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In a world that is constantly changing and growing throughout the twenty-first century, it is crucial to evaluate the past, keep up with the now, and prepare ourselves for the future. Renowned scholar Howard Gardner has found it a necessary challenge to educate for the virtues. Humans have forever shaped and transformed how they define the ideas of truth, *beauty*, and *goodness*, and the twenty-first century has seemed to broaden these ideas even further. Gardner would agree that technology and the ever growing digital media has reshaped these views. It is important that children and adults alike are prepared to navigate how these virtues have been viewed in the past and how they are interpreted today. A society that hopes to flourish needs to pass on these concepts and values to succeeding generations. Gardner states in *Truth, Beauty, and Goodness Reframed* that “if we give up lives marked by truth, beauty, and goodness - or atleast the perennial quest for them - to all intents and purposes, we resign ourselves to a world where nothing is of value, where anything goes”. I argue that this stance is most important. That people cannot give up the quest to understand the virtues. The age of “new media” has brought the world closer together. Today, people have more ways to communicate, share ideas, and explore every crevice of the world than they have in any other part of history. The ideas of truth, beauty, and goodness will be constantly changing but if our people are armed with the tools and drive to navigate this daunting challenge, our societies will be able to critically think about how to appreciate the historical debates and the reconceptualization of the virtues.

Gardner finds the search for truth of great importance. The digital age has posed a threat on how people on this task as it is no longer acceptable to rely solely on our senses. “[T]he advent of the Internet makes it possible for anyone to report observations as news, to create or spread rumors, to post photos or videos of breaking events, to beat or even refute outlets of record, such as the *New York Times* or the BBC”. Digital media has created platforms of interconnectedness where everyone has a voice and anyone can spread ideas worth sharing. Therefore it is essential to ensure that our people are critical of what they are exposed to each and every day. Gardner believes that explanations of how the methods within disciplines like mathematics, science, and history go about arriving at their respective truths help us navigate the virtue of truth within societies. He also finds it important to demonstrate how we evaluate evidence from these multiple disciplines, illustrate the power of experience and expertise of professionals, and to recognize people’s prejudices and motives. There is no such thing as a single truth any more, but a multitude of truths that are subject to continuing refinement and improvement.

What humans find beautiful today has evolved from what was found beautiful in the past. However, the arts and what was found “beautiful” do fall on historical and cultural lines. In a fast moving world where the paintings of impressionist Claude Monet and those of abstract expressionist Jackson Pollock both hold value, Howard Gardner offers a take on how beauty can

be navigated. Although he makes it clear that it is not his intention to neatly fit the highly subjective thought of beauty into an algorithmic box, Gardner does offer three features for this virtue. If the art is interesting, its form is memorable, and it invites further encounters than the individual is being exposed to something beautiful. These features can lead to a pleasurable experience alone or jointly. The sphere of beauty has a greater variation amongst the virtues. There are societies that spend a great deal of attention to the aesthetics of objects and how they came to be and also “have an extensive vocabulary for describing” about the beauty they are exposed to. Educating for this virtue is important as beauty is the most individualized amongst the trio. Though beauty can be in the eye of the beholder there should be a sense of respect and purpose for all creation in the twenty-first century.

At a young age, children can identify parts of what it means to be good or bad. It ties heavily with what makes someone happy. Gardner links goodness to not only morality but to a person’s ethical behavior within society. There is a role that humans fill within a community to which he coined the phrase “the ethics of the roles”. It is easy to navigate through life when things are going well and a general sense of happiness is felt. The test is to find goodness when one's self interest is contradictory to the “right” thing to do in society. It is not enough to be “good” in regards to how one individual treats another but also to “live up to our principal responsibilities as workers and citizens." Educating becomes important when growing societies and expectations puts pressure on its people to produce good work. Gardner’s research has revealed factors to increase the likelihood of good work. *Vertical support* provides education in the form of modeling goodness and expecting goodness from others. *Horizontal support* is about keeping peers and colleagues on track and *periodic booster shots* is about how one handles exposure to “bad work.” In a world that becomes more interconnected every day, ensuring that our people striving for models of good work and citizenship is of utmost importance.