

CHARACTER

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Models of **MASCULINITY** and **CHARACTER**

by James Tracy

A colleague told me today that her five-year-old son was confronted on the playground by a playmate: "I hate you. When I'm a teenager, I'm going to shoot you after school." It is not only saddening to think that her son has to cope with such a threat at a young age but absolutely harrowing to realize that this is the imagery of how older males behave that another five-year-old accesses when upset by a schoolyard incident. There are many issues of deep concern that we as educators could unfold from this, but I would like to concentrate on the fact that this strikes me as far more likely to occur among boys than among girls. I conclude from this that boys and men are victims of our gender constructs.

At first glance, it may seem odd to view boys as victims, given that most gender studies have posited males as distinctly privileged and girls as the principal victims of traditionally-gendered roles, but I do not see these as mutually exclusive. It is certainly a dangerous distortion (as some of the emergent literature on boys seems) if a reaction against the feminist critique questions what I consider to be a

clear truth – that girls and women suffer more under the normative gender regime than do boys. Yet there is no need for an either/or premise to such inquiry. It is not oxymoronic on the one hand to claim that boys enjoy far more distinct privileges

... boys, too, suffer ... as a result of the way we currently construct gender assumptions in our society.

under the current status quo and on the other hand to assert that boys, too, suffer painful limitations to their healthy development as a result of the way we currently construct gender assumptions in our society.

There is no definitive answer to the nature versus nurture debate, of course. Personally, I tend to agree with those who liken biology to a leash: it probably places some outer limits on our range of gendered behavior, but there is still a wide range of freedom for movement

that is continually constructed and reconstructed, consciously or otherwise, by any given culture. I find this hopeful, because it means that we are capable of orienting boys' behavior toward more inclusive, just, and humane parameters. Boys today, however, are confused about masculinity. They are discomfited by the conflicting messages they receive about it. Bombarded with images of male violence in the mass media, they are also often criticized by at least some women in their lives for being too aggressive – in short, for being "male," as if that had become synonymous with aggression and violence. Issues raised by the feminist critique of oppressive forms of masculinity – while vitally important – are internalized by many boys today as a cognitive dissonance, an ambivalence about their masculinity.

Most teenaged boys today can tell you the extreme tales from the gender wars in the larger polity – of the young boy who was dismissed from school on harassment charges for kissing a girl

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at recess, for instance. The point is not whether the incident is atypical or whether the media distorted it, but rather that boys today are asked at young ages to negotiate all the confusions of adolescence within a shifting landscape. Television repeatedly encourages them to be heavily aggressive and to engage in violence and sexual conquest as the ultimate achievement of male consumerism, but they are told by other sectors of the culture that the personal is political, indeed litigable. The models boys are given to emulate today can be summed up in the iconography of the rich celebrity, marked principally by financial success, anti-intellectualism, conspicuous consumption of status items (which include depersonalized women), and, perhaps most chillingly, refusal to assume personal responsibility.

Is this an apologia for male aggressivity? Far from it. It merely suggests that boys are subjected to two fundamentally incompatible formative messages about their aggressivity and sexuality from the larger society, and they are consequently uncertain how to become men. Clearly the strongest and most persistent messages are from our consumer culture. From beer commercials to films to video games, boys are implicitly told that violence and conquest (sexual and otherwise) are the marks of real masculinity. These messages, feminists have long argued, have an impact on the rates of violence against women, but males suffer

from these images, too. Witness my friend's five-year-old on the playground. It is also worth noting that more men

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than women die from male violence, a phenomenon that is especially concentrated by race, ethnicity, and class. Moreover, the same culture that privileges this distorted perception of masculinity also marginalizes and stigmatizes boys who offer other attributes possible for (though not exclusive to) manliness: closeness, compassion, aestheticism, cerebrality, nurturance.

As educators in schools, we interact with boys in one of the few contexts that can offer countervailing models. We need to present our boys with alternative, better icons of manhood. Fortunately, we do not have to create these alternatives ex nihilo. We have ready to hand models of masculinity that have been subordinated in

our consumer culture but that enjoy a rich heritage we can reclaim. Some examples include the gentle religious or spiritual man (mystics, ministers, rabbis, and priests were highly respected members of society in most of our history); the intellectual man (scholarly men who were once appreciated for their capacity for informed reflection but usually presented by Hollywood as either foolish or at best capable of making money with technical skills); the aesthetic artist or romantic bard (What icon do boys have today that is comparable to Shelley or even Kerouac or John Lennon?); the nonviolent rebel (Martin Luther King). While none of these categories is or ought to be exclusively male, this is nonetheless but a short list of possible paths to masculinity that we have readily available to provide as alternatives to the raising and educating of our boys but that are instead being buried under a destructive dominant paradigm.

Used properly, these alternative images can communicate to our boys that it is good to be a man, that it is possible to feel good about being a man, and that it is their birthright as boys becoming men to be gentle, loving, creative, humane, strong, and just — a worthy partner in a shared world.

