law enforcement officers, jails, schools, and places to worship. Life there is both different and very much the same. Students in the United States should be introduced to institutions in our own culture and in other cultures, so they might study, for example, both Santa Cruz, California, and Santa Cruz, Belize.

We all belong to many groups. Exploring their history and functions helps students understand the privileges and the responsibilities that belong to each of us.

VI. Work.

We all participate, for much of our lives, in the commonality of work. As Thoreau reminds us, we both "live" and "get a living." Regardless of differences, all people on the planet produce and consume. A quality education will help students understand and prepare for the world of work. Unfortunately, our own culture has become too preoccupied with *consuming*, too little with the tools for *producing*. Children may see their parents leave the house carrying briefcases or lunch pails in the morning and see them come home again in the evening, but do they know what parents actually do during the day?

Jerome Bruner (1971) asks: "Could it be that in our stratified and segmented society, our students simply do not know about local grocers and their styles, local doctors and their styles, local taxi drivers and theirs, local political activists and theirs? . . . I would urge that we find some way of connecting the diversity of the society to the phenomenon of school" (p. 7). A new, integrative curriculum for the schools needs to give attention to "Producing and Consuming," with each student studying simple economics, different money systems, vocational studies, career planning, how work varies from one culture to another, and with each completing a work project to gain a respect for craftsmanship.

Several years ago when Kay and I were in China, we were told about a student who had defaced the surface of his desk. As punishment, he spent three days in the factory where the desks were made, helping the

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woodworkers, observing the effort involved. Not surprisingly, the student never defaced another desk.

When I was Chancellor of the State University of New York, I took my youngest son, then eight, to a cabin in the Berkshires for the weekend. My goal: to build a dock. All day, instead of playing, Stephen sat by the lake, watching me work. As we drove home, he looked pensive. After several miles, he said, "Daddy, I wish you'd grown up to be a carpenter" instead of you-know-what!"

VII. Natural World.

Though all people are different, we are all connected to the earth in many ways. David, my grandson in Belize, lives these connections as he chases birds, bathes in the river, and watches corn being picked, pounded into tortillas, and heated outdoors. But David's cousins in Boston and Princeton spend more time with appliances, asphalt roadways, and precooked food. For them, discovering connectedness to nature does not come so naturally.

When I was United States Commissioner of Education, Joan Cooney, the brilliant creator of *Sesame Street*, told me that she and her colleagues at Children's Television Workshop wanted to start a new program on science and technology for junior high school kids. They wanted young people to learn a little more about their world and what they must understand as part of living. Funds were raised, and *3-2-1 Contact* went on the air. To prepare scripts, staff surveyed junior high school kids in New York City, asking questions such as "Where does water come from?" which brought from some students the disturbing reply, "The faucet." They asked, "Where does light come from?" and heard, "The switch." And they asked, "Where does garbage go?" "Down the chute." These students' sense of connectedness stopped at the VCR or refrigerator door.

Canadian geneticist David Suzuki, host of *The Nature of Things*, says: "We ought to be greening the school yard, breaking up the asphalt and concrete. . . We have to give children hand-held lenses, classroom aquariums and terrariums, lots of field trips, organic garden plots on the school grounds,

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butterfly gardens, trees. Then insects, squirrels—maybe even raccoons and rabbits—will show up, even in the city. We've got to reconnect those kids, and we've got to do it very early. . . . Our challenge is to reconnect children to their natural curiosity" (Baron Estes 1993).

With all our differences, each of us is inextricably connected to the natural world. During their days of formal learning, students should explore this commonality by studying the principles of science, by discovering the shaping power of technology, and, above all, by learning that survival on this planet means respecting and preserving the earth we share.

VIII. Search for Meaning.

Regardless of heritage or tradition, each person searches for some larger purpose. We all seek to give special meaning to our lives. Reinhold Niebuhr said, "Man cannot be whole unless he be committed, he cannot find himself, unless he find a purpose beyond himself." We all need to examine values and beliefs, and develop convictions.

During my study of the American high school, I became convinced ours is less a school problem and more a youth problem. Far too many teenagers feel unwanted, unneeded, and unconnected. Without guidance and direction, they soon lose their sense of purpose—even their sense of wanting purpose.

Great teachers allow their lives to express their values. They are matchless guides as they give the gift of opening truths about themselves to their students. I often think of three or four teachers, out of the many I have worked with, who changed my life. What made them truly great? They were well informed. They could relate their knowledge to students. They created an active, not passive, climate for learning. More than that, they were authentic human beings who taught their subjects and were open enough to teach about themselves.

Service projects instill values. All students should complete a community service project, working in day-care centers and retirement villages or tutoring other students at school. The North Carolina School of Science and Math develops an ethos of responsible citizenship. To be admitted, a child must

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commit to sixty hours of community service per summer and three hours per week during the school year (Beach 1992, p. 56).

Martin Luther King, Jr., preached: "Everyone can be great because everyone can serve." I'm convinced the young people of this country want inspiration from this kind of larger vision, whether they come across it in a book or in person, or whether they find it inside themselves.

Values, Beliefs, and Connections

What, then, does it mean to be an educated person? It means respecting the miracle of life, being empowered in the use of language, and responding sensitively to the aesthetic. Being truly educated means putting learning in historical perspective, understanding groups and institutions, having reverence for the natural world, and affirming the dignity of work. And, above all, being an educated person means being guided by values and beliefs and connecting the lessons of the classroom to the realities of life. These are the core competencies that I believe replace the old Carnegie units.

And all of this can be accomplished as schools focus not on seat time, but on students involved in true communities of learning. I realize that remarkable changes must occur for this shift in goals to take place, but I hope deeply that in the century ahead students will be judged not by their performance on a single test but by the quality of their lives. It is my hope that students in the classrooms of tomorrow will be encouraged to create more than conform, and to cooperate more than compete. Each student deserves to see the world clearly and in its entirety and to be inspired by both the beauty and the challenges that surround us all.

Above all, I pray that Julie and David, my granddaughter in Princeton and my grandson in Belize, along with all other children on the planet, will grow to understand that they belong to the same human family, the family that connects us all.

Fifty years ago, Mark Van Doren wrote, "The connectedness of things is what the educator contemplates to the limit of his capacity." The student, he says,

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who can begin early in life to see things as connected has begun the life of learning. This, it seems to me, is what it means to be an educated person.

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