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Designing a Comprehensive School-Wide Program in Character Development and Leadership for High School Students

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**DESIGNING A COMPREHENSIVE SCHOOL-WIDE PROGRAM IN
CHARACTER DEVELOPMENT AND LEADERSHIP
FOR HIGH SCHOOL STUDENTS**

By

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A THESIS

Submitted in Partial Fulfillment of the

Requirements for the Degree of

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(in Interdisciplinary Studies/Peace and Reconciliation)

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Thesis Advisor: Dr. Sid Mitchell

An Abstract of the Thesis Presented
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All independent college preparatory schools maintain that they teach their students leadership and provide opportunities for character development. In addition, most colleges and universities are looking for students who possess strong character and leadership skills. With few exceptions, the leadership and character development programs of most independent schools do nothing more than provide students with opportunities to lead their peers through election to student government, the appointment of captains on sports teams, or through the leadership of non-athletic extra curricular activities such as clubs, yearbook, drama productions, or Model U.N. Typically these opportunities are supported and enhanced by surrounding the students with examples of character and leadership present in the school's faculty, with the hope that before they graduate, the students will have somehow become good leaders. This model for teaching leadership skills and character development is outdated. The world has changed significantly and the pull on young people to stray from the development of good character, solid work habits, and upstanding citizenship is ceaseless and omnipresent. To help students develop and meet the

challenges they face in the 2000's, independent schools must engage in a more purposeful instruction in character development and leadership.

There are schools and universities that take purposeful approaches to the teaching of character development and leadership. Interviews with school leadership from The Haverford School, The Hyde School, Eagle Academy, The Pennington School and The United States Naval Academy, provided insights into some of the best practices in schools that have centered their school cultures on character development and the teaching of leadership. Other research focused on the learning habits, social structures and societal challenges, faced by adolescent boys and girls in the present day.

A program in character development and leadership skills for high school students must represent a school wide cultural shift to a curriculum steeped in good character and leadership instruction. The program presented is centered on the introduction of a culture based in honor principals and restorative justice, a year of direct classroom instruction in character development and leadership for every student, and four years of project-based curriculum where students will participate in, and eventually lead, school wide projects in community service, environmental sustainability, social justice, and team leadership. To reach a student body of diverse learners, the curriculum for the character development and leadership program utilizes an interdisciplinary approach, multimedia presentations, hands-on learning opportunities, healthy motivational competition, and the ability for students to gain leadership opportunities in their areas of personal interest. Moreover, because the program presented provides for character and leadership instruction for every student in the school, the student body is comprised of and surrounded by a culture of leadership and character.

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CHAPTER 1

INTRODUCTION: A CASE FOR TEACHING LEADERSHIP AND CHARACTER DEVELOPMENT

In February 2017, Scolforo (2017) reported that nineteen-year-old Timothy Piazza, a Penn State University sophomore, drank so much during a hazing ritual at a fraternity house that he fell, numerous times, down a flight of stairs. He suffered injuries including head trauma, broken ribs, internal injuries, and had a blood alcohol level almost three times the legal limit. In the ensuing hours before he died from his injuries, his fraternity brothers tried pouring water on him, slapping him awake, and letting him sleep it off.

When one fraternity member stressed that Piazza needed medical attention, another fraternity member shoved him into a wall and told him to leave. While fraternity brothers googled questions about massive bruising, the chapter's vice president also dismissed concerns about Piazza's condition. When Timothy Piazza died from his injuries the next day, Penn State officials shut down the frat house and vowed to enforce the school's alcohol policies. Following a grand jury investigation, eighteen students were initially indicted, eight for involuntary manslaughter and the others for charges ranging from supplying alcohol to minors, to evidence tampering. Advocates for fraternities and sororities argue that their organizations provide valuable leadership opportunities for students about to enter the job market. One thing that Timothy Piazza's family, the Penn State Community and the Beta Theta Pi fraternity will all come to realize is that the opportunities to lead that night were abundant, but character and solid leadership were nowhere to be seen.

Colleges look for applicants with strong character traits and leadership experience when they are recruiting students and, because students want to get into the best schools, they are looking for leadership opportunities when they are in high school. Leadership is one of those

terms that academics find hard to define. If we define a leader by saying that he or she is someone whom others want to follow, then leadership is art of being the kind of person worthy of and successful at having followers. Character is the expressed operation, over time, in an individual of some combination of virtues, which are widely held to be desirable by the culture in which the person lives. For the purpose of this thesis, Character is defined as those virtues which include, but are not limited to, honesty, selflessness, honor, humility, integrity, fidelity, courage, temperance, service, and charity. There are any number or combination of virtues that, through continued practice, become character traits that may enhance or detract from an individual's character. The influence of virtue-based traits on a person's behavior determines the quality of their character.

Leadership and character do not just happen, however. They are skills, learned behavior.

Assuming that all students are a work in progress, colleges should certainly not be expecting the same level of leadership development and decision-making ability that they might expect from a CEO, a military officer, or a member of their own school administration. On the other hand, colleges should expect that incoming students have the leadership skills and character development necessary to set a good example to the underclassmen at their own high schools, and to equip themselves to address the challenges they will face as freshmen in college who are away from parental control and the strict accountability present in most high schools.

Leadership at this level requires competency in what Litchford called "being a standard bearer"; having the self awareness and commitment to the community to lead by example and striving always to do the right thing (personal communication, August 1, 2018). In addition, colleges should expect to find their new freshmen adept at service leadership, found when a leader is dedicated to making sure that his or her followers have everything they need in terms of moral

support, information, material support and assistance from the leader to make them successful in the task at hand. Finally, once they have developed competency as a standard bearer and a servant leader, before they graduate high school, students should have the opportunity to lead by assembling a team, developing leadership relationships, learning to communicate vision, inspiring, and trusting to delegate tasks. These three basic levels of leadership; being a standard bearer; learning to be a servant leader; and, leading from the front, are all skill levels that can be taught and learned between freshman year of high school and graduation. All of the more advanced leadership styles and skills depend on the foundation supplied by these three basic levels of leadership.

If Timothy Piazza's death tells us anything, however, it is that character and leadership are rare things. Of course, deaths like Timothy Piazza's are nothing new. College students have been doing stupid and drunk, while risking each other's lives, since there have been Greek organizations and alcohol. The world is also changing, however, and as the dynamics of the changing world take hold, it is imperative that we look at and adapt how we teach young men and women to become leaders so that they can be effective leaders when the opportunities arise. For young women, leadership opportunities are growing and their success as leaders depends on gaining a proper foundation. For young men, the changing adult world is a strange place that their fathers might not recognize and the entrance to which is no longer a right of inheritance.

Men are in trouble. Nationwide, Sax has warned, almost a quarter of young and middle aged men are not working and are not looking for jobs (Sax, 2007,p.127). These statistics do not show up in unemployment figures, as the calculations for unemployment numbers are only based on the unemployed who are actually looking for jobs (Sax, 2007,p.127). Although they are clearly available, very few of these men are filling the role of stay at home father. Sax said, men

are telling their partners and friends that they are taking on the role of house-husband, but they do not clean the house, do the laundry or cook meals (Sax, 2007,p.127). The problem with this, Sax explained, is that instead of being leaders and positive role models for their children, these men become a burden on their working spouses and in many cases, this pattern ends in divorce when the woman of the household realizes that she might be better off without him (Sax, 2007,p.127). A comprehensive program in character development and leadership could help high school students navigate the transition from childhood to a productive adulthood.

Sax (2007) said that the trend is common with slightly younger men and has come to be known as “Failure to Launch” (p.134). This trend, Sax explained, is seen in young American men coasting, slacking off, and relying on their parents to provide everything while they have a good time (Sax, 2007,p.134).. Young men who are failing to launch describe an existence centered on partying and video games. Sax (2007) explained that their female counterparts describe these young men saying things like, “He’s a nice person--but with no ambition and no desires. He has never shown motivation” (p.153). A course in leadership and character development could help young men maintain focus and ambition.

Looking for a solution to this problem among college-aged men would be equally disappointing. Academically, women have outpaced men in the new millennium at skyrocketing rates. Sommers said that only 43 percent of the enrolled students in American colleges are men (Sommers, 2013, p. 29). According to Sommers, in 2006, the California Postsecondary Education Commission published *The Gender Gap in California Higher Education*, which showed that women earned 57 percent of degrees in law, with even higher percentages in dentistry, optometry, pharmacy, and veterinary medicine, where 82 percent of the graduates are

women (Sommers, 2013, p. 19). Additionally, Sommers revealed that nearly 1.5 million men are in prison while 113,462 women find themselves behind bars (Sommers, 2013, p. 25).

Sommer's research showed that things do not look significantly brighter for boys at the high school level (Sommers, 2013, p. 27). In high schools, girls in the top 10 percent of their classes outnumber boys, 2:1. In Massachusetts, the achievement of girls outpaces boys in English language arts at all grade levels, and in spite of the myth of male dominance in math and science, girls now outperform boys in math as well. Nationwide, Sommers explained that the ratios for serious disciplinary cases in schools run along similarly predictable gender lines as boys have nearly twice as many suspensions as their female classmates (Sommers, 2013, p. 47).

According to Sommers, any significant job growth in the United States since 1970 has been generated by positions that require some higher education (Sommers, 2013, p. 28). Men are not putting themselves in a competitive position. Moreover, according to Sommers, in America, men are their work and those who lose a sense of productivity reap a high psychological toll (Sommers, 2013, p. 28). If we want young men to become productive members of society, we need to teach them how to be successful, how to lead, and how to follow.

Women are performing at higher levels in academia and are managing to stay out of trouble relative to their male counterparts. Also, as key components of the changing world, women should be developing leadership and character building skills that would benefit them as well. It is also true that women have more opportunities to lead than were made available to them in the past. On the other hand, Sommers acknowledges that men continue to out earn women in the workplace and top positions at Fortune 500 companies and in the government still go disproportionately to men (Sommers, 2013, p. 21). We should advocate and demand that the

numbers of opportunities for women continue to increase and that the compensation for jobs in the workforce must be equal for women and men in the same jobs. It would be naive to think that women would overcome the obstacles that they face without resistance from the existing patriarchy. Literacy in leadership and character development will be an important factor in breaking through the glass ceiling for women in the workplace. Furthermore, although men have plenty of their own problems, they must learn to be advocates for women in the classroom and workplace and avoid trying to earn their place in the world by pushing women away from opportunities. Women on the other hand, as leaders and coworkers, can help lead men out of the current spiral. Men and women must work together. A solid curriculum in leadership includes developing teamwork and being a leader means learning how to be a good follower as well. Teaching leadership and character development to high school students will set the groundwork for the kind of cooperation that the world will need in the coming years.

1.1 Teaching Methodology

There are a variety of factors that point to why boys are falling behind in school, in motivation, and in life. In his work with unmotivated boys and underachieving young men, Sax (2007) talked about external and internal factors that influence boys' development and their education, maturity and motivation. Some of these factors, like environmental toxins that delay maturity in boys and prescription medications for conditions like Attention-deficit/hyperactivity disorder ("ADHD") that can stunt motivation, are beyond the scope of what we can address in a leadership and character development class. Other factors, however, such as time spent playing video games, teaching pedagogy, and self-discipline, are things that could be addressed in a high school leadership and character development class. Since teaching pedagogy is an important

factor in why students fail or succeed, a course designed with the idea of making students more successful should use teaching methods that will be effective in reaching all students. At the Eagle Academy in the South Bronx, New York, founder David C. Banks set out to establish a school where students could learn, succeed and develop character. Banks (2014) explained that the all-boys school developed a pedagogy in which the teachers: 1) frequently talk about goals; 2) provide clear personalized incentives--at frequent intervals; 3) offer hands-on work related to real world problems; 4) schedule school days and schedules structured to reduce distractions; 5) design lessons and programs which encourage competition; 6) feature cross disciplinary studies with real life impact; and, 7) present materials at a constantly increasing pace (Banks, 2014, p. 88). Although some students will manage to succeed without all of these teaching methods, it is most likely that all students would benefit from curriculum presented under these guidelines because best practices for students who struggle tend to be the best practices for all students.

