



NEWSLETTER

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ASSOCIATION FOR MORAL EDUCATION

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

CALL FOR PROGRAM PROPOSALS

Deadline, Friday, April 30, 2004

Program Chair
Tom Wilson
Chapman University

AME CONFERENCE 2004 DANA POINT, CALIFORNIA November 10-14

The 30th annual meeting of the Association for Moral Education will take place in the Laguna Cliffs Marriott in Dana Point, California, (www.lagunacliffs.com), from Wednesday, November 10 through Sunday, November 14, 2004. Dana Point, located directly on the Pacific shore, is half way between Los Angeles and San Diego. The conference site is approximately 20 miles south of the John Wayne/Santa Ana Airport (30 minutes by taxi, shuttle, or one way car rental, depending on the time of day).

Conference Theme
Moral Education:
The Intersection Of Ethics,
Aesthetics & Social Justice

As in previous years the general focus of the conference will be on moral education and development. In addition the 2004 AME Conference will examine relationships among ethics, aesthetics, and social justice. In keeping with the AME mission, program proposals from both scholars and practitioners across the disciplines of psychology, sociology, social psychology, philosophy, cultural studies, critical theory, economics, education, and the arts, but not exclusively, are encouraged.

Of particular interest is attention paid to the challenge of action. How can we as individuals and an organization contribute to the alleviation of unfairness and injustice that characterize our times? Proposals are encouraged which address the theme of action in some manner or form. This requirement should not be seen as exclusionary, but rather as a means to stimulate thought about the relationship of professional work to social challenges.

All plenary sessions and some invited symposia will be organized around this aspect of the conference program. Individual proposals do not have to be directly related to this theme, other than providing some indication of consideration of action possibilities. Proposals are welcome in the fields of formal and informal education as well as across all age groups and contexts. Proposals may be submitted with a general focus, with a sub-theme focus as indicated below, or with an "other" focus of individual choice.

Sub-themes

Preference will be given to those proposals that best consider connections and action properties in relation to the following sub-themes of moral education. This list is by no means meant to be exhaustive, but rather is offered to stimulate thought, creativity, and generous possibilities for a comprehensive moral education, thus the "other" sub-theme classification

1. The arts
2. Professional/business ethics
3. Action/participatory research
4. Spirituality/religion
5. Democratic education
6. Critical/feminist pedagogy
7. Critical theory
8. Environment/ecology
9. Economics/capitalism
10. Student access/fairness, equity, voice
11. Technology
12. Cultural Studies
13. Peace/holocaust studies
14. Second Language Acquisition/Bilingual Education
15. Other

Workshops

Proposals for workshops during, before, and after the conference addressing programs in moral education and the sub-themes are welcome. There will be an opportunity to offer pre-conference workshops on Wednesday, November 10 and post-conference workshops on Sunday morning, November 14. On Saturday, November 13, in addition to the usual presentations, the conference program will focus on moral/ democratic pedagogy from

elementary through post-secondary education. Included will be sessions organized and conducted by students from all educational levels. Proposals for this activity are especially solicited.

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 & 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 Institute in Washington, D.C. 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)

Distinguished Lecture Series

In keeping with the tradition of recent years, a number of distinguished individuals who have made significant contributions to the theme of the conference will give invited lectures.

Benjamin R. Barber is the Gershon and Carol Kekst Professor of Civil Society and Distinguished University Professor at the University of Maryland and a principal of the Democracy Collaborative, with offices in New York and Maryland. An internationally renowned political theorist, Dr. Barber brings an abiding concern for democracy and citizenship to issues of politics, culture, and education in America and abroad. He consults regularly with political and civic leaders in the United States and Europe, including Governor Jim McGreevey of New Jersey, former President Bill Clinton, former Senator Bill Bradley, and former President Roman Herzog of Germany. He was recently named to the core policy team of Governor Howard Dean's Presidential campaign.

His 17 books include the classic *Strong Democracy* (1984) reissued in 2004 in a twentieth anniversary edition; the recent international bestseller *Jihad Vs. Mcworld* (1995 with a Post 9/11 Edition in 2001, translated into twenty languages) and *Fear's Empire: War, Terrorism And Democracy* (2003), also published in eight foreign editions. (www.benjaminrbarber.com)

Protocol For Proposal Submissions

Part One

1. State the title of your proposal (10-word maximum)
2. Select the two preferred formats for your presentation in order of preference.

- * Paper presentation: Grouped in twos or threes, 75-minute session.
- * Symposium: Discussion format, 75-minute session
- * Demonstration: Pedagogy/teaching methodology, 75-120 min. session
- * Luncheon round table: Discussion format, 60 minutes
- * Poster presentation: Variable length
- * Workshop: variable lengths based on presenter(s) needs

3. Full name, title, and affiliation of first author. Postal, e-mail address, and phone and fax number of author.

4. Full name, title, and affiliation of co-author(s). Postal, e-mail addresses, and phone and fax numbers of co-author(s).