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from the
a c t i n g **D I R E C T O R**
Bernice Lerner

The **MEANING** of **CITIZENSHIP**

As citizens of the United States, we enjoy certain hard-won rights. Those who emigrate to this country from lands where freedom of religion, freedom of speech, and the right to vote do not exist, truly appreciate the meaning of such constitutional protection. They are often among the most grateful and patriotic of citizens. But whether or not we recognize the value of our country's legal system, few among us go about our daily lives reflecting upon the meaning of citizenship.

Perhaps in visiting a foreign country, we discern the cultural differences that distinguish United States residents from those of other nations, despite the fact that America itself is comprised of such a diverse citizenry. In these situations, we may feel a sense of kinship to other Americans, with whom we might not otherwise interact. And in times of crisis we are often united and resolute, as was exemplified by the number of noble responses to the terrorist attack on 9/11, on that day and in its painful aftermath. At such moments, we are reminded of the rights we are accorded and will fight to preserve. Rarely, however, does our understanding of citizenship include the sustained action that is part of the allegiance we owe. In his inaugural address, in 1961, President John F. Kennedy offered a memorable injunction: "Ask not what your country can do for you, but what you can do for your country."

With these few words he made clear that citizenship entails responsibility.

The full meaning of citizenship may be best understood by focusing on how it is lived in a person's life. One person I am privileged to know, who has consciously and conscientiously embraced her responsibilities as a citizen, is Ruth Anna Putnam. I describe her journey in my book, *The Triumph of Wounded Souls* (University of Notre Dame Press, 2004), in a narrative chapter entitled "From Subject to Citizen." A former philosophy professor at Wellesley College, in Wellesley, MA, Ruth Anna grew up as a half-Jew, a "non-citizen," in Nazi Germany. Her earliest memories are of her parents, vocal anti-Fascists, having to quickly escape Hitler's scourge. When she was five years old they dropped her off at the home of friends – she did not see them again for fifteen years. Despite their absence during her childhood and adolescence, Ruth Anna seemed to absorb her parents' activist stance, their commitment to bettering our world.

In her own youth, Ruth Anna's mother had experienced the revolution against Kaiser Wilhelm II, in November of 1918. The democratic Weimar republic suddenly replaced the monarchy that had long governed Germany.¹ She went from being "a subject to a citizen." Ruth Anna's mother was attracted to the ideals of Communism – notions of a classless society, workers' rights, and equal opportuni-

ties for all. She and her husband, both outspoken, were in grave danger when the tides of history changed and the Nazis came to power.

Reared by her paternal grandparents (who were not Jewish), enduring the effects of Hitler's venomous rhetoric and actions against the Jews (her Jewish grandmother committed suicide when she was ordered to report for deportation), Ruth Anna was denied the fundamental rights of citizenship that just societies accord. She was ten years old when she witnessed Kristallnacht, the Nazi-sanctioned pogrom in which Storm troops smashed the windows of and looted Jewish businesses, set fire to synagogues, and arrested and sent tens of thousands of Jews to concentration camps.² She was fourteen years old and in her fifth year of Lyceum, the all-girls alternative to the classical *gimnazium*, when the Nazis expelled half-Jewish children from school in 1941. During her teenage years she would duck into doorways so she would not have to salute soldiers carrying flags. What registered in her soul were not only the human capacity for hate, but also the power of human kindness. Certain caring individuals who took an interest in her, who acted toward her in generous and compassionate ways, taught Ruth Anna what it means to be a member of the human community.

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The **MEANING** of **CITIZENSHIP** (continued)

In the 1960's, many years after Ruth Anna had emigrated to the United States, a friend told her that she could be considered, according to a then popular slogan, "Free, white, and twenty-one." She responded, "If you have been a Jew in Hitler's Germany you never feel 'white'." Having known prejudice and discrimination, Ruth Anna was keenly aware of the plight of the downtrodden. Her sensitivity to injustice was not, however, what made Ruth Anna an exemplary citizen. Many of us are indignant when we learn that fellow human beings are mistreated, that certain trusted leaders are proven to be corrupt, that inequities in the workplace and world at large persist. What makes Ruth Anna Putnam a model of citizenship is her willingness to take responsibility, to think of what she can do that will make a difference and to follow through, to "walk the talk." For Ruth Anna, the notion that

nothing can be done to change the world is unacceptable. I believe she would agree with Edmund Burke's aphorism, "The only thing necessary for the triumph of evil is for good men to do nothing," or with Dante's even stronger words: "The hottest places in hell are reserved for those who in times of moral crisis seek to maintain their neutrality." She sought to join groups with noble aims, explaining, "If I am in an organization there are only two ways I can be in it. One, this is a good cause; I'll give some money. Or two, I'll be on the board, I'll be active." When she became a citizen of the United States, she immediately joined the League of Women Voters. When she was asked, as a young college professor, to become a member of her community's civil rights organization she said, "I will join you, but only if you give me a job." For Ruth Anna, citizenship is not a once-in-a-while vocation,

a separable calling that requires sporadic involvement. Every day affords an opportunity to serve one's community. In years past, when she was not rallying on behalf of a particular cause, she was participating on committees at Wellesley College. More recently, when she is not engaged in study with colleagues at the Shalom Hartmann Institute in Jerusalem, Israel, she is inviting to her home newcomers to the Harvard Hillel Worship and Study Congregation, of which she is a member. By living kindness, respect, and justice; by doing her part in reaching out to others and in helping to build just communities, she answers the question, "What can one do for one's country?" Ruth Anna exemplifies the expansive definition of citizenship toward which we ought to aspire.

