The "Eleven Principles" Rubric for Schools

Adapted from the CEP 11 Principles Survey by Dr. Gordon Vessels for use by CTTA schools; The Eleven Principles of Effective Character Education and Survey can be found at www.character.org/.

Principle Number	Levels of Functioning Within Schools			
	Deficient	**Ascending**	**Accomplished**	**Distinguished**
1 **Instruction derives from select moral-ethical values (virtues) that are the basis of moral character.**	Moral values (virtues) have not been selected, or the school community has a vague moral-growth program that lacks clarity about the virtues it seeks to promote in its students and teachers. Students, teachers, and parents are unable to name specific virtues, and virtues are neither openly visible nor presented in written form.	School staff members have just begun the process of selecting specific moral values (virtues) to promote, or have had the virtues selected for them without appropriate endorsement-by or input-from all affected parties in the school community. The virtue terms and definitions are essentially the same for all age groups and/or intellectual levels.	Specific moral values (virtues) were chosen by teacher committee. Parents were given the opportunity to express themselves about the list but were not included as full partners. The school started from scratch and did not take advantage of curriculums that are built around core virtues. Teachers create age-appropriate definitions on their own.	Specific moral values (virtues) have been chosen or endorsed with input from teachers, administrators, volunteer parents, consulted experts in socio-moral development, and older students. Related terminology and definitions are developmentally adapted and refer to observable behaviors so students can readily understand and practice.
2 **The concept of "Character" includes feeling, reasoning, knowledge, and behavior.**	Moral values (virtues) are taught as definitions only, or not at all, with little or no attention given to explaining their importance and their relevance to community and family life, with little or no reinforcement of moral feeling, thinking, knowing, and behaving, and with little use of induction and related instruction when misconduct occurs.	Moral values (virtues) are presented as definitions, but there is some follow-up in terms of examples in stories, the use of virtue terms in discipline encounters, and as a way of preventing misconduct. Their relevance to community and family life is poorly conveyed, and the differentiation of feeling, reasoning, knowing, and behaving is inadequate.	Moral values (virtues) are taught as concepts but without sufficient explora-tion of underlying principles, social relevance, etc. Teachers call attention to examples in stories and student actions in the school and classrooms. Students' behavior is often consistent with the virtues, but deep understanding and intrinsic motivation are not optimal.	Moral values (virtues) are taught as concepts with attention given to under-lying principles, social relevance, and universality. The program strives for a deep understanding of these virtues and an intrinsic commitment to them. It provides instructional feedback in an effort to shape habitual moral feeling, reasoning, knowing, and behaving.
3 **The school program is intentional, proactive, and comprehensive, and it infuses all facets of school life.**	The program is either nonexistent or exists in name only through a super-ficial, unelaborated, and academically disconnected virtue-of-the-week program. There is little or no evidence from routines, interpersonal interactions, instructional methods, and programs that a comprehensive program exists. Few if any teachers can offer examples of their infusion.	There is a planned program that includes several good strategies, but they are borrowed and not derived from salient problems in the school and agreement about the most promising strategies. Infusion into academics is voluntary and rare. The strategies used are either didactic or experiential. There is little recognition that character-building is largely about relationships.	The character education program is clearly a priority in the school as suggested by visual displays and day-to-day interactions and announcements, but the infusion of character standards and themes into daily lessons is the exception, and the program is not carried into extracurricular activities and families to the extent possible. The discipline focus is on consequences.	The school's focus on building character is evident in virtually everything that happens in the school including all or nearly all lessons, all school and classroom routines, exemplary teacher behavior, the way people interact, the level of parents' awareness and involvement, the way extra-curricular activities are used, the handling of discipline issues, and school displays.
4 **The school and its classrooms are caring communities.**	Hostility among students is the norm and is mutually sustaining, and it is paradoxically perceived by students as a way to avoid being the victim of physical aggression. Many teachers are alienated from the students, and their parents, and tend to blame them for the negative school climate, and their inability to teach effectively. The staff lacks cohesion with a significant number being critical of the principal.	The school can neither be described as a caring community nor a hostile community. It can, however, be described as a place where most people are looking out for themselves with little or no regard for the welfare of others. Relationships are cordial and respectful but not close and moral-growth enhancing. Teachers get along but do their own thing with little sharing and teaching of one another.	A caring community is evident in terms of relationships and the kind manner in which students and teachers talk to one another. But teachers do not know their students and parents as well as they could, and this limits their influence and contribution toward the internalization of moral standards. Students have some opportunities to work with one another and to discover the value of caring, but more experiential learning is needed.	There is an emphasis on caring for others and building a strong community. This is shown in teachers' relationships with each child and their interest in the social, moral, and emotional develop-ment of students. Methods such as class meetings, cooperative learning, and student government foster mutual respect and an appreciation of inter-dependence. Cruelty and discrimination are precluded by norms and policies.

