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we in America have begun to lose this freedom, and how can we regain it for our nations youth? I believe it has started slipping away from us because of three misunderstandings. First, the misunderstanding of the meaning of democracy. The principal of a great Philadelphia high school is driven to cry for help in combating the notion that it is undemocratic to run a special program of studies for outstanding boys and girls. Again, when a good independent school in Memphis recently closed, some thoughtful citizens urged that it be taken over by the public school system and used for boys and girls of high ability, what it have entrance requirements and give an advanced program of studies to superior students who were interested and able to take it. The proposal was rejected because it was undemocratic! Thus, courses are geared to the middle of the class. The good student is unchallenged, bored. The loafer receives his passing grade. And the lack of an outstanding course for the outstanding student, the lack of a standard which a boy or girl must meet, passes for democracy. The second misunderstanding concerns what makes for happiness. The aims of our present-day culture are avowedly ease and material well-being: shorter hours. a shorter week. more return for less accomplishment. more softsoap excuses and fewer honest, realistic demands. In our schools this is reflected by the vanishing hickory stick and the emerging psychiatrist. The hickory stick had its faults, and the psychiatrist has his strengths. But hickory stick had its faults, and the psychiatrist has his strengths. But the trend is clear. Tout comprendre cest tout pardonner (To understand everything is to excuse everything). Do we really believe that our

softening standards bring happiness? Is it our sound and considered judgment that the tougher subjects of the classics and mathematics should be thrown aside, as suggested by some educators, for doll-playing? Small wonder that Charles Malik, Lebanese delegate at the U.N., writes: "There is in the West" (in the United States) "a general weakening of moral fiber. (Our) leadership does not seem to be adequate to the unprecedented challenges of the age." The last misunderstanding is in the area of values. Here are some of the most influential tenets of teacher education over the past fifty years: there is no eternal truth. there is no absolute moral law. there is no God. Yet all of history has taught us that the denial of these ultimates, the placement of man or state at the core of the universe, results in a paralyzing mass selfishness. and the first signs of it are already frighteningly evident. Arnold Toynbee has said that all progress, all development come from challenge and a consequent response. Without challenge there is no response, no development, no freedom. So first we owe to our children the most demanding, challenging curriculum that is within their capabilities. Michelangelo did not learn to paint by spending his time doodling. Mozart was not an accomplished pianist at the age of eight as the result of spending his days in front of a television set. Like Eve Curie, like Helen Keller, they responded to the challenge of their lives by a disciplined training: and they gained a new freedom. The second opportunity we can give our boys and girls is the right to failure. "Freedom is not only a privilege, it is a test," writes De Nouy. What kind of a test is it, what kind of freedom where no one can fail? The day is past when the

United States can afford to give high school diplomas to all who sit through four years of instruction, regardless of whether any visible results can be discerned. We live in a narrowed world where we must be alert, awake to realism. and realism demands a standard which either must be met or result in failure. These are hard words, but they are brutally true. If we deprive our children of the right to fail we deprive them of their knowledge of the world as it is. Finally, we can expose our children to the best values we have found. By relating our lives to the evidences of the ages, by judging our philosophy in the light of values that history has proven truest, perhaps we shall be able to produce that "ringing message, full of content and truth, satisfying the mind, appealing to the heart, firing the will, a message on which one can stake his whole life." This is the message that could mean joy and strength and leadership -- freedom as opposed to serfdom.

NEW WORDS

Scherish vt. care for tenderly. keep alive 爱护, 珍爱; 抱有, 怀有

religion n. 宗教

settler n. a person who has settled in a newly developed country. colonist 移民; 殖民者

sensitive a. quick to receive impressions. easily hurt or offended 敏感的

sensitive-faced a. having a sensitive face

Arab n., a. 阿拉伯人(的); 阿拉伯的

haunt vt. visit often

lost a. not used, won, or claimed. ruined or destroyed physically or morally

grasp vt. seize firmly with the hand(s) or arm(s). understand with the mind 抓住, 抱住; 理解, 掌握

nought n. (old use or lit) nothing.

zero vt. arouse from sleep. make active

musician n. a composer or performer of music

inhabit vt. live or dwell in

regain vt. gain or get again. get back

democracy n. government by the people, esp. rule by the

majority principal n. head of a school combat vt. n. fight.
struggle notion n. idea. belief. opinion undemocratic a. not
democratic. not in accordance with the principles of
democracy independent a. not subject to control or rule by another.
not depending on others for support independent school a private
school, not controlled by the public urge vt. present, advocate or
demand earnestly. push or drive loafer n. a person who spends time
idly 游手好闲的人 lack n. not have. have less than enough of
avowedly ad. as declared openly or frankly soft soap a. 姑息的, 软言
相劝的 realistic a. having or showing an inclination to face facts and
to deal with them sensibly practical hickory n. 山核桃 (木) hickory
stick 山核桃木做的教鞭 classics n. the language and literature of
ancient Greece and Rome doll n. a small-scale figure of a human
being, used as a child's plaything Lebanese n., a. 黎巴嫩人 (的);
黎巴嫩的 delegate n. a person sent with power to act for another.
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