Summer 8-15-2018

Harmonies and Dissonances: The Relationship between Values Taught and Values Experienced in Three Values-Oriented High Schools

Barbara Merson
bfmers@gmail.com

Recommended Citation

Harmonies and Dissonances: The Relationship between Values Taught and Values Experienced

in Three Values-Oriented High Schools

A Dissertation Presented

by

Barbara Merson

Submitted to the Graduate School of Education

Lesley University

in partial fulfillment of the requirements

for the degree of

DOCTOR OF PHILOSOPHY

May 2018

Ph.D. Educational Studies

Jewish Educational Leadership Specialization

Harmonies and Dissonances: The Relationship Between Values Taught and Values Experienced
in Three Values-Oriented High Schools

Barbara Merson

Graduate School of Education
Lesley University

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Approvals
*In the judgment of the following signatories, this Dissertation meets the academic standards that
have been established for the Doctor of Philosophy degree.*

Dr. Paul Naso   _____   _____
Doctoral Committee Chair   Date

Rabbi Dr. Michael Shire   _____   _____
Doctoral Committee Member   Date

Dr. Barbara Govendo   _____   _____
Doctoral Committee Member   Date

Dr. Stephen Gould   _____   _____
Director, Educational Leadership Specialization   Date

Dr. Brenda Matthis   _____   _____
Director, Ph.D. Educational Studies   Date

Dr. Richard Hansen   _____   _____
Interim Dean, Graduate School of Education   Date

Abstract

This qualitative study examined the relationship between values taught and values experienced in three values-oriented high schools, i.e., high schools whose educational philosophy and objectives include an emphasis on specific values. The research questions focused on description of values taught and experienced within the schools, the perception of leaders and teachers about this relationship, and the theories of action developed by school leaders and teachers to enhance the relationship. Primary data sources included interviews with leaders and teachers, observations of classrooms and public spaces, and document reviews in each school. Data were analyzed both within each school and across the three schools to develop a multi-site case study that addresses the research questions. Findings present a description of the three schools' values systems with four major components: (a) public values; (b) acknowledged values; (c) personal values; and (d) implicit values. Within these values systems, the relationship between values taught and values experienced may be one of harmony, i.e., values taught and values experienced working together in a complimentary manner, or dissonance, i.e., values taught and values experienced perceived to be at odds with one another. Multiple examples of both harmony and dissonance were found in all of the research sites. School leaders and teachers exhibited a high degree of perception regarding the relationship between values taught and values experienced, with some exceptions when the values involved individual roles and actions. Theories of action developed by leaders and teachers to enhance the relationship include: (a) creating a distinctive culture and language around values; (b) consciously and continually aligning the school's value system with changing realities in the school; (c) using multiple types of meetings to support values; (d) making adult values education a priority; and (e) emphasizing reflection. The implications of the study are relevant to leaders and teachers who wish to improve values

education in their schools. Key words: values, values education, high schools, democratic

schools, expeditionary learning schools, Jewish schools, school leadership

ACKNOWLEDGEMENTS

It would not have been possible to complete this dissertation without the strong support of a number of people. I am very grateful to my senior advisor, Dr. Paul Naso for his advice and guidance in all phases of my work. I am also grateful to my committee member, Rabbi Dr. Michael Shire, not only for his help with my dissertation, but also for all of his support during the Hebrew College part of the program. I would like to thank my committee member, Dr. Barbara Govendo, for being willing to take on a great deal of work for a student whom she did not know at the beginning of this process.

A key to the success of my research was the extraordinary cooperation I received from the leaders and teachers of the three research sites. Their willingness to reflect and talk about difficult topics and deeply personal beliefs to a virtual stranger are truly examples of educators living the values that they teach. They inspired me to want to produce a document that would be interesting and helpful to them as they guide their schools and students in the future.

I am blessed to have family, friends, and colleagues from work and from school who asked about my work, listened to my explanations, and were honest enough to tell me when I was not making sense. Their interest and enthusiasm kept me going through the tough patches of research and writing. I especially would like to thank Dr. Michael Zeldin and Dr. Lesley Litman of Hebrew Union College, whose focus on enduring dilemmas and leadership were very important to my formulation of the my research.

This work is dedicated in part to my husband Marty and son Gabe, and I would like to mention them here as well.   Marty was always willing to listen to my ideas and to help me clarify fuzzy thinking and writing. Gabe gave me lots of sympathy, particularly as I struggled with APA. I thank them both for always being there to help.

DEDICATION

I would like to dedicate this work to my parents Lawrence Merson and Doris Merson z"l, who showed me the meaning of life-long learning through their own lives; to my husband Marty, who was always there for me when I went into the weeds; and to my son Gabriel who knows how to make me laugh.

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CHAPTER ONE: INTRODUCTION

Teaching values in educational settings is often seen as a controversial subject. Values are perceived as important; they are foundational to how individuals define themselves and how they relate to others. Values are crucial components of social and political organizations because it is assumed that "at the heart of democracy is the morally mature individual who . . . will help to ensure the existence of a just and caring society" (ASCD, 1988, p. 7). Yet, educators are often reluctant to deeply examine the topic of how values should be taught and are taught in their schools.   The literature indicates a number of reasons why schools tend to avoid a close examination of values despite their recognized importance:

- The terminology of the subject is confusing. Terms such as values, character, and morality appear to be somewhat synonymous, but have been used to delineate very different practices (Lockwood, 1997).

- The study of values has often been associated with religion, which makes secular educators uncomfortable (Kiss & Euben, 2010).

- The study of values is subject to fads and opinions, often causing schools to "become the battleground where groups with different value priorities vie for influence and dominion" (Halstead, 1996, p. 3).

- There is a plethora of ideological theories regarding values education but a paucity of empirical evidence that instructional practices based on these theories influence behavior (Leming, 1997).

There are many contradictory theories about how to effectively teach values. However, they all presume intentionality and formality, i.e., the deliberate development of a curriculum, a desired role for teachers, and preferred teaching methods and tools. Yet, in the actual world of

students and teachers, every school day includes many activities and personal interactions that

are beyond the scope of "traditional, centralized, and hierarchical forms of instruction" (Fry &

Souillac, 2013, p. 355). What happens within the school setting has a major impact on how

values are communicated to the people within that environment (Scheffler, 1969). Sometimes

the connection is obvious, e.g., behavior in the halls or a principal greeting students every

morning (Jackson, Boostrom, & Hansen, 1993). Sometimes the connection is less obvious, e.g.,

the distribution of teaching hours among subjects (Miles & Frank, 2008). The school

environment is the "envelope" within which all teaching and curriculum activities occur (Eisner,

1991, p. 11). In fact, it is "the students' overall experience in school that continuously and most

pervasively influences the construction of their character" (Schubert, 1997, p. 18). Thus, values

are taught in many ways that are unintentional and informal.

In order to incorporate both the values taught and values experienced in the school

environment, a broader definition of curriculum is necessary. Rather than defining curriculum as

an explicit instructional plan, it should be seen as "a set of social relationships and experiences

that constitutes an educational event" (Schubert, 1997, p. 17). The curriculum taught through the

school environment and unintentional, informal actions of the people within that environment is

the "implicit curriculum" (Eisner, 2002, p. 93). Sometimes called the "hidden curriculum," this

is the "invisible web of values that informs every act and structure in the school" (Tomlinson,

1997, p. 249). Lest we miss its importance for values education, the "hidden curriculum" has

been called "the moral atmosphere of the school" and its function defined as "moral education or

mis-education" (Kohlberg, 1975, p. 46).

Having established that values education encompasses both that which is formally taught

and that which is experienced in the day-to-day life of the school, it is not surprising to find that

in educational settings the two are often not consistent (Jackson et al., 1993; Lightfoot, 1983).

For example, a school may have a highly competitive environment with a strong focus on grades

and elite college admissions that may undermine the humanistic values espoused by that same

educational institution. Schools may focus on the importance of mutual respect, fairness, and

honesty, but school leaders' behavior may not support what is explicitly taught. A school may

have a vision and mission that values multiculturalism, but the literature that is read in class, the

view of history that is taught, and even the pictures on the bulletin boards may tell a completely

different story. These disconnects between values taught and values experienced can undermine

values education within the school. On the other hand, when the values taught and values

experienced work together, they can greatly enhance school life. Therefore, the relationship

between values taught and values experience is a key component of how values function within a

school environment.

My Interest in Values

Psychological research shows that one's fundamental values and worldview are formed in

childhood (Stewart & Healy Jr., 1989). Some of my earliest memories are of reading with my

mother. I am sure that we read the typical children's books, but that is not what has stayed with

me. My most vivid memories are of reading books that presented simplified presentations of

anthropology, philosophy, comparative religion, and the arts. Our discussions focused not only

on the ideas presented in the books but also on why they were important. Looking back on these

discussions, I can see the roots of my personal values: love of learning, interest in worlds

outside of my personal experience, the recognition of the benefits of creative problem solving,

and my desire to analyze and understand. Although my adolescence occurred during a time of

rebellion and rejection of the status quo, the values that were formed by these early experiences have guided me throughout my life.

Another set of formative experiences came through my work. My initial career was in business, first in a large bank and then in an oil company. In both cases, I felt connected to my work through people and skills, but disconnected because I did not espouse the prevailing values of the companies. This disconnect was a primary motive in my leaving the corporate world and seeking employment in Jewish not-for-profit organizations. My assumption was that since both what I believed and what the organization believed would be based on foundational Jewish values such as described in the Torah and Talmud, there would be congruence between personal and organizational values. What I found, however, was that often the espoused values and practiced values differed considerably within the organizations.

My curiosity about values education continued as I started my doctoral studies. In reading the literature about values education, I noticed descriptions of differences between espoused and practiced values.   I started to ask fundamental questions about how the process of value formation works. Having experienced conflicts between personal and organizational values, I also wanted to explore how individual perspectives, especially of school leaders, can influence the values education occurring in their institutions. My worldview includes the belief that that there are usually many viable solutions to a problem, yet communities often find it hard to balance their perennial truths with the day-to-day lives of their members.

My personal experience confirms both the centrality and complexity of values education. Teaching values is a major goal of education in a democracy (Lockwood, 1997). Yet, every child will not arrive at the same destination in the same way (Eisner, 2002). It is possible to consciously design an educational environment that fosters values education, but very often

school environments develop as a reaction to resource availability and history rather than as a conscious construct. In addition, it is not reasonable to think that values education will be effective if the people within the school do not practice what they preach. We need to "combine a capacity to be self-critical with a willingness to affirm moral commitments and stand up for them" (Kiss & Euben, 2010, p. 1). It is my hope that an exploration of the relationship between values taught and values practiced in educational settings will result in a better understanding of what factors may define the nature of this relationship, how conscious the school leaders and teachers are of the relationship, and what theories of action they hold pertaining to changing the relationship for the better.

Personal Values

In addition to my personal history, my own values are a major factor influencing my approach to values education research. I have already mentioned love of learning, interest in multiple cultures, creativity, and a pre-disposition to analytic reasoning as values that have been with me from a very early age. To these I would add desire for community, respect for others and oneself, the desire to make the world a better place, and the assumption of fundamental fairness as primary personal values. The proponents of moral foundation theory would say that such values were "hard-wired" into me (Haidt, 2013). Character educators might take an opposing view, saying that these values were taught by examples provided by my parents and teachers (Lickona, 2001), and that they are heavily influenced by my sociocultural perspective. Whatever the explanation, I know that these values will always be with me as I do research for this dissertation.

Of course, a danger in this is that my observations may be skewed by the extent to which the environmental values agree with my own. I am therefore acknowledging my values as a

starting point for this research.   In particular, my personal values certainly influenced the

selection of research sites; I chose three schools that espoused very different sets of values, yet

aspects of the values in each school resonated with my own personal values. But while I had

subjective feelings of empathy with values in these schools, I also aspired to be objective by

using best practice research techniques for recording and analyzing what I found in the practices

of each school.

Current Socio-Political Climate

It is also important to note that the current socio-political climate is one in which

discussions about values are frequent and often contentious. This was not the case three years

ago when I first started investigating the literature on values education. Current events have

called into question the definition of democratic values in general, and in particular, how

democratic leaders should act on these values. According to ethics consultant Dov Seidman,

"Values are more vital now than ever, because sustainable values are what anchor us in a storm,

because values propel and guide us when our lives are profoundly disrupted" (Seidman as quoted

by Friedman, 2018, p. 1). In the United States, we are living through a time of great uncertainty

and unease, so it is not surprising that the topic of values has moved higher on educators'

agendas.

This heighted focus on values created both benefits and issues for my research. Because

values education is currently perceived to be an important topic, educational institutions and their

staffs were eager to participate in this research. However, their participation was often based on

an ongoing thought process engendered by the socio-political environment. It was sometimes

difficult keep the interviews focused on values education within the institution, as opposed to the

values within American society as a whole.   All in all, the increased awareness of the importance

of values education was an important influence on my research.

Statement of the Problem

The problem this study addresses is the need for greater understanding of the relationship

between values that are explicitly taught through curriculum and values that are practiced

through leadership, relationships, process (day-to-day organizational functioning), and

environment. Typically, values education is envisioned as a carefully crafted process in which

gaps between ideal and actual student knowledge are observed and a solution in the form of

explicit curriculum is applied, creating the desired outcomes. Much of the literature regarding

values education is focused on how to optimize this process: how to structure the learning, what

tools to use, the role of the teacher. However, "education in order to accomplish its ends both for

the individual learner and for society must be based upon experience" (Dewey, 1938, chapter 8,

paragraph 1). If what the students experience in their daily life in school is consistent with what

is intentionally taught, then it is likely that values education will be enhanced. However, if what

students experience is inconsistent with the values curriculum, the education that occurs may not

be what was intended.

In addition to designed curriculum, "experience alters perspectives about what is worth

being and doing" (Schubert, 1997, p. 17). It is important to understand the relationship between

the "lived human experience, sifted and evaluated" (Tomlinson, 1997, p. 243) which forms the

implicit values curriculum in an educational setting and the constructed, explicit values

education curriculum. There should be harmony between the school environment that forms the

student experience and the values that they are taught. However, very often this is not the case,

creating dissonances between what is experienced in the school environment and what is taught in the curriculum.

References to the Problem in the Literature

In the literature on values education, the relationship between values taught and values practiced in school settings generally appears either through description or philosophy. Both of these approaches provide tantalizing glimpses of the issues, but neither provides the level of exploration and analysis that would lead to greater understanding and positive action. The literature presents a number of descriptive references to inconsistencies between values taught and values experienced in the school environment. For example, in a description of the Milton Academy the author notes that "Some claim that the emphasis on high standards stands in opposition to the humanistic orientation that shapes the school's philosophical stance" (Lightfoot, 1983, p. 289). Articles describing values education in a military environment (Williams, 2010) and in a medical school (Monteverde, 2013) describe the explicit values curricula in great detail, but only briefly note that students perceive a difference between these curricula and what they experience in the educational setting. In another article, there is a description of a school's explicit curriculum of helping others by raising money for the elderly, poor people and a nursing home and a mention that compliance with the curriculum is motivated by a competition for rewards of movies, donuts, or ice cream with no awareness that there is a conflict between the values being taught (Roso, 2013). These citations are not intended as a critique of these specific sources, but rather as an observation that the tendency in the literature is description of explicit curricula rather than analysis of its implementation in the school environment.

In addition to providing descriptions, the literature also explores the philosophic implications regarding the relationship between values taught and experienced in educational

settings.   There is recognition that separating values curricula from academic curricula often "produces gaps and fails to make connections" (Gormas, Koole, & Vryhof, 2006). There is also the recognition that inclusion of an explicit values curriculum can be seen as an unwelcome intrusion that is likely to be ineffective. If a school's general mode of operation is described as "do what the teacher says, live up to teacher expectations for proper behavior, keep busy, keep quiet, don't move too much, stick to the schedule" (Kohn, 1993, p. 163), the literature acknowledges that explicit values education curricula may be ineffective because "one is not likely to improve human relations within a school by injecting a human relations curriculum into it" (Eisner, 1974, p. 7).

The literature on values education in educational settings describes instances in which there are inconsistencies between values taught and values experienced and indicates philosophic conflicts that may contribute to these differences. What the literature does not do is to provide an analysis of the relationship: an examination of how both consistencies and inconsistencies may occur, how educators perceive the relationship, and what theories of action educators have to promote consistency and minimize the inconsistencies. The research in this dissertation is designed to address these important questions.

Context and Contributing Factors

As stated in the opening of this dissertation, teaching values is a crucial role of educational institutions in a democratic society. However, there is little agreement as to the best way to accomplish this goal. There are a number of schools of thought regarding how values should be taught. These schools of thought differ as to their definitions and sources of values. They also have differing pedagogical practices and definitions of success. To summarize, those who take the cognitive approach focus on values education as an intellectual process with values

defined by the students (Leming, 1997). The character approach starts with a set of fixed, communal values and seeks to have the students incorporate these common values in their daily lives (Lockwood, 1997). The social emotional school of thought sees values primarily as a tool to build positive relationships within the school community (Goleman, 2006). While differing in specifics of practice, those taking a religious approach generally look at values as commandments coming from God or another spiritual force (Gormas et al., 2006). Finally, the fusion school of thought sees values as innate within all human beings and acknowledges that different multi-cultural communities may encompass many sets of values (Haidt, 2013). Table 1 presents additional information and summarizes these five common values education approaches.

Each of these schools of thought has its proponents and detractors. Within any given institution, there may be a single approach, such as the Milton Academy's focus on humanism (Lightfoot, 1983) or multiple approaches based on the history of the institution, personal preferences of school leaders and teachers, and the evolution of the community in which the school functions. There may or may not be consensus among the various school and community constituents as to the efficacy of any given approach.

In addition to the complexities inherent in the range of possible ways to teach values, the school environment itself is complicated. Within this environment, there is interaction of the physical (e.g., classroom seating arrangements) and the philosophical (e.g., theories of learning), and the psycho-social (student and teacher interactions). There are both internal and external decision makers, and there are multiple constituents with different perspectives and priorities. Many aspects of values in schools are not obvious; there may be layers of tacit agreements and symbolic framing embedded in school culture. Given all of this complexity, it is not surprising that identifying and analyzing values within a school setting is a difficult task.

Table 1

Schools of Thought in Values Education

School of Thought	Definition of Values	Source of Values	Teaching Resources
Cognitive	Systems of thought	Individuals; rationality	Presentation of choices
Character	Desirable character traits	Communal authority	Heroes, parables, proverbs
Social emotional	Necessary to build positive relationships	Sense making from experience	Group projects
Religious	Commandments	God or another spiritual force	Sermons; text study
Fusion	Innate within all human beings	World cultures	Interdisciplinary research

Note: Based on (Blum, 2013; Collaborative for Academic, 2013; Education, 1988; Elias, 2003; Goleman, 2006; Gormas et al., 2006; Ingall & Kress, 2008; Kohlberg, 1984; Leming, 1997; Lickona, 1996; Lockwood, 1997; Musschenga, 2013; Noddings, 1986, 1997; Rokeach, 1969; Scheffler, 1969; Vryhof, 2004)

In addition to complexity, schools also have a high degree of fluidity. Their people, the physical environment, and processes are in constant flux. However, they also are organizations that have respect for tradition and strong institutional cultures. There is a tension between the desire for continuity and the need for change (Schon, 1983). Values education is a topic that is likely to be the focal point of this tension, as schools may have views of values education based on the traditions and culture of the past, rather than what may be required by the current situation.

Imbedded in the emphasis on looking at what is happening in the day-to-day life of the school as well as what is actually being taught is the assumption that intention on the part of the educator is not a prerequisite for student learning. Every school day includes many activities and personal interactions that are beyond the scope of "traditional, centralized, and hierarchical forms of instruction" (Fry & Souillac, 2013, p. 355). Implicit curriculum can include a school's

ambiance, culture, and physical appearance.   It can include teachers' body language, student

behavior in the halls, or how the principal speaks to students (Jackson et al., 1993). It is "the

students' overall experience in school that continuously and most pervasively influences the

construction of their character" (Schubert, 1997, p. 18).

This is not to say that all values education is subject to the ebb and flow of daily school

life. Values are also explicitly taught not only in courses specifically designed to focus on values,

but also in the inclusion of values in academic courses, public gatherings, and in the published

material such as the schools' statements of mission and educational philosophy. Both types of

curricula have the potential to produce transformational learning; indeed some research shows

that incorporating values into academic subject curriculum is more effective than teaching it as a

standalone course (Pass & Willingham, 2009). However, based on the data collected from

interviews and observations in the three research sites in this study, it is clear that these

intentional, formal learning experiences; the unintentional, informal learning experiences

contained within the school environment; and the relationship between the two are important to

the students' values education.

The concept of explicit and implicit curricula in educational institutions has been well

documented in the literature.   In fact, originally my research intent was to contrast implicit and

explicit curricula and look for differences between the two. As my research progressed, I

developed a more nuanced view of what I was observing in the schools and revised my focus to

that of understanding the relationship between values taught and values experienced. However,

since the language of explicit and implicit curricula greatly informed my thinking and the

original design of the study, it is worth pausing here to look at how this is defined in the literature.

Explicit curricula are intentional (Eisner, 1991; Goodlad, 1973). These include both formal curricula focusing on values and the deliberate inclusion of values-related material in the curricula of other subjects. Less obvious but equally intentional are grading (Kohn, 1993) and other assessment systems and extra-curricular activities (Jackson et al., 1993). Explicit curricula can encompass a "range of learning systems" (Haydon, 1998, p. 16) including packaged curricula, protocols, and service learning experiences (Lickona, 1996). While sometimes the curriculum is highly directive (Brooks & Kann, 1993), often there is a strong reflective component embedded in the formal curriculum (Ingall, 1999). Intentional curriculum can also encompass rituals and ceremonies such as pep rallies, graduations, and assemblies that convey values through "the mood or attitude they sought to engender" (Jackson et al., 1993, p. 7).

In contrast, the implicit curriculum is that which the schools teach unintentionally (Eisner, 2002, p. 93). Sometimes called the "hidden curriculum", this is the "invisible web of values that informs every act and structure in the school" (Tomlinson, 1997, p. 249).   The unintentional curriculum can stem from many sources. The list encompasses spontaneous interjection of commentary into lessons, classroom rules and regulations, shared but unstated assumptions, even facial expressions and body language of teachers (Jackson et al., 1993). It includes material used in the classroom, such as the textbooks selected and visual displays (Eisner, 2002). It includes the "recognition of exemplary behavior and condemnation of blameworthy behavior" (Monteverde, 2013, p. 386). It even includes the seating arrangements in the classroom (Halstead, 1996).   These unintentional teachings can often have "more enduring effects than those that are intended and consciously sought" (Jackson et al., 1993, p. 44). It is also worth noting that there is a third curriculum type, the "null" curriculum, which is comprised of that which is not taught (Eisner, 2002). However, for the purposes of this dissertation, the "null"

curriculum will be considered either as part of the explicit curriculum if the omission is intentional or as part of the implicit curriculum if the omission is unintentional.

Controversies

Values education engenders a number of controversies. First, there are difficulties with terminology. The words "values," "ethics," "moral," and "character" are sometimes used interchangeably, and sometimes have very distinct and specific meanings. Consider the following standard dictionary (Merriam-Webster, 2015) definitions:

- Values – the regard that something is held to deserve;

- Character – the mental and moral qualities distinctive to an individual;

- Morals – relating to the rules of right conduct;

- Ethics -- branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct.

For the purpose of this dissertation, the term "values" will be extended to include the individual traits, rules of right conduct, and philosophy that are contained in the other related terms. However, the literature cited may contain references specifically to character, morals, and ethics as well as values. These definitions and usages are explored further in Chapter Two.

I have previously described a number of schools of thought as to how values should be taught. One of the biggest controversies in this field is the conflict between those who believe in the cognitive approach and those who believe in the character approach. Looking at the lighter side of this argument, we have the adherents of the cognitive approach derisively referring to character education as "a bag of virtues" (Kohlberg, 1984; Kohlberg & Hersh, 1977) and adherents of the character approach stating that they would "rather have asbestos in their classrooms" than the cognitive approach to values education (Leming, 1997, p. 38). There has

been a historical dialectic between these approaches, with the pendulum swinging back and forth depending on the zeitgeist of the time. An impartial educator might take the point of view that both approaches have merit, but few educators are truly impartial when it comes to this controversy.

A large part of the disagreement between cognitive and character schools of thought focuses on the source of values. From the cognitive viewpoint, values come from the individual (Leming, 1997). From the character viewpoint, they come from the community (Lickona, 1996). An additional layer is added when one considers that many communities contain multiple sets of values from widely differing cultures. Some would say that there should be a "common core" set of values for everyone (Hirsch, 1988; Lickona, 1996), others would want to acknowledge the diversity of values emanating from the different cultures within the community (Haidt, 2013). This controversy can affect both the explicit and implicit curricula in a school setting.

Consequences of the Problem

There are a number of potential consequences of lack of attention to the relationship between values taught and values experienced. First, the intentional values education curriculum may not achieve its goal of student transformation because of conflicts with what is learned from the unintentional values curricula that is created by the school environment. Students may also deem values education unimportant because the messages that are being intentionally delivered are undermined by day-to-day school life. Second, students may transform in an undesirable way because of mis-educative experiences derived from what they experience during school life. For example, an ultra-competitive school environment may engender bullying and cheating, in spite of a values curriculum that teaches cooperation and honesty. The intentional values

education curricula may be perceived as indoctrination rather than education if the students

perceive that the values are not practiced in the day-to-day life of the school.

These potential consequences focus on student outcomes. Another consequence relates

directly to schools as educational institutions. Inconsistencies between values taught and values

practiced can be perceived as embarrassing problems. As a result, school leaders may ignore

and/or try to hide these inconsistencies rather than learning from them to better understand and

improve the effectiveness of values education.

Thus far, the focus has been on the consequences of a negative relationship between

values taught and values experiences. However, another consequence of not looking at this

relationship is the failure to understand and benefit from the potential of a positive relationship.

In many instances in the three research sites in this study, values that are practiced in the school

enhance and reinforce the values that are taught. Ignoring the positive relationship denies

educators a strong potential tool for creating effective values education.

Purpose of the Study

Having experienced both positive and negative interactions between values taught and

values practiced through my work as an educational leader, my research priority was to explore

the relationship between values that are part of the explicit curricula and values that are part of

the implicit, experienced curricula in educational settings. I particularly wanted to explore:

- The characteristics of the relationship;

- The level of awareness of school leaders and teachers in the school environment

  regarding the relationship and their ideas about how the relationship affects values

  education;

- The theories of actions that leaders and teachers have that might enhance the relationship.

In order to do this, I focused on three values-oriented high schools, that is, high schools whose vision and mission specifically incorporate values. The end result of my exploration is a multiple site case study focused on addressing the guiding research questions.

Guiding Research Questions

My research was guided by three major questions:

- What are the synergies and disconnections between values taught and values experienced that can be identified in schools?

- To what degree are school leaders and teachers aware of the values experienced in general and the interactions between values taught and values experienced?

- What theories of action do school leaders and teachers have about engendering a beneficial relationship between values taught and values experienced?

By focusing on description, perception, and action regarding values taught and values experienced, I was able to collect and analyze a great deal of relevant data. The conclusions I have drawn from this data significantly add to our knowledge about this phenomenon. It is my hope that this knowledge will be used to increase the effectiveness of values education in educational settings.

Definition of Terms

There are several terms in the title of this dissertation that require definition. The terms "harmonies" and "dissonances" have both a literal meaning and are used metaphorically. The dictionary definition of harmony is "the simultaneous sounding of notes to produce a pleasing effect" (Merriam). The key components of this definition for my research are "simultaneous" and "pleasing effect." Through my research, I identified many values in each school environment. The values exist in this environment "simultaneously", creating a relationship between the values.

If the coexistence of these values creates a "pleasing effect," then this is experienced in the school as values harmony. Similarly, values exist in a school environment "simultaneously" with many daily school activities. If the coexistence of the values and the daily life of the school create a "pleasing effect," then this is also experienced in the school as values harmony.   In contrast, the dictionary defines dissonance as "the tension or clash of musical elements." The term "dissonance" is used in my research to represent situations in which there is tension relating to values with the school environments. The tension can be between specific values, groups of values, and/or values and actions or activities happening with the school. The tension is generally perceived to be problematic but could also be potentially beneficial in terms of creating "teachable moments."

Another phrase in the title requiring further definition is "values-oriented high schools." "High schools" refers to the typical configuration in the United States of grades 9 through 12 in one educational unit. However, this could have encompassed a vast range of schools. Because my research focuses specifically on values education, I narrowed the potential research environments to high schools whose educational philosophy and objectives includes an emphasis on specific values.   In values oriented schools, the educational philosophy should "outline the values that are deemed essential to a satisfying and effective life" (Tyler, 1949, p. 33). Such schools' educational objectives include "types of values and ideals" that structure the school's educational programs (Tyler, 1949, p. 34). These values and ideals are clearly stated in the value-oriented school's vision and mission statements. It should be noted that the definition and origin of these values differed greatly between the three research sites, and that no judgment was made about the relative worthiness of the specific values.

Significance of the Study

Schools are instrumental in the teaching of values essential for a democratic society (Dewey, 1897). The findings from this study could be used to improve the effectiveness of values education by increasing the understanding of the relationship between values taught and values experienced in educational institutions. Documenting current levels of awareness in three schools might lead to insights into how to enhance the ability of leaders and teachers to perceive and reflect on this relationship. Theories of action could then be developed to maximize the benefits of the relationship for the school. Major beneficiaries of the study would be community leaders, school leaders, educators, and students, and others in the community concerned with values education.

This research also offers a different perspective from other research done in this field. Rather than focusing primarily on the description of the environment, or determining the most effective method of teaching values within the formal curriculum, this study specifically examines the interaction of the environment and teaching methodology. As such, it could be a significant model for the examination of values education in other schools environments.

Review of the Literature

There is a vast amount of literature on values education and values in education, with foci that range from global pronouncements, e.g. "whether we like it or not, schooling is a moral enterprise" (Kohlberg & Hersh, 1977, p. 53) to highly specific research constructs, e.g. "in this study, we evaluated the success of three different ethics strategies to promote ethical maturity of high school students across three classic domains of moral maturity" (DeHanna, Hanford, Kinlaw, Philler, & Snarey, 1997, p. 2). Relevant literature can be drawn from the fields of

philosophy, psychology, sociology, anthropology, political science, religion, and biology, each of which provides a distinct perspective. While for some writers "the philosophical ethics course remains the standard for comparison" (DeHanna et al., 1997, p. 3), others believe that "ethics should be removed from the hands of the philosophers and biologicized" (Haidt, 2013, p. 282). In addition to academic subject areas, values education can encompass a broad spectrum of human experience, including the family, the public school classroom, the religious school classroom, and daily life (McClellan, 1999).

   With such a wide range of literature on which to draw, it is necessary to focus this literature review on that which will be most relevant to the statement of the problem.   There are a number of key concepts imbedded in this problem that the literature can illuminate: (a) values terminology; (b) goals of values education; (c) theories of learning about values; (d) theories of learning and curriculum development; (e) the nature of educational settings in which values are taught; and (f) how the theories translate into day-to-day practices of students, teachers, and leaders. The literature review examines and analyzes the writings that addresses each of these key concepts, making connections to the research whenever possible.

   The topics examined included potential goals of teaching values in schools, ways in which values are commonly taught, the complex and interacting roles of curricula and the school environment (both general and specific) in values education, and an analysis of the major players in values education, students, teachers, and leaders. While the literature on these topics is quite diverse, there are a number of common themes that relate to the focus of this dissertation, i.e., the relationship between how values are taught and experienced in school environments. These common themes include:

- There is tension between communal and individual values, and also tension in how these values are used for decision making within school environments.

- There is simultaneously a desire for students to transform and a fear of indoctrination; a desire for leaders and teachers that will enable a reflective and collective values process and leaders and teachers who have a strong personal sense of values and will give answers to difficult moral questions.

- There is tension between external and internal standards and expectations in teaching values in a school environment. The literature depicts schools as both isolated environments and microcosms of real life. The line between explicit and implicit curricula is much more blurry and complex than common definitions depict.

- There is a tension between the desire to honor schools' histories, traditions, and cultures and the desire for evolution or even revolution to meet pressures of a changing environment.

In short, there are no commonly agreed upon answers or prescriptions for the one best way to teach to create a values-driven school that consistently teaches values in everything it does. All of the topics addressed in the literature review, i.e., goals of values education, theories of values education, the school environment, and the people within the school, play an important role. However, the literature provides essential background for understanding the subject of values in general and values education in educational institutions. Table 2 provides a summary of the sections of the literature review, how the literature relates to the research, and the key authors within each section.

Table 2

Summary of Review of Literature

Topic	Major Points	Relationship to Research	Primary Sources
Terminology definitions	Values education terminology definitions – theory and usage	Clarification of basic terms related to the research focus	Goodlad, Bennett, Kohlberg, Lockwood, Leming
Expectations of schools for teaching values	Description of the many interrelated reasons why values are taught in schools	Baseline for motivation behind development of explicit values curricula	McClellan, Goodlad, Meier, Ben-Porath, Pekarsky, Kress & Elias, Pass & Willingham
Values Education Schools of Thought	Description of cognitive, character, social emotional, religious and fusion schools of thought for values education	Common approaches to teaching values in explicit curricula	Kohlberg, Lickona, Noddings, Vryhof, Haidt, Etzioni, Scheffler, Tyack, Rokeach, Schwab
Jewish Values	Description of Jewish values education as a subset of the religious school of thought	Background knowledge for understanding the values taught in the Jewish day school research setting	Rotstein, Ingall, Ingall & Kress, Schein, Cohen, Rosenak, Alexander
Transformation, experience, and indoctrination	Analysis of how values education learning occurs	Background for learning processes for values education in the research settings	Mezirow, Jarvis, Dewey, Jackson, Copp, Ingall
Explicit and implicit curricula and school environment	Description and analysis of types of curricula and their relationship to the school environment	Necessary background for understanding the boundaries of gaps identified in the research	Eisner, Goodlad, Jackson, Tyler, Schwab, Hirsch, Pekarsky, Lightfoot, Wren, Peterson & Deal
Educational Settings	Democratic public, Jewish day, and charter schools as	Background information about the three types of school	Ferrero, Seider, Kohlberg, Expeditionary

	environmental subsets	settings in the research	Learning website, Kardo, Maldus, Pekarsky, Meier, Lightfoot, Roso
Values and the People in the School Environment	Students, teachers leaders	Description of development, roles, and theories relating to the key research participants	Donnelly, Wood, Stewart & Healy, Levingston, Haidt, Lickona, Lortie, Kohn, Kiss & Euben, Jackson, Goodman & Katzew, Goodlad, Kegan & Lahey, Sergiovanni, Evans, Brown, Kotter, Aron, Collins, Heifetz & Laurie

Design of the Study

This research was done using a qualitative design. As noted previously, the subject of values education is highly complex. Using a qualitative design enabled me to capture multiple viewpoints and meanings within this topic. It also allowed for development of thinking by research participants as each interview progressed. The specific qualitative method used was embedded multiple case studies (Yin, 2014). The case study method is a highly suitable approach for an in-depth study of a specific phenomenon within a particular setting. Since my research focused on the phenomenon of gaps between explicit and implicit values curricula in educational settings, the case study method was an appropriate research method. The inclusion of multiple environments in this research added additional insights into the phenomena.

The research was conducted in three values-oriented high schools located in the northeastern United States: a democratic school within a public school, a pluralistic Jewish day school, and an expeditionary learning charter school. In order to maintain the anonymity of the

schools, each of the three research sites has been given an alias that will be used from this point on in this dissertation. The democratic public school will be referred to as the Red School. The pluralistic Jewish day school will be referred to as the Blue School. The expeditionary learning charter school will be referred to as the Green School. These aliases were selected based on the colors of my research notebooks and have no relationship to the actual names of the institutions.

Values-oriented settings were chosen because in order to better understand the relationship of values taught and values experienced, it is useful to have institution-wide, acknowledged values. High schools were chosen in order to restrict the scope to a specific age group, because adolescence is a key period for values exploration (Stewart & Healy Jr., 1989), and because a model for describing explicit and implicit values curricula existed from previous case studies (Jackson et al., 1993). The schools chosen were all located in the northeastern United States in order to limit variables by consolidating geography and for the geographic convenience of the researcher. The research focused on three different types of values-oriented schools in order to provide the opportunity to observe similarities and contrasts and to maximize the opportunities to see different types of harmonies and dissonances. All of the schools were relatively small and located in suburban areas. The schools were selected because each had a particular values focus, e.g. democratic, Jewish pluralistic, and expeditionary.

Data were collected through interviews of leaders and teachers, observations of classrooms and common spaces, and document reviews. Specific protocols were developed for each type of data collection. The data were coded and analyzed to discern themes, both those established prior to starting the research and those discovered during analysis of the data. Areas of particular interest were values types, sources of values, the intersection of personal and institutional values, and educational dilemmas.

Delimitations of the Study

Delimitations are defined as characteristics that limit the scope and define the boundaries of research that are within the researcher's control (Simon, 2011). In addition to the major delimitations of the choice of topic and research questions, I also constructed a number of parameters to maximize the relevance of the research and ensure that its scope was manageable. I chose to focus on values-oriented high schools as the school environments most likely to provide data that would illuminate the problem and answer the research questions. I selected such schools that were located in the Northeast for geographic convenience. I chose school leaders and teachers as the primary research participants because they are the curricular decision makers. I chose to exclude students as direct participants (although they did participate indirectly through observations and written documents) because of difficulty in access and the need to restrict data collection to a manageable task.   I chose to exclude an exploration of the role of family members and others in the community because my primary focus was on the school environment. Although these delimitations contracted the scope of the research, I believe that this contraction enhanced the research by increasing the likelihood of collecting data that directly related to the guiding questions. Table 3 presents a summary of the delimitations, their descriptions, and my rationale in making them.

Table 3

Rationale for Delimitations

Delimitation	Description	Rationale
Values-oriented	Case studies will focus on schools whose education philosophy and objectives are centered around specific values	In order to understand the relationship of explicit and implicit values curricula, it is necessary to have institution-wide, acknowledged values

High Schools	Schools configured around grades 9 through 12	Wanted to focus on one age group; had model for describing explicit and implicit values curricula from previous (Jackson) study of high schools
Northeast	Region including MA, ME, NH, and VT	Wanted to limit variables by consolidating geography; geographic convenience for the researcher
Types of Schools	Public, charter, parochial	Different types of schools provide the opportunity to observe similarities and contrasts; wanted to maximize the opportunities to see different types of gaps and alignment strategies
Focus on adults within school	Leaders and teachers	Focus on curricular decision makers
Not including influences outside of the school	No data collection from students' families or others in the outside community	Would result in too great scope and complexity

Chapter Outline

The following list gives a brief overview of the contents of each of the chapters of this dissertation:

- **Chapter One – Introduction** includes (a) an overview of the dissertation topic; (b) a description of the researcher's personal background as it relates to the problem and purpose of the study (c) a statement of the problem; (d) a summary of the purpose of the study including the guiding questions; (e) definitions of terms; (f) a discussion of the

significance of the study; (g) a description of the bodies of literature covered in Chapter Two; (h) a synopsis of the study design and methodology; (i) delimitations; and (j) a summary of the dissertation chapters.

- **Chapter Two – Review of the Literature** includes information the supports this research derived from literature relating to (a) educational theory; (b) values education theory and practice; (c) observations and descriptions of the school environment in general; (d) observations and descriptions pertaining to the environment and values education in democratic schools, Jewish day schools, and expeditionary schools; (e) values development in high school students, (f) characteristics of teachers and teaching; and (g) the relationship of leadership theory and values;

- **Chapter Three – Design of the Study** includes (a) an overview of the research design; (b) a description of the research participants and settings, (c) an explanation of the development of research instruments; (d) a description of data collection procedures; (e) a description of the processes used to analyze the data including units of analysis and perspectives used to organize data; and (f) a discussion of the research delimitations, limitations, and field research issues;

- **Chapter Four – Results** includes reporting of the data and findings from the study. The findings are organized in sections focusing on (a) background information about the research sites, (b) descriptions of the types of values found in the schools, (c) descriptions of the relationship between the values taught and values experienced in the school, (d) answers to the three research questions based on the data obtained from the research.

- **Chapter Five – Summary, Discussion, Future Research, and Final Reflections** includes (a) a summary of Chapters One through Four; (b) discussion of the findings and

their significance; (c) description of possible "next steps" to extend the research; and (d)

final reflections on the research.

CHAPTER TWO: REVIEW OF THE LITERATURE

There is extensive literature on values education, with foci that range from global pronouncements, e.g. "whether we like it or not, schooling is a moral enterprise" (Kohlberg & Hersh, 1977, p. 53) to highly specific research constructs, e.g. "in this study, we evaluated the success of three different ethics strategies to promote ethical maturity of high school students across three classic domains of moral maturity" (DeHanna, Hanford, Kinlaw, Philler, & Snarey, 1997, p. 2). Relevant literature can be drawn from the fields of philosophy, psychology, sociology, anthropology, political science, religion, and biology, each of which provides a distinct perspective. While for some writers "the philosophical ethics course remains the standard for comparison" (DeHanna et al., 1997, p. 3), others believe that "ethics should be removed from the hands of the philosophers and biologicized" (Haidt, 2013, p. 282). In addition to the academic subject areas, values education can encompass a broad spectrum of human experience, including the family, the public school classroom, the religious school classroom, and daily life (McClellan, 1999).

With such a wide range of literature on which to draw, it is necessary to focus this literature review on that which will be most illuminating for the purposes of this study.   In order to organize and focus this chapter, I returned to the statement of the problem: "The problem this study will address is the lack of understanding about the relationship in educational settings between values that are explicitly taught through curriculum and values that are practiced through leadership, relationships, process (day-to-day organizational functioning), and environment" (Chapter One).   There are a number of key concepts embedded in this problem that the literature can illuminate: (a) values terminology; (b) goals of values education; (c) theories of learning about values; (d) theories of learning and curriculum development; (e) the

nature of educational settings in which values are taught; and (f) how the theories translate into day-to-day practices of students, teachers, and leaders. This review will examine and analyze the literature that addresses each of these key concepts, making connections to the research whenever possible.

