



NEWSLETTER

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Association for Moral Education

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ASSOCIATION FOR MORAL EDUCATION

**30th Annual Conference
November 10-14, 2004
Dana Point, California, USA**

Conference Chair

Tom Wilson, Chapman University

Program Chair

Suzanne SooHoo, Chapman University

Educators Saturday Special Day Chair

*Anaida Colon-Muniz,
Chapman University*

Conference Theme:

***Moral Education:
The Intersection of
Ethics, Aesthetics,
and Social Justice***

**DETAILS AND REGISTRATION
AVAILABLE ONLINE**

www.amenetwork.org/ame2004/

Thirtieth Annual AME Conference
November 10-14, 2004
Dana Point, California, USA

The 30th annual meeting of the Association for Moral Education will take place in Dana Point, California from November 10 through November 14, 2004. The conference is sponsored by the School of Education and the Paulo Freire Democratic Project, Chapman University and cosponsored by some 15 organizations, which are listed on the web site www.amenetwork.org/ame2004/. The conference will be held at the Laguna Cliffs Marriott Resort and Spa in Dana Point, California.

Dana Point, directly on the Pacific shore, is approximately one half the way between Los Angeles and San Diego. The conference site is approximately 20 miles south (30 minutes by taxi, shuttle or one way car rental depending on the time of the day) from the John Wayne/Santa Ana Airport.

CONFERENCE THEME:

**MORAL EDUCATION: THE INTERSECTION OF ETHICS,
AESTHETICS, AND SOCIAL JUSTICE**

As in previous years there will be a general focus on moral education and development. In addition, the 2004 AME Conference will examine the relationships among ethics, aesthetics, and social justice. In keeping with the Association's mission, the program includes proposals from both scholars and practitioners (as if scholars were not interested in practice and practitioners not in scholarship) across the disciplines of psychology, sociology, social psychology, philosophy, cultural studies, critical theory, economics, education, and the arts, to name a few.

Of particular interest is attention paid to the challenge of action. How can we stimulate and expand both our consciousness and conscience about the relationship of our work to the dangers that face us? How can we as individuals and an organization then contribute to the alleviation of the grave unfairness and injustice, which characterize our times? To meet this challenge, the conference offers contributions in the form of plenary sessions, individual papers, symposia, posters, workshops and round tables from scholars, practicing educators, community advocacy groups, parents, and students (from 3rd grade through Doctoral candidates).

To encourage attendance from the working public and K-12 educators, the program has been designed to accommodate their schedules. Specifically, sessions believed to be of interest to these groups have been scheduled as much as possible for 4:00 PM on Wednesday, Thursday, and Friday, and all day Saturday.

In conjunction, for the past two years, the Paulo Freire Democratic Project (PFDP) within the Chapman School of Education has sponsored a small, one day Social Justice Conference (SJC) each Spring. This gathering had two functions. The first was awarding

the PFDP social justice award to an individual or community group, which exemplified the spirit and work of Paulo Freire. The second was a program drawing from the experiences of K-12 teachers and students engaged in social justice work with special emphasis upon student efforts. Rather than trying to organize two conferences this year, because of the work involved, we decided to combine the PFDP SJC with the AME conference.

Thus, November 13, as Educators Saturday Special Day with its own theme of "Educational Justice: Equity, Fairness, Language Access, and Accountability," has solicited proposals focusing on educators, parents, and students engaged in educational justice work with particular interest in, but not limited to, English Language Learners. This day, along with 4:00 PM scheduling and ongoing AME accepted proposals, becomes a rich opportunity for interaction between AME and K-12 participants, in keeping with the major conference theme of Moral Education: The Intersection of Ethics, Aesthetics, and Social Justice.

Some 190 submissions from 23 countries and 29 states within the United States are represented in the program. Further consideration will be given to poster sessions if they are received by September 30th. Forward submissions to the Program Chair Suzanne Soohoo (soohoo@chapman.edu).

Poster Symposia

Posters are grouped according to their topics to form a two-part poster symposium. First, the grouped posters are on display with their authors for individual discussion. Second, the authors meet with an invited discussant and others who are interested in the grouped poster topic in a round table format to continue the conversation.

Paper Sessions

Paper sessions, scheduled for 75 minutes, include two or three papers connected by a common theme (which, at times, is not an easy task) determined by the Program Committee. Paper sessions are chaired by one of the presenters.

Symposium

A symposium also lasts for 75 minutes and typically includes three or more presentations connected by common theme determined prior to actual submission. The symposium is chaired by the author who submitted the symposium.

Round Tables

Round Tables, some 75 minutes in length, are scheduled for lunchtime Friday and Saturday (11/12, 11/13). While the majority of Round Tables are prescheduled, possible "ad hoc" groupings can be arranged based upon desires arising as the conference unfolds. Please select the Round Table of choice at the Registration Desk.

Kohlberg Memorial Lecture

Professor **Judy Baca** will deliver the Lawrence Kohlberg Memorial lecture. Since 1976, Judy has served as the founder/artistic director of the Social and Public Art Resource Center (SPARC) in Venice, California. She has taught studio art within the University of

California since 1980. Judy currently holds two academic appointments at UCLA: Professor of Chicano/Chicana Studies within the Cesar Chavez Center and Professor of Art for World Arts and Cultures. She has exhibited nationally and internationally. Her work appears in the collections of the National Museum of American Art at the Smithsonian and the Wadsworth Athenaeum in Hartford Connecticut. The core of both her public and personal work is based on the belief that art has the ability to foster civic dialogue in the most uncivil places and thus becomes a tool for both self-transformation and social change. (See www.sparcmurals.org) and (www.judybaca.com.)

Plenary Sessions

In addition to Professor Baca's lecture, the conference theme will be addressed in plenary sessions through an invited symposium and six lectures. The invited and conference opening symposium is titled "The Costs of Moral Education: Truth-Telling and its Consequences". Moderated by Paul Saint-Amand, SUNY, Potsdam, and Dan Kelly, Chapman University, the panel focuses on the costs of moral courage illustrated by the experience of four individuals whose deliberate actions overcame their fear of consequences.

