

CHARACTER

Fall 2001

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the Second and Third Habits of the Heart:

DEPENDABILITY and RESPONSIBILITY

Excerpted from Clifton Taulbert's *Eight Habits of the Heart*

Within the community, dependability is being there for others through all the times of their lives, a steady influence that makes tomorrow a welcome event; and responsibility means showing and encouraging a personal commitment to each task.

The next two habits of the heart are those of dependability and responsibility. While previous generations took it for granted that these habits were worth cultivating, in many places they have all but disappeared and community has vanished with them. Yet as a child I saw these habits practiced in my small town; I took the memory of what I saw north when I first left my Mississippi Delta home in 1963, and that memory remains with me to this day.

Had my own elders not been dependable and responsible in their dealings with each other, I would not have had a safe world in which to dream. In Glen Allan, they called it your "good word." "No need to trouble yourself," they would say. "You can count on me." These phrases were repeated over and over in conversations I overheard and actions I observed. This is how dependability and responsibility looked in a small southern town.

■ ■ ■
"Brother Cleve will be here at nine o'clock. He ain't never late," Ma Ponk said as she got me ready to join her for a ride to the country to see her sister, Aunt Willie Mae. Even if I wanted to slow the process, I was too small to have such power, so I just let my body go limp while Ma

Ponk overdressed me. Uncle Cleve was the iceman, and it was said you could set your clock by his schedule, which never changed.

In their colored world of uncertain futures, both dependability and responsibility were necessary. After all, we lived under a system that should have provided us with good schools and new books but didn't, that kept industries with high ethical standards from coming into our area, and that made sure favors were handed out only to the socially and politically compliant. And when the system and all else failed – the job, the boss, and even the law – the people were left with each other and the routines they had established, which embraced both the secular and the sacred.

There were no contracts to guarantee their actions, just their words and the memory of the traditions they upheld. Even our school janitors were part of the tradition of dependability and responsibility, working with our teachers and our parents to make the school a showplace. It didn't matter what "rights" had been denied the colored school in the courts; the schoolyard was still trimmed like carpet and the tile floors reflected our faces. Mr. Powell, our janitor, had a responsibility that was more important than the legal system that slighted our world and had overlooked him. Outside our community he may have been called "the cleaning man," but he was more than a janitor; he was part of that

benevolent conspiracy that existed among the adults to make our educational experience memorable. And it was. Day after day our principal depended upon Mr. Powell to make our school a special place, and Mr. Powell never let us down.

As I think back, you could actually tuck the word of these dependable people under your pillow and proceed with the rest of your life. In addition to Mr. Powell, there was Miss Carrie, our school cook, who lived in Alps, a small cotton community right outside Glen Allan. Many parents who rose before dawn to work in the fields did well just to get their children off to school, let alone prepare them healthy, hearty breakfasts. However, the study and work we

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the Second and Third Habits of the Heart:

DEPENDABILITY and RESPONSIBILITY (continued)

Excerpted from Clifton Taulbert's *Eight Habits of the Heart*

children faced at school was brightened by the knowledge that at noon we would be invited into Miss Carrie's world, where good hot food would be waiting. No matter how hard it rained or how low our supplies might get, Miss Carrie was always there to feed us; and each day she bade us good-bye with these same words: "See you tomorrow, children." Dressed in white, with wire-rimmed glasses, and graying hair tucked under a net, Miss Carrie held a position of authority and respect. And she never let anything keep her from her work.

I don't know how our elders did it. They never seemed to retire. The fields were their factories, plants, and offices. They had to take care of the family, to provide food, housing, and clothes. Their means of earning money were few, usually through backbreaking field work and other jobs that could be demeaning. But they didn't stop. So much depended on the circulation of their small incomes, but they were good for their part. Today when I sometimes grow tired of writing, editing, and rewriting, I am reminded that this is my job, a job that is connected to the hopes and aspirations of other people. I am also reminded that being responsible is what my people taught me, and any abdication of that responsibility has consequences that reach far beyond myself.

In my small town the older people were to us the sun and the moon. We rose to face the day because they did it before us. We welcomed the night because they said it always came. And when we found ourselves overwhelmed by the harsh reality of the day, they were there to shore up our spirits and keep us looking to the future. For me the habits of responsibility and dependability became people, not just wishful thoughts, but living, breathing people who placed my welfare in the center of their lives.