5. Provide an Abstract of up to 100 words to be printed in the program.

6. Indicate your media needs. Media-light presentations are encouraged. Standard equipment will be available, if requested in advance (i.e., flip chart package, VCR & monitor, overhead projector, 35-mm slide projector, limited power point projection).

Part Two

1. For review purposes, provide a 500-word summary of your paper, poster, round table, or demonstration. For panel presentations, provide a 500-word summary of each individual paper in addition to a 250 to 500-word summary justifying the joint presentation of the papers. For workshops also include a

summary of relevant back-ground. All proposals will be peer reviewed.

2. Provide the primary discipline addressed, e.g. psychology, philosophy, ethics, aesthetics, the arts, education, etc.

3. Age-level focus (select all that apply)

- PK-12 education
- Post-secondary education
- Professional
- Adults
- Mixed: Community
- Mixed: Family

4. Three keywords to index the presentation

5. Make sure your proposal is complete. Incomplete proposals will **not** be considered.

Submissions

All proposals should be in English, in Claris/Apple Works, Microsoft Word or RTF format, and should be submitted using an online form found at: www.amenetwork.org/conferences/ame2004.

Applicants who do not have email may send a printed and disk copy (in one of the above formats): **Tom Wilson, Paulo Freire Democratic Project, School of Education, Chapman University, One University Drive, Orange, CA, 92866.**

Accepted submissions imply that the author(s) will register for the conference and be present at the time designated in the conference program.

**Submissions must be received by
Friday, April 30, 2004.**

Receipt of submission will be forwarded by e-mail to the first author. June 1, 2004 is the expected date for notification of the status of proposals.

All persons whose proposals are accepted will be eligible for a reduced conference registration fee. Graduate students are eligible for further reduced rate. No other form of financial assistance is available at this time. Accepted submissions may be published in future Conference Proceedings.

For requests to be a reviewer, session chair or discussant, please e-mail soohoo@chapman.edu and indicate the theme area of interest. Registration for the conference is required to be a reviewer, session chair, or discussant.

The sincere hope of the Conference Chair is that the conference, in and of itself, will reflect its intent. At its conclusion, the desire is to be able to say, yes, this indeed has been an ethical, aesthetically beautiful, and socially just, moral experience.

For more information on submissions, contact the Conference Chair:

Tom Wilson
Phone: 714-744-7039 or
949-497-4359
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towilson@chapman.edu

**THE 2003 KRAKOW
CONFERENCE
ENGAGEMENT WITH
AUSCHWITZ**



Auschwitz Gate 1

VISIT TO AUSCHWITZ

In the past few years, the Advisory Board of the AME has recommended that local organizers of our conferences give some attention to local issues, in part as a way to reach out to local constituencies, in part to take advantage of local expertise to deal with issues of common concern, and in part to broaden the horizons of the out-of-town participants, especially when the conference is held outside North America. I was very excited that the local organizers of the Krakow conference had planned a trip to Auschwitz (thirty miles or so from Krakow) for conference participants, to take place the last day, after the final conference session.

I was pleased, also, that the conference organizers began the conference with a plenary session in which Polish academics discussed the current social and political situation in Poland, especially

changing attitudes in the post-Communist period toward individualism and collectivism, Europe, the Church, morality, and other subjects.

One speaker also talked about Polish attitudes toward the Holocaust, an issue that has been an emotionally charged one in the Holocaust survivor community in the United States and elsewhere, and in Poland as well, and mentioned the strong impact of Jan Gross's 2001 book *Neighbors*, about a massacre of Jews by their Polish neighbors under Nazi occupation in the town of Jewabne in 1941, a massacre that had historically been attributed, wrongly, to the Nazis.

Regrettably no paper or poster sessions dealt with local Polish themes, nor were any papers devoted to issues of the Holocaust, historical memory, the role of historical/ educational sites such as Auschwitz—and the challenges for moral education associated with these issues. The “localist” charge was clearly initiated, but not as thoroughly carried through as I might have wished, and I hope in the future the AME planners will take this initiative further.

Auschwitz was, of course, the most important and notorious camp complex in the whole Nazi concentration/labor/death camp system. In contrast to many of the other camps, this one has been preserved and reconstructed as an historical monument. Hundreds of thousands of people visit Auschwitz each year. Our AME group of about 70 was split into three groups each

with a different guide. The bulk of the tour takes place in “Auschwitz I,” the first camp in the Auschwitz complex (built in 1940), the locus of internment and murder of Polish, non-Jewish political prisoners and intelligentsia, Soviet prisoners of war, and inmates of other nations. The exhibits in the camp are located in the original bunkers that housed prisoners, served as prisons for offenses, and the like. Auschwitz I served primarily as an internment camp. It was Auschwitz II, or Auschwitz-Birkenau, three kilometers away, where, beginning in 1942, the bulk of Jewish prisoners were brought, almost all to be exterminated immediately.