In addition, much of the success that women exhibit in educational and business settings speaks to the habits of mind that women have developed. One place where we can begin to look when we are examining why some students fail and others succeed in school is the habits of mind that successful girls exhibit in and out of school.

For both boys and girls, a focus on competition can be extremely important. At the Mater Dei School in Montgomery, Maryland, Sax discovered that competition is used to keep students engaged and focused (Sax, 2007, p. 45). Sax (2007) found that for all students, competition is effective in academic settings where the chance to win and the uncertainty of outcome are strong motivational tools. In these settings, the perception that effort and focus can drive outcomes invariably leads to higher achievement. At Mater Dei School, Sax explained, students are assigned at enrollment either to the Blue Team or the White Team (Sax, 2007, p. 46). The

assignment is random and permanent. The two teams compete in every aspect of school life. The constant sense of competition is highly motivating. The team factor is very important to the establishment of competition because it takes the fear of losing and the loss of self-esteem that can result from it out of the picture. Sax explained that team competitions allow students to keep the hope that they may win alive in competitive situations and that hope of success keeps boys interested in trying. Keeping competition in the forefront can be a great motivational tool (Sax, 2007, p. 46).

According to Sax, competition as a motivator is often avoided by schools that feel that girls value friendship above team affiliation and are therefore left out in competitive situations (Sax, 2007, p. 45). Sax (2007) explained that girls often feel that if they compete against their friends, they will lose friendships. Boys on the other hand seem to be unmoved by this concept. Good natured competition is often a building block of friendship. Boys recognize that they can compete against friends and that effective teammates might not be their best friends (Sax, 2007, p. 45). Additionally, Sax pointed out that when there are no friends on their team, boys are more likely to be invested in the success of their team than girls (Sax, 2007, p. 45). The fact is that learning that competition can build friendships and that friendships can survive competition is an important part of teaching leadership and character development to girls. Tony Diccico, Head Coach of the 1996 Olympic Gold Medal and World Cup Champion U.S. Women's Soccer Team, and team Psychologist Colleen Hacker, worked with the United States Women's Soccer Team in the 1990's and during successful Olympic and World Cup championship seasons, introduced what they called, "the Competitive Cauldron" to women's soccer. Diccico and Hacker (2002) explained how introducing competition against objective standards as well as against others is a great way to, "have fun, to learn about yourself, to grow in self-esteem" (p. 15). Diccico and

Hacker also warned against over emphasizing competition. They introduced competitions in which the special talents of players who might not regularly be at the top of a competitive pyramid, had a chance to win. For instance, instead of having players compete against each other, Diccico and Hacker would have them compete against themselves (p. 15). The team would recognize those players who could better their previous performance. Competition, Diccico and Hacker (2002) found, was the key to bringing out the best in his athletes. At Eagle Academy, Banks (2014) found that boys thrive on competition both individually and as a member of a team. By raising the level of engagement and interest in achievement, introducing competition will work in the classroom as well as on the athletic field. A course in Leadership and Character Development should utilize and teach competitive models to motivate and improve the leadership skills of the students.

Another important pedagogy utilized at Eagle Academy is that they regularly mark accomplishments with ceremony. For example, new students at Eagle Academy come to a month long summer orientation program which culminates with a ceremonial entrance into the student body. Banks (2014) described a ceremony of gratitude, which allows every student to thank those who helped him meet the challenges he faced. As each student is formally invited to come back for the upcoming freshman year, they are presented with school ties. Ceremonies this elaborate are not appropriate for everyday use, but as markers of completion and achievement, they can be powerful motivators. A course in leadership and character development should include team building and a culmination ceremony (Banks, 2014, p.69).

Some schools utilize an Outdoor Challenge Exercise as a way to build self-esteem, satisfy a need to conquer something and mark an important transition in their school careers. A school in Edmonton, Canada, Sax (2007) explained, features such a ritual challenge. According to Sax

(2007), the challenge is different every year but has included challenges like swimming in the frigidly cold spring waters of the North Saskatchewan River (Sax, 2007, p.73). The benefits of such an experience, Sax (2007) explained, can also loosen the grip of video games, while providing a wealth of positive reinforcement (Sax, 2007, p.73). Sax (2007) said, that the real life experience is a shot of reality that provides a strong sense of accomplishment that leaves the simulated world of video games feeling like a cheap imitation (Sax, 2007, p.73). That kind of revelation can be transformative. For girls, being able to complete an Outdoor Challenge along with their male classmates can boost self-esteem and build team bonding and respect. It is difficult to imagine that any school's risk management policy would permit having students jump into a freezing river in 2017, but the concept of an Outdoor Challenge Exercise is a sound addition to any course in leadership and character development.

Pedagogy that utilizes techniques that can reach different learning styles is one way of using best practices that will reach more students. Some learners are visual; some are auditory learners. Students with language based learning differences may find reading difficult and will benefit from using alternative media to gain curriculum information. At Eagle Academy, Banks (2014) described great success with highly structured lessons that utilize hands-on approaches, technology, and visual illustrations of lessons designed to grab and hold the students' attention (Banks, 2014, p. 94). For these reasons, the curriculum of a leadership and character development course should utilize an interdisciplinary approach and use of multi-faceted approach to the material in order to reach all of the students.

1.2. Mentors and Networks

Many of the successful efforts to teach leadership and character development utilize mentoring, a process by which older, more experienced members of the community pass along

advice and knowledge to younger, less experienced members of the community. This is every bit as important for the passing of skills as it is for the passing of character and virtues. Sax (2007) maintained that mentoring is a valuable asset for women as well as men. “In every enduring culture, girls are led into womanhood by a community of adult women; boys are led into manhood by a community of adult men” (p. 169). That being said, there is nothing wrong with mentoring across the gender line and it gives an appreciation of gender perspectives and teaches cooperation.

As William Golding’s *Lord of the Flies*, illustrates, “Teenage boys without strong leadership can easily become barbarians” (Sax, 2007, p.165). The problem is that in a culture where even youth coaches are paid contractors, we no longer provide connections outside of the family for young men and women to establish mentoring relationships. Teachers and coaches remain one of the few such connections for many young people. As an outlet, teenagers typically attach a great deal of value to their friendships. Friendships are terrific, but they may often not be the best choice when seeking advice or guidance. Sax warned that having teenage boys rely on other teenage boys for guidance can be confusing and self-destructive (p. 169). Teenage boys, Sax argued, simply do not have the tools that men possess to successfully lead each other into adulthood (Sax, 2007, p. 169). The events surrounding Timothy Piazza at Penn State speak directly to this point. The best reasons for having a mentor are predictably more mundane but also very important, as Sax, (2007) explained, because in almost every culture, boys and girls learn how to be men and women from the men and women in their lives (Sax, 2007, p. 169). Mentoring is every bit as important for girls as it is for boys. Strong and positive role models for girls will help lead them to become strong and successful women. Although there is a strong case to be made for men to mentor boys and women to mentor girls, there are

countless examples of women mentoring boys and men mentoring girls. The important thing is the relationship between mentor and student.

Mentoring lends itself easily to the building of networks especially when mentors assist younger people who, in turn, pass along what they know to their peers, make introductions to their mentors, or decide to pass along what they know by mentoring someone else. Building and belonging to a mentoring network can be a powerful tool that levels the playing field for its members. Mentoring can be taught as an extension of service leadership, and when a network is based upon strong foundations of service leadership and character, it becomes a privilege to be able to help others. Networking groups can reach across racial and class divides, generations, and genders. By celebrating the power of diversity that network can be even more powerful. Look out “Old Boy Network,” new world networking provides the privilege of helping people everyday. In this way, networking based on service leadership is a kind of lateral mentoring.

The world is changing at an increasingly rapid speed. The truth is that we do not know what the world will look like when our high school students are adults. Many of the challenges that they will face are beyond our present day view, but we do know that leadership and character will always be important to their success in life. The opportunities for leadership and need for people of character are everywhere. Let us help our young people meet those opportunities for leadership with more arrows in their quiver than the slap in the face, splash of cold water, and the hope that things will miraculously be better in the morning that was offered to Timothy Piazza.

1.3. Creating a Culture of Character Development and Leadership in Schools

In order to be effective, any program in character development and leadership must do more than introduce concepts in self improvement and provide some opportunities for practical

leadership experience for some of the students; rather, it must create a school culture based on character development and leadership for everyone in the school community. Such a culture can be built by creating an honor culture that sets a high standard for those in the community while recognizing the dignity of all. In order to complete the research for this project, interviews were conducted with four administrative heads of school; Dr. John Nagl, Headmaster of The Haverford School in Haverford, Pennsylvania; Ed Liu, Assistant Principal at Eagle Academy in the Bronx, New York; Laura Gauld, Head of School, and Director of Family Education Programs at Hyde School in Bath, Maine; and Dr. Gordon Bryson, former Head of the Upper School at Hawaii Preparatory Academy in Kamuela, Hawaii. In addition, interviews were conducted with Billy Hawkey, Assistant Director of Admissions and Assistant Varsity Soccer Coach at The Pennington School in Pennington New Jersey, and Lieutenant Commander Danielle Litchford, USN, Professor in the Department of Leadership, Ethics, and Law at the United States Naval Academy in Annapolis, Maryland. Each of these educators are engaged at some level in what Dr. Nagl referred to as “the intentional integration of character, leadership, and service” into the culture of the institutions they serve” (Shiber, 2016, p.3).

All independent high schools seek to enhance the character development and leadership skills of their students and most, probably, do a fair job. They have school mottos which espouse their ideals. At the Pennington School, the motto “Honor, Virtue, Humility” is featured on the school’s logo. Taken from the names of three gates at England’s Cambridge University, Pennington once also featured three gates that were engraved with the words. When new campus construction required the demolition of the gates, the engraved marble keystones were converted into benches on the school’s central pathway. An honor society, known as the Gateway Society, inducts members of the junior and senior class that exhibit the three traits.

Similarly, at The Haverford School, twenty-four core values are carved in stones along the Walk of Virtues. Students see them every day and are able to walk the path of virtues. At the Lawrenceville School, a coeducational boarding school in Lawrenceville, NJ, the motto, Virtue and Success, is inspiration for an ongoing discussion in the blog of the Dean of Students. In addition, these schools, like their contemporaries, are stocked full of educators who are expected to lead by example and model the kind of citizenship, commitment to lifelong learning, and virtues upon which their respective schools were founded. What the educators who were interviewed for this paper discovered, is that putting some of the right pieces in place and allowing students access to a good and ethical environment was not enough to see a return on the investment. There is too much competition for the hearts and minds of young people today to have character and leadership win out by chance or through osmosis. Wiseman (2016) wrote about the magical hold that popularity can have over adolescent girls who view popularity as the key to happiness which is often fueled through the social media platforms which the girls use to create and track their popularity. This behavior is a key component in what is now commonly referred to as the “mean girl syndrome” (Wiseman, 2016, p. 25) and it is not the only sign that young people are in need of help with their character development and leadership skills. Boys also suffer from anemic character development and lack of leadership skills. Wiseman (2013) explained that fraternities on college campuses have been unpopular with college and university administrations for many years. Recounting tales of boorish, sexist and racist behavior associated with fraternities, Wiseman (2013) conceded, that young men and women do not start out as sexist, racist jerks; these things are learned behavior (Wiseman, 2013, p. 25). Wiseman (2013) explains that most of the young men who give fraternities a bad name probably live life in the mainstream, are nice to their mothers, and are protective of their sisters (Wiseman, 2013, p.

25). Wiseman understood that there were guys in fraternities who didn't want to go along with sexist behaviors, but, of course, their silence is compliance.