When I am asked to picture dependability and responsibility, I find it easy to do. I just go back to the small white frame house where I grew up after Mama Pearl got sick and she and Poppa Joe couldn't keep me anymore. It was Ma Ponk's house from which I left for school each day. And that was no small task. The system was segregated and I had to go to Greenville to school. It was twenty-eight miles away but much longer when you added in the miles we detoured to pick up the kids from the various Delta plantations, which made the trip almost fifty miles there and fifty miles back.

So I had to get up early. The bus driver, Murray Washington, had to get up even earlier, as did Ma Ponk, who would stand on the front porch and flip the lights on and off, so that the driver would know I was going that day. No matter what, Mr. Murray never missed a day, and Ma Ponk never missed a flip.

Even today I still see Ma Ponk standing on the front porch, her scarf tied tightly around her head with her flannel gown wrapped around her failing frame. She was always there and Mr. Murray always came. On such faithfulness is good community built. So many adults took seriously their roles in our lives that generations of young "colored" kids worked their way around and through the barriers of racism and bigotry to become major partners in the shaping of America.



Ma Ponk raised me in the role of a single parent, but she didn't do it alone. Today, when so many families are headed by single parents, a responsible and dependable community is all the more essential. Nor can two-parent families do it all. Although I value the opportunity

to rear my son and pass along to him much of what was given me, I also know that part of his rearing will take place outside of my watch.

Much has changed since I was a child, but the need for all people, regardless of their circumstances, to accept responsibility and practice dependability has not changed. After all, here on the edge of the twenty-first century we still face a vast array of challenges to community that cannot be overcome by technological innovations. Even the Internet, which facilitates communication of all kinds, can be used either as a bridge that brings us together or as a weapon that tears us apart. And although advances in the fields of medicine and public health have also made life easier in many respects, they can neither create community nor make up for its absence. In a world where progress is measured in bits and bytes, advanced technology will never be able to replace the need for good minds, strong wills, and unselfish hearts.

Though my examples were from the Delta, the habits of dependability and responsibility are found in strong communities around the world. I have tried to show how these habits looked when I was young. The look hasn't changed.

In addition to [Eight Habits of the Heart](#), Clifton Taulbert is the author of [Once Upon a Time When We Were Colored](#), [The Last Train North](#), and two children's books, [Little Cliff](#) and [the Porch People](#) and [Little Cliff's First Day of School](#).

From the **TRENCHES...**

Lesson for Grades Two – Four: **PEPPE** the **LAMPLIGHTER**

DEPENDABILITY: Worthy of trust; able to be relied upon

Raising **AWARENESS**

1. The day or week before reading *Pepper the Lamplighter* by Elisa Bartone, read to the students Shel Silverstein's poem, "Sarah Cynthia Sylvia Stout Would Not Take the Garbage Out." In their Class Meeting Notebook or Writing Journal, have students respond in art and in writing to the question: "What would this classroom be like if nobody ever cleaned or worked?"

Inspiring **UNDERSTANDING** and **REFLECTION**

Read *Pepper the Lamplighter* aloud to the class. Then discuss the following questions:

- Why did Pepper have to work?
- Why was Pepper's father upset about Pepper's new job?
- The author talks a lot about light and dark in this book. What things are light? [The streetlamps when they are lit; Pepper's eyes when he is proud of his work.] What are the streets like when they are dark?

Look through the pictures again with the class, noticing the intense color contrasts. Pause on the page that reads:

Each evening at twilight Pepper took the long-stick of the lamplighter and passed through the streets. He reached high for the first streetlamp, poked open the glass, and set the lamp aflame. Then one by one he lit them all and each one Pepper imagined to be a small flame of promise for the future.

Read this passage aloud, look at the picture of the little light lighting a large dark street, and ask: What is the author trying to say? What is a "small flame of promise for the future?"

- Talk about Pepper's relationship with his sister, Assunta.
- The people in the city didn't realize how important Pepper's job was until he failed to

light the lamps one night. Can you think of any dependable "unsung heroes" in our community? People who aren't famous but who make our lives better because of their hard work? [Numerous possibilities: mail carriers, garbage collectors, nurses, custodians, parents, firefighters, police officers, crossing guards, foster parents, the school secretary, and so forth.] After each suggested unsung hero, discuss what life would be like if he or she did not dependably do his or her job.

