A FRAMEWORK for CHARACTER EDUCATION IN ALABAMA SCHOOLS

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OVERVIEW

Character education is widely recognized as an essential and unavoidable aspect of schooling. Schools shape character, whether they intend to or not, and so the cultivation of character in schools is not limited to specific character education programs. Instead, character education involves intentional efforts in all aspects of schooling towards equipping children with capacity for flourishing lives, as well as academic attainment. This may also include specific character education programs.

This framework has been developed as an intellectual and practical resource for educational leaders wanting to cultivate character in school(s). The framework is intended to provide leaders with a comprehensive understanding of virtue and character, and how character may be developed in youth. The framework reflects current understanding of best practice in character education and is tailored to the Alabama Regulatory Context.

The framework is divided into four sections:

I. **The Alabama Regulatory Context.** This section provides an overview of the regulatory context for comprehensive character education in the State of Alabama. It organizes and explains the implications for character education of the 1975 Code of Alabama, the 1995 Accountability Law, and the Alabama Educator Code of Ethics.

II. **A Virtue Framework for Alabama Schools.** This section defines and groups the virtues identified in the Alabama regulatory context. It also explains some important ways in which they are related to one another, to other virtues, to character, and to personal and societal well-being. It explains why different kinds of virtues matter and explains relationships between virtues, devotion to excellence, and fulfillment of personal potential.

> Character education involves intentional efforts in all aspects of schooling towards equipping children with capacity for flourishing lives, as well as academic attainment.

III. **Nurturing Character Development.** This section describes a coordinated whole-school approach and identifies key elements in comprehensive character education. Key elements covered in this section include virtue motivation and identity, virtue knowledge and reasoning, virtue emotion, and virtue efficacy or executive functioning. Developmental foundations discussed are a favorable school ethos, expectations and modeling, direct instruction, and opportunities for practice in judgment, decision-making, and virtues.

IV. **Leadership in Character Education.** This section addresses the role of leadership in comprehensive character education. The heart of such leadership is modeling judicious and conscientious commitment to the flourishing

of a just school community in which adult members of the school community can help students fulfill their potential and lead good lives. The focus of such commitment is creating and sustaining a school culture of professional collaboration in which growing virtue literacy empowers a coordinated whole-school approach to character education.

I. THE ALABAMA REGULATORY CONTEXT

Key Mandates

The 1975 Code of Alabama and 1995 Accountability Law mandate character education in Alabama schools. The latter states specifically that:

> The State Board of Education and all local boards shall develop and implement a comprehensive character education program for all grades to consist of not less than ten minutes instruction per day focusing upon the students' development of the following character traits: Courage, patriotism, citizenship, honesty, fairness, respect for others, kindness, cooperation, self-respect, self-control, courtesy, compassion, tolerance, diligence, generosity, punctuality, cleanliness, cheerfulness, school pride, respect for the environment, patience, creativity, sportsmanship, loyalty, and perseverance. Each plan of instruction shall include the Pledge of Allegiance to the American flag (1995 Accountability Law).[2]

There are four substantive elements to this mandate. Character education shall:

- Be comprehensive
- Be taught at least 10 minutes/day
- Be focused on students' development of the 25 listed character traits
- Include the Pledge to the American flag

A Comprehensive Character Education Approach

A comprehensive character education approach will need to: (1) include whatever is reasonable and necessary to students' developing good character; (2) include students at all grade levels (3) recognize that teaching about virtues for 10 minutes per day is a minimum standard that is overshadowed by the whole-school approach of this framework.

Good character, comprised of virtues, involves a harmonious interplay of motivational, perceptual, emotional, cognitive, and executive attributes:

> *virtue motivation*
> respect for or valuing of others, self, and everything else of value.
>
> *virtue perception*
> noticing what is ethically significant in different situations.
>
> *virtue emotion*
> feeling the emotions corresponding to appropriate valuing and awareness of what is ethically significant in different situations.
>
> *virtue knowledge*
> understanding the nature of virtues and their roles in flourishing lives and societies.
>
> *virtue reasoning*
> thinking through what to do and making good decisions.
>
> *virtue efficacy*
> reliably acting in appropriate ways.[3]

The development of good character involves the formation of a *virtuous self* or *identity* in which these attributes are more or less consciously shaped and integrated.[4] A comprehensive character education approach would need to target all of

these elements of good character—motivational, perceptual, emotional, cognitive, and executive elements. It would also need to facilitate the integrative processes through which individuals form virtuous selves or virtue identities. In other words, its *content* would be comprehensive in the sense that it would address all of the functional components and developmental processes through which good character is formed.

While it is valuable to focus on the development of specific virtues (e.g. honesty, courage etc.), any list of specific virtues is bound to be incomplete or to assume the assistance of further virtues that are not on the list. When we identify a character trait as a virtue or aspect of good character, we imagine it functioning in a reasonable and balanced way in the context of good character as a whole.

For instance, we value punctuality, but not at the expense of compassionate response to an unexpected emergency. We value loyalty, but not when blind loyalty to a manipulative friend or employer leads to ruin. We value courage, as a willingness to face danger and pain for a good cause, but we call willingness to face danger and pain recklessness if the prospects of success do not justify the risk.

> Good sense or judgment is an implicit aspect of good character and the way individual virtues function in the context of good character as a whole. A comprehensive school approach to character education should be mindful of this, recognizing that listed virtues may entail or depend on others that are not listed.

General Content and Provision of Character Education

The Alabama Educator Code of Ethics also establishes mandates that are significant for the content and provision of character education.[5] Its Introduction indicates that in order to "provide an environment in which all students can learn," educators in the State of Alabama must all:

- value the worth and dignity of every person
- have a devotion to excellence in all matters
- actively support the pursuit of knowledge
- fully participate in the nurturance of a democratic citizenry[6].

All four of these professional obligations has significance for comprehensive character education, and this significance is amplified by elements of the 9 Standards that follow:

Standard 2 (Trustworthiness) holds that educator ethical conduct in the sphere of trustworthiness includes, "Embodying for students the characteristics of intellectual honesty, diplomacy, tact, and fairness."[7]

Standard 4 (Teacher/Student Relationship) holds that educator ethical conduct in the sphere of teacher-student relationships includes, "Nurturing the intellectual, physical, emotional, social, and civic potential of all students."[8]

Standard 5 (Alcohol, Drug and Tobacco Use or Possession) instructs educators to provide students with factual guidance on "the dangers of alcohol, tobacco and illegal drug use and abuse."[9]

Standard 6 (Public Funds and Property) holds that ethical conduct includes, "Modeling for students and colleagues the responsible use of public property."[10] Combined with the Standard 2

reference to nurturing the potential of all students, this requires educators to model and defend the equitable and efficient use of school resources in serving the interests of all students in fulfilling their potential.