Laura Gauld, a Hyde graduate, parent, school counselor and current Headmaster sees the cultural stage students face, this way, “In the pre 1960’s world, home takes care of home, and school takes care of school. They supported each other. If a child got in trouble at school, the parents supported the punishment/correction. Now we have a broken trust between home and school” (personal communication, July 12, 2018). Also, Gauld explained, when kids got home, when they went to bed at night, they were safe in the home culture. This is a culture which is separated from “youth culture”. Gauld defined youth culture as the culture of social media, bullying, drugs, sexualization, and outrageousness (personal communication, July 12, 2018). Gauld explained that through the internet, students are in contact with youth culture 24 hours a day, seven days a week. A child who sleeps with his phone is never disconnected from youth culture (personal communication July 12, 2018). In addition, Gauld said that for many parents, their greatest fear is of losing the child to the youth culture trap (personal communication, July 12, 2018). At the same time, adult culture is no longer focused on character, virtues, honor and hard work, but instead is focused on appearances, and achievement (SAT’s, college admissions, travel sports). Gauld sees parents everyday who want their kids to have character, integrity, confidence, self esteem, principles, and happiness, but they reward grades, scores, athletic achievement, and image preservation (personal communication, July 12, 2018). “Kids sense the hypocrisy of this and that bolsters the draw of youth culture” (L. Gauld, personal communication, July 12, 2018).

Covey (1998) attributes the difficulties with developing good character in adolescents and young adults on all of the competing interests which draw young people’s focus away from

being good people. He advised young people to look at the issue this way, and ask themselves to determine the driving force of their lives, their life center. Some of the more popular life centers for teens Covey explained, include friends, material things, romance, school, parents, sports, hobbies, heroes, and work. Covey (1998) explained that young people are drawn away from what educators feel are their core values when their lives are centered on other goals or fixed on other priorities. In addition, he argued that the pursuit of excellence in some areas at the expense of having a well-rounded development in many areas of life runs dangerously close to behaviors like obsession that young people should avoid. To offset these distracting life centers, Covey (1998) recommended that successful young people center their lives on principles. Principles never let anyone down. No one ever failed because they insisted on doing the right thing. In addition, Covey pointed out that people who focus on living a life of principles often are the people who end up with the sports recognitions, financial success, real friends, fulfilling lives, and happiness which were the goals that most young people are seeking anyway. One reason Covey (1998) recognizes, people shy away from living a principled life is that it is often more difficult, especially when people who cut corners or cheat are often viewed as getting ahead. He explained that young people need to see that the liars and cheaters do not win out in the end, even if they have initial success. This sentiment is echoed by Admiral John McRaven, USN, Retired who recently served as the Chancellor of the University of Texas. McRaven was the highest ranking Navy SEAL and leader of U.S. Special Forces and was in command when the United States killed Osama Bin Laden. In his post military career, he has been a highly regarded and sought after speaker on topics of leadership and habits of mind. In a December, 2016 interview, McRaven discussed what makes for successful leaders and organizations and said, “It is about doing things that are moral, legal and ethical and I tell my staff and my folks in the

military, we have to do things that are moral, legal and ethical. If you build an organization, and you deviate from any of those three, you may be successful for a while, but at some point in time, that organization will collapse” (McRaven, Interview of 12/2/2016). McRaven’s comments support Covey’s suggestion that people and organizations most benefit from doing things in a moral and ethical way and, as McRaven suggests, the message needs to be a constant. In schools, that means building a culture based on doing things that are moral, legal and ethical.

Building a school culture based upon doing the right thing requires the intricate balancing of two competing philosophies, honor and dignity. A culture based on honor is one in which the individual surrenders personal freedom in order to follow a code adopted by the whole. By following the code, one builds a reputation for being honorable and maintaining that reputation is one of the key motivations for following an honor code. We honor those who follow the code and we shame those who disregard them. For this reason, any affront to one’s reputation threatens to diminish one’s honor and so, honor bound, one must defend one’s honor. This is how duels came into being and where honor cultures and dignity cultures begin to rub each other the wrong way. In today’s America, we do not resort to violence, and shaming someone who does not follow norms makes everyone uncomfortable and flies in the face of allowing for people’s personal liberty.

The United States is largely a dignity culture. Dignity cultures have their origin in the Enlightenment. They are based on the concept that all people are entitled to respect and have a right to dignity. This concept is central to the Constitution of the United States, and although there is no enumerated “right to dignity” in the Constitution, many jurists, like The Honorable Bernice Donald, Judge on the United States Court of Appeals for the Sixth Circuit, in her comments to the Symposium for Dignity Rights and Environmental Justice held at Delaware

Law School in April of 2018, say that the day is coming when a right to dignity is upheld by the Courts under the Fourteenth Amendment. It is important to note, Donald explains, that since the drafting of the U.S. Constitution, more than 160 countries have included a right to dignity in their constitutions and the United States supported its inclusion in The International Bill of Human Rights of the United Nations (personal communication, April 10, 2018).

Dignity cultures struggle with some of the concepts of honor cultures. For starters, honor cultures limit the liberty of their members. In their extremes, Sommers (2018) said, honor cultures may place more emphasis on the code of honor than on the rule of law resulting in behaviors like violence, dueling, and revenge. In honor cultures, respect is hard to earn, while in dignity cultures, respect is an inalienable right. In traditional honor cultures, respect and praise are not a matter of right. McKay (2015) explained honor must be earned by acting through and with the group's honor code. During the Enlightenment thinkers began to forward the idea that all people had certain unalienable rights that they were born with and which could not be taken away. This, according to McKay (2015), along with the ancient Greek idea of democracy as a superior form of justice, brought about the gradual move away from the eye for an eye concept of honor. For these reasons, honor has fallen in popularity in modern America.

In spite of these conflicts, the framers of the Constitution, who were the greatest catalysts for the creation of dignity cultures today, were able to strike a very workable balance between the forces of honor and dignity. McCullough (2017) in an address at a 1994 Independence Day Naturalization Ceremony at Monticello, the home of Thomas Jefferson, explained it this way, "To Jefferson, the Revolution was more than a struggle for independence it was a struggle for democracy and that's why what he wrote was truly revolutionary. Why do some men reach for the stars and so many others never look up? Thomas Jefferson reached for the stars: 'We hold

these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. --That to secure these rights, governments are instituted among men, deriving their powers from the consent of the governed..." (p.28). McCullough (2017) is recognizing Jefferson's contribution, through the Declaration of Independence, to creating one of the first dignity cultures in the modern West. His words are the catalyst for the cultural shift away from honor cultures in democratic nations. As Americans, it is part of our fabric to stand up for the dignity of man. McCullough explained that these thoughts were very much on the mind of Abraham Lincoln when he faced the issues of states rights, slavery, and the Civil War. "all honor to Jefferson," wrote Abraham Lincoln on the eve of the Civil War, "all honor to the man who, in the concrete pressure of a struggle for National Independence by a single people, had the coolness to forecast and capacity to introduce into a merely revolutionary document, an Abstract truth, applicable to all men at all times"(p.29). But it is clear that in introducing the concepts of man's inalienable and inherent dignity, these men were not abandoning honor. Lincoln wishes to "honor" Jefferson for his brilliance in drafting the Declaration of Independence. That document, and the men who signed it, as McCullough (2015) explained, are steeped in honor as well. McCullough (2017) explained that the signers of the Declaration of Independence, were staking their lives on what they believed, pledging as Jefferson wrote in the final passage, "Our lives, our fortunes, our sacred honor" (p. 31). Jefferson was, in McCullough's eyes, making the recognition and defense of human dignity a part of our code of honor. Jefferson and the other founding fathers were bound by honor in that their honor was their reputation and good name. When men of honor give their word, it must not be broken. This was their code of integrity and

leadership, McCullough (2017) explained. Dignity thus calls for recognition of the value of every human being, while honor calls for us to defend and ensure such dignity.

This call is at the heart of the mission taught to future naval officers at The United States Naval Academy. Litchford explained that in America today, Midshipmen come from diverse environments where, often, honor is a foreign concept (personal communication, August 1, 2018). “We tell them that honor does not exist in a vacuum. In America today, we have moved away from a community and village mentality. Today we are in a very individualistic mentality. That puts a problematic spin on honor” (Litchford, personal communication, August 1, 2018). During Plebe Summer, upperclassmen and officers introduce the new Midshipmen to a culture in which honor and liberty coexist. Litchford said, “We are able to reconcile that tension (between honor and individual liberty) by showing that we are successful when we recognize that, individually we can be successful only when we are successful together. We immerse them (Plebes) in a team environment. This allows us to reconcile individualism and honor. They learn that the team is the important thing and I am only successful if I am part of a team” (Litchford, personal communication, August 1, 2018).

In most high schools, sports teams are one of the last remaining places where honor groups are recognized. It is clear that the teams represent the schools for which they play. In team sports, players depend on each other to accomplish common long-term goals. Opponents are obstacles to those goals, and teams love to rally around a common enemy. Sommers (2018) explained that rivalries can be rallying points for teammates and for fans. According to Sommers, it is clear that we value honor cultures in this context and we value the lessons taught through team sports (Sommers, 2018, p.88). The trick is to take those lessons learned through team participation, and extend them throughout the school, community, and beyond.

The universal qualities of liberty and human dignity, recognized by Lincoln in Jefferson's writing, are what allow us to take the value of face to face interactions in smaller honor groups and apply them to the idea of universal and inalienable human dignity. Individuals can truly belong to a family, sports team, gang, class, or school group. Sommers (2018) argued that applying this approach on a global scale can be difficult because people do not typically feel connected to all of humanity except in the most abstract and metaphorical manner because of the scale and lack of individual connections (Sommers, 2018, p. 88). By maintaining a sense of personal honor within a smaller honor group allowing for the dignity and liberty of all people simply by the fact that they are people, we can harvest the universal power of what Jefferson and his contemporaries were able to put into motion. Our dedication to these principles today is what can complete their work.

Writing a commitment to the dignity of all people into a code of honor is part of the puzzle of bringing honor and liberty back into sync with one another, but it is not the complete solution. Those factors of honor cultures which most conflict with dignity cultures--revenge, resorting to violence to protect one's reputation, shaming of those who fail to follow the code--all serve important roles in the maintenance of honor cultures. None of these behaviors will find a place by the fire in our nation's schools. In fact, along with drug use and teen sex, they probably fill out any headmaster's top five of the things that can lead to a bad day at work. On the other hand, those factors all serve vital roles in honor cultures. The solution to this divide, argued Sommers, is the introduction of restorative justice programs which are very similar to governance systems in traditional honor cultures but incorporate nonviolent, final agreements for the solution of conflicts in a community (Sommers, 2018, p.171). The concept of restorative justice is also championed by Zehr (2015) who explained that restorative justice is a system by

which wrongs are identified and acknowledged so that those who are wronged may be able to grieve their losses, tell their stories, and have their questions answered in a way that allows their harms and needs to be addressed, and those who have done wrong to accept their responsibility and take what steps are possible to repair the harm done to others (Zehr, 2015, p. 93). It is usually achieved through restorative justice encounters, conferences, or circles, where victims and offenders are face to face with supporting casts for each and a trained facilitator. Zehr states that the goal of these restorative justice sessions is to create understanding, foster accountability and repair harm (Zehr, 2015, p. 30). This is achieved, by keeping the interests of the victim in the forefront, encouraging offenders to take ownership for the harm caused and to understand what they have done, and by promoting dialogue between victim, offender and the community at large (Zehr, 2015, p. 31-35). Sommers (2018) discovered that restorative justice practices actually build communities rather than just strive to preserve them. He argued that conflicts should be viewed as opportunities for social engagement and active group participation and because modern non-honor cultures try to avoid these conflicts all together, we miss the opportunity to build community (Sommers, 2018, p.91). These programs also buck the trend of expulsion which often pushes the job of healing off to the next school that accepts the student. Sommer's (2018) took issue, for example, with the zero tolerance policies in schools that were put in place to eliminate fighting and bullying (Sommers, 2018, p.91). Zero tolerance policies reduce school violence, but they also lead to a proliferation of student suspensions and, Sommers argued, create a school to prison pipeline for low-income students (2018, p.91). The results, Sommers explained, are a disproportionate percentage of people of color living in incarceration, a deeply unfair prison system and the highest prison population in human history (Sommers, 2018, p.91). Although most independent schools do not have problems with violence, they do

have other issues like drug use, academic dishonesty, bullying, and racial conflict, issues which could all benefit from restorative justice practices. At the same time, restorative justice removes the practices from honor cultures that dignity cultures find objectionable, while maintaining honor as an important factor in creating communities steeped in honor, virtue, integrity, dignity and excellence.