¹ As the imminence of Germany's defeat in World War I became apparent, the German people could no longer tolerate the inadequate food supply and terrible conditions to which they were subject. There were massive strikes and street riots. General Ludendorff demanded that a new government be formed. It was thought that Kaiser Wilhelm II ought to abdicate, in order to give "the German Empire a better basis for the coming negotiations" with President Wilson. Hannah Vogt, *The Burden of Guilt*, trans. Herbert Strauss (New York: Oxford University Press, Inc. 1964) 33-36.

² The orders for the wholesale violence on 9 November 1938 were purportedly given in response to the murder of Ernst vom Rath, a secretary at the German Embassy in Paris. Hirsch Grynszpan, who was enraged when he learned that the Germans had evicted his parents and forced them to live under horrendous conditions, shot Vom Rath. The outburst of destruction had, in truth, been planned earlier. It included the killing of ninety-one Jews, the arrest of more than thirty thousand Jews, and the lighting of bonfires, which devoured prayer books, Torah scrolls, and countless tomes. Martin Gilbert, *The Holocaust* (New York: Henry Holt and Co., 1985) 69-70.

On the **H O M E F R O N T**

G R O W I N G C H A R A C T E R from the **G R A S S R O O T S**

by Randy Wedin

My Dad never sat me down for a father-son talk about character and values, and I don't plan to ever have an explicit discussion about character with my sons either. I learned values from my father at the grassroots level, from the ground up. And that's the way I'm passing my values on to my children.

My Dad loves grasses and legumes – from the lush expanse of Kentucky bluegrass (*Poa pratensis*) in our front lawn, to the yellow-flowered birdsfoot trefoil (*Lotus corniculatus*) planted as ground cover along the sides of Interstate 80, to the nutritious alfalfa (*Medicago sativa*) growing in my grandfather's pastures in the heart of America's Dairyland. My Dad is an agronomist, one of those scientists who studies crops and soils, and his particular area of expertise is forages and grasslands.

Looking back at my childhood now from the vantage point of several decades, I can see that many of the important life lessons I learned from my father grew out of his passion for grasses. These life lessons weren't transplanted as full-grown

character traits, but rather they started as tiny seeds. Over a period of years – as my Dad spent time with me, as he shared his special interest and knowledge, and as he let me watch him live a genuine life – those tiny character seeds sprouted, took root, and grew.

Here's an example of one of those tiny character seeds:

I was 11 when my father introduced me to a family secret – the "diagonal cut." It was the summer of 1967, the year before American society cracked open with riots, assassinations, and marches on Washington. My life revolved around school, baseball, and Spiderman comic books. I guess my Dad felt it was time for me to grow up and learn about some of the deeper mysteries of life. It was time for my initiation into manhood.

We ventured forth together, just father and son. We didn't travel to a clearing in the deep forest, the top of a mountain, or a secret cave in the side of a cliff. We went first to the garage and then to the front yard.

"Son, let me show you the diagonal cut." After uttering that single sentence, he reached down, jerked the cord, and started up the lawnmower.

With a bluish puff of oily smoke, the lawnmower coughed a few times – first slowly, then more quickly. As the pace of small engine explosions quickened, my Dad bent over, pushed in the choke, and adjusted the gas flow.

"Don't run the engine too slow or it won't cut well. But don't run it faster than you need to, you'll just waste gas and wear out the engine," he instructed. As he pushed the lawnmower, I matched him stride for stride. He shouted above the drone of the motor, "We're going to start in the corner and then make a diagonal cut right across the middle of the yard down to the other corner. It looks better that way. Here we go. Watch me." As promised, he set off diagonally across the middle of the yard, cutting one big swath that split the uncut lawn into two green triangles. He turned the mower around and pointed it back towards the far corner. "Now you try it," he shouted. "Be sure to keep it nice and straight." He stepped aside and motioned me to take the mower – the position of power and responsibility.

Fifty minutes later, I was done mowing the yard. Drops of sweat ran down my face and neck, leaving a salty trail that

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attracted dust, blades of grass, and gnats. My t-shirt, wet with sweat, clung to my skinny body.