Values Terminology

There is general agreement in the literature that education incorporates not only academic pursuits, but also "the cultivation of significant values, virtues, and attachments" (Carr, 2006, p. 444). It is important that schools help their students "develop insights into the values and characteristics of . . . the groups of which one is a member" (Goodlad, 2004, p. 54). However, the literature has many names for this type of study. The words "values," "virtues," "ethics," "morals," and "character" are sometimes used interchangeably, and sometimes have very distinct and specific meanings. All of these terms are related, in that they are derived from common philosophic and religious sources (Bennett, 1993, 1994; D. Brooks, 2015; Hirsch, 1988; McClellan, 1999) and encompass both systems of behavior and behavioral actions. In other words, each can be looked at as individual traits or behaviors or as a way of being in the world. For example, Bennett's (1994) virtues include self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, loyalty, and faith. However, he also states that together they make up a form of "moral literacy that will enable them (children) to make sense of what they see in life and, we may hope, help them live it well" (page 11).

The most common terms used to describe "the acquisition of values" (Kohlberg & Hersh, 1977, p. 53) include "moral education" (Bennett, 1994; Kohlberg & Hersh, 1977; McClellan, 1999), "character education" (Lickona, 1996), "ethics education" (DeHanna et al., 1997), "values clarification" (Leming, 1997), and "citizenship education" (Hirsch, 1988). It is important to note

that the terms are being used to define a particular type of education, but not necessarily describe

how this education is specifically to be accomplished. For example, Bennett (1993) extolls

virtues and Kohlberg (1977) denigrates them. Yet both call what they are describing "moral

education."

In an effort to minimize confusion, some authors assign specific labels to specific

approaches. For example, the term "values education" has been associated with the technique of

values clarification (Lockwood, 1997), the term "moral education" has been associated

specifically with the process of using moral dilemmas to initiate a process resulting in the

attainment of a higher moral developmental level (Kohlberg, 1984), and the term "character

education" has been associated both with the focus on virtues in the 1950s and with the revival

of this focus in the 1980s (Leming, 1997).

Because of this kind of assignment, there can be confusion between when they are being

used to describe a generic topic and when they are being used to describe a specific educational

approach. For example, character education has been used to describe this form of education in

general, as in, "Character education is the intentional effort to develop in young people core

ethical and performance values that are widely affirmed across all cultures. To be effective,

character education must include all stakeholders in a school community and must permeate

school climate and curriculum" (character.org, 2014, p. 1). However, it can also be used to

describe a specific approach, i.e., "The six pillars of character is a framework for teaching good

character and is composed of six ethical values (characteristics) everyone can agree upon:

trustworthiness; respect; responsibility; fairness; caring; and citizenship" (charactercounts.org,

2017, pp. 5-6). Authors who use the word "character" may or may not be endorsing the practice

of character education; for example, in a study endorsing a cognitive approach (often portrayed

as the antithesis of the character approach), we find the following sentence "In this way, moral sensitivity contributes directly to moral motivation and the building of moral character" (Pass & Willingham, 2009, p. 24). The potential confusion is highlighted as follows: "the phrase character education . . . refers to almost anything that schools might try to provide outside of academics, especially when the purpose is to help children grown into good people. In the narrow sense it denotes a particular style of moral training, one that reflects particular values" (Kohn, 1997, paragraph 2).

The concepts involved in values education are complex, and descriptions may include the use of multiple terms. For example, Goodlad (2004) lists the following as "moral and ethical character goals": "develop the judgment to evaluate events and phenomena as good or evil; develop a commitment to truth and values; learn to utilize values in making choices; develop moral integrity; and develop an understanding for the necessity for moral conduct" (p. 54). In this description, the terms "values," "moral," and "ethical" are all necessary to describe a very complicated educational process.

When reviewing literature relating to values education, it is necessarily to be careful to distinguish the practices and principles from the labels used to represent them. I have chosen to draw from all the literature that seems relevant to my research and look at principles and practices described, regardless of what terminology has been used by the authors. What I have chosen to call "values education" encompasses all of the different approaches.

Expectations of Schools in Teaching Values

A great deal has been written about how schools teach values with proponents of different methods disagreeing vociferously as to the efficacy of their preferred method and their misgivings about other approaches. These various methods will be described in detail in the next

section of this chapter. However, before the "how" of values education is considered, it is important to examine the "where," i.e., school, and the "why," i.e., the hoped for outcomes.

Teaching values education in schools began in the nineteenth century as a reaction to changes in the work force and resulting changes to communities and schools (McClellan, 1999). Prior to this, the primary locations in which values were taught were the home and houses of worship. Teaching values in the schools was viewed as a way to social waves of immigrants coming to the United States from other countries. The creation of a "vast new system of nonsectarian public schooling" (McClellan, 1999, p. 31) made it possible to both avoid teaching religion directly in the classroom while continuing to instill nonsectarian Christian values. The hope was that by teaching values to everyone in a public forum, social harmony would be achieved.

The shift of values education to schools had a number of consequences, some intentional, some not. It accelerated the acculturation of immigrants, and enhanced the connection of values and citizenship. However, it also created conflicts between what was experienced in houses of worship and home and what was taught in schools and increased denominationalism (McClellan, 1999). Regardless, the role of the non-religious school as a primary conveyor of values to children and youth was enmeshed in the goals of education in the United States.

The literature acknowledges the central role of both public and parochial schools in teaching values. Writers in this field start from this common point, regardless of the divergence in their subsequent approaches. Schools are "expected to teach the young how to discern the values inherent in human behavior" (Goodlad, 2004, p. 55). Schools are to be considered "moral enterprises" (Kohlberg & Hersh, 1977, p. 53) and are "the only way to truly educate kids well – whether we're thinking of their sheer intellectual competence or if we're thinking of their

qualities of heart and mind" (Meier as quoted in Stager, 2002, p. 42). However, while there is

agreement that schools are central to the teaching of values, there is great disagreement as to

what the goals of this education should be. Goals expressed in the literature include:

- We teach values so our students can be the best people they can be (DeHanna et al., 1997;

  Ferrero, 2005; Goodlad, 2004; Kohlberg & Hersh, 1977; Pass & Willingham, 2009;

  Pekarsky, 2007);

- We teach values to make the world a better place (Fenyvesi, 1997; Kress & Elias, 2006;

  Pass & Willingham, 2009; Pekarsky, 2007);

- We teach values so that our students can succeed in life (Ben-Porath, 2013; J. Jacobs,

  2013);

- We teach values so that our students will be good citizens (Anderson & Gurnee, 2016;

  Ben-Porath, 2013; Carr, 2006; Goodlad, 2004; J. Jacobs, 2013; D. W. Meier, 1997; Smith,

  1998);

- We teach values so that our students will be culturally literate (DeHanna et al., 1997;

  Hirsch, 1988; McClellan, 1999; Pekarsky, 2007; Seider, Novick, & Gomez, 2013);

- We teach values because otherwise our society will not survive (Ben-Porath, 2013;

  Goodlad, 2004; McClellan, 1999; D. Meier, 2007; Pass & Willingham, 2009; Seider et al.,

  2013).

These goals are not mutually exclusive, and generally more than one goal can be found in each

piece of literature. They form the underlying structure to all of the specific values education

methodologies. The following sections will examine the literature associated with each of these

goals.

Teaching Values to Create Good People

The goal of teaching values to create good people assumes that one of the roles of the school is to "teach the young how to discern the values inherent in human behavior" (Goodlad, 2004, p. 55). However, it is not enough just to see the connection between values and behavior; if students are to become "excellent human beings," they must develop "habits of action that lead naturally to right action" (Pass & Willingham, 2009, p. 26). This can involve a school-wide infrastructure that develops the "qualities of mind and heart that lead a person to do the right thing in the right spirit" (Pekarsky, 2007, p. 427). The process of becoming a good person through the agency of education is associated both with transformation (Kohlberg & Hersh, 1977) and maturation (DeHanna et al., 1997). It would seem somewhat self-evident that schools would want to help students become good people. However, academic goals, such as the goal of producing students who earn good test scores are seen as contradictory to the goal of producing students who are good people (Ferrero, 2005).

Teaching Values to Make the World a Better Place

The first values education goal focused on making students good people with sound "moral reasoning, moral affect, and moral behavior" (DeHanna et al., 1997, p. 1). In contrast, the second goal focuses less on the benefits to individuals and more on the both the school community and the greater societal community. In one study, focusing on the impact of various types of values education, one student commented, "Ethics helps us to make better decisions, so that we can make the world a better place to live in" (Pass & Willingham, 2009, p. 8). In other words, values education changes the students so that they can change the world for the better. Similarly, Pekarsky (2007) comments, "to foster a thriving community of a certain kind necessitates the cultivation of individuals whose qualities of heart and mind are congenial to its requirements" (p. 426). The idea that a key value to be taught is that of making the world a

better place is inherent in such disparate sources as Jewish thought (Pirkei Avot 2:21), in many

schools that focus on environmental education (Fenyvesi, 1997), and in theories of social

emotional education (Kress & Elias, 2006).

Teaching Values so that Students Can Succeed in Life

The goal of making the world a better place is altruistic in a communal sense; if the goal

is achieved, everyone benefits. However, there is also a strand of thought in the literature that

the purpose of teaching values is so that individuals will have a better chance of succeeding in

life, rather than that the community as a whole will benefit. Some researchers have noted that

having strong values is positively correlated with educational achievement (Ben-Porath, 2013).

By teaching such values as honesty, perseverance, respect, and responsibility, schools teach "the

behaviors and attitudes that will help students navigate the larger world as they move through

high school, college, and the professional work place" (J. Jacobs, 2013, p. 3). On the other hand,

there is recognition that "performance and character have plenty of overlap, but they are not

identical" (J. Jacobs, 2013, p. 3).   In addition, if the schools promote individual values at the

expense of the good of the community, they run the risk of producing "competitive individualists"

(Pekarsky, 2007, p. 424) rather than good people.

Teaching Values to Create Good Citizens

The goal of teaching values in order to create good citizens is one of the most common in

the literature (Anderson & Gurnee, 2016; Ben-Porath, 2013; Carr, 2006; Goodlad, 2004; J.

Jacobs, 2013; Smith, 1998; Stager, 2002). It is therefore important to analyze the components of

the connection between values and citizenship. First, there is recognition that there are "civic

virtues that create a vibrant civic and public sphere" (Ben-Porath, 2013, p. 111). These may

include "perseverance, compassion, integrity, self-control, courage, wisdom, gratitude, and

respect" (J. Jacobs, 2013, p. 9). In order to make their students good citizens, schools must be involved in the "cultivation of significant values, virtues, and attachments" (Carr, 2006, p. 444). There is a strong relationship between being a good person and being a good citizen, and it is the schools' responsibility to accomplish both goals.

Secondly, the teaching of values is important specifically for students who are citizens of a democracy because "the habits of tolerance, or thoughtful debate and community involvement necessary for a democracy to flourish are not innate. They must be taught, exercised and owned" (Smith, 1998, p. 55). Democracies can only succeed if their citizens participate. It is the role of the schools to encourage such participation (Anderson & Gurnee, 2016; Goodlad, 2004; Stager, 2002). However, it is important to note that schools do this not only through formal curriculum, but also through the examples set by the leaders and teachers, as in the following statement, "If we are to make good citizens of the young, . . . then the teachers of the young need themselves to be models of good character" (Carr, 2006, p. 453). Thus, teaching values for citizenship is a mentoring as well as instructional process.

Teaching Values to Encourage Cultural Literacy

This education goal expands the role of values beyond the political sphere of democratic citizenship to encompass a larger sense of the "American public culture" (Hirsch, 1988, p. 99). In this view, the values of "tolerance, equality, freedom, patriotism, duty, and cooperation" form a "civil religion" (p. 100). This "religion" forms a part of "cultural literacy" (p. 100). This goal has two components that work together. First is the focus on values as a key component of a common culture. It is necessary that students "develop insights into the values and characteristics of the civilization of which one is a member" (Goodlad, 2004, p. 54). Values can "help students understand their role in society" by providing "common goals and common

learning" (Seider et al., 2013, p. 146).   Indeed, in looking at lists of values included in the literature it does seem as if the same ones are cited over and over again. Kohlberg (1977) pointed this out somewhat facetiously: "Schools have been preaching a "bag of virtues" approach – the teaching of a particular set of values which are peculiar to this culture" (p. 54). In the same way that it is generally accepted that all schools teach the English language, mathematics, and science in some shape or form, it seems to be generally accepted that certain values are common to all academic endeavors.

It is telling that the description of these common values is a "civil religion" (Hirsch, 1988, p. 99).   In fact, the roots of this "civil religion" come from actual religion. The goal of values education in the 19th century was to "teach children universal moral values and a generalized Protestant religion" (McClellan, 1999, p. 33). It is therefore not surprising that the goal of teaching common values is often expressed in religious terms, e.g. "a conception of the good life and good society . . . assumes a kind of sacred status" (Pekarsky, 2007, p. 432) and "youth require exposure to transcendental values and ideologies" (Seider et al., 2013, p. 144).   While there is no overt religion in cultural literacy values goals, educators still perceive religious overtones in this concept. For example, Lickona, a major proponent of character education, has been called "a menace with his religious agenda for the schools" (Ingall, 1997, p. 556). The presence of a cultural acceptable values curriculum in public schools can be perceived as an equivalent process to religious education as seen in the following parental comments: "we would have liked to send our kids to a Christian school, but we couldn't afford it. This school (a public charter school) has values" (J. Jacobs, 2013, p. 1).   While the recognition of common cultural values makes for a "growing consensus that certain values should be universally promoted"

(DeHanna et al., 1997, p. 3), it is also reminiscent of past attempts to teach values clearly based on religion in a non-religious environment.

Teaching Values to Prevent Moral Disaster

Up to this point, the goals for values education that have been discussed all "accentuate the positive;" the desired products are good individuals, a better world, a strong community, good citizens, and increased cultural literacy. These viewpoints correlate with an optimistic view of human nature. However, there is also literature that takes a more pessimistic perspective, in which the goal of values education is to avoid a negative outcome rather than create a positive one. This is the dark side of values education; one in which the best possible outcome is the absence of wrong rather than the presence of right. Historically, interest in values education has often gone in hand in hand with a concern for the moral condition of society in general and youth in particular (McClellan, 1999). For example the "social and political disruptions that accompanied democratization, the westward movement, and the breakdown of the family economy" (McClellan, 1999, p. 31) all created concern in the 19th century that led to an increase in values education in public schools. Similarly, the perceived "troubles of youth in modern America" (p. 80) stimulated a revival of interest in values education in the 1960s and 1970s (McClellan, 1999). One of the justifications of focusing on the examination of moral dilemmas in the classroom cited by Kohlberg (1977) is the inverse relationship between moral reasoning and delinquent behavior.

Currently, a "perceived decline in moral and ethical values in contemporary American life has promoted renewed interest in moral education" (Pass & Willingham, 2009, p. 24). A quick perusal of newspaper headlines supports the statement that "more than ever before, humankind is confronted with confusion regarding the nature of man, conflicting values systems,

ambiguous ethical, moral, and spiritual beliefs, and questions about his own role in society"
(Goodlad, 2004, p. 53-4). There is a perception that "students today are more emotionally and
behaviorally troubled, more depressed, more stressed, and less ready to learn in depth" (Seider et
al., 2013, p. 1). Educational institutions have turned to values education as a way of reversing
the decline in young citizens and "once again generating a virtuous public" (Ben-Porath, 2013, p.
111).   In this dark view, it is important to have values education in the schools in order to
correct a corrupt moral culture. This perspective is also supported by the many "light versus
dark" modern morality plays in popular culture such as *Star Wars* and *Game of Thrones*.

While the vision of values education as a bulwark against encroaching societal collapse
and chaos is prevalent in the literature, it is important to note that there is also a dark side to the
dark side – the prevalence in the literature of extreme skepticism regards schools' ability to
accomplish this goal. In the words of John Goodlad (2004), "it is difficult to be sanguine about
the moral and ethical learnings accompanying any of the experiences of schooling" (p. 241).
Indoctrination can take the place of education, as in the following example "Character cards are
given to students every two weeks with a list of possible infraction on their back" (Ben-Porath,
2013, p. 120). Another undermining factor is competition, and the lack of "anything designed to
deliberately cultivate the values and skills of constructed social interaction and group
accomplishment" (Goodlad, 2004, p. 241). There is fear of a "new K-12 drive to turn schooling
into a business – with the bottom line being test scores, test scores – which isn't even good for
business" (D. Meier, 2007, p. 1). There is a perception that schools have shifted away from
values education to focus on academic subjects (Ben-Porath, 2013) and "a market focused model"
(Ekanayake, 2013, p. 2), to the detriment of both students and society. While these assessments
are discouraging, they exist simultaneously (and sometimes within the writings of the same

authors) as the more positive visions of values education. There is no doubt an element of truth in both perspectives.

Schools of Thought in Values Education

Having explored the goals of values education as a foundation, the next area of literature to be examined is that describing the common approaches to teaching values in educational institutions. There are five major schools of thought in values education (a) the cognitive school that focuses on values decision making by individuals and includes both values clarification and cognitive development theories; (b) the character school of thought that focuses on the instilling of communal virtues; (c) the social emotional school of thought that sees values as tools that enhance caring relationships; (d) the religious school of thought that emphasizes definitions of values based on holy texts; and (e) the fusion school of thought that incorporates multiple disciplines (including social sciences and biology) and multiple cultures into values education. Each of these schools will be examined in greater detail in the following sections. In addition, the section on the religious school of thought contains a discussion of Jewish values, as this is particularly germane to one of the research locations.

Cognitive School of Thought

The cognitive school of values education starts with the doubts and difficulties of the individual (Scheffler, 1969). The stated purpose of cognitive values education is to develop rational thought in the students, encouraging them to "ask questions, to look for evidence, to seek and scrutinize alternatives, to be critical of their own ideas as well as those of others" (Scheffler, 2003, p. 247). This school of thought believes that values systems can be enduring, but can also be subject to change as a result of personal development and social relationships (Rokeach &

Regan, 1980). A key to this change is the process of self-confrontation leading to the affirmation of personal values (Leming, 1997).

Historically, there were two major cognitive approaches that were widely implemented in schools, values clarification and cognitive/developmental (Leming, 1997). In values clarification, students are guided through a multi-step valuing process that helps them identify their personal values (Leming, 1997). No set values are defined as desirable; each person's values that are identified from the clarification process are considered valid for that individual. The second cognitive approach was labeled cognitive/developmental because of the combination of emphasis on rational thought and Piaget's theories of development. The cognitive/developmental approach assumes that individuals attempt to make sense of their own social experience and that this sense making changes over time (Rest, Narvaez, Thoma, & Bebeau, 2000). These changes can be categorized in six stages of moral development, encompassing punishment/obedience, self-interest, conformity and interpersonal accord, authority and social order, social contract, and universal ethical principles (Kohlberg, 1984). Each individual has the potential to evolve through all of the stages, but not all do. It is therefore important to develop moral reasoning, which can best be done by making students aware of higher levels of behavior to aid in their personal development (Leming, 1997). The key tool used to promote advances in moral reasoning was student discussion of moral dilemmas (Kohlberg & Hersh, 1977). The purpose of teaching these dilemmas was not to find a specific answer, but rather to encourage the students to think in new and more sophisticated patterns.

Much of the support for the cognitive school of thought is in the form of empirical studies, particularly in the form of surveys asking participants to make choices among values (Rokeach, 1974). While the collected data was used to develop and support the theories of the researchers,

the research was also used as an educational tool in giving feedback to the participants regarding potential conflicts between their perceived and actual values (Rest et al., 2000). For example, some of Rokeach's studies showed an inverse relationship between church going and social compassion (Rokeach, 1969). Rokeach also cited the example of a priest who believed that he put the highest value on fulfilling the needs of others but when prioritizing values on the survey placed "living the good life" above "living a life of service" (Rokeach & Regan, 1980, p. 580). This school of thought also uses stories as "philosophic fictions designed to trigger critical thinking" (Noddings, 1997, p. 3).

There are a number of critiques that have been raised about the cognitive school of thought. First, the absence of definitive values is perceived as disturbing (Lickona, 1996; Spector & Prendergast, 2015). The cognitive approach has been criticized as a "value free approach to values education" (D. B. Brooks & Kann, 1993, p. 2). There are practical issues; for example, cognitive/developmental methods are "more suited to research than teaching" (Leming, 1997, p. 40). By focusing on process rather than specific values, this approach makes teachers into facilitators rather than moral experts, a concept that some policymakers and social commentators find offensive (Bennett, 1994; D. B. Brooks & Kann, 1993; Lickona, 2001; Noddings, 1997). The teacher is positioned to act as a guide to students' development, and is most directly involved in the thinking and analysis process. However, in spite of these objections, the concept of basing values education on rational thought is one that is persistent, particularly when dealing with conflicting values (Lickona, 1996).

Character School of Thought

The cognitive school of thought advocates the definition of values and assessment of behavior through a process of individual questioning and analysis. In contrast, the character

school of thought believes in the explicit teaching of a catalogue of "common core" values (D. B. Brooks & Kann, 1993). The rationale is that these values are crucial to maintaining the fabric of society (Bennett, 1994). Thus, the source of values is a centralized communal authority. In order to educate for values, a community must be clear in what it stands for and successfully transmit this clarity to its children (Noddings, 1997). For example, in the United States the Constitution is perceived not only as a political/legal document, but also as a moral one that "expresses our common values" (Bennett, 1994, p. 217). The character approach looks to create a society of "moral persons" that participate in "preserving the principles, the ideals, and the notions of goodness and greatness we hold dear" (Bennett, 1993, p. 13). As previously noted, civic values can be perceived as a "quasi-religion" in American schools (Hirsch, 1988).

The term "character" is widely used in the literature to denote a school of thought focusing on a list of values, often called virtues, that comes from societal authority (Lickona, 1996; Schubert, 1997; Wilkins, 2013). It is worth noting that the word "character" is derived from the Greek word for "engrave" (Merriam-Webster, 2015). Thus, it can be said that character education attempts to engrave society's desired values on the individual, rather than the individual's deciding on his/her own values as in the cognitive school. Character education is broad in its approach; it encompasses thought, feeling, and behavior (Lickona, 1996, p. 4). Proponents of this school paraphrase Aristotle to say that students must "know the good, value the good, and act upon the good" (Lickona, 1996, p. 5). In order for character education to be effective, there must be "an intentional, proactive, and comprehensive approach that promotes the core values in all phases of school life" and the school must be a caring and moral community (Lickona, 1996).

Rather than collecting and analyzing data, the character school of thought relies on stories in the form of parables, proverbs, and biographies. For example, Bennett (1993) sub-titles his *Book of Virtues* "a treasury of great moral stories" and provides many examples ranging from fairy tales to the Bible to illustrate his list of values: self-discipline, compassion, responsibility, friendship, work, courage, honesty, loyalty, and faith (Bennett, 1993). Similarly Brooks (2015) begins with the Biblical story of Adam and proceeds with biographies of such modern day figures as Eisenhower, Frances Perkins, and A. Phillip Randolf to illustrate values such as self-conquest, answering a calling, and dignity (D. Brooks, 2015).

The consistency of the character school of thought is illustrated by examining examples in diverse educational settings. An article discussing values education in Indonesia defines such education as "a conscious and systematic effort in developing the potential of the students . . . (to) better the nation's life in the future" (Jais, Abimanyu, Idris, & Ahmad, 2015, p. 402). Similarly, values education in Israel is described as "the foundation of Jewish education, for nation-building and for boosting solidarity and belonging to the Jewish collective" (Gross, 2013). The US Army also subscribes to the list of character approach, focusing on the core values of loyalty, duty, respect, self-less service, honor, integrity, personal courage, commitment, perseverance, justice, and professionalism; incorporating them into a "warrior ethos" in their initial training of recruits (Williams, 2010). In all of these cases, the common thread is a list of values that is mandated by a centralized communal authority.

The influence of the character school of thought can be seen in both formal and informal curricula in educational settings. For example, packaged curricula such as "Character Counts" focus on six "pillars of character": trustworthiness, respect, responsibility, fairness, caring, and citizenship (Spector & Prendergast, 2015, p. 1). Educational institutions post signs listing

desirable character traits such as courage, honesty, perseverance, and initiative (Jackson, Boostrom, & Hansen, 1993). Slogans are another informal way in which the catalogue of core values are exhibited (Jackson et al., 1993). The connection between the formal and informal presentation of core values will be examined more deeply in the curriculum section.

While the character approach to values education is widespread in practice, little research has been done that supports its claims of effectiveness (Leming, 1997). Another objection is that inherent in this approach is a conflict between human beings' desire to belong to community and equally strong desire for freedom (Noddings, 1997). It should also be noted that starting in the 1950s, there has been a pendulum swinging back and forth between the character approach that embodies the values of the community and the cognitive approach that upholds the values of the individual. While a strength of the character approach is the specificity in its list of what people should value, a weakness is in issues that arise when core values conflict in specific situations. When this happens, strong proponents of character education sound remarkably like values clarifiers, e.g., "perhaps the best we can do regarding controversial issues is to teach students the tools of serious and thorough intellectual inquiry, including how to find the best information and arguments on both sides of the issues – then step back, let them inquire" (Lickona, 1996, p. 79).

Another critique of the character approach is that it fails to consider what happens when communities are not homogeneous and therefore generate alternate and possibly conflicting core values (Noddings, 1997). For example, children of immigrants can experience conflicts between the values of their cultural heritage that are practiced in their home and what is taught in school (Vedder, Berry, & Sab, 2008). Schools themselves have become increasingly diverse communities with the potential of values conflicts between their different constituencies (Jackson et al., 1993). And there are certainly many influences from the home, the media, and from peers

that may conflict with the values taught in school (Halstead, 1996). Providing a catalogue of core values brings clarity to what society values only if there is a cohesive society. Otherwise, "even the best critical thinking cannot resolve some of the deepest human dilemmas" (Noddings, 1997, p. 12).

Social Emotional School of Thought

Seeing values education through a character lens, the ideal product is a good citizen who "functions well in society and lives by its law and norms" (Thornberg, 2008, p. 55). In contrast, the social emotional school of thought seeks to produce a person who is "whole" in that their emotions and intellect are integrated (Elias, 2003). Thus, there is a focus on relationships and care rather than principles and justice (Noddings, 1986). In this school of thought, it is the responsibility of the educational setting to develop an environment in which caring can flourish. This environment is based on personal experiences of being cared for which then are translated into values that create a caring community.

There is a great deal of congruence between the social emotional and character schools of thought. Both share a concern with the lack of moral center among children (Elias, 2003; Lickona, 1996). Both focus on a set of core values and seek to develop students with "good character."   However, for the social emotional school, the acquisition of social emotional skills is a necessary prerequisite to the successful teaching of values (Goleman, 2006). The character school of thought is perceived to be "one size fits all" rather than taking into account individual social and emotional development (Price, 2005). A final difference between the two approaches is that the authority for values in the social emotional approach rests within the power of human relationships rather than the authority of society (Bergman, 2004).

For proponents of the social emotional school of thought, the aim of education is to "produce competent, caring, loving, and lovable people" (Price, 2005, p. 72). In order to "be a good student, citizen, and worker" (CASEL, 2013, p. 9), children need to know themselves and others, care for others, make responsible decisions, and act ethically (Elias, 2003). Social emotional learning can provide the "essential skill foundation for achieving positive outcomes such as responsible and respectful behavior" (CASEL, 2013, p. 10), and is a crucial part of becoming a contributing member of society.

Starting in the 1990s, programs addressing social emotional learning have become increasingly prevalent in educational settings. Social emotional learning has become an "organizing umbrella" for many curricula dealing with such areas as "character education, violence prevention, anti-bullying, drug prevention, and school discipline" (Goleman, 2006). By focusing on the "emotional fabric of a child's life" (Goleman, 2006, p. 261), the school can encourage the development of an environment that promotes values. Lessons are incorporated into the daily life of the student so that the emotional learning eventually becomes ingrained. Because of its ubiquity, social emotional learning "may look mundane, but the outcome–decent human beings–is more critical to our future than ever" (Goleman, 2006, p. 263).

There are five core competencies of social emotional learning: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making. This is done in the context of "supportive relationships" (CASEL, 2013). Common tools used by this school of thought are collaborative projects and peer mentoring. Social emotional learning recognizes that people feel first and think second, particularly in situations involving difficult choices (Goleman, 2006). Therefore, in order to make the right ethical decisions, students need to be given the skills to understand and manage their feelings. It is "not enough to lecture

children about values; they need to practice them, which happens as children build the essential emotional and social skills" (Goleman, 2006, p. 286).

A key difference between the character and social emotional schools of thought is found in their concepts of "caring." In the character approach, caring is embedded in the school community (Lickona, 1996). Social emotional learning takes a more holistic approach and looks to develop caring not only in the school, but also in the family and the greater community (CASEL, 2013). Caring is a product of empathy, of being able to move beyond a self-centered focus to being able to take another person's perspective (Goleman, 2006). It is important to note that a key factor in the development of the social emotional school of thought was the rejection by feminists of both the cognitive and character approaches in favor of an emphasis on caring (McClellan, 1999). While social emotional learning recognizes the importance of many values, the concept of caring is central to this school of thought (Elias, 2003).

In the social emotional approach, caring that is centered in personal relationships defines ethics (Bergman, 2004). Analysis of "how to establish, maintain, and enhance caring relations" (Noddings, 1986) is a key component of this school of thought. Distinctions are made between natural caring, such as a connection between mother and child, and ethical caring, which is an outgrowth of relational encounters (Noddings, 1986, p. xiv). There is a strong link in this analysis to constructivism in that reflection on experiences of caring and uncaring form the basis of "our ethical ideals" (Noddings, 1986, p. xvi). Values education comes from making meaning from human encounters rather than by self-analysis (cognitive school) or inculcating lists of desirable values (character school).

Religious School of Thought

The religious school of thought focuses on values as created by a spiritual force or entity. While this school of thought encompasses values education practices from many religions, it also includes a focus that is spiritual but unconnected to a specific religion or religious observances (Rodger, 2000). A religious or spiritual focus typically involves a willingness to suspend critical standards and to focus on values as a means of evolving towards a higher form of existence. In subscribing to the religious view, educators believe that morality must be connected to its religious roots in order to be compelling (Etherington, 2013). It should be noted that religion can also inform the list of virtues approach, providing a "grand narrative to situational moral values" (Etherington, 2013, p. 206) and that "for many Americans, the first and foremost moral guide is their own religion" (ASCD, 1988, p. 6). It may also become part of the national values (Gross, 2013; Jais et al., 2015). However, the religious school of thought emphasizes a separation of values from the temporal world and an ultimate goal of transformation (Harkness, 2008) rather than responsible citizenship. Religious values education calls upon students to "break the flow of long-established patterns of behavior" (Ingall & Kress, 2008, p. 295) and incorporate abstract religious values into their everyday lives.

Because the religious school of thought encompasses a wide variety of religious and spiritual movements, it is difficult to summarize the different sources of values except to say that they originate in the spiritual rather than the temporal world. Generally, the religious values taught are encompassed in the major writings of that religion, e.g., the Bible for Christians, the Torah and Talmud for Jews, the Koran for Muslims, and the Vedas for Hindus. It is important to note that while the basic texts of the values are singular, the interpretations of those texts are widely varied. For example it is possible to take a literal approach to what is written in the Bible (Gilbreath & Wilson, 2001) or use the writings as a starting point for reflection (Ingall & Kress,

2008). For some religious thinkers, religious values education must be strictly theistic (Etherington, 2013). For others, it must incorporate social intelligence (Ingall & Kress, 2008).

In addition to the written material, religious values education uses a number of techniques to allow students to better understand values. Students may be taught to meditate, or to "see no longer blinded by our eyes" (Brooks as quoted by Rodger, 2000, p. 470). Performing good deeds, also known as service learning, as a way to build empathy and exemplify positive values is another common technique, as is both individual and group reflection (Ingall & Kress, 2008). Physical discomfort, such as fasting or contorting the body into difficult poses may also be used as a teaching tool to encourage transcendence of the physical and heighten spiritual understanding (Desikachar, 1995). Conversely, such transcendence may also be inspired by beautiful surroundings, images, and sounds (Merriam, Caffarella, & Baumgartner, 2007).

Public education in the United States has long had a complicated relationship with the religious school of thought for values education (Kiss & Euben, 2010). On the one hand, the constitution mandates the separation of church and state, and therefore there is discomfort with the perception of incorporating something that seems similar to religion into the school curriculum. On the other hand, there is also a long history of teaching morality associated with the prevailing Protestant religion in the schools (Leming, 1997; McClellan, 1999). In fact, the guiding question of the earliest study of values education in the schools (done in the 1920s through Teachers College of Columbia University) was "how is religion being taught" (Leming, 1997, p. 31). Values education has often taken on the language of religion in defining the ideal society as one in which the good are praised and rewarded and the bad are condemned and punished (Lockwood, 1997). Proponents of character education have advocated for "giving religion respect and public encouragement while avoiding sectarianism or intolerance" (Bennett,

1986, p. 217). While current practice usually does not include overtly religious material in

public schools (except perhaps as explorations of multiple cultures), the perception is that the

connection between values and religion has not been completely severed.

Another perspective on the religious school of thought can be found in examining

education within American religious institutions. In such schools, there are powerful and

conflicting tensions. American religious schools have been strongly influenced by general

American trends in education. They have "modified their programs, their structures, and their

curricula" in response to American educational trends (Zeldin, 1983, p. 182). They have adapted

approaches such as the character school of thought to their particular material. For example,

there is a Jewish approach to values education called the "Middot (values) of the month" (Ingall

& Kress, 2008), which is a direct emulation of a character education teaching approach (Lickona,

1996). However, there is also unease with the idea of giving up religious identity in favor of

offering a "smorgasbord of options" (Vryhof, 2004, p. 59). There is a recognition that people

need to be cosmopolitan and understand people from many religions, yet also feel rooted in their

own. This has led to an association of religious values with religious identity (Charme &

Zelkowicz, 2011).

Religious education associates values with the religious community. Recognition of

proper behavior of those inside the religious community is based on proper treatment of outsiders.

For example, "Christian schools should be places that provide opportunities for students to

encounter the stranger in their midst and experience the grace and humility that encourages and

invites the treatment of others as she or he wants to be treated" (Gormas, Koole, & Vryhof, 2006,

p. 13). Similarly, there are numerous admonishments in the Torah to "honor the stranger." In

both cases, proper ethical behavior is to treat outsiders well–-but they remain outsiders. The

focus on insiders and outsiders is a fundamental difference between religious values education within the religious institutions and values education drawing from religious principles within public schools.

Religious believers generally view the values that are part of their respective religions as building blocks of enduring faith. However, the very nature of such an approach often highlights conflicts between the perennial truths of a religion and the commonly practiced values of the society with which the religion coexists. Because there are "pressures of secularization and plurality" (Rodger, 2000, p. 464), there can be a lack of clarity around fundamental values questions. Individuals may learn about religious values, but not really incorporate them in their own "habits of mind" (Mezirow, 1997, p. 5). This may result in values being "reproduced within him (the learner) without their spirit, without his being aware of living within them" (Rodger, 2000, p. 469). Students may become more knowledgeable about religious values, but not achieve personal transformation.

Jewish Values Education

The preceding discussion is a general religious perspective on values education. Given that one of my research locations is a Jewish day school, it is also important to examine the literature relating specifically to defining and teaching Jewish values. There is a vast amount of literature relating to this topic; in order to insure relevancy to my research I have set boundaries of place, perspective, and time. Since the relevant research site is a Jewish day school in the United States, my literature review is confined to examining Jewish values education in this country. Jewish day schools in the United States often affiliate with denominations, and those denominations have different perspectives on such subjects as the proper teaching of values. The research site I have chosen is pluralistic, meaning it does not affiliate with any particular

denomination. The goal of such schools is to provide a comfortable learning atmosphere for all students, regardless of degree of religious observance. That said, the focus of the school is decidedly not traditionally Orthodox, and therefore the literature examined generally has a non-Orthodox perspective.   Similar to values education in public schools, perspectives on Jewish values education have changed over time. Therefore while some of the literature reviews history, most is concerned with current practices.

There are four prevalent themes in the literature on Jewish values that are important to examine as background for my research: (a) sources of Jewish values; (b) goals of Jewish values education; (c) the relationship between Jewish values education and American values education; and (d) the relevancy of Jewish values education in the day-to-day lives of American Jews. The next section of this chapter discusses each of these themes in detail, with the goals of providing a context for the non-Jewish reader and making connections between the specificity of Jewish values education and the more general consideration of values education schools of thought.

Sources of Jewish values. As stated previously, values within the religious school of thought come from God or other spiritual source, and are presented through holy writings. In the case of Jewish values, the major writings are the Torah (the Pentateuch), other Biblical writings, and the rabbinic writings recorded in the Talmud and other sources. Within these sources, there are three separate concepts relating to values that need to be explained in order to understand current Jewish practices of values education; these are "mitzvot" (commandments), "middot" (measures), and "mussar" (instruction). Mitzvot are religious obligations stemming either from the Torah or Rabbinic precepts. It should be noted, "the Torah uses several other terms to indicate laws, but only the word 'mitzvah' is generally used to include all of God's commandments. (Eisenberg, 2004, p. 515). They are the basic rules of Jewish life.   The most

well known Mitzvot are the 10 commandments, but there are many others that concern everything from how to observe the Sabbath, to acting kindly to the stranger, to proper burial rituals. Mitvot are "blueprints for moral and ethical behavior" (Rotstein, 2017, p. 2). The concept of mitzvot assumes that "we behave in certain ways not only for instrumental reasons – because they make the world a better place to live in or make us feel good – but because we are commanded to do so" (Ingall, 1999, p. 69).

"Middot", on the other hand, are moral values, or soul traits (Jaffe, 2016). The literal translation is "measures." One way of explaining this is that "our souls are the measure of how much anger, patience, trust, or humility we have" (Jaffe, p. 101). Another explanation is that "each of us has the full range of human traits, but that what differentiates us is the degree or measure of each trait that lives within our souls." (Morinis, 2007, p. 19). A translation that is more generally used is "virtues" (Reform Judaism, 2017). Some commonly cited middot are kindness, love of learning, loving all creatures, modesty, guarding one's speech, and slowness to anger (Reform Judaism, 2017). Middot derive from the Torah and also from such other Biblical sources as the Book of Proverbs (Ingall, 1999), they are often remembered through vivid explanatory stories in the Talmud. However, "there is no consensus on the single overriding Jewish value, the single path to excellence" (Ingall, 1999, p. 33). Generally, it is assumed that Jewish educators will pick and choose; focusing on middot "robust enough to integrate in text study, literature, Jewish history, or current events" (Ingall & Kress, 2008, p. 292).

Both "mitzvot" and "middot" have long been part of traditional Jewish values education. In fact, in Rabbinic writings there is a relationship between the two; one becomes a virtuous person by fulfilling the mitzvot (Eisenberg, 2004, p. 523). It is also interesting to note that both words have come to have meanings in modern American Jewish life that are different from their

literal meanings. Mitzvot have "in common usage, come to mean "good deeds," and middot

have come to be analogous to virtues (Eisenberg, 2004, p. 515). Both of these current

understandings bring these Jewish concepts closer to American understanding of values but

undermine the essence of the spiritual content of the terms.

In contrast, the concept of "mussar" is a more recent addition. Founded by Rabbi Israel

Salanter in 19th century Lithuania, the goal of the Mussar movement was "promoting greater

inwardness, religious piety, and ethical conduct among traditionally minded Jews" (L. Jacobs,

2017, paragraph 1).   In order to increase religious awareness, proponents of the Mussar

movement believed that to achieve religious awareness, "it was essential to reflect deeply" (L.

Jacobs, 2017, paragraph 4). Descriptions of traditional Mussar practice include what we would

currently understand as meditation: "for at least half an hour each day, the students closed their

copies of Talmud to sit in a darkened room while they rehearsed the Mussar texts" (L. Jacobs,

2017, paragraph 10). In current practice in the United States, the term "mussar" has become

equivalent with mindfulness, reflective, and transformative practices focusing on Jewish

concepts. The Mussar movement incorporated both mitzvot and middot (Eisenberg, 2004).

Mussar practitioners "stressed the proper motivation that a person should have when observing

the commandments" (Eisenberg, 2004, p. 522). In the Mussar tradition, the middot are "soul

traits" that are "the qualities of spirit that make up our personalities" (Jaffe, p. 101). As a key

part of the values system of the Blue School, Mussar beliefs and practices will be examined more

thoroughly in the section of this chapter that focuses on research site values sources.

Goals of Jewish education. The three aspects of Jewish values, "mitzvot," "middot,"

and "mussar" have been used to support different visions of Jewish values education. Similar to

the goals discussed earlier for values education in general, these goals may derive from

perceived benefits of learning about Jewish values, or the problems that arise if one doesn't learn.

Thus, a goal of Jewish moral education can be "determining what is the right thing to do in a

specific setting" (Schein, 1985a, p. 7). Another positive vision would be "we want our students

to embrace Jewish values, to incorporate them into their self-definition of world views" (Ingall &

Kress, 2008, p. 293). However, there is also a starker vision: "Troubled by the degradation,

ugliness, and selfishness in American society, many parents look to the synagogues and Jewish

schools to provide their children with the resources to negotiate a terrain filled with moral land

mines" (Ingall, 1999, p. 6). Sometimes goals referencing both positive and negative are

combined together. For example, one possible goal for Jewish values education is the

"transmission of time-honored norms in order to preserve a beleaguered Jewish people" (Ingall,

1999, p. 7). The first part of this goal is positive – continuity of learning from generation to

generation – but the second part introduces a contrasting view by making it seem as if this

continuity is threatened.

The relationship of Jewish values education and American values education. There

is a binary message implicit in much of Jewish values education in the United States. On the one

hand, there is "interest in the preservation and creative growth of Jewish tradition," (Schein,

1985b, p. 18) but on the other hand, there is great concern about how Jews as a minority function

in the greater non-Jewish society (E. Jacobs, 2012). There is an influencing relationship between

Jewish values education and American values education that goes both ways. Jewish education

in general has been greatly influenced by American education; often Jewish education is seen as

the reactor to American educational trends. For example, it is acknowledged that "we Jewish

educators have always taken our cues, right or wrong, from secular pedagogy" (Ingall, 1999, p.

8) and "Jewish schools must inevitably change in response to forces from the larger environment

of the American culture and social milieu" (Zeldin, 1983, p. 182). Many of the trends in

American values education, e.g., values clarification, cognitive development, character education,

emotional intelligence, have also had proponents within Jewish values education. Jewish schools

often have the same components as secular schools, e.g., curricula, students, teachers, and

classrooms (Lynn-Sachs, 2011). It is therefore logical that whatever current approaches to values

education would be "repackaged" (Ingall, 1999) for Jewish education.