Developing **HABITS of ACTION**

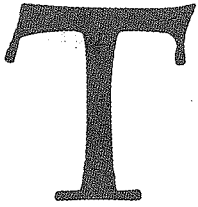
- From the list of dependable, unsung heroes the class generated, choose, as a class, people to write letters of appreciation to. These letters should be edited and revised before they are delivered.
- Work with the children to memorize all or a condensed version of "Sarah Cynthia Sylvia Stout" Perhaps each child (or a pair of children) could be assigned a couplet to memorize. At the end of the month or once the students are ready perform the piece for other classes in the school.

*Sarah Cynthia Sylvia Stout
Would Not Take the Garbage Out*
By Shel Silverstein

Sarah Cynthia Sylvia Stout
Would not take the garbage out!
She'd scour the pots and scrape the pans,
Candy the yams and spice the hams,
And though her daddy would scream and shout,
She simply would not take the garbage out.
And so it piled up to the ceilings:
Coffee grounds, potato peelings,
Brown bananas, rotten peas,
Chunks of sour cottage cheese.
It filled the can, it covered the floor,

It cracked the window and blocked the door
With bacon rinds and chicken bones,
Drippy ends of ice cream cones,
Prune pits, peach pits, orange peel,
Gloppy glumps of cold oatmeal,
Pizza crusts and withered greens,
Soggy beans and tangerines,
Crusts of black burned buttered toast,
Gristly bits of beefy roasts,
The garbage rolled on down the hall,
It raised the roof, it broke the wall,
Greasy napkins, cookie crumbs,
Globs of gooey bubble gum,
Cellophane from green baloney,
Rubbery blubbery macaroni,
Peanut butter, caked and dry,
Curdled milk and crusts of pie,
Moldy melons, dried up mustard,
Eggshells mixed with lemon custard,
Cold french fries and rancid meat,
Yellow lumps of Cream of Wheat.
At last the garbage reached so high
That finally it touched the sky.
And all the neighbors moved away,
And none of her friends would come to play.
And finally Sarah Cynthia Stout said,
"OK, I'll take the garbage out!"
But then, of course, it was too late
The garbage reached across the state,
From New York to the Golden Gate.
And there, in the garbage she did hate,
Poor Sarah met an awful fate,
That I cannot right now relate
Because the hour is much too late.
But children, remember Sarah Stout
And always take the garbage out!

This lesson on Pepper the Lamplighter is taken from the Building Character in Schools Resource Guide by Karen E. Bohlin, Deborah Farmer and Kevin Ryan available through Jossey-Bass Publishers in December, 2001.



he Ryan Library for
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to the university community and the School of
Education, as well as to the ever-widening
circle of national and international contacts
of the Center for the Advancement of Ethics
and Character. Please come to visit.

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CAEC INTERNALIZING VIRTUE INSTITUTES

NOVEMBER 10, 2001
and MARCH 16, 2002

*"The Institute gave me new
insight into character edu-
cation and a clearer vision
of how to implement charac-
ter education within my
school. This is an exciting
and rewarding Institute!"*

– Fall 2000
Institute attendee

*"The Institute provided a
wide range of information on
various aspects of character
education. I now have rich
resources for developing an
action plan. This is a terrific
program and wonderful
opportunity."*

– Spring 2001
Institute attendee

Working from the CAEC's guiding text, *Building Character in Schools, and Internalizing Virtue: An Instructional and Schoolwide Framework*, our intensive one-day Institute examines the foundational principles of virtue and character development. The Internalizing Virtue Framework, in particular, provides participants with a set of lenses and questions. These, in turn, help educators focus on ethical themes and illuminate numerous opportunities for building character.

Please append a statement of purpose to the application form, no more than one page, indicating why you or your team have chosen to apply to the CAEC Institute and what you seek to gain from participation. Your statement of purpose should be signed by your principal or other school administrator. Applicants will be notified of acceptance in a timely fashion.

We prefer that schools or districts send teams of teachers and/or administrators responsible for school leadership, staff training and/or professional development (e.g., lead teachers, curriculum coordinator, principal, superintendent).