Birkenau has not been reconstructed to nearly the degree that Auschwitz has (the Nazis destroyed much of it at the end of the war), and only a small portion of our tour took place there. But the Auschwitz I tour makes clear that Jews were the primary victims in Auschwitz. According to the official website of the Museum, 1.1 million Jews, 140,000 Poles, 20,000 Gypsies, 10,000 Soviet POWs, and 10,000 prisoners of other nationalities were inmates in Auschwitz. A million of those Jews were killed. Bunkers contain display cases of huge piles of hair, of eyeglasses, of suitcases, and the guides describe the processes by which Jews, upon arrival, were instructed to strip themselves of their belongings and, not knowing their destiny, to head for the gas chambers.

The guides at Auschwitz are extraordinarily knowledgeable. They are part of a network of Holocaust

memorial sites in Europe and Israel which provide them with continual professional development. It did not seem, however, that the moral educational challenges comprised a substantial part of this on-going learning. Many questions occurred to me. How does one convey a sense of the human, personalized face of lives lost, while also enabling visitors to comprehend something of the astounding scale of that destruction? How does one inform the visitor without overwhelming him or her with too much information that might impede moral understanding?

How should the guides and the exhibits portray the complex issues of moral responsibility—not just the obvious matter of Nazi perpetration, but of bystanders or those who might have assisted the Nazis? Should Polish anti-Semitism be discussed, or would this serve to fan divisiveness and divert from the primary perpetrators? How should the loss to Poland specifically of three million of its 3.3 million pre-War Jewish population be recognized? How should the Museum balance the specifically Polish national significance of Auschwitz with its more universal dimensions? More generally, is it the responsibility of the Auschwitz Museum and its staff to engage with these issues? (I discuss some of these questions in a forthcoming article in the *Journal of Moral Education*.)

The trip was a deeply moving, even shattering, experience. That evening the conference program included a piano recital of music by four Czech composers imprisoned at Terezin

during World War II performed by Paul Orgel. The recital provided an opportunity for calm and reflection and remembrance of those who suffered the Holocaust not as victims but as contributors to humanity's perceptions of respect, dignity, caring, and beauty.

In addition to this opportunity for reflection and solace, however, it would have been useful to have some occasion following the visit for those of us on the trip to discuss issues raised of special concern to us as moral educators. For some of us it would also have been valuable to have a session prior to the visit devoted to concerns we could anticipate with regard to the visit to Auschwitz.

Lawrence Blum, Distinguished Professor of Liberal Arts and Education and Professor of Philosophy, University of Massachusetts, Boston, delivered the 1998 Kohlberg Memorial Lecture at the AME Conference held in Hanover, New Hampshire.

Birkenau



The site was added to the UNESCO World Heritage List in 1979.

Auschwitz And Moral Education

As I was walking to the bus that was to take us to Auschwitz at the end of the conference, a woman came up to me to say she was uncertain about whether she was going to go. She said in a quiet voice that she was Jewish and she was not sure whether she was ready to visit Auschwitz. I said that she should allow herself to feel what was right for her, rather than to pressure herself thinking that she ought to go, when it did not feel right. It was not a matter of moral reasoning but of allowing her self to feel where she was with herself. She touched my arm and said that she was not going to go. She just could not do it. I was not sure whether she had recognised me as Jewish, but she seemed to. I felt sad after the contact we had but also reassured that she had been able to make a decision for herself. It put me in touch with my own feelings and the uneasy sense I had about taking a bus to Auschwitz. We had suddenly moved out of the space of the conference and there was a sense that we had not really taken the necessary time to prepare ourselves for the visit.

How can you prepare for a visit to Auschwitz? Some people said that rather than holding the trip at the end of the conference it should have happened at the beginning or half way through because of its particular significance for moral educators. But there was also a tacit admission that we did not really know how to deal with the issues that Auschwitz raised for moral education. Prevailing

rationalist traditions, largely developing out of the work of Piaget and Kohlberg that tended to focus upon different forms of moral thinking, at the same time as openly acknowledging that forms of thinking seemed to have relatively little bearing upon what people were prepared to do to help others, seemed incapable of illuminating the evil with which Auschwitz confronts us. The preparations that went into the systematic degrading of people and the fear that was systematically sustained, showed that high levels of moral reasoning could be used to evil and murderous effects.

Some people argue that nothing can prepare you for the visit and that the shock of confrontation is a necessary part of the process of moral education. I know that people respond in different ways but it is still important to think about how people can be prepared. There were many small children visiting with their families and this left me wondering what an appropriate age might be. The Jewish Free School in London takes people on a trip to Poland when they are 17. A programme helps prepare people for the trip but there is still a difference between preparing people intellectually through providing them with information and encouraging them to reason about the issues and preparing them emotionally.