A common metaphor for the Jewish American experience is that of a journey; the Jews

started as a poor, vulnerable immigrant group and eventually became "real" Americans. In the

course of this journey, Jews "came to believe that Judaism and America shared basic values"

(Cohen, Pereira, Roby, & Block, 2005, p. 192). Commonly cited shared values included human

dignity, individual conscience, freedom to enjoy life, liberty and the pursuit of happiness.

This overlapping of values made it possible for Jewish educators to either ignore values

education by assuming values would be taught by public schools, or focus on values as universal

principles rather than something particularly Jewish. For example, consider the following

statement by a Jewish environmental educator, "Unless we can address the deeply religious

questions which lie at the foundation of ecological issues, the fate of clean water and grizzly

bears is forever threatened. The unique views of various cultures – be they Celtic, Hopi, or

Jewish – can inspire us to restore our ancestral spiritual connections to the land" (Fenyvesi, 1997,

p. 58). The educator is drawing on the principles and practices of environmental education, in

which there is growing interest in American schools, relevant to proclaiming concern for the

environment as a universal focus of all religions. Another way this can be seen is in the common

mistranslation of "mitzvot" into an American concept of good deeds that could be straight from

Bennett's (1993) *Book of Virtues,* completely losing the connection to God and to

commandments.

It is important to note that the symbiosis between American values education and Jewish

values education is a two way street. Quite a few of the major thinkers concerned with American

education in general and values education in particular were Jewish, e.g., Scheffler, Rokeach,

Kohlberg, Gilligan, and Schwab. Some of them wrote about education in general, some of them

wrote about both general and Jewish education. It is certainly possible to see patterns of Jewish

thought in some of their work.   An excellent example of this can be found in Schwab's

educational theories (Schwab, 1980). It has been observed that a number of Schwabian

principles, e.g., diverse formulations of problems and solutions, the value placed on extensive

and ongoing dialogues and deliberations, the need to develop open-ended proposals to stimulate

discussion, and the concern with balance and that whatever is done educationally will benefit

both teachers and students are in fact key components of the Talmud (Cohen et al., 2005). The

connections between general American education and Jewish education are deep and varied,

creating forms and priorities in Jewish values education that are not found in Jewish

communities in other parts of the world.

The relevancy of Jewish values education in the lives of American Jews. During the

Passover observance, the story is told of four sons (children in the current American non-gender

specific version) who ask questions. One is wise, one is wicked, one is simple, and one does not

know how to articulate the questions. Ironically, it seems like the wicked child's question is the

most relevant for many Jews today: "what does all of this mean to you?" In other words, many

Jews in America have distanced themselves from the religious aspects of Judaism. This can be

seen in several key statistics from the 2013 Pew study of the American Jewish community ("A

portrait of Jewish Americans," 2013). In the study, 62% of those surveyed said that being Jewish

is a matter of ancestry and culture, and only 15% said that it is a matter of religion. Only 10% of

those surveyed identified as Orthodox (the denomination most concerned with strict religious

observance) while 30% said that they had no denomination at all. 69% of those surveyed said

that leading an ethical/moral life is an important part of being Jewish, as compared to 19% who

said that observing Jewish law is important – just slightly higher than the percentage who cited

the importance of eating traditional Jewish foods. All in all, while 94% of those surveyed said

that they were proud to be Jewish, for the majority, that Jewishness is not defined by religious

observance.

What are the implications of these findings for Jewish values education? First, it creates

a disconnect between "authenticity and relevance" (Rosenak, 1986), particularly with the

concept of "mitzvot." Many of the mitzvot are connected to aspects of religious observance that

the majority of American Jews do not practice (keeping kosher being just one example). Yet a

traditional Jewish approach to values education would teach mitzvot as commandments, not

something optional. On the other hand, "when what we teach by way of moral education is

identical to the moral mandate of secular schools, then the message we convey is that what

Judaism is about, like American civic responsibility, is being a good person. If one's goodness

can be expressed in universal, humanist terms, then why bother being Jewish?" (Ingall, 1999, p.

63).

Many Jewish educational theorists have sought to answer this question, to find a path that

incorporates both relevance and authenticity; that recognizes that Jewish values are both

universal and particular (Rosenak, 1986). Some of the answers include focusing within a Jewish

context on the human choice in solving values dilemmas (Rosenak, 1986), instruction in rules of

morally acceptable behavior (Alexander, 1992), an emphasis on service learning (Ingall & Kress, 2008), activities that encourage students to think rationally (Scheffler, 1969), and surrounding students with ritual and ceremony (Ingall, 1999). Jewish values can be offered as an alternative to the negative values that pervade American society (Schwartz, 1994) or can be combined "into our American lives based on where we are in life" (E. Jacobs, 2012, p. 11). There is no one right answer, and each of these solutions has advantages and difficulties. Therefore, discussions on teaching Jewish values incorporate not only pedagogical techniques but also have layers of complexity that go beyond schools of thought of values education and involve religious practice and identity.

Fusion School of Thought

American Jewish values education is rooted both in specific religious and cultural contexts. In contrast, the fusion school of thought emphasizes the efficacy of looking at values from a multi-cultural point of view. The fusion school of thought is a 21st century construct that recognizes that there are beneficial aspects to many different approaches to values education. It includes perspectives from multiple cultures (Fry & Souillac, 2013) and from multiple societal groups such as feminists (Nussbaum, 2011), environmental studies (Cassell & Nelson, 2010) and multiple political points of view (Haidt, 2013). Its theories are based on material drawn from many disciplines, including science, psychology, anthropology, and sociology (Haidt, 2013). The adherents of fusion school of thought readily include aspects from cognitive, character, social emotional, and religious schools of thought (Ingall & Kress, 2008). There are infinite ways in which principles from the various schools of thought can be fused together to create a different vision for values education. The following exploration of Moral Foundations Theory presents an example of such an approach.

Moral foundations theory proposes that all human beings "come equipped with an intuitive ethics, an innate preparedness to feel flashes of approval or disapproval" (Musschenga, 2013). The proponents of the theory have analyzed lists of virtues from around the world and developed six universal foundations of morality: care/harm, fairness/cheating, loyalty/betrayal, authority/subversion, sanctity/degradation, and liberty/oppression (Haidt, 2013). While all humans have these aspects within them, they are modified by internal factors such as personality and external factors such as the environment in which one lives (Musschenga, 2013). Thus, there is both a common group framework and the potential for individual differentiation. Since one of the major applications of moral foundations theory is for improving political civility, values education based on moral foundations theory can often take on political overtones (Blum, 2013). For example, the current divide between liberals and conservatives in the United States is attributed to how each focuses on the six foundations.

According to Jonathan Haidt (2013), one of the theory's main proponents, morality is "an aspect of humanity that is both deeply biological and profoundly cultural" (p. 284). The focus should be on research that is not bounded by Western cultures and that incorporates data gathered from studying the human brain. Insights gained from this research include three major principles: (a) moral reasoning comes after intuition has already indicated a judgment, i.e., moral reasoning provides justification not truth; (b) there is more to morality than harm and fairness i.e., greater focus is necessary on the other five foundations; and (c) morality binds groups together but also blinds people to empirical findings that contradict the groups' moral beliefs (Haidt, 2013).

A key task in educational settings is increasing understanding of the various sets of values held by groups within the system and promoting compromise (Musschenga, 2013). This can be

done through research and analysis that documents different orientations. For example Haidt

(2013) observed that liberal thinking embraces values constructs involving care/harm,

fairness/cheating, and loyalty/betrayal whereas conservative thinking also incorporates

authority/subversion, sanctity/degradation and liberty/oppression. While these arguments have

been used to support positions across the political spectrum, the fusionist nature of moral

foundation theory acknowledges the validity of multiple political and cultural perspectives.

Fusionists seek to give students "intellectual and moral tools to recognize urgency and priority

among values" (Blum, 2013, p. 307) rather than develop an absolutist approach to values

education.

Summary of Schools of Thought Analysis

In summary, values education schools of thought have distinctive orientations and

approaches to values. Table 4 describes each school's approach to values definition. Notes

included with the table show the primary sets of literature upon which the analysis is based.

Table 4

Schools of Thought in Values Education

School of Thought	Definition of Values	Source of Values	Teaching Resources
Cognitive	Systems of thought	Individuals; rationality	Presentation of choices
Character	Desirable character traits	Communal authority	Heroes, parables, proverbs
Social emotional	Necessary to build positive relationships	Sense making from experience	Group projects
Religious	Commandments	God or another spiritual force	Sermons; text study
Fusion	Innate within all human beings	World cultures	Interdisciplinary research

Note: Based on (Blum, 2013; Collaborative for Academic, 2013; Education, 1988; Elias, 2003; Goleman, 2006; Gormas et al., 2006; Ingall & Kress, 2008; Kohlberg, 1984; Leming, 1997; Lickona, 1996; Lockwood, 1997; Musschenga, 2013; Noddings, 1986, 1997; Rokeach, 1969; Scheffler, 1969; Vryhof, 2004).

Thus far, the values education schools of thought have been described by their educational orientation rather than their specific education practice. The next step in an exploration of the schools of thought is to examine how they manifest in the everyday life of schools. This chapter will continue with an exploration of two areas that all of the schools of thought address: the vision of values education as a transformational process and the use of experiential learning to enable transformation. A description of these similarities will be followed by an examination of the differing approaches of the school for four pillars of the everyday school life, curriculum, the school environment, teaching, and leadership (Eisner, 2002); both in general and for the specific type of school environments from which data was collected in the research.

Values in Educational Institutions: Transformation, Experiential Learning, and Indoctrination

Educational institutions are "complex structures of actions and expectations" (Scheffler, 2003, p. 243). There are expectations that not only will students learn, but that in learning they will be transformed into better people and better members of society (Jackson, 2013). Although the genesis of the transformation may vary from school to school, the underlying process of transformation is remarkably similar for all types of values education. In order to make sense of this similarity, it is necessary to examine the theoretical basis of transformational learning and how educators use experiences to achieve this transformation. However, we must also acknowledge that transformation is a change of beliefs, which is one of the definitions of

indoctrination (Copp, 2016). While many schools would subscribe to the goal of transforming

their students, few would want to be perceived as indoctrinating them, and the word

"indoctrination" is perceived to be a pejorative (Copp, 2016, p. 149). But even though it is not

deemed a desirable goal, it is still necessary that this section also look at indoctrination as a

common theme that occurs in discussions about values education.

Transformational Learning

The role of transformation for values education is related to a process examined earlier;

values education starts with a problem, applies a solution, and creates a desired outcome. In

transformational learning theory, the problem is defined as undesirable "habits of mind"

(Mezirow, 1997, p. 5). Habits of mind are broad sets of codes including values. Additional

problems to be solved by transformational learning are undesirable points of view, i.e., "feelings,

beliefs, judgments, and attitudes" (Mezirow, 1997, p. 6). Similarly, values education seeks to

transform learners' by changing their usual way of looking at the world (Mezirow, 1997). This

can happen through four steps: disruptive experience, critical reflection, reflective discourse,

and action (Merriam et al., 2007).

Another way of looking at the transformational learning process is as a movement from a

steady state through disjunction to a new steady state (Jarvis, 2015). Learners take their

worldview for granted until there is a "disjunctive" experience which "causes dissonance in any

aspect of life" (Jarvis, 2015, p. 83). Learning takes place by reflecting on this experience. Table

5 presents how this process works in each school of thought. In each case, learners start with an

initial worldview that is transformed through values education. Although the tools used to create

the disjunctive experience are different for each school of thought, the structure of the process is

the same.

An additional example of transformative learning processes that is particularly relevant to values education is that of initiation. Anthropologists have identified three stages of the typical initiation process (a) separation from the community; (b) an encounter with contradiction; and (c) affirmation of values as the means of resolving the contradiction (McDonough, 2011). One can see evidence of this type of initiation process in many of the tools used for values education.

Table 5

Transformative Learning in Values Education

School of Thought	Initial Worldview	Disjunctive Experience	New, improved worldview
Cognitive	Confused; no defined values; behavior at a low level of development	Values clarification; introduction to higher levels of values decision making	Rational, well-defined values; higher level of values decision making
Character	Dissolute; no adherence to core values; anti-social behavior	Learning from good examples through parables, proverbs, and biographies	Children with good character
Social Emotional	Children unable to control their emotions; focus on individual needs	Training in social emotional skills	Empathetic, caring children who focus on relationships
Religion	Low level of moral belief and practice	Homiletics; text study	High level of moral belief and practice
Fusion	Moral boundaries set by cultures and social factors	Research and analysis	Acknowledgment of the possibility of many belief sets

Note. Based on Jarvis (2015) Figure 1 p. 84.

For example, the cognitive approach of putting forward a story with a moral dilemma to be used as a basis for students' affirming of their own values is consonant with this initiation process. Another excellent example is the story of George Washington and the cherry tree, beloved by

many in the character education school (Bennett, 1993).   There is a separation in that the student

is removed from his/her own context by examining a "historical" incident. There is an encounter

with contradiction in that a "hero" did something counterproductive -- chopping down a cherry

tree. But there is also reaffirmation of values in George's taking responsibilities for his actions.

A third example of this initiation process might be a service learning programs. By separating

the participants from their normal benign environment and placing them in a challenging

environment which contradicts their understanding of how things work, service learning

programs mirror the first two stages of the initiation process and stimulate a reconciliation

process upon the students' return. By undergoing this process, the students' "habits of mind"

(Mezirow, 1997) are transformed.

Experiential Learning

The transformative learning processes described by Mezirow (1997), Jarvis (2015), and

McDonough (2011) use experience as their raw material. The common perception that

"experience alters perspectives about what is worth being and doing" (Schubert, 1997, p. 17) is

the second major connection between all of the schools of thought. There is a reliance on "lived

human experience, sifted and evaluated" (Tomlinson, 1997, p. 243) to form the basis of values

education. A chance encounter of a child with a dead frog on a nature path can become the

occasion for a moral lesson on dying and the afterlife (Tomlinson, 1997). A routine hospital visit

provides the insight that "all lives are worthy of equal dignity" (Nussbaum, 2011, p. 23). The

suburban American child who goes to a poverty-stricken country to do a service learning project

and returns saying that the experience "changed his/her life" is so common as to have become a

college admission essay cliché. Observations focusing on the moral in public and parochial

schools yielded the conclusion that "students were often called upon to relate their own

experiences" (Jackson et al., 1993, p. 5) and that "it is through the process of learning from experiences . . . that one can truly hold oneself accountable" (Spector & Prendergast, 2015, p. 1). Jewish and Christian schools use experience to connect the young to traditions (Gormas et al., 2006; Ingall, 1999). While the nature of the experiences may be different, they all adhere to the principle that "education in order to accomplish its ends both for the individual learner and for society must be based upon experience" (Dewey, 1938, chapter 8, paragraph 1).

Thinkers from each school of thought reference Dewey and his ideas. For example, the cognitive/developmental theory draws heavily on Dewey when it discusses meaning making from the experience of being shown higher forms of values decision making (Kohlberg, 1984). In fact, Kohlberg drew his six levels of moral development from the three levels described by Dewey: pre-moral, conventional, and autonomous (Kohlberg, 1975). Both the character and religious schools of thought use service learning to create experiences that will increase students' incorporation of core values (Lickona, 1996; Ingall & Kress, 2008). The social emotional school of thought stems directly from experiential philosophy and incorporates experiential meaning making in all facets of its work (CASEL, 2013). With regards to values education, experience is the "common core curriculum," albeit in many different forms.

Transformation or Indoctrination?

There has been an implicit assumption in the literature examined to this point that the transformation of students is something that is desirable. However, there certainly could be values transformations that are not benign. In the words of Kohlberg (1977),"we must face whether the outcome of the growth and education process is the creation of a storm trooper, a Buddhist monk, or a civil rights activist" (p. 53). If children have no autonomy, they will not develop fully as moral human beings. Dewey (1939) acknowledged that there needed to be

social control in the form of rules, but the rules must be perceived as coming from the

participants, not being imposed on them. In values education, the negative side of

transformation has often been associated with the related, but not identical process of

indoctrination (Copp, 2016).

Proponents of all of the schools of thought have faced the charge of being indoctrinators

rather than educators, albeit in different ways. Character and religious educators are accused of

teaching "strict standards of right and wrong" in a pluralistic society in which there is

"disagreement about what this would consist of" (Copp, 2016, p. 149).   One critique of character

education is that it is "a collection of exhortations and extrinsic inducements designed to make

children work harder and do what they are told" (Kohn, 1997, paragraph 1). Those taking the

cognitive approach are called indoctrinators for doing the opposite; because they do not give

students a strict code of values they are accused of indoctrinating them that all values are relative

(Lockwood, 1997). The social emotional and fusion schools are called out on indoctrination in

the name of political correctness, thus raising concerns among parents that the values in the

schools may be counter to their own beliefs (Copp, 2016).

Both transformation and indoctrination provide students with knowledge about norms of

values (McDonald, 1999). Major differentiators between the two are whether the students are

allowed to question and to reflect on the information (Ingall, 1999). Because "we live in an era

of rapidly expanding opportunities to acquire information but of constricting opportunities to

reflect, engage in sustained discourse, and clarify our beliefs" (Goodlad, 2004, p. 15), it seems

that indoctrination is more prevalent than is desirable. There is a discomfort with indoctrination

and a desire to have students develop their own thoughts about values (Schein, 1985b). However,

there is also the realization that "students must internalize social norms to function as productive

citizens" (Wren, 1999, p. 1). This dilemma will be explored further in the analysis of dissonances between values that are taught and experienced in chapters 4 and 5.

Values in Educational Institutions: Curriculum, School Environment, and Teaching

There is widespread agreement in the literature that education is an inherently moral process (Goodlad, 2004; Jackson et. al, 2013; Kohlberg & Hersh, 1977; Monteverde, 2013; Nord & Haynes, 1998). This recognition not only pertains to education specifically focused on values; in fact, "there is no way of teaching subjects without teaching values" (Berreth & Scherer, 1993, p. 12). Sometimes the morality is incorporated into an educational setting in intentional ways through explicit curricular packages and practices. But there is also an acknowledgment in the literature that "one is not likely to improve human relations within a school by injecting a human relations curriculum into it" (Eisner, 1974, p. 7). Values are also taught unintentionally through a teacher's attitude (Jackson, 1966) and the hidden curriculum of the school environment (Eisner, 2002). Therefore, the next step in the exploration of values education is an analysis of the interaction of values with curriculum, the school environment, and teaching.

Curriculum

Curriculum plays a major role in values education (Schubert, 1997). It "enables the school to live its values" through "systematic and regular activities" (Dereli-Iman, 2014, p. 263). In spite of its centrality in schools, the relationship between values and curriculum embodies contradictory philosophic views. On the one hand, values are part of the curriculum development process, e.g., Tyler (1949) states, "One section of an educational philosophy would outline the values that are deemed essential to a satisfying and effective life" (Tyler, 1949, p. 35). On the other hand, they can also be perceived to supersede that process because values are "very much broader than any one concrete bit of educational curriculum" (Schwab, 1964, p. 8). Values

in curriculum can be perceived as coming from core culture (Hirsch, 1988), from teachers'

beliefs and attitudes (Townsend, 1995), or from the students themselves (Freire, 2000). Effective

values curricula should be broad, integrating both knowledge and social interaction (Burton) but

also need to be specific in order to address fundamental needs (Hirsch, 1988). Curriculum

should be aligned with a school's vision and values (Pekarsky, 2007), but curriculum

requirements are often dictated by outside governance bodies (D. Meier, Cohen, & Rogers, 2000).

Many of these factors are present simultaneously in school environments, creating

inconsistencies in how values are taught and experienced.

The varying viewpoints in values curriculum development philosophy can translate into

experiences in the daily life of the school. Most commonly, they are seen in three types of

curricula: explicit, null, and implicit/hidden (Eisner, 2002).

Explicit curriculum. The most obvious types of curricula are intentional (Goodlad,

1973), part of the "explicit curriculum that the school offers to students" (Eisner, 1991, p. 87).

These include both formal curricula focusing on values and the deliberate inclusion of values-

related material in the curricula of other subjects. Less obvious but equally intentional are the

many ways that values are embedded in the curriculum (Lightfoot, 1983), such as grading (Kohn,

1993) and other assessment systems and extra-curricular activities (Jackson et al., 1993).

Explicit curricula can encompass a "range of learning systems" (Haydon, 1998, p. 16) including

pre-packaged curricula, protocols, and service learning experiences (Lickona, 1996). While

sometimes the curriculum is highly directive (D. B. Brooks & Kann, 1993), often there is a

strong reflective component embedded in the formal curriculum (Ingall, 1999). Intentional

curriculum can also encompass rituals and ceremonies such as pep rallies, graduations, and

assemblies that convey values through "the mood or attitude they sought to engender" (Jackson et al., 1993, p. 7).

In addition to intentionality, explicit curricula incorporate elements that express a high degree of formality (Jackson et al., 1993). They generally involve explicit agendas, specific learning environments, and designated leaders with a formal place in the school hierarchy. For example, the school graduation ceremony is part of the explicit curriculum of a school, even though it is not part of the academic curriculum.

To summarize, the explicit values curriculum of any given school can be categorized as (a) values curriculum, i.e. curricula specifically designed to teach values; (b) values into curriculum, i.e., integration of values material into academic subjects; and (c) values in curriculum, i.e., the values that are embedded in any piece of explicit curriculum. All of these forms may exist in the same environment simultaneously. However, it is important that within the school the curriculum has a consistent "rationale, coherence, and integrity" (Lightfoot, 1983, p. 26). This is more easily achieved if curriculum is designed in a centralized process by a designated group (Tyler, 1949). But in an environment in which all teachers are perceived to teach values (Inlay, 2003), and in which there is frequent teacher turnover (Lortie, 1975), it is often hard to achieve consistency.

Null curriculum. Another type of curriculum can be called the "null curriculum" defined as "what schools do not teach" (Eisner, 2002, p. 97). For example, public schools may teach values that stem from religion, but they do not teach belief in particular religious tenets (Kiss & Euben, 2010). Depending on the school of thought, other omissions may be a fixed set of values (Leming, 1997), multicultural perspectives (Haidt, 2013), or controversial issues such as abortion (Lockwood, 1997). There may be an explicit curriculum of sports competition but a

lack of curriculum for social values and skills (Goodlad, 2004). These omissions have "important

effects on the kinds of options one is able to consider, the alternatives one can examine, and the

perspectives from which one can view a situation or problems" (Eisner, 2002, p. 97). Therefore,

in addition to examining the explicit curricula for each school of thought, it is also necessary to

look at the blank spaces where curriculum should be.

Implicit curriculum. The third type of curriculum identified in the literature is the

"implicit curriculum," i.e., that which the schools teach unintentionally (Eisner, 2002, p. 93).

Sometimes called the "hidden curriculum", this is the "invisible web of values that informs every

act and structure in the school" (Tomlinson, 1997, p. 249). This ubiquitous curriculum can stem

from many sources. The list encompasses spontaneous interjection of commentary into lessons,

classroom rules and regulations, shared but unstated assumptions, even facial expressions and

body language of teachers (Jackson et al., 1993). It includes material used in the classroom, such

as the textbooks selected and visual displays (Eisner, 2002). It includes the "recognition of

exemplary behavior and condemnation of blameworthy behavior" (Monteverde, 2013, p. 386). It

includes many aspects of school culture such as mottos, announcements, and forms of address

between students and teachers (Wren, 1999). It even includes the seating arrangements in the

classroom (Halstead, 1996). These unintentional teachings can often have "more enduring

effects than those that are intended and consciously sought" (Jackson et al., 1993, p. 44).

It is important for school leaders to understand the hidden curriculum of their school

(Wren, 1999). However, there is a paradox in doing so, as direct examination of the hidden

curriculum of the school may change it from implicit to explicit. It is therefore helpful to look at

explicit and implicit curricula as a matrix, rather than binary relationship. Figure 1 shows how

such a matrix could be constructed. The vertical axis references intention, i.e., whether or not the

curricula are deliberately planned or created by happenstance. The horizontal axis references

formality, i.e., whether the curricula are part of or outside of the structure of the school.

Curricula that are intentional and formal are clearly explicit. As previously stated, this could

include values curricula, values integration into academic curricula, and values that are

encompassed within the school's curricula. Curricula that are unintentional and informal are

clearly implicit. Examples might include student interactions in the cafeteria and hallways.

However, there are grey areas that incorporate some aspects of the explicit and implicit, such as a

teacher's choice of words to explain an academic concept or the clubs that a school offers to the

students. All curricula are part of the experience of school, regardless of their type (Eisner, 2002;

Wren, 1999). Therefore, achieving a consistent school experience is made more difficult by the

variety of curricular possibilities illustrated by the matrix.
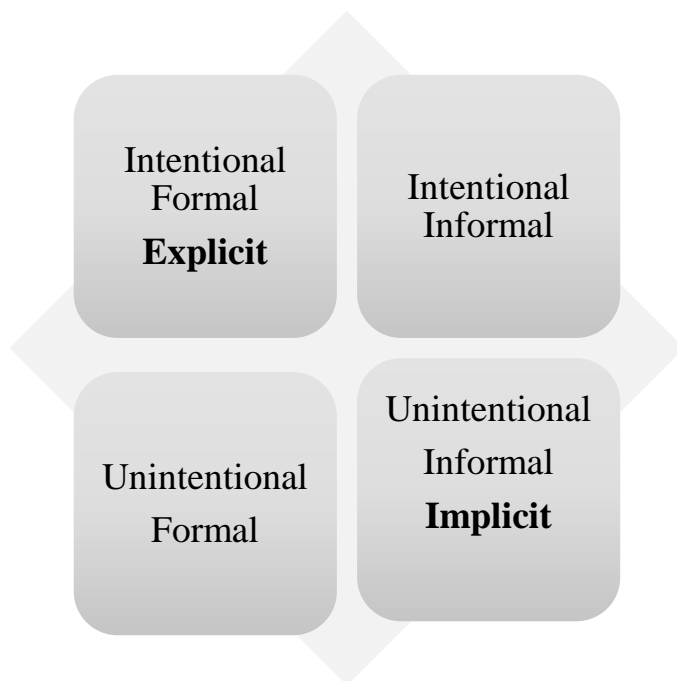
Figure 1. Matrix describing types of curricula that may be

present within educational environments.

The School Environment as a Curricular Melting Pot

Curriculum can be defined as "a set of social relationships and experiences that constitutes an educational event" (Schubert, 1997, p. 17). Based on this broad definition, everything that happens within a school can be considered curriculum. Every school day includes many activities and personal interactions that are beyond the scope of "traditional, centralized, and hierarchical forms of instruction" (Fry & Souillac, 2013, p. 355). What happens within the school environment has a major impact on how values are communicated to the people within that environment (Scheffler, 2003). Sometimes the connection is obvious, e.g., behavior in the halls or a principal greeting students every morning (Jackson et al., 1993). Sometimes the connection is less obvious, e.g., the distribution of teaching hours among subjects (Miles & Frank, 2008). The school environment curriculum is not only all encompassing, but it is also taught on a 24/7 basis. The school environment is the "envelope" within which all teaching and curriculum activities occur (Eisner, 1991, p. 11). It is the basis of the "overall experience . . . that continuously and most pervasively influences the construction of character" (Schubert, 1997, p. 18).

Within the school environment, explicit and implicit curricula exist in the same space and timeframe, often with no clear boundaries and distinctions. While there is a "pretense that part of life can be left outside the classroom door" (Goodlad, 2004, p. 243), reality is that it is "the students' overall experience in school that continuously and most pervasively influences the construction of their character" (Schubert, 1997, p. 18). It is therefore useful to examine the relationship of three elements of the school environment that can be part of both explicit and implicit curricula: (a) the physical environment; (b) the school culture; and (c) the specific school environment.

The physical environment. There are many ways of defining the physical environment of a school. Goodlad (2004) gives the following list: architectural arrangement of the classroom, seating and grouping patterns, furnishings, materials and equipment, space and materials available, and size and activities of students in the classroom (p. 226). All of these aspects can be explicit, e.g. deliberately providing seating for students around tables in groups or implicit, e.g., allowing students to chose their own groups with which to work. Another way of looking at the physical environment is dividing it into public spaces and classrooms. While it is often assumed that classrooms are focused on explicit curricula (Wren, 1999) and public spaces are the home of implicit curricula (Lightfoot, 1983), in fact the two are often co-mingled. For example, teacher attitudes and beliefs can form part of the implicit curricula in a classroom (Townsend, 1995) while posters and slogans may bring the explicit values curriculum into public spaces (Jackson et al., 1993).

Another way of analyzing the physical environment is to examine the intentionality in its physical history. Some schools are built with specific values in mind and their physical space reflects these values and form part of the explicit curriculum. Others inhabit spaces designed for schools with different values or spaces not originally designed as learning environments at all. In these cases, the school's physical environment may unintentionally be in conflict with the values of the school and thus be part of the implicit curriculum.

School culture. The school's physical environment can be easily observed, although the values implications of that environment are complex and not always readily apparent. In contrast, a school's culture is "hard to define and difficult to put a finger on" (Peterson & Deal, 1998, p. 28). School culture can be defined as "the values, practices, and actions of any particular school community" ("School Culture and School Reform", 2015, paragraph 1). It is

about interpersonal interaction within the school community, "the way things are done" (Roso, 2013), expectations about norms and standards (Lightfoot, 1983), and rituals and symbols (Wren, 1999).   Sometimes the culture is conveyed through a physical shorthand of visual displays (Jackson et al., 1993), but more often it is considered part of the "hidden curriculum" (Wren, 1999), deeply rooted in the school environment (Peterson & Deal, 1998). A school's culture is below the surface, but it "influences everything that goes on in schools" (Peterson & Deal, 1998, p. 28).

It is important to note that the concept of values is embedded in many of the definitions of school culture. These values "shape how people think, feel and act in schools" (Peterson & Deal, 1998, p. 28).   For example, a culture that focuses on caring (Noddings, 1986) and values "warm but challenging classroom environments" (Elias, 2003, p. 7) would produce quite a different effect than one that focused on rules and schedules (Thornberg, 2008).   It is also important to note that culture and curriculum have a reciprocal relationship. Curriculum may create culture, e.g. the KIPP school culture is strongly influenced by the ubiquity of the *Character Counts* curriculum (Ben-Porath, 2013), but it is just as likely that the culture of the school may influence the choice of curriculum (Peterson & Deal, 1998). Similarly, the process of school culture can be perceived to be intentionally created by school leaders, but can also be perceived as part of a process of "history and evolution" (Lightfoot, 1983, p. 23) of the school. Thus, the school culture is also an example of the potential for overlap and integration of explicit and implicit curricula.

Specific school environments. There are three different levels of specificity in describing schools environments. There are the "commonplaces," i.e., subject, students, teachers, and milieu, that are shared by all schools (Schwab, 1980). On the other end of the spectrum,

there are the specific schools themselves that are being studied. However, the literature also addresses an intermediate categorization of school environments, one based on a philosophy of beliefs and values that are shared by a group of like-minded schools (Ferrero, 2005). While each of the three schools studied for this research has unique characteristics, each is also representative of a particular philosophy of schooling, i.e., public democratic schools, pluralistic Jewish Day Schools, and expeditionary learning schools. This final section of school environment will examine literature related to these three orienting philosophies to identify school environment characteristics associated with these types of schools. Each of these sections will also address values sources specific to the public democratic, pluralistic Jewish, and expeditionary schools in my research.

Democratic schools. The philosophy behind democratic schools is that of "a democratic-communitarian ethic in which students take an active role in school governance" (Seider et al., 2013, p. 142). This philosophy is closely related to Kohlberg's (1977) concept of a "just community," one that features "broader, more enduring involvement of students in the social and moral functioning of the school" (p. 57). Democratic schools environments generally include structures that mimic those in the larger democratic society, for example town meetings and student led committees (Lightfoot, 1983). They also include a high degree of emphasis on collaboration in the classroom, particularly through group projects (Seider et al., 2013).

The major values literature source for the democratic school in my research (the Red School) is the writings of Lawrence Kohlberg (1975)(1977). As previously explained in the section on the cognitive school of thought, Kohlberg (1975)(1977) identified six levels of moral development and believed that the purpose of values education was to aid children in moving up the levels. In order to do this, it is necessary to have both "moral discussion and moral

atmosphere" (Kohlberg, 1975, p. 53). He therefore developed a plan that would "make moral discussion an integrated part of the curriculum" and "establish 'just community' schools within public high schools" (Kohlberg, 1975, p. 53). A number of such schools were established with the following structural elements: (a) a regularly scheduled community meeting, (b) a fairness committee to deal with disciplinary matters, (c) an agenda committee to deal with town meeting process, (d) small advisory groups, (e) moral dilemma discussions in the classroom, (f) teacher training and coaching, and (g) scientific evaluation (Oser, Althof, Higgins-Alessandro, 2008).

With the wisdom of hindsight, the literature points out some of the difficulties that have arisen from attempts to establish such schools. First, democracy is complicated and "the idea that a democratically governed school can fully introduce students to a working knowledge of all of the structures and key documents of a democratic nation may be a myth" (Oser et al., 2008, p. 401). Secondly, the Just Community schools had "deliberately small staff and student populations" (Fielding, 2013, p. 132) and therefore their influence was limited. In addition, there were sometimes conflicts between the need to follow the will of the majority to uphold democratic principles and moral decision-making because "in a practical sense, majorities can be stronger than morality" (Oser et al., 2008, p. 403). Another critique of these schools came from feminist writers such as Carol Gilligan who critiqued Kohlberg's hierarchy by saying, "It was everyone who was 'different' and the only way you could be different within a hierarchical scheme was you could be higher or you could be lower, and all the people who had historically been lower turned out – surprise, surprise – to be the people who did not create the scheme" (Gilligan, 1998, p. 125). Other feminist critiques included an over-emphasis on justice at the expense of relationship (Gilligan, 1998) and caring (Noddings, 1986). This revisionist thinking

was also incorporated into the values system of the Red School, coexisting with Kohlberg's structure of a Just Community school.

     Expeditionary learning schools. Expeditionary learning schools have been described as "a new vision for education" based on the theory that "when students and teachers are engaged in work that is challenging, adventurous, and meaningful, learning and achievement follow" (Expeditionary Learning, 2016). Embracing key values of academic excellence, relevance to students lives, and community (Expeditionary Learning, 2016), expeditionary learning schools often include a focus on group project based learning using the natural environment and service learning programs (Expeditionary Learning, 2016).   Expeditionary learning schools view teachers and leaders as "creative agents" who "ignite each student's motivation, persistence, and compassion" (Expeditionary Learning, 2016). They have a high degree of freedom to design schools and classes to meet the needs of the individual students within them.

     There were two major values sources for the expeditionary learning school in my research, the Green School: the visions and principles of the Coalition of Essential Schools and Expeditionary Learning Schools. Both sources emanated from organizations seeking to provide resources to schools and teachers. Each has a well-defined educational philosophy and vision. Table 6 gives the specifics for both organizations.

Table 6

Coalition of Essential Schools and Expeditionary Learning Schools

Descriptor	Essential Schools	Expeditionary Learning Schools
Founded by	Theodore Sizer	Harvard Graduate School of Education and Outward Bound
Founding date	1984	1991

Vision	We envision an educational system that equips all students with the intellectual, emotional and social habits and skills to become powerful and informed citizens who contribute actively toward a democratic and equitable society	When students and teachers are engaged in work that is challenging, adventurous, and meaningful, learning and achievement flourish. Our mission is to create classrooms where teachers can fulfill their highest aspirations, and students achieve more than they think possible, becoming active contributors to building a better world
Principles	Learning to use one's mind well Less is more: depth over coverage Goals apply to all students Teaching and learning should be personalized Student as worker, teacher as coach Demonstration of mastery A tone of decency and trust Commitment to the entire school Resources dedicated to teaching and learning Democracy and equity	The primacy of self-discovery The having of wonderful ideas The responsibility for learning Empathy and caring Success and failure Collaboration and self-competition Diversity and inclusion The natural world Solitude and reflection Service and compassion

Note. Material derived from www.essentialschools.org and www.eleducation.org.

These two values sources were viewed as complimentary in the Green School. Key components were the emphasis on the student as learner and teacher as coach, focus on the natural world, the valuing of diversity, inclusion, and equity, the incorporation of individualized learning within a structure of school-wide goals, the end goal of education being students who will make a positive contribution to the world, and the need for empathy, caring, and trust. While the people within the school did not quote this literature verbatim, it was widely acknowledged as an important source for the Green School's values system.

Jewish day schools. Jewish day schools have a dual mission; they seek to provide both a secular academic education and also a Jewish education that is "intensive and immersive" (Kardo, 2010, p. 84) that is based on Jewish texts. As such, Jewish day schools are a "primary setting where American Jews confront the most fundamental question of Jewish life: how to live in two worlds at once" (Sarna as quoted in Malkus, 2011, p. 83). Jewish day schools may affiliate with a particular Jewish denomination, but may also be pluralistic (Kardo, 2010). Pluralistic schools generally adopt a model in which Jewish and general studies "share a mutual relationship and have the ability to transform one another" (Malkus, 2011, p. 86). However, students are sometimes reluctant to make the connections between Jewish and non-Jewish subjects because such relationships are "ambiguous and complex" (Malkus, 2011, p. 91). In Jewish day schools, the values taught are specifically Jewish values, rather than those of the general "Judeo-Christian tradition" that are taught in public schools (McClellan, 1999).

As mentioned previously, the Mussar tradition played a very important role as a source of values in the pluralistic Jewish Day School in my study, the Blue School. In particular, two recent interpretations of Mussar philosophy and practice were universally cited: *Everyday Holiness: The Jewish Spiritual Path of Mussar* (Morinis, 2007) and *Changing the World from the Inside Out: A Jewish Approach to Personal and Social Change* (Jaffe, 2016). It should be noted that David Jaffe, the author of the latter book, developed a specific values curriculum for the school and still consults there. Both books seek to explain and interpret Mussar principles and practices in ways that can be readily understood and applied by people living in the present-day United States. Morinis' book focuses primarily on personal spiritual improvement as an end in and of itself, while Jaffe's book seeks to apply the wisdom gained to created larger social change. However, the principles and practices described are quite similar in both books.

Both books focus on the study of middot (translated as soul traits) as a primary means to achieve spiritual enlightenment. Both books give quite detailed descriptions of effective practices, including text study (Torah and Talmud), meditation, keeping a journal, creating a phrase to say each day that relates to the middah being studied, visualization, and kabbalot (doing of small tasks). While groups and study partners can be helpful, the essential work can ultimately only be done by each individual. Specific middot identified as important to study are humility, patience, gratitude, compassion, order, equanimity, honor, simplicity, enthusiasm, silence, generosity, truth, moderation, loving-kindness, responsibility, trust, and faith. In addition, an understanding of bechirah-points, that is, points at the cusp of moral and immoral actions at which we choose to make a decision, is also very important, as is the concept of embracing the potential for values conflicts that are enduring dilemmas.   As will be seen in Chapter Four, Blue School leaders, teachers and students refer often to Mussar principles and practices, which are an important part of the school's values system.

Comparison of specific school environments. While the values of democratic, expeditionary, and Jewish day schools differ, they share a common goal of seeking to design "curriculum, pedagogy, evaluation practices, architecture, interior design, hiring decisions" with their guiding vision in mind (Pekarsky, 2007, p. 429). These schools also share the characteristics that have been identified as common to schools that are likely to "become responsible educational communities" (Meier as quoted in Stager, 2002, pp. 197-8); they are relatively small, parents make a conscious choice to send their children, and they are relatively autonomous.

These specific types of schools all have strong visions of education. What is also interesting is that these visions are closely aligned with specific values (Kardo, 2010; Learning,

2016; Lightfoot, 1983; Malkus, 2011; Seider et al., 2013), as can be seen in Table 7.   In other

words, these are schools that are mindfully designed for alignment of the values in the explicit

and implicit curricula, even if the reality may not always fulfill the vision.

Dissonances between Explicit and Implicit Curricula in the Literature

The preceding examination of both general and specific school environments shows that

explicit and implicit values curricula can often be hard to separate within educational institutions.

It is too simple to think of explicit values curricula as just what is taught in the classroom and

relegate implicit curricula to the hallways and cafeteria. The presence of both explicit and

implicit curricula highlight the aspirational nature of values curriculum development (Eisner,

2002); the intent is consistency but that is not always achievable in the real world.

Table 7

Vision and Values in Specific School Environments

Type of Schools	Vision	Values
Democratic Schools	Community committed to democratic ideals	Justice; caring; collective decision making; equality; collaboration
Expeditionary Schools	School as a meaning-making experience	Self-discovery; creativity; responsibility; caring; inclusion; the natural world; compassion
Jewish Day Schools	Excellent general education and intensive and immersive Jewish education	Values based on Jewish writing and thinking

Note. Based on (Kardo, 2010; Learning, 2016; Lightfoot, 1983; Malkus, 2011; Seider et al., 2013)

In the literature on values education, dissonances between explicit and implicit values

curricula in school settings generally appear either through description of differences between

values taught and values experienced, or as philosophic discord. Both of these approaches

provide tantalizing glimpses of the issues, but neither provides the level of exploration and analysis that would lead to greater understanding and positive action.

The literature presents a number of descriptive references to dissonance between values that are taught and experienced in particular schools. For example, in a description of the Milton Academy the author notes that "Some claim that the emphasis on high standards stands in opposition to the humanistic orientation that shapes the school's philosophical stance" (Lightfoot, 1983, p. 289). Articles describing values education in a military environment (Williams, 2010) and in a medical school (Monteverde, 2013) explain the explicit values curricula in great detail, but only briefly note that students perceive a gap between these curricula and what they experience in the educational setting. In another article, there is a description of a school's explicit curriculum of helping others by raising money for the elderly, poor people and a nursing home and a mention that compliance with the curriculum is motivated by a competition for rewards of movies, donuts, or ice cream with no awareness that there is a conflict between the values being taught (Roso, 2013). These citations are not intended as a critique of these specific sources, but rather as an observation that the tendency in the literature is description of explicit curricula rather than analysis of its implementation in the school environment.

In addition to providing descriptions, the literature also describes the philosophic discord resulting from differences between the explicit curriculum and what is experienced in the school. There is recognition that separating values curricula from academic curricula often "produces gaps and fails to make connections" (Gormas et al., 2006, p. 23). There is also the recognition that inclusion of an explicit values curriculum can be seen as an unwelcome intrusion that is likely to be ineffective. If a school's general mode of operation is described as "do what the teacher says, live up to teacher expectations for proper behavior, keep busy, keep quiet, don't

move too much, stick to the schedule" (Kohn, 1993, p. 163), the literature acknowledges that explicit values education curricula may be ineffective because "one is not likely to improve human relations within a school by injecting a human relations curriculum into it" (Eisner, 1974, p. 7).