Time to clean up, I thought. I stepped into the garage and removed my shoes and shirt. The toes of my white tennis shoes were now green, stained with the sweet juice of the cut grass. I discarded my shirt in a wet clump on the garage floor. After brushing as many grass clippings off my feet and legs as possible, I crept carefully through the clean house to the bathroom. As I stepped into the cool shower, the first layer of grit came off quickly. The large clippings were whisked away and swirled around the drain on the shower floor. The layer of dust and dirt that clung to my arms, however, required more encouragement.

Ten minutes later, my purification ritual now complete, I stepped out of the shower. I took a quick glance in the mirror at my scrawny body. It was thin, unevenly tanned, and sparsely covered with a few patches of emerging hair. The secret knowledge of the diagonal cut, now passed from father to son, had done nothing to speed puberty.

After drying off and donning clean clothes, I grabbed a glass of ice water and stepped out on the front step. As I surveyed the front lawn, I realized, to my surprise, that it really did look better with a diagonal cut.

If left to my own devices, I would have mowed the lawn in an ever-decreasing spiral starting with the outside edges. That's the way I'd seen others mow their lawns. It would have been more efficient, perhaps. But it would not have been pleasing to the eye, and it would not have showed the world that I took care and pride in my job.

Maybe I really had completed a rite of passage. I had just learned, through a simple yet somehow significant experience, one of the lessons of life that my father believed important. Although he never spoke these words directly, I got his message, loud and clear: Every day we make choices and take action. Some choices seem big; others seem small. But in one sense, they're all big. We can act with care, pride, and planning, or we can just do it the way nearly everybody else does.

Thirty-five years later, when I stand at the beginning of a project or face a decision on which path to follow, I remember the lesson of the diagonal cut. And as I look back to see the choices I've made, I see those two green triangles. I'm cutting my

way across the lawn of life – diagonally. The “diagonal cut” was just one of many grassroots lessons. Looking back now, I can see how other lessons – responsibility, persistence, and respect for “the common man,” for example – grew out of childhood experiences and father-son discussions about topics such as: my first job (mowing neighbors' lawns) the digestive process of cows (cows chew their cud for days and days as they use their four stomachs to turn seemingly “indigestible” grass into food) and the valuable ability of some common plants – legumes such as clover and alfalfa – to use nitrogen right out of the air (most “big-name” crops, such as corn, cotton, and wheat require expensive fertilizer to get their usable nitrogen).

Now that I'm a parent, I've adopted the grassroots approach for character development. However, my children and I aren't doing it through agronomy – what a silly idea! Instead, we're having fun with messy chemistry experiments we do in our kitchen and in their classrooms. I'm building character through chromatography, distilling morals from molecules, and crystallizing values. With the grassroots approach, it's not the specific activity that's important. You just need to plant the tiny seeds, provide regular nourishment (give them your time, attention, and love),

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From the **TRENCHES**

There is **NO SECRET** to **CHARACTER EDUCATION**

by *Bill Tinsman*

Each year on the first day of school, the children gather in our auditorium for our kick-off-the-year assembly. And each year at this assembly it is my hope to inspire the children to try something new, to take appropriate risks, form new friendships, develop new talents and generally do what children so naturally do – indulge their curiosity. This year, though, I began by sharing with them a secret; not just any secret but the most important secret our school harbors, the one which over the past 78 years has had the greatest impact on generation after generation of young people who have walked our halls. To build suspense for the “secret,” I lowered my voice conspiratorially and almost whispered the words, “Your teachers and I care more about who you are, than what you can do; more about how you care for each other than how well you can add; more about whether you behave honorably than whether you ace your next test; more about your integrity, than whether your homework is perfect.”

The truth is that most schools, certainly any schools which aspire to do more than fill children's minds with facts and figures, care about a child's ethical compass, her understanding of right from wrong. Our school is no different in this respect than thousands of other independent, parochial and public schools. What is troubling to me, however, is that too often we (educators) keep this message a secret from the kids. Although we often proclaim broadly and loudly that we care about values and character in our mission statements and in our admission brochures, sadly, our fervor

for the “whole child” and for “teaching character” is not always communicated as often, as directly, and as unequivocally as it might be to the children day to day. When we say, “Always do the right

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thing,” kids too often hear, “Study for the test.” When we say, “Try your hardest,” they hear, “Nothing but an ‘A’ is good enough.”

Ask a child what her parents care about when it comes to education, and you will too often hear something along the lines of, “I should get good grades so that I get into a good college.” For teachers this is old news. Children at earlier and earlier ages receive the intended or unintended message that learning is for a purpose and that end is to get into college. Perhaps there is truth to this for juniors

in high school, but it is decidedly unattractive coming from a precocious first or second grader. Learning as personal enrichment, as a lifetime passion, as something of intrinsic interest and value – answers educators would love to hear – are maddeningly rare. It often does not cross the transom of young (and not-so-young) children's minds that something profound, something transformational may be occurring in school – right here, in the classroom, the hallway, the gymnasium – the passing on of a society's highest aspirations for their culture, the sum of our collective wisdom and virtue.