Intellectual Virtues, Forms of Respect and Democratic Citizenship

Regarding the Code of Ethics as a whole, it bears emphasizing that any educator decision-making and conduct observable by students may provide the latter with a model for their own decision-making and conduct.

There are three notable ways in which these Code of Ethics provisions supplement the 1975 Code of Alabama and 1995 Accountability Law mandates concerning character education:

- they address intellectual virtues that would be essential to comprehensive character education
- they involve additional forms of respect or valuing that would be essential to comprehensive character education
- they refer explicitly to nurturing democratic citizenship and valuing the "worth and dignity of every person."

Intellectual virtues. Supporting students' pursuit of knowledge (Introduction) and nurturing their intellectual potential (Standard 4), requires educators to model and nurture intellectual honesty, intellectual fairness (Standard 2), and related intellectual virtues. Fulfilling intellectual potential in the pursuit of knowledge and in sound decision-making requires a variety of intellectual virtues associated with valuing truth, inquiry,

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evidence, reasoning, and what one can learn from others. These virtues include intellectual humility, open-mindedness, inquisitiveness, imagination, discernment, judgment, and the diligence essential to evaluating diverse ideas and making good decisions.

With freedom comes a responsibility to take care (exercise due diligence) in being sure that the ideas on which we base our speech and actions are true. People of good character accept this responsibility and it is intellectual virtues that they exhibit in doing so.

> While virtuous acts are quite spontaneous in many cases, children must learn to think before acting. They must learn to think things through or deliberate before acting, and character educators must nurture their ability to do so well or with good judgment. This is reflected in the Greek term *phronesis*, meaning good judgment or practical wisdom, and the related idea that when we regard a character trait as a virtue we think of it as guided by good judgment and motivated by valuing something truly valuable.

An essential aspect of good character is giving people (including students) a fair hearing, understanding that good and reasonable people may disagree owing to differences of life experience, differences in how they prioritize shared values, or for other reasons. Standard 2 calls upon educators to model respect and openness to differing perspectives when it refers to intellectual honesty, diplomacy, tact, and fairness. Diplomacy is an art of working to understand what is most important to others in the interest of finding a basis for cooperation, and tact is a form of verbal self-restraint important to showing respect. In the context of managing disagreement in schools and the society, diplomacy, tact, and fairness qualify as civic virtues. Intellectual honesty, diplomacy,

> ...the fundamental educational truth that virtues of character are admirable human qualities that equip individuals and societies to flourish.

tact, and fairness are also vital to learning what others can teach us. Diplomacy and tact facilitate free exchange of ideas and information, and intellectual honesty and fairness (being fair-minded) are attributes essential to properly judging the ideas and information we encounter.

Forms of respect or valuing. The Educator Code of Ethics holds that educators must exhibit devotion to excellence in all matters (Introduction). It is safe to assume that this is ethically required not just because it is admirable, but because educators should model and encourage such devotion to excellence in students. The obvious fact about devotion to excellence in all matters is that it involves respecting or valuing all that is good and excellent and aspiring or committing oneself to being someone who understands, protects, and achieves what is good and excellent. Devotion to excellence in all matters is closely related to the fulfillment of intellectual, physical, emotional, social, and civic potential referred to in Standard 4, and fulfillment of potential that embraces the value of things beyond oneself is the heart of a meaningful and flourishing life. The Code's references to devotion to excellence and fulfillment of potential reflect the fundamental educational truth that virtues of character are admirable human qualities that equip individuals and societies to flourish.

The Code's reference to devotion to excellence in all matters is all-encompassing, and it is in this sense an open-ended supplement to the legal requirement that character education in Alabama must include a focus on respect for others, self-respect, and respect for the environment (6th, 10th, and 20th on the list of 25 character traits). As noted above, the motivational heart of

good character (virtue motivation) is respect for or valuing of others, self, and everything else of value. It is natural to begin, as Alabama legislators have, with respect for others, self, and the environment:

> *Respect or valuing of self and others* may be manifested in acts of courage, honesty, fairness, kindness, cooperation, courtesy, compassion, generosity, punctuality, sportsmanship, loyalty (all on the list of 25 focal attributes), self-care, and other expressions of moral or social virtues.
>
> *Valuing of civic institutions* vital to the well-being of a community and society may be manifested in acts of courage, patriotism, citizenship, fairness, cooperation, tolerance, school pride, sportsmanship (all on the list of 25 focal attributes).
>
> *Valuing of the environment* on which human and non-human individuals and societies depend is manifested in acts of self-restraint, preservation, conservation, restoration, and respect for all living things.

Beyond these things of value that appear in the mandated list of 25 character attributes, devotion to excellence in all matters would signify devotion to excellence in the many forms of human endeavor through which human potential may be fulfilled. In any of these athletic, professional, service, craft, artistic, scholarly, or other endeavors it is an obvious truth that devotion to excellence revolves around the value of what is created, achieved, or provided. Character attributes such as self-control, diligence, patience, creativity, and perseverance (all on the list of 25 focal attributes) are aspects of devotion to excellence in pursuing these things of value. They are instrumental to success in these endeavors, and often called for in the exercise of moral, civic, and intellectual virtues. They are often referred to as enabling or performance virtues, and they can be thought of

as aspects of virtue efficacy that can be essential to acting in appropriate ways.

Consistent with what has been said about intellectual virtues, excellence in the pursuit of knowledge and wise choices revolves around valuing truth and inquiry, evidence and reasoning, and cooperation with others in learning and discovery. Valuing truth, inquiry, evidence, reasoning, and what we can learn from others is not simply admirable, it is essential to finding the truths needed to solve our individual problems and the problems we face collectively as communities, a society, and a civilization.

Democratic citizenship. The Introduction to the Alabama Educator Code of Ethics holds that educators must "fully participate in the nurturance of a democratic citizenry." *Standard 4* refers to nurturing the "civic potential of all students," and *Standard 2* refers explicitly to civic virtues of "intellectual honesty, diplomacy, tact, and fairness." These provisions supplement the list of civic virtues enumerated in the Alabama legal requirements for character education. Together with the requirement that educators "value the worth and dignity of every person," these provisions also define some parameters not only for the content of character education but for its methods.