Application may be found on page 11.

from the
e x e c u t i v e **DIRECTOR** ...Karen E. Bohlin

Some Reflections on **SEPTEMBER 11TH**:
The Ultimate Weapon Against Violence

Editor's note: On behalf of everyone at the CAEC, I would like to extend our heartfelt condolences to the families and friends of all the victims of the September 11th terrorist attacks and the ongoing events that threaten the lives of innocent people all over the world.

Still numb from the trauma of September 11, 2001, many Americans worry about the uncertainty that lies ahead. The scenes and images of frantic and disoriented New Yorkers powdered in dust, crying and scrambling in debris have become a part of our own consciousness.

School-age children ask why anyone would fly an airline jet into a building. They wonder why men and women jumped to their deaths from the Twin Towers. They want to know if it is safe to take a plane, to enter a tall building, or simply to play outside. Their new fears and our new fears help us understand the loss of freedoms now at stake.

Over the entrance to Hell in Dante's Inferno is inscribed, "All hope abandon, ye who enter here." When we abandon hope, when we lose sight of why life is worthwhile, our lives become a living hell, a meaningless monotony of things to do, places to go, people to see — all taxing us, occasionally revitalizing us, but too often, simply burning us out. When discouragement and psychological fragility are compounded by senseless violence, ruthless murder, we need to depend on something deeper and more lasting than flag waving and condemnatory rhetoric.

Tragedy can mislead us to conclude that life is meaningless, a painful surrender to a cruel fate, or it can educate our perception and understanding of what matters most in life. If life is, as Macbeth put it, a "tale told by an idiot, full of sound and fury, signifying nothing," then our only recourse is to assume a survival-of-the-fittest attitude, to become detached from one another and protect ourselves from further hurt.

These past several weeks have demonstrated the need for just the opposite. Our need to trust, to rely on our family, friends, neighbors, and colleagues, is dramatically highlighted by the events of the past two months. In many respects these times are an invitation to strengthen our *interdependence*, our solidarity and relationships, starting with those closest to us.

Dependability means trustworthiness, reliability. It is intimately connected to the idea of dependence. We cannot be truly dependable unless we are aware of how much others depend, count and rely on us. We tend to appreciate dependability in others precisely because we need them. It is perhaps no small irony that those most threatened by the current Anthrax terrorism are individuals on whom we depend day in and day out: our postal workers, our office managers and administrative assistants.

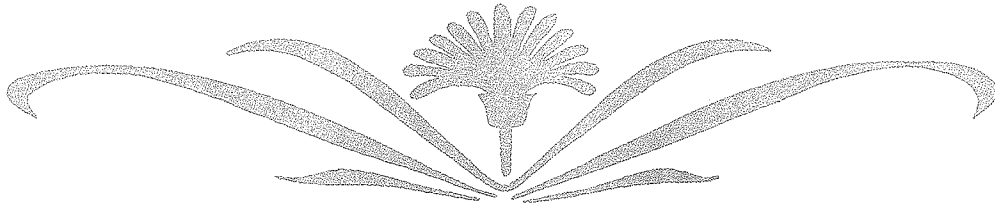
In a country that prides itself on independence, however, words like dependence often suggest vulnerability, weakness, a need to rely on someone other than one's self. To be financially

dependent and an adult can make one a pariah. To be dependent on others for a sense of identity makes one insecure. Yet dependence and interdependence are central to what it means to grow and thrive as human beings. The most tangible reminder of our connectedness was brought to light amidst the bitter bloodshed on September 11th. The terror and its aftermath remind us of our utter dependence on one another.

Most of the thousands who lost their lives unexpectedly were seated at their desks, working at one of the building's restaurants, elevators or maintenance jobs, attending a meeting, or making a trip. Our pilots and flight attendants were doing what they usually do every day of their lives. They were working with and for others who depended on them.

Perhaps evidence of our interdependence is most gracefully embodied by those who gave their lives in an effort to rescue victims. Their extraordinary self-sacrifice must give us pause. Hundreds of firefighters, rescue workers and police officers rushed into burning buildings in New York and Washington. At least one person refused to abandon a wheelchair-bound colleague. A fire chaplain lost his life ministering to souls among the rubble. Countless individuals surged forward supporting and encouraging

Continued on page 6



From the Executive Director (continued)

one another through smoke-filled stairwells. Passengers on a plane mounted opposition against their oppressors.