Just before I was preparing to leave for Poland I met with a young person who had just returned from Auschwitz. He had been deeply affected by the experience and was finding it difficult to come to terms with what he had witnessed. It

seemed as if he had learnt relatively little about Poland during the trip or about the long history of Polish-Jewish relations. Rather Poland seemed to have become the space of Jewish death so that it was easy for him to blame the Poles for not doing more to help their Jewish neighbours, without really understanding the risks involved.

In the last ten years many young Israelis have joined with other Jewish students from different countries in an annual 'March of the Living' that gathers people to walk from Auschwitz to Birkenau. This partly reflects a shift in the moral education of young people in Israel that was traditionally framed in Zionist terms that tended to disavow connections with the diaspora. It was as if people did not want to be reminded of painful histories in Europe and wanted to educate young people into feeling that Jewish life could only be fully realised in their own land of Israel. The Shoah, as the Holocaust came to be known within Jewish tradition, had become part of an annual cycle of remembrance. Young people were to learn the tragic histories of European Jewry but often they were not encouraged to explore connections they had themselves.

More recently young people have been encouraged to open up conversations with their survivor grand-parents who had often reached a stage in life where they were ready to speak about their histories in ways they would have refused to speak to their own children. They were more ready to share the lives they lived in pre-war

Europe so that the third generation could feel that there was a complex history of Polish-Jewish relations that stretched back before the war.

The tragedies of the Shoah had meant that there was a radical break between the present and the past. There were few ways in which the present could be seen as mirrored in the past. In a different way this break with the historical past was also a feature of post-war histories in Germany where young people have also had to live with a different kind of silence in relation to the war. Often parents who lived through the war have refused to talk to the second generation about what they had lived through. There has been a gap in relations between the generations and a silence difficult to break.

In terms of moral education there was a shift in the 1960s when young people in school at least learnt about the history of the Third Reich and the Holocaust. There was a recognition that young people needed to know about the recent history of their country but this did not mean that conversations were necessarily more open within families. There was also a crucial difference between intellectually learning to think about the past and the moral dilemmas it confronts people with and coming to terms with these personal and collective histories emotionally. This aspect of moral education could easily be under-estimated within rationalist traditions that tend to treat emotions as potential distractions from the process of clear thinking and so disturbing of moral judgment.

As we drove towards Auschwitz I was struck by how things had changed since 1989. The road was improved, especially as you get closer to the camp. Some of the adjoining buildings have been removed and the site now has a large car park and an entrance area with bookshops and even a coffee shop. You realise what an immense operation it has become with half a million people visiting each year. It must have become one of the largest employers in the local area. There are many ironies. But still as you enter under the familiar sign at the entrance and walk into Auschwitz 1 it remains a shocking experience. I could not take in much of what our guide was saying but I was struck as we stood in front of a photograph showing the exact spot where the orchestra assembled each day to play as people 'lucky enough' to still be alive walked out of the camp to work. The fact of being able to stand in the same place brought me to the edge of the tremendous suffering that was all around.

As you walk around the different buildings in Auschwitz 1 you see the piles of human hair as well as the cloth they were made into. You see the mirrors that were taken from women who would no longer be able to see their own reflections. You see the piles of clothes and other personal items that remind us that these are individuals who need to be remembered as individuals who had families and relationships. It is easy to feel overwhelmed by the scale of the destruction but as you read the individual names on suitcases you are again reminded that these

belonged to individual men, women and children.

As you see the mountain of spectacles it is difficult not to feel for the individuals who had to give them before they walked to the showers naked and fearful. This is a walk that we made as individuals with our guide as she prepared us to walk through the rooms where people left their clothes as they walked into the shower room where they were to be poisoned with zyklon B that was released from a place in the ceiling. In the next room it was as dead bodies that they were transferred to the ovens that were still standing there in silence.

This was a procession of the living from different countries of the world that mirrored the path that had once been taken by Jewish and Catholic Poles, by Roma and Slaves, by homosexuals and political prisoners. We were being encouraged to walk in their footsteps. I found this experience difficult to take, yet at the same time I wanted to take time to feel myself into whatever horrors I could imagine. It was as if part of me wanted to experience such terrors, as if I somehow owed it to all those who had been so brutally murdered. Of course it was impossible to imagine what had happened here, but the fact that we were in the same rooms in which people had been murdered can be overwhelming. People were walking in silence as they realised where they were.

As we took the bus to Birkenau I was again returning to a site that I had visited before, but it was not so changed as Auschwitz 1. As we

walked to the different huts that showed the conditions in which people were forced to live I overheard a German woman, probably in her mid 40s say to her husband that 'You just cannot understand how people could do such a thing – it is beyond our understanding, beyond our comprehension.' This was being spoken in German, a language that was familiar from my childhood and that still carries a certain warmth.