> Valuing truth, inquiry, evidence, reasoning, and what we can learn from others is not simply admirable, it is essential to finding the truths needed to solve our individual problems and the problems we face collectively as communities, a society, and a civilization.

School ethos is a critical factor in character education, and what is most crucial to healthy character development is a school community that is just in the sense that it affirms the worth and dignity of every student, and is equitable in nurturing the potential of all students.

A just school community of this kind is psychologically needs-supportive, in the sense that it provides opportunities for positive social connection and growth in competence and prudent self-determination.[11]

II. A VIRTUE FRAMEWORK FOR ALABAMA SCHOOLS

Overview

The regulatory context outlined in Section I supports a comprehensive character education approach for Alabama schools. This comprehensive approach would devote attention to the cultivation of categories of virtue as necessary components of good character. The following attributes (virtues) are either identified in or implied by the relevant laws and code, and are suggested as foundations of a virtue framework for Alabama schools.

Moral Virtues	**Intellectual Virtues**	**Civic Virtues**	**Enabling Virtues**
involve respect for/valuing of: others, self, environment	involve respect for/valuing of: truth, inquiry, evidence, reasoning, what can be learned from others	involve respect for/valuing of: democracy, civic institutions, cooperation, and endeavors that enable a society to flourish	have instrumental value in living a good life
include: courage, honesty, fairness, kindness, cooperation, courtesy, compassion, generosity	**include:** intellectual honesty, fairness, humility, open-mindedness, inquisitiveness, imagination, discernment, judgment	**include:** patriotism, citizenship, tolerance, school pride, sportsmanship, loyalty, diplomacy, tact	**include:** diligence, punctuality, cleanliness, cheerfulness, patience, creativity, perseverance

The organization and content of these lists of character attributes or virtues is generally consistent with the Jubilee Centre (JCCV) *Framework for Character Education in Schools*, which helpfully describes the elements of a comprehensive approach to character education.[12] Punctuality, cleanliness, cheerfulness, school pride, and sportsmanship invite comment as distinctive features of the Alabama mandates. Punctuality, cleanliness, and cheerfulness are classified here as enabling virtues, but they might also be considered social virtues, in the sense that they are—like courtesy and having a sense of humor—conducive to social ease and good rapport. Cleanliness is an enabling virtue in the sense that it is conducive to health and social acceptance, and it could also be regarded as a virtue of self-care or self-respect. Punctuality is enabling with respect to facilitating cooperation, efficient use of time, and social acceptance. Cheerfulness may be considered enabling, as a trait favorable to happiness and as a facilitator of social acceptance. School pride and sportsmanship are classified here as civic virtues because schools, athletic teams, and athletics itself are civic institutions that should be valued for what they contribute to the quality of individuals' lives and the flourishing of society as a whole, just as other civic institutions, communities, institutions of government, and the country itself should be valued for what they contribute to the quality of individuals' lives and the flourishing of society as a whole. We use the terms *civic minded* and *patriotic* to describe the attributes of character animated by such valuing.

As noted above, the character attributes in this scheme of classification only qualify as virtues if

> ...the character attributes in this scheme of classification only qualify as virtues if they involve valuing the right things and are guided by good judgment.

they involve valuing the right things and are guided by good judgment. With that qualification, they can be briefly defined as follows:

Moral Virtues

Courage: doing the right thing in the face of danger and pain

Honesty: being truthful and keeping one's word

Fairness: respecting claims to equal treatment, respecting rights, honoring commitments

Kindness: displaying sympathetic, gentle, and helpful qualities, including forbearance— refraining from, or being patient or lenient in, demanding something one is owed

Cooperation: willingness to seek and accept a fair basis for working together or making shared sacrifices to achieve something worthwhile

Courtesy: speaking and acting in ways that convey respect, consideration, and generosity

Compassion: exhibiting care and concern for others

Generosity: sharing what one has or giving credit, without expectation of gain

Intellectual Virtues

Intellectual honesty: truthfulness with oneself and others about what one knows and does not know or understand; related to intellectual integrity (holding oneself to high intellectual standards regarding evidence and reasoning) and

intellectual diligence (taking care to be sure one's beliefs are true, especially the beliefs one publicly asserts and acts on)

Intellectual fairness: showing due consideration for evidence, reasoning, testimony, and the intellectual abilities, accomplishments, and beliefs of others

Intellectual humility: showing due regard for the limits of one's own knowledge, understanding, and intellectual abilities, especially in interactions with others; avoiding intellectual over-confidence

Open-mindedness: a willingness to listen to different sides of an issue, see where the evidence and reasoning lead, and accept the result

Inquisitiveness: being well-motivated to pose good questions and engage in inquiry

Imagination: the ability to come up with good ideas or find creative solutions to problems

Discernment: perceiving and grasping the significance of what is relevant

Judgment: excellence in determining what to believe or how to act

Civic Virtues

Patriotism: caring about one's country and acting to protect the health of its institutions and the well-being of its people

Citizenship: fulfilling one's civic responsibilities and contributing to the well-being of one's community and society

Tolerance: accepting religious, ethnic, and other forms of diversity of people, practices, and ideas, as an aspect of a democratic society that guarantees equal rights and liberties

School pride: valuing one's school and doing one's part to help it succeed

Sportsmanship: being fair, generous, and graceful in competition, in both victory and defeat

Loyalty: being faithful to a friend, family, organization, country, or something else to which one is committed

Diplomacy: skill in managing disagreement with consideration and tact, avoiding hostility and conflict

Tact: having good sense, skill, and grace in dealing with others so as to maintain good relationships

Enabling Virtues

Self-control: being able to restrain one's impulses, emotions, or desires in order to act as one should

Diligence: giving things the attention, care, and effort they deserve

Punctuality: making a point of being on time

Cleanliness: taking care to be clean and presentable

Cheerfulness: being of good spirit, glad; related to happiness (often regarded as a preponderance of positive feelings and being satisfied with one's life)

Patience: bearing pains, difficulties, and delays gracefully, avoiding impetuous acts

Creativity: the ability to produce things that are both novel and excellent

Perseverance: being able to persist in an effort, despite opposition, discouragement, or difficulties

Excellence, Potential, and Challenging Situations

Groupings of different kinds of virtues—as moral, intellectual, civic or enabling—are helpful to understanding their nature, but it is also helpful to understand some distinct ways in which virtues differ.