The mission, then, is to develop a school culture built on honor and dignity that will allow character development and leadership to become core values of everyone in the school community. Only through creating a culture of honor and dignity will a school community be able to successfully navigate the world of competing interests that our students live in today. In part two of this paper, I will set out a comprehensive, four-year, school-wide program for an independent school, which uses project-based learning and a school culture based in honor and dignity to allow students to grow into people of character and effective leaders.

CHAPTER 2

A PROGRAM CREATING A CULTURE OF CHARACTER DEVELOPMENT AND LEADERSHIP

In order to present a model for creating a culture of comprehensive character development and leadership for independent schools, I have created a fictional institution, Heckamore School. This will allow me to refer to program components at “Heckamore or Heckamore School” rather than saying, “the program that I would propose for independent schools.” A Heckamore is not a thing. The name is an anagram for three of my great aunts, Helen, Katherine and Molly Reilly, which was used by my great grandfather to name a road in a residential development he built in the early 1900’s. The road still exists in Bala Cynwyd, Pennsylvania. Later, my grandfather used the name for Heckamore Farm, a gentleman's farm in upper Bucks County, Pennsylvania, that my father’s family used as a vacation home.

Heckamore School sits on the grounds of what was formerly Heckamore Farm. It is an independent day school consisting of 400 students in grades nine through twelve with one hundred faculty and staff. Heckamore has a diverse student body drawing students from upper Bucks County and from its nearest city, Allentown, Pennsylvania. The student population is 49% white, 26% African American, 11% Hispanic, 10% Asian, with 4% of the student body identifying as other than from one of the groups enumerated. Heckamore families pay tuition of \$30,000 per year with 28% of the student population receiving some sort of financial aid. Two students in each grade attend on full academic scholarships. The school provides a full range of opportunities for extra curricular activities and a competitive athletic program.

2.1. Parental Involvement

One of the challenges in building or changing the school culture at Heckamore School is gaining the support of the parents. This is an issue which is at the forefront of the Hyde School,

a coeducational boarding school in Bath, Maine. Hyde has a comprehensive leadership and character development program which is at the center of the school's culture.

In 1966, the school's founder, Joseph Gauld, decided that he wanted to start a school that would turn the traditional way of evaluating achievement on its ear. The Hyde School has built its curriculum and essence on the teaching of character. Gauld realized that for students to even enroll in such a school, he would need a significant amount of parental buy-in. Today, while Hyde enjoys an excellent reputation as a college prep school with a premiere character development and leadership focus, it also has a reputation for being a top "second chance" school which allows students who have struggled academically or personally in their past school life. The focus on parental involvement remains central to the school's culture. As Laura Gauld explained, "Great teaching will not overcome poor parenting" (Gauld, personal communication, July 12, 2018). At Hyde, therefore, in order to get students on the right path, they seek to get families on the right path. Even though Hyde is primarily a boarding school, Hyde runs a series of parent workshops, regular regional meetings, webinars, and journaling exercises for parents in the school community. They also have two parents' weekends that include workshops where families work on reaching better family dynamics. These workshops and activities, Gauld said, are centered on Hyde's 10 Priorities for families which are: "1) Truth over harmony, 2) Principles over rules; 3) Attitude over aptitude; 4) Set high expectations and let go of outcomes; 5) Value success and failure; 6) Allow obstacles to become opportunities; 7) Take hold and let go; 8) Create a character culture; 9) Humility to ask for and accept help; and, 10) Inspiration (Gauld, personal communication, July 12, 2018). Gauld finds that, "95% of parents will put their ego to the side for the benefit of their child. Once they do it, they help their kids, but they also find their own lives improving"(Gauld, personal communication, July 12, 2018). The program,

Gauld explained, “empowers parents, and most find that they are freed from guilt, fear and the urge to be in control. They surrender these things to allowing kids to find out what they are ultimately meant to do with their lives” (Gauld, personal communication, July 12, 2018).

At the Haverford School, a non-sectarian all-boys day school in Haverford, Pennsylvania, they have also revamped the school’s focus to create a culture of character development and leadership. Haverford begins their leadership and character development program with some exercises from a workbook series. The workbook includes work for students to complete at home with their families. Parental involvement is important, but it is also a moving target. “Overall”, Nagle said, ‘parental involvement goes as you would expect. For parents who ‘buy in’, the program is rewarding and successful” (Nagl, personal communication, July 25, 2018). For parents who are too busy to engage in the at home portion of the leadership and character development program, the heavy lifting for developing a culture of character development and leadership falls onto the school to complete.

At Heckamore School, the program for parental involvement borrows a little from both schools. First, all publications and media generated by the school feature aspects of the character development and leadership culture at the school. Clearly, if the program is working, it is a great selling point for admissions and an enhancement to the school’s reputation. More importantly, however, it is most likely that the school will achieve buy-in from families as the school attracts families that choose Heckamore for the character development and leadership program for their children.

Two times a year, first time students at Heckamore will take part, with their families, in workshops designed to educate students and parents alike on the house system, restorative justice program, and honor concepts at Heckamore. Those workshops will be led by sophomore

students enrolled in the Sophomore Leadership and Character Development, semester long course, giving those students an opportunity to take on a leadership role under the supervision of the faculty member teaching the class. The goal of those workshops will be to provide familiarity with all aspects of the program, its expectations, and projected outcomes.

Finally, the faculty leaders of each house will publish quarterly newsletters (one from each house) providing highlights from the program during the previous quarter and keeping the families informed about upcoming events like projects in community service, sustainability, social justice, athletic leadership and the various academic clubs.

2.2. The House System

We are all familiar with Hogwarts School of Magic and Wizardry from J.K. Rowling's Harry Potter series. On their first night at Hogwarts, newly admitted students are welcomed to a great feast, and before the meal is served, they are ceremonially “sorted” into four houses: Gryffindor, Hufflepuff, Ravenclaw, and Slytherin. Each of the houses, named for the original founders of the school, has its own sense of history and its own peculiar quirks. The house system comes out of the boarding school tradition and is still used extensively in boarding schools all over the world. More than simply boarding arrangements for students away from home, the house system provides a great opportunity to introduce a positive sense of competition among the student body and is a natural fit for creating honor groups and a school-wide culture based in honor.

David C. Banks created a house system at Eagle Academy, a sixth through twelfth grade, all-boys public school in the Bronx that he founded. Banks explained that when students enter Eagle in sixth grade, they are assigned to one of three ‘houses’, groups that are named after male role models of color: Roberto Clemente House, W.E.B. Dubois House and Malcolm X House

(Banks, 2014, p. 60). Similar to the houses named in the *Harry Potter* series, students and their houses share a common destiny of success and failure. Banks explained that the key to the house system is that the students are part of a larger family, and the house has a stake in their well-being, development, and future (Banks, 2014, p. 60). This is a positive aspect surviving from traditional honor cultures described by Sommers and McKay. McKay explained that traditional honor does not have to conflict with individual liberty, because participants in honor groups agree to live by a set standard, but do so willingly (McKay, 2015, p.120). Honor groups create a culture of positive peer pressure and mentoring.

In addition, at Eagle, Banks created, what former U.S. Women's soccer coach Tony Diccico (2002) called "The Competitive Cauldron", daily scorekeeping of achievement in each house which creates a system of competition for the students (Dicicco & Hacker, 2002, p. 78). Banks explained that at Eagle, when students miss homework assignments, their houses lose points and when students succeed, their houses celebrate with them (Banks, 2014, p.61). Everything the student does gains or loses points for his house, and the system records each action publically (Banks, 2014, p.61). A system like this is what raised the level of women's soccer in the United States into the best in the world. DiCicco explained that it is important to create a balance in the competitive environment so that it creates interest and fun but does not cross the line into obsession or into attitudes that drive teams apart (Dicicco & Hatcher, 2002, p.15). At Eagle, Associate Principal Liu explained, "competition is introduced with the goal of creating pride and unity among the boys in the same house. Boys see themselves supporting each other and reach academic success in their goals" (Liu, personal communication, July 28, 2018). McKay would recognize the house system as the creation of smaller honor groups within the greater school community. Bank's description of what is happening in the houses at Eagle

Academy seems to support that idea. Everything in the house system is designed to build loyalty and teamwork for every member of the house. The students develop enthusiasm for competitive games which encourages a feeling of responsibility to the group to energize and focus their studies, just as it does in team sports. In the end, at Eagle Academy, Banks said, the desire to earn points for bragging rights for the group and the effort needed to remain in good standing within the house, drives the boys' performance at school (Banks, 2014, p. 61).

At Heckamore, students are divided up into houses when they are registered for orientation (Gateway Week). The houses are named for Rosa Parks, Neil Armstrong, Malala Yousafzai, and John F. Kennedy. Each house has 100 students and boys and girls are dispersed equally in the houses. Within each house are ten honor groups (Advisories), five male and five female. The honor groups are used any time the house needs to break down into smaller units for instruction, projects, and as part of the school's regular Advisory system to discuss things like academic performance and course selection. In addition, the house system is the basic unit for the restorative justice program at Heckamore School.

The houses are guided by a member of the faculty who serves as House Dean. In addition, each honor group within the house is led by a member of the faculty who serves as a House Honor Group Advisor.

Academic performance is tracked by each honor group so that scores for the houses are calculated by the performance of each honor group. The performance of any individual student is tracked and recorded only as part of his or her honor group. If the honor groups perform well, then their houses will be awarded points. Categories scored include GPA, homework completion, dress code, performance in leadership and character development projects, performance in school Olympics, and appropriate use of technology. Points for effort or

outstanding performance in other areas may be added by the Headmaster, Dean of Students, or House Dean.

Each house will have its own character and peculiarities developed over time and that may change as the House Dean sees appropriate. Some of these things will be discussed below.

2.3. Orientation

At Heckamore, the school year begins at an orientation program for incoming students. Both Haverford School and Eagle Academy each have different programs entitled “Summer Bridge” which is an orientation designed to acquaint new students with the school culture, their teachers and future classmates. At Haverford, the program is a week long while at Eagle, the program lasts four weeks. Both programs share the emphasis of building a community at Summer Bridge. At Eagle, Banks explained that although Summer Bridge was designed with academic components, its real purpose is community building. The program does not center on curriculum but instead is focused on community building, beginning key relationships between students and students and students and faculty (Banks, 2014, p.69). Part of that community building includes learning to follow rules, buy-in to a system of teamwork, and develop a shared sense of honor. There is a dress code for Summer Bridge which, although less formal than the school year attire, creates a sense of unity and conformity. Banks said that the introductory program explains rules, introduces the culture of the school and transitions students into the community (Banks, 2014, p.63-64). Summer Bridge also raises the bar on how each student is expected to present themselves at school and in the larger community. Banks said that students learn basic social cues and manners like looking someone in the eye and shaking hands (Banks, 2014, p.64). Perhaps the most powerful expression of the building of community at Summer Bridge is the memorization and recitation of a poem. Banks wrote that the task is more

than an exercise in memorization; it is a taste of the kind of rigor the students will face in the classroom. One of the earliest introductions to this rigor happens in Summer Bridge when students are asked to memorize the poem *'Invictus'* by William Ernest Henley, and to deliver in unison as a class (Banks, 2014, p.60). Banks (2014) described the end of the Summer Bridge program and a completion ceremony, which is an important component of creating a sense of honor in the community culture. The Stepping Up Ceremony marks the beginning of the students' lives as part of the greater Eagle community. Banks explains that the ceremony of gratitude allows every student to thank those who helped him meet the challenges he faced. Symbolically, before they are formally invited to come back in September as Eagle students, they are presented with their freshman ties (Banks 2014, p.66).

At The Haverford School, the one week long Summer Bridge program is held along with the incoming students from sister school, Agnes Irwin Academy, with whom Haverford has maintained a close relationship for decades, including cooperative efforts, shared student families and even shared board members. The program, which runs from 9:00 to 3:00 each day, features introductions to the schools' values, culture, expectations, and rules and regulations including the honor code. The incoming students engage in team building exercises, instruction, group discussions, daily meals and social time. Haverford's Summer Bridge is run by the Dean of Students and a handful of teachers from both schools. Nagl explained that the goal of the program, like the Summer Bridge at Eagle Academy, is to transition new students into the school community and remove some of the angst from coming to a new school (Nagl, personal communication, July 25, 2018).