Panel members include **Daniel Ellsberg**, a trusted state department analyst whose public exposure of classified documents helped to end a war and unseat President Nixon; the Reverend **Dorothy Mackey**, a former Army officer, raped and sexually abused, who stepped forward to report a systemic military problem that continues unabated as a nation honors some of the very military leaders who cover up this abuse; **Dennis Stout**, as a young Air Force officer, witnessed atrocities committed in Vietnam over 35 years ago and has committed himself to bring those responsible to justice; and **Ann Wright**, a senior US diplomat in Africa who resigned her post to protest the current administration's policies in Iraq, North Korea, and Israel-Palestine and its impingement on civil liberties. This symposium will be the first session (Wednesday, November 10th, 7:00 PM) of the conference and will be advertised and open to the public.

Carrying on the tradition of recent years, six distinguished individuals who have made significant contributions to the theme of the conference will give invited presentations:

- * **Alma Flor Ada**, Professor of Education and Director, Center for Multicultural Literature for Children and Young Adults, University of San Francisco.
- * **Benjamin R. Barber**, Gershon and Carol Kekst Professor of Civil Society and Distinguished University Professor at the University of Maryland, principal of the Democracy Collaborative.
- * **Garrett Albert Duncan**, Assistant Professor, Education and African and Afro-American Studies, Washington University, St. Louis, MO.
- * **Marjorie Kelly**, editor of Business Ethics and author of The Divine Right of Capital: Dethroning the Corporate Aristocracy.
- * **Donald Macedo**, Distinguished Professor of Liberal Arts and Education, University of Massachusetts, Boston, MA, and author of Dancing with Bigotry: Beyond the Politics of Tolerance (with Lila Bartolome).
- * **Peter McLaren**, Professor of Education, University of California, Los Angeles and author of Che Guevara, Paulo Freire, and the Pedagogy of Revolution.

An abstract of Garrett Duncan’s lecture follows:

Many youth of color suffer conditions of marginalization and oppression in school that mirror their status in the larger society. These conditions, often shorn of the explicit and formal expressions of power that we typically associate with domination, are indicative of more fundamental forms of estrangement. Using qualitative data to illustrate how these moral rifts have manifested themselves in my own work, I raise ontological, epistemological, pedagogical, and political considerations in proposing the adoption of a love ethic as a method for researching the schooled lives of marginalized and oppressed youth.

AME 2004 WORKSHOP ABSTRACTS

Workshop numbers, minimum number of participants required, title, leaders, duration, date, and abstracts of each workshop are listed below. Ending times of the workshops are approximate. If more or less time is required, adjustments can be made accordingly. To learn more about the workshops, feel free to contact the presenters through the included email addresses. Write the number(s) of the workshop(s) you selected in priority order in the appropriate space in the *Conference Registration Fees*. This is very important so that we can keep an accurate tally of workshop enrollments.

WORKSHOP 1 (Minimum 3)	“Micro and Macro Level Approaches to Integrating Ethics into the Business School Curriculum”
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Leaders: Terri Egan and Ann Feyerherm, Associate Professors of Organization and Management, Graziadio School of Business and Management (GSBM), Pepperdine University (tegan@pepperdine.edu)

Duration: Two hours, Wednesday, November 10, from 4 to 6 p.m.

Abstract: Based on an affirmation that there is higher purpose for business practice than the exclusive pursuit of shareholder wealth, this session describes and demonstrates two approaches of integrating business ethics into the general GSBM curriculum offerings. The first approach focuses on developing the moral reasoning capacity of the individual; the second helps students understand how organizational structure and culture influence ethical practice. While focusing on business school curriculum, the two approaches have application potential for other discipline contexts. Materials will be provided for those interested in applying or adapting these methodologies in their own classrooms.

WORKSHOP 2 (Minimum 1)	“Hierarchical Complexity Scoring System: How to Score Anything”
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Leader: Michael Commons, Cambridge, MA (commons@tiac.net)

Duration: Three hours, Wednesday, November 10, from 3 to 6 p.m.

Abstract: The Model of Hierarchical Complexity (MHC) presents a framework for reliably scoring reasoning stages in the moral domain in any cross-cultural setting. The scoring is based not upon the content or the subject material, but instead on the mathematical complexity of hierarchical organization of information. The participant's best performance on a task of a given complexity represents the stage of developmental complexity. This workshop presents an elaboration of the concepts underlying the MHC, the description of the stages, steps involved in universal stage transition, as well as examples of several scoring samples using the MHC as a scoring aid. Workshop participants receive a copy of the scoring manual and instructions.

WORKSHOP 3 (Minimum 5)	"Beyond the Dis- in Disability: Dignity, Human Spirit, and Place in a Context of Ethics, Democracy, and Civic Courage"
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Leaders: Dan Kelly, Graduate Student and Dawn Hunter, Associate Professor, Chapman University; Glenda McHale, Program Specialist, Greater Anaheim, CA Special Education Local Plan Area. (kellysbiz@cox.net)

Duration: Five hours, Wednesday, November 10, from 1 to 6 p.m.

Abstract: Inspired by the concepts enunciated by Paulo Freire, this workshop/seminar explores what it means to be human, the nature of education, and how implicit and explicit assumptions about individual potential impact educational practice with particular reference to special education. The seminar will provide an intensive intellectual and experiential exploration of the myths and beliefs underlying individual practice in the context of critical consciousness, ethics, and pedagogical justice. Hopefully, participants will leave the workshop armed with a new set of distinctions about human dignity, spirit, and capacities for learning driven by possibilities beyond the inconveniences of disability and perceived limits. Participants will receive materials, seminar workbook, selected readings, and a copy of Paulo Freire's book *Pedagogy of Freedom*.

WORKSHOP 4 (Minimum 5)	"Ostracism/Discrimination/Exclusion: Promoting Tolerance/Preventing Prejudice Through Interdisciplinary Curricula"
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Leaders: Dennis Barr, Facing History and Ourselves; Luba Falk Feigenberg, Angela Bermudez, and Melissa Steel King, Harvard Graduate School of Education (dennis_barr@facing.org)

Duration: Four hours, Thursday, November 11, from 4 to 9 p.m. (Includes one hour dinner break, from 6 to 7 p.m.)

Abstract: Through the analysis of three case studies, this workshop will introduce an innovative approach to the evaluation and authentic assessment of programs designed

to promote the social and ethical awareness, citizenship, and participatory democratic skills, practices and values of students in elementary and secondary grades. Participants will work with data on student’s awareness of issues of tolerance and intolerance obtained in partnership with school based reform organizations such as Facing History and Ourselves and learn how to transform these data into educational tools for instruction and assessment, both of program effectiveness and of student thinking, decision making and awareness.