> ...moral, intellectual, and civic virtues may be distinguished by what is valued

The first is that moral, intellectual, and civic virtues may be distinguished by what is valued:

- moral virtues involve valuing individual persons, other living things, and their well-being
- intellectual virtues involve valuing truth, reason, and related goods
- civic virtues involve valuing civic entities and the well-being of all their members

By contrast, enabling (also known as performance) virtues may qualify as virtuous if they are enacted in the pursuit of the admirable things with which moral, intellectual, and civic virtues are concerned.

A comprehensive character education approach includes valuing forms of excellence or goodness associated with "the intellectual, physical, emotional, social, and civic potential of all students". For example, valuing precision in reasoning is an aspect of devotion to excellence in mathematics and logic, just as valuing qualities of fine craftsmanship, or clarity and elegance in writing, or beauty and imagination in the arts are aspects of devotion to excellence in other arenas of human endeavor. In each case, such appropriate valuing can be a further dimension of good character when it is expressed as an aspect of good character as a whole.

A second way in which virtues may differ is with respect to the forms of human potential they help us fulfill. There is an obvious sense in which

- moral virtues are essential to fulfilling social potential

- intellectual virtues are essential to fulfilling intellectual potential

- civic virtues are essential to fulfilling civic potential

- enabling virtues are essential to fulfilling social, intellectual, and creative potential, understanding the word creative broadly as including the many forms of human endeavor in which excellence can be achieved

> ...virtues may differ with respect to the forms of human potential they help us fulfill

A notable fact of human psychology, established by hundreds of studies in dozens of countries across the world and for people of all ages, is that no one seems to experience their life as going well unless their different forms of potential are fulfilled in ways that satisfy their basic psychological needs to experience positive social *connection* in their relationships and broader communities, *competence* in their endeavors, and *self-determination* in accordance with their own values and judgment.[13]

> The virtues of character that enable us to fulfill our potential are essential to a happy and flourishing life because they enable us to satisfy our basic psychological needs while living in ways that are worthy of admiration.

This psychological reality is illustrated by the recollections of a boy Josef about his education at St. Patrick's Home, a residential school for orphaned boys in Malta. "I came from a back-ground at home of intense abuse and … I was always fighting. Then, Father … told me not to fight, to say to myself stop, think and then act … I then started to get involved in boy scouts; … and I started helping with the young ones … I used to help them to decide things peacefully. I felt so useful. I felt satisfied. I felt I could change

something. I felt I mattered in other people's lives … [and] could share in their happiness and unhappiness."[14] What Josef describes are life-changing experiences in becoming rationally *self-determining*, socially *competent*, and *positively related* or connected to others—experiences that lay a foundation for a life of admirable and rewarding fulfillment of his intellectual, social, and creative potential.

A third way in which virtues may differ is with respect to the kinds of situations or challenges they enable us to handle appropriately. For example,

- courage: relevant when acting well requires facing danger and pain, both physical and emotional

- honesty: relevant to sharing information or thoughts

- intellectual humility: relevant when over-confidence may lead to incorrect beliefs, inappropriate acts, or hurt feelings

- tolerance: relevant when free and equal citizen-ship requires acceptance of differences

- school pride: relevant to membership in a school community

- diligence: relevant when acting well requires effort to determine what is true, solve a problem, or achieve a worthwhile goal

> ...virtues may differ with respect to the kinds of situations or challenges they enable us to handle appropriately

A fourth way in which virtues differ is that they may also play different functional roles in good character as a whole. Here are some examples of virtues that play perceptual, emotional, cognitive, and executive roles:

- perceptual: discernment

- emotional: compassion, intellectual humility, loyalty

- cognitive: open-mindedness, inquisitiveness, imagination, judgment
- executive: self-control, diligence, punctuality, patience, perseverance

The perceptual, emotional, cognitive, and executive aspects of good character must all be developed and integrated into a harmoniously functioning whole. The processes through which this comes about will be considered in the next section.

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III. NURTURING CHARACTER DEVELOPMENT

Comprehensive approaches to character education must address all of the functional components and developmental building blocks of good character. Schools need to create conditions in which the following moral qualities can be nurtured: virtue motivation and identity, knowledge, perception and reasoning, emotion, and reliability in acting well (also known as executive functioning or virtue efficacy).

The JCCV *Framework for Character Education in Schools* is helpful in describing elements that a comprehensive character education approach will need to include. These address all of the components of good character discussed in this section:

VIRTUE LITERACY:	"The [perceptual] component is concerned with noticing situations standing in need of virtues. The [knowledge] component involves acquiring a complex language usage through familiarity with virtue terms … The [reasoning] component concerns making reasoned judgments which includes the ability to explain differences in moral situations. This emphasis on acquiring judgment *must be reflective and so allow for the empowerment of the ethical self through ethical decision-making*."
THE GOALS OF CHARACTER EDUCATION:	"Each school needs to describe the kinds of persons it wants to help develop and then outline the philosophy that underlies its approach in the development of its students. The philosophy and approach should involve clear ethical expectations of students and teachers, and *modelling* by teachers [and other adults] to guide the building of individual virtues in students. Schools should provide *opportunities for students to not just think and do, but also understand* what it means to become a mature, reflective person."

SCHOOL ETHOS BASED ON CHARACTER:	Value-driven schools "are committed and determined to develop the character of their students through the articulation, *demonstration of and commitment to core ethical* virtues and to the cultivation of *meaningful personal relationships.* … Character virtues should be reinforced everywhere: on the playing fields, in classrooms, corridors, interactions between teachers and students, in assemblies, posters, head teacher messages and communications, staff training, and in relations with parents. … The process of being educated in virtue … is about *belonging and living within a community*."
TEACHERS AS CHARACTER EDUCATORS:	"In order to be a good teacher, one needs to be … a person of good character who also exemplifies commitment to the value of what they teach. … *Teaching a subject with integrity* involves more than helping students to acquire specific bits of knowledge and skills. … It also *models commitment to the forms of excellence or goodness inherent in the subject matter*: the qualities of craftsmanship, artistry, careful reasoning and investigations, beauty and power of language, and deep understanding made possible by the disciplines. Such commitment is important if students are to learn the value of what is taught and learn to do work that is good and personally meaningful."[15]

The italicized ideas in these excerpts clearly connect with themes discussed above, and point to school ethos, expectations and modeling, direct instruction, and avenues for student practice in judgment, decision-making, and virtues as all important.