At Heckamore, incoming students attend a five-day, 8:00-3:00 orientation program called Gateway Week. Students receive, with their registration, a special house T-shirt which was

designed by their house in the previous year's school Olympics. The shirts are an introduction to the school's and their house's traditions in character development and teamwork and are worn during Gateway Week. The House Deans and four seniors from each House plan the activities. From the beginning, students are organized into their Houses. In the first week, they hear from the Headmaster, and take care of all school paperwork and other preparations for the school year like email accounts, computer login procedures, books for class, schedules and other administrative functions. Each day, the Houses complete team-building activities and familiarize themselves with the school, its history and traditions. All students will complete a low ropes course during the first week as well.

Each of the houses at Heckamore has its own house poem. At Rosa Parks House, the Poem is "Invictus" (with a nod to Eagle Academy); at Neil Armstrong house, the poem is "Still I Rise" by Maya Angelou, while Rudyard Kipling's "If" is the poem of the Malala House. At the John F. Kennedy House, Heckamore students chose Lincoln's "Gettysburg Address" as their house poem. During Gateway Week, the students at each house will memorize their house poem.

During Gateway Week, the students are also introduced to the honor code. Seniors introduce the language of the code, discuss it with students, and participate in a Gateway-wide conversation circle where the incoming students learn the application of, and ways to avoid running afoul of, the honor code. In addition, along with the honor code, students will be introduced to restorative justice circles to handle issues arising from the honor code.

The concept of conversation circles, their procedures and uses are introduced and practiced during Gateway Week.

The week finishes with an activities fair highlighting school clubs and fall sports offerings, a Gateway Week barbeque, and the presentation of each House's poem by the incoming students. The next time the students will perform the poem together is at the school's Convocation Ceremony on the first day of school when they will be introduced to the other members of their houses and join them in the recitation.

2.4. Honor Code

Honor codes are the familiar backbone of honor groups. McKay (2015) sees honor codes as being a necessary component of building an honor group or revitalizing honor in a community. He explains, "An honor code based on moral virtues and character traits can only survive when the necessary virtues and character traits are agreed upon by the culture as a whole; besides intimate, face-to-face relationships, the second key element that makes a traditional honor culture possible is a shared code" (McKay, 2015, p.89). McKay sees honor codes as a way to build positive peer pressure. According to McKay, social pressure, the very thing that drives honor, is more powerful than rules and laws and getting people to do the right thing. Members of an honor group will voluntarily modify their behavior to remain in the good graces of the group (McKay, 2015, p. 113). For example, McKay cites the honor code at Brigham Young University which all students sign, which states that they agree to be honest, to avoid academic dishonesty and misconduct in all its forms including but not limited to plagiarism, fabrication or cheating and other academic misconduct (McKay, 2015, p. 113). Although most academic institutions that have honor codes are addressing academic dishonesty, some institutions are using their honor codes to set standards for character and behavior of individuals in any area that will reflect on the reputation of the institution. This is in line with how McKay sees honor groups operating.

At the Hyde School, the school's motto is really its foundation. Instead of building his curriculum around five subjects, the school is built on five words--courage, integrity, leadership, curiosity, and concern (Gauld, & Gauld, 2003, p.32). This motto ties in closely with the Honor Code at Hyde. Gauld explained that with a program designed as an honor culture, "Hyde addresses two things; 1) Parents; and 2) Peer Culture or the battle against youth culture" (Gauld, personal communication, July 12, 2018). From a practical sense, Gauld explained, "We tell kids that the three things they can control are, attitude, effort, and character" (Gauld, personal communication, July 12, 2018). Hyde's honor code helps kids achieve that. Two principles guide the honor code at Hyde. First, Gauld said, at Hyde, they live by the rule, "We help others achieve their best" (Gauld, personal communication, July 12, 2018). Using the mantra of "I am my brother's keeper," students are required to talk to their peers when they see things that concern them, and turn them in if they are not on the right path (Gauld, personal communication, July 12, 2018). This process is facilitated, Gauld said, by "Discovery Groups and Concern Meetings as well as by curriculum requirements" (Gauld, personal communication, July 12, 2018). Concern Meetings are special meetings that may be called by anyone in the Hyde community if they see that another person in the community is struggling. This brings the idea of being "your brother's keeper" into tangible reality. Concern Meetings are remarkably similar in design and practice to restorative justice circles used at Eagle Academy and which are called for as a way of reconciling honor cultures with liberty/dignity cultures by McKay and Sommers. In addition, this approach may prove as a much more effective way to maintain cooperation in the event of honor code violations because Concern Meetings maintain allegiance to classmates and do not have the rigid no-tolerance policies that, according to Shaw leave honor code

violators with no incentive to tell the truth because their expulsion is inevitable if they confess their wrongdoing (Shaw, 2012, p.16).

The second concept, which is adopted as a way of life at Hyde and which helps its students be their “Brother’s Keepers”, is the idea of inner leadership: developing leadership from within. Hyde promotes the idea that, as Gauld explained, “we are all gifted with the unique potential that defines our destiny” (Gauld, personal communication, July 12, 2018). More formally, Gauld said, “Hyde asks students to take a ‘Positive Post Pledge.’ The pledge requires that students only use technology in a positive way. This includes posts on social media, interpersonal email, and other forms of media sharing. We also expect students not to let technology interfere with their studies, athletics, or community involvement” (Gauld, personal communication, July 12, 2018). Ultimately the school strives to create a living peer culture where the students participate by looking out for each other. The Hyde School’s approach combines the reporting elements of the Honor Code and the flexibility of the Honor Concept. The use of the concern circles addresses directly the suggestions made by Sommers and McKay that modern honor groups incorporate restorative justice practices to make honor more approachable.

At the Haverford School, the honor code brings in the flexibility of the Honor Concept and drops the requirement to report violations from classmates seen in other honor codes. It states, “WE WILL STRIVE TO BUILD A COMMUNITY BASED ON RESPECT, HONESTY, AND COURAGE” (Haverford School Webpage, 2018). In addition, Haverford provides some practical guidelines to help students learn to handle ethical questions and stay within the confines of the honor code. Their handbook reads, “The following questions are guidelines to help members of The Haverford School community make the right choices:

- » Does this action mislead or deceive?
- » Does this action give me or others an unfair advantage?
- » Does this action deprive another person of his/her rightful property?
- » Does this action hurt or disrespect another person?
- » Does this action bring discredit to The Haverford School community and reputation?

Although the above questions are not part of the formal Honor Code, they are essential to helping students live by the Honor Code”

(https://www.haverford.org/uploaded/School_Life/Community/HonorCodeBooklet2012v1pages.pdf).

Haverford’s use of the word “Strive” in its honor code and the absence of a requirement to report on the violations of the honor code by others is more of an honor concept. Like institutions which tie their honor codes to their school mottos, Haverford actually incorporates their motto into their honor code. The guiding questions also speak more to the honor concept idea of encouraging the development of character rather than strict adherence to the rules.

At Heckamore School, the honor concept incorporates the following:

- An affirmation to tell the truth, maintain academic integrity, respect others and their property, and to help maintain those standards throughout the Heckamore community.
- An affirmation that every member of the community will uphold the standards of the honor concept.

All violations of the honor concept shall be referred to the Restorative Justice Council. The Motto of the school is: Honor with Liberty and Dignity through Service.

2.5. Restorative Justice

When Sommers (2018) was looking at ways by which society could revive and engage with a culture of honor, it was clear to him that our society’s movement away from honor was a contributing factor to the pathway to prison and our epidemic of mass incarceration in the United States (Sommers, 2018, p.177). One of the gateways to that path is that zero tolerance policies regulating behavior have led to a massive disproportionate number of suspensions for minority

and especially African-American students. Sommers argued that the suspensions have created the school-to-prison pipeline that exists in minority cultures (Sommers, 2018, p.177). Sommers looked at the justice practices of honor cultures and discovered that they were remarkably similar to the restorative justice practices that are practiced by indigenous cultures all over the world (2018, p.171). While our criminal justice system, and in parody, the disciplinary system in most independent schools, relies on set written policies, rules, and prescribed punishments, in honor cultures, justice is metered out in particular and local doses. The sense of justice in honor cultures, according to Sommers, is grounded in customs and beliefs of the parties involved in the conflict and in their surrounding community (2018, p.158). While we tend to view crimes as an offense against the state and violations of school rules as a violation against the standards set by the school, in honor cultures conflicts are seen as between only the offenders and the victims, Sommers explained (2018, p.158). In both honor cultures and dignity cultures, however, the goal of justice is to fix the conflict between individuals and set things right for the community. A justice system based in honor and restorative justice is more effective, as Brett McKay would argue, because honor is a more mature moral and a more efficient imperative than obedience. McKay argued that social pressure derived from honor concepts is more compelling than rules and laws are in getting people to do the right thing (2015, p.113). The whole purpose of creating a program for character development and leadership in schools is to teach students to become better people, young men and women of character. A disciplinary system based in restorative justice is a more effective teaching element than simply removing an offender from the school community permanently or for a shorter duration. Restorative Justice does not need to completely replace our regular system of justice or the rule of law. In schools, the system could

effectively be limited to violations of the school's honor code as a way to support and enhance the positive peer pressure of honor that McKay highlights.

The model for such a system is already clearly defined. Sommers said that most models for restorative justice have a victim, an offender, and a mediation conference or restorative circle in which the victims, offenders, and other affected individuals examine the events that have taken place, look at the harm caused, and try to work out a resolution which addresses those things (Sommers, 2018, p. 171). When everyone involved has had a chance to speak, Sommers said, parties can ask questions, relate the harm inflicted, and the offenders can take responsibility for their actions (Sommers, 2018, p.171). Although participation is required, the restorative justice circle is more organic than what we see in our modern justice or disciplinary systems. Violators of laws or rules are not forced to apologize or to express remorse, and they may or may not answer the victim's questions, but they are given the opportunity to do so. When apologies, requests for forgiveness, or real dialogue do happen, they are powerful because they are voluntary. After speaking, the solution is something that is determined by all of the participants in the restorative circle as the participants try to come up with ways to repair the harm through restitution and community service. Sommers explained that it is important that restorative circles repair the honor of the victim and that they allow a path for the offender to restore his or her honor as well (2018, p.172). Sommers further explained that the successful restorative programs also attempt to reintegrate the offender into the community once they have paid their debts and obligations (2018, p.172). Through restorative justice practices, honor groups build effective mediation and restorative skills and practices which also offer ways for all parties to save face. Although Sommers sees restorative justice as a way to combat tendencies in honor cultures to resort to violence and retribution, the truth is that most independent schools do not have issues

with physical violence. On the other hand, instances of cyberbullying, social isolation, cheating, theft, and drug use are all issues which disrupt independent schools and the lives of everyone in their communities. Restorative justice can be just as effective in combating these issues and more effective in teaching students to leave these influences behind them.

Edward Liu was the Assistant Principal at the Eagle Academy for Young Men in the Bronx, New York, when the administration introduced restorative justice circles to Eagle Academy in 2018. Liu said, Circle Conversations give a voice to students and help craft solutions to their own challenges in the community (Liu, personal communication July 21, 2018). At Eagle, circle conversations are used for any topic, behavior problems, academic performance or conflicts between students. Liu said that the process allows those involved to work together to reach solutions for all involved (Liu, personal communication, July 21, 2018). Liu sees that providing empowerment and voice to the young men in the Eagle community, circle conversations solve problems, teach the students, and support the overall mission to build character and leadership. Circle conversations may be used for any constituency at the school and, for example, may be utilized by the entire faculty, smaller groups or teams, academic departments, the Guidance Team, the school Crisis Team, Administration team, the Student Government. Advisory, parent-teacher conferences and mediation sessions are all appropriate places for circle conversations to be utilized. They may be utilized as a way of celebration, to promote learning, community building, bereavement, support, reintegration following suspension, restorative decision making, conflict resolution, disciplinary action or to create understanding. If the conversation circle is being called to deal with a problem that a student or students are having, the group of people invited may include the students affected, faculty members, and perhaps parents (Liu, personal communication, July 21, 2018).