WORKSHOP 5 (Minimum 12)	“Global Education: A Moral Imperative”
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Leaders: Ken Tye, Professor Emeritus; Barbara Tye, Professor, Chapman University (tye@chapman.edu)

Duration: Two hours, Wednesday, November 10, from 4 to 6 p.m.

Abstract: American educators are overdue in responding to the need to prepare students to understand the world in which they live, and how the problems and issues we face at home increasingly cut across national boundaries. The session will begin with a rationale and definition, then move to a report on the status of the field both in the USA and in other countries: what is being done already? Participants from abroad will be encouraged to describe projects with which they are familiar. The session will conclude with an opportunity to examine and discuss various materials and resources available for teaching with a global perspective.

WORKSHOP 6 (Minimum 5)	“A Four Phase Process for Creating High Performing Schools”
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Leader: Clete Bulach, Character Education Consultant, Georgia and West Virginia (cbulach@comcast.com)

Duration: Two hours, Wednesday, November 10, from 4 to 6 p.m.

Abstract: A high performing school is described as one where student achievement is high and student absenteeism is low. Student behavior is such that teachers seldom have to control them or tell them what to do. This results in greater time on task, higher teacher morale, low teacher absenteeism, and improved parental support. A caring and moral learning community is created where everyone practices good citizenship. Four distinct phases for creating a school culture for a high performing school are described. In order for this culture to be created and perpetuated, a leadership style called “servant leadership” must be practiced by school administrators and teachers. This is a true call to action to create a school culture for moral enlightenment.

WORKSHOP 7 (Minimum 5)	“Empowering Young Children to Reflect and Respond Critically Through the Use of Multicultural Children’s Literature”
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Leader: Kimberly Persiani-Becker, California State University, Los Angeles (kpersia@exchange.calstatela.edu)

Duration: One and 1/2 hours, Wednesday, November 10, from 4 to 6 p.m.

Abstract: This workshop will explore the effectiveness of using multicultural children’s literature to cultivate reflection with third grade, inner city public school children. By using this literature as an initial focus for dialogue, the children moved toward a critical reflection of their own lives, to begin to see themselves as decision makers, questioners of authority, and future change agents. Details of this critical pedagogical/dialogical process will be offered through which these young children come to name and change their own circumstances in the world.

WORKSHOP 8 (Minimum 5)	“We’ve Gotta Reach ‘Em to Teach ‘Em: Moving Students from Boredom to Freedom Using a SUPERHERO Pedagogy!”
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Leaders: Elizabeth Johnson, Eastern Michigan University; Mary Kelly Walsh, President, Extreme Teaching for Extreme Times! LLC (ejohnson@emich.edu)

Duration: Two hours, Wednesday, November 10, from 4 to 6 p.m.

Abstract: MTV, American Idol, Reality TV, Eminem, and other sectarian stimuli are invading the critical consciousness and emotional quotient of our youth. Clearly, as educators and parents, we are in competition for the hearts and minds of our students. Students’ thoughts are ignited by the idols portrayed within the media. The concept of ‘superhero’ is a dynamic vehicle to instill core democratic values and heighten human consciousness. This highly-engaging, refreshingly-interactive, and vibrant workshop models radical and futuristic best practice strategies aimed at developing a ‘Marvel’ community.

CONFERENCE SCHEDULE

Wednesday, November 10	8:00 -5:00	Registration
	9:00 -12:00, 1:00-3:00	Workshops 3, 4
	12:00 noon	Executive Board Meeting
	4:00-6:00	Workshops 1, 2, 5, 6, 7, 8
	7:00-9:30	Plenary: Ellsberg, (et al)

Thursday, November 11	8:00-5:00	Daily Registration
	9-10:15	Opening ceremony
	10:30-11:45	Plenary: Marjorie Kelly
	11:45-1:00	Lunch

Thursday, November 11	1:00- 2:15	Symposia and Paper Presentations
	2:15-2:30	Break
	2:30-3:45	Plenary: Benjamin Barber
	3:45-4:00	Break
	4:00-5:15	Symposia and Paper Presentations
	5:15-5:30	Break
	5:30-6:45	Symposia and Paper Presentations
	7:00-9:00	Awards Ceremony and Welcoming Reception

Friday, November 12	8:00- 9:00	Daily Registration
	9:00-10:15	Symposia and Paper Presentations
	10:15-10:30	Break
	10:30-11:45	Plenary: Garrett Duncan
	11:45-1:00	Lunch & Roundtables
	1:00-2:15	Plenary: Judy Baca
	2:15-2:30	Break
	2:30-3:45	Symposia and Paper Presentations
	3:45-4:00	Break
	4:00-5:15	Symposia and Paper Presentations
	5:15-6:00	Break
	6:00-7:30	Poster Session concurrent with President's Reception/
	7:30-10:00	Entertainment/Music

Saturday, November 13	8:00-9:00	Daily Registration
	9:00-10:15	Symposia and Paper Presentations
	10:15-10:30	Break
	10:30-11:45	Plenary: Alma Flor Ada
	11:45-1:00	Lunch & Roundtables
	1:00-2:15	Symposia and Paper Presentations
2:15-2:30	Break	

Saturday, November 13	2:30-4:45	Interactive Plenary: Donaldo Macedo and Peter McLaren
	5:00-6:00	AME Community Meeting
Sunday, November 14	6:30-10:00 AM	Executive Board Meeting
	To Be Decided	<i>Ad hoc</i> sessions from experiences of conference

For registration, accommodations and travel arrangement details, please consult the conference web site at www.amenetwork.org/ame2004/. **Be sure to identify yourself when registering at the conference hotel as an AME participant to secure the \$159 rate. To secure this rate, registration needs to be made by Sunday, October 10.** Check the conference web site for alternate accommodations. For conference telephone contact, call 714-532-7700.

Conference Planning Committee

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Educators Saturday Special Day Chair:

Anaida Colon-Muniz, Faculty, Chapman University

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John Gunderson, High School Psychology Teacher

Dan Kelly, Middle School Special Education Teacher

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Melba Schneider, Future Leaders of America, Santa Ana Community College

Anna Wilson, Faculty, Chapman University

Gigi Brigoni, Faculty, Chapman University

WE ALL WELCOME YOU TO AME 2004!