School ethos

A *school ethos* favorable to the development of good character is one in which all students experience equal membership in a *just school community*. A just school community is built on meaningful personal relationships that provide every student a sense of belonging, an experience of partnership in commitment to ethical ideals, and pathways of opportunity within and beyond school. In its original inception, the idea of a just school community was focused on student democratic involvement in defining and enforcing school rules, but it evolved to focus more on the school as a moral community in which all students are respected as equal members and the importance of enabling students' to satisfy their basic psychological needs for belonging, competence, and self-determination.[16] Like people generally, students are strongly inclined to internalize the values of a community in which they are able to experience positive connection, competence, and acting from their own values and judgment much of the time. Communities that are needs-supportive in this sense and promote *ethical reflection, reasoning*, and *decision-making* are well-positioned to promote *virtue motivation, cognition*, and *integrity*.[17]

A key fact about the integration of values into the self, so central to character education, is that the satisfaction of basic psychological needs plays a key role; *the promotion of good character can be most successful in a needs-supportive learning environment*. Virtuous motivation involves valuing persons for themselves and valuing

various other things because they are valuable, and it involves responding to their value in a balanced way. Such valuing is autonomous or one's own, not something externally imposed, and it is an integral part of the motivational makeup of a person of good character.

> The acquisition of such a state of *integrated motivation* begins in innate human tendencies to form relationships and coherent selves, and it is mediated by reason-giving and the satisfaction of basic needs for autonomy, competence, and mutually affirming relationships.

A well-established finding about moral motivation and the internalization of values is that people tend to internalize the norms of caretakers or social groups they perceive as acting to protect their interests. This implies that a social group, institution, or society that is serious about inducing all of its members to accept the values it espouses must espouse *and adhere to* norms of justice or equal respect for all its members. Groups, institutions (schools), and societies that do not protect the interests of their members equally are likely to encounter difficulty in earning the respect and cooperation of those who are not accorded equal respect or who experience tension and conflict associated with failures of equal respect. This makes the Alabama Educator Code of Ethics requirement that educators "value the worth and dignity of every person" absolutely essential to the success of character education.

A similarly well-established finding is that motivation to sustain effort, achieve mastery, and attain goals is regulated by a need for self-efficacy or competence. This widely-applied finding implies that learning tasks should be structured to provide students with manageable challenges that build their capabilities and confidence while allowing them to experience themselves as competent much of the time.

Both of these findings have been absorbed into the most comprehensive body of theory and research on motivation currently available. Known as self-determination theory (SDT), it incorporates needs for positive social connection and self-efficacy and it has accumulated a large body of evidence supporting the addition of a need for self-determination as one of three basic psychological needs that are universal across cultures and the life span.[18] It offers a fuller picture of the nature and acquisition of virtuous motivation than earlier approaches based on care, belonging, or positive social connection alone. As noted above, it also supports the idea that good character is a prerequisite for happiness.

A comprehensive approach to character education needs to be aimed at cultivating in students their own autonomous valuing of what is valuable. Once this is developed in a student, it will be evident in spontaneous and whole-hearted compassion, generosity, honesty, fairness, and other admirable conduct. It fits the pattern of *integrated motivation* organized around the right values, with the right priorities, and based on understanding the value of things. SDT research

> ... models valuing of persons and their flourishing, promotes ethical insight, reflection, and action, and provides sufficient opportunity for the satisfaction of autonomy, competence, and relatedness needs as children begin to explore and make their way in the world.

suggests that a value orientation of this kind is a predictable outcome for people nurtured in a needs-supportive social environment that *models* valuing of persons and their flourishing, promotes ethical insight, reflection, and action, and provides sufficient opportunity for the satisfaction of autonomy, competence, and relatedness needs as children begin to explore and make their way in the world.

Expectations and modelling

As mentioned previously in discussing the Goals of Character Education, a crucial aspect of character education is defining the ideals of character to which the school and all of its members should aspire. There should be *clear ethical expectations* of students, teachers, school leaders and staff, and *modelling by all adults of the moral, intellectual, civic, and enabling virtues* to which students should aspire. Expectations must be reinforced in appropriately educational ways when students fail to meet expectations.

The expectations that may first come to mind are those concerning student behavior, obviously, but the goal of character education is not for students to merely comply with behavioral expectations. The goal is to nurture students' autonomous valuing, good judgment, and virtuous self-determination— or what is sometimes referred to as an inner moral compass. Behavioral control as such is not character education, and most of the discipline and punishment through which schools attempt to control student behavior is not educative. Problem-solving and restorative justice approaches are more consistent with character education and can be more effective in reducing unwanted behaviors. The former involve sympa-thetic conversations with students to understand why they are failing to meet expectations and collaboration in finding and implementing solutions. The latter come into play when a student's failure to meet expectations causes harm, and its focus is on the offender making amends and participating in a reaffirmation of the value commitments of the school community.

> ... the goal of character education is not for students to merely comply with behavioral expectations. The goal is to nurture students' autonomous valuing, good judgment, and virtuous self-determination—or what is sometimes referred to as an inner moral compass.

Students need to learn how they can make things right, and healthy school communities enlist as many of their members as possible in solving the problems they encounter.

Research suggests that academic difficulties give rise to 80 percent of behavioral problems in schools, implying that the primary response to the latter should be diagnostic rather than puni-tive.[19] Suspension from school is a common form of punishment, but it is the strongest "predictor— more than poverty—of whether children will drop out of school, and walk down a road that includes greater likelihood of unemployment, reliance on social welfare programs, and imprisonment."[20] Research also indicates that black children engaged in the very same conduct as white children tend to be perceived as more mature, culpable, and dangerous—and less in need of or worthy of care—than white children of the same age.[21] They are consequently more likely to be punished for minor infractions and more likely to experience alienating exclusion from full membership in their school communities. Thus, it is important that character education initiatives address the ways in which stereotypes may undermine educators' efforts to equally "value the worth and dignity of every person" and establish a school ethos conducive to every student's healthy character development.

> Valuing the worth and dignity of every person is essential to the success of character education.

Good judgement plays an important role in character, and this makes the education of character a complex task, involving virtues of self-determination and understanding the world in ways essential to having good judgment in deciding what to do. Correctional responses to students' academic and behavioral failures are an important aspect of the education they need, and what is productive in these spheres is in some respects the same. Suitable forms of response include diagnostic conversations to understand

and address students' failures, coaching students in self-awareness and self-management, and problem-solving to address obstacles that students may face. Scholastic and behavioral correction must also focus in appropriate ways on recognizing and reinforcing the standards and ideals of excellence and valuing to which educational communities are properly devoted.