To summarize, the literature on values education in educational settings describes instances in which there is discord between explicit and implicit values curricula and indicates philosophic conflicts that may contribute to the conflict. What the literature does not do is to provide an analysis of this phenomenon: an examination of how it occurs and what theories of action are employed to address the discord or reconcile the conflict. Chapters Four and Five of this dissertation will examine these questions in light of the research data.

Characteristics of Students, Teachers, and Leaders for Values Education

Thus far, this analysis has looked at the characteristics of curricula and the school environment, but has not focused on the people that create, experience, and, in some cases, change them. While groups of people from outside the school environment, such as families, school boards, and government officials are important, they are outside of the scope of the research that focuses on what happens within the school. Therefore, this section of the literature review will conclude with an examination of three major groups of people within the school: students, teachers, and leaders.

Students

Since the three school environments examined in the research are high schools, this section on students will focus on late adolescent development. This period of time marks the start of the ability to reason abstractly, which is considered crucial for the teaching of ethics as opposed to the monitoring of behavior (Donnelly, 2015).   There are paradoxes in adolescent

development. A strong sense of loyalty to self co-exists with a strong desire for peer approval

(Wood, 2015). Adolescents "are very aware of problems in the larger world" and are "invested

in finding solutions" (Wood, 2015, p. 175) yet they often seem unable to manage their own

schedule and other requirements of daily life. The increased ability to understand cause and

effect and consequences coexists with a tendency to engage in risky behavior (Carnegie

Commission, 1995). Because the society that adolescents experience most regularly and

intensely is the school (Wood, 2015), it is often the arena in which these conflicts play out.

The adolescents who populate high schools "have already formed worldviews and values"

(Stewart & Healy Jr., 1989, p. 32).   This supports the view of values education as transformation,

i.e., values education as a process of change rather than a process of formation. This view is also

supported by some of the research that has been done regarding values education in high schools.

For example, one study looked at the effect of teaching an ethics course on students' propensity

to cheat on exams (Seider et al., 2013). The study showed significant changes in the attitudes of

students after the course. Another study (Pass & Willingham, 2009) contrasted changes in

attitudes towards values in groups of students who were either taught ethics as a subject, taught

ethics as part of another subject, or taught ethics by working with a mentor. Again, the focus was

on the relative changes in values from each type of experience.

This leads to two questions that the literature seeks to answer. First, what do the value

systems of adolescents look like? And secondly, what are the major influencers of these values

systems? One theory is that students start with moral mindsets from their previous exposures to

education (Levingston, 2009). From extensive observations in both religious and public schools,

Levingston (2009) identifies the following typical teenage moral outlooks: (a) an "authentic and

assured" outlook in which teens seek religious or moral authenticity; (b) a "constructing and

considering" outlook in which teens rely on intuition and a sense of what is right for any particular moment; and (c) a "bridging and binding" outlook that combines aspects of each (Chapter 1). According to Levingston (2009), all students fall somewhere on this continuum. In order to be effective, values educators need to recognize where their students are on this continuum and adapt their practices accordingly.

Another viewpoint is that at least part of what values systems students start with is determined by biology (Haidt, 2013). According to this view, "the brain is like a book, the first draft of which is written by the genes during fetal development" (Haidt, 2012, chapter 7, paragraph 8). Individual biology therefore forms the basis of one's values; cultures build systems of education on top of this foundation. Change is possible, but we need to recognize that moral views are "organized in advance of experience" by our biology.

A third point of view is that students' values systems are strongly influenced by personal history in childhood and social phenomena and national and world events occurring during their teen years (Stewart & Healy Jr., 1989). In particular, "if events occur that are radically discrepant with adolescents' life experience to date, those events may have enormous power" (Stewart & Healy Jr., 1989, p. 32) in shaping the student's approach to values. Sometimes these events are big enough to influence a whole generation, e.g., the response to the Viet Nam war. In this view, we might expect that recent political developments in the US might have a big effect on the values of the current generation of high school students. There will still be variation in individual values based on earlier formative experiences, but the generational overlay would have to be considered for values education to be effective.

To sum up, it seems likely that all adolescents have the potential to incorporate educational, biological, and events-driven types of values systems. With the addition of the

developmental paradoxes previously mentioned, and the likely daily interaction with moral

issues (Levingston, 2009) within the school environment, it is easy to see how both support and

contradictions might arise from any approach to teaching values. The next section will consider

the role of the teacher and how it interacts with both the students and the school environment.

Teachers

Just as values are embedded in all aspects of curriculum and the school environment, they

are also embedded in "every teaching act" (Etzioni as quoted in Berreth & Scherer, 1993, p. 13).

Quality of teaching is a key factor in successful values education (Jais et al., 2015). However,

the question must then be asked, "What makes a good teacher?" There are many different ideas

on this subject. For some, effective teachers should be "autonomous, critical thinking

professionals" (Etherington, 2013, p. 190). For others, teachers need to embody the values in the

curriculum by becoming models for students in the school (Lickona, 2001). There are

differences of opinion as to whether teachers should be totally focused on student learning, or

take the opportunity of teaching values to students to "re-teach" themselves (Scheffler, 2003, p.

239).

Teachers can play both a conscious and unconscious role in values education because

"every element of classroom life is unavoidably saturated in values" (Kohn, 1993, p. 245).

Teachers can create a connection between the capacity to learn and the capacity to be a good

person (Kohn, 1993).   For example, one teacher states, "What am I trying to do most of all?

Well, in the first grade, trying to teach the child to read . . . but what I suppose I'm really doing is

trying to get that child ready to live in society" (Lortie, 1975, p. 112). Teachers can also render

moral judgments based on their students' ability to learn; failure is associated with sin and

success with goodness (Eisner, 2002).   In addition, teachers are role models in all that they do.

Students "learn how to be a person" through the examples set by their teachers (Kohn, 1993, p. 240). Values and teaching are intertwined; it is impossible to teach any subject without also conveying information about values.

For good teachers, there is clearly a "relationship between who we are, what we teach, and how we teach it" (Kiss & Euben, 2010, paragraph 13). The literature describes a variety of factors that go into teaching, including (a) the role of the teacher, (b) the teaching methods, and (c) the affect of the teacher. Table 8 presents descriptions of these factors based on the school of thought in values education previously discussed.

Table 8

School of Thought and Teachers

School of Thought	Role	Methods	Affect
Cognitive	Neutral guide	Dialogue	Rational
Character	Role model	Examples	Passionate
Social Emotional	Nurturer	Develop relationships	Caring
Religious	Spiritual intermediary	Preach	Inspiring
Fusion	Researcher	Scientific study	Analytical

Note: Based on (Blum, 2013; Collaborative for Academic, 2013; Education, 1988; Elias, 2003; Goleman, 2006; Gormas et al., 2006; Ingall & Kress, 2008; Kohlberg, 1984; Leming, 1997; Lickona, 1996; Lockwood, 1997; Musschenga, 2013; Noddings, 1986, 1997; Rokeach, 1969; Scheffler, 1969; Vryhof, 2004).

Table 8 also shows that there are a number of paradoxes in teaching values. Teachers are perceived to have a great deal of power, yet it is also recognized that "students are inordinately adept at frustrating goals held by teachers" (Jackson, 2013, p. 19). Teachers are transformers of students (Jackson, 1966) but simultaneously they are encouragers of student reflection and self-actualization (Leming, 1997). They need to be self-critical, but also need to "affirm moral

commitments and stand up for them" (Kiss & Euben, 2010, paragraph 8). They need to be able to know when to assert, when to explain, when to negotiate, and when to disappear (Thornberg, 2008). In fact, how the teacher navigates these paradoxes forms another part of the implicit curriculum within the classroom. In the words of Schubert (1997), "What I offered to students, the opportunities to learn and grow that I provided, and the way I conducted myself as their teacher constituted a curriculum that shaped their character" (pp. 17-18).

Teachers are the most prevalent actors in the literature about values education. They are perceived to be in a "unique position to help students every day, sometimes to activate values that will carry them through new – and sometimes uncomfortable – situations" (Levingston, 2009, Chapter 1, "Keeping our terms straight," paragraph 6). They are "translators," adapting the generic material in the values curriculum to "fit the educational institution's vision and the learners' needs" (Goodman & Katzew, 2011, pp. 79-80). Within each classroom, it would seem like the teachers are in control of their environment. However, a few factors significantly decrease this control. First, a substantial part of the classroom environment is not determined by the teachers but rather by outside forces, school leaders, financial constraints, the society within which the school is located. Secondly, teachers themselves are not always conscious of how they convey values (Jackson et. al., 1993). Body language, language used, choices in seating may have values implications that have not been thought through by teachers. And lastly, the student/teacher relationship can be reciprocal (Ingall, 1999). The teacher can learn from the students' questions as much as the students learn from the information imparted. Therefore, while teachers are very important to the values education process, "the notion that everything depends upon the teacher is simplistic and exaggerated" (Goodlad, 2004, p. 168).

School Leaders

In the literature about teachers and values education, there is an implicit assumption that readers see teachers as playing an essential role in values education. No such assumption can be made for school leaders. One reason for this could be the multiplicity of definitions for leadership. Are school leaders administrators who are "hopelessly mired in paperwork" (Goodlad, 2004, p. 306), charged with implementation and successful completion of transactions (Devalerio & Cochee Davis, 2006), or are they visionaries, creating a philosophy of education (Pekarsky, 2007)? Are they the people at the top of the school bureaucracy, or are they people "who lead because they were asked to; because "well somebody has to" (Kegan & Lahey, 2001, p. 3); because they were carried along, unsuspecting, by the momentum of their own interests, commitments, loyalties and relationships" (Kegan & Lahey, 2001, p. 3). Do they have a unique role, or do they just replicate what teachers do in being role models (Sergiovanni, 2013), creating a moral climate (Christofferson & Callahan, 2015) and school environment (Goodlad, 2004) on a larger scale? The roles of student and teacher are cited as school "commonplaces" (Schwab, 1980). The role of the leader appears in this schema only indirectly.

Given the many ways it is possible to define and characterize leadership in a school setting, it is necessary to focus on the role that is most relevant for a consideration of the relationship between values taught and experienced in schools. Therefore, this literature review will focus on school leaders as figures of moral authority who "lead from an ethical center" (Cranston & Kusanovich, 2014, p. 1) and whose most important role is that of creating and maintaining a culture oriented on values within the school (Evans, 2007; Learning Forward, 2017; Sergiovanni, 2013; Wren, 1999). The school leader "is the one who has the most profound influence on the culture within the building" (Collins as quoted in Brosnan, 2015, p. 35) and who can "build a culture around a set of values" (Collins as quoted in Brosnan, 2015, p. 36). These

leaders are also the most likely to develop theories of action and integrate them into the daily life of the school (Hopkins, 2012).

In theory, a school culture oriented on values encompasses "everything we do and do not do" (Pass & Willingham, 2009, p. 24). It is possible to see all leadership decisions as moral decisions because, no matter how trivial they may seem, they create changes within the human lives of the school (Day & Sammons, 2014; Shapiro & Sefkovich, 2000).   There is a recognition that schools are complex systems functioning in a changing environment (Bryk, Bender Sebring, Allensworth, Luppescu, & Easton, 2010) and that leaders need to analyze whether the changes require the "transformation of norms, values, and beliefs of the organization's members" (Devalerio & Cochee Davis, 2006, p. 21). However, the literature makes it clear that the culture is created not only by what leaders say in terms of values, but also by what they do (E. Brown, 2008; Collins, 2001; Evans, 2007; Kotter, 1996; Sergiovanni, 2013); that "the culture is the behavior of its leaders" (E. Brown, 2008, p. 149).

The literature is clear that school leaders need to be role models (Evans, 2007). But there is not clear consensus on what behavior they should be modeling. On the one hand, there are descriptions of types of leadership, e.g., level 5, authentic, charismatic, transformational, adaptive, servant, etc.; these descriptions are either overt or have a strong undertone of superiority. The assumption is that if the leader becomes proficient in the type of leadership being described, all good things will follow. However, there is also literature that characterizes these models as insufficient and focuses on the individual leader's personal values and self-reflection as the key to success (Aron, 2002; Evans, 2007). In order to understand this dilemma and its implication for values education, it is necessary to analyze the sources of values in school settings.

Drawing from the literature, it appears that there are three main sources of values. One values source derives from tradition and from the history of the organization (Aron, 2002; E. Brown, 2008; Collins, 2001; McClellan, 1999). While this may be seen most clearly in organizations from a particular religious tradition, it also comes up in Hirsch's (1988) citing of democratic values as part of the "core curriculum" and Collins' (2001) emphasis on "core values" as a reason why great companies remain great. In his words, "the values are so ingrained that people make decisions in the context of those values" (Collins as quoted in Brosnan, 2015, p. 36).

The second source of values is found in the collaborative process (both conscious and unconscious) of those who work and study within the school. This point of view comes from an emphasis on pluralism in ethical points of view (Shapiro & Sefkovich, 2000) and the desire to identify values through dialogue (Day & Sammons, 2014) with a "cooperative spirit" (Learning Forward, 2017) rather than establish them by fiat. Collaborative values can be described as a process or an activity (Aron, 2002) rather than a product. It is assumed that values do not "reside in the individual, but in the relationship between individuals" (Devalerio & Cochee Davis, 2006, p. 14).

The third source of values is the individual leader.   In this perspective, the values of the organization are deeply tied to the personal values and integrity of the leader (Evans, 2007). This has roots in the religious tradition (McClellan, 1999) in which a premium is placed on "personal virtue for everyone" (E. Brown, 2008, p. 139). Taking this perspective, the leader's own personal morality becomes "the modus operandi for an institution" (E. Brown, 2008, p. 144). However, it should be emphasized that this is not a strictly religious perspective. In secular settings, when one talks about leaders "communicating a vision" or "providing goals" or "building follower commitment" (Devalerio & Cochee Davis, 2006, p. 2), there is an assumption

that the source of the values behind all of this is the leader her/himself. Charismatic leaders are generally perceived to be using their personal values to "provide a vision and inspire their followers (Devalerio & Cochee Davis, 2006, p. 5). Because their personal values are strong, it is presumed that their vision for the school will lead to success (Evans, 2007).

There are a few additional observations that can be made when considering these three sources of values together. First, it is quite possible to have all three sources coexisting in the same school environment due to multiple leaders, the personal characteristics of the leaders, organizational history and orientation, the strength of collaborative process in the environment. This diversity can be perceived as both a positive and a negative.   The positive viewpoint is expressed as follows: "Different people within the same organization bring different experiences, assumptions, values, beliefs, and habits to their work. This diversity is valuable because innovation and learning are the products of differences. No one learns anything without being open to contrasting points of view" (Heifetz & Laurie, 1997, p. 128). On the other hand, the diversity may make it difficult to build a common culture (Brosnan, 2015).

The second observation is that another way of understanding the many "types" of leadership is to identify the source of values that each type favors. This takes some of the judgment out of looking at leadership types; if there is a good match and consistency in the source of values favored by the leader(s) with the situation of the school then the leader should be able to create a positive values oriented culture. One should also note that the actual values may be the similar from all three sources; honesty, compassion, justice, responsibility are generally rated highly regardless of source. However, the authority from which these values are derived makes a big difference in the relationship between the values, school leaders, and the school environment.

The final observation is that there are potential pitfalls for leaders in each source of values. Drawing values from history and tradition can ignore forces of change that are active in the organization (Collins, 2001).   Drawing values from a collective process can result in a lack of coherent vision (Evans, 2007).   Drawing values from the leader's personal values can result in tunnel vision and unreasonable expectations for leader performance (E. Brown, 2008; Heifetz & Laurie, 1997). Table 9 illustrates the alignment of leadership types with sources of values and the benefits and challenges that may occur within the school environment for each approach.

Table 9

Sources of Values, Leadership Types, Benefits/Challenges

Sources of Values	Leadership Types	Benefits/challenges
History and Tradition	Religious Level 5	Benefit – authenticity Challenge – relevancy
Collaboration	Adaptive leadership Servant leadership Distributed leadership	Benefit – collective ownership of values Challenge – lack of unified vision
Individual	Transformative leadership Charismatic leadership Authentic leadership	Benefit – visionary and inspirational Challenge – autocratic

Leadership and Theories of Action

As stated in Chapter One, my third guiding research question focuses on what theories of action the people in the school might develop to increase the likelihood of a beneficial relationship between values taught and values experienced. A theory of action "is a link between cause and effect, i.e., if we take a particular action, then we expect that behavior to have specific effects (Hopkins, 2012, p. 3). While theories of action could be developed by teachers and students, leaders are in the best position to make them operational within the larger school setting

(Wallace Foundation, 2014). In order to do so, leaders must develop a detailed analysis of the issues to be addressed by the theory of action, understand the motivations of all of the people involved, understand the role of leadership within the theory of action, understand the reasoning behind the theory, and identify what resources are needed to create the desired change (Wallace Foundation, 2014). Leaders therefore are both diagnosticians and creators of actions, "furnishing actors with a menu of interventions from which to choose" (Wolf-Powers, 2014, p 206). Theories of action are less about what leaders are, and more about what they think and what they do.

A basic premise of theories of action is that they lead to change both in individual student outcomes (Hopkins, 2012) and in the community (Wolf-Powers, 2014). They are not tweaks to the school's operations, but rather an ongoing change process centered on foundational objectives and values (Argyris & Schon, 1978). Theories of action can also be a product of the transformative learning process described by Mezirow (1997). In order for such change to happen, leaders must convince others that the changes are worthwhile and inspire them to participate by creating a common language around values (Seidman, 2007). Theories of action require everyone within the environments to be students and learn how to do things differently and work towards change. In spite of the many differences in leadership structure and leadership styles observed in the research settings, all of the leaders were adept at developing theories of action and inspiring themselves and others in the school environment to set them in motion. In leadership literature, great attention is paid to the need for leaders to "walk the talk" (Heifetz & Laurie, 1997). Theories of action require more; they require the leaders to inspire others to join them on the walk and to think critically about whether the pathway the school is on will enable the students to reach the desired outcome.

Conclusion

This chapter has examined the literature relevant to the research presented in chapters four and five focusing on the relationship between values taught and experienced in three values-oriented high schools. The topics examined included potential goals of teaching values in schools, ways in which values are commonly taught, the complex and interacting roles of curricula and the school environment (both general and specific) in values education, and an analysis of the major players in values education, i.e., students, teachers, and leaders. While the literature on these topics is quite diverse, there are a number of common themes that relate to the focus of this dissertation.   These common themes include:

1. There is tension between communal and individual values, and also tension in how these values are used for decision making within school environments.

2. There is simultaneously a desire for students to transform and a fear of indoctrination; a desire for leaders and teachers that will enable a reflective and collective values process and leaders and teachers who have a strong personal sense of values and will give answers to difficult moral questions.

3. There is tension between external and internal standards and expectations in teaching values in a school environment. The literature depicts schools as both isolated environments and microcosms of real life. The line between explicit and implicit curricula is much more blurry and complex than common definitions depict.

4. There is a tension between the desire to honor schools' histories, traditions, and cultures and the desire for evolution or even revolution to meet pressures of a changing environment.

In short, there are no easy answers or prescriptions for the one best way to educate to create a values-driven school that consistently teaches values in everything it does. All of the topics addressed in this literature review, i.e., goals of values education, theories of values education, the school environment, and the people within the school, play an important role. There are likely to be both positive and negative aspects of the relationship between values taught and values experienced. Given this background, therefore, two questions can appropriately guide further inquiry: "what can we learn from this relationship" and "how can we use this learning to make schools better able to perform their key function of educated for values?" It is these questions that the research will seek to address.

CHAPTER THREE: METHOD

The problem addressed by this study is the need for greater understanding of the relationship in educational settings between values that are explicitly taught through curriculum and values that are practiced through leadership, relationships, process (day-to-day organizational functioning), and environment. As was illustrated in Chapter Two, values education is envisioned as a carefully crafted process in which gaps between ideal and actual student knowledge are observed and a solution in the form of explicit curriculum is applied, creating the desired outcomes. Much of the literature regarding values education is focused on how to optimize this process: how to structure the learning; what tools to use; the roles of the students, teachers, and leaders. However, "education in order to accomplish its ends both for the individual learner and for society must be based upon experience" (Dewey, 1938, chapter 8 paragraph 1). The intentionally constructed, explicit values curriculum is linked experientially to the implicit values curriculum in the school environment by the people in the school, particularly the students, teachers, and leaders. It is the purpose of this study to inquire about how members of the school communities experience consistency and inconsistency between values experienced in the environment that forms the experience for the people within the school and the values that are explicitly taught.

Values education is a subject about which I care deeply. I am mindful that I bring a personal perspective to the focus and construction of this research. Therefore, much of this section explaining the design and research methods is written in the first person.

Overview

The goal of this multi-site case study was to explore the relationship between the values taught and the values experienced in educational settings. Using document review, interviews, and observations from three research sites, I have developed a case study that addresses:

- The characteristics of the relationship in each school studied;

- The level of awareness of school leaders and teachers in each school environment regarding the relationship and their ideas about how the relationship affects values education;

- Actions that leaders and teachers in each environment have taken in order to have a beneficial effect on the relationship.

The specific environments for the study were three values-oriented high schools, that is, high schools whose vision and mission address specific values the schools intend to instill or encourage in their students. In order to direct this inquiry at varied settings and learn from environments with both similarities and differences, I chose to do this research in a public democratic school (called the Red School in this research), a pluralistic Jewish day school (called the Blue School in this research), and an expeditionary learning model public charter school (called the Green School in this research). The end result of my exploration is a multiple site case study.

My research was guided by three major questions:

- What are the synergies and disconnections between values taught and values experienced in the schools studied?

- To what degree are school leaders and teachers aware of the values as experienced in their setting in general and the interactions between values taught and values experienced?

- What theories of action do school leaders and teachers have about enhancing the relationship of values taught and values experienced?

My initial understanding of the characteristics of values taught and values experienced in school settings was guided by insights obtained from the literature relating to explicit and implicit curricula, particularly Eisner (2002), Goodlad (2004), and Jackson, Boostrom and Hansen (1993). Methods for observing values in the high school environment were derived from the methods presented in *The Moral Life of Schools* (Jackson, Boostrom, & Hansen, 1993) but also included the incorporation of an additional analysis based on the work of Wren (1999), Burton (1998), and Inlay (2003).

Structure of the Chapter

Chapter Three includes information necessary for understanding the structure, method, and boundaries of this research. I will begin by discussing my role as the researcher and some of the personal perspectives that may have an impact on the research. I will then give an overview of the research design, including a rationale for the design approach that I used and research strategies that were employed. The research design will be followed by descriptions of the research sites, participants, and the sampling method. I will then discuss the data collection methods employed, including the development of the interview protocols and observation forms, time frames, and interactions within the school environment. The methods section will continue with procedures for analysis including coding, organization of data, and analytic perspectives. While this research proceeded relatively smoothly, it was not without difficulties – both

anticipated and unanticipated. The next section therefore addresses the delimitations of the study

that were incorporated into the design and strategies for dealing with issues that occurred, both

anticipated and unanticipated. The chapter will conclude with a summary of the design in

preparation for the data and analysis that will be presented in Chapter Four.

Role of the Researcher

As the primary researcher, I wore multiple hats during this study. In addition to creating

the study structure and selecting the study method, I also gathered, analyzed, and developed a

reporting method for the data. Because of the centrality of my role, it is important to review my

potential biases. They included differing insider/outsider status for aspects of each of the schools,

the degree to which my personal values and optimal approach to teaching values aligned with

that of each school, and previous experience with each of the types of schools in the study. In

addition, I used personal connections to gain access to two of the three schools, which had the

potential for creating bias in the analysis of these schools.

Bias "reflects ways in which people make meaning of the world" (Mcmillan & Wergin,

2010, p. 91). While it is impossible to eliminate bias, it is possible to deal with it through

bracketing, member checking, and cross-examination (Mcmillan & Wergin, 2010). During the

study, I bracketed myself as a researcher by being clear about the perspectives I brought to this

research. From the initial school meetings, I was transparent about the focus of the research and

my background and interests. Informants were given a written and verbal summary of the nature

and purpose of my research. The written summary is included as Appendices A and B.

Interviews were recorded and transcribed to avoid the bias inherent in note taking. My research

design included numerous opportunities to triangulate data from a variety of sources to reduce

bias by minimizing my personal perspective (Creswell, 2013).   Research analysis and

conclusions were reviewed by my doctoral committee at various points in the development of the research for logic and impartiality.

Understanding insider/outsider perspective is important for structuring qualitative research in general and also for illuminating some of my biases as a researcher. Insider research is that which is conducted within a social group, organization or culture of which the researcher is also a member. The inside researcher has a great advantage in that there is a knowledge of context, an ability to blend into situations without disturbing social interaction, the ability to ask meaningful questions and read non-verbal cues, and to convey a more authentic understanding of what is being studied. On the other hand, an inside researcher has disadvantages in that he/she can be too subjective, too narrow, and too assumptive because so much of what is being studied is already familiar (Greene, 2014). Participants may respond more openly to an insider, but may also assume that the insider already knows what they might say and therefore may not feel that participating in the research is worth their time (Greene, 2014). Participants may also have expectations that insiders intend to create a new reality rather than to document the current one (Smith, Morgan, King, & Hebl, 2012). Outsiders have the potential to have greater objectivity about their subject matter. They have the opportunity to ask naïve questions and obtain more information by casting insiders as "the experts." However, they have the disadvantage of not fully understanding what they are researching, often making negative judgments based on the lack of familiarity. Both outsiders and insiders have useful qualities for a researcher (Hellawell, 2006).

The focus of this dissertation on the relationship between values taught and values practiced in values oriented high schools created the opportunity for me to take both an insider and outsider perspective. Which perspective was dominant depended on the specific

environment and individual aspects of the environment. Table 10 provides a matrix that

describes my perspective for the three educational settings in this research. After reflection, I

have identified four significant areas in which I might be viewed as either an insider or outsider.

First, I come to the research with work experience in specific settings and with a range of job

responsibilities. I also have a socio-cultural background that could either create bonds or

distance depending on the research environment. I have lived in the Northeast for most of life,

creating an insider perspective for all three schools. Finally, the values perspective in each of the

research site may resonate or conflict with my own personal values beliefs.

Table 10

Researcher Insider/Outsider Perspective

Research Settings	Work Experience	Socio-cultural Affinity	Geographic Affinity	Values Content
Red School	Outsider	Insider	Insider	Insider
Blue School	Outsider	Insider	Insider	Insider
Green School	Outsider	Outsider	Insider	Outsider

A number of conclusions may be drawn from Table 10. Since I had never worked in a

high school of any type, I had an outsider institutional perspective. However, because all of the

environments were located in the northeast United States where I have always resided, I also had

an insider geographic perspective. In both of these cases, my perspective was consistent across

all three environments. For socio-cultural affinity and values content, there were significant

environmental differences in my perspective between the three research sites. These differences

created more complexity in identification of values content and analysis of how values content interacts with the school environment, which is the crux of this dissertation.

Overview of the Research Design

This research was done using a qualitative design. As noted in Chapter Two, the subject of values education is highly complex. Using a qualitative design enabled me to capture multiple viewpoints and meanings within this topic. It also allowed for development of thinking by research participants as each interview progressed. The specific qualitative method used was embedded multiple case studies (Yin, 2014). The research was conducted in three values oriented high schools located in the northeastern United States. Data were collected through interviews of leaders and teachers, observations of classrooms and common spaces, and document reviews. The data were coded and analyzed to discern themes, both those established prior to starting the research and those discovered during analysis of the data. Areas of particular interest were school frames of reference, sources of values, the intersection of personal and institutional values, and educational dilemmas. The specific data and findings will be described in Chapter Four and the implications of the findings discussed in Chapter Five.

Case Studies

Case studies describe how particular phenomena manifest in specific settings (Yin, 2014). Since my research focused on the phenomenon of gaps between explicit and implicit values curricula in educational settings, the case study method was an appropriate research method. The rationale for studying multiple environments was to increase learning through a comparison of different values oriented high schools. However, while the three research environments have enough in common (age of students, geographic locale, values orientation) to make such a comparison meaningful, they differ in important specifics such as the nature and source of the

values orientation, providing additional information of interest. The sample of three high

schools was both a sample of convenience that takes into account geographic proximity to the

researcher and a purposeful sample in that the schools are all values-oriented. An embedded

design was used because of the need to analyze the data levels below each whole school, e.g.,

grouping responses of leaders and teachers; and analyzing different aspects of each school's

environment.

The case study method was particularly appropriate for this research for a number of

reasons. Case studies use multiple sources of data, e.g., interviews, observations, surveys, and

document review. The scope and complexity of the subject to be studied required multiple

sources of data in order to connect and confirm individual occurrences. Observations were

particularly important in this research as values that are taught and values that are experienced

can occur throughout the entire school environment. In particular, values experiences that

occurred in public spaces were most easily documented through observation. Since one of the

goals of the research was to identify how the relationship between values taught and values

experienced are perceived and understood, using case studies increased the chances of

identifying instances in which this occurs; using multiple case studies added weight by allowing

me to notice the similarities and differences found in multiple settings.

Model for Examining Values in a School Setting

The research questions in this study focus on the relationship between values taught and

values experienced in school settings. It was therefore necessary as part of my research method

to create a model for the categorization of values into those explicitly taught and those that were

implicit in the school environments.   My starting point was the eight types of moral activity

presented in *The Moral Life of Schools* (Jackson et al., 1993). This model includes a variety of

types of explicit curricula, such as classes that specifically focus on values, inclusion of values related curricula in academic courses, inclusion of values oriented material in school gatherings and ceremonies, and displays and slogans with intentional values content.   It also includes a variety of types of implicit curricula, such as extra-curricular activities, the physical school environment, interactions in public spaces, and teacher and student verbal and non-verbal communications.   However, this model was created as a way of presenting all of the possibilities for moral education in the school environment, and was not specific enough for research focused on looking at the relationship of values explicitly taught and those that are implicitly experienced. Therefore, in addition to Jackson's work, I also used the matrix initially presented in Chapter Two, and repeated here as Figure 1 as a guide.
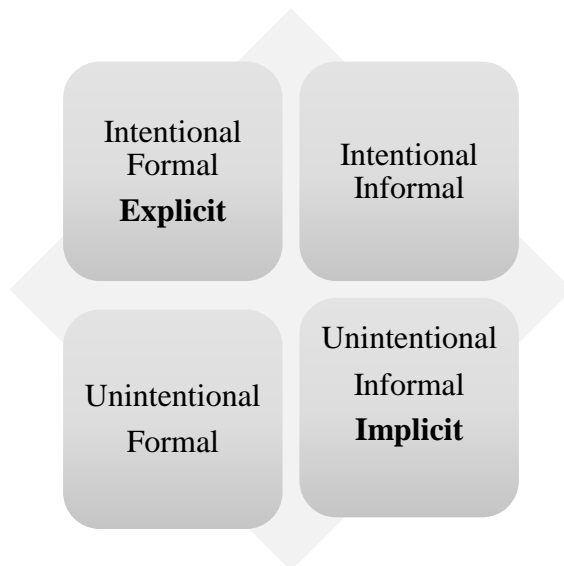
Intentional Formal **Explicit**

Intentional Informal

Unintentional Formal

Unintentional Informal **Implicit**

Figure 1. Matrix describing types of curricula that may be present within educational environments.

Before I began interviews, field observations, and other data collection, I developed a methodology for classifying school activities according to this matrix. Curricula that were identified as both formal and intentional were always considered explicit curricula. Curricula

that were identified as both informal and unintentional were always considered implicit curricula.

Curricula that fell into the formal/unintentional and informal/intentional categories were

identified as needing further analysis. Those that related to institutional practices and policies

were considered to be part of the explicit curricula. Those that related to individual practices of

teachers or isolated events were considered to be part of the implicit curricula. This

categorization was my starting point for developing the interview questions and other data

collection tools. However, as will be seen from the findings in Chapter Four, this typology

proved to be less useful in the field and was amended based on the data obtained from the

research.

Specific Settings

My research focused on three values oriented high schools: a democratic school within a

public school, a pluralistic Jewish day school, and an expeditionary learning charter school.

These schools were defined as values oriented because values were explicitly incorporated in

their mission and their public values statements were used extensively in determining the

direction and priorities of the schools. Values oriented settings were chosen because in order to

better understand the relationship of explicit and implicit values curricula, it is useful to have

institution-wide, acknowledged values. High schools were chosen in order to restrict the scope

to a specific age group, because adolescence is a key period for values exploration (Stewart &

Healy Jr., 1989), and because a model for describing explicit and implicit values curricula

existed from previous case studies (Jackson et al., 1993). The schools chosen were all located in

the northeastern United States in order to limit variables by consolidating geography and for the

geographic convenience of the researcher. The research focused on three different types of

values oriented schools in order to provide the opportunity to observe similarities and contrasts

and to maximize the opportunities to see different types of relationships and action strategies.

All of the schools were relatively small and located in suburban areas. Table 11 shows the basic

demographics for each school. More detailed characteristics of the three research environments

will be discussed in Chapter Four. The following section describes the environments in relation

to the research process.

Table 11

Research Site Demographics

Research Site	# Students	# Teachers	Description of Neighborhood	Values Orientation
Red School	120	6	Campus located in a suburban area within a larger high school	Democratic (equality, justice, community)
Blue School	280	68	Campus located in a suburban area	Pluralistic Jewish (connect, strive, care, create)
Green School (Middle and High School)	195	27	Two campuses, one located in an exurban area, one in a suburban area	Expeditionary (rigor, relevance, relationships)

Initial Contacts with the Schools

Initial contacts with the schools were made in the spring of 2017. The democratic public

school and the Jewish day school were identified as potential research sites through prior

knowledge of the field and approached through personal connections. The expeditionary charter

school was identified through Internet research and approached through a "blind" email. Face-

to-face meetings with a school leader in each location followed the initial contact. After a

detailed conversation regarding the nature of my research, all three schools agreed

enthusiastically to participate. It should be noted that both the democratic public school and

pluralistic Jewish day school had participated previously in a number of research projects. The

expeditionary charter school was relatively new (about four years old) and this was the first time

they had been approached as a research site. During the initial site visits, each school was toured

to identify possible observation sites and the logistics of approaching interview candidates and

obtaining documents were discussed.

Site Aliases

In order to maintain the anonymity of the schools, each of the three research sites has

been given an alias that is used in this dissertation. The democratic public school is referred to as

the Red School. The pluralistic Jewish day school is referred to as the Blue School. The

expeditionary charter school is referred to as the Green School. These aliases were derived from

the color of the research notebook for each school and have no relationship to the actual names

of the institutions.

<div align="center">

Case Study Structure

</div>

In developing the case study discussed in Chapters 4 and 5, I used a structure outlined in

case study literature that included an overview of the case study, data collection procedures, data

collection tools, and an overview of the case study report structure (Yin, 2014). Using such a

structure has been recognized as a "major way of increasing the *reliability* of case study research"

(Yin, 2014, p. 84). The following sections describe the purpose and contents of each part of the

structure.

<div align="center">

Sources of Data

</div>

There were three main sources of data in this study: (1) interviews with leaders and teachers; (2) observations of classrooms and public school environments, and (3) review of relevant documents such as values statements, mission statements, policies and procedures, and websites.

Data collection procedures

Case studies involve data collection in real world environments not under the control of the researcher (Yin, 2014). The role of the researcher is to structure and ask questions that illuminate the research subject, to observe relevant interactions within the research environments, and to examine relevant documents. Research was conducted from September through December 2017 and included multiple visits to each location. Permission was obtained from school leaders to do this research within each school, including permission to observe activities at each site and to examine documents. Written permission was obtained from each individual school leader and teacher for participation in the survey and interviews (see Appendices A and B). Schools and individuals are not identified by name in the storage of data or in final report. Interviews were conducted at places of mutual convenience for the researcher and interviewees. Some interview locations were within the schools and some were located outside the school. I conducted all the interviews and did all the observations.

Data Collection Tools

Data collection tools for this study included an interview protocol and questions for leaders (Appendix C); and interview protocol and questions for teachers (Appendix D); and observation protocols for classrooms (Appendix E), school gatherings/ceremonies (Appendix F), extra-curricular activities (Appendix G), public spaces interactions (Appendix H), and the overall school environment (Appendix I). Copies of these protocols are included as appendices to this

dissertation.   The interview protocols for leaders and teachers were piloted with a small group

of individuals who fulfilled these roles in schools that were not the research sites. The interview

protocols were adjusted based on insights gained from these pilot interviews.

Sampling Overview

This research had both intentional and unintentional participants. School leaders and

teachers intentionally participated in interviews focusing on topics related to the research

questions. However, since a great deal of data was also collected through observations of

classrooms and public spaces participants also included students, school staff, and others who

might have been in the space. This participation was unintentional in that the participants may or

may not have been aware that they were being observed in the course of pursuing their normal

activities. The participant samples described in the next section pertain to the intentional

participants. The sampling done for observations is also described, but is based on incidents

rather than people because it was not possible to anticipate who would participate by being in the

observed space at the time of the observation. For each research setting, I complied fully with

the institution's requirements for research.

Interview Samples

All of the research sites were small schools with small faculties (see Table 11 previously

presented). As such, it was possible to invite the entire population of leaders and teachers to

participate in the interviews.

Leaders. Since each of the schools in the study had a radically different structure, the

method for identifying school leaders to be interviewed needed to be flexible. In the democratic

public school, while there is an administrative leader, teachers are also defined as leaders so there

was an overlap between the leader and teacher interview data. For the pluralistic Jewish day

school, there was a more traditional structure with a head of school and a director of learning as leaders and teachers as faculty members. The expeditionary charter school was divided between two campuses. The school had a leadership team that included an executive director, director of learning, two site principals, and a director of technology. Therefore, the sample of school leaders was determined by what was appropriate for each school. The sample generally included the person or persons who granted permission for conducting research in the school. All of the professional leaders at each site were invited to participate in the interviews. The invitation letter and consent form are included as Appendices A and B. Interview protocols and questionnaire are included as Appendix C.

Volunteer leaders, e.g., Board officers and committee chairs, were not asked to participate. The overall design of the research focused on daily life within the school environments. Volunteer leaders were external to the research sites and therefore had a minimal impact on day-to-day values experiences within the school. Including them intentionally was therefore outside of the scope of this research. Volunteer leaders, however, were part of some of the field observations conducted for this study.

Teachers. All of the teachers in the Red and Green schools were offered the opportunity to participate in the interview process. This included specialists such as special education teachers and curriculum coordinators. A group of teachers selected by one of the leaders was offered the opportunity to participate in the interview process in the Blue School. Table 12 shows the number of potential teacher interview participants, the number teachers who opted to participate, and the number of completed interviews. In the case in which the completed interviews is less than the number who opted to participate, either it was not possible to arrange an interview at a mutually convenient time or the participant requested that the interview stop

before it was completed. The invitation letter and consent form are included as Appendices A

and B. Interview protocols and questionnaire are included as Appendix D.

Table 12

Teacher and Leader Interview Samples

School	Role	Invited	Participated
Red School	Leaders	2	2
Red School	Teachers	6	6
Blue School	Leaders	3	3
Teachers	Teachers	12	6
Green School	Leaders	6	5
Green School	Teachers	17	6

In both the Red School and the Green School, I was given complete faculty lists and I

contacted all faculty members. In the Blue School, I was given a list of faculty to contact

selected by one of the school leaders.

Observation Samples

Data pertaining to the overall school environment came mainly from field observations.

There were four major types of classes with each of the schools in the research: (a) academic

classes; (b) a "homeroom" equivalent; (c) elective non-academic classes; and (d) school

meetings. Because all of these types of classes were part of the schools' explicit curricula,

observations were done for each of these types of classes in each school. Classes to be observed

were selected randomly from lists divided by subject, grade, and/or level. Table 13 shows the

number of observations of each type of class in each school.

Table 13

Observations

School	Academic Classes	Homeroom Equivalents	Electives	School Meetings
Red School	10	2	2	3
Blue School	10	2	2	1
Green School	7	3	8	1

Note. Time allotted to each class varied considerably between schools.

Observations were also be made in public spaces such as auditoriums, hallways, cafeterias, lounges, athletic fields, and school entrances and exits. In addition, each time the school was visited, an observation was done of the overall school environment. Observations were done at times appropriate for each space to ensure that they were populated. The potential number of such observations is limitless, making development of a sampling method difficult. The most beneficial approach was through time spent at the schools. A total of approximately 4 to 5 days (not consecutive) were spent at each school. During the course of each day, the goal was to do at least five observations of public areas. The specific areas varied from day to day and from school to school, as did the time spent doing each observation.

Observation Recording Method

Because of the varied settings in this research, protocols were developed that were applicable to a range of contexts within the research sites. Taking field notes is complex, particularly since the subject of my inquiry included interpersonal interactions, personal/environmental interactions, and environmental descriptions. It should be noted that many of these observations were done in very busy public spaces and that many things were going on simultaneously. The recording goal of each observation was to write down as much as

possible about was observed without any attempt to create a narrative. At the time of the

observation, I recorded what I observed about the site and about what was happening at the site.

I also recorded initial interpretations of what was being observed for future analysis (see

Appendix E). After each observation, I transferred relevant data and comments to the

observation protocol (see Appendices F through J). To supplement the written record, pictures

were taken of physical objects and conditions (slogans and artwork posted on the wall, furniture,

space arrangements) but not of interpersonal interactions.

Document Review Samples

In addition to data gathering involving intentional and unintentional participants,

information used in the research was also obtained from a review of school documents.

Qualitative document analysis is used primarily for "discovery and description, including a

search for underlying meanings, patterns, and processes" (Altheide, 2000, p. 290). More

specifically, documents can: (a) provide background information and/or information regarding

the context of the research site, (b) suggest what to look for in other forms of data collection such

as interviews and observations, and (c) be used to verify other data through triangulation (Bowen,

2009). Documents can also be used to provide a historical perspective on events that are already

past and are therefore unobservable.

Like other forms of qualitative data collection, it is important to establish a protocol for

such analysis (Altheide, 2000; Bowen, 2009).   The protocol used consisted of an initial review

of specific documents, identification of relevant data relating to the research questions contained

within the document, coding of data into topics and themes of interest, reorganization of data

obtained from multiple documents by theme, and comparison of data by theme across research

sites (adapted from Altheide, 2000).