What gives people the ability to step up to the plate so courageously, to put their lives on the line? It's not just innate, it stems from principles, dispositions, and habits that have become a part of who they are and what they are ready to live and die for every day. In the 1936 chronicle of her adventures, *West With the Night*, Beryl Markham, a female African Bush pilot and the first person to fly solo across Atlantic Ocean from east to west, wrote "If a man [or a woman] has any greatness in him, it comes to light not in one flamboyant hour, but in the ledger of his daily work."² These individuals were practiced and ready to fulfill their duty. They were not simply propelled by their circumstances. They made deliberate choices. They knew others depended on them.

Tragedy casts a spotlight on extraordinary behavior. But it also reminds us that virtues such as dependability and heroism are within our reach daily. As we move forward we are invited to reflect not only on the historic events of September 11th, but also on the "ledger" of our daily lives.

As many of us learned of the news, we too were about our business: driving the morning carpool, arriving to work or settling into our first meeting, task, or project for the day. Our lives are changed now, and we are challenged to live differently. That is, we are called to honor the memory of those victims by living our ordinary lives better.

We are indeed being tested in our stress, our heightened national alert, and in our fear. The greatest legacy we can leave our children and future generations is not simply our pain and grief, our image of the flaming towers, the second crash, Peter Jennings, announcing, "The Pentagon has been hit." It is, I hope and pray, not another world war. We can, however, leave them the example and the support of our dependability at home, at school, and at work. Perhaps it is our legacy to give witness to one powerful lesson: the ultimate weapon against violence is virtue in ordinary life.

As civilians we are not poised to bring down Osama bin Laden or guarantee national security. We are, however, poised to make a difference in the lives of those around us – family, friends, and colleagues. It is in our day-to-day lives where we need to move forward with courage in the face of fear. We also need to

foster those habits and dispositions that will strengthen our relationships, improve our work, and enable us to handle crises with new courage. In short we need to prove ourselves dependable and to embrace our dependence on others.

As the late Viktor Frankl put it, the central question is not *What can I expect from life?*, but rather *What is life asking of me?*³ Who we are is revealed in how we respond, what we choose to do. Let us choose to uphold the principles of our democracy, and to hold in our collective memory the volunteers providing safety, medical assistance, and comfort. Let us honor the heroism and sacrifice of all the men and women tragically lost by using our freedom well. Dependability, solidarity, courage, and hope, these virtues of the American people do not simply anesthetize us in time of pain but rather sustain us as we rise above it.

FOOTNOTES

- ¹ Shakespeare's *Macbeth*, Act V, scene five, lines 26-28.
- ² Markham, Beryl. *West With the Night*. San Francisco: North Point Press, 1983, p. 153
- ³ From Viktor Frankl at Ninety: An Interview by Matthew Scully in *First Things* 52 (April 1995): 39-43

Reflections from a School Principal...

William H. Wibel, principal of Otis Memorial Elementary School located on Otis ANG Base in Bourne, MA was a leader in the CAEC's Building Character in Schools Summer Institute 2000. He prefaces his remarks a kind endorsement: "Please know that without your institute, our schools with our students would not have survived as intact as they did after 9/11/01."

Being in a position of visibility during the heart-wrenching time our society has just endured brought me to a point of reflection about just what makes a community of virtue.

I understood on some conscious level the morning of September 11th that the roar of the jet fighters just beyond our school yard were leaving the air field to intercept the hijacked airlines represented justice but not temperance. I know that boarding kindergarten school buses every day looking for explosives

against the backdrop of young soldiers carrying M16 rifles is prudent and that the soldiers represent our fortitude in these times of uncertainty. I also know this is a very different place to work in these United States.

When I return to school every morning and know that a multiple of adults (parents, bus drivers, Army MPs, fighter pilots, school personnel) have worked overtime to keep these children very safe from adversity, I ponder this new definition of a virtuous community.

As a result of the CAEC summer institute, we have learned to take in stride that we work and live in a place of strategic importance. We want to help our students develop their character so that they will one day exemplify for their own children the caring that has been given to them in this community of virtue.

On the HOMEFRONT

TRUSTING Your Teen

by Holly Salls

Taken from the newsletter, "Tidbits for Parents," a monthly newsletter for parents of elementary, middle and high school children published by Tidbits Publications in Des Plaines, IL.