Expectations and modelling pertain not only to behavior, of course, but also to expectations for academic achievement and teachers' modelling of intellectual virtues and valuing of what they teach—things such as careful reasoning, craftsmanship, artistry, and other qualities that define excellence in all the forms of human endeavor we teach. A first rule for teaching related to qualities of thinking and understanding that matter to good judgment is for teachers to value these things and present them as valuable. Teachers should frame the value of school work by reference to its intrinsic rewards, such as potential for personal satisfaction, fulfilling personal potential, or the intrinsic rewards of thinking before acting and making good decisions. By contrast, it is unhelpful to character education and undermines meaningful learning to present the value of what is learned in *extrinsic terms*, such as what will be tested.[22]

Direct instruction

The preceding remarks about virtue literacy and teacher modelling of aspects of virtue cognition imply an important role for direct instruction that informs and stimulates ethical understanding, reflection, and judgment.

This can begin in the early elementary years with curricula that orient students to thinking things through before acting, such as the *Promoting Alternative THinking Strategies (PATHS)* curriculum.[23] The goal of this curriculum is to help children become more attuned to the emotional dynamics of social interactions and oriented to thinking before they act—thinking specifically about the social and

emotional dynamics of situations they may face and the likely consequences of different choices. The PATHS curriculum, a self-described program in social and emotional learning, was designed to do just this and could be used as part of a comprehensive approach to character education. It uses simple pictures of children in social interactions as a basis for teacher facilitated discussions of what the children in the pictures are feeling, might do, and should expect to happen in response. It thereby promotes greater self-awareness, self-control, foresight, tact, empathy, and ethical reflection.

Literature and the arts are traditional vehicles of ethical reflection and studies in character, and they are among the most effective materials for direct instruction in character education if they are approached from a virtue perspective. For instance:

- Moral learning often begins with simple rules, such as "Be honest," and simple paradigms of goodness, such as sharing a toy as a model of kindness. An important aspect of progress in character development is learning to navigate the complexities that arise, such as situations in which it would not be kind to reveal everything one knows or believes.

- Another aspect of progress in character development is learning to recognize our own limitations and understand how to overcome them.

Literature and film can be very effective in exploring moral complexities and promoting self-understanding.

Subjects from math and the sciences to technology, journalism, and history provide other relevant opportunities for virtue-related direct instruction and student learning, if these subjects are taught with a focus on intellectual virtues. This requires a focus on the forms and norms of inquiry, evidence, reasoning, problem-solving, and diligence that are essential to these fields and related forms of professional practice. The farther

students advance toward developing expertise and launching careers that require expertise, the more they can appreciate the value of careful thinking to doing good work and making good decisions.

Practice in judgment, decision-making, and virtues

Students can study and evaluate case studies in good and bad decision-making in literature, history, and biographies, and they can learn patterns of careful thinking in math, science and other subjects, but it is important to character education that they practice such thinking and decision-making for themselves, especially in ways that will be valuable in their lives. As in other domains, practice is most efficient in yielding progress when it is guided by experienced coaches. Coaching is an efficient form of teaching that involves modelling, corrective observations, and targeted lessons in self-awareness, noticing of what is relevant, breaking down the steps in a process or skill, and explanations and reminders of norms and ideals. Good coaching nurtures aspiration and provides learners with what they need to self-monitor and guide themselves by relevant ideals. It helps those who aspire to excellence to be perceptive and think critically not just about other people's attributes and actions but about their own. A key to this, whether it takes place one-on-one or in a setting that involves group discussion, is that it affirms aspirants' worth, dignity, and potential. It creates a safe space in which students can think through questions and problems out loud.

> ... but it is important to character education that they practice such thinking and decision-making for themselves, especially in ways that will be valuable in their lives.

Guided practice in relevant forms of virtue cognition can take many forms. Some may take advantage of teachable moments, such as when students seek advice on how to ensure that everyone does their fair share of a group project, or cannot decide whether it would be acceptable to exclude a specific peer from a birthday party, or question how grading policies can accommodate pandemic-related obstacles to learning. Teachers (and school leaders) should model ethical seriousness, open-mindedness, and intellectual humility in discussing such matters with students. They should be fair-minded in acknowledging when students identify important considerations and offer good reasons, just as they should be fair-minded in identifying the shortcomings of students' understanding and reasoning. Ethical inquiry should be approached as a cooperative enterprise in which healthy individuals and communities engage as they address problems and strive to be better.

Other forms of guided practice in virtue cognition can be built into the curriculum and special events planning, under the broad heading of critical thinking projects. Such projects may involve upper-elementary and more advanced students producing reasoned essays and staging debates on matters they identify for themselves as ethically significant questions they want to address. This is a step removed from the original conception of a just school community in which students would democratically determine school rules consistent with broad governing ideals. However, its significance for students' lives and a school's success may be just as great, if the project helps students think through something they must deal with in their own lives.

An example is the question, "Should I join a gang?", that 9 and 10 year old students chose with the approval of their teacher and principal during a multi-year initiative in critical thinking instruction.[24] The students received instruction in relevant ethical principles and coaching in writing well-reasoned essays in answer to their question, and they were coached in preparing for a debate witnessed by the entire school community. This gave them a model for thinking before

acting, and it undoubtedly strengthened their ability and desire to think through personal decisions in light of relevant ethical considerations.

A school's ethos, expectations and modeling, instruction, and opportunities for active learning should all be thoughtfully coordinated in the interest of positive character development. This begins with thoughtful, committed, and conscientious leadership.

IV. LEADERSHIP IN CHARACTER EDUCATION

Leading with Character and Integrity

Educational leaders are entrusted with positions of authority that grant them powers and resources to be used in carrying out their professional responsibilities. The fulfillment of their responsibilities requires more than powers and resources, however. It requires *leading*, and to lead is neither to compel through the exercise of powers nor to secure cooperation by distributing resources. It is possible to lead without even being *in a position of authority*, but it is not possible to lead unless one *has authority* with those one would lead. To *have authority* in the latter sense is to be able to enlist cooperation on the basis of *being perceived as knowing what should be done*. Where it is understood that ethically significant matters are at stake, what is required in order to lead is having a kind of *moral authority* with those one would lead, or being perceived by them as knowing the best way forward all things considered. In the context of leading an institution, the leader must be perceived as understanding how to advance the institution and its mission and as being able to play a suitable role in what happens going forward.

