

October 2024

VOLUME XIIV, ISSUE X

# PEGASUS

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

*I take this obligation  
freely, without any  
mental reservation or  
purpose of evasion; so  
help me God.*

# *Pegasus*

Introduction by Dave Kansas	Page 2
Civic Education: A New Universal and Foundational Curriculum by Michael Hartoonian	Page 4
Why Moral Capitalists Must Care about Citizenship by Stephen B. Young	Page 11
Universities Sell Out to the Market by Richard D. Van Scotter	Page 17
Caux Round Table Principles for Good Citizenship	Page 22
Charles Schulz Letter on Citizenship	Page 24

# Introduction

This month's *Pegasus* focuses intently on good citizenship and the vital role that good citizens play in a thriving, moral, capitalistic and democratic society. While much is assumed in the term "good citizenship," it has real roots. Scholars and philosophers have focused on the challenge of making good citizens. Education, human interaction, engagement with the polity, the making of moral economies and honest politics almost all originate with the concept of the good citizen.

We kick off our debate with the re-publication of the Caux Round Table Principles for Good Citizenship. "Our character reveals our values and our courage to live for ourselves and for others in the right proportions and with grace and dignity. Citizenship in community makes justice triumph over evil. This is especially true for democracies, societies that depend on the quality of their citizens for their success and prosperity."

Among the 10 promises of the good citizen are concepts such as learning, selflessness, reflection and the importance to act for higher purposes. Unsurprisingly, these notions are captured in the 10 promises.

Michael Hartoonian, associate editor, follows the 10 promises with his latest piece, "Civic Education: A New Universal and Foundational Curriculum."

In a republic, Michael argues, "education plays a vital role in developing an effective and responsive citizenry. In a republic, education's purpose is to create a culture and to present and represent the difference between an economy and a culture. Once this difference is blurred, schools become irrelevant to the culture, as well as to the economy."

This connection between civic education and the establishment of an edifying society and culture stretches back to the original thinking that informed the creation of the United States. "...the architects of the American republic believed that it could not endure without educated citizens," he writes. "Becoming part of the "elite" or the "natural aristocracy" was to be tied not to wealth, but education and character."

We are, alas, some ways from these founding notions. Indeed, our conversations about education seem devoid of history and the galvanizing idea of a fundamental common purpose. "We seem unable to put first things first or to accept the truth of the fundamental and common purpose of education – keeping a republic." Given the deep divisions in our culture today, it's hard to argue with that sentiment.

Michael closes with a fresh argument about how to structure our civic education institutions. These ideas are grouped in age cohorts, beginning at 4 and concluding at 21. For a time, the government paid for civic education through age 13 or the 8th grade. For the past century and more, it has paid for education through 17 or 12<sup>th</sup> grade. Some argue that perhaps government should be covering education through post-second pursuits, given the

complexities of our current and evolving world.

In “Why Moral Capitalists Must Care about Citizenship,” Steve Young, global executive director, says that in order to be a good citizen, we must “put aside excessive selfishness and to commit to an ethic of care.” This includes the importance of relationships, vocations and a moral calling to our better natures.

Steve says “markets and businesses do not live isolated as mechanical widgets” within an immoral economic framework. Rather, markets and business, including finance, are simply part of larger value systems and values. We have lost touch with this moral distinction and economics and price maximization seems to rule, rather than the higher, more important moral framework in which it should exist.

“If we would stop to reflect, citizenship is central to just social well-being and just and good governance.”

For all our foibles, it’s important to note that many people still see a lot of good in our democracy. Millions of people – many of them illegally – have come to America. They must see something deep that attracts them to leave their homeland and sometimes take difficult journeys to join us. For them and us, the pursuit of good citizenship must be the glue that bonds us together.

Lastly, Richard D. Van Scotter writes a bit wistfully about some of the tragic transformations in higher education over the last decades in an essay titled “Universities Sell Out to the Market.”

Once, not so long ago, everyone knew that the purpose of our schools was to create *scholars*, *citizens* and *artisans* “appropriate for the intellectual, physical and emotional development of students.” The gap, however, between true scholarship and grubby utilitarianism is growing. Instead of embracing true moral scholarship and creating good citizens, universities increasingly become salary-enhancement factories. News sites tout “Studies for Lucrative Careers” or the “Best Majors for High-Paying Jobs.”