Daughter "I'm going to Rachel's."
Mother "Who else will be there?"
Daughter "I don't know. The usual people, I guess."
Mother "Like who?"
Daughter "Stop grilling me! *Don't you trust me?*"

This young woman is asking her mother a question that goes straight to the heart of their relationship. Can this mother trust her teenage daughter? Should parents trust their children when they know that at some point they will say one thing and do another? If your teen hasn't asked you if you trust her yet, she will. Whether she asks ingenuously or whether she throws the words down like a challenge, you'll need to know how to respond. Here are some ideas that might help you.

Avoid the back and forth argument of "Yes, I do" and "No, you don't." Focus on the situation at hand. When the issue of trust comes up, help your teen see the source of your concern by saying something like, "This is what I fear might happen in this situation."

Whenever you can, show your trust. This is not to say that we should give adolescents wholesale, unqualified trust. After all, they are growing up and sometimes even we were less than truthful as teens. But adolescents cannot anticipate danger as well as we can. They seldom know what to do if things get out of hand. Beyond that, teens sometimes feel compelled to deceive us in order to achieve a degree of independence from us.

This is why parents of teens should exert *vigilant* trust. This means believing in our teen's ability to make good choices, yet being aware of what is going on among their peers. Vigilant trust doesn't mean spying on your teen, but it does mean talking with teachers and other parents. It means talking with teens about dangerous behaviors. Most teens don't resent this kind of vigilance when it is coupled with trust. On the contrary, teens feel relieved not to have to shelter us from the realities of their lives.

When you learn that your teen has violated your trust, by, for example, doing something she said she would not do, trust needs to be rebuilt. Try these steps for starting over:

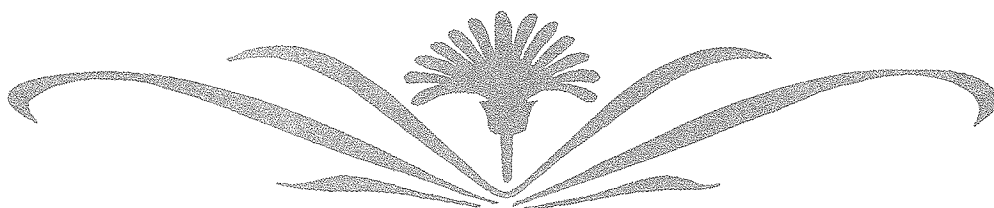
Ask direct questions about your teen's behavior. He won't lie if he wants to regain your trust.

Have conversations and consequences. Discuss her breach of trust and then impose a consequence. It doesn't have to be severe to show that you're serious.

Move on. Make every effort to stop bringing up the mistake your teen made. It is difficult to feel trustworthy if you keep reminding her of her failure.

Get a fresh start. Tell him that both of you can start again. Tell him that you will trust him, and then build slowly and vigilantly. Your teen will thank you and you will know that you have taught him an important lesson about life.

■ *Holly Salls is the character education coordinator for the Willows Academy in Des Plaines, IL. She would like to acknowledge Daughters, Volume 5, No. 3, April 2000 as the primary source for this piece.*



DEPENDABILITY quotes

"The greatest ability is dependability."

— Winston Churchill

"Ability is important, dependability is critical."

— Alexander Lockhart

"Depend on no man, on no friend but him who can depend on himself. He only who acts conscientiously toward himself, will act so toward others."

— Johann Kaspar Lavater

"All business depends upon men fulfilling their responsibilities."

— Mahatma Gandhi

"Anyone who critically analyzes a business learns this: that the success or failure of an enterprise depends usually upon one man."

— Louis Brandeis

BOOKS that bring DEPENDABILITY to life

Old Bear, Jane Hissey

Charlie and the Chocolate Factory, Roald Dahl

Paul Revere's Ride, Henry Wadsworth

Longfellow

On My Honor, Marion Dane Bauer

The Adventures of Huckleberry Finn, Mark Twain

Beauty, Robin McKinley

The Indian and the Cupboard, Lynne Reid Banks

Number the Stars, Lois Lowry

Oliver Twist, Charles Dickens

Maniac Magee, Jerry Spinelli

Invincible Louisa, Cornelia Meigs

Homecoming, Cynthia Voigt

Dicey's Song, Cynthia Voigt

Country Bunny and the Little Golden Shoes,

Dubose Heyward

MOVIE moments: DEPENDABILITY

The Rescuers (1977) Rated G

In this animated tale, two brave mice set out to rescue Penny, a young girl held captive in a swamp by a madwoman in search of the world's largest diamond. In order to ensure a successful mission, the mice will not only need to depend on each other, but also on the multitude of other swamp animals they encounter.