At Eagle, Liu explained, the conversation circle has elements of formality and ceremony. The group, once assembled, sits in a circle. A facilitator or “Keeper” runs the circle discussion. Sometimes, two Keepers may be used, one to facilitate discussions, and one to make observations about participants’ responses. A “talking piece,” which allows the person holding it to hold the floor, ensures that the speaker may talk and be heard by everyone. The talking piece may be passed around the circle or it may be tossed, “popcorn style” to anyone in the circle (Liu, personal communication, July 21 2018). Liu added that at the center of the circle is placed a centerpiece which provides a point of focus where participants can speak their mind, or leave written expressions if they wish (Liu, personal communication, July 21, 2018).

Liu added that each conversation circle begins with an opening ceremony to allow participants to focus so they can be present and mindful during the session (Liu, personal communication, July 21, 2018). Often the opening ceremony is the reading of a poem, a quotation, a few minutes of silent meditation, a story, a piece of music or a reflection question.

After everyone has had a chance to speak and the purpose of the conversation circle has been achieved, the facilitator will perform a brief closing ceremony to acknowledge the work done by the participants and provide some time for reflection.

Liu explained that Eagle has incorporated a community agreement regarding the use of conversation circles. These ten principles govern the circle conversation process: “1) What happens here, stays here; 2) Respect for the speaker/one voice; 3) Judgment free zone; 4) It is OK to disagree; 5) Be present; 6) Step Up/Step back; 7) Affirmation; 8) Expressing emotions is ok; 9) Be supportive; and, 10) Listen” (Liu, personal communication, July 21, 2018).

At Heckamore School, the community has adopted the Eagle model of conversation circles to address issues that arise in any of the houses and to address all issues arising from

issues with the honor concept whether other disciplinary procedures are called into play or not. Training for the conversation circles is begun during Gateway Week and is used frequently in Advisory meetings (honor groups) and in House meetings.

2.6. Dignity and Liberty

Although the establishment of a culture of honor has dominated our discussion, it should not detract from the fact that we are also a dignity culture, recognizing the dignity of every living person and promoting a reverence for life itself. These principles are incorporated into all aspects of life at Heckamore and are used in the restorative justice practices of the school. A reverence for the Declaration of Independence, the Constitution of the United States and the Bill of Rights and subsequent Amendments is taught regularly. In addition, students will be introduced to the United Nations' Universal Declaration of Human Rights, which includes an inherent right to dignity, not expressly written into the United States Constitution, but included in the constitutions of nations all over the world. The right to dignity is essential to the reintroduction of honor into modern culture.

CHAPTER 3

A COURSE IN CHARACTER DEVELOPMENT AND LEADERSHIP LITERACY

Any school which hopes to build a culture of character and leadership should include a comprehensive course which at Heckamore is offered to sophomores and is called Character Development and Leadership Literacy. The course is a multidisciplinary program designed to increase student literacy about leadership and character, organized into ten units (in a twelve week semester) which allow students to: gain a fundamental understanding of different kinds of leadership; form habits that will enable them to be better leaders; exhibit character traits and virtues that are associated with good leaders; learn what it means to lead and to follow; understand the importance of mentoring and being mentored; appreciate the importance of diversity; experience the value of networking; and, establish a personal code of behavior and leadership. The course will utilize an interdisciplinary approach, and students, working in teams, will receive House points, in addition to personal grades, that will carry some incentive for the team with the highest point total.

3.1. Week 1: What is Leadership?

This unit will provide an introduction to leadership, the different kinds of leadership and what it means to create a culture of leadership in an organization. The unit will utilize:

Selected readings: Handouts on different kinds of leadership.

Video presentations:

The leadership game -- creating cultures of leadership | Drew Dudley | TEDxAnchorage

<https://www.youtube.com/watch?v=EuB9S6fzMig>

Leadership Lessons from Gen. James Mattis (Ret.)

<https://youtu.be/3EYU3VTI3IU>

Gettysburg, Joshua Lawrence Chamberlain Speeches: An approach to Leadership

https://youtu.be/2d2_zeJTJcw

Ken Burns, The Civil War--Day 2 Gettysburg- The outcome of successful leadership.

<https://youtu.be/tmgiFoL0okI>

Start with why -- how great leaders inspire action | Simon Sinek

https://www.youtube.com/watch?v=u4ZoJKF_VuA&feature=youtu.be

How Great Leaders Serve Others: David Marquet at TEDxScottAFB

https://www.youtube.com/watch?v=DLRH5J_93LQ

Positive Power of Servant Leadership | Tom Thibodeau | TEDxGustavusAdolphusCollege

<https://www.youtube.com/watch?v=RC9OwLLW5HQ>

Feature length film: Zanuck, Darryl, *Twelve O'Clock High*, (1949).

<https://www.youtube.com/watch?v=AGEekUoEQUM>

Assignments:

In most weeks, students will create a Team “Notes and Quotes” document featuring quotations from each video and the film with student annotations on context and significance. The documents will be used to complete the writing assignment. Students will write a blog assignment on leadership. (Unless otherwise stated, a blog assignment will be a well-organized five (5) paragraph essay which utilizes examples from the texts written). They will comment on the blog posts of three classmates. The teams with the best Notes and Quotes document each week will receive the highest number of points in the team competition.

3.2. Week 2: Habits of Mind

The first step to becoming a leader is to make sure that you can lead by example. Someone who cannot manage him/herself cannot lead others effectively. This unit will examine the habits of mind of successful people and of successful leaders. The unit will utilize texts, selected readings, and video presentations. Habits of mind will include reading regularly, limiting video games and social media, being proactive, setting goals, organizing and prioritizing, deep listening and choosing our words carefully, understanding when it is appropriate to compete; synergy and teamwork, creating situational awareness, taking responsibility, journal writing, earning friendship, loving to learn, and stepping outside of the comfort zone. Students will write a blog assignment on habits of mind common to successful people and good leaders.

Selected Reading: Hardy, Benjamin. *10 Habits that Change Boys to*

Men. <https://benjaminhardy.com/10-habits-that-change-boys-into-men/>

Yousafzai, Malala. 5 Leadership Lessons: <https://www.fastcompany.com/3052132/five-leadership-lessons-from-malala-yousafzai>

Textbook: Covey, Sean. *The 7 Habits of Highly Effective Teens*, Chapters 1-3

Video: Great leadership starts with self-leadership | Lars Sudmann | TEDxUCLouvain

<https://www.youtube.com/watch?v=vlpKyLkIDDY>

Admiral McRaven 2014 Commencement Address University of Texas

<https://youtu.be/pxBQLFLei70>

Learning to be awesome at anything you do, including being a leader | Tasha Eurich |

TEDxMileHigh https://www.youtube.com/watch?v=NVPxmz_PvUw

Assignments:

Team Googledoc Shared Notes and Quotes

Students will write a blog assignment on Habits of Mind. They will comment on the blog posts of three classmates.

3.3. Week 3: Virtues

In this unit, students will learn about ethics and virtues. Students will explore ethical behavior, integrity and research different virtues (Honor, Virtue, Humility, Scholarship, Integrity, Civility, Tolerance, Altruism, Sportsmanship, Responsibility, Self Discipline). The unit will utilize the internet, video presentations, text reading and a feature film.

Text Reading: Kennedy, John F. *Profiles in Courage*, New York, NY, Harper Collins. (2003). Chapters 1-2.

Videos: Aristotle & Virtue Theory: Crash Course Philosophy #38

<https://www.youtube.com/watch?v=PrvtOWEXDIQ>

Mattis On Ethics:

<https://www.youtube.com/watch?v=O77T5vF8maE>

David Brooks: Should you live for your résumé ... or your eulogy?

<https://www.youtube.com/watch?v=MILWTeApqIM>

Feature Film: Spielberg, Stephen. *Lincoln*, (2012)

<https://www.youtube.com/watch?v=qiSAbAuLhqs>

In addition, students will explore how bringing virtues into action can help them control their lives through the following presentation.

Lesson on Attitude, Effort and Character

How many of us control when we eat lunch? What we eat for dinner? When we get up on a weekday? What we read? What time we go home? When we go to bed?

My point is that there are a lot of things in our lives outside of our immediate control. At the same time, there are three things that are not only in our control, but they can change everything about our lives. Those things are Attitude, Effort, and Character.

- Attitude --
 - at·ti·tude (noun) a settled way of thinking or feeling about someone or something, typically one that is reflected in a person's behavior.
 - Jocko--Good <https://youtu.be/IdTMDpizis8> 2:18
 - *Kellys Heroes*: <https://youtu.be/oDsKR2hggck>.
 - *Harry Potter and the Half Blood Prince*:/Felix—<https://youtu.be/K6wZxXa3PJg>
 - Think about an example from your life when someone with a bad attitude was successful.
- Effort
 - ef·fort (noun) a vigorous or determined attempt.
 - With Effort, we can achieve more than we ever thought possible as we see in this clip from *Facing the Giants*. In this scene, the coach teaches one of his captains a lesson in giving his best.
 - *Facing the Giants*: <https://www.youtube.com/watch?v=-sUKoKQIEC4> 5:36

- In this film clip from the 2008 NCAA's Women's Track Championships, we see a real life example of how effort can overcome defeat.
<https://youtu.be/xjejTQdK5OI>
- In this scene from the film *Hidden Figures*, we see that sometimes the road to success means sustained effort over a long period of time. Ms. Jackson is giving a maximum effort just to get the right to attend school so that she can offer more sustained effort to earn a degree in Engineering. <https://youtu.be/btm0uybciPA>
- Kerri Strug—*Olympic Moments* <https://youtu.be/bViEZIRcMyY>
- Character-- (noun)
- the mental and moral qualities distinctive to an individual.
- In this scene from the movie *The Pursuit of Happiness*, Will Smith's character is what impresses a boardroom of executives when he goes on the most important job interview of his life. His honesty, integrity, determination, effort and positive attitude prevail.
 - Will Smith: The Pursuit of Happiness. <https://youtu.be/gHXKitKAT1E>
 - In this commercial from Thailand, a young man's Attitude, Effort and Character become his daily habits and he transforms his world. <https://youtu.be/cZGghmwUcbQ>

What can we do with all of this Attitude, Effort and Character?

Mathew McCaughey: *I Know Who I Am Not* <https://youtu.be/bUYhsrrZUuc>

Maya Angelou I've Had So Many Rainbows in My Clouds

<https://www.youtube.com/watch?v=OKJImnk-gzQ>

Assignments:

Team Notes and Quotes Shared Google docs on Kennedy, Lincoln and Videos.

Students will create a glossary of Virtues.

Students will blog on their personal motto based on three virtues and explain why those virtues were selected. Students will comment on the blogs of three classmates.

3.4. Week 4: Leading and Following--Part One--Leadership Interview Project

This project is designed by Richard J. Powell, Director of the Cohen Institute for Leadership & Public Service at the University of Maine and Matthew Sowcik, to allow students to learn about leadership in an applied setting. Students will develop an interview guide to use in interviewing a real-world leader in an established organization working toward social change in some area. The first step in this project will be to submit the proposal form. After completing the interview you will write a paper of approximately 1300-1500 words about the interview you conducted. The paper must be submitted via Google Doc.

Students will try to meet face-to-face with the interviewee. Formulate questions in advance.

Areas to cover include:

1. Basic biographical information and information about any organizational affiliations.
2. Brief history of how s/he worked in this particular area. What successes or changes has s/he seen?
3. What pressing problems is s/he still facing?
4. What other individuals or organizations has s/he partnered with?

5. What suggestions would s/he have for college students interested in having an impact on the issue? How does s/he define leadership? Service? Does s/he see them as connected?
6. What other resources (organizations, web sites, readings) does s/he recommend?
7. What does s/he see as the most important qualities of effective leadership?

Write a paper connecting insights gained from your interview with the elements of the Relational Leadership Model. The report will be graded for both content and presentation--including appropriate grammar, syntax, punctuation, and language usage. All citations must be in a recognized format. Any websites referenced must also be cited with their full and accurate URLs.