EDUCATION FORUM

Marilyn Watson and Robert Selman present the distillation of several decades of research with children in educational settings in which the goal has been to develop social awareness and moral development. The article by Marilyn Watson is excerpted from her invited presentation in 2004 to the Moral Development and Education Special Interest Group of the American Educational Research Association in which she concludes with a reference to the work of Robert Selman. The article by Robert Selman is excerpted from an article he published in 2003 in *Education Week*.

Trust, Attachment Theory, and Moral Education **Marilyn S. Watson**

We were reading the book, *J.T.*, as a class. Tralin and Shereka were working as partners to write a letter to the boy, J.T. Tralin took her pencil and started scribbling on Shereka's paper. Then Shereka pinched Tralin on the arm. Tralin came up to me and complained that Shereka pinched her. Later, Tralin was coming in from the playground and she said, "You know, I hate school. I hate it because you're not allowed to beat the people up here that bother you. I can't take care of the things I want to." (Watson & Ecken, 2003, p. 55-56)

There are students like Tralin—students who are angry, oppositional, and in most cases unwilling to engage the academic curriculum—in virtually every classroom. How a teacher responds to such students determines the effectiveness of the teacher's efforts at moral education with these students and provides powerful moral lessons to all students. Teachers find it difficult to like such students and they frequently respond with increased control and coercion (Sroufe, 1983). The students respond with increased anger and opposition and thus often become seen as "bad students" by their classmates as well as their teachers (Dalton & Watson, 1995). In such a scenario, the teacher not only loses her power to positively influence such students' moral development, she also, unwittingly, conveys the message to all students that these students are "bad" and undeserving. This undermines the ability of angry students to make friends, sets up a we-they dynamic, and conveys the message that it is morally permissible to withhold caring and compassion from some people, those who are angry and misbehave.

Attachment theory offers a lens on children's behavior that can help teachers see children like Tralin in a more positive light and prevent this negative scenario. According to attachment theory, all children are predisposed to seek and maintain a mutual relationship with their caregivers, and children's development and socialization are products of that relationship. If all goes well, the child and caregiver enter into a cooperative relationship in which the adult helps the child accomplish the tasks of development. In the context of this cooperative relationship, the child develops basic trust—a positive expectation not only toward the caregiver but also toward relationships in general. The child's capacity for empathy and tendency to comply with a caregiver's requests emerge from the child's secure attachment relationship (Sroufe, 1996; Stayton, Hogan, & Ainsworth, 1971).

The adult-child partnership that supports the child's healthy development begins in infancy. For example, if the infant's emotions are raging out of control, the nurturing adult helps the infant achieve calm. Gradually, with maturation and support from their nurturing caregivers, children learn to regulate their emotions on their own. But for a long time, it is a collaborative process. Caregivers adjust and extend their support as the child's needs and challenges change. Children's socialization and successful development result from these dyadic, collaborative processes with their caregivers. From the perspective of attachment theory, the caregiver's question needs to be "How do I **help** the child do what he needs to do—control his or her anger, learn to share, get ready for school in the morning?" Not, the more commonly heard question, "How do I **get** the child to do what he needs to do?" "Help" and "get" are not the same.

Several studies have found that children with a history of responsive and sensitive caregiving tend to be cooperative and prosocial (e.g., Kochanska & Murray, 2000; Main & Weston, 1981; Sroufe, 1983). And they are likely to be so in school, unless for some reason teachers fail to help them meet their basic needs for autonomy, belonging, and competence. These children will need their teachers' guidance and help, just as they need the guidance and help of their primary caregivers, but they will not need to be enticed into good behavior with the promise of rewards or kept from unacceptable behavior with the threat of consequences. In a nurturing environment, they are predisposed to reciprocate—to be cooperative and caring as far as their developing abilities will allow. This is the socialization model for Developmental Discipline—Build a nurturing relationship and help each child be the good person and good student each is trying to become.

But what about students like Tralin, students who appear angry and oppositional? They clearly do not fit this profile. For some children early socialization and attachment do not go well (Ainsworth, Blehar, Waters, & Wall, 1978; Pianta, 1999). For a variety of reasons, some caregivers and their children are unable to achieve a relationship that is sufficiently consistent, sensitive, and responsive to the child's needs. Because all children need the attention and nurturance of their caregivers, these children will strive to build and maintain nurturing relationships with them. However, because they cannot rely on their caregivers to meet their needs, their attachment relationships will be insecure, built on mistrust (Bowlby, 1969).

These children will have low self-esteem, little or no trust that others can be relied upon to care for them, and a belief that relationships are coercive or conflictual in nature. Depending on the nature of their relationships with their primary caregivers, these children are likely to be anxious, withdrawn, and passive or, like Tralin, angry, aggressive, and controlling, as they strive to make their way in the world (Sroufe, 1983). Also, because these children have not had sufficient nurturing from their caregivers, their social and emotional skills will be underdeveloped (Pianta, 1999; Sroufe, 1996). And, because their primary caregivers have not provided a secure base for exploration and learning, these children will have acquired less knowledge of the world on which to build their school learning (Bus & van IJzendoorn, 1988, 1995). School will be a difficult place for these children.

If teachers are to be successful moral and academic educators of these children, they will first need to trust that these children want to be part of a mutually caring relationship and then they will need to help the children learn to trust—to trust their teacher, their classmates, and themselves. Until the teacher learns to trust the children it will be difficult to sustain the consistently caring stance needed to build the student's trust. Until the students trust, they will see no reason to be cooperative or prosocial and they will be ready to do battle with their teachers and peers in service of their own needs or they will withdraw to protect themselves. Either way, their moral development will be stunted.

It is neither easy nor intuitively clear how to build nurturing and cooperative relationships with students like Tralin. I spent two years documenting how Tralin's teacher went about building such relationships in a classroom in which Tralin was only one of several angry and untrusting students. This documentation is contained in a book, *Learning to Trust: Transforming Difficult Elementary Classrooms Through Developmental Discipline* that I wrote with the teacher, Laura Ecken (Watson & Ecken, 2003). In this article I can only give a brief glimpse into what the process might look like and how it might unfold.