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5 **The school provides students experiential learning opportunities for social, emotional, and moral growth.**	Whether or not the school has a character education program, it does not provide students significant experiential learning opportunities for moral growth. Service learning and class meetings are nonexistent, and cooperative learning is uncommon or rare. The theme of social conscious-ness and responsibility is largely absent from the academic program. Group performances reward the most skilled without teaching cooperation and other social virtues.	The school provides a few opportunities for students to practice moral action and to learn, through experience, the social and personal benefits of acting with personal and social integrity. Most teachers do not use service learning, class meetings, or intercultural exchange, but a few good models of service learning and class meetings are available in the school. Most of what is described as service is really self-service through activities like school gardens. Methods are highly traditional.	The school provides some opportunities for students to practice moral action and to learn through experience the social and personal benefits of acting with social and personal integrity. This includes service within the school or a single whole-school service project. True cooperative learning is occasion-ally used along with intercultural exchange projects that link students with others from different backgrounds. Cooperation is taught through group performances and extracurricular clubs.	The school provides many opportunities for students to practice moral action and to learn through experience the social and personal benefits of acting with personal and social integrity. This includes service learning projects within and outside the school that are planned with student input. Other community-building activities include cooperative learning, cross-grade mentoring, class meetings, student leadership, student performances, intercultural exchange, and various extracurricular activities.
6 **The school has a challenging and meaningful curriculum that respects all learners, helps them learn, and values their cultures.**	The academic curriculum is neither challenging nor adapted to the needs and characteristics of students. It is narrower than the state's core curriculum. This is because it focuses heavily on literacy, factual know-ledge, and raising group achievement test scores. It is more adult-centered than child-centered. The full range of students' developmental needs is not being addressed.	The academic curriculum is adapted to the dominant racial, ethnic, or socio-economic group in the school, and it tends to either limit engagement by culturally different students in the minority, or fails to teach multi-culturally in when no minorities are in the school. The content of instruction is heavily ethnocentric in favor of the dominant cultural group in the school, and it lacks both challenge and a focus on morality.	The academic curriculum is challenging and promotes the development of intellectual virtues like prudence and justice, and motivational virtues like persistence and hard work. Social virtues receive less attention. Instruc-tion is adapted to the cultural back-grounds of students but only through intermittent supplements to textbook content and core-curricular standards. Instruction is largely core curricular.	The academic curriculum is engaging and challenging and promotes the development of intellectual virtues like prudence and justice, motivational virtues like diligence and hard work, and social virtues like respect and temper-ance. Instruction is adapted to the needs and backgrounds of students with an emphasis on intercultural under-standing, social consciousness, and using alternatives to textbook content.
7 **The school program promotes the intrinsic motivation to feel, think, and behave morally and ethically.**	The school relies almost exclusively on extrinsic motivators, and the staff displays little or no understanding of the positive, authoritative, and respectfully engaging relationships that they must have with students to foster the intrinsic motivation to do the right thing and to feel the right way. Control is high due to a strict disciplinary policy and consistent consequences, but student goodness is driven by rewards and punishment.	The school motivates students through a mixture of a) procedures that reward good behavior through tangible rewards and tokens, and punishes bad behavior in various ways, and b) a considerable amount of emphasis on behavioral expectations and explanations of why these expectations exist. Conformity and good behavior are driven more by an instilled sense of duty than by empathy, conscience, the internalization of adult standards.	The program fosters intrinsic motivation by relying more on good teacher-student relationships to control and shape student behavior than strictly enforced rules and consequences. But this is more of an artifact of the school culture than an approach based on research and related theory. Teachers are able to leave their classrooms without students loosing control, but they cannot articulate why their positive interpersonal approach works well.	The school program utilizes concepts such as "positive discipline," "authorita-tive" teaching and parenting, "respectful engagement," "induction" in response to ordinary discipline encounters to foster (a) the internalization of adult standards and moral values, (b) the formation of conscience, and (c) the transformation over time of discipline encounters into moral encounters, extrinsic motivation into intrinsic motivation, and moral heteronomy into moral autonomy.