This focus on money and selfish enrichment is a smoke screen. “Research suggests that technical skills have a half-life of about five years.” Indeed, when I graduated, we didn’t have email and the internet existed only in nooks and crannies. Forget about cell phones. But 6 years later, I was leading a successful start-up that incorporated these and other related ideas. I had learned to learn, rather than learned to get rich quickly.

*Dave Kansas*  
*Editor-at-Large*  
*Pegasus*

# Civic Education: A New Universal and Foundational Curriculum

*Without a conception of the public good, public school makes no sense.*

**Michael Hartoonian**

## Introduction

Education is always contextual, created for the type of government people want or are forced to accept. A totalitarian state with dictatorial rules teaches a curriculum based on fear and limited knowledge. A monarchy teaches honor and symbolism. A democracy or republic must teach critical thinking and virtue, to develop citizens who are loving critics of the republic.

What is true across the world and has been the case since schooling became an institution is the kind of education delivered by a people defines the values of that society and what subjects or citizens, therein, hold dear. In a republic, education's purpose is to create a culture and to present and represent the difference between an economy and a culture. Once this difference is blurred, schools become irrelevant to culture, as well as to the economy. It matters little what country you identify. There will always be a struggle for the control of a nation's curriculum and its formative narrative, which is spread and learned as "our nation's story." However, it is only the learning of virtue and thinking that allows freedom of thought and the understanding that *freewill* means the will to be free.

As an example, the architects of the American republic believed that it 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, even the Morrill Act of 1862, which took Native land for land grant colleges, education was already seen as universal and based on the characteristic or quality of character. Becoming part of the "elite" or the "natural aristocracy" was to be tied not to wealth, but education and character. 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. It was the seed bed of *e pluribus unum*. In theory, public education was designed to develop basic literacy and foster civic values, equality of opportunity and an understanding of merit and responsibility. Civics' (education) etymology was clear – civic, citizen, city, civilization. The route to these aims was and is still a struggle that most often diminishes learning. We should remember that public education must be the indispensable force in the service of democracy. For all its flaws, remarked historian Lawrence Cremin, "Popular education is one of the most radical ideas of the Western world." <sup>1</sup>

---

1. Lawrence A. Cremin, *Popular Education and Its Discontents* (New York: Harper & Row, 1990), p. 35.

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 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 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 – keeping a republic.

### **Claiming the DNA of a Republic**

Citizens of any fully functioning democracy need to continually question their own claims to truth by listening to divergent opinions and rationales, 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. And discussion or shared discourse is the centerpiece of instruction, which we should understand as “education for its own sake.”

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 a citizen 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.

### **Necessary Elements of Civic Literacy**

The general design of the 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.

We start with three eternal and universal questions that confront every young person who expects self-government, personal worth and the opportunity to live a meaningful life:

1. How do we come to know anything?
2. How should we conduct ourselves?
3. How should we be governed?

### ***Rationale***

Today, schools around the world are still organized referencing the framework established by Otto von Bismarck and his general corps officer's handbook, complete with illiberal concepts, such as objectives, flow of information, line/staff organization, command and control, need to know doctrine and a 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 quantity control and hierarchical management structures. Universities, particularly, became the handmaidens of business and political leaders. An authoritarian framework, employing restrictive curricula and even the burning of books, while all the while, pretending to be democratic, was and is simply nonsense. Within this framework, what purpose did schools serve? Primarily to produce little workers and people who can follow orders given by self-serving "leaders." And 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 or women" 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 or even how to read and write. This is all problematic to democracy and to holding the office of citizen.

## ***A Learning Design for 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 research to guide development of children and people in general. Within the democratic DNA, learning must also be a counter force (a built-in lie detector with 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 the elements of curriculum look like within a conceptual framework of moral illumination and rational aesthetic judgements?

### ***Curriculum Elements***

We all receive an education every time we walk down our city streets, turn on TV, social media or engage in conversations with other people. For the most part, our culture teaches us to embrace personal image and consumption. In the name of relevance, our public schools and universities have bought into this intellectual lazy worldview. Schools 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 county’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 U.S. federal surveys and state data on graduation. Thirty percent of our children do not finish high school and many who do finish are functional at a knowledge and skill level that is no higher than the eighth grade. This is not an endorsement for democracy. As never before, a truthful conversation on education’s purpose (in a republic) is needed.