The cardinal virtues of educational administration are:	**Commitment** to the mission and wellbeing of the institution(s) one leads
	Good **judgment**
	Conscientiousness in fulfilling one's professional obligations.

These are distinctively ethical qualities, specific to educational administration, basic and essential to educational administration, and collectively comprehensive.[25]

There are many desirable attributes expected of educational leaders, but these are the basic ones that form a complete set. Administrative conduct begins with acceptance of the aims and duties of a position of leadership, takes shape in deliberation that determines the manner in which those aims and duties will be fulfilled, and finds its completion in execution. *Commitment, judgment,* and *conscientiousness* pertain to these three aspects of administrative conduct, and are in this sense a comprehensive set of virtues. Together, they constitute *integrity* in educational administration. As we have seen, they are also essential to educational administrators having the credibility or moral authority to lead.

Phronesis for Leaders

Leadership in character education starts with cultivating one's own character so as to genuinely value and pursue with skill and competence those valuable things discussed in earlier sections of this framework. Within the context of the cardinal virtues of educational administration, this will include development of one's own good judgement or phronesis, through study, consultation, and practical experience. It is through good judgment that leaders are able to grasp when a decision can be made on the spot, and when a situation calls for a more deliberative approach. Similarly, when a situation does call for a deliberative approach, it is good judgment or excellence in deliberation that guides a leader in identifying, understanding, and evaluating all the aspects of a complex situation and making the best choice.

Countless episodes in the annals of educational leadership could be used to illustrate the importance of judgment. Is it safe to sign-off on the hire of an employee who would be reporting to a family member, or would that create a structural conflict of interest that invites trouble? When is it prudent to communicate a change of district policy by firing off a memo, and when does the nature of the change make it essential to adopt a more consultative approach? In both cases, the pressure to complete tasks in a timely manner must be balanced against a sound grasp of the risks involved. In both cases, there may be risk to a school's and district's sense of shared commitment to a common mission.

Good judgment (*phronesis*) in leaders, as for others, is informed by all of the moral, intellectual, civic, and enabling virtues discussed in this document. Each virtue equips a leader to *notice* what is ethically significant in some kind of situation, to *grasp* its significance, to *value* the valuable things at stake, and to *feel* the emotions corresponding to proper valuing. Lacking specific virtues creates blind spots or deficiencies of virtue perception, knowledge, motivation, and emotion that can undermine judgment. Good judgment plays an essential role in good character as a whole, but the possession of good character and a wealth of specific virtues is a prerequisite for possessing and exercising the good judgment required of educational administrators.

Leading Just Communities Where Cultivating Character is a Priority

The comprehensive approach to character education being promoted in this framework requires leaders to prioritize character education. This involves affording it at least equal status with academic attainment. This is justified because it is essential to equipping students to lead flourishing lives. The heart of a school's mission is promoting development that is conducive to students fulfilling their potential in living good lives. Character education is fundamental to fulfilling this mission, because the development of virtues, capabilities, and understanding are all essential to fulfilling potential and living well. The comprehensive approach to character education suggested in this framework recognizes that educational leaders must be fully committed to the good of the educational institution(s) they serve and its (their) mission to promote students' character development as well as academic development.

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Essential to fulfilling this mission is hiring teachers who are motivated to do the kind of good work in question, and giving them the space and support to do the work and obtain the inherent rewards of doing it. Teachers typically bring the right moral aims to their work, and every effort should be made to support them in achieving those aims and continuing to be motivated in that way. Providing the needed space and support is an aspect of moral leadership and preservation of the educational leader's moral authority and ability to lead. It is also essential to the good of the institution and achieving its mission, because there is simply no other basis on which teachers can be equally successful and willing to continue in the profession. Many teachers today are demoralized and dissatisfied in their work and leaving the profession, because they feel they are unable to protect and advance children's good in the ways they should.[26]

Theories of leadership typically revolve around conceptions of authority and how to motivate, but such theories have rarely been based on significant research in motivational psychology. They have often been predicated on bureaucratic, technical-rational, and other forms of authority and structuring of incentives that appeal to self-interest.[27] Such theories view people as more selfish than they actually are. They also overlook the tendency of bureaucratic control, punitive accountability schemes, and extrinsic incentives to:

- displace moral motivation and the inherent satisfactions of good work
- reduce effort to what is compelled, and
- degrade the quality of work.

The importance of intrinsic motivation to good teaching and the negative consequences of extrinsic motivation for work quality have been a focus of decades of self-determination theory research.

Alignment between school mission and teachers' own professional ideals allows them to do good work that is intrinsically motivated in the sense that it allows them to fulfill their own social, intellectual, and creative potential in activity that is sustained by the gratification of their basic needs for autonomy, competence, and positive relatedness. Motivation of this kind is optimal for doing good work. In short, there is a close alignment between prioritizing character education and commitment to the good of an educational institution, because there is a deep connection between the good of the teachers and students whose lives are shaped by their roles in the institution and the institution's achievement of its mission.

> In prioritizing character education, educational leaders need to model judicious and conscientious commitment to the flourishing of a just school community. Educational leaders are perfectly situated for orchestrating the conditions necessary for a comprehensive character education approach across all aspects of schools.

In prioritizing character education, educational leaders need to model *judicious and conscientious commitment* to the flourishing of a just school community. Educational leaders are perfectly situated for orchestrating the conditions necessary for a comprehensive character education approach across all aspects of schools. By working on their own characters and professional interactions with each other, leaders and other adults in a school can do good work in helping students fulfill their potential and lead good lives. The heart of this is sustaining a culture of character-oriented professional collaboration in serving students' developmental needs. This has several aspects:

- The culture of the adults in a school models to students how individuals should interact with one another in a respectful and empowering way.

- Teachers' and other adult staff members' growing virtue literacy enables them to accentuate the virtue relevance of their own school roles and subject areas and to participate in a coordinated whole-school approach to character education.

- A key aspect of character-oriented professional collaboration is that good leadership ensures a healthy *alignment* between what the institution expects of adults in a school and what they expect of themselves as professionals for whom doing *good work* means helping students fulfill their potential.[28] There is no adequate substitute for teachers' *moral motivation* to help students, in general and all the more so in sustaining the work of character education.

In summary, a comprehensive character education approach involves paying systemic attention to how schools function and it lives or dies in the culture of the school and the norms of that culture that shape how the adults interact with each other, how the adults interact with students, and how students interact with each other. The virtues we want to see in our students must be present in the adult culture of the school if character education is to take root. This begins with school leaders and how they lead.