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8 **The staff is a moral and professional community with members sharing responsibility for students' moral growth, and practicing the virtues taught.**	The school staff lacks cohesion and a level of dialogue and trust necessary to create and sustain a professional learning community. A variety of levels of professionalism and commit-ment are present within the staff with factions formed around shared values and attitudes. Many teachers are complacent and demoralized and show little desire to grow profess-ionally. The staff has and seeks little input into staff development.	Most teachers are committed to their students and to their own professional growth, and they participate in staff development planning and training willingly. But the climate of the school is that of an organization rather than a community whose members share a commonly motivating ethic. There is a lack of open dialogue and trust among staff members that is necessary for teachers to openly acknowledge weak-nesses and accept help from peers.	The school staff is a strong professional learning community that views student learning as their primary responsibility, and views promoting aspects of development other than academic as an important secondary concern. Likewise, they are primarily concerned with their growth in teaching skills and knowledge of academic subject matter, and are not as concerned about themselves as a moral models and their skill at fostering social and moral development.	The school staff can be described as a professional learning community with a shared sense of responsibility for promoting all aspects of student development including social, moral, emotional, and intellectual. This shared ethic, the consistency with which teachers model the virtues identified in their character education program, and the manner in which they support and teach one another makes them a true moral community of learners.
9 **Staff members and students demonstrate moral and ethical leadership.**	The administrative leadership is best described as authoritarian with the principal sharing power only with a few loyalists. Teachers and students are under-utilized as resources for ideas, and do not share leadership in the school. Morale, attendance, and motivation are lacking, which makes the use of threats and negative reinforcement necessary to maintain control and achieve minimal goals.	The school leadership is non-authoritarian, but there are limits to the sharing of leadership that reflect some insecurity on the part of the principal and a need for more central control than the school needs. Those who assert themselves as leaders are never sure how their efforts will be received. Student leadership is evident within many classrooms but tends to be in title only for the school as a whole.	The school leadership is democratic and empowering to some degree but not transformative in the sense of creating the conditions necessary for a staff to come together around a shared ethic and a shared sense of obligation to promote all aspects of development. Most teachers are good models of social and personal integrity, but being a model is not normative in the sense of causing all teachers to rise to this level.	Administrative leadership is democratic, transformational, authoritative, and empowering in that leadership by teachers and students is permitted and encouraged. Teachers and students know that if they take risks and think creatively and responsibly, their ideas can become reality and influence the total program. The principal is a model of moral leadership and actively guides and participates in character building.
10 **Parents and community members are included as full partners in the process of building character and community.**	The school staff is largely isolated from and unaware of resources in the out-side community, and it communi-cates primarily through written notices from the principal and phone calls to parents by teachers. Organi-zations that share an interest in the character of students have not been asked to meet with the staff to identify shared goals and related initiatives. Parents were not included in planning and are not kept informed.	The school program was designed without parent input, but they are kept informed through newsletters and attendance at special programs. School personnel are aware of parallel initia-tives outside the school but have not taken steps to coordinate their work with that of other institutions and organiza-tions. Possible connections with parents and organizations have been suggested. Parents like the program and would like to be more involved.	Institutions and organizations outside the school that share responsibility for developing the character of youth are made aware of the school program and voluntarily reinforce it outside the school. Some parents were involved in the planning process, and some parents and community members have contri-buted voluntarily at the school. There is enough contact and inclusion that parents support the program and accept suggestions for follow-up work at home.	The school views itself as one of many community institutions responsible for developing the character of youth, and it avails itself of community resources such as families, youth-serving organi-zations, and faith-based organizations by keeping them informed about school objectives and strategies, encouraging complementary efforts outside the school, and bringing in representatives from the outside community as speakers, participants, and mentors.
11 **Student character, school character, and the effectiveness of teachers as character educators are all systematically evaluated.**	The character education program, to the extent that it exists, is not being systematically and scientifically evaluated, and it uses, at most, existing frequency records such as disciplinary referrals and attendance records. There are no instruments in use that are specifically designed to assess character education object-tives and/or specific types of moral feelings, reasoning, knowing, and behaving, and no use of information-rich qualitative interviews or surveys.	The program acknowledges the value of evaluation by using some type of measure of change and reporting the results. The relationship of the measure chosen to program objectives is unclear as are the objectives themselves. The evaluation began rather late and lacked controls in terms of the conditions and activities ongoing at pretest and post-test. The evaluation reflects a lack of knowledge about program evaluation and research, and both dependent and independent variables are ambiguous.	The program is being evaluated using a pre-post format and either qualitative or quantitative measures that are relevant and helpful to the program. The measures used do not cover all aspects of moral functioning and focus primarily on moral behavior. The absence of a control group and good triangulation leaves questions unanswered about the degree of change and to what this change can be attributed. Given the lack of an evaluation budget and expert help, the evaluation is respectable.	The program evaluation examines student change in terms of moral feeling, moral reasoning, moral know-ledge, and moral behavior, pre-post, using a quasi-experimental design, and it combines this with pre-post and ongoing qualitative examinations of program implementation and the effect-tiveness of teachers as character educators. Finally, it examines relation-ships, climates, and instruction using reliable quantitative and information-rich qualitative methods and all participants.