But I was struck by this sentiment, wondering whether it was not just another way of distancing from the experience. I thought that it must have been difficult for German people to visit the site of their parents' or grand-parents' crimes. They might never really have talked about their family's involvement. At some level they might have preferred not to know. As Germans they were asking different questions, or rather questions that had a different resonance given the historical experience of their nation. These are questions that a third generation is trying to frame for themselves. Most of my father's family were murdered in Treblinka, the camp to which most people from Warsaw were sent. Some of my more distant family could have been sent to Auschwitz; I just do not have any evidence. But does it mean that I am more likely to identify with the victims than with the guards? Though we know so much more about the detailed processes of destruction, we can still be confronted with wondering how people could have done this during the day and gone home to their families in the evening.

Here it is not so much a matter of not having the answers to our questions but we can feel troubled by the questions. Through visiting we learn that Auschwitz is part of our own world and that we still live within the world that made Auschwitz possible. We can still witness so many of our fears mirrored in our reflections on what made Auschwitz possible. It is not enough to say that it is the evil we witness there that has made moral education so vital. Rather the way we learn to think and feel about Auschwitz can help us shape different visions of moral education.

Victor Jeleniewski Seidler

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Victor Jeleniewski Seidler has written widely in the areas of philosophy, moral theory, social theory and gender. His work includes *Kant, Respect and Injustice : The Limits of Liberal Moral Theory* (Routledge, London 1986) and *The Moral Limits of Modernity: Love, Inequality and Oppression* (London, Macmillan Press, 1991) More recent work includes *Man Enough: Embodying Masculinities* (London and Los Angeles, Sage 1999) and *Shadows of the Shoah: Jewish Identity and Belonging* (Oxford, Berg, 2001).

Shadows of the Shoah is both a theoretical work that reflects upon some of the moral issues we face in 'coming to terms' with Auschwitz as

well as personal journey that he took to Poland to trace what had happened to his father's family in Warsaw where nobody had survived. But the trip that he took with the AME to Auschwitz after the conference in Krakow was actually the first time that he had visited the camp since 1989. On that earlier occasion he visited with Larry Blum and they were taken there by Adam Niemczynski, the organiser of the Krakow conference on 'Moral Education Within a World of Social, Political & Religious Controversies.'

Books of Interest Related to Auschwitz

If this is a Man (1959 U.S.), *Survival in Auschwitz: the Nazi assault on humanity* (1961 U.S. & U.K., 1996 U.S.) by Primo Levi translated by Stuart Woolf from the original Italian, *Se questo è un uomo* (1947) is considered one of the most profound personal accounts of concentration camp internment.

Anatomy of the Auschwitz Death Camp (1994) edited by Yisrael Gutman and Michael Berenbaum is a collection of scholarly articles on every aspect of Auschwitz: machinery of death, groups interned, resistance movements within camp, major perpetrators, and the outside world's response to Auschwitz.

Auschwitz (1996) by Deborah Dwork and Robert Jan Van Pelt is a history of the town and of the camp, with reflections at the end concerning its use as an historical site.

OUR FIRST EXPERIENCE OF AN AME CONFERENCE

We had the opportunity to attend and present our research papers at the 29th Annual Conference of the Association for Moral Education, Jagiellonian University, Krakow, Poland. It was the first time that we had been to this Conference and our thanks go to Professor Adam Niemczynski for his kind responses to all our queries. We were pleased to learn that academicians around the world do pay much attention to moral education. In our own country, moral values receive equal or greater importance than other academic themes in several educational institutions.

We were impressed by the friendly participants, the warm atmosphere, and by the helpful Polish people. The variety of activities, such as the paper symposia, the lunch-time group discussions, the banquet, the music, and the field trip, enriched the participants' moral knowledge and appreciation. These activities also helped the participants know and learn more from each other. From this Conference we extended our academic network in the area of moral education.

We heard in the Conference that 'moral education' means to educate people so that they become higher morally. Being Buddhists, we would also like to share the idea of educating ourselves, and others, to be on a higher moral plane.



Pachongchit and Wiladlak

We should also like to thank the organizing committee for its superb logistical arrangements and all the participants for their friendliness and fruitful opinions. We hope that we will have another opportunity to join this Conference and to share our own ideas in the field of moral education based on Buddha's teaching.

Pachongchit Intasuwan
Wiladlak Chuawanlee
 Srinakharinwirot University
 Bangkok, Thailand

**2003 DISSERTATION AWARD
 RECIPIENT
 CHRISTOPHER ANDERSEN
 DISCUSSES HIS WORK**

My dissertation, "The Rhetoric of Republican Education and the Teaching of Politics in American Schools, 1776-1860," was written in the Political Science program at the University of Minnesota under the

supervision of my advisor James Farr, Patricia G. Avery (Curriculum & Instruction), Mary G. Dietz (Political Science), Timothy J. Lensmire (C & I), and Jeffrey Lomonaco (PS).