The sociologists among us undoubtedly will point to a wide range of causes for why learning for learning's sake and the transmission of values ranks low on parents' and children's reasons for school. The increasing pressures on children to perform, the brutally competitive world created by globalization, the homogenizing soup of mass-marketed, lowest-common-denominator culture served children 24-7 over the airwaves and on TV come to mind. All, I'm sure, do contribute to children's confusion about what parents and educators – the adult world – really care about and want kids to be and do. I fear, however, that a closer look at the day-to-day experience of children in schools may also contribute to why too many children cannot put their finger on what we most want children to become. In this sense, the demands of the curriculum, striving to reach academic excellence, the robustness of our extracurricular and sports

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In commemoration of the 200th anniversary of

The **LEWIS** and **CLARK EXPEDITION** **LEADERSHIP, COOPERATION, and CITIZENSHIP**

a lesson by Allison Dalton

CITIZENSHIP: *taking action that shows pride in one's country and fellow countrymen; acting on behalf of one's fellow citizens for the good of the country.*

When Thomas Jefferson called on Meriwether Lewis to lead an expedition into the great expanse of unknown territory west of the Mississippi River – a task which was sure to be long, difficult, and strenuous – Lewis immediately assented, proud to be called on to serve his president and his nation. When Meriwether Lewis called on his old friend William Clark to join him in leading this mission, Clark responded with the same pride at being considered worthy of such a meaningful, important task. In their acceptance of this immense undertaking, Lewis and Clark showed a great sense of citizenship as they acted on behalf of their president and their fellow citizens, leading their men with justice, respect, and cooperation and enduring great hardships for the good of the nation. The journey of Lewis and Clark and their Corps of Discovery provides excellent examples of leadership, cooperation, citizenship, courage, perseverance, and justice. This lesson uses the co-captains' leadership and the Corps' cooperation to highlight citizenship, a virtue which junior high and high school students must practice in order to participate in and improve our American democracy. It is based on the "Internalizing Virtue Framework," developed by

Dr. Karen Bohlin, Dr. Kevin Ryan, and Deborah Farmer.

RAISING AWARENESS

Lewis and Clark proudly assumed their civic duty, using their skills and talents to improve the nation when they accepted Jefferson's mission. The expedition was a remarkable feat made possible by close cooperation among all members of the exploration party, known as the Corps of Discovery, and the excellent leadership provided by its commanders.

Discuss these questions with students:

- What qualities distinguish a good citizen? How does one demonstrate good citizenship? How would you define leadership?
- What qualities distinguish a good leader? How would you define cooperation?
- Are leadership and cooperation mutually exclusive? How can they coexist?
- Is it difficult for a leader to draw a line between being "one of the guys" and being "in charge"? Why or why not? Where do you think this line should be drawn?
- Would your answer depend on the context of the group (for example, a teenage camp counselor leading a group of fifth graders versus a student president leading a high school organization)?
- How are leadership and cooperation connected to citizenship?

INSPIRING UNDERSTANDING

The Lewis and Clark Expedition was an enormous undertaking spanning 4,162 miles (in one direction) and two and a half years. In the section below, one aspect of the expedition – the forging of the Corps – is discussed; for more information about other aspects of and events in the history of the expedition, discussion questions, and activities, please visit the full unit at www.bu.edu/education/caec/files/teacherresources.html.

The Co-Captains' Invitation Letters

Have the class read Lewis's letter inviting Clark to join the expedition and Clark's response back to his old friend, then consider the following questions. (Links to these documents can be found on the unit website.)

- What emotions are evident in Lewis's letter?
- What is his tone when he writes of Jefferson? Of the mission?
- How will this mission benefit the nation as a whole?
- What is Jefferson interested in discovering or learning more about?
- What do Lewis and Clark hope to gain by completing this mission?
- How does friendship play a role in the offers Lewis makes and in Clark's acceptance of them?

The Forging of the Corps

Invite students to explore the section of the PBS website about the Corps of Discovery that contains short biographies on every member of the Corps including the commanders, sergeants, privates, non-military members, and even Lewis's dog; it can be found at www.pbs.org/lewisandclark/inside/idx_corp.html.

Assign each student to read about one of the 32 men and one woman (excluding the co-commanders) involved in the expedition and concisely summarize for the class the person's prior experience and importance to the Corps. Create a class chart to compile all the information, then discuss the following:

- How do the men of the Corps represent the diversity of the new nation?
- What are the advantages and disadvantages of assembling men with diverse backgrounds?
- What did Lewis and Clark do to turn this diversity to their advantage?
- Discuss why these men may have decided to join the Corps. What do you think motivated them? Why?

Leading their Men

Have students read and discuss Clark's journal entry for July 11, 1804, which describes the court-martial of Alexander Willard for falling asleep while on guard duty, one of only six disciplinary hearings which took place over the course of the entire expedition. Discuss the co-captains' nontraditional form of military discipline, why they chose it, how they went about enforcing it, and why it worked so well.