## **A Design for Education in a Society Claiming Democratic DNA**

Before a discussion about curriculum, it is appropriate to comment briefly on *instruction*: how we learn to be self-governing citizens.

If we recognize the human being as a moral being (rational and ethical in nature), 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 much 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 here is intended to serve as a conversation starter on the nature of that pedagogical knowledge which 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 Civic Arts**

***Ages: 4 – 6***

#### ***Curriculum Elements***

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, aesthetics and to begin the process of self-discovery, as they study how people relate to time, the land and each other. Attention is given to manners and civility and to music, art and creative dramatics.

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 (examples provided on request). Attention is also placed on learning letters/phonics and reading words, always within the stories. This is the beginning of comprehension – vocabulary in context.

Students would also begin to engage in non-combative martial arts as a pathway to learning self-discipline.

## ***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 that to how we govern ourselves. Of primary importance are the questions of: Who (what does it take) can be a citizen of the school, community and state? Why? How? What are the proper relationships between humans, social institutions and the natural environment? How have and should human beings interact with each other?

## ***Ages: 10 – 13***

### ***Curriculum Elements***

At this age level, we continue reinforcing the civic knowledge gained above, emphasizing new content (epistemologies) and philosophies of the academic areas necessary for citizenship: the arts and sciences of all the liberal arts. We are interested in music, art, science, mathematics, history, political science, economics, statistics and languages/communication, to include fundamental conceptual frameworks and motive questions from all disciplines studied.

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

Throughout this age level, emphasis is placed on communication, with impressive attention to writing. The following questions are discussed:

- 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?

**Ages: 18 – 21**

### ***Curriculum Elements***

At this age level, students take on the office of citizen and 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, thus becoming literate in the civic arts. Citizen/students will consider the following:

- How are social and natural issues identified?
- What are the ideals or motive concepts of human history/governance 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 and beyond. To the degree that this sickness metastasizes, to that same degree, we lose the republic, our humanity and sink into the abyss of a new dark age made more horrific by our innocent surrender to demagoguery and technology.

Keeping a republic is only possible in those societies where citizens continue to learn and practice virtue and are loving critics of the republic. These learnings and practices must be intentionally taught. This is the point and first purpose of education for any republic. Again, dictators teach fear, monarchs teach symbolism and democratic societies teach virtue and thinking.

*Michael Hartoonian is Associate Editor of Pegasus.*

# Why Moral Capitalists Must Care about Citizenship

Stephen B. Young

Citizenship is far more than a legalism denoting legal rights and responsibilities derived from or directed towards a sovereign authority, a legal status fundamental to international law, as well.

To be a citizen is, more importantly, a moral state of being, a modal personality of character that balances self with political community. To be a citizen is to be part of a social contract, a kind of servanthood, partially responsible for the common good of all those party to the contract, a member, a colleague, a patriot. To be a citizen is to put aside excessive selfishness and to commit to an ethic of care. To be a citizen is to be in relationship – to accept reciprocity with the community caring for and protecting the individual and the individual caring for and protecting the community. To be a citizen is a vocation, a moral calling to work with self-confidence and dedication and so serve higher purposes as best we can, to respect and be respected, in return.

As the American philosopher William James put it: “The community stagnates without the impulse of the individual; the impulse dies away without the sympathy of the community.”

Churchill insisted that “We make a living by what we get, we make a life by what we give.”

To be a citizen is to give of ourselves that the greater whole of which we are a part may thrive.

The Naturalization Oath of Allegiance to the United States of America is a commitment of service to the nation as follows:

*“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely, without any mental reservation or purpose of evasion; so help me God.”*



Why, then, should commercial and financial businesses succor and promote good citizenship? What do markets have to do with the legal status and moral obligations of their customers, employees, suppliers and investors?

Markets and businesses do not live isolated as mechanical widgets within an economic engine driven only by prices, profit maximizing utility curves, production and consumption. Markets and businesses – and finance – are part of a large system of values and behaviors that embrace all of culture, society and politics.