My work explores the history of thought on political education in the United States before the institutionalization of the civics class. It is primarily a "pre-history" of civics, an account of the American discussions concerning what children ought to be taught about politics before civics classes existed as reflected in the rhetoric of politicians, clergy, and reformers and in textbooks on civil government. My account examines how Americans have looked to education to reform American political life in two periods.

Educational enthusiasts during the early national era looked to education to create the patriotism, unity, and civic virtue necessary to preserve republican liberty. During the antebellum period education was viewed as a way of bringing newly enfranchised classes to political responsibility, to eliminate class tensions, and of instilling a sense of Christian virtue. In the concluding chapter, I reflect on some long-forgotten political education ideas that are worthy of retrieval.

I am currently working to revise the dissertation for publication as a book. At about 600 pages, it is about twice as long as any of the publishers with whom I have corresponded are willing to consider. The revised manuscript is focusing more narrowly on discussions of the meaning of liberty and virtue.



Don Cochrane (left), Chair
AME Dissertation Award Committee
Christian Andersen,
2003 Dissertation Award Recipient
Muriel Bebeau, Director,
Gifts of Time Foundation

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CALL FOR AME DISSERTATION AWARDS SUBMISSIONS

The Association for Moral Education gives awards for dissertations (1) written in English, and (2) written in languages other than English.

The Dissertation Award gives recognition and commendation to a doctoral dissertation in the field of moral development and/or moral education. Persons may submit their own work or be recommended by their thesis advisor or a member of the Award Committee. The dissertation must have been completed within the past three years (Feb. 1, 2001 – Feb. 1, 2004).

The next submission deadline for both awards is April 30, 2004. The

committee's decision will be announced at the 2004 AME conference to be held at Dana Point, CA, November 10-14.

Initial Screening. The committee will require a letter of introduction, written in English, explaining (a) why the work offers a significant contribution to the study of moral functioning, and (b) how the document falls within a program of research. An abstract of the dissertation itself and the table of contents should also be submitted.

Final Review. Those dissertations that pass an initial screening will be read in their entirety by the committee members. Selected authors of dissertations written in English will be asked to submit four (4) copies for final review. Selected authors of dissertations written in a language other than English will be asked to submit two (2) copies. (If this presents a financial hardship, the candidate is requested to contact the committee chairperson.)

Submissions from outside North America are encouraged in both categories. One need not be a member of the Association to receive the award. Please send dissertations, nominations, or queries to:

Dr. Terri Thorkildsen
Chair, AME Dissertation Awards
Committee
College of Education, MC-147
1040 West Harrison
University of Illinois at Chicago
Chicago, IL 60607-7133, USA
E-mail address: thork@uic.edu

Phone: 312.996.8138
FAX: 312.996.5651

If you are unsure whether the dissertation is linked closely enough to moral development theory or practice to meet the criteria of the Association, please FAX a copy of the abstract and table of contents to the chair of the committee for prior review.

**CALL FOR AME
DISSERTATION RESEARCH
GRANTS SUBMISSIONS
For Research Related To Moral
Development Theory And Practice**

Year 2004 Awards
Application Deadline: May 31, 2004

Purpose

To encourage a new generation of scholars from a wide variety of fields to make a significant contribution to the field of moral development, two doctoral dissertation research grants will be given in the amount of \$2,000 each (or the international monetary equivalent). The grants will be awarded by the AME and funded by the Gift of Time Charitable Foundation. All funds can only be distributed through a not-for-profit university or educational institution.

Eligibility Criteria

Doctoral students are eligible to apply if they have completed all doctoral requirements except their dissertation. For students in the United States, this would mean that all course work and exams have been completed and their

dissertation proposal has been formally approved. For students in other countries, functionally equivalent criteria may apply. For all applicants, the topic of their research must be clearly relevant to advancing moral development theory or educational practice and the applicant must be in a strong position to complete the dissertation within the next academic year. Dissertations being written in the fields of education, the social sciences, and the humanities are eligible for consideration (e.g., literacy, psychology, sociology, philosophy, theology, etc.). All theoretical perspectives and research methods are welcome.

Application Procedure

Students who wish to be considered for an AME Dissertation Grant should submit the following items:

1. A four-to six-page letter, which provides answers to the following questions: (a) What is the general problem of concern and the specific purpose or aim of your study? (b) What do we already know about this issue from the theoretical and research literature? (c) What is the specific research question you want to address or hypothesis you want to test? What specifically do you want to learn and why is this important? (d) What methods will you use in this investigation? How are you going to find out what you need to know? (e) How do you plan to analyze or make sense of what you find? (f) How will this grant help you? Letters longer than six pages will not be reviewed.