- What punishment did Willard receive? Is this similar to the punishment he would have received in the regular army?
- How could falling asleep on guard duty "[tend] to the probable destruction of the party?"
- Why did the court-martial jury choose this degree of punishment?
- What are the similarities between the nation's government and the new "government" Lewis and Clark have set up for the Corps?
- What impact did the Corps' "government" have on the men's behavior and on the amount of responsibility they took on voluntarily?
- What do their decisions about military discipline tell us about Lewis and Clark's leadership style?
- How did the co-captains show good citizenship and encourage their men to do the same?

BUILDING HABITS OF ACTION

As the years 2003 to 2006 have been named the National Lewis and Clark Bicentennial, citizens across the nation will be commemorating this anniversary with events such as reenactments, demonstrations, lectures, and special exhibits. Have the class research locations in your area where a significant local, state, or national historical event occurred, or where a prominent historical figure was born, visited, or was buried. Are all of these places treated with proper respect, or have some become overgrown, rundown, ignored, or forgotten? If so, initiate a class project to bring

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of the Center for the Advancement

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The LEWIS and CLARK EXPEDITION (continued)

that historic place appropriate recognition and respect. Bring the state of the site to the attention of local or state officials and community members. Run a cleanup day, a restoration fundraiser, or a letter and petition drive. Involve students in all aspects and stages of this community service project, from planning to fundraising and/or lobbying to cleaning, rebuilding, and disseminating information about the site. Ask them to consider how they are showing good citizenship through the completion of this project.

FOSTERING REFLECTION

Read students the journal entry written by Meriwether Lewis on his 31st birthday, August 18, 1805, while he was traveling across the continent with the Corps of Discovery. In this entry he struggles with his perception of himself as someone who has done little to improve the condition of the world, and pledges to improve

in the future. Have students write a letter to Lewis upon his return to Washington responding to his concerns, using the following questions as a guide. Instruct students to support their argument using facts about the expedition and/or Lewis's early life.

- ❑ Did Lewis achieve his goal of living for mankind? Is his claim that he has only lived for himself true?
- ❑ Has he been a good "citizen of the world"?
- ❑ Have any of his past actions "further[ed] the happiness of the human race" or "advance[d] the information of the succeeding generation?"

Invite students to do some introspective searching similar to Lewis's and write a journal entry of their own, reflecting on the type of legacy they want to leave.

- ❑ What kind of mark do they want to make on the world?
- ❑ How far have they come in achieving that dream?
- ❑ What type of citizen are they now? What type of citizen would they like to be?
- ❑ Like Lewis, do they feel they have to begin making a more concerted effort? How do they plan to best use their time in the future?

This lesson was excerpted and adapted from The Lewis and Clark Expedition: The Challenge of Cooperation, a new addition to the Curriculum Resources section of the CAEC's website. Be sure to log on to www.bu.edu/education/caec for further resources for teaching about Lewis and Clark.



On the **HOMEFRONT** (continued)

provide sunshine (share your passion, interests, and knowledge), and be patient. Some parents do it while playing and coaching sports. Some do it while painting and remodeling houses. Others do it while fishing, cooking, or changing the oil

in their car. Still others do it while involving their children in a family-run business or through active involvement in a church, synagogue, or mosque.

My Dad used agronomy. I'm using chemistry. I can't wait to see what my sons will use when they become parents.

Randy Wedin, a dad, a Ph.D. chemist, and a freelance science writer, lives with his four sons in Wayzata, Minnesota. He's working on a book-length memoir, "The Alchemist in the Minivan: Distilling Memories, Molecules, and Meaning from Fatherhood."

From the **TRENCHES** (continued)

programs – the very virtues that any first-rate school strives to create – contribute to a certain amount of confusion for children about what we teachers really care about. Is it the "i before e" rule you really want me to know or is it how to respect difference and be honorable? Is it to be kind to my neighbor or to ace the upcoming quiz? If we are to be honest about the messages we send to children, we can see how there may be some confusion.

Looked at this way, it is easy to see why some children believe that adults at school care most about their ability to read, write and solve algorithms. And, in truth, we do and should care about these things – they are intrinsic to our aspirations in encouraging children to become lifetime learners. Children, though, also need our help to see through the clutter of day-to-day instruction to realize that who each child is and how she behaves, what

motivates her and what virtues she exhibits matter most. The time that we take to develop in children the ability to understand the scientific method should be matched by our emphasis on teaching integrity or self-reliance or any of the other virtues we most prize. To educate children who are well versed in the curriculum of the heart – generosity, gratitude, respect and kindness – in addition to the curriculum of the head – logical reasoning, oral and written expression, and mathematical literacy – must be our highest aspiration. Letting the children in on the "secret" of what we as educators most care about is only the first step; walking the walk of caring about character education when a child indiscreetly looks at another student's exam, excludes someone from a four-square game, or speaks rudely to a classmate is essential

to helping each child grow from the wrong turns and missteps each takes along the road to adulthood. The teaching of character through instruction, exhortation and modeling must be consciously woven into the fabric of the curriculum in every subject area and at every grade level. Aristotle stated, "All virtue is summed up in dealing justly." If in all of our actions with children we model just action to the best of our collective ability in our classrooms, on our playing fields and through our curriculum choices, our children will be well served. Easier said than done, I know, but no task worth doing is ever easy, and many are far less important – or satisfying.