I think Karl Marx was trying to make that point in *Das Kapital*, though his thinking was muddled, his invented categories of values were divorced from human reality and his prose was off-putting.

Today, the dependence of business and finance on culture, society and politics is asserted by the ESG movement – the demand that private companies accept some responsibility for 1) reversing climate change and protecting the environment from pollution and overconsumption of natural resources, for 2) “society” or “social” conditions (whatever that may mean) and for 3) “governance” (whatever that may mean).

If we would stop to reflect, citizenship is central to just social well-being and just and good governance. For business and finance to contribute constructively to ESG (and so be rewarded from ESG investment funds), companies must have policies and programs to foster and reward good citizenship.

Something along these lines has been put into effect by many companies as diversity, equity and inclusion programs of recruitment and promotion of non-white males, those who are nonetheless valued persons and citizens in good standing.

With respect to the impact of “S” and “G” on the well-being of companies and their ability to serve the best interests of stakeholder constituencies, consider the asset and profitability of companies domiciled in failed states such as Congo, and North Korea. These are paradigmatic countries, where people are subjects and so do not enjoy the rights of citizenship – the rule of law, security of life and property, freedom to be fully human as they would like to be as memorialized in the Declaration of Human Rights, the International Covenant on Civil and Political Rights and the International Covenant on Social and Economic Rights.



Just take a minute to look up and read those two covenants and hypothesize on the fortunes of companies in countries which provide those rights to their citizens compared to companies trying to do business in those other countries which do not recognize or provide such rights.

Why have more than 10 million persons left their homelands over the last 3 1/2 years to illegally enter the U.S.? Surely, in their minds, there is something better for them living in the U.S., something that American citizens take as their birthright.

The U.S., for all its flaws, is not a failed state. It provides citizenship by which its people can



prosper morally, religiously, intellectually and financially. As a result, its business and financial firms prosper and create great wealth for the society.

How can businesses promote good citizenship?

A citizen has robust personal agency. Amartya Sen and Martha Nussbaum provided a list of agency powers that define what citizens can apply in their lives to the world around them.

From Wikipedia:

*Their capabilities approach is a normative approach to human welfare that concentrates on the actual capability of persons to achieve lives they value rather than solely having a right or freedom to do so. It was conceived in the 1980s as an alternative approach to welfare economics.*

*Sen and Nussbaum combine a range of ideas that were previously excluded from (or inadequately formulated in) traditional approaches to welfare economics. The core focus of the capability approach is improving access to the tools people use to live a fulfilling life.*

### **Functionings**

*In the most basic sense, functionings consist of “beings and doings,” the states and activities constitutive of a person’s being. ... Capability is conceptualized as a reflection of the freedom to achieve valuable functionings.*

*For the purposes of the capability approach, agency primarily refers to a person’s role as a member of society, with the ability to participate in economic, social and political actions. Therefore, agency is crucial in assessing one’s capabilities and any economic, social or political barriers to one’s achieving substantive freedoms.*

*The core capabilities Nussbaum argues should be supported by all societies are:*

*1. Life.*

*2. Bodily Health. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.*

*3. Bodily integrity. Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.*

*4. Senses, Imagination and Thought. Being able to use the senses, to imagine, think and reason – and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one’s own choice, religious, literary, musical and so forth. Being able to use one’s mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech and freedom of religious exercise. Being able to have pleasurable experiences and to avoid non-beneficial pain.*

*5. Emotions. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude and justified anger. Not having one’s emotional development blighted by fear and anxiety.*

*6. Practical Reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one’s life (this entails protection for the liberty of conscience and religious observance).*

*7. Affiliation.*

*-Being able to live with and toward others, to recognize and show concern for other humans, to engage in various forms of social interaction; to be able to imagine the situation of another (protecting this capability means protecting institutions that constitute and nourish such forms of affiliation and also protecting the freedom of assembly and political speech).*

*-Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of non-discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin and species.*

8. *Other Species.* Being able to live with concern for and in relation to animals, plants and the world of nature.

9. *Play.* Being able to laugh, to play, to enjoy recreational activities.

10. *Control Over One's Environment.*

*-Political.* Being able to participate effectively in political choices that govern one's life; having the right of political participation, protections of free speech and association.