2. A one-page time line and simple budget for the project, with justifications as appropriate. Funds may be used for any reasonable research expense, including materials, data analysis services, summer research support for the investigator, and so forth. No funds will be provided for the purposes of indirect costs.
3. A two-page curriculum vitae, which includes the applicant's complete postal and e-mail addresses.
4. A current, official graduate school transcript or, for applicants from outside of the United States, your institution's equivalent record of your course work and studies.
5. A letter from the dissertation director submitted directly to the committee, which confirms that the proposal has been approved, provides the names of all persons serving on the student's dissertation committee, comments on the proposal's strengths and limitations, and evaluates the student's ability to conduct the proposed research.

Evaluation Criteria

Applications will be evaluated according to the following criteria:

- A. Significance of the research problem for the field of moral development theory or educational practice, and clarity with which it is stated.
- B. Competence in identifying the relevant theoretical and research literature.
- C. Adequacy of conceptualization and the development of research questions.

- D. Quality of the proposed research method and design: plausibility, originality, comprehensiveness, appropriateness to the research problem.
- E. Apparent suitability of the proposed plan of data analysis or equivalent method of interpretation.
- F. Quality and clarity of writing.
- G. Strength of letter received from dissertation director.
- H. Strength of applicant's graduate transcript or equivalent record. It is not necessarily assumed that all criteria will be equally weighted and, in fact, it is assumed that each criterion may have varying relevance to research proposals from varying disciplines. In any given year, the Committee may make the determination that none of the submissions are sufficiently deserving of the award.

Deadlines

Entries may be submitted at any time, but all entries must be postmarked no later than May 31, 2004. Applications may not be submitted electronically. Awards will be publicly announced at the next annual AME meeting, which is being held November 10-14, 2004 in Dana Point, California. The requested application materials should be sent to:

Mary Louise Arnold, Chair
 AME Dissertation Grants Committee
 Human Development & Applied
 Psychology
 OISE/University of Toronto
 252 Bloor Street West
 Toronto, Ontario
 Canada M5S 1V6
 marnold@oise.utoronto.ca

NEW AME BOARD MEMBERS AND OFFICERS ANNOUNCED

At the AME Community Meeting, which closed the Krakow Conference, the Executive Board announced with pleasure that the following individuals had been elected by the membership to serve three-year terms as members of the Executive Board beginning in 2003 following the Krakow Conference: Sharon Lamb, Saint Michael's College; Maria Christina Moreno, Universidad de Monterrey; Bill Puka, Rensselaer; and Gillian Wark, University of British Columbia. Board members whose terms expired in 2003 were Barbara Applebaum, James Conroy, Andrew Garrod, and Nancy Nordmann.

The Executive Board unanimously confirmed the Nomination Committee's recommendation of John Snarey to serve as President Elect. Don Cochrane announced his retirement as Chair of the Outstanding Dissertation Committee after 20 years of dedicated and exemplary service. Terri Thorkildsen will assume the role of Chair. Don Reed will fill the new position of AME Liaison to the *Journal of Moral Education* Editorial Board. Nancy Nordmann will assume the position previously held by Don Reed as Chair of the Publicity and Publications Committee.

CALL FOR INTEREST IN A NEW JOURNAL

Please join moral educators interested in establishing an online journal akin to the *Moral Education Forum* originally edited and produced in hard copy by Lisa Kuhmerker, a founder and benefactor of the AME.

The online Forum is envisioned as containing two major sections. One section would offer peer-reviewed and peer-developed articles on educational practice. The second section would provide a nexus for ideas where diverse perspectives on moral and educational issues can be presented accompanied by responses. The second section would also provide information concerning events, organizations, and resources that facilitate reflection and support for the application of moral education research and scholarship.

The Forum would forward three initial missions: (1) to provide practical tools and strategies for enhancing the ethical sensibilities of teachers, students, and parents; (2) to foster mutual exchange and influence between practitioners and researchers; and 3) to forward a multi-faceted, broadly encompassing, post-conventional sense of moral commitment and education.

Links will be sought with the online journal *College and Character* and with practice oriented educational newsletters such as *Rethinking Schools* and *Theory In Practice*.

To express your interest or to obtain further information please contact:

Bill Puka pukab@rpi.edu
Eli Vozzola evozzola@sjc.edu

CALL FOR PARTICIPATION IN ADVOCACY

The Association for Moral Education is a professional organization established to forward discipline related research, scholarship, and practice. The AME as currently established does not engage in social or political advocacy. It is the case that some members individually

and severally identify social issues for which they exercise advocacy. Sharon Lamb, a member of the AME Executive Board, intends to write an **AMICUS BRIEF** to the U.S. Supreme Court relative to a case to be heard on juvenile executions. The brief will provide research and experience concerning the capacity of adolescents to develop morally, experience remorse, and make reparations. If anyone would like to help research or write the amicus brief, identify sources of information in the field of moral development on this topic, or lend their support or the support of an affiliation to this brief, Sharon welcomes their involvement.

Anyone interested in signing or participating in writing an amicus brief to the Supreme Court regarding juvenile executions, please contact Sharon Lamb at slamb@smcvt.edu.