Laura began by getting to know her students personally and continually assuring herself and them that she trusted in their potential goodness and their desire to learn. She created opportunities for unstressful, playful interactions, for example, she ate lunch with her students in groups of four, and she looked for opportunities to do considerate and helpful things like providing special treats or helping a child find a missing book. Her responses to her students' behavior were based on assuming the best possible motive, consistent with the facts; and when she needed to redirect or control their unacceptable behavior, she used the least coercive means available. While accepting her overall responsibility for creating and maintaining a powerful learning environment and caring classroom community, she continually looked for ways to afford her students autonomy and choice. In sum, she strove to create a guiding partnership with her students in service of their happiness and academic and moral growth. In the context of this relationship Laura was able to support and guide Tralin's moral development, something she could not do when Tralin first entered her classroom.

Learning to Trust provides many examples, both of Laura's efforts at building trusting relationships with Tralin (and her other students), and of Tralin's (as well as other students) moral and intellectual growth. While Laura made use of many sound moral education practices, such as involving her students in developing classroom rules, providing students with opportunities to collaborate with and help others, and engaging students in reading and discussing morally relevant literature, it was her student's eventual trust in Laura that allowed Laura's moral education efforts to be successful. And it was Laura's theory-based trust in her students that provided her with the patience she needed to sustain a caring stance in the face of the frequent oppositional behavior of students like Tralin.

While the moral education community has long recognized the importance of building trusting relationships (e.g., Selman, 2003), we have often overlooked the difficulty of

doing so—an oversight that may have limited the effectiveness of our programs, particularly with children who appear angry and oppositional.

Marilyn Watson recently retired from the Developmental Studies Center, Oakland, California, where she was the Program Director of the Child Development Project (CDP), and headed the center's work in the area of preservice education. References are omitted to save space but can be obtained by email from Marilyn Watson at watsonms@direcway.com. *Learning to Trust: Transforming Difficult Elementary Classrooms Through Developmental Discipline* by Marilyn Watson and Laura Ecken (2003) is available from Jossey-Bass.

Teaching Social Awareness Through Reading **Robert L. Selman**

For more than three decades, I have studied the development of social awareness in children and, most recently, have observed how it evolves during their reading and writing studies in the elementary grades. A major focus of *The Promotion of Social Awareness: Powerful Lessons from the Partnership of Developmental Theory and Classroom Practice* (Russell Sage Foundation, 2003) is the development and promotion of social awareness through children's literature, especially in a fifth grade class in an urban public school

Each year, these 5th graders read Nicholasa Mohr's novel *Felita*, which describes the experiences of a 3rd grade Puerto Rican girl and her family in the late 1950s. Mohr quickly introduces readers to the book's narrator and namesake, and to her friends, family, and neighborhood in Spanish Harlem. After the family moves to a new neighborhood in search of better educational opportunities and living conditions, Felita faces the awkwardness of making new friends and attending a new school. Although the girls in the new neighborhood invite her to play hopscotch, their parents do not welcome this new girl from a strange (Spanish-speaking) family into their community. The children's initial friendliness turns into hostility and aggression once they fall under the influence of their parents, and a painful confrontation takes place.

Introducing books with themes like Felita's can help students across grades deepen their understanding of themselves and strengthen their commitment to the democratic values and practices of our society, if done so by a skilled and dedicated teacher. Infusing them directly into the comprehensive reading curriculum corrals the energy children bring to social relationships and drives it toward literacy. That energy becomes a platform from which to discuss literature and, in turn, develop their burgeoning literacy and social skills simultaneously.

Not surprisingly, some children express a deeper level of social understanding than others. In the classes I observed, we explored what made some children's comments more incisive by focusing on the meaning of social incidents in the text that were inherently challenging. In one particularly sophisticated reading assignment, students must probe the complex meaning behind something Felita says. In describing how she reacts to a confrontation with other girls in her new neighborhood, Felita tells her grandmother: "I never said anything to those girls. Never. It was as if they were right,

because I just walked away, you know." In a follow-up homework assignment, students must describe what Felita means. This question does not simply ask students to reference a passage in the story. Instead, it probes for the levels of understanding children have not only about fictional characters, but also of the social world around them.

Most students fell into one of two groups. Some thought that Felita meant that she was sorry she had run away to avoid participating in a physical confrontation with the girls, because they thought she was chicken. Others thought she was upset the other girls rejected her for no good reason—she did nothing wrong—and would not be her friend. However, a small number of students believed that what most upset Felita was how she herself reacted to the neighborhood kids, and how they in turn judged what they had done as a function of her reaction. One student, Guadalupe, clearly understood this and stated very eloquently: "Felita means when she says, '[it] is as if they were right because I just walked away you know.' She means that they had the reason ... to beat her up because she walked away and didn't say anything while she was leaving."

Although Guadalupe's sentence seems grammatically confusing at first, she catches something most of the other children missed: She realizes that Felita thinks that because she walked away, she implicitly validated her attackers' view of their discriminatory behavior. Developmentally speaking, Guadalupe's comprehension represents a deeper level of social awareness as well as a deeper level of reading comprehension, and it is a level that we should strive to promote in all students as they move across the elementary grades. The other students were not necessarily wrong, but their answers were certainly incomplete. It is very likely that Felita actually *did* not want to be seen as chicken and *did* want to be friends with the kids in the new neighborhood. However, the other students express less depth of awareness because they have not learned to integrate all the complex feelings with which Felita actually had to deal.

When I talk to educators about the findings from this analysis of how students interpret *Felita* and other children's texts, I recommend creating developmental "social awareness" benchmarks, patterned after literacy benchmarks. I tell them I am not saying that a single method or measure can fully assess the social competencies of any particular student. Nor should we expect to predict how students will behave based only on what they say a character in a novel is concerned about or should do. The method we used in the Felita example accepts the limits of words to express thoughts, and subsequently, of thoughts to predict actions, and we need to acknowledge that the analysis of our observations only captures the depth of awareness that a particular student (or group of students) expresses at a particular time in that single assignment. It does not generalize to their social development overall.

Despite these limitations, I believe it is possible to use this approach to develop a valid method of measuring social and ethical awareness. The *Felita* example demonstrates why such an assessment is necessary, and essential if we are to integrate the promotion of social and ethical awareness into elementary school literacy and language arts programs. Having research-based standards for measuring students' level of social awareness will enable teachers at all grade levels to better determine which students

have yet to acquire a deeper understanding of ethical issues. Without self-understanding and social awareness, moral action will always be at the whim of external forces. If teachers were able to use carefully selected children's literature during the year for language arts that reiterated themes from personal identity to social responsibility, they would be able to analyze students' responses to key questions to study how social awareness grows in each student.