*-Material.* Being able to hold property (both land and movable goods) and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure. In work, being able to work as a human, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

In his essay "Self-Reliance," the formative American thinker, Ralph Waldo Emerson, wrote:

*"... thought the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.*

*People are relieved and gay when they have put their hearts into their work and done their best.*

*Trust thyself: every heart vibrates to that iron string. Nothing is at last sacred but the integrity of your own mind.*

*It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.*

*A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.*

*And we are now men and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers and benefactors, obeying the Almighty effort and advancing on chaos and the dark."*

Emerson here penetrates to the core personality of the good citizen – an architect of justice and a builder of great companies.

Businesses can support development of personal agency functionings with charitable contributions to civil society organizations that provide training and education in the skills needed to be a capable person. Businesses can design products and services that contribute



constructively to functioning capabilities and avoid selling any product or service that degrades personal agency and citizenship capability. Businesses can speak out for political and cultural values and institutions which enhance personal agency and empower subjects to become citizens.

Promoting citizenship builds moral capitalism within firms and with society.

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



## Universities Sell Out to the Market

**Richard D. Van Scotter**

***“A true education should prepare us for life and not just for making a living.”***

– Paul Goodman, social critic

The University of Minnesota’s (UMN) flagship campus rests in the heart of Minneapolis, across the river from its state capitol, St. Paul. The system includes four other campuses geographically convenient for family and students: Crookston, Morris, Duluth and Rochester.

Minnesota also has seven other “four-year state universities” spread across the Gopher landscape. All are trending in ways that mimic the Twin Cities school.

The UMN campus, with 54,890 students in the 2023-24 academic year, has over 50 percent of the state’s higher education enrollment. Minnesota is much like many other states in its college configuration and programs. It has 136 majors, with the most popular being computer science and similar programs that focus on technical skills, outpacing the liberal arts by over 2 to 1.

There was a time when our colleges, as well as secondary and elementary schools, understood their primary purpose – to educate from the Latin meaning “to lead out.” Or as Paul Goodman observed, “Change is the end result of true learning.” This involves a comprehensive general education and the liberal arts, where students learned to “think,” as in acquiring information, evidence gathering, critical thought, reflection, sorting facts from opinions, problem solving and building knowledge.

In other words, the purpose of our schools is to create *scholars, citizens and artisans* appropriate for the intellectual, physical and emotional development of students. Much of what constitutes schooling nowadays serves the aim of *economic utility* that involves preparation for jobs in the workforce dedicated to the marketplace.

The gap between scholarship and utilitarianism is growing. A longtime professor colleague of mine is fond of remarking, “Our universities have become a glorified vocational school.” None of this should be surprising to the discriminating eye.

The pervasive, irresistible message from our mass media is overpowering. Headlines read, “Best Majors for High Paying Jobs,” “Colleges with Wealthiest Graduates” and “Studies Leading to Lucrative Careers.” It is all about money!

Much of this, however, is a smoke screen. Research suggests that technical skills have a “half-life” of about five years, with the highly specialized extending just two and a half years. In this environment, workers are either required to be retrained or seek new employment. What goes on in the confines of technical schools and departments is transitory.

The casualty is not just students and their families, but our democratic republic. As the late media analyst and cultural critic Neil Postman remarked, “The purpose of schools is not to serve a public, but to create a public.” A public that is capable of generating meaningful vocations, wise communities and a good society.

So-called higher education historically is an amalgam of public and private universities with both having a civic responsibility to “create a public.” So-called public universities also have a private aspect in that the individual and family increasingly pay a larger share of college expenses, while state government funding has been decreasing steeply over recent decades.

Likewise, private institutions benefit substantially from research grants and the Servicemen’s Readjustment Act of 1944, commonly known as the G.I. Bill. The tangible fiscal difference between Harvard University and the University of Michigan, for example, is marginal.

We also have a deep history of land-grant colleges, including the UMN and other public institutions. The recipients of the Morrill Acts of 1862 and 1890 were created to promote leadership for the republic, citizenship, as well as agricultural, industrial and engineering competencies nationwide. Among them, the Massachusetts Institute of Technology and Cornell University, essentially private institutions, are designated land-grant schools in their retrospective states.