Leading a Collaborative Process

The virtues that educational leaders should possess and rely on include the intellectual and civic virtues that pertain to listening, problem-solving, and collaboration. Healthy organizations identify, acknowledge, and collectively address their problems and sustain progress in their missions. Doing so requires intellectual honesty, fairness, humility, open-mindedness, inquisitiveness, imagination, discernment, and judgment— all of the intellectual virtues that educators need to model for students.

These virtues come into play in leading the collaborative process needed to drive and sustain an effective whole-school approach to character education. Mandating add-ons to what teachers already do is far less likely to succeed and be sustainable than a collaborative process to *transform the school's culture* and identify ways in

which specific moral, intellectual, civic, and enabling virtues are important to students' progress and already present—or should be present—in the curriculum, teaching, student advising, disciplinary policies, extracurricular activities, and other aspects of the school (or district).

Fundamental to this collaborative process is *instituting ways in which teachers, coaches, counselors, and administrators can enhance their own virtue literacy* and thereby alter their understanding of their own teaching, coaching, counseling, and leadership and the roles in it that moral, intellectual, civic, and enabling virtues can and should play. Cross-curricular, whole-school, and whole-district K-12 coordination can occur on this basis, with attention to the ways in which different aspects of school culture and programs contribute to character development. A central focus of this would be the ideal of a *just school community* that is:

- welcoming to all students
- values their worth and dignity equally,
- is psychologically needs-supportive, and
- enables them to experience progress in living good lives.

Schools that are in these crucial respects good places for children to be are well-positioned to lead their students in aspirations of excellence and formation of virtuous selves.

Summary – Leadership for Character Education

Based on the preceding sections, the primary focus of leadership in character education must therefore involve:

- Leading with character and integrity
- Prioritizing character education
- Leading a collaborative process through which: (1) teachers and other staff work together to define the virtues and ideals to which the school (or district) is committed; (2) take responsibility to exemplify and live by those virtues and ideals; (3) identify ways in which specific moral, intellectual, civic, and enabling virtues are important to students' progress and already present—or should be present—in the curriculum, teaching, student advising, disciplinary policies, extracurricular activities, and other aspects of the school (or district).

ENDNOTES

[1]In collaboration with the University of Alabama Leadership for Character Team, this Framework was prepared by Randall Curren, PhD., Professor and Chair, Department of Philosophy & Professor, Leadership Program, Warner School of Education, University of Rochester, Rochester, New York, USA; Honorary Senior Research Fellow, Jubilee Centre for Character and Virtues, University of Birmingham, Birmingham, UK.

[2]Alabama State Department of Education, https://www.alsde.edu/sec/pss/Pages/character-education-all.aspx

[3]Jubilee Centre for Character and Virtues (JCCV), *A Framework for Character Education in Schools*, https://www.jubileecentre.ac.uk/527/character-education/framework, with minor revisions based on R. Curren, *Why Character Education?* (London: Wiley, 2017), http://onlinelibrary.wiley.com/doi/10.1111/imp.2017.2017.issue-24/issuetoc.

[4]For background on the psychology of self-integrative processes and formation of virtuous motivation and identity, see Curren, *Why Character Education?*, pp. 18-21; R. Curren & R. Ryan, "Moral Self-Determination: The Nature, Existence, and Formation of Moral Motivation," *Journal of Moral Education* 49(3) (2020): 295-315.

[5]Alabama Ethics Commission, https://urldefense.proofpoint.com/v2/url?u=http-3A__ethics.alabama.gov_soei.aspx-&d=DwMFAg&c=kbmfwr1Yojg42sGEpaQh5ofMHBeTl9EI2eaqQZhHbOU&r=t8YcokLs88C_zNaHzN9hBIWaY7Ug-gVaf3qhlYblkj28&m=KDTPU-BqnooZou0FXHN-oaIII1kvHVvbpjp-LnVVLH0&s=WxDmkcfOMrzjTcqL3h35yzNbJ-Mu7FsZQtEseJ0isSKE&e=

[6]Ibid., p. 1.

[7]Ibid., p. 2.

[8]Ibid.

[9]Ibid., p. 3.

[10]Ibid.

[11]JCCV, *A Framework for Character Education in Schools*, "Key Principles for Character Education"; R. Curren, "Punishment and Motivation in a Just School Community," *Theory and Research in Education* 18(1) (2020), 117-133, https://doi.org/10.1177/1477878520916089; R. M. Ryan & E. L. Deci, *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness* (London: Guilford Press, 2017).

[12]Jubilee Centre for Character and Virtues, https://www.jubileecentre.ac.uk/527/character-education/framework. The Jubilee Centre is the world's leading center for research and innovation in character education.

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[16]See F. C. Power, "The Just Community Approach to Moral Education," *Journal of Moral Education* 17(3) (1988): 195-208; F. C. Power, "The Moral Self in Community," in D. K. Lapsley & D. Narvaez, eds., *Moral Development, Self, and Identity* (Mahwah, NJ: Lawrence Earlbaum, 2004), 47-64; F. C. Power & S. N. Hart, "The Way Forward to Constructive Child Discipline," in S. N. Hart, ed., *Eliminating Corporal Punishment: The Way Forward to Constructive Child Discipline* (New York: UNESCO Educational Publications, 2005).

[17]The following paragraphs incorporate material excerpted from Curren, *Why Character Education?*, pp. 18-21.

[18]Ryan & Deci, *Self-Determination Theory*.

[19]R. W. Greene, "Transforming School Discipline: Shifting from Power and Control to Collaboration and Problem Solving," *Childhood Education* 94(4) (2018): 22-27, p. 24.

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[24]Led by college student interns co-supervised by RCSD host teachers and U. of Rochester faculty, R. Curren and R. Feldman, in RCSD schools, Rochester, New York.

[25]R. Curren, "Cardinal Virtues of Academic Administration," *Theory and Research in Education* 6(3) (2008): 337-363.

[26]Santoro, *Demoralized*.

[27]See T. J. Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement* (San Francisco: Jossey-Bass, 1992).

[28]On the conception of good work as both personally satisfying and serving society, and the importance of institutional alignment to achieving the intrinsic rewards of dong good work, see H. Gardner, M. Csikszentmihalyi, and W. Damon, Good Work (New York: Basic Books, 2001). On the demoralizing effects of an absence of alignment in educational contexts, see D. Santoro, *Demoralized: Why Teachers Leave the Profession They Love and How They Can Stay* (Cambridge, Mass: Harvard Educational Press, 2018).