The documents used in this research included the schools' vision, mission, values, and educational philosophy statements, school histories, prior research done in these schools, values statements and other values related documents, materials prepared for actions of outside bodies such as a self-study or charter renewal application, student writings, written policies and procedures, written public announcements and newsletters, electronic media such as school websites. The time frame for the majority of this material (with some exceptions) was from the present back through the past three years. Table 14 gives a summary of the documents reviewed.

Table 14

Summary of Documents Reviewed

Document Type	Red School	Blue School	Green School
Website	X	X	X
Mission statement	X	X	X
Values statement	X	X	X
Website	X	X	X
Policies/Procedures	X	X	X
Student Writing	X	X	X
Communications	X	X	X
Self-Study		X	
Charter Renewal			X
Prior Research	X		

As previously described, data gathered from the documents served a number of purposes. First, such data was a good check and balance for the data obtained from the interviews both in terms of evaluating the veracity of the data given by interviewees and also understanding the extent to which the mission, and values statements had been internalized by the leaders and teachers. Reviewing the documents such as the website and those relating to policies and procedures was very helpful in identifying school values that were not stated in the published values statements. The document review was also a useful aid in the comparison of the schools

since they had many similar documents. Table 15 summarizes the data collection tasks, tools, and timeframe.

Overview of Case Study Report

A key decision in case study reports involving multiple cases is whether the report will be organized by location or by topic. I chose to do both in different sections. Because some background on each site was necessary to an understanding of that site's data, I started with a description of basic details for each location. I then proceeded to examine the values systems and relationships between values taught and experiences both for each school and for all three schools together. In the final section, I provided answers to the research questions integrating data from all three sites.

Table 15

Data Collection Summary and Timetable

Task	Tools	Completion
IRB approval	IRB application	February 2017
Received permission from specific high schools to be studied	Literature; personal connections	April 2017
Developed and finalized data collection tools and protocols including consent letter	Literature; committee, piloting	August 2017
Received documents from each research site	School contacts	September 2017
Constructed schedule of visits for each research site	Google Calendar	September 2017
Obtained consent from individuals participating in research	Consent letter	September 2017

Conducted research	Data collection tools and protocols	September – December 2017
Transcribed interview recordings	Done by researcher	November - December 2017
Analyzed and coded Data	Atlas	December 2017 --January 2018
Developed initial findings		January 2018
Translated data and findings to case study format		January 2018

Data Analysis Methods

In general, data analysis focuses on "examining, categorizing, tabulating, and testing . . . to produce empirically based findings" (Yin, 2014, p. 132). The plan for doing this "depends on a researcher's own style of rigorous empirical thinking" (Yin, 2014, p. 133). My style of thinking is to start with a detailed examination of the data, work through a variety of perspectives, and then synthesize the insights gained into theories, including examination of alternative data interpretations.   Following this model, the data analysis for this research started with an analysis of the data using primary and secondary units of analysis for each site, proceeded to pattern matching based on four values perspectives, and then synthesized the results from the units of analysis and values perspectives into theories related to the research questions.

Identifying Units of Analysis

The first step of analyzing the data collected was identifying units of analysis for the research. Units of analysis may pertain to individuals, groups, geographical units, activities, and/or social interactions (Yin, 2014). Some units in my research were based on roles within the school, e.g., leaders and teachers; some were based on what was happening in the environment,

e.g., assemblies, classes, and lunch, and some pertained specifically to values. Units of analysis

were applied within each school and across all three schools. A coding scheme was developed

that allowed for connections to be made from the highest level of detail (specific unit, specific

school), through different amalgamation schemes to the broadest level of generalization (all units,

all schools). Each source of data was examined by using each unit of analysis. This scheme is

presented in Table 16. All of the data were coded according to multiple levels of units and

recorded in a database using the Atlas.ti software.

Table 16

Units of Analysis

Data Source	Red School	Blue School	Green School
Leaders	Primary Unit	Primary Unit	Primary Unit
Teachers	Primary Unit	Primary Unit	Primary Unit
Students	Primary Unit	Primary Unit	Primary Unit
Families	Primary Unit	Primary Unit	Primary Unit
Observations	Primary Unit	Primary Unit	Primary Unit
Observation by location and/or class type	Secondary Unit	Secondary Unit	Secondary Unit
Documents	Primary Unit	Primary Unit	Primary Unit
Documents by type	Secondary Unit	Secondary Unit	Secondary Unit
Values	Primary Unit	Primary Unit	Primary Unit
Values Groups	Secondary Unit	Secondary Unit	Secondary Unit
Specific Values	Tertiary Unit	Tertiary Unit	Tertiary Unit
Values Relationship	Primary Unit	Primary Unit	Primary Unit
Harmony/Dissonance	Secondary Unit	Secondary Unit	Secondary Unit
Values Sources	Primary Unit	Primary Unit	Primary Unit
Source Type	Secondary Unit	Secondary Unit	Secondary Unit
School Framework	Primary Unit	Primary Unit	Primary Unit
Process (e.g., curriculum development, assessment, discipline)	Secondary Unit	Secondary Unit	Secondary Unit

Pattern Matching

Pattern matching involves comparing "an empirically based pattern—that is, one based on the findings from your case study—with a predicted one made before you collected your data" (Yin, 2014, p. 142). For this research, the predicted patterns can be described as four values perspectives. Based on my life experience and a survey of the literature, I identified four viewpoints that formed a framework for my analysis: (a) belief systems; (b) sources of values; (c) personal profiles; and (d) educational dilemmas. Each of these perspectives guided the development of the data collection tools and provided important analytic insights when applied to the data collected from each of the three schools individually and to the data from the three schools considered as a whole.

Perspective 1 – school frames of reference. Educational institutions are "complex structures of actions and expectations" (Scheffler, 2003). There are expectations that not only will students learn, but that in learning they will transformed into better people and better members of society (Jackson, 2013). However, in order to learn how this transformation might occur through either explicit or implicit values education, it is important to understand the underlying frames of reference that form the starting point for the learners. A useful definition of frames of reference is "the structure of assumptions through which we understand our experiences. They shape and delimit expectations, perceptions, cognition, and feelings" (Mezirow, 1997). The origins of these frames of reference may be societal, positional, and/or individual. Identifying the various frames of reference in each of the research sites an important part of the values research process.

In order to do this, I started with the published mission and values statements for each site. I then analyzed other documents that might yield insights into frame of reference. Policy

and procedures documents and descriptions on the websites targeting prospective students were very helpful in this regard. I also asked questions during interviews designed to illuminate the frame of reference for the school regarding values. These questions focused on how various types of educational endeavors were generally done at each school, such as curriculum development, professional development, discipline and assessment. All of this information was then incorporated into the coding system.

Perspective 2 – sources of values. In Chapter Two, I discussed three potential sources of values that appear in the literature on leadership: (a) history/tradition; (b) collaboration; and (c) individual. I also mentioned that often more than one source may be contributing to the values in any setting and that multiple sources may create tensions within the setting. The perspective of looking at the sources of the values in each setting was therefore an important component of my data analysis. I did this in three ways.

First, the interview, observation, and documentary data were analyzed and sources of values were identified for each site. Subsequently, this data was compared with literature on sources of values in similar types of schools. This gave an indication of how much each location was influenced by the values history of its particular type of school (democratic school public school, pluralist Jewish day school, expeditionary charter school) and which sources of values components were particular to these specific schools. A third perspective on sources of values was attained by reviewing the source of values findings with my dissertation committee in order to mitigate any insider bias I may have had or acquired during the course of the research.

Perspective 3 – personal values profiles. The information obtained from the perspectives of frames of reference and sources of values was helpful in fleshing out the public and acknowledged values for each school. However, I also needed a perspective that would be

helpful in increasing my understanding of the less obvious components of the values system in each school.   One such source is looking more closely at the personal values perspective of the leaders and teachers that were interviewed.

Each interviewee was asked about their personal values and how they translated these values into actions within the school environment. Interviewees were also asked about correlation between their personal values and the belief system of the school. Using this data, I was able to create personal values profiles for each research location. An analysis was done to identify the prevalent values profile types for each location, the degree of variation, and the degree of consistency between the personal profiles and the school belief systems. Through the personal values profiles I was able to gain a great deal of insight into the relationship between personal values and the values that are taught in each school.

Perspective 4 - educational dilemmas. In my work as an educational leader, I have often encountered educational dilemmas, which can be seen as "ill-defined, ambiguous, complicated, inter-connected situations packed with potential conflict" (Cuban, 2001, p. 10) or "a series of conflicts that baffle and confuse" (Carmichael, 1951, p. 627). Very often, these dilemmas arise from conflicting paradigms (Shulman, 2004) held by school leaders who must be able "to hold fast to both ends of an apparent dilemma" (Aron, 2002). For example, school leaders must be both reflective and proactive, must be able to be independent and collaborative, must appreciate diversity while creating community, and must balance tradition and change (Aron, 2002).

Both the literature and my research data contained ample evidence of the presence of these types of dilemmas in educational settings.   For the purposes of this research, it is interesting to look at the values content of "typical" dilemmas in schooling as they appeared in

the research settings. Such dilemmas can be divided into three categories, those related to

control over students, those related to curricular content, and those related to societal issues

(Berlak & Berlak, 1981). Each of these types of dilemmas involves conflicts of values. For

example, teacher/student control dilemmas often involve a conflict between the values of

freedom and responsibility. Curricular dilemmas can involve a conflict between the values of

intrinsic motivation and external standards. Dilemmas relating to societal issues can relate to

conflicts between the values of equality and fairness. At the end of Chapter Two, I identified

four such dilemmas: (a) potential conflict between communal and individual values in decision

making within the school environment; (b) the desire for students to transform yet also the

presence of fear of indoctrination; (c) the tensions between external and internal standards in

teaching values in a school environment; and (d) the tension between the desire to honor schools'

histories, traditions, and cultures and the desire for evolution or even revolution to meet

pressures of a changing environment.

How each research site perceived and acted upon these dilemmas provided an excellent

window into instances of values harmony and values dissonance within the values system of

each school. Data from both interviews and observations was analyzed to identify incidents

and/or perceptions that would indicate the existence of such dilemmas in the environment. If

there was evidence any action was taken to alleviate the tension created by the dilemma, this was

also noted and such incidents were also analyzed and coded for types of actions. This analysis

became the basis of my response to the research question focusing on theories of action.

Synthesis. These perspectives were a useful starting point for analyzing the data.

However, as work progressed it was necessary to develop a data analysis process that combined

the data organized by units of analysis with the insights gained from pattern matching in order to

create themes that address the guiding research questions. These themes were then gathered and

used to construct the analysis and findings presented in Chapter Four.   Values systems in school

environments are quite complex. Therefore, rather than constructing one overarching theory, I

have explored a number of different possibilities. Some of the theories apply to specifically to

one or two locations; others apply to all three. The goals of the synthesis analysis was to identify

the important learning to be gained from the data obtained through this research project, and to

indicate what data gaps future research might fill.

Delimitations of the Study

Delimitations are defined as characteristics that limit the scope and define the boundaries

of research that are within the researcher's control (Simon, 2011). In addition to the major

delimitations of the choice of topic and research questions, I also constructed a number of

parameters to maximize the relevance of the research and ensure that its scope was manageable.

Table 16 summarizes and presents a rationale for these delimitations.

In retrospect, my choices as to delimitations were supported by the results of the research.

I chose to focus on values-oriented high schools as the school environments most likely to

provide data that would illuminate the problem and answer the research questions and these

environments did indeed provide very rich data for this topic. I chose schools with the Northeast

for geographic convenience, and this allowed me to complete the research in a timely fashion. I

chose to focus on school leaders and teachers as curricular decision makers, and also chose to

exclude an exploration of the role of family members and others in the community. Given the

huge volume of data that I collected and analyzed from this limited source, it is clear that this

delimitation was an important factor in my ability to successfully complete my analysis.

However, a very worthy follow-up endeavor might seek to include interviews with students and

their families.

Table 17

Rationale for Delimitations

Delimitation	Description	Rationale
Values-oriented	Case studies will focus on schools whose education philosophy and objectives are overtly linked to specific values	In order to understand the relationship of explicit and implicit values curricula, it is necessary to have institution-wide, acknowledged values
High Schools	Schools configured around grades 9 through 12	Wanted to focus on one age group; had model for describing explicit and implicit values curricula from previous (Jackson) study of high schools
Northeast	New England Region including MA, ME, NH, and VT	Wanted to limit variables by consolidating geography; geographic convenience for the researcher
Types of Schools	Public, charter, parochial	Different types of schools provide the opportunity to observe similarities and contrasts; wanted to maximize the opportunities to see different types of gaps and alignment strategies
Focus on adults within school	Leaders and teachers	Focus on curricular decision makers
Not including influences outside of the school	No data collection from students' families or others in the outside community	Wanted a manageable scope and complexity

Challenges of Field Research

In addition to the delimitations of the study, there were also a number of challenges in doing this field research. These challenges include those relating to the role of the inquirer, the mechanics of recording, the need to move from a broad picture to specifics, unexpected participant behavior, and nuance in interpersonal interactions (Creswell, 2013). Each of these challenges required specific strategies.

Role of the Observer

As I did the observations in this research, it was my intent to minimize interactions with the people and/or environment in order to avoid influencing the data. However, while I made every effort to be to be a "fly on the wall" and not interact, the reality was that I was on a continuum between observation and involvement. At times, the teachers in the classrooms would often introduce me and there would be a small level of interaction. There were also times when students and teachers would ask questions informally about my personal opinions, background, and about the research. Even when no overt overture was made, there was always the potential that those being observed were "playing to the audience." There were also challenges dealing with observation of the physical environment. It is always tempting to rearrange space to improve the environment (especially if one's work responsibilities have included managing physical spaces). Throughout my research, I had to make a conscious effort to leave the space "as is," and not do things that I might ordinarily do such as rearrange the furniture or pick up papers from the floor.

Mechanics of Recording

My research involved extensive interviews and observations. Each presented challenges in the mechanics of recording a large quantity of data in "real time." For interviews, I used the

dual approach of audio recording and taking notes to ensure accuracy. I transcribed the interviews from the recordings and compared the transcriptions to the notes taken at the time of the recording. For observations, I began by recording what was literally being observed with marginal notes as to how it might later be classified but no extensive analysis. These observation notes were then gathered, sorted by units of analysis, and analyzed for content. This method allowed me to create a paper trail from raw observation data through to the analysis.

Broad Picture to Specifics

The handling of observation data described in the preceding paragraph is an example of the movement from the broad picture to specifics. This process also needed to be followed for documents and interview data. The key links between the big picture and the specifics were the units of analysis. They also provided the links between the different types of data.

Unexpected Participant Behavior

While every effort was made to structure the research in a neutral way so as not to cause discomfort, I was prepared for the possibility that delving into topics such as values conflicts might trigger emotional reactions from the participants (e.g., anger, embarrassment, defensiveness). This did happen on occasion. If a participant showed evidence of a strong emotional reaction to the inquiries, my goal was to both be sensitive to the feelings of the research participants and also be accurate in reporting such reactions that were significant for the research.

Nuance in Interpersonal Interactions

Each person that was interviewed is an individual and therefore each interviewee interacted in a different way with the researcher. As has been observed in Chapter Two, how someone speaks can convey values just as easily as what is actually said. I endeavored to avoid

unintentional "phrasing of . . . interview questions leading to subtle persuasive questions, response, or explanations" (Creswell, 2013) by following the script with the same nuance in tone of voice and body language. In some cases, different degrees of connection with various interview participants were unavoidable. In particular, one of the school leaders interviewed was a professional colleague. This was noted when analyzing the interview data.

Summary of Chapter 3

To summarize the major components of this chapter, the goal of this case study was to explore the relationship between values taught and values experienced in the research settings. Using document review, interviews, and observations, I developed material that addresses:

- The characteristics of the values system in each school;

- The characteristics of the relationship of values taught and values experienced in each school studied;

- The level of awareness of school leaders and teachers in each school environment regarding the relationship and their ideas about how the relationship affects values education;

- Theories of action of the leaders and teachers in each environment to relating to the relationship.

- A comparison of the three environments focusing on these factors.

The specific environments for the study were three values oriented high schools, that is, high schools whose vision and mission specifically incorporate values. In order to obtain insights from environments with both similarities and differences, I chose to do this research in a public democratic school, a pluralistic Jewish day school, and an expeditionary charter school. Data was collected through interviews with leaders, interviews with teachers, observations of classrooms

and public spaces, and document reviews. Data was organized using specific units of analysis and pattern matching based on four perspectives: (a) frames of reference; (b) sources of values; (c) personal value profiles; and (d) educational dilemmas. This analysis was then used to create a multiple site case study.

Ideal case studies "aim to produce an invaluable and deep understanding—that is, an insightful appreciation of the 'case(s)'—hopefully resulting in new learning about real-world behavior and its meaning" (Yin, 2014). Designing the method to produce such a case study is not an easy task, but rather a complex and iterative process. While each step along the way seemed inevitable, a comparison of this method section with the one in my dissertation proposal shows that the final design was influenced by a number of factors including (a) an increase of my sophistication as a researcher during the two year period; (b) insights gained from the literature examined in order to produce Chapter Two; (c) increased familiarization with the specific sites; and (d) guidance from the dissertation committee. In particular, my analysis process was improved by an increase in the specificity of the units of analysis and the adoption of values perspectives more relevant to the research sites. The end result was a method that had the flexibility to be adapted to three very different environments and produced a wealth of data that promoted exploration of the research questions. While the learning curve was steep, the end result produced valuable insights for the field of educational leadership.

CHAPTER FOUR: FINDINGS

During the initial phases of this research, my approach was based on two major sources of knowledge: the literature that is analyzed in Chapter Two, and my own experiences as a student, teacher and leader with values in educational environments. As I gathered data from the three schools I had selected, I realized that my perspective had been "constrained" by the limits of my experience and my prior knowledge (Takacs, 2003, p. 29). I had chosen to do research in schools that were values-oriented because their programmatic focus suggests that they are settings that would likely yield plentiful data highly relevant to this study's research focus, but had not considered that the nature of these schools might make them very different from the schools described in the literature and from my own experiences, which were not values-oriented. It was striking that although the specific values orientations of each of the three schools were quite different from the others, there were many similarities in how values were defined, perceived, and discussed in these values-oriented schools.   In analyzing these similarities, it became clear that the groups of values, relationships between explicit and implicit values, and the language used to describe values were far more complex than my initial forays into this field had led me to believe.

In order to fully appreciate each school's data in a context-specific way, it is necessary to have some knowledge about each school: its type, its location, its demographics, its history, its educational philosophy, its organizational structure, and its student body. This chapter will therefore start with brief descriptions of each school. It should be noted that the exploration of each school generated a huge amount of data pertaining to many facets of life in that school. However, since the purpose of this study was not to produce general portraits of the school but

rather to explore the relationship of values within the school, the descriptions will focus on details that provide an orientation for the data analysis that follows.

After these site descriptions, the next part of the chapter will describe the larger understandings related to the research questions that I gained as a result of the data collection process and contents. These understandings characterize the values systems evident in each school comprising multiple groups of values, language nuances relating to values, and the interaction of values and day-to-day activities within values-oriented schools. These understandings will include a basic framework and vocabulary along with detailed findings relating to values in each school. The third section of the chapter will take the insights gained from the descriptions of each school and the larger understandings and use them to address the three research questions. The chapter will then conclude with a summary of the findings from the research.

School Descriptions

There are a number of aspects of the three research sites that are relevant to an examination of their values. First, the location and physical setting creates a unique overall ambiance for each school. Secondly, each of the schools can be classified in two ways. One classification refers to the type of school, i.e., public, public charter, private; and one classification refers to the guiding values of the school, i.e., democratic, expeditionary, and pluralistic Jewish. In addition, each school in the research has a mission that elaborates on the school type and a formal values statement. The history and educational philosophy of the schools provide the foundation for many of the values within the schools. Finally, the organizational structure, demographics, and descriptions of faculty and students give some background for the people from whom the data were gathered through interviews, observations,

and documents. Taken together, all of these aspects produce three snapshots of schools that are quite different from each other.

Green School

Location and physical setting. The Green School is comprised of a middle school and a high school. The primary research site was the high school so that will be the focus of the descriptions in this section. The high school is located in an industrial park on the outskirts of a New England coastal town. The Green School high school building was originally built as a military training facility that was used as an industrial site before becoming the location for the school. Within the building, there are very large rooms, very small rooms, and an auditorium. All space is multi-purpose. The building is adjacent to a large asphalt parking lot with recreational boats stored around the edges. Also in the parking lot are a gaga pit, a picnic table, and a movable basketball hoop. Beyond the parking lot are woods. Adjacent to the school site there are industrial buildings and a community college. There is no foot traffic at the site.

School type, mission, and values statement. The Green School is a public charter school with the following mission statement:

> The Green School's mission is to educate and develop critical thinkers, and lifelong
>
> learners who are actively engaged in their communities and the broader world. This is
>
> accomplished through our vision of cultivating a place-based and project-based
>
> educational environment tailored to meet the needs of our students. The core curriculum
>
> is reinforced with problem solving, task prioritization, and accountability of expectations
>
> while students become immersed in a scholastic culture of social and intellectual integrity,
>
> creativity and civic engagement.

The Green School's values statement is in the form of a community agreement developed by students, teachers, leaders, parents, and the Board of Directors. In the community agreement the values cited are: patience, helpfulness, productivity, honesty, safety, leadership, upstanding, and respect.

History. The Green School is currently in its fifth year. It was founded by local residents who perceived that the existing schools were failing to engage and effectively educate students in the area. The community members engaged an educational consultant who had worked on a number of projects within the state and who became the founding head of the school. The school was designed as a public charter school. Based on its original plan, the school started as a middle school and then added a high school. The school's charter was recently renewed.

Educational philosophy. Heavily influenced by the expeditionary learning and essential schools reform movements, the Green School educational philosophy is based on the principles of appreciative inquiry, standards based teaching and learning, the student as worker, incorporation of habits of work and learning, and restorative justice. Class periods are divided by broad areas, e.g. humanities and STEM rather than by traditional academic subject areas. There is an emphasis on project based learning, student choice, using on-line resources and entrepreneurial skills. Assessment is based on meeting standards; there are multiple ways in which standards can be met. High school students are assigned to classes based on their progress towards meeting standards rather than by traditional grade levels. In addition, the principles and practices of restorative justice are frequently used to address disciplinary and other community issues.

Organizational structure and description of leadership. The middle school and high school are under the direction of the Executive Director, who in turn reports to the Board of

Directors.   Working with the Executive Director is a leadership team including a Director of

Teaching and Learning, a Building Leader for the High School, a Building Leader for the Middle

School, and Digital Learning Leader (who is also a classroom teacher).   This structure was new

in the year the research was conducted and was developed after the departure of the founding

head of school. In addition to the professional leadership team, the Green School also has a

Board of Directors that focuses on overall policy, fundraising, financial oversight, and

community relations.

       Demographics. There are currently 195 students enrolled; about half in the high school.

Of these students, approximately 30% have been identified as having a disability. The student

population reflects the racial and economic profile of the surrounding area: 184 of the students

are white, ten are African American, and one is Hispanic. Approximately 40% of the population

is eligible for free or reduced-cost meals.

       Faculty description. There are 10 faculty members directly associated with the high

school. Staff members from within this group fulfill the functions of principal, classroom

teachers, guidance counselors, and special education teachers. While faculty members have a

primary designation of one of these roles, they serve multiple functions within the school. Many

faculty members have strong ties to the geographic area and/or experience with outdoor activities

and education.

       Student body description. The original location of the school (and the current location

of the middle school) is in a remote coastal village. The original intent of the school was to serve

the population of this area that was not being adequately served by other schools. However, as

the school evolved and as it developed a reputation for helping students with physical and mental

challenges and inclusion, it started to attract such students from a wider geographic area. The

Green School leadership believes that it should be open to any student that wants to walk through the door, although the ability to serve all students is subject to financial constraints. The current student body is described as being comprised of students who have found traditional public school settings less successful, who prize outdoor education, design challenge and field work, and/or who want a welcoming, safe environment that encourages individuality.

The Blue School

Location and physical setting. The Blue School is located in a suburb of a major Northeastern city. Serving 280 students in grade 9 through 12, it has a large campus including multiple buildings and athletic fields. The school was founded in 1998; the campus was subsequently built for the school. The school is located between a college and a residential area but is separated from them by a long entrance driveway. The school buildings contain large public spaces including a central gathering area, a cafeteria, a library, and a worship area. There are multiple general classrooms, specialized classrooms, and arts learning environments including a dance studio, theater, photography studio, and music room. There are extensive indoor and outdoor athletic facilities.

School type, mission, and values statement. The Blue School is a pluralistic Jewish private school. For the school "pluralistic" is generally understood as encompassing self-identified Jews from multiple strands of Jewish affiliation, e.g., Orthodox, Conservative, Reform, Reconstructionist, and also those who are Jewish but unaffiliated. Its mission is to "educate, to inspire, and to empower intellectually confident, passionately engaged, ethically responsible Jews who, through critical thinking and contribution of their unique voices, will create a vibrant Jewish future and build a better world where human dignity will flourish." The schools values

are presented in English and Hebrew in its values statement. In English, the values are "strive, create, connect, care."

History. The Blue School was created to meet a perceived need by the area's community for a school that would provide a pluralistic and meaningful Jewish education, academic excellence, and a warm, welcoming environment.   The school started with 48 students in a small space near a local university and has grown to over 280 students in a campus of over 20 acres.

Educational philosophy. The educational philosophy of the Blue School emphasizes academic excellence with a focus on critical thinking and analysis. There is a strong emphasis on constructivism, the students as authors of their own learning, experiential learning, and working in cooperative groups. In addition to the usual high school subjects, students at the Blue School must take three years of Hebrew language and courses in Jewish history, culture, and practice throughout their tenure.

In addition to its regular curriculum, The Blue School has an opt-in character education program for faculty and students called Chanoch L'Na'ar (Youth Education). Based on the traditional Jewish Mussar practice, small groups of faculty and faculty and students meet on a monthly basis to examine their relationship to different "soul traits" such as order, equanimity, gratitude, humility, and respect.

Organizational structure and description of leadership.   The Blue School has a large hierarchical organization structure. It includes a head of school, an assistant head of school, a director of teaching and learning, a COO, a dean of students, department chairs and others. There are two distinct branches of leadership, one concerning the academic and learning functioning of the school and the other concerning the business and relational functioning of the

school. The school has a Board of Directors that is mentioned in the data largely in connection with fundraising.

Demographics. There are currently approximately 280 students enrolled. The student population is comprised of people who identify as Jewish. The student body is 54% female and 46% is male. Based on visual observation, there are persons of color within the student population. Nevertheless, enrollment percentages by race were not included in the demographic material made available for the research. In the course of interviews and observations, I did encounter non-Jewish teachers.

Faculty description. There are 68 full time and 13 part time faculty members. A number of the faculty members have doctorates and/or rabbinic ordinations. Faculty members have multiple roles within the school including facilitators of the Chanoch L'Na'ar program, worship coordination, and responsibility for experiential learning programs.

Student description. According to the Blue School website, the ideal Blue School student is curious, kind, appreciates academic challenges, is excited about collaborating and interacting with teachers and other students, and has a sense of adventure. While all of the students identify as Jewish, they connect to the Jewish community in a variety of ways.

Red School

Location and physical setting. The Red School is an educational entity contained within a large suburban high school in an affluent area near a major northeastern city. The area in which the school is located is heavily populated by families; there is a great deal of foot traffic around the school, particularly at the beginning and end of the school day. The larger high school in which the Red School is located is comprised on a number of connected buildings. The overwhelming impression when entering the school is that of size. The Red School is located

mainly on one floor in a corner of the furthermost building and can be reached only by certain sets of stairs. The Red School floor contains classrooms, including a very large classroom in which Town Meetings and faculty meetings are held, an office which is sometimes used as a meeting room, and a lounge/library.

School type, mission, and values statement. The Red School is a democratic public school with the following mission statement:

> The mission of the Red School is to promote academic and personal growth through an informal, challenging learning environment where students are encouraged to share feelings and insights. Students build supportive and honest relationships with teachers and peers. Together they inform and assess curriculum in the context of discussion-based courses. Classes emphasize independent, self-motivated, active learning from students as much as from teachers. By valuing process as much as product, the Red School students find meaning in lifelong learning.

The school's values statement is in the form of a Venn diagram. The stated values are academics/learning, empathy/care, and democracy/justice. The school community is shown in the common area to all of the circles.

History. The Red School was founded in the late 1960s. The Red School started in much the same way as the Green School; a perception by the community that the main high school was not meeting the needs of all its students. The initial school philosophy and practices were modeled on the principles outlined in Kohlberg's "just community" approach (Kohlberg, 1977). Over the years, this philosophy was modified by the philosophy of caring found in the work of Carol Gilligan and Nell Noddings. In more recent year, the focus on academics and learning has increased. Because the school is part of a larger school and controls the number of

students it accepts, its size has remained relatively constant (110-120 students) throughout its history.

Educational philosophy. The Red School's educational philosophy is holistic; it focuses on the students as whole people with cognitive and social emotional educational needs. Students are expected to take responsibility for their education. Because there is mingling of grades in some classes and in town meetings, students are also expected to act as role models and teachers for other students. There is also an emphasis on making connections between academics and what is going on in the students' lives and in the world. The ability to express a viewpoint and to listen to the viewpoints of others is emphasized through group work, drafting groups, and the school-wide Town Meeting.

Organizational structure and description of leadership. The Red School has a complicated organizational structure. The named leadership includes a Dean and an Associate Dean.   However, in practice, the teachers are also leaders in terms of participation in decision-making. And as a democratic school, the organizational structure includes the students and they also participate in making many decisions.

Demographics. The school currently has 120 students. Students from the larger school must apply to join the Red School. The application requires an essay and a number of observation visits to the school. Admission is determined by lottery from the pool of applicants; about 50% of applicants are accepted. However, lottery results are adjusted so that the Red School's demographics mirror those of the larger school. The student body is 9% African American, 14% Asian, 11% Hispanic, 61% White, and 5% Multi-Ethnic. Students come from over 69 countries and speak 44 different languages.

Faculty description. There are six teachers in the Red School: three English teachers, 1 history teacher, and 2 science teachers. There is a wide range of ages and length of service in the school. Several of the teachers have strong connections to the larger school but others do not. One teacher attended the school as a student in its early days. Three of the six teachers are currently working on doctorates.

Student description. According to lore conveyed by student graduation essays from the school's earlier days, the stereotype for the Red School student was the "pot-smoking hippie." Based on more recent writings and conversations, that stereotype has now morphed into the "ironic hipster." A more nuanced description is provided by one of the schools leaders: "Some students come because they just want a smaller school and it is nice that we have democracy. Some students come because they have had social experiences that have been challenging and painful for them and they want to be in a more caretaking social emotional environment. And some come because they want the specific course offerings." Whatever the motivation one thing the students all have in common is initiative, as it is a conscious decision to apply to the school and the application process takes some effort.

Summary of School Descriptions

It is extremely difficult to capture large and complex entities like these schools in thumbnail descriptions. While the research sites were all values-oriented, they were unique worlds with very different physical environments, educational approaches, and people. I've started with these descriptions because they clearly show the differences between the three schools that are necessary to understanding the specifics of their values. The differences between the schools also make some of the commonalities identified in the larger understandings all the more striking.

Values within the Research Settings

With the description of the three research sites as a baseline of information, it is now appropriate to look more specifically at how values function within these sites. There are three major areas in which the data obtained from my research enhanced my understanding of the research questions: groups of values, language nuances relating to values, and the interaction of values and daily life within of values-oriented schools. The increased understanding came both as a result of the actual field experience and as a product of analysis of the data after the fieldwork was completed. Clues that there was a point that needed exploration could be as subtle as a puzzled look on an interviewee's face or as obvious as a document that was posted on every room of the school. Because these insights started with some of the initial visits and interviews, it was also possible to validate and refine them when conducting subsequent research.

Groups of Values and the School Values System

Based on the literature and prior experience, the research questions assumed two types of values in school settings, explicit values derived from intentional and formal curriculum, and implicit values derived from the unintentional and informal school environment. As noted in Chapter Two, the literature also indicates some gray areas between explicit and implicit values; there can be values expressed through curricula that are intentional and informal and also those that are formal and unintentional.   This dichotomy can also be described as the difference between stated values and practice and/or stated values and the daily life of the school. While this perspective enabled me to learn much from the three research sites, it quickly became evident that there was also another perspective that perhaps would yield additional insights; each of the schools had a values system comprised of public values, acknowledged values, personal

values, and implicit values.   Each of these groups of values had distinct definitions, sources, and roles in the school environment that require explanation.

   Public values. By their nature, public values are the easiest group of values to discern and define. All three schools had values statements that are publically posted in many places in the school, on the website and in other public settings/documents. In two of the three schools, they were posted on the wall of every classroom. In one school they were also emblazoned in red letters on the wall in the cafeteria. In another, they were posted prominently in the central meeting room and the hallway. There is no way that anyone entering the school environment could avoid being aware of the public values of the school.

   Public values are designed for presentation. In all three cases, the public values had attention-catching visual representations. These representations indicated not only the characteristics of the values themselves, but also their relation to each other and to other key elements of the school such as the mission statement. The visual element creates a shorthand for the people within the school; just looking at the picture reinforces the school's values. For example, the public values of the Red School were presented as a Venn diagram with the three major values, academics/learning, democracy/justice, and empathy/care overlapping and the school community depicted as the center incorporating all three values. In contrast, the Blue School diagram presented the four core values, strive, create, connect, and care as four completely separate circles. In the center of the circles is a flame and the school's mission. The green school's document was in the form of a community contract, with the values listed as separate clauses. As will be discussed in the specific description of each school, each of these visual representations very effectively captured the essence of the particular school's public values.

Public values have acknowledged sources and creation stories. For example, the red

school's public values story was articulated by one of the teachers as follows: "The three circles

– that actually came out on a day away that we staff have – we were just brainstorming how we

could create some kind of graphic or something so that somebody with no knowledge of the Red

School could be like "that's who we are." And we just happened to have paper plates out and

somebody wrote down empathy and on another one another value and we just put them together

in the middle of the table and said, "This is it." According to the Green School's founder, "In

terms of values education, that was all baked into the charter. We were really trying to anchor

this project in innovative best practices. We had the coalition of schools common principles, the

expeditionary design principles, and then we had our own internally generated agreements and

those are the things that governed how our faculty interacted, how our kids interacted, how we

did teaching and learning." And one of the Blue School's leaders told a different public values

creation story, "The core values emerged from a conversation that started with the senior

leadership team and also involved conversations with a sampling of other constituencies in the

school. The goal was not to create values that were somehow representative of a strategic plan

but were rather already represented in the spirit and culture of the community."   The important

understanding is that public values are unique in having well defined sources and creation stories,

and that those stories are unique to each institution. In addition, process of creation in each of

the three cases is directly connected to the organizational structure of that particular school: in

the expeditionary school it was a deliberate process involving all of the community stakeholders,

in the democratic school it was the result of an ad hoc conversation involving both faculty and

leadership, and in the pluralistic Jewish school it was an affirmation of the school's practices by

senior leadership.

Public values are actively articulated and promoted by the schools' leadership and faculty. In the words of the Red School's leader, "there is no point in having values if you don't believe in them and promote them." The head of the Blue School gives a speech each week at the school meeting in which he directly relates the values to the weekly Torah portion. The Green School faculty "impact how the community agreements are shaped, based on feedback and year to year happenings and how we can help instill good moral values to the students" (Green Teacher 3). By endorsing and reinforcing the public values at meetings, in classes, and in discussions with others in the school community, leaders and teachers ensure that they become an important part of the school environment. Table 18 presents the values, sources, and visuals for the public values of each school.

Table 18

Public Values by School

School	Public Values	Developed By	Visual
Green School	Our students will be: Patient Helpful Productive Honest Safe Leaders Upstanders Respectful	Community, i.e., Leaders, Parents, Teachers, Students, Board of Directors	Legal contract
Blue School	Our students: Strive Create Connect Care	Senior Leaders	4 circles linked by flame; mission in center
Red School	Our values are: Academics/Learning Democracy/Justice Empathy/Caring	Leaders and Teachers	Venn diagram; community in center

Note. Source of public values for each school is the published values statements.

      Acknowledged values. Acknowledged values are those values within each school that are endorsed in speech and writing but that are not part of the school's public values statement. It was easy to identify the public values of the three research sites; one just had to look at the walls, where school values statements were prominently displayed. In contrast, acknowledged values are much harder to recognize and isolate. They can appear as imbued in published documents, e.g., assessment standards (Green School), curriculum (Blue School), and student writings (Red School). They also were mentioned in interview remarks by leaders and teachers and were noticeable during in classroom observations. They are not posted in every classroom, but neither are they hidden or implicit; they are an openly acknowledged and important part of the school's value system.

      Table 19 presents a summary of the acknowledged values for the three schools in this research. As is evident from this table, acknowledged values are more numerous, more varied, and more complicated than the public values for each school. They are also as likely to stem from the school's history and context as they are from intentional creation; since they were not developed by a consistent thought process, they are also likely to have inconsistencies and multiple interpretations.

      At each site, individuals also used acknowledged values to explicate public values. For example, the Red School has a public value of academics and learning which is further defined by the acknowledged values of ability to articulate a viewpoint verbally and in writing. The Blue School has a public value of care that is illuminated by the acknowledged values of patience, respect, empathy and loving-kindness. The Green School public value of being productive goes

hand in hand with the acknowledged values in the habits of work and learning including

preparation, work completion, perseverance, initiative, and participation.

However, acknowledged values are not always expansions of public values. They can

also be used to address areas that are not included in the public values. For example, the Green

School's acknowledged value of restorative justice introduces a specific approach to discipline

that, while consistent with the Green School's public values, is not necessarily implied by them.

Similarly, the Blue School's acknowledged value of pluralism is related to the public value of

"connect" but describes a much more specific philosophy of community relations than "connect"

would imply. The Red School's acknowledged value of diversity could be related to the public

value of "democracy/justice" – but the connection would be made by the assumptions of an

observer well-versed in American culture, not by recognition of an inherent link in meaning

between the concepts.

In summary, while they are less public and more diffuse than the values found in the

official school values statements, acknowledged values form an important part of the values

system of each school. They often serve as enhancers and/or expanders of the public values.

Whereas public values are few and concise, acknowledged values are much more numerous and

varied. Table 19 presents a summary of acknowledged values for the three research sites.

Table 19

Acknowledged Values by School

School	Acknowledged Values	Source of Acknowledgment
Green School	Restorative Justice	Leader/Teacher Interviews
	Inclusion	Meeting observations
	Preparation	Classroom observations
	Work Completion	Website
	Reflection	Charter renewal application
	Perseverance	Educational philosophy

	Responsibility	
	Initiative	
	Participation	
	Revision	
	Empathy	
	Compassion	
	Project learning	
	Adults as learners	
Blue School	Patience	Chanoch L'Na'ar (Educating
	Order	the Youth) Curriculum
	Humility	Leader/Teacher Interviews
	Respect	Meeting observations
	Bechirah (decision) points	Classroom observations
	Jewish Pluralism	Website
	Diversity	Educational Philosophy
	Reflection	
	Constructivism	
	Adults as learners	
Red School	Diversity	Leader/Teacher Interviews
	Community process and action	Meeting observations
		Classroom observations
	Ability to articulate a viewpoint verbally and in writing	Student graduation essays
		Educational philosophy
	Students as teachers	

Note. Sources for acknowledged values include documents, interviews with leaders and teachers, and observations.

Personal values. In contrast to public and acknowledged values, personal values are not

values of the school itself, but rather of the people that work and learn within the school. As one

teacher in the Red School stated, "Each teacher brings their own set of values and expectations."

For the leaders and teachers, personal values were articulated both in response to a direct

question and in responses to other questions, particularly those about role and teaching

philosophy. Students were not interviewed directly, but their personal values were often evident

in the writings that formed a part of the document review.   The literature concerning values

education presented in Chapter Two addresses personal values, but generally as something

requiring modification; personal values need to be clarified (cognitive approach), enhanced

(character approach), integrated (social emotional approach), uplifted (religious/spiritual

approach), or quantified (fusion approach). However, in the three schools studied, personal

values were evident as another aspect of the values system, interacting with the public and

acknowledged values as part of the values system of the school.

The number of personal values in a school is potentially limitless since values could vary

endlessly from person to person. However, in the case of the these three schools there were a

number of personal values that were mentioned many times: fairness, safety, empathy, respect,

work ethic, interpersonal relationships, reflection, patience, social justice, honesty, trust, and

humility. There were also values that were mentioned frequently in one school but not the others.

Table 20 shows the personal values mentioned most frequently by interviewees by school.

Table 20

Personal Values Particular to Each School

School	Personal Values
Green School	Flexibility
	Experimentation
	Compassion
	Process
	Family
	Gratitude
Blue School	Jewish community
	Authenticity
	Pluralism
	Experimentation
	Human dignity
	Joyousness
Red School	Equity
	Transparency
	Mental flexibility
	Commitment

Diversity
Challenge
Questioning

Note. Sources for personal values are interviews with leaders and teachers.

Looking at the personal values that are particular to each school, they are quite consistent with the public and acknowledged values of the respective school.   Thus, it is possible to see the personal values as part of the school's values system, even thought they emanate from individuals. The institutional values and personal values are mutually enhancing. In the words of a teacher from the Blue School, "Everything I do is steeped in authenticity, and I feel that." Similarly, a teacher in the Green School said, "We are not just teachers. We bring our whole person and our whole world here." A teacher from the Red School is transparent about her personal political values, "I tell them (the students) where I stand politically right at the beginning of our courses and I remind them all the time – don't forget, I'm a crazy liberal." For many of the leaders and teachers interviewed, this was in sharp contrast with other schools in which they had previously worked: "I was done with public school. My husband said 'You're miserable, you're coming home crying every night.' So I came into the school for a tour and an interview and saw no locks on the lockers and felt like I wanted to be here" (Blue School Teacher).

It is a little more difficult to analyze the personal values of the students since they were not interviewed and could not be asked directly. However, students did articulate the importance of personal values in their writings and public speeches. For example, a student in the Blue School is quoted in a newspaper article about a school project as saying, "I think I've learned a lot about what I'm passionate about, what I value." In the graduation speeches of the Red School students, a common theme is that the school allowed them to be true to themselves while

also participating in the community. At the Green School, one of the graduating seniors put it

this way, "I fought for my dreams and learned that reality is difficult but not impossible." Both

the students and the adults in all three of the research schools are there by choice; it is clear that

part of that choice on both sides is a consideration of fit with personal values. So rather than

being an obstruction or distraction, personal values form an integral part of the values systems in

these schools.