Bill Tinsman is Head of the Middle School at the Greenwich Country Day School in Greenwich, CT.

Ethics in the Professions

A symposium sponsored by The Center for the Advancement of Ethics and Character at Boston University

Friday, March 26, 2004, 2:00 to 5:00 PM

Boston University School of Management, 595 Commonwealth Avenue, Room 224

Free and open to the public

The recent rise in ethics panels, courses, initiatives, and institutes is a response to scandals and unconscionable errors that have been featured prominently in the news. In the realms of medicine, law, communications, theology, and business, professionals are working to redress wrongs, prevent future calamities, and to ensure that moral values inform policy. Rarely, however, is there a conversation about ethics across fields; a conversation among doctors, lawyers, journalists, and corporate executives about the particular issues that arise in their daily work, and about fundamental principles by which all decent persons abide. Rarely is there a conversation about what is entailed in effectively training new practitioners to think and act justly, to reflect on the meaning of courage, and to internalize virtue. The CAEC's symposium, "Ethics in the Professions," is designed to begin this conversation. We hope that this event enlightens and inspires all who attend.

For further information, please visit:

www.bu.edu/education/caec

New Publication: *The Triumph of Wounded Souls: Seven Holocaust Survivors' Lives* – Bernice Lerner, Ed.D. (University of Notre Dame Press, 2004)

April 28, 2004 at 7:00 PM

Author talk and book signing at the Barnes and Noble Bookstore at Boston University, 660 Beacon Street

Telephone 617.267.8484 **Website** bu.bkstore.com

The Triumph of Wounded Souls vividly recounts the stories of seven Holocaust survivors who overcame many obstacles to earn advanced degrees and become college and university professors. As Jews trapped in Nazi-occupied Europe from 1939 to 1945 these remarkable individuals witnessed and endured terror and torture. After the war they pursued academic subjects that increased their understanding of the world and gave them a sense of purpose. Their inspirational accounts illuminate the realm of human possibility.

"Bernice Lerner's intelligent and perceptive book delves into the lives of survivors, and explores their anguish as well as their hope. Readers will find in it elements that may bring them closer to ineffable experiences." – Elie Wiesel, Nobel Peace Prize Laureate

"As a child psychiatrist, I was completely immersed in every page of this well written and compelling manuscript, which poses enormous questions about survival and meaning – how the young endure (and even prevail) under the most awful of circumstances. . . . This book will be regarded, too, as a milestone in the history of documentary work – storytelling (and listening) put on record carefully, movingly: the triumph of honorable intelligence, as it grew and grew in lives once threatened by murderous malevolence." – Robert Coles, Pulitzer Prize Winner

quotes on
CITIZENSHIP and **SERVICE**

"The true test of civilization is not the census, nor the size of cities, nor the crops – no, but the kind of man the country turns out."

– Ralph Waldo Emerson

"Americanism is a question of principle, of purpose, of idealism, of character. It is not a matter of birthplace or creed or line of descent."

– Theodore Roosevelt

"It is the greatest of all mistakes to do nothing because you can only do a little. Do what you can."

– Sydney Smith

"Every man must decide whether he will walk in the light of creative altruism or the darkness of destructive selfishness. This is the judgment. Life's most persistent and urgent question is, what are you doing for others?"

– Martin Luther King, Jr.

"How wonderful it is that nobody need wait a single moment before starting to improve the world."

– Anne Frank

"I don't know what your destiny will be, but one thing I know: the only ones among you who will be truly happy are those who have sought and found how to serve."

– Albert Schweitzer

"Service is the rent we pay for living. It is the very purpose of life and not just something you do in your spare time."

– Marian Wright Edelman

"Inalienable rights make for inescapable responsibilities."

– John Dalla Costa

books on
CITIZENSHIP
 and **SERVICE**

Miss Rumphius, Barbara Cooney

The Red Badge of Courage, Stephen Crane

The Legend of the Bluebonnet, Tomie dePaola

Narrative of the Life of Frederick Douglass,

An American Slave, Frederick Douglass

Johnny Tremain, Esther Forbes

Lincoln: A Photobiography, Russell Freedman

A History of Us series, Joy Hakim

King Matt the First, Janusz Korczak

To Kill a Mockingbird, Harper Lee

Paul Revere's Ride, Henry Wadsworth

Longfellow

movies on
CITIZENSHIP
 and **SERVICE**

Mr. Smith Goes to Washington (1939, not rated)

To Kill a Mockingbird (1962, not rated)

Johnny Tremain (1957, not rated)

High Noon (1952, not rated)

Mulan (1998, rated G)

Pay It Forward (2000, rated PG-13)

Glory (1989, rated R)

Saving Private Ryan (1998, rated R)

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

March 20 – 22, 2004. New Orleans, LA

ASCD 59th Annual Conference. Don't miss this intriguing workshop: Bernice Lerner and Karen Newman's presentation, "Building Character in Schools" on Sunday, March 21, 8:00 – 9:30 AM. Karen Newman is the Dean of Studies preK -12 at Montclair Kimberley Academy.