Across many university campuses nowadays, majors in high demand are computer science, nursing, engineering, finance and data science.

In turn, common bachelor’s degree programs include psychology, interdisciplinary studies, biology/biological sciences, finance, marketing/marketing management, education and mechanical engineering, along with computer science. Among the most popular majors are business management, marketing, computer and information services, psychology, health professions, communications, journalism and visual and performing arts.

As the popular Simon and Garfunkel melody goes, “Where have you gone Joe DiMaggio, our nation turns its lonely eyes to you?” Just as our nation needs authentic heroes, like Joltin’ Joe, our republic requires the humanities – languages, linguistics, history, philosophy and religious studies. Instead, what we often get are courses in apparel and textiles, family economics, foods and nutrition, funeral services and mortuary sciences, sports and fitness management, along with degrees in audiology and dental hygiene.

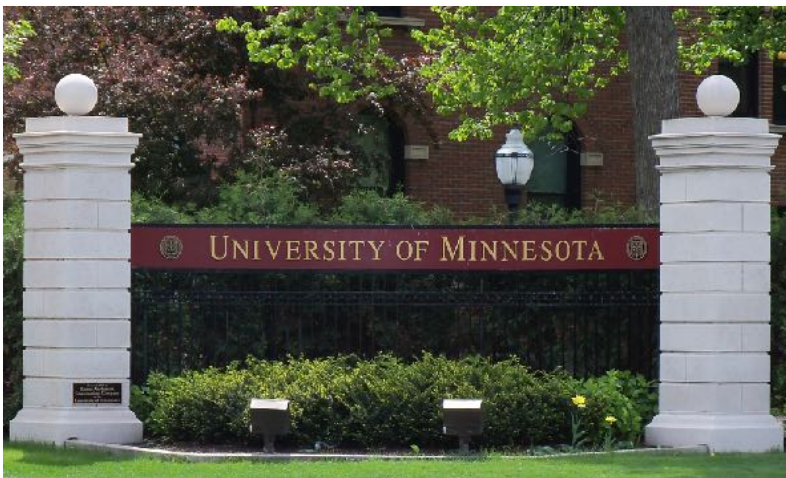
Not that these trades aren’t important and necessary for the material welfare of communities and our nation, but do they belong in the university?

Understandably, some of our major universities, the aforementioned land-grant schools, include among their curricula what can be referred to as agriculture, outdoor and construction. These schools occupy a prescribed area of the campus that house the agricultural sciences: business and agricultural management, botany and plant botany, construction management, forestry, horticultural science and plant science.

Every state has at least one such land-grant college and most several. These institutions total 106 schools, including 31 tribal colleges brought into the system in 1994. The original 1862 act funded one college for each state, as well as four schools in the Pacific Basin – Guam, Northern Mariannas, American Samoa and Micronesia. Twenty-eight years later, several other smaller colleges, mostly black schools in southern states, were added to the mix.

The purpose for these schools has been to educate students in mechanical and agricultural arts, as well as in military training. Its intent was a new education to “unify mind and hand, theory and practice” into a coherent program of study in a single institution. Remember, this was a time in the 1860s when less than two percent of the college-age population attended the “academy” and its curriculum was based on classical studies in Greek and Latin.

Land-grant colleges have come to occupy a strategic and practical, utilitarian place in our university landscape. This doesn’t mean, however, that colleges and universities ought to expand their technical programs at the expense of the intellectually-oriented liberal arts.



This utilitarian movement, nevertheless, in its omnipresence and omnipotence, is driven to a large extent by the relentless ranking of schools based on dubious criteria. U.S. News & World Report might have been the first to create this ethical beast that distorts the potential value of many schools to impressionable students, tilts the scales favoring a few “select” and debases the purpose of education for a democratic nation.

For various reasons, small four-year liberal arts colleges are expanding their once focused studies to offer a wide range of courses and majors/minors in an attempt to appeal to the student marketplace. While these schools admirably fit such workplace programs into the liberal arts, they have the potential to covertly corrupt its original mission.