      Implicit values. It was not difficult to identify the public, acknowledged, and even the

personal values that were present in each school from the interviews, observations, and

document reviews. The implicit values were much more difficult to discern and describe. As

discussed in Chapter Two, implicit values are both unintentional and informal; they appear

without fanfare in the daily life of the school.   Observations of classes, public spaces, and

meetings provided the data that was most relevant for identifying implicit values. However, this

also has its challenges: how does the researcher know that an observation that yields an implicit

value is significant or an aberration? If something happens and a teacher or leader later provides

commentary on the implicit value involved, is it still implicit or is it acknowledged? Is what is

being observed typical for the school, or is it being manipulated in some way because there is an

observer? Are there implicit values in what does not happen in the school environment as well

as what does? Given these challenges, it is not surprising that leaders and teachers do not devote

as much time and attention to implicit values as they do to public, acknowledged, and personal

values. However, they cannot be omitted from each school's values system, and therefore must

be identified and analyzed.

      Analysis of my observation notes, interview transcripts, and school documents, revealed

patterns relating to implicit values. While I had noted many implicit values in the material, I

began to look for multiple occurrences across types of data. I found that I could identify implicit

values within each school that involved characteristics of the physical environment, as well as

the repeated use of key words and concepts by leaders and teachers and in documents, as well as

actions taken by the people within the school. By triangulating the data in this way, I was able to

point to a few key implicit values for each school with a high degree of confidence. These are

presented in Table 21.

After identifying the key implicit values for each school, I noticed another pattern. Based

on the literature, my original assumption was that explicit values and implicit values might often

be in conflict. In fact, the implicit values listed in Table 21 were in many ways very consistent

with the public, acknowledged and personal values in each school environment. However, I

observed and was told about many instances of values conflicts in the schools. Thus, the

assumption that there might be conflicts was supported by the research, but the sources of the

conflicts were different from the original assumptions. This realization led to a change in my

perspective on values conflicts, which is discussed later in this chapter.

Table 21

Implicit Values and Evidence

School	Value	Physical Environment	Words/Concepts from Interviews	Actions by School Denizens
Green School	Flexibility	No delineation between classroom and public space	Multiple uses of the word "flexible" in a variety of contexts by leaders and teachers	Frequent negotiations between students and teachers; multiple ways of fulfilling standards
	Refuge	Building is in isolated spot surrounded by a	Multiple references by teachers to the	Student statements in crew and at

		large asphalt lot and trees; no foot traffic	school as an "island"	charter renewal hearings
	Mindfulness	Correlation of types of physical space with types of classes	Multiple references by leaders and teachers regarding the importance of mindfulness	School-wide time for reflection and meditation every morning; exit ticket questions focusing on mindful practices
Blue School	High achievement	"Ready for the Tomorrow" painted in big, red letters in the entry way	Multiple references by leaders and teachers to the level of students being equivalent to college students	Posting of college attended by graduating class on website; Student questions regarding grades conclude many classes
	Shalom Bayit (Peace of the House)	Many public spaces for available for student groups and discussions	References by teachers to reluctance to express non-mainstream political views	Admonition in school meeting not to bring in meat for lunch; teachers mention difficulty in sharing food
	Evolution	Photographs and historical objects displayed in classrooms	References by leaders and teachers to incremental change process	"Rounds" process of classroom observations and feedback
Red School	Social Action	Classroom and public space decorations such as political stickers, black lives matter quilt, political flyers and posters	References by leaders and teachers to the desirability of social action	Students at forefront of larger school demonstrations; student statement – if you preach you should follow through

Mystique	School located on the fourth floor of larger building, hard to find, limited stair access	Statement by teacher "nobody knows what happens up here"	Widely acknowledged stereotype of students as ironic hipsters; discussion in town meeting – what makes school "alt"
Adaptability	Furniture in classrooms easily moved into difference configurations	Statements by teachers and leaders referring to major changes in the school's focus over time	Changes in types of off-campus activities, student involvement in school administration; student statement "adaptability is a virtue"

Note. Implicit values were drawn from observations, interviews with leaders and teachers, and documents.

Another question for this research relating to implicit values concerns their position in the school's value system. In many ways, these values are a part of the values system. They may not be posted on the walls, but they are clearly perceived and practiced by school denizens as "the way we do things here." On the other hand, since they are generally not articulated or analyzed, they are often ignored. This paradox will be examined further in the section on values relationships.

Summary of values groups.   In summary, my research indicated that schools have four major values groups: public values, acknowledged values, personal values, and implicit values. These four groups of values comprise a school-wide system of values. It should be noted that the grouping of values is by presentation and source, not by any inherent characteristics of the values themselves. In other words, any specific value could be public, acknowledged, personal, or

private depending on the how it is presented within the school. Table 22 summarizes the values

systems for each of the schools in this research. It is interesting to note that while there are

overlaps from school to school, these are not generic values. Each school has a distinct values

system that is holistic, in spite of being comprised by different groups of values. Having

established this overview of the values system for each school, it is then possible to look more

closely at some of the nuances of language and action that occur in the school environment.

Table 22

Values Systems in Research Sites

School	Public	Acknowledged	Personal	Implicit
Green School	Patient Helpful Productive Honest Safe Leaders Upstanders Respectful	Restorative Justice Preparation Work Completion Reflection Perseverance Responsibility Initiative Participation Revision Empathy Compassion Project learning Adults as learners	Flexibility Experimentation Compassion Process Family Gratitude	Flexibility Refuge Mindfulness
Blue School	Strive Create Connect Care	Patience Order Humility Respect Bechirah (decision) points Jewish Pluralism Diversity Reflection Constructivism Adults as	Jewish community Authenticity Pluralism Experimentation Human dignity Joyousness	High Achievement Shalom Bayit Evolution

		learners		
Red School	Academics/Learning Democracy/Justice Empathy/Caring	Diversity Community process and action Ability to articulate a viewpoint verbally and in writing Students as teachers	Equity Transparency Mental flexibility Commitment Diversity Challenge Questioning	Social Action Mystique Adaptability

Nuances of Values Language

In a number of my interviews, the leaders and teachers questioned the use of the term

"values." Interviewees questioned what the word values meant and whether it was the best word

to use for their school environment. As described in Chapter Two, there are other words with

related meanings such as character, morality, and ethics, but each of these has distinct

connotations and the word "values" was chosen as the most neutral possibility. Similarly, within

the values systems in these three schools, there are clusters of words that reference similar values

but had very different connotations. This is one language nuance that contributed to ambiguity

both within a particular school environment and also in looking at the three schools together as a

research project. A second language nuance that creates complications is widely varying

definitions of the same value. In both cases, what results is ambiguity as to what the values of

each school really mean to the people within that school. This section will explore both of these

phenomena with a view toward creating a better understanding of the how the values systems

function in the school environment and potential complications from the blurring of values

meanings.

Cross-site values clusters. Values clusters are groups of words cited as values that refer to similar thought processes, feelings, or actions but that have different meanings or connotations. By comparing wording from interviews and observations, I was able to identify clusters of related words with implications for values analysis in all three sites:

- Pluralism/multiculturalism/diversity

- Compassion/caring/respect/empathy/kindness

- Democracy/equality/community/equity/fairness

- Reflection/Mindfulness/Spirituality

- Order/norms/protocols

- Flexibility/adaptability/resourcefulness/experimentation

- Responsibility/commitment/agreement

- Authenticity/respect for individual/transparency

- Humility/service/contraction

- Partnership/collaboration/sharing

Associated meanings could be found in all of the schools and they had the effect of complicating discussions about values. For example, the Blue School is by definition a pluralistic Jewish school, meaning that its students follow a variety of Jewish practices and schools of thought. It has students who were born in the United States and those who were born in Israel. So the school could be considered multi-cultural. However, in a recent survey, students and faculty cited the school's lack of diversity. A subsequent faculty discussion questioned what was meant by the word "diversity." Clearly in the context of the survey it was meant to convey racial diversity. Yet that is not what the word really means and in some ways,

the student population is diverse. Working through all of this is clearly going to be a complicated process.   The Red School is a democratic school. In its Town Meetings, students and teachers each have one vote. However, students and teachers are not equal. Students are very cognizant of the fact that their teachers are grading them. The leaders and teachers acknowledge that the students run town meeting, but use their positions to influence the outcomes. The concept of equity, i.e., equal access to resources is also a separate consideration from equality, i.e., treating everyone the same. These are just two examples of potential values cluster confusion. An additional complication is that often in the interviews, leaders and teachers would respond to questions with statements that clustered values, e.g., in response to what are the values of the school they would say "care, compassion, empathy." In their way of speaking, it seemed as if these three values formed a unit rather than being three different concepts.

Values definition variation. A second source of complication from language nuance is the use of the same value to mean different things. For example, care or caring is a value of all three schools. However, a key component of the Blue School's definition is "care for the dignity and well being of every human being," whereas the Red School's focuses on care as "cultivating relationships in a very deliberate way", and the Green School looks at "developing a culture of caring and respecting each other's differences." All three are understandable approaches to caring – but the contextual emphases indicate somewhat different meanings.

Another example would be the value of diversity. In the Red School, diversity is often used to refer to diversity of race and ethnicity. For example, in speaking about the admissions process, on teacher said, "What we try to do in our lottery is whatever the percentage of students of color in the main school, we change out the numbers until we have the same number in our applicant pool." In the Green School, diversity is used to refer to the individuality of each

student. The school's website states: "Both diversity and inclusion increase the richness of ideas, creative power, problem solving ability, and respect for others. In the Green School, students investigate and value their different histories and talents." As noted in the section on values clusters, the Blue School is in the process of evolving a definition. The word diversity was used to refer to "people finding their place in Judaism," the "experience of being a student of color," and "social justice." This last example shows that there can be multiple differences not only between schools, but also within any given school around definitions of values. In the words of one teacher, "And so I kind of wonder about this language of values, how useful is it. We can all believe in the human dignity of people, but what that really means to us and what we're willing to do about it is all different."

Public values generally include explicit definitions. But acknowledged, personal, and implicit values may or may not be explicitly defined. If multiple teachers within a school cite "respect" as a personal value, they are likely to each have their own way of understanding this value.   Many of the acknowledged values of the Blue School can be understood in a specific way if the leader or teacher has gone through the school's Mussar-based values education program. However, this is an opt-in program – not everyone has participated. Understandings of values also change over time and with leadership transitions. The Green School's recently departed founder was a major influence on its values. Some of the faculty may retain the original definitions and some may develop different interpretations, and all are likely to be at different points of this process.

Summary of values language nuance. When participants mentioned or discussed values, imprecise language was frequently evident. In particular, clusters of words convey similar but not identical values concepts and multiple definitions of words used to indicate values

greatly complicate the understanding of values within the school environment. An examination

of the complete value system is need for an understanding of the value language of each school,

but there will still be language differences based on individual perspective and institutional

history. These observations around language are an important part of the discussion of the

interaction of values that follows in the next section.

Interaction of Values

When developing my dissertation proposal, I made a number of assumptions based on the

literature of values education. As described in Chapter Two, much of the literature focuses on

the creation and teaching of an explicit values curriculum. Very little attention is paid in the

literature to the personal and implicit values present in the school environment. In addition, the

literature focuses on educational process rather than the relationship of the process to what is

going on in the school environment. Therefore, my initial explanation for how values are present

in schools was formulated in a relatively simple way; I assumed that there were explicit and

implicit values and that there was gap between them that could be widened or closed through

actions of leaders and teachers. The reality was far more complex. Table 23 summarizes my

initial assumptions in comparison to what I experienced in the research environments.

Table 23

Comparison of Initial Assumptions and Research Site Experience Regarding Values in Schools

Initial Assumption	Experience
Explicit and implicit values	A values system composed of public, acknowledged, personal, and implicit values
Explicit values taught mainly through courses focusing on values	Explicit values integrated into many aspects of curriculum
Values are either explicit or implicit	Values are both explicit and implicit

Explicit values may conflict with what is experienced in the day-to-day life of the school	There are both congruencies and conflicts between a school's value system and the day-to-day life of the school
Values-oriented schools have clearly defined explicit values	Many ambiguities of language exist around explicit values in values-oriented schools

During the course of my research, it became very clear that my formulation of this subject as an examination of the gaps between explicit and implicit values in schools was not consistent with the reality of what I found in the research sites. As I observed in the classrooms and public spaces, listened to the interviews, and examined the documents for each school, a different and much more satisfactory model evolved. This understanding is based not on the metaphor of a physical gap, but rather on a musical metaphor of harmonies and dissonances.

Looking at the data, it became clear that there are many instances in which the different components of the values system of the school, including the implicit values, are in harmony; when in effect, all the tones of the values orchestra are playing together and producing a striking and unambiguous composition.   It was also clear that there are times when something is interfering with this harmony and creating dissonance. Therefore, this research evolved from an examination of gaps between explicit and implicit values to an analysis of what factors create harmony and what factors may creates dissonance within the values systems of these value-oriented schools.

Harmony. The dictionary definition of harmony is "the simultaneous sounding of notes to produce a pleasing effect" (Merriam). This definition contains two of the criteria for identifying values harmony in the school. First, harmony involves multiple values happening simultaneously. Some examples of this have already been given in the discussion of the schools' values systems; public, acknowledged, personal, and implicit values exist simultaneously in the

school environment.   Similarly, the school's value system exists simultaneously in the school

environment with the school's day-to-day activities. So the potential for harmony exists between

individual values, between different groups of values, and between the values system and the

daily life of the school.

The second part of the definition is equally significant. In order for there to be harmony,

the simultaneous notes must have a pleasing effect.   It is not enough for the simultaneous

occurrence to exist; it must also be beneficial to the school environment and/or perceived as

beneficial. Based on my research, there were three major sources of examples of values

harmony, (a) anecdotes and observations from the leader and teacher interviews, (b)

serendipitous incidents that occurred in the schools during the research period, and (c) small,

day-to-day incidents and comments observed in the school environment. This section will draw

on these three sources to provide examples that illustrate values harmony.

Anecdotes and observations from leaders and teachers. Although the content differed

considerably from school to school, the anecdotes and observations from teachers and leaders

illustrating values harmony generally fell into one of three categories. First, there were

numerous anecdotes regarding how the school as a whole functions. The second category

involved observations about things that happened specifically in the classroom environment.

The final category involved the leaders' and teachers' feelings about why it is good to work in

this particular school.   The following are examples from each school that illustrate simultaneous

elements with a pleasing effect creating values harmony.

The Green School values being a positive, holistic community. As one teacher said, "In

this school, everyone knows you. You can't hide and you won't be left behind and forgotten."

This value is also reflected in the curriculum and classroom activities as described by another

teacher, "So this afternoon my investigation is studying ocean plastic pollution and micro-plastics and we're going with the art investigation to go do a beach cleaning and pick up all of the plastic stuff we can find and we're collaborating on a project where we're going to make art pieces out of it by the end of the trimester. And for my students that will also involve a written artist statement that talks about the idea the message they are trying to convey about plastic pollution. The magnitude of the problem and what we should be doing about it." And the value is again reinforced by a third teacher in describing the school as a work environment, "One of the things I really appreciate about the school is that we do have a very positive staff culture and we try to bring that into our work with our students. It's a place I feel excited to be working."

The Blue School sees its values as being part of a community learning process. In describing the values statement creation process, one of the leaders stated, "We were trying to capture in no more than four words the values that we actually try to live by. These are all ways we have thought of ourselves and have tried to be." This is again reflected in the classroom experience of the students, as in the following description from a program leader: "As the week unfolded I saw students laughing together, learning together, and doing the hard work of understanding their similarities and differences. As I watched them hug and say good-bye, I could see the strength of their connection." The people who work in the school also acknowledge the connection between values and learning, as reflected in the following statement from a school leader: "I think this is an extraordinary place; I've never worked in any place quite like it. It's reflective, it's this constant desire for improving – let's get that better, maybe not all at once but one step at a time. And to do that honestly and with other people, that's really a gift."

In the Red School, democratic values are seen as permeating the whole school environment. In the words of one school leader, "Values are infused in all the interactions, the way that teachers run their classes, the types of activities they offer, the way we choose the activities, the way we do the Town Meeting, the way we do other committees . . . the way we do discipline is all informed by that democratic relationships perspective." This is reflected in school's approach to the development of written work, which emphasizes group process. For example, one teacher described when things were working really well by saying, "When a drafting group is totally functioning on its own and there is a student who is saying the exact thing I would say but it is coming from the cool student that they were going to pay more attention to anyway, I think "yes, that's it!" we want them to become their own teachers. And values are not just for the students. As another teacher said, "We're working to communicate and live by our values. As colleagues we are close – this is not just the place we work together."

These examples from each school provide vivid illustrations of values harmony.   Leaders and teachers were eager to share this kind of example, and often contrasted it with previous experiences in other educational institutions. From these examples, it would appear that a high degree of values harmony is one of the characteristics of these values-oriented high schools.

Serendipitous incidents. As can be seen from Chapter 3, the methodology used for this research was quite intentional. There were reasons for the selection of data sources, the structure of the inquiries, and the organization of the data analysis. So it would seem a little odd to be citing serendipitous incidents as a data source. On the other hand, the nature of observations does involve some degree of randomness, as it is hard to know what will be happening on any given day of observation. Therefore, it was fortunate that in two of the three schools, there were

events that took place during the research period that were not factored into the research plans but that provided significant insights into the concept of harmony.

The first occurrence took place at the Green School. As a public charter school, the Green School needs to have a periodic review and renewal of its charter by the state. The first such review took place during the period of time when I was doing research at the school. Part of the process was a hearing in which the students and parents, the faculty, the board of directors, and the school leadership each met separately with the state review committee. However, as a researcher, I was the only person aside from the review committee who was allowed to be present at all four meetings. So this was an opportunity for each group to say what they experienced in and thought about the school without the presence of the other groups. Throughout the four meetings, I observed a number of factors that indicated values harmony, such as (a) the consistent identification of values and use of values language between each of the four constituent groups, (b) numerous positive examples and anecdotes illustrating the values of the school, and (c) a consistent articulation from all of the constituents that the school did not just state its values but lived them on a day to day basis. While all of these factors were evident in other data sources as well, it was extremely powerful to observe the consistency of the four groups and to hear them echoing each other in their discussions of values. This experience provided support for the harmonies identified in the other data sources.

The other serendipitous incidents took place in the Red School. There were two, and both involved actions of groups of students not in the presence of teachers. The first incident took place during an observation of an English class. The teacher was late for the class. When the students realized that the teacher would be late, one of the students said, "We should start discussion." They proceeded to read from the book being studied (a typical class practice) and

have a very animated discussion of the contents. Students called on each other (also a typical

class practice) and tried to come to a common understanding of a difficult piece of literature.

When the teacher came in, she seamlessly joined the discussion as a participant, not as the

discussion leader. This incident is significant because it provided a vivid demonstration of

harmony between of the school's public values -- academics, democracy, and empathy – and

activities in the school.   It was particularly important that the students' actions were in harmony

with the school values absent of any adult prompting.

The second example in the Red School occurred during a Town Meeting.   Once a month,

the students determine the format of the weekly town meeting by vote. This particular week, the

students had voted to have a Town Meeting just with students; faculty would be asked to leave at

a certain point in the meeting. As a researcher, I was permitted by the students (again, by a

public vote) to stay and observe. The faculty left – and the meeting continued on in exactly the

same way using the same democratic protocols that I had observed in previous Town Meetings

that included the faculty. In addition, the tone of the students addressing other students was also

the same, as was the seriousness of the discussion. This did not have to be the case. There was

no one to interfere if the students had decided to run the meeting totally differently or just

abandon the meeting and have a party. Both the teacher-less class and the student-only town

meeting provided examples of values harmony in the school setting; the values were so much a

part of school life that they were not dependent on adult reinforcement. The school's values and

the student actions were in perfect harmony.

What made these examples so powerful is that they were unanticipated and unplanned.

All three also provided an opportunity to observe what groups of people with different roles in

the school would do if the other groups were not present. In each case, what was demonstrated was harmony and consistency of values.

  Small examples from daily life. Every day of observation in the schools provided multiple opportunities to see the values of the schools in action. These observations yielded a number of small examples of values harmony in the schools. These harmonies could most often be seen in physical space, class content, and interactions of people. While not a complete catalogue, Table 24 lists some of these examples.

Table 24

Values Harmony Examples from Daily Life of Schools

School	Physical Space	Class Content	Interpersonal Interactions
Green School	Uni-sex Bathrooms Multi-purpose rooms Located near park with trails School denizens allowed to bring dogs to school No lockers Leaders do not all have offices	Podcast about tree planting in Canada in Humanities Class Improv comedy class Humanities and STEM time blocks, not separate subjects Intentional time every morning Class focusing on investigations Students work in groups	Teachers ask, "How can I help" Students are polite Teachers discuss issues and offer support to each other All staff "wear many hats" and interact with students in a variety of ways Students call teacher Mr./Ms. but sometimes give and get hugs
Blue School	Many comfortable spaces for students to sit and talk to each other Cafeteria in central place American and Jewish historical items/pictures in classrooms	Students work in pairs and groups Hebrew words/Jewish concepts integrated into non-Jewish studies classes Production of Fiddler on the Roof viewed as an opportunity to be proudly Jewish	Students and teachers frequently ask after each other's health Students call teachers Mr./Ms./Rabbi/Dr. Teachers and students have joint Jewish values study groups

	Sanctuary is used for meetings and classes as well as prayer Two pianos in public spaces for people to play Large public displays of student art No locks on lockers Group plays music in front hall every Friday for Shabbat	Many references to "bechirah" decision points Non-Jewish teachers teach Jewish values Multiple types of Jewish worship offerings Off-campus gatherings for Shabbat	
Red School	Beautiful mural of dark skinned person looking at the sunrise in the unisex bathroom Furniture is easy to move into different configurations Classrooms are decorated by teachers in unique ways Leader's office has glass window and is used by students as a meeting room	English courses include literature of spirituality Yoga is a "committee" Current events class choses topics by student vote English classes offered are determined by student vote	Students and teachers call each other by their first names Introductions include pronouns of choice Students are encouraged to read and comment on each other's work

Taking all of these examples together, it is possible to see the harmony among the different values in the school and also the harmony between the values system and what is going on in the school. It is clear that in these schools, the values do not just exist on pieces of paper that are posted on the walls. They permeate every aspect of school life.

Dissonance. As established in the literature reviewed in Chapter Two, schools are complex places. They involve people in multiple roles, many types of physical space, educational philosophies, and a wide variety of activities. In spite of the high degree of values harmony observed in the three values-oriented schools, it would be unrealistic to expect 100%

harmony all of the time. The musical analogy is helpful here; in music, non-harmony is generally described as dissonance. The dictionary defines dissonance as "the tension or clash of musical elements." The key point here is that dissonance is a state of being in which there is tension. The tension can be between specific values, groups of values, and/or values and actions or activities happening with the school. The tension is generally perceived to be problematic but could also be potentially beneficial in terms of creating "teachable moments." In contrast to harmony that is expected to be "pleasing," dissonance can have different effects for different people, times, and circumstances. However, regardless of their effect, dissonances are noticeable. As one teacher from the Green School said about values dissonances in his environment, "I don't feel like any ironclad rule was broken, but it felt like it just wasn't who we are."

Data from each school indicate frequent occurrences of values dissonance. After examining the data for each school separately and for all the schools together, it was apparent that there were patterns in the circumstances under which dissonances occur. These patterns are:

- A dissonance can occur when the actions of people within the school fall short of the ideal expressed in the explicit values curricula;

- A dissonance can occur can occur when actions by people or organizations outside of the school conflict with the school's values;

- A dissonance can occur when conditions within the school's physical environment and/or surroundings are inconsistent with the schools values;

- A dissonance can occur when two or more of the school's stated values conflict;

- A dissonance can occur when there are substantial changes between the school's historic values and practice and those that currently exist;

- A dissonance can be deliberately created by the school's leadership in order to promote transformative learning.

There are many examples of each of these types of dissonance in the leader and teacher interviews and the classroom, meeting, and public space observations for each school. The next section will examine some of these examples and with further analysis, develop insights into their nature.

Dissonances from actions of people within the school environment. The most common initial reaction to my interview questions about incidents within the school that perhaps did not reflect the school's values was a statement such as, "Of course. It happens all the time." Many examples were given by the leaders and teachers of dissonances caused by the actions of students. These dissonances generally were one of three types: (a) behavior of students towards each other; (b) student behavioral issues vis à vis rules and/or teachers; and (c) students distancing themselves from the community. The following statements and descriptions, drawn from the interviews and observations, provide examples of each type of dissonance:

- Behavior of students towards other students

    o "They (students) are not all nice, they are not all empathetic and they are not all caring" (Red School teacher);

    o "I certainly see kids treating other kids poorly. Kids make bad decisions and treat each other poorly" (Green School Leader);

    o "I've observed conflicts between students over gender roles" (Green School Teacher);

    o One student to a second student, "No one likes you" (Green School Observation);

- o "I heard the kids' (students of color) deep frustration in the way that their classmates . . . hadn't seen them in their full identities" (Blue School Teacher);

- o "There have been episodes that violated bullying standards" (Blue School Teacher);

- o Comment overheard in the hall, "Throw really hard at the freshman – kill them" (Blue School Student).

- Student behavioral issues vis à vis rules and/or teachers

  - o Frequent observations of cell phone use during classes (Green School), Town Meeting (Red School), and in school meetings and ceremonies (Blue School);

  - o Students observed riding bicycles without helmets and doing wheelies (Green School);

  - o "You can walk down the hallway and see behavior from kids that's not what we want to see" (Blue School Teacher);

  - o Students observed playing football and Frisbee in the sanctuary (Blue School);

  - o Students having private conversations in class while teacher is talking (numerous observations in all schools);

- Students distancing themselves from the community

  - o "Sometimes I see students not investing in their learning" (Red School Teacher);

  - o "I can't help feeling that I could have done more, been more a part of the life of the Red School. Almost like I missed something." (Red School Student)

  - o Students frequently ask to leave the classroom when assigned independent work (Observation of Blue School classes);

o   Students not participating in discussions (Observations of Green School

Classes and community meeting).

For many of the leaders and teachers interviewed, such behavior is simply part of the nature

of high school students. There were numerous comments along the lines of "What can you

expect – they're teenagers."   Other reasons cited by leaders and teachers for this type of

dissonance were pressure and competition resulting from pressure for acceptance at the "right"

college and personal issues spilling over into the school.   The reason was certainly not a lack of

emphasis by the schools on community and respect; these were key values of all three schools.

Yet student actions contrary to school values constituted the most commonly observed and cited

form of dissonance.

However, common as it is, students are not the only people in the school whose behavior

creates values dissonance. Both teachers and leaders also did this. These dissonances generally

involved the interaction of their roles in the school and the school's values. Imbedded in the

schools' values is the role of the teacher as mentor and guide rather than as an authoritarian

figure. However, circumstances in classrooms could cause the teachers to revert to authoritarian

behavior, creating a dissonance with the values of community, respect, and student focused

learning. One Green School teacher called this "playing the teacher card." Some examples from

observations and interviews:

- "So obviously I'm messaging something to them that tells them that what I want is what

  should matter to them" (Blue School Teacher);

- "You've suffered through this enough" (comment by Blue School Teacher at the end of

  class);

- "We profess to start each day fresh with kids and forgive behavioral issues and start anew. I know I have not always done that and I've seen other folks not always do that" (Green School Teacher);

- "So sometimes I revert back to traditional disciplinary measures because I'm out of ideas" (Green School Teacher);

- "It's not always about you and what you want" (Red School Teacher);

- "I'm in charge. This is a democracy but behind the curtain it is an enlightened dictatorship" (Red School Teacher);

- "Some kids showed up and said, 'I didn't decide this – but there is also the adult/child thing we have to work through'" (Red School Teacher).

In these examples, the dissonance is caused by the tension between the school's value system, which implies a caring, respectful, mentoring relationships between teachers and students and the teacher's acting in a more authoritarian manner. While it is possible to see the teachers' actions as stemming from the dissonances caused by the students' behavior, what the teachers are doing is certainly increasing and complicating the dissonance.

Leaders also sometimes exhibited leadership behavior that was dissonant with their school's values system. These dissonances were must often observed and spoken about in reference to leadership decision-making practices. Similar to the teachers, the leadership role that would be in harmony with the values of community, respect, and care would be a collaborative rather than autocratic leadership role. So on the occasions when leaders appeared to make decisions without consulting the community, such decisions appeared to be dissonant. For example, the leader of the Red School proposed that the option to ask faculty not to be present at Town Meetings be eliminated. Later in the Town Meeting without faculty, the students

universally noted this as a dissonance saying that, "we should be able to work issues out for ourselves." In the words of one of the Red School leaders, "there are times that I will come in and say here's a new rule that's not up for debate." In the Blue School, one of the leaders spoke about making the decision to ask students to leave as a dissonance, "I was accused of not living our values, that this was not a Jewish decision." In the Green School, it was acknowledged that sometimes the leadership had to "step across that line a little bit in order to set boundaries." In the words of one Green School leader, "Some days we are operating more in survival zone than our aspirational space."

In summary, values dissonances can be caused by the actions of all of the major players in the school environment. In the words of one of the Blue School's leaders, "We're human beings so it's hard to get through a day where actions and values don't quite line up." They can be seen as part of a chain effect, i.e., student behaves counter to school's values causing teacher to "play the teacher card" in a way that is counter to the school's values, causing a leader to make a decision using a process counter to the school's values. However, this chain reaction was not inevitable; many instances were observed of teachers and leaders acting in harmony with school values to address problems with student behavior. The question of whether the people within the school recognize these dissonances will be addressed in the final section of this chapter.

Dissonances caused by factors outside of the school. While schools can seem like tight, self-contained entities, the reality is that many factors from outside the school have an impact on what is happening within. This is certainly true with values dissonances. Since my research design only included interviews with leaders and teachers from within the school, the examples of dissonances from outside factors are drawn from the experiences they reported. The outside factors most commonly cited as causing values dissonances were family expectations regarding

education in general and these schools in particular, assessment requirements, the local and general political climate, and social media.

While attendance at each of the three schools in this study is dependent on parental permission, parents may not completely buy in to the school's values. The following are some examples of values dissonance involving parents from research participants:

- "It really depends on how the student is being raised at home. That can conflict with certain values we are trying to teach here" (Green School Teacher);

- "We need to work on how to get parents to understand restorative justice" (Green School Leader);

- "We reach out when there are concerns and we also answer any correspondence that the parents send to us but this was voted a long, long time ago when people were not as in touch with their parents as they are now that they wanted this to be their place and they wanted to be the center of the communication" (Red School Teacher);

- "Out of that, we ended up presenting it (a new grading proposal) to parents saying we're going to get rid of this (the old way of grading) and parents freaked out and pushed back hugely and it came to a screeching halt even though we told the faculty we were getting rid of it and everyone was like cool" (Blue School Teacher).

In addition, two of the schools are affected by state-mandated testing. The contents, method for administering, and the concept of statewide testing itself may be seen as dissonant with the school's values, for example:

- "State mandated testing really put a chink in a lot of our mission around education which wasn't about taking the outside developed and administered test it was about stuff that we created as assessments for our students. The last two weeks of 9th grade classes the only

thing they are doing is preparing for the state exams when they could be lots of other creative personalized stuff" (Red School Teacher);

- "It is hard to assess academic proficiency in the school. These kids don't test well. We focus on what the students need." (Green School Leader);

- "The standardized test just says if she's a good student and fills in the right bubbles that all of a sudden she has good values" (Green School Leader);

In addition, the focus on high achievement required by the college admission process is also seen as dissonant with school values:

- "A lot of faculty (members) don't want to give grades – what do grades even mean? A 90 – what does that mean? A B? That's like from the factory, so what is this grade thing? Again, its like the college thing so we have to send transcripts to college and this is what they are used to and this is what we're used to, but it doesn't really make sense and its not really helping us really building the culture of teaching and learning and feedback and evaluation that we want" (Blue School Leader);

- "We see super high levels of anxiety all the time. And almost fetishistic levels of achievement. In the sophomore advisory we were doing a unit on hobbies. And I asked the question what are hobbies for? And they pretty much agreed that hobbies are what you keep cycling through until you find out what you're excellent at. No they are not. They are supposed to be the things that bring you joy. You can be good at them or not good at them. But its not to find the other thing that you excel in. But they are just so used to resume padding, faking." (Red School Teacher)

Another outside factor cited by the teachers and leaders as in conflict with the schools' values comes from either the local or national political situation. In the Green School, there were

numerous references to a perception that the local school districts were "dumping" students on the Green School because the districts did not want to deal with those students. In addition, there was a recent decision made by a local district to not allow charter school students to participate in sports activities in that district. In the Blue School, the narrowness of the local Jewish community's perspective and that community's propensity for "hateful" conversation regarding the Middle East was cited as a dissonance. In Red School classes, there were references to racist views and actions in the United States.

Very often these political values dissonances play out in the social media area. In general, social media is often cited as a values dissonance, e.g., "What comes to mind is the kind of backbiting and backstabbing that goes on in social media. I don't come near that stuff but I know that it is out there" (Red School Teacher). Teachers from all of the schools cited instances of students being mean to each other on social media, and there was a major racial incident in one of the schools that was generated by use of social media. While the schools' values create a separation between school and outside world, given current technology this separation is impossible to maintain and values dissonances result.

The effect of dissonances coming from outside factors is two-fold; they create a feeling of gratitude among the people within the school that they are in a safe space within a more hostile outside environment. However, such dissonances also heighten the perception that the safe school environment is a "bubble" and not representative of the real world. In the words of one Red School student, "We have been so sheltered and absorbed in this dream, and it's a beautiful dream, but for now, it's still just a dream."

Dissonances caused by the physical environment. As noted in the school descriptions, the physical environments of the Green, Blue, and Red Schools are quite different from each

other. For the most part, the relationship of the physical of environment of each school and the

values systems of the school was harmonious.   For example, the Blue school's centrally located

cafeteria is equipped with round tables to facilitate group interactions. The values of the school

are painted in large red (English) and gray (Hebrew) letters on the wall. During my visits, there

was a large student art display at the entrance of the cafeteria. The physical classroom in which

Red School Town Meetings are held promotes democracy; there aren't enough chairs and the

room is carpeted necessitating creative seating arrangements to get everyone into the space, with

teachers as likely as students to sit on the floor. The room is decorated with objects of political

significance and there is a large gong in the back of the room that is rung at the start of meetings.

The Green School multi-purpose indoor and outdoor spaces/equipment can be easily adapted to

changing needs of the student body.

However, the primarily harmonious nature of the relationship between the physical space

and values in the three schools make the dissonances all the more noticeable. The following are

three scenarios that show this type of dissonance:

- In the Blue School, the classroom furniture consists of worktables that are usually

  arranged in a U with the teacher as the focal point. For a school that values the student as

  constructor of his/her own learning and group work, the physical furniture within the

  classroom poses significant challenges. The sight lines almost force the teacher to be the

  center of attention, even as the teachers are often trying to encourage conversation

  between the students. I observed classes in which the group members attempted to work

  together but could not really see each other because they were all looking forward. One

  response to this was a barrage of requests to find alternative workspace when group work

  was announced, disrupting the feeling of class community.

- In the Green School, there are large spaces and small spaces, but no private spaces. For a school that values respect for the individual and compassion, functioning in a physical space that has no facilities for private conferences crates values dissonances.

- In the Red School, the cafeteria is very far from the school space. Cafeteria space is also limited, and students are assigned to different lunch times. Because of these limitations, students may have to miss part of the Town Meeting and other community activities in order to eat lunch. The alternative is to eat in the Red School space that is in theory not permitted for students.

What these examples illustrate is that even in a school with a strong focus on values, there may be dissonances between the physical environment and the values of the school that are not easy to change. Dissonances may be caused by the nature of the physical space, changes in space requirements, and/or lack of resources. Of all of the types of dissonances in this research, they are the most likely to be observed rather than mentioned in the interviews or documents.

Dissonances between values within the school's values system. Based on the interviews and observations in this research, dissonances between values within the school's values system occur frequently. This type of dissonance most closely resembles the dilemma lens described in Chapter 3. As one leader in the Blue School says, "We have classic values conflicts that are in any school: the value of individual vs. community; the value of consistency vs. individuation; making an ethical decision weighing both the principal frame and the human resources frame to the situation which would have to do with the viability of the school in some fashion or another."

While these may be "classic" dilemmas of schooling, within this research it is important to recognize that these dilemmas exist in the context of the schools' values systems. For example, leaders and teachers in all three schools cited frequent dissonances that occur as a result of the

admission process. This could be stated as "we need to fill seats and don't always admit mission appropriate kids" (Blue School), or "we want to be an inclusive community but some kids struggle with the academic work" (Red School), or "our goal is to take everyone who walks through the door but we can't take everyone who walks through the door because then we won't have the resources to support all our students" (Green School). In each case, the value of community is conflicting with other school values.

Another dissonance common to all three schools was one between academic achievement and being flexible and nurturing. Again, this might be expressed in different ways in the three schools:

- "I guess you kind of see that in the values of care and strive that same tension of community and prep school" (Blue School);

- "Sometimes 'ready for tomorrow' gets in the way of learning for today" (Blue School);

- "Sometimes there is more emphasis on academics and less give and take" (Red School);

- "We thought oh my God they feel like they need to get As, they can't take risks, they can't – so I do unlimited rewrites on essays so that they get out of product mindset and get into process, its about taking risks, if it doesn't work you'll rewrite it." (Red School);

- "We've had some teachers that really put up a hard line about academic deadlines and learn that responsibility and work ethic come with handing out your work and knowing when its due and that you're responsible for that date and that's where it lands. But we also as a standards based assessment school have this idea that you learn at your own pace and you learn when you're ready and you can get standards any time when you're ready to demonstrate your mastery. So that's something I've been thinking about a lot

recently; how do we get these 2 approaches to line up or compromise in some way."
(Green School);

- "So it feels like we just had a talk among some faculty members about late work. I know we talked to some other members of the faculty and our view of late work is was if kids are able to do it and show mastery of a standard they can pass in the work when they need to. Other teachers are like late work is not accepted. I try to help them when I did help them the time's over now and we're done" (Green School).

Another area of potential conflict is between the values of democracy and respect for the students and individuals, and the value of student safety. For example, in the Red School, "Our democratic community is not like the schools in some places that are full democracies. On the one hand we don't want to say to the kids that you are only doing what we let you do – although that is true – because we are the ones that are ultimately responsible for everyone's health and safety and everything. There are boundaries that they can't cross." Another Red School teacher related the following incident, "And so then there was one year when we were cleaning up at the end (of a trip) we found condom wrappers. And we had a crisis as a staff saying someone could have been pressured into having sex on this trip someone could have been assaulted or gotten pregnant on this trip in those hours when we were asleep. This is not a safe structure to hold students in and just because it has always been that way doesn't mean it fits our modern context so we realized that our value of keeping everyone safe was more important than the value of upholding this tradition where there was kind of loose unstructured time." I observed a leader in the Green School publically chastise some students for riding bicycles without helmets. In the words of one of the Green School teachers "there are situations that test our ability to be sympathetic and kind but also maintain safety." In the Blue School, one of the leaders

recognized that "sometimes kids feel this when a student is expelled. They'll feel that we are giving up on this student but I do think even there – and to some extent they are not wrong – even there I would say that there are other values at play for example the safety of other students." All of the schools recognize that safety may be in conflict with and take precedence over other values. These seem to be built into the nature of high school life. As noted in Chapter Two, this is a volatile population. As one Green School teacher observed, "Teens love drama." It is not surprising that leaders and teachers often cite this kind of dissonance when asked about values issues. However, it is important to see this category in the context of the other types of dissonances; conflicts between school values are most often identified, but not the only dissonances in high schools.

   Dissonances caused by changes in the school. All three values-oriented schools had undergone substantial changes in the course of their history. This is not surprising in the Red School and Blue School that had been in existence for many years. However, even the Green School that was entering its 5th year had gone through major changes, including a recent change in leadership. However, change in the school environment is not a nice neat process with a beginning, a middle, and an end. Different people in the school may be at different places in this evolution and may emphasize and/or define values differently. When different perspectives are juxtaposed in the same time frame, it is likely that values dissonances will occur. Table 25 gives historical perspectives, values evolutions, and examples of dissonances caused by change for the three schools.

Table 25

History and Values Changes

School	Historic Events	Values Change

Green School	Founder to leaderships team	Move from valuing individual entrepreneurial projects more structured academic rubrics and managerial system
Red School	"Just" community to "alt" academic environment	Addition of academic and empathy as major values in addition to social justice; Emphasis on democratic process rather than equal participation of students in administration
Blue School	Small school to large, established organization	Focus not only on Jewish pluralism but on societal diversity

Throughout their history, these high schools have always been values oriented. However, the nature of those values has changed over time. The current values statements for the Blue and Red schools were created within the past ten years, not at the inception of the schools. The values statement for the Green School was created at the inception of the school, but may need to be recreated to reflect the current school community. The values of the school reflect a fluid rather than a static environment. Dissonances relating to change are indicative of which areas and people have changed and which have not. As such, they can be valuable tools for school leadership and teachers in planning what comes next.

Deliberately created dissonances. In Chapter Two, I discussed transformative learning as a goal of values education. And in order to create the transformation, it is generally necessary for educators to create a disruptive experience or "disorienting experience" that causes the student to think outside of his/her "habits of mind" (Mezirow, 1997). Values dissonances can provide just such an experience. To this purpose, the educators of all of the research school create experiences incorporated values dissonances. For example, the Blue School has an

exchange program with an Israeli high school. In this deliberate juxtaposition, students from both schools are able to see a different set of values from their own. This dissonance can certainly lead the students to a greater understanding of pluralism. The Red School seeks to accomplish transformation by having its students participate in internships and in community college courses. The work place and college may well be at odds with what the student experiences in the school. This exposure is an important part of readying the students for their next step in life. The Red School incorporates current events into Town Meetings and classes. Through this focus, students become more aware of social issues and (it is hoped) move more towards a stance for social action.

While it seems a little odd that schools might deliberately create values dissonance, such experiences enhance rather detract from the school's values.   They provided opportunities for reflection and discussion by leaders, teachers, and students both during the experiences themselves and afterwards at staff meetings. Rather than waiting for "teachable moments" to occur by chance, these schools made sure that they happened and were recognized as important.