Selected Readings: *Guidelines for Conducting Effective Leadership Interviews:*

**From Adam Bryant, NY Times*

10-Tip Summary Box from Professor Powell

Text Reading: Finish reading Kennedy.

Assignments: See above--Complete Leadership Interview Project

Team Notes and Quotes on Kennedy.

3.5. Weeks 5&6: Leading and Following--Part Two--Leading A Hands On Activity

In this unit, student teams will research, select a topic, and design and lead a hands-on activity in which the other Teams will participate as followers. The presentation may be made either in person or by video produced by the students. All topics must be pre-approved and will involve an indoor activity in which the followers will make, build, or perform a task that requires

“hands-on” work or some participation activity. The presentation and completion of the task must be achieved in a 50-min class period.

Following the presentation, students will blog on the leadership techniques they observed in each presentation and what worked and what did not work.

Example: Students will design and conduct training on how to be a human lie detector. Teams will complete the training and then conduct a lie detector test on a non-classmate volunteer. Or, complete and exercise on devising a family cipher that could be efficiently used to make writing between members of a family relatively private without fear of decoding by unwelcome readers.

Reference materials will be available. Students may utilize other reference materials as approved. The following references will be available:

Emerson, C. (2015). *100 deadly skills*. New York, NY: Simon & Schuster, Inc.

Buchanan, A. J. & Peskowitz, M. (2012). *The daring book for girls*. New York, New York: William Morrow.

Hanson, J. (2015). *Spy secrets that can save your life*. New York, NY: Penguin.

Iggulden, H. & Iggulden, G.(2006). *The dangerous book for boys*. London, United Kingdom: Harper-Collins Publishers.

Janezko, P.B. (2006). *Top secret: A handbook of codes, ciphers, and secret writing*. New York, NY: Candlewick.

McKay, Brett. (2017). *The illustrated art of manliness*. New York, NY: Little Brown and Co.

Reading: Student Teams will chose one book from the following list:

Brokaw, Tom. *The Greatest Generation*, New York, New York, Random House. (1998).

Brown, Nancy Marie. *The Far Traveler: Voyages of a Viking Woman*, New York, NY, Mariner Books. (2008).

Greene, Bob. *Once Upon A Town*, New York, NY, Marrow Paperbacks. (2003).

Video: President John F. Kennedy (We choose to go to the moon)

<https://www.youtube.com/watch?v=kwFvJog2dMw&feature=youtu.be>

Feature Film: Howard, Ron, *Apollo 13*. (1995)

<https://www.youtube.com/watch?v=KtEIMC58sZo>

Assignments:

Team Notes and Quotes on Selected Readings and Leadership qualities in Kennedy Speech.

Week 1, Blog a 1 page review on *Apollo 13*

Week 2 Complete Hands On Activity--Students will blog on the leadership techniques they observed in each presentation and what worked and what did not work. Students must comment on blogs from 3 classmates-one from each team.

3.6. Weeks 7&8: Leading and Following--Part Three--Team Outdoor Challenge

In this unit, students teams will research, select an outdoor activity, and design and lead a training demonstration after which the other teams will participate and complete the task as followers. The training exercise will be conducted in person. All topics must be pre-approved and will involve an outdoor activity in which the followers will perform a task that requires teamwork. The presentation and completion of the task must be achieved in a 50-minute class period.

Teams will utilize the same reference materials. Students may utilize other reference materials as approved.

Example: *Developing situational awareness in public places.*

Reading: Finish reading book selection.

Selected Reading: Brandt, Dave: Navy Men's Soccer: A Culture of Leadership (PDF)

Video: The rarest commodity is leadership without ego: Bob Davids at TEDxESCP

<https://www.youtube.com/watch?v=UQrPVMcgJk&feature=youtu.be>

Colin Powell: 13 Rules of Leadership

https://www.youtube.com/watch?v=_4oZoUXiETs&feature=youtu.be

Assignments: Complete the outdoor training activity.

Blog on the leadership techniques they observed in each training exercise and what worked and what did not work. Students must comment on blogs from 3 classmates-one from each team.

3.7. Week 9: Mentoring

In this unit, students will gain an understanding of what mentorship is and why it is essential in helping them become better leaders and in achieving success. Students will identify potential mentors in their life and reach out to formalize a mentor relationship.

Selected Reading: Excerpts from: Nagle, John. *Knife Fights*, New York, New York, Penguin Books, (2014).

What Is Mentoring: chrome-extension://mloajfnmjckfjbeeofcdaecbelnblen/https://www.aaps.org/uploadedFiles/Content/Career_Center/Professional_Development/What_is_Mentoring.pdf

Video: Mentoring the Next Generation: Michael Benko at TEDxOU

<https://www.youtube.com/watch?v=YWyKdKY2HPU>

TEDxOverlake - Karen Russell - Modern Mentoring: The Good, The Bad and The

Better: <https://www.youtube.com/watch?v=SSZRtx8m3Z8>

5 1/2 Mentors that will change your life | Doug Stewart | TEDxRaleigh

<https://www.youtube.com/watch?v=quhcyPpCaSk>

Millennials need a mentor in the workplace | Lauren Hoebee | TEDxTWU

https://www.youtube.com/watch?v=4kIHR-tkf_g

Feature Film: Benton, Robert. *Norma Rae*, (1979)

<https://www.youtube.com/watch?v=45CX8W9peTs>

Assignments:

Team Notes and Quotes Shared Google docs on Nagl, What is Mentoring and the videos

Students will write a letter to a person that they consider a mentor.

3.8. Week 10: Strength in Diversity

In this unit, students will learn about the strength of diversity in any organization. In addition, students will be introduced to how continued racism, white supremacy and denial make the harm of racism an ongoing problem in the United States. Students will read text, review video selections and watch a feature film.

Selected Reading: Hayes, Christopher. *Twilight of the Elites: America After Meritocracy*, New York, NY. Random House, Inc. (2012) (Chapter 2, *Meritocracy and its Discontents*)

Text Reading: Raybon, Patricia. *My First White Friend*, New York, NY, Penguin Books. (1996). (Part 1)

Video: “Feminist Future: Mutual Dialogue” featuring bell hooks, George Yancy and Harry Brod

<https://www.youtube.com/watch?v=PErPxdEBdn8>

Feature Film: Melfi, Theodore. *Hidden Figures*, (2016)

<https://www.youtube.com/watch?v=5wfrDhgUMGI>

Assignments:

Class-wide Google doc Notes and Quotes On selected readings and Text Readings.

Blog on Feminism and Race as depicted in Part 1 of Raybon, Hooks video, and the film.

3.9. Week 11: Building a Network

In this unit, students will explore the ideas of connectedness, service leadership, mentoring, networking and creating social capital.

Selected Readings: Excerpts from: Nagle, John. *Knife Fights*, New York, New York, Penguin Books, (2014). Reilly, Mark. *Cross Disciplinary Networking for Professionals* (2005)

Text Readings: Read Raybon, Part II.

Videos:

Positive Power of Servant Leadership | Tom Thibodeau | TEDxGustavusAdolphusCollege

<https://www.youtube.com/watch?v=RC9OwLLW5HQ>

Seven Rules of Service Leadership – Ron Kaufman

https://www.youtube.com/watch?v=ZQ_QoPDWVhQ

Assignments: Blog a five-paragraph essay on service leadership and the power of networking. Respond to three of your classmate's blogs.

3.10. Week 12: Writing a Personal Code

Utilizing the material from the entire course, students will develop their own code to live by. The code will include elements of leadership, virtues, habits of mind, and elements of the student's personal character and beliefs. Students will also create their own motto and coat of arms representing their code.

Assignment:

Write a five paragraph essay explaining your personal code and why you made the choices that you have selected for your motto and code. Include your coat of arms in a separate attachment.

CHAPTER 4

SCHOOL WIDE PROGRAMS

4.1. The Outdoor Challenge

The Outdoor Challenge will vary year to year and will require permission and approval from the school. By way of example:

- It could involve aspects of teamwork and leadership which utilize every team member's strengths and attempts to minimize their weaknesses. For example, a 5 leg relay race in which each leg is different i.e., 1) one lap in the pool; 2) a bicycle ride from the pool to the base of a three story stairwell; 3) a climb of three flights of stairs; 4) a one mile run; 5) a fifty yard bear walk with a teammate on the back of the crawler. Times would be totaled.
- Students could reenact a scene from the film *Chariots of Fire* where the students attempt to race around the courtyard at Oxford and complete the four sides of the quadrangle before the clock can strike 12 times at noon.
- The team is given a rope with the same number of evenly spaced knots in the rope, one for each of the members of the team. Each member holds one of the knots with one hand but at this time chooses one hand that must never come off of the rope (or else they have to start from the beginning). The team must untie each knot and the challenge ends when the entire team is holding the rope with two hands and there are no knots.
- The teams compete in a ropes or obstacle course.

4.2. Completion Ceremony

At the end of the course, students will participate in a certificate ceremony in which their successful completion of the Leadership and Character Development Course is celebrated. The coat of arms with motto of the team with the highest point total will be selected and made into a patch which each student will receive, with one patch being attached to a permanent banner containing patches selected from other years.

4.3. LEADERSHIP AND SERVICE

At Heckamore School, leadership and service to others are taught through a project based curriculum. During a student's tenure at Heckamore, they will complete four leadership and service projects, one in each category of community service, social justice, sustainability, and team leadership. The projects are designed and implemented by the students working through their houses. The projects are led by upperclassmen and students may participate in more than one project per year and in more than one area.

During freshman year, the students are tasked with performing community service projects. These projects might include working for a local non-profit like Habitats for Humanity, HomeFront, a local church, food pantry or any of the other dozens of agencies providing needed service in the community. Some groups may choose to work on a global project providing needed service to third world populations. Working through their house Advisory groups, students will decide where they want to concentrate their efforts. They may choose to work with another Advisory group, another house, or even in a school-wide community service project.

In their sophomore year, Heckamore students are tasked with working for green practices and sustainability. They may decide to design a project to make the school carbon neutral by raising funds to help the school use only renewable energy or to offset energy use with clean energy production. Another team might focus on recycling of plastic, doing away with plastic water bottles, or cleaning out a local stream or pond. Past students began a school garden which provides fresh produce for an area food pantry and composts waste from the dining hall and uses it instead of commercial fertilizer.

Students in their junior year, having completed community service and sustainability projects earlier in their careers, now provide the leadership to their housemates in the classes below. Half of the juniors lead the community service projects in the first semester and sustainability projects in the other semester while their counterparts do that schedule in reverse.

Senior year is a time for experienced students to provide mentoring to the junior class which is just beginning its service as leaders. In addition, the senior class designs and implements a class wide social justice initiative. This project which may include anyone in the Heckamore School community as participants, is chosen by the students, on approval of the Head of School, and may involve registering voters, working to keep elections free from fraud or coercion, protesting injustice or policies that affect the dignity, liberty or honor of some group in the population. Social justice may include issues which overlap with community service or sustainability. It is the goal of this project to encourage and teach the students to be activists for the ideals of the Heckamore Community.

The final chapter for the seniors in their Heckamore careers is the planning and running of the school Olympics which is described below. Each senior will take on some leadership role in the Olympics.

Taking a nod from Billy Hawkey, Assistant Director of Admissions and a varsity soccer coach at The Pennington School in Pennington, New Jersey who runs mini leadership camps for the varsity sports captains at the school, Heckamore School introduced a leadership program designed specifically for team captains. The program that Hawkey runs consists of five, one hour sessions that introduce leadership as a discipline and provide guidance to help captains regulate emotions, complete a personal inventory of their leadership skills, evaluate how their style of leadership can compliment the style of leadership used by the coaching staff on the team, and learn to assess their teammates. The program is taught through instruction, discussion, film clips, role playing and use of scenario cards. “Speaking from the ‘I’ perspective, we use data or examples to take the mystery out of difficult lines to navigate as a student leader when you are dealing with team and friends” (Hawkey, PI 8/2/18). “The message I want to convey to these captains is that leadership is a skill that can be learned and practiced. Being a captain is more than a coin toss. You represent the team. The team represents the school” (Hawkey, PI 8/2/18).

In addition, Hawkey, in coordination with the coaches, implements two follow up sessions for accountability in which the students learn to deal with issues that arise during the season and leave with something actionable.