In reviewing the curricula of the four-year liberal arts college that I attended over 60 years ago, I'm impressed by the creativity of programs offered and range of 70 majors and minors, four-fifths of which didn't exist when I was an undergraduate, as well as the opportunity to design your personal course of study. I also, however, am mindful of the opportunity this has for students to take a casual approach to their studies, given the pervasive social environment on campuses and corrupting influence of grade inflation. Many campuses are an extension of our larger entertainment culture.

My undergraduate college of about 1,000 students has four schools – business, health sciences, environment and sustainability and media and the arts.

Tucked within these schools are a plethora of majors:

- finance, marketing, entrepreneurship, quantitative economics, sports management (business)
- anthropology, biochemistry, biology, chemistry, health and society, nursing dual degree, pharmacy dual degree, psychology, Spanish language and culture (health sciences)
- biology, education and youth studies, environmental biology, environmental chemistry, environmental geology, environmental communications and arts, environmental justice and citizenship, environmental studies, political science (environment and sustainability)
- creative writing, English, journalism, media studies, museum studies, performing and applied arts, studio art, visual studies (media and the arts)

Aside from the four schools are a range of majors looking for a home, among them: computer science, critical identity studies, data science, engineering physics, French and Francophone studies, Japanese language and culture, literary studies and self-designed interdisciplinary.

Then there are majors more like the tightly knit curriculum that I remember: comparative literature, history, international relations, mathematics, philosophy and physics.

Wow! Impressive or excessive?

In either case, how can an established, venerable college of 1,000 students, with a comparable number of professors and staff, embrace all this? I want to assume it is other than an attempt to impress prospects with a glib website presentation and slick brochures.

Much has changed since my undergraduate days and teaching at a comparable four-year college devoted to the liberal arts.

One can hope that the rigor I confronted in college has not diminished in the entertainment-drenched culture of today's youth. My regret, in retrospect, was that four years were not enough. At the time, I was happy to graduate and get on with life. In reality, my interests evolved over time and I was intimidated by some classes or too afraid of lowering my grade point average.

Grading has its purpose as a motivator for undergraduates, but it also can inhibit adventure and challenges. In the current grade-inflation environment, the process has been debased and serves no learning purpose.

What has changed over the decades on our campuses often doesn't serve the better ends of education. The corollary to schooling for the workplace, on behalf of *economic utility*, to borrow again from Neil Postman, is *consumership*. If one acquires a well-paying job, then what? The answer for most of us is to spend the money on material goods and services – be they *needs* or *wants*. Given sophisticated marketing, relentless advertising, hidden persuaders and enticing products, consumers have few inhibitions to buy more and more stuff.

Americans are highly individualistic people and easily neglect the larger societal effects of their decisions. In a hyper-consumptive society, our nation's public needs are threatened and shortchanged. We Americans devote nearly 70 percent our gross national product to consumption, while our public infrastructure – schools, electric grids, bridges, roadways, bus systems, high-speed rail, libraries, hospitals and more – suffer.

This is a much higher percentage devoted to private consumption than other advanced industrial nations across Europe, as well as India and Brazil. Perhaps the biggest concern is China, whose impressive public investments and astounding development are leaving the United States to rethink its identity.

More than half a century ago, in the 1950s, renowned economist John Kenneth Galbraith referred to our pecuniary dilemma as “private opulence and public squalor.” Such profligacy has put America at risk, as a declining nation.

*Richard D. Van Scotter is a cultural critic and writer living in Longmont, Colorado.*

# **Caux Round Table Principles for Good Citizenship**

## **Preamble**

The calling of the human person is to community. No one is an island unto themselves. Each is part of the main. Our special destiny, opportunities unlike those given to any other and our individual gifts is and are in relationship with others from our birth until we leave this life. Trust and responsibility set us apart as worthy of consideration. Showing respect for others brings us respect and honor in return.

Our character reveals our values and our courage to live for ourselves and for others in the right proportions and with grace and dignity. Citizenship in community makes justice triumph over evil.

This is especially true for democracies, societies that depend on the quality of their citizens for their success and prosperity. George Washington concluded that “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. ... It is substantially true that virtue or morality is a necessary spring of popular government.”

It is an insight common to all religions that we are called to rise above mean selfishness and act for higher purposes. We always live by our values – be they good or bad – but it is better for us and for those whose lives we influence that we live by good values.