Values harmonies and dissonances summary. The data from the three values-oriented schools in this research indicated that rather than focusing on gaps between explicit and implicit values, a more fruitful analysis would be looking at values harmonies and dissonances. The data yielded a number of examples of ways in which values, people, and physical environment interact to produce harmony. It was also possible to identify multiple types of dissonances. Examining both harmonies and dissonances are important to understanding how values work in each school.

Answering the Research Questions

I started my inquiries into values because of my observations from the literature and from my own experience that values practiced in schools are often at odds with the ones that were preached.   This observation eventually led to the development of three guiding questions for this research:

- What are the synergies and disconnections between explicit and implicit values curricula that can be identified in schools?

- To what degree are school leaders and teachers aware of the implicit curriculum in general and the interactions between explicit and implicit curricula?

- What theories of action do school leaders and teachers have about the alignment of explicit and implicit values curricula?

Through this detailed examination of three values-oriented high schools, my perspective expanded and my vocabulary changed; synergies and disconnections because harmonies and dissonances and explicit and implicit values curricula became values systems with public, acknowledged, personal and implicit values.   However, the focus of the three lines of inquiry indicated by the questions did not change. The first question is a descriptive question, and it is answered through much of the material in the larger findings. The second question is a perception question, i.e., what do the school leaders and teachers know and understand about how their values systems function. The third question is an action question, seeking to identify potential ways of navigating values issues to the benefit of the school. Therefore, in creating answers to these questions, the focus will be on description, perception, and action rather than on the original wording of the questions.

Description - Overview

A major finding of my research in values-oriented high schools is that each had a distinct values system comprised of four groups of values. The school's public values appeared in a formal values document was publically posted in physical and virtual locations. Generally, the list of public values for each school was relatively short and well defined. The acknowledged values could appear in other school documents or could be widely acknowledged verbally by school leaders and teachers. This list was much longer and not well defined. Personal values are values held personally by the school leaders, teachers, and students within the school environment. Within each school the personal values of the constituents often resonated with the public and acknowledged values of that school. Implicit values are the values that are found in the physical environment, actions, and culture of the school environment. Identification is highly subjective and requires extensive triangulation of data.

Together, public, acknowledged, personal, and implicit values form each school's values system.   However, another major finding is that each group of values is not a silo within the school environment and there are likely to be frequent interactions, groupings, and regroupings. One type of grouping can be called values clusters. These are groups of values that deal with similar phenomena but from very different perspectives, e.g. pluralist, diversity, and multi-cultural. Such language nuances add a level of complexity to the school's values system. In addition to clusters of different values, there may also be multiple definitions for the same value both within and across school environments. Multiple definitions also complicate the understanding of values in the school environment.

In this research, it was evident that values systems are complex entities that function within the larger and also complex environment of the educational institution.   With the values-

oriented high schools, many values harmonies and dissonances can exist. Harmonies occur

when the values, people, and physical school environment work together simultaneously to

create benefit for the school. Dissonances occur when there is tension between values in the

environment. These tensions may be caused by the actions of people within the school,

juxtaposition with values held by people and/or organizations outside of the school, the school's

physical environment, conflicts between values within the school, uneven or incomplete change

processes, and deliberate creation by the school. Values dissonances can be harmful to the

school by creating discord, perceptions of hypocrisy, and limiting ability to act. However, they

can be beneficial in terms of providing leaders, teachers, and students with disruptive

experiences that encourage transformative learning.

Description – Individual Schools

For much of this chapter, data from all three schools have been used in a combined

manner to illustrate the major findings of this study. However, another way to answer the first

research question is to present a description of the values system and key harmonies and

dissonances applicable to each of the three cases. This description can be used in conjunction

with the background information presented at the beginning of the chapter to form a more

complete picture of each research environment.

Green school. The values system of the Green School is comprised of public values,

acknowledged values, personal values of the people within the school, and implicit values found

in the school environment. The public values were developed through a group discussion

process at the initiation of the school's charter. The group included leaders, teachers, students,

parents, and the Board of Directors. The stated public values are patience, helpfulness,

productivity, honesty, safety, leadership, respect, and willingness to stand up. These values are

published in a document formulated as a contract, which is displayed prominently in public spaces. The Green School's acknowledged values are derived from the educational philosophy of Expeditionary Learning schools, of the Coalition of Essential Schools, and from the theory and practice of restorative justice. They include preparation, work completion, reflection, perseverance, responsibility, initiative, participation, revision, empathy, compassion, project learning, adults as learners, and restorative justice. Some of the acknowledged values have been codified in the Green School as Habits of Work and Learning (HOWLs). Personal values expressed by the leaders and teachers interviewed in the Green School include flexibility, experimentation, compassion, process, family, and gratitude. Values that were implicit in the school environment included flexibility, school as refuge, and mindfulness.

Harmonies between the school's values system and the day to day activities of the school are evident in the amount of time devoted to whole school mindfulness practices, the emphasis on respectful language around differences, the communal meals and sharing of meal chores among staff, flexibility in use of space, roles of staff, and lesson content, the school's leadership structure (team) and style (servant leadership), use of achievement of standards rather than grades for assessment, emphasis on project work and student choice. Dissonances exist between respect for individual rights and concern for student safety, desire to be open to all students who want to come and scarcity of resources, connection to a specific locale and the need to serve a specific type of student who may live outside of that locale.

Blue school. The values system of the Blue School is comprised of public values, acknowledged values, personal values of the people within the school, and implicit values found in the school environment. The public values of the Blue School were developed at a retreat of the senior leadership. There are four public values: strive, create, connect, and care (in English).

These values are presented in a complex diagram that shows each value as a separate circle, with the school's mission statement in the middle of the four circles. The public values are posted in every classroom and painted on the wall of the cafeteria. Values are displayed in English and with Hebrew equivalents that are not literal translations. The acknowledged values of the Blue School are largely derived from Mussar philosophy and practice. They have been codified into a curriculum called Chanoch L'Na'ar. These values include patience, order, humility, respect, bechirah (decision) points, Jewish pluralism, diversity, reflection, constructivism, and adults as learners. Personal values expressed by leaders and teachers in the Blue school include Jewish community, authenticity, pluralism, experimentation, human dignity, and joyousness. Values that are implicit in the school environment are high achievement, shalom bayit (peace in the house), and evolution.

Harmonies between the school's values system and the day-to-day activities of the school are evident in the many faculty and student members who participate in Chanoch L'Na'ar groups, the beautiful student art work that is displayed in exhibits and has been incorporated into the permanent décor of the building, the focus on students creating their own learning, the joyful music made by students and faculty members in preparation for Shabbat, the concern evidenced by faculty members and students for the feelings of others, and the location and furniture arrangement of the cafeteria that facilitates community. Dissonances exist between desire for a diverse faculty and student body and focus on being a Jewish school, wanting to be available to all Jewish students but expecting high achievement, need to fill seats and desire to only admit students who are in harmony with the values of the school, emphasis on caring and emphasis on striving, desire to make a comfortable environment for observant Jews and the desire to make a

comfortable environment for everyone regardless of level of observance, desire of individuals to express political opinions and shalom bayit.

Red school. The values system of the Red School is comprised of public values, acknowledged values, personal values of the people within the school, and implicit values found in the school environment. The public values are loosely based on the concept of the "just community" developed by Kohlberg (1977), but also evolved over time based on a change in focus from justice to caring that occurred in academic thinking. The public values statement was developed by the leaders and teachers of the school at a day away. The public values are: academics/learning, democracy/justice, and empathy/caring. They are presented as a Venn diagram with overlapping circles; the center of the diagram in which all three circles overlap is designated as the school community. The public values statement is displayed in every classroom. Acknowledged values are derived from American democratic principles and the history of the school. They include diversity, community process and action, ability to articulate a viewpoint verbally and in writing, and students as teachers. Personal values expressed by leaders and teachers during interviews include equity, transparency, mental flexibility, commitment, diversity, challenge, and questioning. Values that are implicit in the school environment are social action, mystique, and adaptability.

Harmonies between the school's values system and the day-to-day activities of the school are evident in the centrality of the town meeting to the school, the protocols for conducting town meetings, the flat organizational structure, the protocols for student conducted classes in the absence of a teacher, the democratic selection of course subjects and structure, the flexible furniture arrangements and carpeted floors, and the reflections on the school's values in student graduation writings over the history of the school. Dissonances exist between the desire to be a

democratic school and the desire to protect the students from their own bad decisions, the emphasis on equality of students and teachers and the fact that the teachers are the ones who control the grades that students care about deeply, the emphasis on community work and discussion and the lack of comfortable spaces in which to do such work, the emphasis on justice and equality and the difficulty of dealing with racial diversity issues.

Each of the three schools in this research had a distinctive school environment and values system.   The differences were immediately apparent from the moment I entered each front door. The major point of commonality was the values orientation, even if the specific values in each school were different.   This focus on values made it possible to answer the first research question regarding values description both from the perspective of common themes and specific descriptions of each research site.

Perception

In looking at the research data, it is evident that leaders and teachers in these schools understand quite well that there may be dissonances between values, people, and school environment. There are many examples of this finding in the data. I have selected one instance from each school to illustrate this point:

- "For example, our schedule didn't have 5 minutes for breakfast so kids didn't eat until after morning prayers wouldn't have time for breakfast. So we say we value it but our schedule says we don't. So that's seder – order and kavod (respect) for the people davening (praying) in the morning." (Blue School)

- "I think suspension conflicts with the value of community building and putting value on community because suspension is putting a student out of the community. And doesn't really solve any problems it's just really a Band-Aid thing." (Green School)

- "And I think it manifests in Town Meeting where we talk a lot about – somebody will make a claim, we can't call anyone out, we don't want to call people out in Town Meeting because that's not productive. And then the very next announcement is somebody calls them out. So sometimes we say we value listening to each other and it doesn't always happen." (Red School)

I found that leaders and teachers in the values-oriented high schools are comfortable naming the school's values and identifying instances of values harmony and dissonance. At times, they can be quite perceptive about their own roles in creating harmony and dissonance through their actions.   Again, I have selected one example out of many from each school to illustrate this point:

- "A kid asked me today when will the quizzes be done I would say something like let's think about patience and your choice to ask me that question at that moment." (Blue School);

- "But when he (a leader) gets on the stack that's always a sign that he's going to bring up questions about our values and what we are doing here together to help the kids understand and help them to question and wonder about what are they doing to participate in that process." (Red School)

- "We value very much this developing of relationships with kids and finding opportunities to develop those relationships outside of the normal academic setting. And that requires an investment of time and energy outside of the traditional academic setting from all of us. And we have varying levels of ability to do so and interest to do so." (Green School)

However, the research data also indicated times when the leaders and teachers in the values-oriented schools are less perceptive about how their actions may cause dissonances. As a Blue

School teacher observed during a faculty meeting, "We don't see our blind spots." The

following are examples, again, one from each school, in which the leaders and teachers involved

were less than perceptive about the implications of their actions:

- "And when you see in a meeting that it is only men speaking or when you see at a

  meeting that a man only calls on male hands that are raised, these are all issues. And it is

  because they are blind to it; it is not that they are intentionally doing it." (Blue School);

- "I guess that the kids years ago voted that no student teachers could teach here and I just

  think it's a load of bullshit and I took one my second year here.   My viewpoint was that

  part of our philosophy is that what we are doing is good, this is a good way to learn – its

  not the only way but it's a good way so why wouldn't we take student teachers and teach

  them here's an alternative interesting way of teaching. So to me it is nonsensical that you

  wouldn't take student teachers. But both the kids struggled with it and the adults did."

  (Red School);

- "The ultimate answer to your question is consistency of practice among the adults. If we

  have – supervision of students – we have a majority of our staff are rigorous in principle

  without intervening in situations. We have some who don't. That is really challenging to a

  community when every conversation you have with a kid in any kind of a disciplinary or

  behavior modification kind of way starts with 'but x lets me do it.'" (Green School).

To summarize the findings related to this research question, on the whole, leaders and

teachers in the values-oriented school understand that there are many groups of values in their

school environment and also understand that they play a major role in creating and teaching

those values. However, there is also a perception that "We're human beings so it's hard to get

through a day where actions and values don't quite line up" (Blue School Leader) and they are not always aware of the values implications of what they have done.

Theories of Action

The high degree of understanding about values within the values-oriented schools made for very fruitful data collection. Leaders and teachers were highly articulate not only about what they observed in their environment, but also about theories of action relating to what to do to create and maintain values harmony and what to do when dissonances occurred. As was discussed in Chapter Two, theories of action are "links between cause and effect" (Hopkins, 2012, p. 3). They are the connection between the current observable situation and the situation that is desired for the future. Theories of action can be developed and implemented by leaders and teachers within a school environment (Center for Educational Leadership, 2014).

The data in the dissonances section indicate that there are a number of factors that are part of the school environment that could create or magnify values related stress. These factors include scarcity of resources, time pressure, organizational structure, admissions and expulsions, assessment, and discipline. However, in the three research sites, the data also indicate that the leaders and teachers were able to develop theories of action that had the potential to move the school more towards values harmony. These theories of action include: (a) creating a distinctive culture and language around values; (b) consciously and continually aligning the school's value system with changing realities in the school; (c) using multiple types of meetings to support values; (d) making adult values education a priority; and (e) emphasizing reflection. This section will examine each of these theories of action in more detail.

Creating a distinctive culture and language around values. As was noted in the section on harmonies, the school environment can be perceived as a "bubble" or a "dream" that

is removed from everyday reality.   The leaders and teachers in the three values-oriented schools understand the "bubble" effect and use it create a distinct school culture that reinforces the school's values. For example, the Red School's Town Meeting has complicated rules and procedures that emphasize its democratic nature. There are hand signals for agreement and disagreement, there is the "stack" which is the method by which participants (including teachers and leaders) are allowed to speak, there are the standard agenda items of shout-outs and current events. In addition to the "stack" there is other language that is very specific to the Town Meeting of this school; "agenda" is used to refer both to the literal agenda and to the group (mainly students) who are leading the meeting.   The word "committees" can be used in the usual sense of a group of people who are coming together to accomplish a purpose, but in this school it is more likely to be used to describe a student interest group, e.g. the yoga committee or the music committee. All of this would seem very strange to an outsider. When I asked how the students who are new to the school learn about the process and vocabulary, the consensus among the teachers and leaders was that they learn from the older students who act as teachers and role models. It is therefore seen as "cool" and desirable to undergo this enculturation. The educators appreciate that this has the effect of reinforcing the bond between the school's values and what actually happens in the school's daily practice.

Another example is the use of the concepts and vocabulary of the "Chanoch L'Na'ar" curriculum in the daily life of the Blue School. The actual course is opt-in for faculty and students. So although many of the faculty and some of the students participate in the active study component, this is not universal. However, the leadership and the teachers of the school refer to key concepts from this curriculum in many contexts and they have become a strong component of the school's culture. For example, one key concept is that of "bechirah," "points

where we find choices to be challenging and the reality is we could go either way" (Morinis p. 24). So teachers in the Blue School talk about "bechirah points" in the course of everyday curriculum, e.g., "Macbeth is at a bechirah point," and in values specific curriculum, e.g. "what are one or two bechirah points have you experienced recently." Leaders use the concept in public speeches, mentioning that we all have bechirah points, or mini-crossroads. A Blue School leader also commented, "The vocabulary is in the air. Probably the bechirah point would be the most universal term used by teachers."   Someone from outside the school environment would not be likely to know the term "bechirah point;" it is a part of the school's culture. The use of this specific vocabulary to describe an important values concept is a way for the leaders and faculty to reinforce the school's values.

Leaders and teachers in the Green School make a similar use of the acronym "HOWLs." This stands for "Habits of Work and Learning" (see Appendix X). HOWLs are part of the school's assessment system and incorporate many of the school's acknowledged values, e.g. preparation, work completion, perseverance, and reflection. In all of the leader and teacher interviews, they were always referred to as HOWLs, not by the full name. The term is also commonly used in classrooms, in community, and in faculty meetings. It even forms part of the school's Wi-Fi password. This word has become part of the school culture. Of course, for an outsider, hearing educators talk about HOWLs is both amusing and a little strange. However, that, too, is part of the school's culture that is reinforcing its value that it is good to be "weird."

Aligning the value system with changing school realities. Dealing with change is a challenge that all organizations, including schools, face on a regular basis (Kotter, 2012; Heifetz & Laurie, 1997). But rather than looking at change as a problem, the leaders and teachers in the values-oriented schools use change as a tool to reduce dissonance and promote harmony in a

continual process.   Leaders and teachers within each school were articulate as to how change

occurred in their school environment. Table 26 gives a summary description of these theories

and a quote from the interviews illustrating the theory for each school.

Table 26

Theories of Change

School	Theory	Evidence
Green School	Change involves being open to experiences and learning from them	"During the first four years we tried so many things. Now we pick and go."
Blue School	Change is an evolutionary and necessary process	"We have a process where there is something that we care about but it is not doing as well as we want and it bubbles to the surface and at some point its really ripe and everyone feels we must focus on this now."
Red School	Change is constant and beneficial	"The Red School was never better or worse than it is now. It was merely different. The uniquely flexible nature of our community is the reason why it has had such positive impacts on so many different kids over so many years. Adaptability is a virtue."

These three approaches to change are quite different, but they share the perspective that

change is inevitable and continual and that it can have a beneficial impact on the school.   Rather

than ignoring or accepting perceived values dissonances in the schools, leaders and teachers at

the three research sites were more likely to say, "that's something we have to get better at" (Blue

School Leader) and discuss how such change is likely to happen. Therefore, dissonances have

the potential to morph into harmony through the change process.

Using multiple types of regular meetings to support values. The Blue, Green, and Red

Schools all have three types of regular meetings: school-wide meetings, faculty meetings, and

advisory meetings. Leaders and teachers use these meetings to support the values of the schools

in a number of ways including (a) explicit discussions of the values, (b) observations of how the

values are working within the school environment, (c) reinforcement of the values through the

process by which the discussion is conducted and the arrangement of the physical space, and (d)

meeting rituals and other practices. Table 27 gives examples of each of these.

Table 27

Support of Values through Meetings

Support Method	Examples
Explicit values discussions	Discussion of what it means to be an upstander (Green School Community Meeting) Anti-Bullying Curriculum (Red School 10th Grade Advisory meetings)
Observations on how the values are working within the school environment	Statistics, assessment and discussion of diversity (Blue School Faculty Meeting) Discussion of issues with use/abuse of school facilities (Green School Community Meeting)
Discussion process and arrangement of physical space	In order to speak, everyone needs to be recognized by the chair and put on the discussion stack (Red School Town Meeting) Participant chairs are arranged in a circle (Green School Faculty Meeting)
Meeting rituals and practices	Short period of intentional time/meditation (Green School Morning Meeting) Weekly message based on Torah portion given by Head of School (Blue School Hakel Meeting)

Meetings are an important part of school life. The leaders and teachers of these three schools used meetings as occasions for open discussion of values, their impact on the school environment, and also as occasions to practice the values through discussion process and rituals. Incidents that show "classic" values conflicts in education, e.g. respect for the individual vs. community needs and academic press vs. caring and empathy are put on the agenda and are a major part of community conversation. Rather than avoiding values-driven issues or leaving individuals to grapple with them on their own, leaders and teachers used meetings as occasions of exploration and action.

Making adult values education a priority. An acknowledged value of each of the three schools is that adults, as well as students, are learners. They used meeting, retreat, and other professional development time to increase the understanding of the school's values among the adults in the environment. Professional development topics might include a detailed examination and discussion of the school's public values and other values related documents. It might also include an in depth discussion of the principles behind some of the school's values related practices. For example, in the Green School, considerable time was spent in a faculty meeting on understanding the principles of Restorative Justice. The faculty also discussed the practical application of the principles to incidents that had happened in the school and to an upcoming community meeting. In the Red School, "sometimes our staff meetings have a segment that is about theory– like last week we spent 10 minutes talking about attachment theory. Or we might one week spend a little time talking about Maslow's hierarchy of needs or sometimes I'll do a brief presentation about something from psychology or developmental psychology" (Red School Leader).

One of the clearest examples of incorporating values education for adults into school life is in the Blue School. As previously mentioned, the Blue School has an optional values program for adults and students.   The participants form small study groups (some are only adults, some are adults and students) and with the guidance of a facilitator use a curriculum that covers major points of Mussar-based values philosophy.   These groups require time and a great deal of mental energy. Participation also requires daily work such as meditation and journal keeping. In spite of these requirements, everyone interviewed had at one point participated in this program and said that it was a very valuable experience. According to one leader, approximately 75% of the faculty had participated.

Making adult values education a priority helps increase the values harmony in these schools in a number of ways. First, adult values education creates a population of adults who have a common base of understanding not only of the values of the school but also about how values work in general. The leaders, teachers, and students all share the same values system in the school.   However, they don't all have the same backgrounds and experiences. In order to effectively practice a school's values, the adults within the school are just as much in need of education as the students. In addition, study of values can create bonds between adults and students that foster harmony.   Creation of a better understanding of values in general and of the school values is improved by providing values education to adults within the school environment.

Emphasizing reflection. In the words of one of the Blue School's leaders, "schools are busy places." In my observations, leaders and teachers worked hours that were far longer than scheduled classroom/office hours. The pace was often frenetic. During data analysis, as I re-read the interview transcriptions, I was struck by how many of the interviews were interrupted by students or faculty members coming by wherever the interview was taking place with small

issues that needed resolution. It was also extremely difficult to find private space for discussions.

Given this atmosphere, actually practicing the value of reflection required a great deal of effort

on the part of leaders and teachers.

Yet, there was a great deal of evidence that the leaders and teachers in these schools do

make this effort and are reflective.   In the Blue School, one leader said "This has been a

reflective school for a long time. It's been an outgrowth of lots and lots of discussions over

many, many years about what we really care about. And that's something we regularly do."

Reflection in the Green School is both explicitly organized (the leaders and faculty participate in

the morning intentional time/meditation sessions) and also individually generated. One rather

unique way that this happened was through the inclusion of personal dogs in campus life.

Faculty members are encouraged to bring their personal dogs to work with them at the Green

School. Caring for the needs of these dogs often creates opportunities for teachers to stop what

they are doing and find some personal space. The Red School also observes a moment of silence

during Town Meetings that gives an opportunity to "take a breath and feel" (Red School

Student). If a student is struggling in the school, they are asked to reflect on the school's values

and how they are (or are not) fulfilling them. Getting and processing feedback provides an

additional opportunity to reflect, e.g. "I survey my students and I get what I think is very honest

feedback, I've been able to really listen to that feedback." One Red School teacher observed that

in fact participating in my research would be a tool for reflection, "When we have people like

you from the outside observe us it is really good for us because it makes us hold a mirror to

ourselves which is always a good thing."

Although it is not easy to find the time and space to reflect in these schools, reflection is

frequently done and is an integral part of how the leaders and teachers function. In return for the

effort, they are able to use their ability to reflect to increase their understanding of where and how values dissonances might occur and possible courses of action they might take to address these dissonances.

Summary of theories of action. The data from this research indicates that the leaders and teachers in the values-oriented high schools developed theories of action that had the potential to move the school more towards values harmony. These theories of action include: (a) creating a distinctive culture and language around values; (b) consciously and continually aligning the school's value system with changing realities in the school; (c) using multiple types of meetings to support values; (d) making adult values education a priority; and (e) emphasizing reflection. For the leaders and teachers in these schools, values dissonance was neither something to cause despair nor something to be ignored – it was a call to action.

Description, Perception, and Action Summary

The guiding questions for this research focused on describing values and instances of differences between stated values and practiced values, understanding the perception of teachers and leaders about the difference in stated and practiced values, and identifying potential theories of action as to how to deal with such differences. The findings from this research do answer these questions. In addition, the research provided many insights into the nature of values-oriented schools and the perspective of their leaders and teachers.

<div align="center">

Conclusion

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The three values-oriented high schools in this research proved to be environments well suited for examining how values are expressed, reflected on, and enacted by educators. Using the data collected, one can see that each of these schools has a values system comprised of public, acknowledged, personal, and implicit values. However, language used to talk about these

values has challenges of nuance and specificity that can make it difficult to identify values and communicate values clearly. Within the three school environments, there are many examples in which the values, people, and school environment are in harmony. However, there are also many instances of values dissonances, including some that are deliberately caused by the leaders and teachers in the school to create transformative learning. There is a high degree of perception among the leaders and teachers regarding values dissonances. Yet there are also some "blind spots," most notably how around how their own actions can create such dissonances. Theories of action as to how to better align stated and practiced values and move from dissonance to harmony include creating a values culture utilizing the school "bubble," consciously aligning change with the school's value system, use of multiple types of meetings to support values, prioritizing adult values education, and an emphasis on reflection. The significance of these findings and their relationship to the literature of values education will be discussed in Chapter Five.

CHAPTER FIVE: SUMMARY, DISCUSSION, IMPLICATIONS, FUTURE RESEARCH,

AND FINAL REFLECTIONS

Chapter Five will provide a summary and further discussion of the main points from previous chapters. First, there will be an overview, a summation of how the study was introduced, oriented in particular areas of scholarship, and methodologically designed. This synopsis also includes a restatement of the findings to provide context for the discussion. After this synopsis, the chapter will then provide an analysis of major points from the literature review and the research, and show how they might be considered together to increase understanding of values education. Major topics in this section include the role of the school, goals, and objections for values education, a revisit of the five schools of thought of values education in light of the research, a further look at school values systems and their relationship to theories of implicit and explicit curricula, and an analysis of the roles and responsibilities of leaders, teachers, as depicted by the literature and in the research sites. Drawing upon this analysis, the next section of the chapter will outline major implications of the study for educational practice. The chapter will then describe some possibilities for future research by altering the delimitations from this study. The chapter will conclude with reflections on what I might take from this study into my personal practice and reflections on the research and writing process.

Overview of the Project

The problem this study addresses is the need for greater understanding of the relationship between values that are explicitly taught through curriculum and values that are practiced through leadership, relationships, process (day-to-day organizational functioning), and environment. There are both positive and negative aspects to the relationship between values taught and values experienced. If what the students experience in their daily life in school is

consistent with what is intentionally taught, then it is likely that values education will be enhanced. However, if what students experience is inconsistent with the values curriculum, the education that occurs may not be what was intended. Understanding the relationship is crucial for school leaders in developing effective values education approaches for their schools.

Purpose of the Study and Guiding Research Questions

Having experienced both positive and negative interactions between values taught and values practiced through my work as an educational leader, my research priority was to focus on the relationship between values that are part of the explicit, taught curricula and values that are part of the implicit, experienced curricula in educational settings. I particularly wanted to explore:

- The characteristics of the relationship;

- The level of awareness of school leaders and teachers in the school environment regarding the relationship and their ideas about how the relationship affects values education;

- The theories of actions that leaders and teachers have that might enhance the relationship.

In order to do this, I focused on three values-oriented high schools, that is, high schools whose vision and mission specifically incorporate values. The end result of my exploration is a multiple site case study.

My research was guided by three major questions:

- What are the synergies and disconnections between values taught and values experienced that can be identified in schools?

- To what degree are school leaders and teachers aware of the values experienced in general and the interactions between values taught and values experienced?

- What theories of action do school leaders and teachers have about engendering a

     beneficial relationship between values taught and values experienced?

By focusing on description, perception, and action regarding values taught and values experienced, I was able to collect and analyze a great deal of relevant data. It is my hope that this knowledge will be used to increase the effectiveness of values education in educational settings.

Review of the Literature

There is extensive literature on values education, with foci that range from sweeping theoretical constructs to very specific environmental descriptions. Relevant literature can be drawn from the fields of philosophy, psychology, sociology, anthropology, political science, religion, and biology, each of which provides a distinct perspective.   With such a vast array to choose from, a large part of my task in the literature review was to identify the literature that would best shed light on the key concepts in the statement of the problem and the research questions.   The topics examined included potential goals of teaching values in schools, ways in which values are commonly taught, the complex and interacting roles of curricula and the school environment (both general and specific) in values education, and an analysis of the roles and responsibilities of the major players in values education: students, teachers, and leaders. While the literature on these topics is quite diverse, there are a number of common themes that relate to the focus of this dissertation.   These common themes include:

- Literature about values education addresses the importance of the school as a purveyor of

     values education. Much of the literature includes goals as to why values should be taught.

- There are foundational schools of thought about how values education should be taught

     that can be defined as the cognitive, character, social emotional, religious, and fusion

schools of thought. Each of these approaches has its champions and detractors, and the tension between the schools of thought is common.

- In spite of the differing theories regarding how to teach values education, there is a wide consensus that the process should utilize experiential learning to create transformation. However, the literature also contains a number of examples of values education in which schools cross the line between creating transformation and indoctrination.

- The literature identifies three kinds of curricula: explicit (intentional), implicit (unintentional), and null (absent). Descriptions of schools environments in the literature note both explicit and implicit values education curricula. However, the relationship between the two is largely unexplored.

- In addition to curricula, the literature describes two major facets of the school environment that are very relevant to values education, the physical environment and school culture. Both play important roles in how values are taught and experienced in schools. There is also literature that focuses specifically on the school environments for the three types of schools in the research, i.e., public democratic, expeditionary learning charter, and pluralistic Jewish day schools. This literature forms an important baseline for understanding the specific schools in the study.

- The literature presents many possible roles for teachers and students in the values education process depending on which school of thought is primary. Similarly, the literature on leadership presents many possibilities for leadership approaches, depending on which theory of leadership is being promoted. Leadership literature points to the need for congruence between the sources and nature of the values in the school environment and the prevalent leadership style.

In short, the literature puts forth a great deal of information about approaches to values education in school settings. However, while it does provide descriptions, it does not provide much insight on the relationship between values taught and values experienced in those settings. My research was designed to address this gap.

Method

The method for my research was based on well-established practices for multi-site case studies. The specific environments for the study were three values oriented high schools, that is, high schools whose vision and mission explicitly incorporate values. In order to obtain insights from environments with both similarities and differences, I chose to do this research in a public democratic school, a pluralistic Jewish day school, and an expeditionary learning charter school. Primary sources of data were interviews with leaders and teachers, observations of classes, meetings, and public spaces, and document reviews. Data were organized using specific units of analysis and pattern matching based on four perspectives: (a) frames of reference; (b) sources of values; (c) personal value profiles; and (d) educational dilemmas. The multi-site case study developed from this data includes descriptions of each of the three sites and also material that synthesizes the data obtained from the sites in order to answer the three guiding research questions.

Findings

The three values-oriented high schools in this research proved to be environments well suited for examining how values are expressed, reflected on, and enacted by educators.   Using the data collected, one can see that each of these schools has a values system comprised of explicit values -- public, acknowledged, personal -- and implicit values. In spite of this consistency, language

used to talk about these values has challenges of nuance and specificity that can make it difficult

to identify values and communicate values clearly. Within the three school environments, there

are many examples in which the values, people, and school environment are in harmony.

However, there are also many instances of values dissonances, including some that are

deliberately caused by the leaders and teachers in the school to create transformative learning.

There is a high degree of perception among the leaders and teachers regarding values

dissonances.   Yet there are also some "blind spots," most notably around how their own actions

can create such dissonances. Theories of action as to how to better align stated and practiced

values and move from dissonance to harmony include creating a values culture utilizing the

school "bubble," consciously and continually aligning the school's value system with changing

realities in the school, using multiple types of meetings to support values, making adult values

education a priority, and emphasizing reflection.

Analysis of Major Themes in the Literature and Research Data

As I considered the insights I derived from my review of the literature together with my

research findings, I realized that each embodied a different perspective. In the literature, there

seemed to be a divide between theories about values education and descriptions of environments

in which values were taught. In my research, I saw both simultaneously and was able to observe

the interaction between the two. In thinking about these two perspectives, it became important to

go back to some earlier themes identified in the literature review and to see what insights the

research data might add.   The themes to be addressed in this discussion include: (a) the role of

schools, goals, and objectives in values education; (b) the schools of thought in values education,

(c) the relationship of explicit and implicit curricula in schools, and (d) the roles and responsibilities of the people within the educational environment regarding values.

Role of Schools, Goals, and Objections

The review of the literature included descriptions of why the school is an important place to teach values, the goals in teaching values, and some of the reasons why there is discomfort with teaching values in American educational institutions. Insights for each of these areas were also present in the research data. Therefore, each of the following sections includes some material from the initial review, followed by my thoughts based on the research data.

Role of schools. The literature review included an analysis of the perceived reasons why values should be taught in schools.   The literature acknowledges the central role of both public and parochial schools in teaching values. Schools are "expected to teach the young how to discern the values inherent in human behavior" (Goodlad, 2004, p. 55). Schools are to be considered "moral enterprises" (Kohlberg & Hersh, 1977, p. 53) and are "the only way to truly educate kids well – whether we're thinking of their sheer intellectual competence or if we're thinking of their qualities of heart and mind" (Meier as quoted in Stager, 2002, p. 42).

Certainly, my interviews and observations in the three research sites supported the point of view that schools are an important venue for values education. However, the values-oriented schools added greatly to my perspective on what it means for schools to be "moral enterprises." The values of each school were front and center in most public spaces and classrooms. Values were taught both as discrete courses and as part of academic subjects. Discussion about values also formed an important part of school-wide meetings, faculty meetings, and each school's homeroom equivalent. It is important to note that discussions observed for this study, particularly in school and faculty meetings, did not resemble indoctrination sessions; they

generally involved questions around the relationship between what the values said and observed behavior in the school. Depending on the context, the discussion outcomes might be recommended actions, but in many cases the purpose of discussion was to increase learning for students and adults in the school setting, rather than to make immediate changes to student behavior. Working in the three values-oriented high schools raised the question as to whether it is possible for a school that is not values-oriented to effectively teach values; in order to achieve such a focus it is necessary to have a values orientation that permeates the daily life of the school.

  Goals of values education. The next observations to be revisited are those involving the goals of values education. Goals expressed in the literature include:

- We teach values so our students can be the best people they can be (DeHanna et al., 1997; Ferrero, 2005; Goodlad, 2004; Kohlberg & Hersh, 1977; Pass & Willingham, 2009; Pekarsky, 2007);

- We teach values to make the world a better place (Fenyvesi, 1997; Kress & Elias, 2006; Pass & Willingham, 2009; Pekarsky, 2007);

- We teach values so that our students can succeed in life (Ben-Porath, 2013; J. Jacobs, 2013);

- We teach values so that our students will be good citizens (Anderson & Gurnee, 2016; Ben-Porath, 2013; Carr, 2006; Goodlad, 2004; J. Jacobs, 2013; D. W. Meier, 1997; Smith, 1998);

- We teach values so that our students will be culturally literate (DeHanna et al., 1997; Hirsch, 1988; McClellan, 1999; Pekarsky, 2007; Seider, Novick, & Gomez, 2013);

- We teach values because otherwise our society will not survive (Ben-Porath, 2013; Goodlad, 2004; McClellan, 1999; D. Meier, 2007; Pass & Willingham, 2009; Seider et al., 2013).

It is interesting to note that of the six goals listed, four relate directly to students and two relate to the greater community. It is useful to consider the four relating to students together: schools should teach values so that the students can be good people, succeed in life, be good citizens, and be culturally literate. When placed in juxtaposition this way, it is possible to see within these goals the seeds of many of the dissonances observed in the research sites. For example, it may be hard for students to simultaneously be good people and to succeed in life in a material way. This is directly connected to the dissonances perceived between the "strive" and "care" values in observed in the Blue School. Similarly, a school's goal may be to make students culturally literate, but this begs the question of "literate in whose culture?" when the school is diverse, such as in the Red school and Green schools. Good citizenship is an excellent goal, but there may be a strong dissonance observed between the school and outside political climate. It appears that the seeds of dissonance may be sown because our expectations as to what schools can do for values education are simultaneously very high and very varied.

It is also useful to look at the two goals relating to the larger community. Making the world a better place seems consistent with the value of being an upstander in the Green School, with the values of strive and create of the Blue School, and with the values democracy/justice in the Red School. And in fact, this goal is also embedded in the mission statements of the schools. In contrast, the goal of teaching values as a last bulwark of societal survival seems somewhat counter to the values of all three schools in the research. These schools start with the perspective that the students should be encouraged to increase their understanding of values, rather than be

subjected to constant corrections.   However, the schools also seemed to acknowledge the values challenges to be found in society in their propensity to see the school as a "bubble" that shields the students from bad influences from the outside. Thus, the school "bubble" simultaneously isolates the students from negative societal influences and also provides the opportunity for a positive values learning process.

In addition to the goals found in the literature, there is evident that each research site has a goal of creating a holistic community through its values orientation. To put this in language parallel to the previously stated goals, we teach values because they are the foundation for creating a positive learning environment for students, teachers, and leaders. In the words of one of the Blue School leaders, "It is about community, it is about character, it is about empathy for others and not assuming evil motivation. Those are all things we think about explicitly, and they create little moments when you can help the kids think about the world in a different way."

Objections to values education. Given that there are significant connections between the values systems of the values-oriented schools in the research and the goals in the literature, the next question is whether the objections to teaching values found in the literature resonate with values-oriented high schools. The literature indicates a number of reasons why schools tend to avoid a close examination of values despite their recognized importance:

- The terminology of the subject is confusing. Terms such as values, character, and morality appear to be somewhat synonymous, but have been used to delineate very different practices (Lockwood, 1997).

- The study of values has often been associated with religion, which makes secular educators uncomfortable (Kiss & Euben, 2010).

- The study of values is subject to fads and opinions, often causing schools to "become the battleground where groups with different value priorities vie for influence and dominion" (Halstead, 1996, p. 3).

- There is a plethora of ideological theories regarding values education but a paucity of empirical evidence that instructional practices based on these theories influence behavior (Leming, 1997).

While the values-oriented schools are mindful of these complicating factors, they see them as excellent topics for discussion rather than as reasons to avoid values education. For example, the Blue school acknowledges that values terminology can be confusing, but seeks to mitigate this issue by rooting its definitions of values in Mussar philosophy and practice. School leaders and teachers reinforce the definitions of values concepts such as "bechirah points" in public gatherings and classes. It is therefore not surprising that they become part of the common vocabulary of the school. In the Red School, definitions of school values are not only passed on by teachers to students, but also from older students who are more experienced in the school culture to the newer students through an informal, but widely acknowledged mentoring process. The public posting of values in classrooms and public spaces also serves to minimize definitional confusion.

Each of the schools has found its own way to deal with the objection to the teaching of values in schools because of their quasi-religious nature. Clearly, the Blue School as a pluralistic Jewish school sees religion as a beneficial rather than problematic source of values. The Red School emphasizes American democratic values, including the separation of church and state, yet acknowledges the influence of religion in many ways, including a course on the literature of spirituality. The Green School sees religion as one of many factors that might influence the

students; the school's value is to respect each individual.   In all three schools, religion contributes to values education without dictating specific observance.

While the values systems of each of the three schools have changed over time, the changes have been consistent with a deliberate process and therefore not perceived as unthinking submissions to fads.   In addition, the significant values harmonies found in these schools speak to an effort to be consistent in the way values are taught and experienced. Dissonances are treated as occasions for learning, not invitations for power struggles. And while causality between the values education provided by the school and outcomes for students is difficult to prove, the behavior observed during my research supported a point of view that focusing on values in both the formal curriculum and the school environment caused the students to incorporate these values in their daily lives.

My findings show that when values receive a great deal of attention and reflection on the part of the leaders, teachers, and students, it is possible for schools to find answers to the objections raised in the literature. However, unless the time is taken to analyze how they might derail values education in a particular school environment, the potential for these factors to undermine values education remain. It is not enough for schools to teach values education theory; there also needs to be an understanding how values education works in a practical way in educational institutions.

The Five Schools of Thought in Values Education Revisited

One of the most important building blocks of the literature review is the identification and descriptions of the five schools of thought of values education. These schools of thought differ as to their definitions and sources of values. They also have differing pedagogical practices and indicators of successful practice. To summarize, those who take the cognitive

approach focus on values education as an intellectual process with values defined by the students (Leming, 1997). The character approach starts with a set of fixed, communal values and seeks to have the students incorporate these common values in their daily lives (Lockwood, 1997). The social emotional school of thought sees values primarily as a tool to build positive relationships within the school community (Goleman, 2006). While differing in specifics of practice, those taking a religious approach generally look at values as commandments coming from God or another spiritual force (Gormas et al., 2006). Finally, the fusion school of thought sees values as innate within all human beings and acknowledges that different multi-cultural communities may encompass many sets of values (Haidt, 2013). Table 28 presents additional information and summarizes these five common approaches to values education.

Table 28

Schools of Thought in Values Education

School of Thought	Definition of Values	Source of Values	Teaching Resources
Cognitive	Systems of thought	Individuals; rationality	Presentation of choices
Character	Desirable character traits	Communal authority	Heroes, parables, proverbs
Social emotional	Necessary to build positive relationships	Sense making from experience	Group projects
Religious	Commandments	God or another spiritual force	Sermons; text study
Fusion	Innate within all human beings	World cultures	Interdisciplinary research

Note: Based on (Blum, 2013; Collaborative for Academic, 2013; Education, 1988; Elias, 2003; Goleman, 2006; Gormas et al., 2006; Ingall & Kress, 2008; Kohlberg, 1984; Leming, 1997; Lickona, 1996; Lockwood, 1997; Musschenga, 2013; Noddings, 1986, 1997; Rokeach, 1969; Scheffler, 1969; Vryhof, 2004)

Within the literature, each of these schools of thought has its proponents and detractors. Within any given institution, there may be a single approach, such as the Milton Academy's focus on humanism (Lightfoot, 1983) or multiple approaches based on the history of the institution, personal preferences of school leaders and teachers, and the evolution of the community in which the school functions. There may or may not be consensus among the various school and community constituents as to the efficacy of any given approach.

While there are many complexities within the literature, generally it is fairly easy to read an article, identify the authors' perspective as either consistent with one of the schools of thought, a refutation of one of the schools of thought, or a descriptive overview describing one or more schools of thought. Looking at the values orientations of each of the schools, i.e, Jewish pluralistic, democratic, and Expeditionary Learning, one might be tempted to predict alignments for each with specific schools of thought. A logical assumption would be that the Blue School would primarily be an example of the religious school of thought, the Red School would be an example of the cognitive school of thought, and the Green School would be an example of the social emotional school of thought. In fact, all three schools exhibited characteristics of multiple schools of thought. Table 29 shows some examples of the characteristics in the schools that are consistent with each school of thought.