CALL FOR PAPERS

Journal Of Business Ethics Annual Advances In Theory And Research

Beginning in 2004, the *Journal of Business Ethics* will publish a yearly special issue designed to advance specific issues of theory and research in the area of social responsibility and business ethics—Annual Advances in Theory and Research. The yearly AATR issue is designed to extend research in the areas of social responsibility, business ethics and related areas, provide integrations of cross-disciplinary literature related to business ethics and social responsibility research, and propose directions for future research. The specific topics for these AATR will be announced bi-annually.

For 2004, the topic is Interdisciplinary Theory and Research in Business Ethics and Social Responsibility. We will consider any articles using theoretical formulations not traditionally used in business ethics and social responsibility research; both data-based and review-type articles will be considered. We strongly encourage scholarship using novel conceptual and theoretical constructs from the natural, social, and behavioral sciences.

Theoretical formulations such as those found in autopoiesis, morphic resonance, entrainment, generativity, positive psychology/positive organizational scholarship, complexity, futurism, memetics, stewardship, and communitarianism are but a few examples of the myriad conceptualizations that could be enveloped under this special issue. Novel theoretical and research formulations must be linked to existing theory and research. Pedagogical articles will not be considered for this issue. The deadline for submission is August 1.

For 2005, the topic is New Directions in Business Ethics and Social Responsibility Research and Theory. We will consider any articles which critically evaluate the current state of research and theory in business ethics and social responsibility research. In particular, we strongly encourage articles focusing on problems in the literature for which the authors provide theory-based reformulations. Papers should review relevant literature and provide a conceptual framework that helps the reader understand the theoretical shortfalls in a substantive area, offers a theoretical reformulation that addresses these shortfalls, identifies crucial research issues, and proposes likely research directions. Review-type articles on topics in any areas of business ethics and social responsibility research will be

considered; however, neither data-based nor pedagogical articles will not be included in this issue. The deadline for submission is Dec. 1, 2004.

Authors are strongly encouraged to contact the AATR Editor about their idea prior to submitting an article. Articles submitted may be no more than 40 pages long (including tables and references), using double-spaced, 12 pt proportional font, allowing a 1-inch margin on all sides. Authors should use the standard JBE sub-mission process and clearly mark at the bottom of the manuscript cover page that the paper is being submitted for either the Interdisciplinary Theory and Research in Business Ethics and Social Responsibility or New Directions in Business Ethics and Social Responsibility Research and Theory issues. Additionally, a copy of the article should be submitted to the AATR Editor as an e-mail attachment. The attached article should be prepared in Microsoft Office (any version); however, WordPerfect (5.0 and later), PDF, and DOS formats will also be accepted.

Contact Information:
 Robert A. Giacalone
 Surtman Distinguished Professor of
 Business Ethics
 University of North Carolina-Charlotte
 Charlotte, NC 22823.
 Phone:(704) 547-2737
 E-Mail Address:
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ANNOUNCEMENTS

Centre for Ethics, Philosophy and Public Affairs

The web pages of the Centre for Ethics, Philosophy and Public Affairs at the University of St Andrews in Scotland

can now be accessed at <http://www.st-andrews.ac.uk/philosophy/ceppa/index.htm>. Further material will be added in due course. For information concerning fellowship programmes and other aspects of the Centre's activities see the web page or contact:

Professor John Haldane, FRSA, FRSE
 Dept. of Moral Philosophy
 University of St Andrews,
 Fife KY16 9AL, Scotland, UK

Gifts of Time 2003 Dissertation Award Grantees

AME congratulates the following individuals who received Gifts of Time Foundation Dissertation Awards to complete their dissertations.

- Terry Campbell, University of Toronto/OISE (D. Boyd, Supervisor), "How Can 'Good Talk About Great Literature' in the Classroom Help to Solve the Subjectivity Problem in Moral Understanding"
- Yunjung Kang, University of Minnesota (G. Maruyama, M. Bebeau, Supervisors), "A Validation Study of the Professional Role Orientation Inventory"
- Eun-Seol Kim, University of Wisconsin-Madison (R. Enright, Supervisor), "Forgiveness Education as a Moral Education Program"
- Maureen Manning, University of Delaware (G. Bear, Supervisor), "How Kids Think, Feel, and Hurt Each Other: An Examination of the Moral and Emotional Moderators and Mediators of Aggressive Behavior"



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.

Association for Moral Education
c/o Dr. James DuBois
Health Care Ethics
Saint Louis University
3545 Lafayette Avenue
St. Louis MO 63104 USA

Membership Renewal Notice

Conference registration includes annual dues. If you did not attend the 2003 conference in Krakow, your membership (including your subscription to JME) will lapse unless you renew. Dues for 2004 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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Health Care Ethics
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St. Louis MO 63104 USA

Please include information about any changes in your address or employment status with your check or money order.