Robert L. Selman is the Roy E. Larsen Professor of Education and Human Development and Professor of Psychology in Psychiatry at Harvard University. For an extended discussion of this issue as it pertains to teachers, see *Education Week*, September 17, 2003. *The Promotion of Social Awareness: Powerful Lessons from the Partnership of Developmental Theory and Classroom Practice* by Robert Selman (2003) is available from Russell Sage Foundation.

RESPONSE FROM AUSCHWITZ-BIRKENAU

In the previous issue of the AME Newsletter, attendees of the 2003 AME Conference in Krakow, Poland reported on the conference experience of visiting the Auschwitz and Birkenau Concentration Camps which are currently constituted as a museum. In response to the request of AME members to know more about the educational philosophy and activities of the museum, the Curator of the Education Centre, Alicja Białecka, has provided the following article originally published in Polish and recently translated into English.

The Role and Significance of Auschwitz in Extra School Education

Auschwitz is a PLACE, a physical space which one can quite easily get to know, cross, see and even touch. It does not mean, however, that if you visit the museum exhibitions and the grounds of the former camp you will understand Auschwitz. Because it is, first of all, a CONCEPT, a multi-dimensional symbol, a non-material interpretation of what happened in a PLACE. It is understood differently by various ethnic and religious groups, depending on how big their involvement in the tragic genocide that afflicted the European civilization more than half a century ago. In this unique, in a sense timeless space, one can clearly see the difference between Auschwitz and the Holocaust – which sometimes are perceived as one. The concept of the Holocaust is at the same time too broad and too narrow to fully render the meaning of Auschwitz, as it is here where the Polish and the Jewish memory eliminate each other so painfully and at the same time complete each other so entirely. Auschwitz both unites people and divides them. It helps to heal wounds, but also enkindles resentment and wrongs. It is impossible to explain Auschwitz unambiguously. But does it mean we are relieved from the duty to explain at all, again and again, to ourselves, but, first of all, to young people: schoolchildren, students, and next and all the time younger generations born after the war, for whom what happened more than half a century ago seems to be remote history?

It happens that very touched visitors to Auschwitz cry and say "never again". When we show them round the grounds of the former camp and museum exhibitions, we often

hear words of unfeigned indignation: "how was it possible to do something like that to other people". They assure us: "I wouldn't have been able". It is hard to refrain from suspecting that it is not a feeling of true empathy or understanding for the victims' fate, but rather a certain form of self-defense and even arrogance. People who in such way distance themselves from the tragedy of Auschwitz and make such categorical judgments when they are free, in good health, clean and not hungry, tend to, as most of us in a situation of danger or physical, psychological or political inconvenience, become a victim as well as an executioner. Here, in this particular PLACE, it is important to become aware of a simple fact that Auschwitz was made possible and organized by PEOPLE like us, by members of a highly developed European civilization, and not some primitive monsters. When talking to teachers, teenagers and students we try to emphasize that the torturers were not some mythical "they". They were very similar to us and to our neighbors, they had families, children, loved music and used to go on holidays. At some point of their life they gave into an aggressive ideology and lost ability to see the wrong, from which nobody is free, germinating in themselves. Here, in Auschwitz, to make people think about this simple and cruel truth is constantly a kind of a duty, and even a vocation.

Sometimes the younger visitors to Auschwitz, who have just been at primary school and now go to middle school, seem to perceive the place without due respect. They make an impression that they behave improperly, not reacting to their teacher's and guide's remarks, running in the camp alleys and shouting to one another. Is it, however, indifference and disregard towards people who suffered and died here? In my opinion the youth who react in such a way to visiting the former death camp have not been well prepared to it. The enormity of the crime committed in Auschwitz, authentic places and objects serving as a proof, and also the atmosphere accompanying visiting the museum exhibitions are beyond human comprehension, even for a grown-up, let alone younger teenagers, who are in the process of mental development. They simply cannot cope with the horror and emotional load evoked by visiting.

It is necessary to teach about Auschwitz so that the shock caused by the PLACE and also words "never again" pronounced spontaneously by visitors do not remain only a slogan and emotion just for show. It is necessary to teach wisely, and not to replace the whole education about Auschwitz and its message with a couple-of-hours long visiting tour.

However, will educating in memorial sites such as Auschwitz, Majdanek, Treblinka, Gross-Rosen or Stutthof protect young people from evil? Is it not that by showing them devices and machinery which prove human's ability to annihilate other people, which everyone potentially possess, we are giving them straightforward tips or even instructions for how to put this evil into effect? Are not we training them to be cold blooded and cruel? I think that such doubts should never be dismissed by us, who pass on the knowledge about the most tragic of places. Facing their universal message should teach us humility towards our own weaknesses, and also make young people more sensitive to the slightest manifestations of evil and simply prompt them to be upright people.

Teaching about Auschwitz and the Shoah is seen by many Polish teachers as an important element in forming morality in younger generations and awareness of such

threats as racism, xenophobia, or nationalism. To meet these needs, in the mid-nineties the Museum's Education Centre came up with an idea of cooperation with teachers responsible for organizing schoolchildren's visits to Auschwitz – at that time these were mainly primary school children. In the following years we developed a series of educational materials for teachers who prepare school groups for visiting Auschwitz. A series entitled "A History Lesson in Auschwitz-Birkenau Memorial Site" includes a set of historical materials, "Fate of Poles and Jews in KL Auschwitz", and sets which contain proposals of lesson plans preparing children for visiting and summary lessons. These materials are presented at didactical and methodological workshops that take place during four-days seminars for teachers, "Auschwitz – History and Symbolism", organized by the Museum's Education Centre. The topics of the workshops are:

- The Functions of KL Auschwitz – application of didactical techniques on the basis of selected source materials, documents, photographs and maps from the museum archives.
- "How Could People Have Prepared Such a Fate for Other People" - the Origins of Prejudice and Its Consequences - a proposal for an interdisciplinary lesson preceding a visit of grammar school children to the Auschwitz-Birkenau State Museum.
- The Fate of Individual Victims of Auschwitz in Documents, Testimonies and Museum Photographs – a lesson summarizing a visit to the Memorial Site.