Table 29

Characteristics of Schools of Thought in the Three Research Sites

Research Site	School of Thought	Characteristic
Green School	Cognitive	Questioning meaning of values during school meetings
	Character	Use of stories to illustrate values such as work ethic and perseverance
	Social Emotional	Emphasis on group and

		individual emotional support in "crew"
	Religious	School-wide meditation every morning
	Fusion	Emphasis on primary source material with voices from all cultures
Blue School	Cognitive	Emphasis on students making their own meaning
	Character	Focus on values such as humility, respect, order in Chanoch L'Na'ar groups
	Social Emotional	Students work extensively in pairs and in groups
	Religious	School values system is rooted in the Jewish religion
	Fusion	Focus on Jewish pluralism and societal diversity
Red School	Cognitive	Questioning of what it means to be a good person during Town Meetings
	Character	Focus on democratic values
	Social emotional	More experienced students mentor less experienced students
	Religious	Course offerings include literature of spirituality; electives include yoga
	Fusion	Focus on literature and history from multiple cultures

So if aspects of all of the schools of thought can be found within these schools, does this mean that the concept of a singular focus has disappeared for educational institutions? Will educators no longer be part of "values wars" in which proponents of each school of thought promote their preferred form of values education? Unfortunately, based on the continuing stream of literature that strongly supports particular positions, this does not appear to be the case. What these research sites do provide is evidence that there is a viable alternative to values education

"by the book" of any particular school of thought. This involves developing a complex values system that takes into account not only public values, but also acknowledged values, personal values, and implicit values. It also involves the willingness to reflect on how that values system is functioning in the school, and to be willing to change over time.

Explicit and Implicit Curricula

The concept of explicit and implicit curricula in educational institutions has been well documented in the literature.   My original research intent was to contrast implicit and explicit curricula and look for differences between the two. As my research progressed, I developed a more nuanced view of what I was observing in the schools and revised my descriptive language to that of relationships between values taught and values experienced. In this concluding chapter, I want to go back to the original concepts of explicit and implicit curricula in the literature, examine what in the research environments led me to change my thinking, and analyze the consequences of this change.

An explicit curriculum is intentional (Eisner, 1991; Goodlad, 1973). Included in this concept are both formal curricula focusing on values and the deliberate inclusion of values-related material in the curricula of other subjects. Less obvious but equally intentional are grading (Kohn, 1993) and other assessment systems and extra-curricular activities (Jackson et al., 1993). Explicit curricula can encompass a "range of learning systems" (Haydon, 1998, p. 16) including packaged curricula, protocols, and service learning experiences (Lickona, 1996). While sometimes the curriculum is highly directive (Brooks & Kann, 1993), often there is a strong reflective component embedded in the formal curriculum (Ingall, 1999). Intentional curriculum can also encompass rituals and ceremonies such as pep rallies, graduations, and

assemblies that convey values through "the mood or attitude they sought to engender" (Jackson et al., 1993, p. 7).

In contrast, the implicit curriculum is that which the schools teach unintentionally (Eisner, 2002, p. 93). Sometimes called the "hidden curriculum", this is the "invisible web of values that informs every act and structure in the school" (Tomlinson, 1997, p. 249). The unintentional curriculum can stem from many sources. The list encompasses spontaneous interjection of commentary into lessons, classroom rules and regulations, shared but unstated assumptions, even facial expressions and body language of teachers (Jackson et al., 1993). It includes material used in the classroom, such as the textbooks selected and visual displays (Eisner, 2002). It includes the "recognition of exemplary behavior and condemnation of blameworthy behavior" (Monteverde, 2013, p. 386). It even includes the seating arrangements in the classroom (Halstead, 1996). These unintentional teachings can often have "more enduring effects than those that are intended and consciously sought" (Jackson et al., 1993, p. 44). It is also worth noting that there is a third curriculum type, the "null" curriculum, which is comprised of that which is not taught (Eisner, 2002). However, for the purposes of this dissertation, the "null" curriculum will be considered either as part of the explicit curriculum if the omission is intentional or as part of the implicit curriculum if the omission is unintentional.

As I started to do interviews and observations in the research sites, I began to experience difficulties with the model I had constructed based on the concepts of explicit and implicit curricula. First, I realized that in addition to intentionality, formality was also a defining characteristic of the two curricula. This realization led to the development of a matrix with four quadrants, Figure 1, presented previously in chapters 2 and 3 and shown again here. The figure

is followed by Table 30, which presents the definitions of each of the quadrants together with

examples.
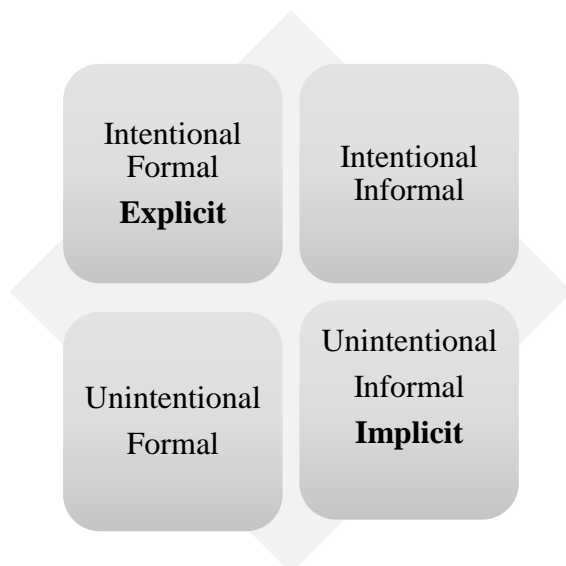
Figure 1. Matrix describing types of curricula that may be present within educational

environments.

Table 30

Four Quadrants of Curricula Matrix: Definitions and Examples

Quadrant	Definition	Example
Intentional; formal Explicit	Deliberate and within an officially recognized structure	Lessons plans for a specific course
Intentional; informal	Deliberate and outside of an officially recognized structure	The way that teachers great their students at the start of class
Unintentional; formal	Not deliberate and within an officially recognized structure	The order of items on a meeting agenda
Unintentional; informal Implicit	Not deliberate and outside of an officially recognized structure	Casual student interactions in the hallway

As shown in Table 30, intentional/unintentional curricula were defined as involving actions or activities that were either deliberate or not deliberate. Formal/informal curricula were defined as actions or activities that were either part of an officially recognized structure or not part of an officially recognized structure. Two of the quadrants were clearly delineated in the literature: explicit curricula are intentional and formal while implicit curricula are unintentional and informal. However, this left the remaining two quadrants, intentional/informal and unintentional/formal, as undefined grey areas that were neither totally explicit nor totally implicit. This led to the realization that if there are grey areas, then the concept of explicit curricula on one side of a divide and implicit curricula on the other with a gap in between becomes questionable.

Once I started the questioning process, I also noticed two other things in the research sites that did not fit in with my original way of thinking. First, the concept of intentionality implies that someone or something is controlling the intentions. What I was seeing in the research sites is that many intentions could be operating simultaneously, i.e., the intentions of school as described in the formal curriculum and the intentions of all of the people in the school. It was not fair to assume that a teacher's intention in teaching a particular subject was in fact the same as the school's original intention in creating the curriculum. In addition, I noticed that explicit curriculum in practice could have unintended consequences that became part of the implicit curriculum. For example, including explicit curricula focused on literature and history of diverse cultures may create an implicit curriculum of irony if the student body appears not to reflect this diversity. These observations led me to start thinking about the relationship between what was being taught and what was being experienced, rather than focusing on gaps between intention and practice.

Another aspect of the research sites that made me reconsider my initial expectation of finding gaps between explicit and implicit curricula was that on the one hand, the leaders and teachers were very positive about values education at their school while at the same time, they were quite articulate about some of the differences between what was taught and what was experienced. My initial framing of the research characterized these differences as "the problem." This led to an over emphasis on the negative aspects of the relationship. However, when I started to analyze the interviews and observations, I realized that I had many robust examples of explicit and implicit curricula working together, in addition to the expected examples of when there were conflicts. Since the literature sets up explicit and implicit curricula as a dichotomy, I therefore assumed that the ideal would be complete alignment.   I had failed to consider field trips and service learning as an example of a deliberately created disconnect between values in the student's normal environment and those of the experienced environment. Therefore, using the metaphor of two sides and gap presumed a one-dimensional analysis that was not really descriptive of what I was seeing. Over time, my thoughts evolved to a different metaphor, one of harmonies and dissonances. In fact, the problem that I had identified was not one of gaps, but rather that there is a complex relationship between the explicit and implicit curricula that had not been sufficiently examined.

Before leaving this topic, it is important to take a further look at the nature of harmonies and dissonances. As discussed in Chapter Four, harmonies and dissonances can be observed in many ways in the school environments. Through analysis of the interviews with leaders and teachers and observations within the schools, it is possible to identify factors that are more likely to produce harmonies, and those that are more likely to produce dissonances between values taught and experienced.   This is not a cause and effect relationship, but rather factors that make

it more likely that one or the other will be present. I observed that when there was joyousness, reflection, experimentation, and flexibility, I was more likely to see examples of harmony. Conversely, when there was a scarcity of financial resources, time pressure, hyper-focus on grades, and role stereotypes, I was more likely to see dissonance. The relationship can be enhanced or it can be stressed by what is going on in the school environment.

Values Education Roles and Responsibilities

Thus far, this discussion of findings has been organized according to insights from the existing literature on why we teach values and how we teach values. The next topics to be considered are "who" and "what" questions – who is responsible for what aspects of values and education, and what is the basis for this responsibility? In this case it is most illuminating to look at the research data first, and then see how in compares with the material analyzed in the literature review.

The leadership structure of each of the three schools was quite different from the others. The Blue School has a very hierarchical leadership structure with multiple levels. The Green School has a leadership group led by an executive director who is perceived more as "first among equals" than "large and in charge." In the Red School, leadership is shared between faculty and the students.   These leadership structures are embedded in the day-to-day experience of being in each school. In addition, there are roles and responsibilities specifically relating to values education: creation and communication of public values, development of curriculum, inclusion of values within the school environment, and assessment of values education within the school. Table 31 provides a summary of how each of these responsibilities is handled in each research site.

Table 31

Roles and responsibility relating to values education

School	Creation/communication	Curriculum Development	School Environment	Assessment
Green School	All school constituents	Teachers	All school constituents	All school constituents
Blue School	Senior leadership	Leaders and teachers	All school constituents	All school constituents
Red School	Leaders and teachers	Teachers	All school constituents	All school constituents

It is interesting to observe that while the creation and communication of public values corresponds to the school leadership, teachers are responsible for the development of curriculum, and the incorporation of values in the school environment and assessment of the effectiveness of values education are generally whole school enterprises.

The conclusion from the research data is that regardless of leadership structure, the majority of responsibility for values education is held by the school community. With that in mind, it is now useful to go back to the literature, focusing on the students, teachers and leaders. The literature identifies important factors for each group in dealing with values. For students, there are three major factors that influence their relationship to values: a search for their place on the continuum between community authenticity and personal intuition (Levingston, 2009), biological development (Haidt, 2013), and personal history including family environment as well as social phenomena and national and world events (Stewart & Healy, Jr., 1989). All of these factors are part of a developmental process that will transform over the course of the student's high school education.

For teachers, there is clearly a "relationship between who we are, what we teach, and how we teach it" (Kiss & Euben, 2010, paragraph 13).   Personal authenticity is extremely important. As primary creators of curriculum (both explicit and implicit), teachers act as role models, guides, nurturers, spiritual intermediaries and researchers. While the literature on schools of thought often gives primacy to one of these roles over the others, observations in the research sites support the point of view that very often a teacher may be required to play multiple roles depending on the developmental needs of the students.

When school leaders are portrayed in school leadership literature in ideal terms, they appear as figures of moral authority who "lead from an ethical center" (Cranston & Kusanovich, 2014, p. 1) and whose most important role is that of creating and maintaining a culture oriented on values within the school (Evans, 2007; Learning Forward, 2017; Sergiovanni, 2013; Wren, 1999).   However, within the literature there are also leadership types that envision shared leadership, most notably distributed leadership (Brafman, 2006), adaptive leadership (Heifetz & Laurie, 1997), and servant leadership (Greenleaf, 1977). The research data support both of these perspectives. Creating a values-oriented school requires leaders who think that values are important and can translate them from theoretical concepts to everyday aspects of the school environment, including their own behavior. It requires leaders who are comfortable working outside of the administrative status quo. However, successfully maintaining such an environment is not just a leadership job; the entire school community must take responsibility.

Implications for Educational Practice

The combined analysis of the themes from the literature and the research data provides a number of important implications for educational practice. The analysis points to some basic understandings of values education and how it works in the research sites:

- The ultimate goals of values education are both the transformation of the students and of the society in which they live.

- Both designed experiences and lived experiences are intrinsic parts of values education. In values-oriented schools, values permeate both the explicit and implicit curricula, thus greatly enhancing the effectiveness of values education. The nature of the relationship between values taught and values experienced is not one of gaps, but rather of harmonies and dissonances, and that both harmonies and dissonances can be beneficial in encouraging transformational learning.

- There is fluidity of roles between students, teachers, and leaders in values education. Ultimately, the responsibility for values education effectiveness rests with the entire school community.

Taken together, these insights might lead to the conclusion that the values-oriented schools in this studies are informative examples of the manifestation of values in specialized educational environments, but perhaps not examples of how an average school functions. This is somewhat predictable; these schools were selected because they are obvious in their focus on values. However, I would argue that there are two major groups of findings from this research that would be useful in any school environment. The first group is comprised of the insights gained from this research regarding the nature of the relationship between values taught and values experienced. As mentioned previously, there is very little discussion of this relationship in the literature and an understanding of how the relationship works would certainly help any school increase the effectiveness of its values education. The second group is comprised of the theories of action relating to the relationship. It is worth looking at these again in light of this discussion.

The theories of action identified in the research are: (a) creating a values culture utilizing the school "bubble," (b) consciously aligning change with the school's value system, (c) use of multiple types of meetings to support values, (d) prioritizing adult values education, and (e) an emphasis on reflection.   It is important to note that these theories of action do not require specialized knowledge about values theories, philosophies, and schools of thought. They do not require training in specialized techniques such as values clarification. They do not dictate a unilateral definition of values or leadership structure. What they do involve is a willingness to examine the school environment and make changes, to think as well as act, and to recognize that the students are not the only ones in the school environment in need of transformation. It would seem that these might be very worthy goals for every school, not just values-oriented schools.

More specifically, the following are the major conclusions from this study that school leaders should consider for values education in their educational settings:

- Schools have values systems that include public, acknowledged, personal, and implicit values. While public values are important, they do not tell the whole story of values within a school. In particular, consideration must be given to the personal values of the people who work within the school and how these personal values might influence the implicit values in the school environment.

- There are valuable ideas to be found in all of the schools of thought of values education. Leadership time spent on didactically exalting one approach at the expense of the others is leadership time wasted. Rather than resulting in beneficial transformative learning, over reliance on any one type of values education approach may lead to harmful indoctrination.

- Developing effective values education is far more complex than buying a package or implementing a "by the book" approach. Effective values education requires that schools develop complex values systems and understand how these values systems function in their school environment. Leaders should be familiar with the history and literature of values education and then work with their school community to understand which ideas might be most effective given their values system and environment. The findings from this study enhance rather than replace existing scholarship. But it is not enough to teach theory – there should also be an understanding of how values work in a practical way in their own educational environment. Effective values education requires ongoing analysis and the willingness to change over time.

- No school environment will ever perfectly embody its stated values and no school leader or teacher will ever be a perfect role model.   This study shows that both harmonies and dissonances can provide valuable insights into values education in school settings. School leaders should seek to understand both aspects of the relationship between values taught and values experienced in their schools as part of their assessment and analysis process. In particular, dissonances should be regarding by leaders, teachers, and students as experiences with the potential to enhance learning, rather than mistakes to be fixed. Similarly, harmonies should be regarding as provisional rather than completed achievements.

- Effective values education requires leaders who think that values are important and can translate them from theoretical concepts to everyday actions, including their own behavior. It requires leaders who are values champions. However, it also requires leaders that are willing to share the responsibility for values education with teachers and

students, and who are willing to actively think about values issues together with other members of the community.

- Values education is not just for kids! All of the schools in this study have powerful mechanisms for values education that include students, teachers, and leaders. In order for values education to be effective, it is very important that all members of the community learn together and take responsibility for their learning.

- Schools are busy, complex, stressful places. Leaders should seek to understand the factors that are likely to create values dissonances, such as scarcity of financial resources, scarcity of financial resources, time pressure, hyper-focus on grades, and role stereotypes. They should also seek to understand those factors that are likely to enhance values harmony, such joyousness, reflection, experimentation, and flexibility.   In addition to seeking a better understanding of stressors and enhancers, school leaders should consider how some of the mindfulness practices seen in the values-oriented school might benefit their community.

- Creating a complex values system that incorporates nuanced language, personal values, and an emphasis on reflection not only enhances values education, but also the learning environment of the school.   The entire school community benefits from this environmental "bubble."

- Values education is a change process. Although often the stated change goal is transformation of students, it is likely that a truly successful approach to values education will bring changes to the entire school community and to the school environment. A change process involving reflection, dialogue, willingness to experiment, and more reflection is crucial to success.

These are not easy things to do. But if school leaders truly believe that "at the heart of democracy is the morally mature individual who . . . will help to ensure the existence of a just and caring society" (ASCD, 1988, p. 7), they are important steps to understand and adapt for all educational institutions.

Areas for Future Research

In order to maintain the focus of the research and accomplish it within a reasonable time frame, I made many design decisions that had an impact on the scope of the study. More specifically, each of the delimitations identified in Chapter 3 narrowed the focus of this research. These delimitations could be changed or eliminated to produce future research that would increase the understanding of the relationship between values taught and experienced in educational institutions. Therefore, it is useful to revisit the delimitation table from Chapter 3 and add a column to indicate future studies that might be done if the delimitations were changed.

Table 32

Study Delimitations and Potential Future Research

Delimitation	Description	Future Research
Values-oriented	Case studies will focus on schools whose education philosophy and objectives are centered around specific values	The same methodology could be applied to schools that are not values-oriented
High Schools	Schools configured around grades 9 through 12	Future studies could focus on elementary schools and middle schools
Northeast	Region including MA, ME, NH, and VT	Future research could include schools from other regions in the United States. It would also be possible to do research

		in other countries, although this could create complications, particularly in countries with no separation of church and state
Types of Schools	Public, charter, parochial	Research could be done with multiple examples within these categories, e.g., Catholic, Protestant, and Jewish schools
Focus on adults within school	Leaders and teachers	While this study included some student voices through observation and document reviews, a study could be done that included student interviews as well
Not including influences outside of the school	No data collection from students' families or others in the outside community	A study could be done that included interviews with family members

In addition to studies that change or eliminate the delimitations, another important category of future research would be longitudinal studies on this topic. This study benefited greatly from interviews and documents that gave insight into the history of the research sites. However, by repeating the methodology every few years to identify and understand changes, learning could be increased even further.

Looking at this list, my initial reaction is "so many worthy projects, so little time." If I have the opportunity to do further work on this subject, my personal preference would be to first look at non-values oriented high schools as I think it important to answer the question whether learning gained from this study about the relationship between values taught and learned can be applied in more general settings. I would hope that the current values-focused social political

climate might encourage other researchers to pursue some of these potential study projects as well.

Final Reflections

One of my favorite quotes from the study came from a leader in the Blue School, "I think this is an extraordinary place; I've never worked in any place quite like it. It's reflective, it's this constant desire for improving – let's get that better, maybe not all at once but one step at a time. And to do that honestly and with other people, that's really a gift." In truth, all three schools in this study are extraordinary places, populated by extraordinary students, teachers, and leaders. In the spirit of the Green School, I would say "yes, and" – we can learn from these schools about the relationship between values taught and experienced, and use these findings to help other schools become extraordinary as well.

I started this study as a result of my personal experiences. These experiences made me feel strongly that values are important, and that we do not know enough about how they function in educational settings. As I gathered data in the three values-oriented high schools, I noticed that there were some key ideas and practices from each school that I began to incorporate into my own language and actions. Taken together, they create a picture of how an individual educator might be able to use the insights from this study in a practical way.

From the Green School, I found the concept of "yes, and" that was taught in a theater "improv" class that I observed has proven very useful in working with groups of adults and groups of students. This idea values individual contributions to discussions, but also opens the door to continuing the thinking process as a group. After observing the Green School's morning GRIT (greeting, reading, and intentional time), my goal is to incorporate this into my morning habits, rather than rushing to start doing things. From the Blue School, I have found my

understanding of Jewish values immeasurably deepened by reading the two books on Mussar

philosophy and practice that form the values sources for this school. In particular, I have found

the concepts of bechirah (decision) points and looking at the good to be very helpful in my daily

life. From the Red School, seeing the fluidity of roles between students, teachers, and leaders

has made me want to experiment with these roles in my own educational setting. I also

appreciated the school's perspective that change is a natural part of the educational process,

rather than something to be feared or resisted.

     The research and fieldwork required to complete this study gave me the ability to

construct my own personal values education curriculum.   This has already had a profound

impact on my work as an educational leader, and will continue to do so in the future.

Appendix A

Consent Letter

Dear Interview Participant,

I am writing to introduce myself and to request your participation in a confidential interview that will help with my research. My name is Barbara Merson and I am a doctoral candidate in the Graduate School of Education at Lesley University in Cambridge, Massachusetts. I am conducting a research study as part of the requirements of my Ph.D. in Educational Leadership.

My research focuses on how values are taught in high schools such as yours. Values can be taught either intentionally or unintentionally. I will therefore be asking you questions both about what you do and what you observe in the school environment. Because you have been identified as a leader and/or teacher at this school, I will be asking questions about your role and how it relates to the teaching of values in your school. This research will be presented as a case study incorporating data from three schools. Neither you nor your school will be identified by name in the final report.

If you decide to participate, you will be asked to be available for an interview that will take approximately 1 hour. Interviews may be in person or by telephone. You may refuse to answer any question and stop the interview at any point. Although you may not benefit directly from participating in this study, we hope that the insights gained regarding the teaching of values in high schools will benefit the greater educational community by increasing knowledge of how to make such teaching effective.

Participation is confidential. Study information will be kept in a secure location accessed only by the researcher. The results of the study may be published or presented at professional

meetings, but the identity of participants will not be revealed. Copies of my completed dissertation will be made available to interview participants.

If you have any questions about the study, you may contact me at (914) 588-0567, or my senior faculty advisor Dr. Paul Naso at (617) 349-8284. Thank you for your consideration. If you would like to participate, please complete the attached consent form.

With gratitude,

Barbara Merson, Lesley University Ph.D. Student

Appendix B

Informed Consent Form

Research Title:

Mind the gap: Aligning explicit and implicit values curricula in values-oriented high schools

Lead Researcher:

Barbara Merson, 621 Sligo Road, North Yarmouth, Maine 04097, bmerson@lesley.edu

Senior Faculty Advisor:

Dr. Paul Naso, Lesley Graduate School of Education, (617) 349-8284 pnaso@lesley.edu

Description of Research:

This research project focuses on how values are taught in high schools. Values can be taught either intentionally or unintentionally. Therefore, questions will be both about what is done and what is observed in the school environment. Questions will also be asked about leadership and teacher roles as they relate to the teaching of values. This research will be presented as a case study incorporating data from three schools. Schools and participants will not be identified by name in the final report.

Procedures:

Interviews will be conducted by the lead research at a time and place of mutual convenience. Interviews will be recorded through notes taken by the researcher augmented by an audio recording of the interview. Interviewees will not be identified by name either in the research notes or on the audio recording. Data gathered from the research will be coded by the researcher into thematic groupings. Themes developed from interviews will be compared both within and across the schools participating in the research.

Risks:

There are no known risks and/or discomforts associated with this research. Participants will be asked to relate information relating to the teaching of values. In the course of the interview, participants may choose to relate information that causes them to feel stress or emotion.

Freedom to Withdraw:

Participation in research is voluntary. You have the right to refuse to be in this study. If you decide to be in this study and change your mind, you have the right to drop out at any time without losing benefits to which you are otherwise entitled. You may skip questions or terminate the interview at any time.

Confidentiality, Privacy, and Anonymity:

You have the right to remain anonymous. Your records will be kept private and confidential to the extent allowed by law. The researcher will use a numerical identifier rather than your name to identify your interview responses. Your name and other facts that might identify you will not appear in when the results of this study are published except as you specifically authorize. A copy of this consent form is yours to keep.

Compensation:

You will not receive any monetary or in-kind compensation for participating in this project.

Opportunity to Ask Questions:

If you have questions concerning this study that you wish to have answered before agreeing to participate, please contact me at (914) 588-0567, or you may call Dr. Paul Naso, my senior faculty advisor at Lesley University at (617) 349-8284. If you have any questions about your rights as a participant in this study that have not been answered by the researcher, you may contact the Institutional Review Board at (617) 349-8375.

Consent:

Your signature below signifies your consent to participate in this study, after having read and

understood the information presented in this form and the covering letter. Please keep a copy of

the consent form for your records.

Signatures:

Participant _____**Date** _____

Researcher _____**Date** _____

There is a Standing Committee for Human Subjects in Research at Lesley University to which complaints or

problems concerning any research project may, and should, be reported in they arise. Contact the Dan of Faculty

or the Committee at Lesley University, 29 Everett Street, Cambridge, MA 02138, telephone (617) 349-8517.

Appendix C

Interview Protocol for Leaders

Procedures

- A list of potential leader interviewees will be obtained from whoever is the designated person or persons who approved the school's participation in the research.

- All designated leaders will be sent the consent letter and invited to participate in interviews (see Appendix J).

- Time and place for interviews will be arranged at the mutual convenience of the researcher and the interviewees.

- The researcher will conduct all interviews.

- The expected duration of interviews will be approximately one hour.

- All interviews will follow the interview outline.

Outline

Introduction

Thank you so much for agreeing to participate in this interview. The purpose of my research is to explore how values are taught in high schools such as yours. Values can be taught either intentionally or unintentionally. I will therefore be asking you questions both about what you do and what you observe in the school environment. Because you have been identified as a school leader, I will be asking questions about your role and how it relates to the teaching of values in your school. You can refuse to answer any question and stop the interview at any point. This research will be a case study incorporating data from three schools. Neither you nor your school will be identified by name in the final report.

There are a wide range of opinions about values and values education. As I ask the questions, I would greatly appreciate your responding as if you are thinking out loud, without worrying about whether your thoughts are fully formed or consistent with the thoughts of others in your school. I am not looking for any particular answers to the interview questions.

Questions

- Please describe your role in the school.

- How long have you been employed by the school in this role?

- In your own words, explain the mission of your school. How does the organizational structure of the school relate to the mission?

- What are the most important values that your school teaches?

- What are the sources of these values?

- How does the school teach these values?

- What do you as a leader do to foster the teaching of values in the school?

- Have you observed any instances in which what actually happens in the school conflicts with the school mission and values? If so, please describe.

- If you were to observe an instance in which something happened in the school that conflicted with the values that the school teaches, what would you as a leader do?

- Have there been any occasions when you and your colleagues have discussed gaps between values that are taught and what actually happens in the school? If so, please describe these conversations.

- Are these conversations unplanned or are there times when people get together specifically for the purpose of assessing how effectively the school is fostering the values it espouses?

- What are your personal values? How do these values translate into what you do as a leader? Please give examples of things you have done at school that illustrate these values.

- Have you ever experienced a conflict between your values and the values taught by the school?

- Is there any other information you would like to give that would help others understand how values are experienced and taught in your school?

Closing

Thank you very much for answering my questions so thoroughly. I really appreciate your willingness to share your thoughts and experiences. Copies of my dissertation will be made available to all those who participated in this research. I would be very interested to hear your reactions to the finished study.

Appendix D

Interview Protocol for Teachers

Procedures

- A list of potential teacher interviewees will be obtained from whoever is the designated person or persons who approved the school's participation in the research.

- All designated leaders will be sent the consent letter and invited to participate in interviews (see Appendix J).

- Time and place for interviews will be arranged at the mutual convenience of the researcher and the interviewees.

- The researcher will conduct all interviews.

- The expected duration of interviews will be approximately one hour.

- All interviews will follow the interview outline.

Outline

Introduction

Thank you so much for agreeing to participate in this interview. The purpose of my research is to explore how values are taught in high schools such as yours. Values can be taught either intentionally or unintentionally. I will therefore be asking you questions both about what you do and what you observe in the school environment. Because you have been identified as a leader and/or teacher at this school, I will be asking questions about your role and how it relates to the teaching of values in your school. You can refuse to answer any question and stop the interview at any point. This research will be a case study incorporating data from three schools. Neither you nor your school will be identified by name in the final report.

There are a wide range of opinions about values and values education. As I ask the questions, I would greatly appreciate your responding as if you are thinking out loud, without worrying about whether your thoughts are fully formed or consistent with the thoughts of others in your school. I am not looking for any particular answers to the interview questions.

Questions

- Please describe your role in the school.

- How long have you been employed by the school in this role?

- In your own words, what is the mission of your school?

- What are the most important values that your school teaches?

- What are the sources of these values?

- How does the school teach these values?

- How do you incorporate these values into your classes?

- What do you as a teacher do to foster the teaching of values in the school outside of your classes?

- Have you observed any instances in which what actually happens in the school conflicts with the school mission and values? If so, please describe.

- If you were to observe an instance in which something happened in the school that conflicted with the values that the school teaches, what would you as a teacher do?

- Have there been any occasions when you and your colleagues have discussed gaps between values that are taught and what actually happens in the school? If so, please describe these conversations.

- Are these conversations unplanned or are there times when people get together specifically for the purpose of assessing how effectively the school is fostering the values it espouses?

- What personal values do you bring to your work as a teacher? Please give examples of things you have done at school that illustrate these values.

- Have you ever experienced a conflict between your personal values and the values taught by the school?

- Is there any other information you would like to give that would help others understand how values are experienced and taught in your school?

Closing

Thank you very much for answering my questions so thoroughly. I really appreciate your willingness to share your thoughts and experiences. Copies of my dissertation will be made available to all those who participated in this research. I would be very interested to hear your reactions to the finished study.

Appendix E

Observation Notes

School:

Location:

Date/Time:

Narrative: **Notes:**

Appendix F

Observation Protocol – Classrooms

School:

Name of class:

Time and place of class:

Description of teacher(s) of class:

Description of participants in class:

Description of classroom including seating arrangement:

Description of what class content:

Descriptions of teacher actions:

Description of participant actions:

Explicit values curriculum in class:

Implicit values curriculum in class:

Appendix G

Observation Protocol – Gatherings/Ceremonies

School:

Name of gathering/ceremony:

Time and place of gathering/ceremony:

Description of leader(s) of gathering/ceremony:

Description of participants in gathering/ceremony:

Description of gathering/ceremony location:

Description of gathering/ceremony events:

Descriptions of leader actions:

Description of participant actions:

Explicit values curriculum in gathering/ceremony:

Implicit values curriculum in gathering/ceremony:

Appendix H

Observation Protocol – Extra-curricular Activities

School:

Name of activity:

Time and place of activity:

Description of supervisor(s) of activity:

Description of participants in activity:

Description of activity location:

Description of activity events:

Descriptions of supervisor actions:

Description of participant actions:

Explicit values curriculum in activity:

Implicit values curriculum in activity:

Appendix I

Observation Protocol – Public Spaces

School:

Name of public space:

Time and place of observation:

Description of people observed in public space:

Description of public space physical environment:

Description of what happened in the public space during the observation:

Explicit values curriculum observed in public space:

Implicit values curriculum observed in public space:

Appendix J

Observation Protocol – Overall School Environment

School:

Time and place of observation:

Description of the school neighborhood:

Description of the school building:

Description of the school grounds:

Description of classrooms:

Description of public spaces:

Description of population density:

Description of population ethnicity (based on observation):

Appendix K

IRB Application

Application for Review of Human Subjects Research

Date Submitted _____February 25, 2017_____

Application for: ☐ Exemption from IRB Review ☐x Expedited Review ☐ Full Review

Lead Researcher *: Barbara Merson, 621 Sligo Road, North Yarmouth, ME 04097, 914 588-0567, bmerson@lesley.edu

Faculty Supervisor* (only if student researcher): Dr. Paul Naso, Office # 2-037, University Hall, Lesley University, 617.349.8284, pnaso@lesley.edu

*Faculty Supervisor is the official Principal Investigator under Federal Regulations

Investigator(s) status – indicate all that apply:

☐ Faculty ☐ Staff   ☐x Graduate student(s) ☐ Undergraduate

Title of the Project: Mind the Gap: Alignment of explicit and implicit values curricula in values oriented high schools

Proposed Project Dates: August 15, 2017 – August 15, 2018
Initial contact for approvals by appropriate personnel in settings will be done in spring of 2017.

Type of Project:

☐ Faculty research ☐ xThesis/Dissertation ☐ Independent Study ☐ Other (please describe)

1.1 Briefly describe the purpose of the study

My research will explore the relationship between explicit and implicit values curricula in

educational settings. Explicit curriculum is that which is intentionally taught; implicit

curriculum is that which is experienced in the day-to-day life of the school. I want to explore the

characteristics of the relationship between explicit and implicit curricula; the level of awareness

of school leaders and teachers in the school environment regarding the relationship and their

ideas about how the relationship affects values education; and identify actions that leaders and

teachers take that affect alignment of explicit and implicit curricula.

In order to do this, I plan to focus on values-oriented high schools, that is, high schools

whose vision and mission specifically incorporate values. The purpose of my exploration is to

construct a multiple site case study.

1.2 Provide the number of adults, and the number and ages of minors
 I propose to do research in three high schools. My goals would be to interview approximately three
leaders and five to ten teachers in each high school. In addition, I would be observing school
gatherings, interactions in public areas, and classrooms. There will be no direct interaction between
the researcher and students or school staff during the observations.

1.3 Briefly describe the project design (e.g., experimental, ethnographic, etc.):

The specific qualitative methodology to be used will be embedded multiple case studies.

The case study methodology is particularly appropriate for this research for a number of reasons.

Case studies use multiple sources of data, e.g., interviews, observations, surveys, and document

review. The scope and complexity of the subject to be studied requires multiple sources of data

in order to connect and confirm individual occurrences. Observations will be particularly

important in this research as explicit and implicit curricula encompass the entire school

environment. In particular, a curriculum that occurs in public spaces is most easily documented

through observation. Since one of the goals of the research is to identify how the alignment or

misalignment of explicit and implicit values curricula are perceived and understood, using case

studies will increase the chances of identifying actions that lead to alignment; using multiple case

studies will add weight to actions found in multiple settings.

My research will focus on three values oriented high schools: a democratic school within a public school, a Jewish day school, and a charter school that specifically identifies its values orientation. Values oriented settings have been chosen because to better understand the relationship of explicit and implicit values curricula, it is necessary to have institution-wide, acknowledged values. High schools have been chosen in order to restrict the scope to a specific age group and because a model for describing explicit and implicit values curricula exists from previous case studies. The schools will be located in the northeastern United States in order to limit variables by consolidating geography and for the geographic convenience of the researcher. The research will focus on three different types of values oriented schools in order to provide the opportunity to observe similarities and contrasts and to maximize the opportunities to see different types of gaps and alignment strategies. In addition, because I have a strong interest in Jewish education I wanted to include a Jewish day school in the research.

The study will utilize a number of sources of data including document review; interviews with school leaders and teachers; and observations of classes, gatherings/ceremonies, extra-curricular activities, public space interactions, and the overall school environment. Because of the vast amount amount of data that could potentially be collected from each of these sources for each school, a sampling methodology will be constructed. The document review will be used to collect data regarding the publically stated values of the schools and the explicit values curriculum. Classes to be observed will include sessions of all classes using explicit values curricula and a sample by grade and subject of other classes. Field observations will seek attributes of selected activities related to values.

Research will be conducted from September through December 2017 and will include multiple visits to each location. Permission will be obtained from school leaders to do this

research within each school, including permission to observe and to examine documents.

Written permission will be obtained from each individual school leader and teacher for

participation in the survey and interviews. Schools and individuals will not be identified by name

in the final report. Interviews will be conducted at places of mutual convenience for the

researcher and interviewees that may or may not be located at the school. The researcher will

conduct all interviews and do all observations.   Interviews will be recorded and transcribed.

Data collection tools for this study will include an interview protocol for leaders; and interview

protocol for teachers; and observation protocols for classrooms, school gatherings/ceremonies,

extra-curricular activities, public spaces interactions, and the overall school environment.

1.4 Indicate whether the study involves any of the following:

☐x Case Studies   ☐ Experimental intervention   ☐ Task performance
☐ Educational tests   ☐ Standard psychological tests   ☐ Survey or questionnaire
☐ x Interviews   ☐ x Observations   ☐ x Analysis of existing data

1.5 How will subjects be recruited?

The three school settings will be purposely selected to be values oriented. Permission will be
obtained from school leaders to do this research in their schools. School leaders will self-identify as
leaders and be given the opportunity to participate in interviews. After permission has been received
from the appropriate personnel at the site, teachers will be approached by email and will be offered
the opportunity to participate voluntarily (see Appendix I-1).

**1.6 Do subjects risk *any* stress or harm by participating in this research? If so, why are they
necessary. How will they be assessed? What safeguards minimize the risks? [*It is not necessary
to eliminate all risks, only to be clear and explicit about what the risks may be. The IRB is alert to
any tendency to suggest that risks are lower than they may actually be.*]**

Subjects risk minimal stress by participating in this research. It is possible that some of the interview
questions regarding values may touch upon deeply held beliefs of the subject and they may
experience stress by being asked to consider these questions. In order to mitigate this stress, subjects
will be told that they can opt out of any question or terminate the interview at any time.

1.7 Describe the data that will be collected:

Data from interviews will be collected in written and recorded form. Data from observations will be collected in written form. Data will be collected using the interview and observation protocols.

1.8 Describe the steps to be taken to respect subject's rights and expectations of privacy, confidentiality and anonymity:

Study information will be kept in a secure location accessed only by the researcher. The results of the study may be published or presented at professional meetings, but the identity of participants and their schools will not be revealed.

School officials will have no control over or access to either the invitations to participate in the study or the data collected. No one at the sites will know who is or is not participating.

1.9 Will subjects' identities or private information be revealed if this study be reported through publication or public presentation?

No

If this application is seeking an **exemption from IRB Review**, please check the policy in the Faculty Handbook. Please see the worksheet on the criteria for an exemption. If you believe that the proposed research qualifies for an exemption, you may end the application here and submit these two pages to irb@lesley.edu . You will be notified whether your application for exemption has been approved. If it is not approved, you will be asked to complete the remaining sections of this application.

_____

Applicants seeking either expedited or full IRB review are required to complete the remainder of this form.

2.1 Identify the institutional affiliation of the Principal Investigator (including School, Division, Center or Office). Also identify the affiliation and status of the co-investigator who is a student.
 Principal investigator – Lesley University
Co-investigator – Lesley University
2.2 Identify the institutional affiliation of other participants on the project who are not members of the Lesley University community.
None

2.3 If the principal investigator is not a member of the Lesley community, then a Lesley faculty or staff must be a co-sponsor of the research project. Please identify that person.
 NA

2.4 Identify the funding source and any relevant restrictions on the research, if applicable.
 None

2.5 If the proposed project involves collaboration with another institution, please identify and indicate if IRB review from that institution and been sought and granted. Include the IRB review number. Include relevant contact information.
 NA

2.6 Location(s) of the research activity:
A school within a school in a Massachusetts public high school
A private Jewish high school
A values oriented charter school

3.1 Provide further details on the characteristics of the human subjects. Please describe in greater detail the numbers of subjects, the range of ages, gender, and other relevant demographic characteristics that may define the sample being studied.

All interviewees will be adult leaders and teachers who volunteer to participate in the study. Age, gender, and other demographic characteristics will vary. Observations may include anyone within the school environment. There will be no interaction between the researcher and school denizens during observations.

3.2 How are subjects to be chosen or recruited? Describe sampling procedures.

School leaders will self-identify. All school leaders who volunteer will be interviewed. Teachers will be offered the opportunity to participate in the research. My goal would be to obtain at least eight to twelve teacher interviews from each site. If there are more than twelve volunteers from any of the sites, I would try to accommodate additional interviews based constructing a sample that is representative of the teacher demographics for each school. All sessions of all classes teaching

explicit values curricula will be observed. Other classes to be observed will be selected to give a representative sample of grades and subject matter. School gatherings will be observed on an opportunistic basis. School public spaces will be observed at each visit of the researcher.   There will be no interaction between students and/or teachers during observations.

3.3 What will subjects be asked to do, what will be done to them, or what information will be gathered? (Append copies of interview guides, instructions, tests, or questionnaires.)

Subjects will be interviewed and/or observed. Please see attached guides and protocols for more details.

3.4 If interviews are planned, identify the interviewers and how will they be trained?

The researcher will conduct all interviews. The researcher has completed the NIH training and two courses in qualitative research at Lesley University.

3.5 If an intervention is planned, please describe and include the number of times intervention will be made and over what period of time (see policy guidelines for the definition of 'intervention'):

NA

4.1 How do you explain the research to subjects and obtain their informed consent to participate? (It is essential to allow participants to ask questions at any point. Be sure to append your Informed Consent Form.

Subjects will receive a letter explaining the research and will be asked to sign an informed consent form if they wish to participate (see attached).

4.2 If subjects are minors or not competent to provide consent, how will parent or guardian permission be obtained? How will verbal assent of the participants be obtained?

NA

4.3 How will subjects be informed that they be can refuse to participate in aspects of the study or may terminate participation whenever they please?

When invited to participate, subjects will be informed that they can refuse to participate in aspects of the study or may terminate participation whenever they please. They will be informed of this verbally again at the start of the interview. (See Appendices A, B, I-1 and I-2.) Interviews will be conducted at the convenience of the interviewees and may be done at off-site locations.

4.4 If subjects are students or clients, how will you protect them against feeling coerced into participation?

Researcher will consult with officials at each setting to determine if the institution requires consent of parents and/or students for observations. In the event that such permission is required, the researcher will develop a consent form based on the school regulations. There will be no interviews with students. There will be no interaction of students with the researcher during observations.

4.5 Are subjects deliberately deceived in *any* way? If so, provide rationale. Describe the deception, its likely impact on participants, and how they will be debriefed upon completion of the research.

 NA

4.6 How might participation in this study benefit subjects?

The completed research will be made available to subjects at their request. They may obtain increased knowledge about values education by reading the research and/or by reflecting on the interview.

4.7 Will participants receive a summary of results? If yes, please describe.

 Participants will be offered the opportunity to read the completed research.

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