## **Promises of the Good Citizen**

1. I will learn.

I will read and study to know the past and plan the future. I will find good values and seek to know the fundamental and the important as best I can. Though I seek conviction, I will be open-minded to new learning and experience.

2. I will reflect and deliberate on what I have learned.

I will not jump to conclusions, be hasty with others and give in to prejudice or emotions. In this way, I will find where to best use my skills and abilities.

3. I will tell the truth about what I know.

Integrity and sincerity will be important to me in all my relationships.

4. I will not hide my ideas and feelings.

I will not be afraid of debate and discussion. I can influence others with my opinions, just as others have a right to share their ideas and feelings with me. What we all do together, many times, is more important than what I can do alone. Listening is a valuable skill that I will learn.

5. I will use my powers wisely.

I will try to leave the world a better place for my having been alive.

6. I will try hard to make the most of my life.

I am nobody's fool and nobody's victim.

7. I will not be afraid.

I will learn self-control and come to be self-reliant.

8. I will care about others.

There is already enough hurt in the world. I will not add more if I can help it.

9. I will find happiness not in money, but in doing what is right.

Money is only a convenience. Doing what is right makes me a real person.

10. I will be thankful for all the good that I experience and brave in times of difficulty and frustration.

Happiness doesn't come every day. Bad things happen more than we want. But there is good and we need to appreciate, as a reminder, that our lives are not lost or hopeless. Despair, however, undermines our ability to do good and to be happy.



In 1970, as part of a class project, 10-year-old Joel Linton wrote to Peanuts creator Charles Schulz to ask him, "What do you think makes a good citizen?" Schulz replied with this letter:

**CHARLES M. SCHULZ**

2162 COFFEE LANE  
SEBASTOPOL, CALIF. 95472

Nov. 9, 1970

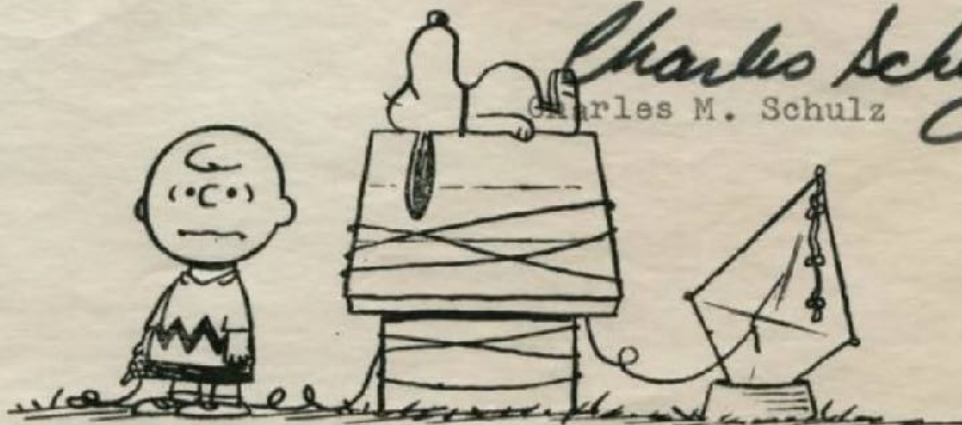
Joel Lipton  
622 N. Foothill Road  
Beverly Hills, Calif. 90210

Dear Joel:

I think it is more difficult these days to define what makes a good citizen than it has ever been before. Certainly all any of us can do is follow our own conscience and retain faith in our democracy. Sometimes it is the very people who cry out the loudest in favor of getting back to what they call "American Virtues" who lack this faith in our country. I believe that our greatest strength lies always in the protection of our smallest minorities.

Sincerely yours,

*Charles Schulz*  
Charles M. Schulz



© 1950 United Feature Syndicate





[www.cauxroundtable.org](http://www.cauxroundtable.org) | Twitter: @cauxroundtable | Facebook: Caux.Round.Table

Steve Young                      David Kansas      Michael Hartoonian      Jed Ipsen                      Patrick Rhone  
Editor-in-Chief and Publisher      Editor-at-Large      Associate Editor              Assistant Editor      Layout & Design

*We hope you enjoyed this issue of Pegasus. Please feel free to share it with others. They can sign up to receive it directly at: <https://www.cauxroundtable.org/pegasus/>*