A Bug's Life (1998) Rated G

When the young ant, Flik, mistakes circus performers for "warrior bugs" and hires them to defend his colony from a fleet of dangerous grasshoppers, everyone involved learns that dependability, courage, and teamwork play an enormous part in overcoming obstacles.

Iron Giant (1999) Rated PG

Based on the children's novel by Ted Hughes, this movie follows the adventures of a young boy in

Maine who befriends a giant robot that has fallen from outer space. Set during the late 1950s, when people were fearful of Russia and Sputnik, the boy decides to defend and protect his new-found friend from his paranoid community.

E.T. (1982) Rated PG

When Elliott, a young boy growing up in California, discovers that an alien has been stranded here on Earth, he takes "E.T." as his responsibility. Recognizing E.T.'s dependence on him, Elliott is determined to help E.T. contact his family and reunite with them. But Elliott soon learns that he depends on E.T. just as much for friendship as E.T. depends on him for survival.

Upcoming **EVENTS** in **CHARACTER** **EDUCATION**

October 23, October 30, November 6, and November 13, 2001

Ethics and Education Brown Bag Lunch Series
12:00 – 1:00 PM

Ryan Library for Ethics and Education

621 Commonwealth Avenue

Boston, MA 02215

Contact Megan Uy

Office Manager, CAEC

Telephone 617.353.3262 or 617.353.4794

Email caec@bu.edu

December 4-5, 2001

South Carolina Department of Education

7th Annual State Character Education

Conference

Contact Margaret J. Marter

Telephone 803.777.8885

February 23, 2002

American Association of Colleges for Teacher
Education (AACTE). The Case for Service
Learning and Character Education.

9:00 AM – 12:00 PM

Contact www.aacte.org

March 9-11, 2002

ASCD's 57th Annual Conference
and Exhibit Show

San Antonio, TX

Contact ASCD

Telephone 800.933.ASCD

Website www.ascd.org

Be sure to look for the Character Education
Network's Annual Meeting on March 11th, 2002
from 1:00 – 2:30 PM.

March 16, 2002

CAEC Internalizing Virtue Institute

Boston University, Boston, MA

Contact Megan Uy

Telephone 617.353-3262 or 617.353.4794

Email caec@bu.edu



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New membership

Renewal

ASCD Character Education Network (\$20): Quarterly newsletter, occasional mailings.

New membership

Renewal

Additional contribution \$ _____

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CAEC INSTITUTE APPLICATION FORM

Boston University, 8:30 am to 3:30 pm
\$225 first participant, \$200 each additional participant

Spring Institute (March 16, 2002)

Name(s) and positions of participants (indicate contact person):

1. _____ 2. _____

3. _____ School/District _____

Address _____ City/State/Zip _____

Phone _____ Fax _____ E-mail _____

Please mail this form and statement of purpose to: The Center for the Advancement of Ethics and Character, 621 Commonwealth Ave., Boston, MA 02215. **For more info:** 617.353.3262 or CAEC@bu.edu. Our website is www.bu.edu/education/caec.

Please contact CAEC for information about our summer Teachers Academies.

 To our **READERS**


We want to hear from you!

The strength of this newsletter depends on the active contribution of its readers. Our readers need to hear what's happening in your school or community. (That's what our "From the Trenches" and "On the Homefront" sections are all about.)

We welcome submissions of any kind: letters, articles, anecdotes. What has worked in your classroom, home, or school? What has inspired your dedication to character education? We also encourage recommendations for our Selected Bibliography and Character Quotes.

The winter issue will spotlight **Courage**. The deadline for our winter issue is December 14. Please address all such correspondence to:

Newsletter Managing Editor
Center for the Advancement of Ethics and Character
621 Commonwealth Avenue
Boston, MA 02215



Visit our website! <http://www.bu.edu/education/caec>.
Or email us at caec@bu.edu.

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