Contact ASCD
 Telephone 1.800.933.ASCD (2723)
 Fax 703.575.5400
 E-mail member@ascd.org
 Website www.ascd.org

March 26, 2004. Boston, MA

"Ethics in the Professions" Symposium. Boston University, 2:00 – 5:00 PM. Opening Remarks: President ad-interim Aram Chobanian. Presenters: Michael Grodin, School of Public Health; Robert Zelnick, College of Communications; Susan Koniak, School of Law; James Post; School of Management. Respondents: Steven S. Tigher, School of Education; David Steiner, School of Education; Simon Keller, College of Arts and Sciences; James Tracy, Boston University Academy.

Contact Megan Black Uy
 Telephone 617.353.3262
 Fax 617.353.4351
 E-mail caec@bu.edu
 Website www.bu.edu/education/caec

April 16, 2004. Boston, MA

*CAEC Institute, Boston University
 9:00 AM – 4:00 PM*

Contact Megan Black Uy
 Telephone 617.353.3262
 Fax 617.353.4351
 E-mail caec@bu.edu
 Website www.bu.edu/education/caec

April 28, 2004. Boston, MA

*"The Triumph of Wounded Souls: Seven Holocaust Survivors' Lives" by Bernice Lerner, Ed.D. 7:00 PM
 Author talk and book signing at the Barnes and Noble Bookstore at Boston University, 660 Beacon Street*

Contact Barnes and Noble at Boston University –
 Author Events
 Telephone 617.267.8484
 Website bu.bkstore.com

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" section is 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, Movies, and Character Quotes.

The next issue will spotlight "**Ethics in the Professions**". The deadline for our next issue is **April 15**. Please address all correspondence to: Newsletter Managing Editor, Center for the Advancement of Ethics and Character, 621 Commonwealth Avenue Boston, MA 02215

MEMBERSHIP Form

Please use this form to initiate, renew, or update your membership.

Name

Friend of the CAEC (\$60): Quarterly newsletter, occasional mailings.

Occupation, Title, or Position

New membership
 Renewal

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

New membership
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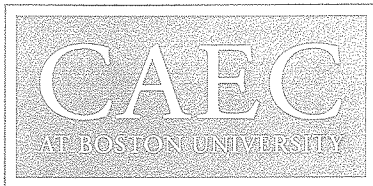
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Note: \$40 of each Friend of the CAEC membership is tax-deductible. We are a non-profit organization that relies on grants and the generosity of its members. Any additional tax-deductible contribution you make to the CAEC is both needed and greatly appreciated.

Visit our website!
www.bu.edu/education/caec



CENTER FOR THE ADVANCEMENT OF ETHICS AND CHARACTER

"Excellent institute! I feel replenished. I am motivated and determined not only to make some good changes in my own classroom but to help strengthen our school community's dedication to character education."

- Institute Participant

"Thank you, CAEC, for allowing me to attend. This institute was absolutely wonderful and character education will now be the foundation of my classroom ethos. The presenters did a fabulous job! I am honored to have attended."

- Institute Participant

CAEC Spring Institute

When: Friday, April 16, 2004
9:00 am to 4:00 pm

Where: Boston University School of Management*
595 Commonwealth Avenue, Boston

* Directions and a parking pass will be mailed to all registrants.

Through an exploration of virtue, ethics and curriculum integration, learn how to draw upon literature, art, film, philosophy, and other sources of wisdom to engage students in lively discourse and active learning.

Participants will come away with new insights and practical approaches, able to bring greater depth to their character education efforts. Our Institutes are designed for educators who are beginning to think seriously about the ethical implications of their leadership in classrooms and schools. We invite schools or districts to send teams of teachers or administrators responsible for school leadership or professional development (e.g., lead teachers, curriculum coordinators, principals, superintendents).

For more information: 617.353.3262 or caec@bu.edu
www.bu.edu/education/caec

CAEC Fall Institute Application Form

Friday, April 16, 2004
9:00 am to 4:00 pm

\$225 first participant, \$200 each additional participant

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

1. _____ School/District _____

2. _____ Address _____

3. _____ City/State/Zip _____

4. _____ Phone _____

Fax _____ E-mail _____

Please return this form to: The Center for the Advancement of Ethics and Character, 621 Commonwealth Ave., Boston, MA 02215, or fax to 617.353.4351. For more info: 617.353.3262 or caec@bu.edu.



*Center for the Advancement
of Ethics and Character*
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www.bu.edu/education/caec

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Editor: Bernice Lerner
Managing Editor: Megan Black Uy

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