Teachers who participate in workshops think about usefulness of preparing the young to visit the former camp. They look for answers to questions such as: whether and how the youth should be prepared to visit memorial sites; if the age limit for school groups should be kept; if the subject of Auschwitz can be confined to visiting only. The aim of the seminars and workshops is educating teachers themselves and popularizing methods of preparing young people to visit an authentic historical place by conducting a series of lessons suggested by us.

Seminars "Auschwitz – History and Symbolism" are a part of a bigger educational program for teachers, conducted by the Education Centre and entitled "You are Here to Testify". This program includes also a postgraduate course "Totalitarianism – Nazism – the Holocaust" organized together with the Pedagogical Academy in Cracow and a course "Judaism – History and Culture of Polish Jews – the Holocaust" developed in Poland and Israel in cooperation with the Yad Vashem Memorial Institute.

We encourage teachers who participate in the aforementioned courses to take part in complementary classes devoted to study teaching of young people in the Memorial Site Auschwitz organized by our Education Centre, especially in the case of secondary school senior class students and college and university students. These are one- and two-day seminars and study visits, the topics of which are earlier agreed upon with the teacher. The programme usually includes a study visit to the grounds of the former camp, showings of documentary films about the camp, a meeting with a former prisoner, a lecture on a specific topic concerning the history of the camp, workshops in the Archives Department or the Collections Department, or visiting an art exhibition of a prisoner from the first transport to Auschwitz, entitled "Klischeje Pamięci. Labirynty Mariana Kołodzieja" ("Marian Kołodziej - Labyrinths") and shown in the Franciscan Monastery in Harmężę. If possible, we suggest that the participants should visit one of the

educational centres created near the Memorial Site Auschwitz, for example in the International Youth Meeting Centre or in the Jewish Education Centre at the Synagogue Chewra Lomdej Misznajot.

The Auschwitz-Birkenau State Museum in Oświęcim, because of the authenticity of the place, the complex symbolism and meaning it has for various national and religious groups, has in a natural way become an exceptional centre for extra school education. The preserved grounds of the former camp, its relics, documentation, works of art, and above all the knowledge and memory of this most terrible cemetery of the contemporary civilization oblige us, the Museum's curators and educators, to transmit our knowledge about all the aspects of the Auschwitz phenomenon. It is especially important in the case of young people who come here both from Poland and from abroad. We want the today generations to learn about the uniqueness of the tragedy of Auschwitz and the Shoah, to try to comprehend it, and in this way to interpret it as a universal phenomenon, from which conclusions should be drawn for the future.

We believe that a deep knowledge of historical facts and their consequences will make it possible to destroy the barrier of prejudice and lack of understanding for the "others". Maybe, thanks to this, we and our children will avoid similar tragedies in the future.

Alicja Białecka, Curator

Education Centre, Auschwitz-Birkenau State Museum

Published in MIDRASZ, January 2002

Translated by Zuzanna Grudniewska 2004

AME Member Book Review

***Race-ing Moral Formation*, edited by Vanessa Siddle Walker and John R. Snarey (Teacher's College Press, 2004/ 208 pp./Paperback \$20.95)**

"What if Heinz were Black?" begins Carol Gilligan's and Janie Ward's introduction to this lively collection of essays challenging both the claims of Kohlberg's universalist theory of moral development and the lack of a cultural perspective in Gilligan's original, constructivist theory of care. Editors Siddle Walker and Snarey hope that placing African Americans at the center of the conversation about morality "can cause biased moral assumptions to unravel and new complexity to be woven into the fabric of care, justice, and moral education." (p. 6)

The authors in this collection examine how the experiences of African Americans offer a much-needed culturally grounded perspective on moral development and moral education. In Part I, African American Patterns of Moral Formation Across the Life Span, Garrett Duncan's study of black adolescent voices and Andrea Green's vision of a womanist ethic of care and justice offer different voices and alternative perspectives on justice and care. Audrey Thompson's essay on Caring and Colortalk argues that caring for children requires abandoning colorblindness for color talk. As no person of color is ever allowed the luxury of forgetting, race matters.

In Part II, African American Contributions to Promoting Moral Formation within Schools, Siddle Walker and Renarta Tomkins present a nuanced overview of how the institutional

structures and dedicated educators in African American segregated schools reinforced care and justice in spite of glaring inequalities. Edward St. John and Joseph Cadray report on a transformational intervention that used moral dilemma discussions to help teacher educators care about the voices and experiences of their urban, African American students. Finally, Jennifer Obidah, Marquita Jackson-Minot, Carla Monroe, and Brian Williams present a compelling contemporary moral dilemma from an inner city classroom in which a teacher must balance her care for a student with the justice of the school's zero tolerance policy for weapons.

Race-ing Moral Formation fills a much-needed gap in the literature by providing a series of rich and provocative essays on the intersection of race with moral development and moral education. It could serve as an excellent auxiliary text for courses in moral development, human development, and multi-cultural education. Would Kohlberg's famous dilemma be a much different story "if Heinz were Black?" To paraphrase Gilligan's answer: "We all know that it would."

Elizabeth C. Vozzola
Saint Joseph College, West Hartford, CT

AME ANNOUNCEMENTS

New Executive Board Members Elected

The AME Elections Committee is pleased to announce that the following members were elected to a three-year term on the AME Board:

- Roger Bergman, Creighton University, Omaha, NE USA
- Garret Duncan, Washington University, St. Louis, MO USA
- Angela (Chi-Ming) Lee, National Taiwan Normal University, Taipei, Taiwan
- Tatyana Tsyrlina, Kursk State University, Kursk, Russia

The new members will assume their duties at the final board meeting of the November 2004 AME Conference.

New Newsletter Editor

Elly Vozzola, AME Executive Board Member, has graciously accepted the position of Newsletter Editor. Please contact Elly with questions, suggestions, and submissions for the newsletter at evozzola@sjc.edu.

JME ANNOUNCEMENTS

Referees And Reviewers Needed For The Journal of Moral Education

The JME has an international Editorial Board, part of whose function is to referee papers submitted for consideration for the Journal. In addition, a wider range of scholars in the field is needed to review and comment on the suitability of articles for publication. Their names and institutional affiliations are published annually in the second issue of the Journal each year. The Review Editors also invite scholars to undertake book reviews and review articles of books and curriculum materials which are published in each issue of the Journal.