At Heckamore School, the Captains’ Leadership Initiative incorporates Hawkey’s Pennington School plan and adds guidance in reviving honor from Brett McKay. Sports teams are one of the natural surviving honor groups in today’s society. Sommer’s repeatedly uses the example of professional hockey when talking about honor groups. McKay lays out an easy to follow plan for reviving honor and the benefits that come from operating in an honor culture. At Heckamore, the captains learn to guide their teammates in conversation circles to write an honor code for the team. “The essential core of the honor code comes down to: 1) not engaging in

behavior that will weaken the group, and; 2) having each other's backs” (McKay, 2015, p.123). In addition, team codes are drafted to cover how the players intend to represent the team and how the team intends to represent the school and the sport. At the end of pre-season, those players who make the team swear an oath to dedicate themselves to the honor code they have written together. “Codes are an essential part of forming honor groups. They symbolize the fact that all men know and have agreed to the same code, and are willing to place their most valuable possession, their word, their very reputation, on the line” (McKay , 2015, p.127). As part of the instruction, captains learn that, along with their teammates, they have an obligation to call out members of the team when they fail to uphold the standards in their honor code. McKay suggests being direct and doing away with terms like “inappropriate” and “made bad choices.” “Wearing a tuxedo t-shirt to a wedding is inappropriate. Cheating is shameful” (McKay 128). The conversation circles are the medium to handle these issues within the team and provide a way to both uphold the standards and allow the wayward team member to restore his or her honor when they come back into compliance.

4.4. School Olympics

At Heckamore School, we have adopted the school olympics program designed and used at Hawaii Preparatory Academy (“HPA”) for over forty years. Heckamore adapted the program from teams based on school year to teams based on school houses. What follows all came from my interview with Gordon Bryson, former Head of the Upper School at HPA, held at his home in Baltimore, Maryland. The tremendous amount of information presented during the interview did not lend itself to quotations but as much of the wording may be mine, all of the content comes from Bryson.

HPA is a coed boarding and day school located in Kamuela, Hawaii on the Big Island. The school, founded in 1949, enrolls a population of approximately 600 students K-12. HPA is affiliated with the Episcopal church and the school culture utilizes its natural surroundings in academic and extracurricular activities. Gordon W. Bryson retired from HPA in 2010 after a nearly 40 year career at the school where he served as a teacher, coach, department head and administrator. For approximately 35 years, Bryson was an integral part of the school's "Olympics," a three-day festival and competition designed to build community, school spirit, and leadership skills among the school's student body and faculty.

The HPA Olympics is a school-wide team competition which pits the four classes against each other in a diverse variety of contests which test the athletic, artistic, individual, and team skills and talents of the student body. The competition is held at the end of the school year, after sports have ended and before the crunch of exams and graduation. Preparation for the event is a year-long process which begins with a debriefing of the seniors after the Olympics the year before where they discuss events which might be added or discarded based on their immediate experience.

In September, Bryson explained, the team is given a set of parameters for the design competition for their team shirts (Bryson, personal communication, 2018). The example that Bryson provided was of a shirt that was based on the element "water." The shirt featured a shield or emblem with an image of Poseidon and the team's motto in Greek letters. It featured an octopus on the rear side and other symbolic graphics on the sleeve and collar. The shirt was blue with blue writing. Bryson indicated that each team designs its own team shirt which is worn periodically throughout the year but which is the featured uniform of the school's three-day Olympics (Bryson, personal communication, 2018). The design of the shirt is also the first

scored event as it is graded on its design, presentation, and conformity with the assigned parameters. Bryson said that shirts become a popular center of team and school spirit. Sales of shirts can be an easy fundraiser (Bryson, personal communication, 2018).

In the Fall, members of the senior class from each house meet to set the list of events for the upcoming competition and to review the rules of competition to try to correct for possible conflicts revealed by past competitions. They also set the weighting/score values of each event. The events are designed to challenge the students athletically, artistically, intellectually, and socially. The focus favors leadership over athletic ability. They include: team sports, relay races (dizzy izzzy, three legged race, tug of war), chess, a pre selected design problem (design a classroom, etc), planning and preparing a three course meal with preselected ingredients, an artistic problem, the wall (an eight foot wall that teams must scale), the waterslide, design and production of banners, an obstacle course, a talent show, class song competition, lip synch, and team meals (Each team is responsible for providing school wide lunch and breakfast for the competition).

Bryson said the Olympics begin and end with ceremony. The opening is centered on the introduction of the torch, which is carried into the opening ceremony by a selected bearer and delivered to the head of school who lights the Olympic Flame to begin the competition (Bryson, personal communication, 2018).

The first competition event (besides the t-shirt design) is an entrance into the Olympic area by each team. The teams enter in a straight line and must form a team circle in which half of the team sits and the other half sits on their teammates' laps. The teams are scored on their dramatic and artistic presentation and choreography as they enter. The talent show and class

songs (at Heckamore, house songs) were typically the final events of the competition and act as a closing ceremony.

All events are co-educational and feature equal numbers of male and female participants. All students must compete in the same number of events. It is up to team leaders to slot the participants for each event to maximize their chance to win while keeping to the participation rules.

Some of the more unusual events Bryson described, bear explanation:

- The Cooking competition: Each team is given a box with the same ingredients. They must plan, prepare and serve a three-course meal using those ingredients. Scores are based on final product, use of ingredients, and creativity.
- The talent show allows for each team to present two performances, either group or individual.
- Each team is responsible for a breakfast, lunch and/or snack during the competition. They are scored on their efficiency, product delivered, and clean-up.
- The class song is performed by the entire team. Songs are selected by the teams and performed at the closing ceremony. They are scored on artistic presentation, song selection, and school/team spirit (Bryson, personal communication, 2018).

Scoring for sportsmanship, Bryson warned, can be a slippery slope. Expect sportsmanship, but do not score it.

The Olympics provide ample opportunity for leadership and participation. It allows members of the student body to exhibit their unique skills and talents and also provides opportunities for teamwork, team bonding and school spirit (Bryson, personal communication, 2018).

4.5. The Hephaestus Society

The Ninth Headmaster at The Haverford School, a non-sectarian, K-12, all boys independent school on the Main Line outside Philadelphia, is Dr. John Nagl. A graduate of West Point and a Rhodes Scholar, Nagl, a retired tank commander and Lieutenant Colonel in the United States Army, is the author of the United States Army and Marine Corps policies on counterinsurgency and an expert on U.S. involvement in Afghanistan and Iraq. Haverford may not have selected Nagl as Headmaster in 2012 because he was the right man to reintroduce a comprehensive intentional character development and leadership to the Haverford community, but they found out how lucky they were when, only a few weeks into his stewardship, the school was rocked by a nationally covered drug scandal. Two alums, working at Haverford as Lacrosse coaches, decided to open their own sophisticated drug distribution ring centered on their ability to connect with students through high school and club sports. Nagl explained that in addition to the immediate damage to the school's reputation, the crisis revealed to Nagl that the school had missing pieces in its efforts to develop the kind of character for which the community had prided itself (Nagl, Personal Communication, 2018). In addition to introducing a school wide character development program, Nagl set out to incorporate purposeful character development into the cultural fabric of the school.

One thing that Nagl saw at Haverford which helped contribute to the fabric of the community was the yearly sports banquets that each sport held annually, at the end of each season, to honor those who had contributed to the sport and to their teammates during the year (Nagl, Personal Communication, 2018). No sooner had Nagl identified this positive reinforcer for his athletes did he see a gap in the school's connection to the boys who were not stars on the gridiron, basketball court, or the baseball diamond. Haverford is an institution that has prided

itself on its academics since the school's founding in 1884. Although the school also boasts nationally and regionally ranked teams in all seasons, and requires athletic participation from all students, Nagl said that he saw that a significant part of the school's population made their most significant contributions to the school's community through academic and non-athletic pursuits (Nagl, Personal Communication, 2018). All of this is good news, but it was also apparent that the school had not done enough to reinforce all of this positive academic energy by recognizing the students who were making these significant contributions to the school's culture of excellence.

In response to seeing this gap, Nagl formed The Hephaestus Society. Nagl explained that his inspiration for the name came from the Greek god of the forge--Hephaestus was the weapon maker of the gods (Nagl, Personal Communication, 2018). As such, he plays a key role in the success of many of his peers and yet, he is always the backstory, never the leading man. For this reason, he is the perfect icon for the students who work so hard in the academic extracurricular activities of a school. The Chess Club, the Robotics Team, the Gender Club, Mock Trial and Model UN are all examples of some of the more than fifty academic clubs that Haverford, and most other independent schools, make part of the weekly experience at the school. Each Spring, the Hephaestus Society invites 70-75 students to its annual banquet where, under the motto, "The Mind is the Hammer of the Gods", approximately fifteen students, mostly freshmen, are inducted into the society. This is Haverford's way of expressing that its community, "values anyone who tries, strives in a meaningful direction" (Nagl, Personal Communication, 2018). At the banquet, every student who attends is given a lapel pin and a thank you from the Headmaster. The students inducted into the society are selected because of the effort they have exhibited in their chosen fields of involvement. Following the induction ceremony, an invited "outside speaker"

addresses the attendees on, “the value of academic involvement” (Nagl, Personal Communication, 2018).

The Hephaestus Society has become a part of the school’s culture of character development and leadership. It is a small gesture which, according to Nagl, provides, “some increased stature in kid world” for the inductees and reinforces the idea that young men can be students and thinkers and participation in academic pursuits can be cool (Nagl, Personal Communication, 2018).

At Heckamore School, one of the first outside chapters of the Hephaestus Society was chartered and highlights the efforts of those engaged in academic extracurricular activities.

CHAPTER 5

CONCLUSION

All schools hope to impart core values and virtues to their students and to foster leadership and good character. Certainly providing access to a faculty filled with positive role models and providing opportunities for students to lead will go a long way to exposing a student body to examples of how things should be done. What the educators interviewed for this paper realize is that to be truly successful and for students to really take to developing good character and strong leadership skills, the teaching of leadership and character development must be more intentional. It does not just happen for everyone.

The intentional teaching of leadership and character development should include a curriculum with clearly defined goals. The high school years are a time of incredible change for adolescents and young adults. In a structured curriculum, students can learn to be their best selves as they grow up, to serve their community and finally to lead their peers in projects that benefit others. Schools that can honestly profess that all of their graduates have learned and understood what it means to be a standard bearer and a servant leader and who have completed a leadership project under the guidance of mentors and with the feedback of their peers and facilitators, can represent to the world that their graduates have the tools to be leaders in their communities.

For our young men, this means reaching their potential and engaging in the community as contributors to society. Learning to be a standard bearer involves developing self awareness, awareness of those in the community, positive work habits, healthy choices, strong morals, a personal code of honor and a commitment to others. These skills, developed and channeled into servant leadership and eventually leadership from the front, will help combat the trends of failing

to launch or giving up on themselves that are plaguing young men today. In addition, as America begins at last to open the doors of opportunity to women, we must make sure that they can meet the increased opportunities to lead with the tools to be good leaders, and peers who are ready to be partners with them.

Students today face many distractions that lead them from the right path. There are too many opportunities to head in the wrong direction. An intentional program for character development must be comprehensive and constant. The message about doing the right things and avoiding the self-destructive forces of peer pressure, the internet, drugs and substance abuse, narcissism, elitism, racism, and dishonesty must be ever present. The way to the right path must be illuminated.

The best practices for teaching character development and leadership, as seen by the examples at Annapolis, Eagle Academy, Haverford, Hyde, Hawaii Prep, and Pennington, are to build the school culture around the ideals of good character and leadership. With these things in the fiber of the school's fabric, purposeful instruction can be incorporated into every aspect of the school. Sommers and McKay show us that the balancing of honor cultures and dignity cultures can build communities that create positive peer pressure to do the right thing all of the time. The comprehensive plan for leadership and character development for the Heckamore School takes that cultural balance and places it at the foundation of an independent school. The combination of culture, instruction, mentorship, and leadership opportunity gives all students the opportunity to understand, cultivate, begin and stay on the right path and to allow them to help their classmates stay on the path as well.

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