The Editor is seeking to augment the international pool of academic and professional associates in the review process as a response to the increasing diversity of submissions (geographically, by discipline, topic, and so on). We are particularly keen to include AME members in the review process, especially since the JME forms part of the AME subscription. Junior scholars may also see this as a way of gaining expertise in the publication process. Papers can be sent to the referee by post, although the JME is increasingly moving towards an email system. There is no payment for the work. Referees' reports are sent anonymously to the article submitter. If you would be interested to be considered as a JME referee and to contribute to the peer review process and uphold the JME's standards, please send a one-page CV of your qualifications, interests, and experience, your email, address, phone and fax numbers to the Editor (Dr. Monica Taylor jmoraled@onetel.com <<mailto:jmoraled@onetel.com>>).

If you would be interested to review or suggest books or curriculum materials to be reviewed for publication in JME, please contact Dr. John Snarey (jsnarey@emory.edu) for books published in North America and James Conroy (j.conroy@educ.gla.ac.uk) for books published in the UK and rest of the world.

Journal of Moral Education Subscriptions Fund

The JME Editorial Board recognizes that some institutions are having difficulty in meeting the cost of a subscription to the Journal of Moral Education because they are located in soft currency countries. The Board therefore decided to donate a limited number of gift subscriptions to institutions in such countries. The fund commenced in 1996 and each gift subscription runs for two years. Preference is given to institutions that, at the end of two years, expect to be able to continue subscription with funding from their own and/or other sources. Applications should be made in writing to the Editor (Dr. Monica Taylor, jmoraled@onetel.com <<mailto:jmoraled@onetel.com>>) with a full statement of the relevant circumstances and of the interest within the institution in moral education. Nominations of suitable institutions may be made by AME members.

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AMERICAN EDUCATIONAL RESEARCH ASSOCIATION MORAL DEVELOPMENT AND EDUCATION SPECIAL INTEREST GROUP (AERA MDE/SIG) ANNOUNCEMENTS

Nominations Requested for the MDE/SIG Annual Book Award

All books published in the previous three years are eligible. (For the 2005 award the range is 2001-2004.) The selection criterion is scholarly excellence with preference given to empirical studies that in design or discussion reflect an applied orientation. Nominations should be sent to Sharon Nodie Oja at sno@unh.edu.

CONFERENCE ANNOUNCEMENTS

The 2004 International Positive Psychology Summit will be held in Washington, D.C., on September 29 to October 3. The meeting features an outstanding group of speakers one of whom is Darcia Narvaez, University of Notre Dame, who will present Community Voices and Character Education: A New Model for Character Development. Information concerning the conference is available at <http://pps.gallup.hu>.

The Conference on Civic Education Research will be held in Reno, Nevada at the Hilton Hotel, September 26-28, 2004. Information can be obtained at www.civicedconf.org/research.html. A separate **Practitioners' Conference on Civic Education** will be offered in **New Orleans, from January 13-15, 2005**. For more information see www.civicedconf.org/practice.html.

On November 5, 2004 The Center for the Advancement of Ethics and Character will host, "Great Lives, Vital Lessons," a curriculum institute based on the forthcoming book, *Great Lives, Vital Lessons: A Character Education Curriculum Resource Guide for Grades 5-8* (Character Development Group, 2004). For more information, please see the CAEC website at: <http://www.bu.edu/education/caec/or> call CAEC at (617) 353-3262 or email caec@bu.edu.

Letter to the Editor

The following message was received from Christina Mattise, M.Ed., 22 Fairway Drive, Amherst NH USA 03031.

I would like to send a thank-you note to the AME for its life-changing impact on my life ! As an American elementary school guidance counselor with a promising character education / violence prevention program, my journey started in 2000 when I joined an electronic news list. From that starting point, I presented at the AME conference in Scotland in 2000 which led to an invitation to present workshops to educators and learners in South Africa in 2001. What a marriage that has turned out to be! My schoolwide program, the *Rainbow of Safety* (named before I went to ZA) has been widely embraced in schools throughout that country. I have returned every summer through 2003 and am deep into planning for 2004. Last summer, I was honored to meet with the Human Rights Commissioner in Johannesburg, have my coloring book published in the educational supplement of the Sunday Times (Cape Town) and an article written in the Zulu language in UMAFRIKA. I saw over 5,000 children last summer, working 10 hour days for a month and a half. My life has been enriched beyond measure by the grace and courage of the children and teachers of South Africa. I will continue to return as long as I am invited to offer my simple language of universal respect, hope and peace. We laugh and love and work hard together to use our rainbow to outshine the dark clouds of their troubled past. Thank you AME for your role in this victory of all that fills the best of the human spirit with goodness!

MEMBERSHIP RENEWAL FORM

IMPORTANT

If you attend the full 2004 AME conference in Dana Point, your dues will be automatically paid for the year 2005. If you do not plan to attend the 2004 conference, you will need to use this form and mail your dues to renew your membership for 2005.

Your membership includes a subscription to the quarterly *The Journal of Moral Education* and to the *AME Newsletter*, published twice a year. In order for your subscription to be processed in a timely manner, please renew by November 1, 2004. **This will be your only reminder.**

To renew your AME membership, please complete the following:

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Mark as appropriate:

_____ Regular dues: \$75.00 (includes 4 issues of *The Journal of Moral Education*)

_____ Student dues: \$60.00 (includes 4 issues of *The Journal of Moral Education*)

_____ Donation to the Kohlberg Memorial Fund

_____ Total enclosed. **Make your check (or money order for those outside the U.S. or Canada) payable in US dollars to Association for Moral Education.** Mail this form and your payment to:

Association for Moral Education
 c/o Nancy Nordmann, Ph.D.
 Professor Human Development
 National-Louis University
 122 South Michigan Avenue
 Chicago, IL 60603 USA
 E-mail: NNordmann@nl.edu

Those who prefer to pay by credit card may renew their memberships online at <http://www.amenetwork.org> using PayPal.



AME Newsletter Submission Deadlines

The deadlines for submitting materials for the AME Newsletter are May 15 and November 15. Please contact the editor (see front page) for submission guidelines.

Membership Renewal Notice

Conference registration includes annual dues. If you do not attend the 2004 conference in Dana Point, your membership (including your subscription to JME) will lapse unless you renew. Dues for 2005 are \$75.00 per year (\$60.00 for students) and must be submitted in US funds. To renew, send a check or money order to:

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